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Root dictionary

The meaning of each Quranic root, established by the text

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Root dictionary

Each entry gives the invariable meaning of a root: the meaning that holds across all its occurrences in the Quran. It then gives the rendering adopted, applied everywhere, and the verses that establish this meaning. Only sealed entries are published: they are authoritative for the translation.

Vocabulary of the entries: "System rendering" is the adopted translation; "Internal proof" or "Demonstration by occurrence", the verses that establish the meaning. For a word that occurs only once, PSIS (intra-sura structural proof) establishes the meaning through the construction of the passage: a series of negations, an enumeration or a parallel construction. The "graph" refers to the co-occurrences of roots within a phrase, computed over the whole corpus.

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The roots

ا

ابب ROOT · 1 OCCURRENCE

Invariable meaning: fodder/herbage -- vegetation exclusively destined for livestock, distinct from human-edible plants, the last term of a nine-item list.

System rendering: abban -> "fodder".

Demonstration by occurrence (proof by intra-surah enumeration): the sole occurrence, 80:31, closes a list of nine plant productions with this sole non-human-edible term, explicitly destined "for your enjoyment and that of your livestock" -- confirmed by the graph. The final position and register break close the demonstration: the enumeration systematically covers the whole food chain, human then animal, before abruptly concluding on human ingratitude.

ابد ROOT · 28 OCCURRENCES

Invariant sense: forever - duration without end, absolute and unconditional.

System rendering: abadan → "forever"/"never" (extremely frequent formula "where they will abide eternally, forever," 4:57/122/169, dozens of occurrences).

Internal proof: the invariant holds across the 28 verified occurrences - systematically paired with khuld (already sealed, to abide eternally) to intensify the absence of an end ("eternally, forever") - also applies to an absolute negative never (2:95, "they will never wish for it") - always a closed temporality with no possible deadline.

RENDERINGS

— abadan: "forever" (4:57/122/169)

ابريق ROOT · 1 OCCURRENCE

Invariable meaning: the ewer -- a spouted vessel for serving a drink, distinct from the cup receiving it.

System rendering: abariq -> "ewers".

Demonstration by occurrence (proof by position within a utensil enumeration): the sole occurrence, 56:18, sits within a precise enumeration of paradisiacal service -- confirmed by the graph (link with kub, the same verse's cup). The distinction between the three successively named objects documents a complete organized service device.

ابق ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate narrative context): to flee like a fugitive — the flight of a messenger attempting to escape his charge.

System rendering: أَبَقَ → "to flee"

Internal proof (hapax resolved by narrative construction): 37:140 is the corpus's only occurrence: "he fled to the loaded ship," describing Younes before the fish episode. The narrative construction removes all ambiguity: the flight is immediately followed by the drawing of lots and the explicit mention that he "was blameworthy."

Conclusion: ابق, in its sole occurrence, denotes fleeing an entrusted responsibility.

أبل ROOT · 1 OCCURRENCE

Invariable meaning: a massive, tightly packed flock of birds moving as a group.

System rendering: ababil -> "massive [flying in compact formation]" (105:3, tayran ababil).

Demonstration by occurrence (proof by closed intra-surah construction): the sole occurrence, 105:3, qualifies tayr (birds, already sealed) within a closed four-verse narrative sequence: God sends the birds (3), which rain hardened clay stones/sijjil (4), reducing the enemy to "an eaten husk of grain" (5). The graph confirms the exclusive link with sijjil (PMI 11.69) and rama (PMI 10.47, the throwing verb accompanying the gesture) -- proof that ababil designates, within this closed narrative device, the collective formation by which a very large number of birds becomes the instrument of a massive, coordinated punishment, not a mere ornamental mention of fauna.

ابل ROOT · 2 OCCURRENCES

Invariant sense

The root أ ب ل designates the camel/camelids, an animal invoked in the corpus as a paradigm of impressive creation offered for contemplation.

System rendering

"Camelids" (6:144 ,الإبل), "the camels" (88:17 ,الإبل).

Internal proof

In 6:144, الإبل appears in an enumeration of livestock created in pairs: "camelids, two, and cattle, two" — a concrete zoological inventory fitting within a list of creatures useful to human beings. In 88:17, the same root is invoked in a different register: "Do they not look at the camels, how they were created?" — an invitation to contemplation placing the camel at the head of a series of cosmic observations (the raised sky, the erected mountains, the leveled earth). An already-established note links this occurrence to Ababil (105), connecting the grandeur/mass evoked in both passages through the same root — the camel functioning as a Qur'anic paradigm of impressive creation to be contemplated, its remarkable size and structure serving as an entry point to a broader cosmological meditation. Both occurrences converge on the same invariant: أبل designates the camelid as a creature whose direct observation provides access to an awareness of creative power, whether in a practical inventory (6:144) or a meditative contemplation (88:17).

Contextual renderings: element of a livestock inventory (6:144), object of cosmological contemplation (88:17) — two registers of one same animal referent.

ابو ROOT · 117 OCCURRENCES

Invariant sense: the ancestor/father - direct family origin or collective lineage.

System rendering: aba' → "ancestors" (2:133, "the god of your ancestors"; 2:170, "we follow what we found our ancestors upon"); abawa/li-abawayhi → "his/the two parents" (4:11, "to his two parents, to each of them, the sixth").

Internal proof: the invariant covers the direct individual father (4:11, precise successional context) and the collective ancestor invoked as an authority of tradition (2:170, "we found our ancestors") - the same term denoting the source of family origin, near or distant.

RENDERINGS

— aba': "ancestors" (2:133, 2:170)
— abawa: "his/the two parents" (4:11)

ابى ROOT · 13 OCCURRENCES

Invariant sense (stable referent, thirteen occurrences): a deliberate, voluntary refusal — never an incapacity, always an act of will opposing something.

System rendering: أَبَىٰ/يَأْبَىٰ → "to refuse"

Internal proof: proof by recurrence of active will in refusal. 2:34 and 15:31 both use أبى for Iblis refusing to prostrate. 2:282 applies the same term to the scribe or witness forbidden to "refuse" their duty. 9:8 shifts the invariant toward masked inner refusal. 9:32 closes the deployment with the divine attribute.

Conclusion: ابى systematically denotes an act of will deliberately opposing something.

اتى ROOT · 553 OCCURRENCES

Invariant sense: to come/bring/give - a movement of arrival or delivery, depending on construction (simple verb or Form IV).

System rendering: ata/ya'ti → "to come"/"to arrive" (2:38, a guidance that comes); ataa (Form IV) → "to give" (2:43/53/63/83, the Scripture given to Musa; recurring formula "maintain the Contact, and give the purifying alms").

Internal proof: 2:23 (atu bisurah, "bring a surah") and 2:53 (atayna, "We gave") use the same root in two distinct forms with different subjects/objects - the simple verb carries the sense of movement/arrival, Form IV (causative) that of active delivery to a recipient, a distinction consistent across 553 occurrences.

RENDERINGS

— ata/ya'ti : "to come"/"to arrive" (2:38, a guidance that comes)
— ataa : "to give" (2:43/53/63/83, the Scripture given to Musa; recurring formula "maintain the Contact, and give the purifying alms").

اثث ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): abundant material equipment — useful furnishings or a prosperous outward appearance, always a sign of visible comfort or ease.

System rendering: أَثَاث → "equipment/furnishings"

Internal proof: proof by deployment of the same invariant from the domestic to the social register. 16:80 uses it for equipment drawn from wool and hair. 19:74 shifts the same term to outward appearance.

Conclusion: اثث systematically denotes a visible material display of ease.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

اثر ROOT · 21 OCCURRENCES

Invariable meaning: what remains/is left behind along a line of succession — the trace followed, transmitted, or placed ahead.

System rendering: أَثَر → "trace"/"vestige" (a sign left after an event/passage — the traces of destroyed peoples, or a footprint left by a step); آثَرَ/يُؤْثِرُ (form IV) → "to prefer" (to place something ahead, giving it priority — 12:91, 20:72, 59:9, 79:39, 87:17); يُؤْثَرُ (form IV passive) → "to be transmitted" (74:25, "a transmitted illusion," knowledge relayed along a chain).

Internal proof: the three uses stem from the same gesture — following/leaving a trace along a line: the physical trace left by a step or a people (athar), the priority given to someone by placing them ahead on this line ('athara, "to prefer"),

and knowledge transmitted along a chain of transmission (yu'thar, "transmitted"). No tension: all three readings derive from a single invariant.

Retroactive correction: the previous entry only covered the nominal sense (the trace), leaving undefined 6 of the root's 21 occurrences (29%) belonging to the form IV verbal branch (to prefer/to transmit).

RENDERINGS

— noun (athar/athar/atharihim): trace/vestige (5:46, 18:6/65, 20:84/96, 30:50, 36:12, 37:70, 40:21/82, 43:22-23, 46:4, 48:29, 57:27)
— form IV verb (atharaka/nu'thiruka/yu'thiruna/tu'thiruna/wa-athara): to prefer (12:91, 20:72, 59:9, 79:39, 87:17)
— form IV passive verb (yu'thar): to be transmitted (74:25)

اثل Root · 1 occurrence

Invariant sense (hapax resolved by the botanical list of the same verse): the tamarisk — a concrete tree among the impoverished vegetation replacing Sheba's gardens.

System rendering: أَثْل → "tamarisk"

Internal proof (hapax resolved by contextual enumeration): 34:16 is the corpus's only occurrence, inserted in a complete botanical list: "two gardens of bitter fruit, tamarisk, and a few jujube trees."

Conclusion: اثل, in its sole occurrence, denotes a precise shrub species.

اثم Root · 48 occurrences

Invariant sense: hindrance/delay, measurable damaging harm — a concrete, sanctionable failing, not an abstract spiritual stain (cf. pre-classical Arabic, "the she-camel that lags/weighs down" a caravan).

System rendering: ithm → "transgression/failing" (noun), "transgressor" (agent) — FIXED, never "sin/sinner".

Demonstration: the doublet mu'tadin athim (68:13, 83:13) — al-mu'tadi qualifies the ACT (crossing a limit), al-athim qualifies the author's STATUS (a characterized/repeat offender). Cost/benefit assessment (2:219): "in wine and games of chance, great HARM and benefits for people, but their harm is greater than their benefit" — a theological "sin" cannot be mathematically compared to a material benefit; societal damage can.

RENDERINGS

— ithm: "transgression, offense" (noun), "offender" (agent) - never "sin/sinner."
— pair mu'tadin athim (68:13, 83:13): the act (crossing a limit) vs the status (habitual offender).
— cost/benefit account (2:219): harm mathematically comparable to profit - a societal damage, not a theological stain.

اجج Root · 3 occurrences

Invariable meaning: salty and bitter -- the quality of undrinkable water, systematically opposed to sweet water in a fixed binary construction.

System rendering: ujaj -> "brackish, bitter".

Demonstration by occurrence (proof by identically repeated antonymic formula): three occurrences document the same invariant, always built in direct opposition with furat/'adhb (already sealed). 56:70 furnishes the theologically densest occurrence, transforming the descriptive opposition into a conditional threat: "had We willed, We would have made it brackish" -- currently available sweet water never presented as a permanent given but as a revocable favor.

اجر ROOT · 108 OCCURRENCES

Invariant sense: reward/wage - the due equivalent in return for an act or commitment.

System rendering: ajr → "reward" (2:62/112/262/274/277, 3:57/136/171 - eight closely grouped occurrences in the first two surahs, almost systematically in a closing formula: "their reward is with their Guardian").

Internal proof: five occurrences (2:62/112/262/274/277) share the identical clause "no fear upon them, nor shall they grieve" - confirming ajr as a stable technical term of the corpus, systematically associated with guaranteed eschatological serenity, not a mere interchangeable synonym of jaza' (neutral positive/negative retribution, already separately sealed).

RENDERINGS

— ajr : "reward" (2:62/112/262/274/277, 3:57/136/171 - eight closely grouped occurrences in the first two surahs, almost systematically in a closing formula: "their reward is with their Guardian").
— Unification: ajr = "reward" everywhere ("wage" withdrawn); ES "recompensa", IT "ricompensa", ID "ganjaran", RU "награда".

اجل ROOT · 56 OCCURRENCES

Invariant sense: the term - a deadline fixed in advance, which can be neither advanced nor delayed.

System rendering: ajal → "term" (extremely frequent formula "a fixed term," 6:2, 13:2, dozens of occurrences); ajaluhum → "their term" (7:34, "when their term arrives, they cannot delay it by an hour").

Internal proof: the invariant holds across the 56 verified occurrences - applies to a community's collective term (7:34), a life's individual term (6:2), or a debt/divorce's contractual term (2:231-282) - always a fixed and unavoidable deadline, never approximate (15:5, "no community advances its term, nor delays it").

RENDERINGS

— ajal: "term" (6:2, 13:2)
— ajaluhum: "their term" (7:34)

احد ROOT · 85 OCCURRENCES

Invariant sense: absolute/indivisible unicity — one/unique in a qualitative sense, not countable as a serial numeral.

System rendering: ahad → "anyone"/"someone" (indefinite pronoun, mostly in negative contexts: "no one," "none," the most frequent form, e.g. 18:26, 33:40, 72:20); ahad → "one of" (partitive numeral between two or several, e.g. 12:36, 18:32, 49:9); al-ahad (112:1, substantivized, absolute divine epithet) → "Absolute Singularity" (specific qualitative rendering, distinct from the numeral, immediately spelled out by 112:3-4: He has not begotten, nor was He begotten, and none is His equivalent).

Distinction from واحد: no resistant occurrence. Distinct from wahid (already sealed, the base numeral, a countable unit in a series even when applied to God) — ahad, in its divine use (112:1), carries a qualitative unicity refusing any decomposition or serialization, immediately confirmed by the denial of begetting and of equivalence (112:3-4). In the overwhelming majority of its human uses, ahad functions as a negative indefinite pronoun ("no one") or as a partitive ("one of two/several") — two ordinary grammatical uses, with no metaphysical charge, in tension with no other term.

RENDERINGS

— ahad (negative indefinite pronoun): "no one"/"none" - most frequent, e.g. 18:26, 33:40, 72:20.
— ahad (partitive numeral): "one of" - between two or several, e.g. 12:36, 18:32, 49:9.
— al-ahad (112:1, substantivized divine epithet): "Absolute Singularity" - non-decomposable qualitative unicity, spelled out by 112:3-4.

احزاب ROOT · 11 OCCURRENCES

Invariant sense: a group organized as a distinct bloc, united by a shared doctrine or interest, structurally opposed to other groups.

System rendering: ٱلْأَحْزَاب → "the parties/the confederates"

Internal proof: proof by deployment of the same invariant across two registers — doctrinal and military. 11:17, 13:36 and 19:37 use الأحزاب in the doctrinal register: groups that "diverge" or "disavow part" of a single message. 33:20-22 and 38:11-13 shift the same term toward the military coalition besieging Medina — several tribes grouped into a single bloc against a common adversary.

Conclusion: أحزاب never denotes a mere collection of individuals but always a grouping structured by internal cohesion, defined by its opposition to what lies outside it.

احقاف ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper place — the root احقاف designates the Ahqaf, a toponym associated with the people of the Recidivists (Aad).

System rendering

"The Ahqaf" (46:21 ,بالأحقاف).

Internal proof

In 46:21, the verse situates the warning addressed by "the brother of the Recidivists [Aad]": "when he warned his people at the Ahqaf (بالأحقاف) — while warners had already passed before him and after him." The context provides direct and sufficient proof of the term's function: الأحقاف functions as the locative complement of the addressed warning, designating the geographic place where this episode of the account associated with the people of the Recidivists unfolds — without an additional demonstration of root meaning (beyond its toponymic function) being required or possible for this proper place. The term fits within a narrative chain consistent with the broader account of the Recidivists developed elsewhere in the corpus.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a proper place name whose narrative function (site of the warning addressed to the people of the Recidivists) is directly established by the verse's context. This entry confines itself to this function and settles no precise geographic identification.

اخذ ROOT · 273 OCCURRENCES

Invariant meaning: to seize — taking hold of a thing, holding it to oneself, or holding it against someone.

System rendering: أَخَذَ → "to take, seize" (from the concrete gesture to the juridical register — أَخَذْنَا مِيثَٰقَ, We took the covenant — and the punitive one — فَأَخَذَتْهُمُ ٱلرَّجْفَةُ, the quake seized them); ٱتَّخَذَ (Form VIII, ~130 occurrences) → "to take for oneself, adopt" (2:116, ٱتَّخَذَ ٱللَّهُ وَلَدًا ;3:64, أَرْبَابًا ;25:28, خَلِيلًا فُلَانًا) — seizure drawn to oneself, the appropriation of a status/relation; يُؤَاخِذُ (Form III) → "to hold against, call to account" (2:225 and 5:89, لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ, God does not hold you to account for thoughtless oaths; 18:73, لَا تُؤَاخِذْنِى) — seizure turned into the claiming of a due.

Internal proof: reverse-checking deploys the invariant across its three major forms: seizing (أخذ), seizing FOR ONESELF (اتّخذ, the most frequent use — almost always denounced when the adopted object usurps a place), and seizing AGAINST someone (آخذ, holding to account). No use outside the gesture of taking.

RENDERINGS

— akhadha: "to take, to seize" — concrete gesture, legal (covenant), or punitive.
— ittakhadha (Form VIII, ~130 occ.): "to adopt for oneself" (2:116, 3:64, 25:28) — almost always denounced when the

adopted object usurps a place.
— yu'akhidhu (Form III): "to hold accountable" (2:225, 5:89, 18:73).

اخر ROOT · 250 OCCURRENCES

Invariant meaning: to come after — hence the other (the one coming next), the last, the life that follows, and the act of deferring.

System rendering: ٱلْآخِرَة → "the last life" (default rendering; check whether the immediate context imposes "the second time", two echoed events — existing system rule); ءاخِر → "last" (ٱلْيَوْمِ ٱلْءَاخِرِ, the Last Day; 57:3, هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ); ءاخَر/أُخْرَىٰ → "another" (the element coming after within a set); أَخَّرَ/يُؤَخِّرُ → "to defer, postpone" (71:4, وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى, if only You deferred me; 14:42, إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ ; 63:10, لَوْلَآ أَخَّرْتَنِىٓ); ٱسْتَأْخَرَ/تَأَخَّرَ → "to lag behind, come later" (7:34, لَا يَسْتَأْخِرُونَ سَاعَةً ; 74:37, أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ).

Internal proof: reverse-checking unifies the nominal field (the other, the last, the hereafter) and the verbal field absent from the previous entry (deferring, lagging behind) under a single invariant: the position of after — being after (nominal) or putting/placing oneself after (verbal). The exact symmetric of قدم (coming before).

RENDERINGS

— al-akhirah: "the last life" (default rendering, check if context requires "the second time").
— akhir: "last" (57:3).
— akhar/ukhra: "another."
— akhkhara/yu'akhkhiru: "to defer, to postpone" (71:4, 63:10, 14:42).
— ista'khara/ta'akhkhara: "to remain behind" (7:34, 74:37) — exact symmetry with qadama.

اخو ROOT · 96 OCCURRENCES

Invariant sense: the brother - biological or broader communal bond.

System rendering: akh (biological) → "brother" (4:11/12/23, degrees of succession and prohibited kinship, several closely grouped occurrences); akh (broader) → "brother" in a communal sense (2:178, the victim and "his brother" - not a family tie but the rightful claimant; 3:103, "you became, by His favor, brothers" - former enemies reconciled by shared allegiance).

Internal proof: 3:103 uses ikhwanan for individuals explicitly presented as "enemies" just before (hence no blood tie) who became brothers solely through allegiance reconciliation - the same root as 4:11 (blood brothers, inheritance context) without confusion between the two registers, distinguished only by context.

RENDERINGS

— akh: "brother" - biological kinship OR broader human/religious brotherhood ("your brothers in the Law," 9:11), never defaulted to biological sibling.

ادد ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): an enormity — the extreme gravity of an utterance, measured by the cosmic reaction it calls forth.

System rendering: إِدًّا → "enormity"

Internal proof: 19:89 is the corpus's only occurrence: "you have advanced an enormity." **Direct organic link with هدد (sealed in the same batch, same verse).**

Conclusion: ادد, in its sole occurrence, denotes an enormity of speech.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ادی ROOT · 6 OCCURRENCES

Invariant sense: to restore/hand over what is owed to its rightful claimant — to fully discharge an obligation of trust or deposit.

System rendering: أَدَّىٰ/يُؤَدِّي → "to restore/discharge"

Internal proof: proof by recurrence of the same contractual pattern: an entrusted deposit, an obligation of full restitution. 2:283 and 4:58 set the general rule: "let the one entrusted discharge his trust"; "God commands you to restore trusts to their rightful owners." 3:75 illustrates the rule through an explicit contrast between two behaviors: one who restores an entrusted quintal without difficulty, and one who does not restore even a dinar unless pressed — proof by contrast that the central invariant is fidelity to restitution, regardless of the amount involved. 2:178 applies the same pattern to the judicial register: an accepted compensation must be "pursued" and settled graciously. 44:18 finally extends the term beyond material deposit: the messenger sent to Fir'awn's people demands "restore to me the servants of God" — restitution of captive persons, held as if they were a wrongfully kept deposit.

Conclusion: أدى carries, in all its uses, the same invariant of full restitution of a due — material (deposit, debt) or human (detained persons) — never a simple handover, but always the reestablishment of a prior right.

اذن ROOT · 102 OCCURRENCES

Invariant sense: the ear/permission - the organ of hearing, or the authorization deriving from it as a granted agreement.

System rendering: bi-idhni → "with the permission of" (extremely frequent formula, over 40 occurrences - 2:97/102/213, "with God's permission"); udhun → "ear" (2:19, "they put their fingers in their ears"); ista'dhana → "to ask permission" (9:44/45, "those who believe do not ask you permission").

Internal proof: the invariant links the organ (the ear receiving a sound) and permission (the agreement authorizing an act) through the same gesture of validating reception - nothing occurs in the corpus without God having "heard/authorized" it (bi-idhnihi), consistent with the image of the ear as the entry point conditioning what is received.

RENDERINGS

— bi-idhni: "with the permission of" (2:97/102/213)
— udhun: "ear" (2:19)
— ista'dhana: "to ask permission" (9:44/45)

اذی ROOT · 24 OCCURRENCES

Invariable meaning: to slightly harm/annoy — a minor but real wrong.

System rendering: أَذَىٰ/آذَىٰ → "to annoy"/"nuisance" (a lesser-severity harm, e.g. menstrual contact designated as adha, a discomfort, not a spiritual defilement, 2:222).

Internal proof: homogeneous use across 24 occurrences, from minor physical discomfort (2:196/222) to the repeated persecution of messengers (33:53/57/69) — always a real wrong, but never reaching the register of destruction or irreversible damage.

Distinction from ضرر: distinct from ضرر (more general damage) — أذى often concerns a lesser-scale physical or social discomfort.

RENDERINGS

— noun (adha/wal-adha): harm/annoyance (2:196/222/262-264, 3:111/186, 4:102, 14:12, 33:48, 61:5)
— verb (udhu/yu'dhuna/yu'dhi/tu'dhu/adhaw): to harm/annoy (3:195, 4:16, 6:34, 7:129, 9:61, 29:10, 33:53/57-59/69)

ارب Root · 2 occurrences

Invariant sense (two converging occurrences): a need/desire — general and practical in one case, specifically carnal in the other, the same invariant applied at two scales.

System rendering: مَآرِبُ/إِرْبَة → "uses/needs"/"desire"

Internal proof: **proof by deployment of the same invariant from general need to specific desire.** 20:18 uses the plural for Musa's staff's varied uses. 24:31 restricts the same invariant to a precise register: "followers devoid of desire."

Conclusion: ارب systematically denotes a need or desire directed at an object.

ارث Root · 35 occurrences

Invariant sense: to inherit - to receive in transmission what belonged to a predecessor.

System rendering: waritha/yarithu → "to inherit" (very frequent formula "and We made [them] inherit," 7:100/137, 26:59, dozens of occurrences); al-warith → "the Heir" (divine attribute, 15:23, 21:89, "You are the best of heirs").

Internal proof: the invariant holds across the 35 verified occurrences - covers material inheritance (goods, land), prophetic inheritance (Scripture transmitted, 35:32, 42:14), and eschatological inheritance (the Garden, 19:63, 23:10-11) - God as "best of heirs" (21:89) marks that all human inheritance remains secondary, provisional, before the ultimate inheritance that returns to Him (3:180, 57:10).

RENDERINGS
— waritha: "to inherit" (7:100/137, 26:59)
— al-warith: "the Heir" (15:23, 21:89)

ارض Root · 461 occurrences

Invariant sense: the earth - habitable surface, support of life and human settlement.

System rendering: al-ard → "the earth" (2:19/54/116, "sowing corruption on the earth"; 2:39, "made the earth a resting-place for you"; 2:58, "all that is on the earth"; 2:61, "establish on the earth a successor").

Internal proof: the invariant systematically covers the earth as a surface of settlement and sustenance - never an abstract planet, always the inhabited/habitable ground, whether for sowing corruption, being established as successor, or finding temporary residence (2:75).

Place in the wall sequence: al-ard is systematically paired with al-samawat (the heavens) in creation formulas - the two terms together denote the totality of the created universe, never one without the other in that register.

RENDERINGS
— al-ard: "the earth" (2:19/54/116, 2:39, 2:58, 2:61)

ارك Root · 5 occurrences

Invariable meaning: the couch/state bed -- noble seating furniture reserved for privileged rest, never mentioned for itself but always accompanied by an active contemplative posture.

System rendering: ara'ik -> "couches, state beds".

Demonstration by occurrence (proof by recurring associated posture): the five occurrences form a stable formula, always paired with a peaceful reclining posture. 83:35 furnishes the corpus's most significant closure: "those who

believed laugh at the deniers, upon couches" -- an exact, precise reversal of 83:29-30.

ارم Root · 1 occurrence

Invariable meaning: a proper geographic/ethnic designation -- the city/people of Iram, associated with 'Ad.

System rendering: Iram -> "Iram".

Demonstration by occurrence: the sole occurrence, 89:7, places Iram within an enumeration of three punished peoples ('Ad-Iram, Thamud, Fir'awn), all qualified by the same remarkable architectural trait -- "of the raised pillars" -- confirmed by the graph (PMI 11.69, link with sawt, sakhr, watad, all terms of the same punishment device). The formula "the like of which was never created in the lands" underlines that architectural grandeur itself -- not a mere abstract moral vice -- is explicitly presented as the measure of the punished excess.

ازر Root · 2 occurrences

Invariable meaning: to reinforce/consolidate through supporting supply -- an action bolstering an already existing strength rather than creating it, applied to personal resolve and vegetal growth.

System rendering: azr/aazara -> "to reinforce, consolidate".

Demonstration by occurrence (proof by coherence between personal request and agricultural image): two occurrences document the same reinforcement-of-existing invariant. 20:31 applies it to Musa's direct request: "reinforce my resolve through him" -- the reinforcement concerning an already present but insufficient determination. 48:29 transposes the same gesture to the vegetal register, within the seed metaphor -- confirmed by the graph (link with shat', the shoot itself, same verse, already tagged).

ازز Root · 2 occurrences

Invariant sense (two occurrences in the same verse): to incite/push vehemently — the Deviators' action, unleashed upon deniers to intensify their straying.

System rendering: أَزًّا/تَؤُزُّ → "to incite"

Internal proof (two occurrences in the same verse): 19:83 uses the same root twice, "We have unleashed the Deviators... to incite them" — the verb/noun doubling intensifies the active-incitement invariant.

Conclusion: ازز denotes, in its sole doubled passage, vehement incitement to straying.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ازف Root · 3 occurrences

Invariable meaning: to be imminent/very close -- the pressing approach of a dreaded event, never a distant or uncertain deadline.

System rendering: al-azifa/azifat -> "the Imminent"/"has drawn near".

Demonstration by occurrence (proof by grammatical doubling and noun-verb coherence): three occurrences document the same pressing-proximity invariant. 53:57 doubles the root within the same clause -- confirmed by the graph, verb and noun sharing the same root to underline the named event is never presented separately from its actual proximity.

اسباط Root · 4 occurrences

Invariant sense

The root أسباط designates the tribes, descendant groupings organized in lineage branches, systematically cited alongside the recognized prophets.

System rendering

"The tribes" (الأسباط, 2:136, 2:140, 3:84, 4:163).

Internal proof

All four occurrences appear in the same recurring formula of faith confession encompassing the full set of recognized prophetic figures: in 2:136, "what was revealed to Ibrahim, Isma'il, Ishaq, Ya'qub and the tribes (الأسباط)"; in 2:140, the same list resumed in a context of identity dispute; in 3:84, an identical expanded formula; in 4:163, the most developed list, also including Issa, Ayyub, Younes, Harun and Sulayman, always with "the tribes" (الأسباط) in a stable position after Ya'qub. This constant position — always after the individually named patriarchs, never isolated — confirms that الأسباط collectively designates the descendant groupings of the patriarchal line, a collective entity distinct from the individually named figures, yet receiving revelation on par with them. The term functions as a collective category closing or completing the enumeration of individually named prophets.

This entry documents الأسباط's functional sense as a collective recipient entity of revelation, directly established by its constant position within the confession formula repeated four times.

اسر Root · 4 occurrences

Invariant sense: a cohesion/restraint that holds together — applied to the physical constraint of capture as much as to the internal structure holding an assembled body.

System rendering: أَسْر/أَسِير → "to capture/captive"; أَسْرَهُمْ → "their constitution/framework"

Internal proof: proof by consistency of a shared semantic core of cohesion across two linked registers. 2:85 and 33:26 use it for physical capture. 76:8 confirms the same register. 76:28 shifts the invariant to the body's internal structure: "We firmed up their constitution" — the framework holding the body's parts together, exactly as a bond restrains a captive.

Conclusion: اسر denotes, in both registers, the same cohesion mechanism through a tightened bond.

اسس Root · 3 occurrences

Invariant sense

The root أ س س carries the invariant of a laid foundation, the act of establishing a base on which a structure rises — the initial support point determining the solidity or fragility of everything depending on it.

System rendering

"Founded" (أسس, 9:108), "founded" (أسس, 9:109 x2).

Internal proof

In 9:108, أسس describes a place of prostration "founded upon guardedness, from the first day" — the foundation here is directly linked to an inner disposition (التقوى), presented as the most worthy base for a place of worship. In 9:109, the same verb is repeated twice in an explicit parallel and antithetical construction: "Is the one who founded (أسس) his structure upon guardedness toward God and His approval better, or the one who founded (أسس) his structure on the brink of a crumbling ravine (جرف هار), which then collapses (انهار) with him into the fire of Jahannam?" This bipartite construction — two compared foundations, one stable (guardedness) and one unstable (crumbling ravine) — constitutes decisive structural proof: أسس systematically designates the initial act of establishing a base, whose

nature (solid or friable) entirely determines the fate of the structure resting on it. The verb itself is neutral regarding the foundation's quality; it is the complement that reveals its solidity or fragility.

This entry directly links جرف (the crumbling ravine) and هور (the collapse): all three roots participate in one single rhetorical construction (9:109) staging, within a single verse, the entire foundation/collapse process.

اسف ROOT · 5 OCCURRENCES

Invariant meaning: bitterness — painful regret mixed with indignation, felt or provoked in another.

System rendering: أَسِفًا → "bitter" (7:150 and 20:86, غَضْبَٰنَ أَسِفًا, Moussa returned wrathful and bitter); يَٰٓأَسَفَىٰ → "oh my bitterness!" (12:84, يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ); أَسَفًا → "with bitterness" (18:6, consuming oneself with bitterness over their traces); ءَاسَفُونَا → "they angered Us" (43:55, فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ, Form IV — causing affliction/indignation in another).

Distinction from حزن and حسر: حزن is affliction ("grieved", root حزن) and حسر the regret of loss; أسف joins anger to regret, hence its pairing with غضب in 7:150 and 20:86. "grieved" is left to حزن; Form IV (آسف, 43:55) turns the invariant causative — provoking in the other this state of indignant affliction.

RENDERINGS

— asifan (7:150, 20:86): "bitter."
— ya asafa (12:84): "oh my bitterness!"
— asafan (18:6): "with bitterness."
— asafuna (43:55, Form IV): "they angered Us".

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

اسن ROOT · 1 OCCURRENCE

Invariable meaning: stagnant/degraded through immobility -- the degradation of still water losing its original quality, never a permanent state but an avoided threat.

System rendering: asin -> "stagnant" (negated: non-stagnant).

Demonstration by occurrence (proof by opening the four-rivers list): the sole occurrence, 47:15, opens the Garden's description with an explicit negation: "rivers of water that does not stagnate" -- confirmed by the graph (first of a four-river series including laban, ladhdha, 'asal, all tagged in the same verse). The opening position is decisive: the Garden's first named element is never the water itself but its guaranteed permanent freshness.

اسو ROOT · 7 OCCURRENCES

Invariable meaning: to grieve/lament -- an emotional reaction of mourning or excessive regret, whose moderation the corpus systematically prescribes, never its total absence.

System rendering: ta'sa/asiya -> "to grieve"; uswa -> "exemplary model".

Demonstration by occurrence (proof by the same root reversing into a positive model): the invariant unfolds across two apparently opposite but linked registers. The emotional-moderation register systematically prescribes not grieving excessively over a denying people or over what escapes -- confirmed by the graph, the negative formula recurring identically across four distinct surahs. The model register (uswa) remarkably reverses the orientation: instead of denoting what one should not grieve over, the same root denotes what one should turn to as an imitable reference. 60:4 furnishes the most developed occurrence: "you have had a beautiful example in Ibrahim".

RENDERINGS

— ta'sa : "do not grieve" (5:26/68, 7:93 - lit. do not take their fate as reference for your own state)
— uswah : "model"/"example" (33:21, 60:4/6 - an explicit model to follow).

اشر Root · 2 occurrences

Invariable meaning: the pretentious/outrageous liar -- an accusation of false claim to an unmerited status, never an ordinary lie.

System rendering: ashir -> "pretentious liar".

Demonstration by occurrence (proof by reversal of the accusation against its authors): two occurrences document the same accusation invariant, with a decisive reversal between them. 54:25 uses it in Thamud's mouth rejecting the messenger. 54:26 immediately reverses this accusation: "tomorrow they will know who is the pretentious liar" -- confirmed by the graph (direct link between the two consecutive occurrences).

اصر Root · 3 occurrences

Invariant sense

The root أ ص ر carries the invariant of a constraining burden — a weight or commitment that binds and hinders, whose lightening may be requested or whose removal constitutes a liberation.

System rendering

"A burden" (2:286 ,إصرا), "My burden" (3:81 ,إصري), "their burden" (7:157 ,إصرهم).

Internal proof

In 2:286, the supplication explicitly asks: "do not lay upon us a burden (إصرا) as You laid upon those before us" — إصر here designates a heavy, constraining charge, whose past imposition serves as a negative reference point to avoid. In 3:81, إصري applies to the commitment made by the prophets themselves: "have you taken upon yourselves My burden (إصري) on this condition?" — a solemn commitment firmly binding the one who has contracted it. In 7:157, إصرهم reappears in the description of the messenger's liberating function: he "removes from them their burden (إصرهم) and the shackles that weighed upon them" — the explicit association with الأغلال (the shackles) confirms the sense of a constraining, weighty charge, whose removal constitutes a major relief. All three occurrences converge on the same invariant: إصر designates a weight that binds and hinders, whether a dreaded charge (2:286), a contracted commitment (3:81), or a burden whose lifting liberates (7:157).

Distinction from حمل (to carry, a more neutral term): إصر specifically carries the connotation of constraint and hindrance, not mere carrying of a load.

اصل Root · 10 occurrences

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the evening, a time of day systematically paired with morning in the formula of constant remembrance.
System rendering: أَصِيل/ءَاصَال → "evening".
Internal proof: 7:205, 13:15, 24:36, 25:5, 33:42, 48:9 and 76:25 all use, without exception, the stable formula "morning and evening" to frame invocation, glorification, or cosmic prostration.

Branch B — Invariant sense: the root/foundation of a thing, its stable anchoring point.
System rendering: أَصْل/أُصُول → "root/foundation".
Internal proof: 14:24 uses "its root" for the good tree's firm root. 37:64 applies the same term to "the very root of the Furnace." 59:5 uses "their roots" for palm trees cut down "at the root."

Distinction between the two branches: no semantic link is established by the corpus itself — the two uses occupy entirely disjoint fields. The homonymy is a stable fact — sealed status on both branches separately.

أعراف ROOT · 2 OCCURRENCES

Invariant sense

The root أعراف, derived from ع ر ف (to recognize), designates an elevated post of recognition/identification — a raised place from which men identify others by their distinctive marks.

System rendering

"The Heights [identification checkpoint]" (الأعراف, 7:46 ,7:48).

Internal proof

In 7:46, the verse situates "on the Heights (الأعراف), men who recognize (يعرفون) each by his marks (بسيماهم)" — the occurrence directly associates الأعراف with the verb عرف (to recognize) from the same root, the function of recognition being explicitly described as the activity proper to this place. In 7:48, "the companions of the Heights (الأعراف) will call out to men whom they recognize (يعرفونهم) by their marks" — the same verb/place association repeats identically, confirming across both occurrences that الأعراف is defined by the recognition function exercised there, not by an independent geographic characteristic. Both occurrences converge on the same invariant: الأعراف designates a post or elevated position from which an act of recognition of others by their distinctive marks is exercised — a place of identification, consistent with the lexical sense of the root ع ر ف throughout the corpus.

This entry confines itself to the functional sense demonstrable by the corpus itself (recognition post through marks) and settles no question regarding this place's exact position in eschatological topography, left to dedicated studies.

افف ROOT · 3 OCCURRENCES

Invariant sense: a sonorous interjection of immediate rejection — a verbal breath marking a break in tolerance before something or someone deemed intolerable, carrying no propositional content of its own.

System rendering: أُفٍّ → "fie!"

Internal proof (occurrence-by-occurrence demonstration): proof by contrasted echo between two passages of the same invariant. In 17:23, the interjection is explicitly forbidden to the son toward his two aging parents (فَلَا تَقُل لَّهُمَآ أُفٍّ): it serves as the minimal threshold of disrespect — if even this breath of rejection is forbidden toward them, any greater form of scorn is forbidden a fortiori. In 46:17, conversely, it is the ungrateful son who utters it against his parents, in response to their exhortation to believe in resurrection: a negative occurrence illustrating exactly the failing 17:23 forbids. In 21:67, Ibrahim [the Father of Multitudes] shifts the object of rejection: he no longer directs it at humans but at his people's idols (أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ) — proof that the interjection never targets the person as such but the object or act deemed unworthy, moving from the filial register (17:23, 46:17) to the cultic register (21:67).

Conclusion: the same breath of exasperation links the most intimate sphere (parents) and the highest (the relation to the divine) — the corpus treats the respect owed to parents and the rejection owed to idols as two poles of a single economy of verbal respect, where even the briefest exclamation is regulated.

Distinction from جحد: جحد is a structured, conscious denial of a known truth; أف is a bare exclamation with no propositional content — one negates a fact, the other expresses a mood.

افق ROOT · 3 OCCURRENCES

Invariable meaning: the horizon -- the visual perception's boundary line, and by extension the observable field as a whole.

System rendering: ufuq/afaq -> "horizon(s)".

Demonstration by occurrence (proof by plural/singular contrast): three occurrences document the same invariant at two distinct scales. 41:53 uses the plural in a general programmatic formula. 53:7 and 81:23 conversely use the definite singular for a precise, unique location of the messenger's vision -- confirmed by the graph (direct link between the two occurrences, belonging to the same reported vision narrative across two distinct surahs).

افك ROOT · 27 OCCURRENCES

Invariable meaning: to invert the truth through a deliberate fabrication — to divert from reality by a constructed lie.

System rendering: إِفْك → "lie/slander" (a fabrication that inverts reality); أَفَّاك → "inveterate liar"; passive form يُؤْفَكُ/تُؤْفَكُونَ → "to be turned away [from the truth]" (the effect suffered from the inversion: one is oneself turned around by the surrounding lie).

Internal proof: 51:9 uses the same root back-to-back, in an implicit active sense and in the passive, within a single sentence ("you are in a divergent word: turned away from it is whoever is turned away"), showing that the enacted inversion (the fabricated lie) and the suffered inversion (being turned away) stem from one and the same mechanism. In 26:45, Musa's staff "swallows up what they had fabricated" — the fabrication itself is named by the root, confirming the sense of deliberate production of falsehood.

Distinction from فرى: both roots cover the fabrication of falsehood, but إفك specifically carries the idea of a REVERSAL (one is turned away from truth by it), while فرى carries pure invention, without this reversal nuance.

RENDERINGS

— noun (إفك): lie/slander (24:12, 25:4, 34:43, 46:11)
— intensive adjective (أفّاك): inveterate liar (26:223, 45:8)
— imperfect passive (يُؤْفَك/تُؤْفَكون): to be turned away [from the truth] (5:75, 6:95, 9:30, 10:34, 29:61, 30:55, 35:3, 40:62, 40:63, 43:87, 51:9, 63:4)
— active plural participle (يأفكون): to fabricate through illusion/lie (7:117, 26:45)

افل ROOT · 4 OCCURRENCES

Invariant sense

The root أ ف ل carries the invariant of a cyclical disappearance — the setting or eclipse of a celestial body fading from view after having been visible, a periodic and predictable movement of withdrawal.

System rendering

"Disappeared" (أفل, 6:76, 6:77; أفلت, 6:78), "those who disappear" (الآفلين, 6:76).

Internal proof

All four occurrences are concentrated in Ibrahim's argumentative demonstration (6:76-78) against the worship of celestial bodies, forming a sequence repeated identically three times: each observed celestial body (a star, the moon, the sun) is first provisionally designated as "guardian" upon its rising (بزغ, see sister entry), then rejected the moment it "disappears" (أفل). The exact repetition of this pattern across three distinct celestial objects constitutes decisive structural proof: أفل designates the moment a celestial body fades from view after having shone, a cyclical and regular movement (setting, eclipse) contradicting the permanence expected of a deity worthy of worship. Ibrahim's final declaration ("I do not love those who disappear") generalizes the principle: what periodically disappears cannot claim the permanence required to be a legitimate object of devotion.

This entry explicitly links أفل to بزغ (the rising) as the two boundaries of the same cycle observed across three successive celestial bodies, the triple repetition constituting the rhetorical foundation of the entire argument.

اقصو Root · 1 occurrence

Invariant sense

Absolute hapax under this root_pure form. PSIS not applicable — resolved by direct context: the root ق ص و carries the sense of an extremity, the farthest reachable point in a given direction.

System rendering

"The farthest" (17:1 ,الأقصى).

Internal proof

In 17:1, the verse builds an explicit spatial opposition between two poles: "from the inviolable place of prostration (المسجد الحرام) to the farthest place of prostration (المسجد الأقصى)." This contrastive construction — a named starting point and an ending point qualified by الأقصى — fixes the sense unambiguously: الأقصى designates the most distant extremity of a journey, the point marking the limit of the evoked displacement, as opposed to the starting point. The superlative (elative form) reinforces this reading: it is not one distant place among others, but the farthest point, the ultimate extremity of the described journey. This entry confines itself to the lexical sense strictly demonstrable by the corpus (the near/far opposition in the verse's construction) and settles no precise geographic or historical identification of the designated place, a matter treated in the site's dedicated study, not in the root entry itself (no authority outside the corpus, no imported narrative).

The uniqueness of the occurrence in this form does not prevent fixing the sense: the verse's explicit contrastive construction (inviolable place of prostration / farthest place of prostration) provides sufficient and direct proof, without necessary recourse to the three formal PSIS patterns.

اكل Root · 109 occurrences

Invariant sense: to eat - to consume food for nourishment.

System rendering: kulu → "eat" (2:35, "eat freely"; 2:57, "of the good things We have provided you"); wa kula → "and eat" (2:35, Adam and his spouse); fakulu → "eat of it" (2:58).

Internal proof: the invariant holds without exception across all occurrences - the concrete act of nourishing oneself, always qualified by the lawfulness/goodness of what is eaten ("good things," "lawful and good," 2:168) rather than by a manner specification.

RENDERINGS
— kulu: "eat" (2:35, 2:57)
— wa kula: "and eat" (2:35)
— fakulu: "eat of it" (2:58)

الف Root · 22 occurrences

Invariant sense: two distinct branches - the number thousand, and the union/reconciliation of hearts.

Branch 1 - the number: alf/alaf → "thousand"/"thousands" (2:96/243, 3:124/125, 8:9 - five occurrences, including reinforcement by a thousand/three thousand/five thousand Agents).

Branch 2 - to reconcile/unite: allafa → "to reconcile"/"to unite the cores" (3:103, 8:63, recurring formula: "He reconciled their cores" - a bond created between previously divided/enemy hearts).

Internal proof: 8:63 explicitly specifies the gesture's scale - "had you spent all that is on earth, you could not have reconciled their cores" - an act beyond human reach, distinct from Branch 1's mere numerical count.

Branch 2, other forms: ilaf (form IV, verbal noun) → "harmony" (106:1-2, twice: "the harmony of the Quraysh, their harmony of the journey of winter and summer", rihla as direct object); yu'allifu baynahu (form II) → "to assemble" (24:43, the clouds). Same invariant: bringing together what was apart.

RENDERINGS
— alf/alaf: "thousand"/"thousands" (2:96/243, 3:124/125, 8:9)
— allafa: "to reconcile"/"unite the cores" (3:103, 8:63)
— ilaf: "harmony" (106:1-2)
— yu'allifu baynahu: "to assemble" (24:43)

الك ROOT · 88 OCCURRENCES

Invariant sense: a double root — a-l-k (to transmit a message/mission) and m-l-k (mulk/malakut, sovereignty, domain of governance).

System rendering: al-mala'ikah → "the Agents" (always with the definite article, designating a function, not a winged biological species) — completes the triad with al-ins (Humanity) and al-jinn (the Occulted).

Internal proof: an agent of execution and transmission within the domain of divine sovereignty, carrying both individuality (a precise mission, e.g. Jibril, Mikael) and a collective/institutional dimension. Proof (22:75): God chooses, among the Agents, messengers, and among humans — a strict parallel with the individual choice of human messengers.

Technical point: the "wings" (ajnihah, 35:1) are not physical organs but axes of functional specialization (already fixed: "departments"), on the model of a State deploying a security, administrative, and accounting wing.

RENDERINGS
— al-mala'ikah: "the Agents" - always with the definite article, a function, not a winged species. Completes the triad with al-ins and al-jinn.
— proof (22:75): God chooses, among the Agents, messengers, and among mankind - strict parallel.
— ajnihah (35:1, "wings"): axes of functional specialization, not physical organs.

الم ROOT · 75 OCCURRENCES

Invariant sense: painful - the intensity of inflicted suffering.

System rendering: alim → "painful" (extremely frequent formula "painful punishment," 2:10/104/174/178, dozens of occurrences).

Internal proof: the invariant holds across the 75 verified occurrences - always qualifying a punishment (never used outside this register), systematically paired with mention of a committed wrong (lying, denial, transgression) that justifies it.

RENDERINGS
— alim: "painful" (2:10/104/174/178)

اله ROOT · 2963 OCCURRENCES

Invariant sense: divinity — that which is taken as supreme authority, obeyed and invoked. Never "worship": the relation to a deity is one of obedience (abd) and invocation (du'a), as with any authority.

Two distinct uses:

1. Allah → "God" — the definite, unique designation of the Creator, ~2700 occurrences. A fixed contraction of al-ilah ("The Divinity," par excellence), but functioning in Quranic usage as a full definite title, not a mere article attached to the common noun (cf. 17:110, where Allah and Ar-Rahman are posed as interchangeable names for the same referent).

2. ilah/aliha → "deity"/"deities" — a common noun denoting any authority taken as supreme, true or false, including the idols of denounced peoples (21:99).

System rendering: "God" for Allah, systematically translated throughout the corpus (tripartite decision of 2026-08-02, see dedicated rule); "deity/deities" for ilah/aliha in the generic sense or in interrogative/comparative formulas (6:19: "are there, besides God, other deities?").

Internal proof of the sense of authority (audit of 2026-10-07): whoever "has taken his emotion as a deity" (25:43, 45:23) makes it the authority he follows; Fir'awn sets himself up as a deity and punishes whoever takes another ("I will put you among the imprisoned", 26:29; "I know of no god for you other than me", 28:38); several deities in the heavens and the earth would have corrupted them (21:22), like competing authorities. A deity is thus defined by the obedience rendered to it, not by a cult.

Internal proof of the rendering: the rendering "God" restores the word's own structure — al- (definite) + ilah (deity) — without turning it into a culturally marked proper name. The corpus itself forecloses any anthropomorphic or trinitarian drift of the term (112:3-4: He has not begotten, nor was He begotten).

RENDERINGS

— Allah: "God" - the definite, unique designation of the Creator, systematically translated (~2700 occurrences).
— ilah/aliha: "deity"/"deities" - a common noun for any authority taken as supreme, true or false, e.g. 21:99, 6:19.

COUNTER-EXAMPLES

Audit of 2026-10-07: definition extended from the initial single attestation to internal proofs (25:43, 45:23, 26:29, 28:38, 21:22), and aligned with the sealed root entry abd ("never worship").

الو ROOT · 37 OCCURRENCES

Invariant sense: two distinct homonymous roots under one graphic entry - not to slacken in effort (a-l-w), and the blessing (a-l-y/ala').

Branch 1 - non-slackening: yu'luna/ya'luna/ya'tali → "to withdraw by oath"/"to slacken" (2:226, the conjugal-withdrawal oath; 3:118, "they never cease to trouble you"; 24:22, not to withhold from giving).

Branch 2 - the blessing: ala' → "blessings" (7:69/74, 53:55, and the hammering formula of surah 55, twenty-five occurrences: "which then of your Guardian's blessings do you deny?").

Internal proof: the two branches share no internal cross-checking proof - distinct final consonants and semantic fields (effort/slackening vs. received blessing) - pure entry homonymy, documented separately.

RENDERINGS

— yu'luna/ya'luna/ya'tali: "to withdraw by oath"/"to slacken" (2:226, 3:118, 24:22)
— ala': "blessings" (7:69/74, 53:55, surah 55)

الياسين ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper name — the root الياسين transliterates a variant of Elijah's name (Ilyas), kept in its compound form without interpretive identification.

System rendering

"Ilyasin" (37:130 ,إل ياسين, transliterated as such).

Internal proof

In 37:130, the verse concludes the account of the prophet in question with a salutation formula: "Peace upon Ilyasin (إل ياسين)!" An already-established note specifies the term's treatment: إل ياسين is a transliterated variant of Elijah's name, kept as such ("Ilyasin"), without an interpretive identification that would settle its exact relation to the name إلياس already mentioned elsewhere in the corpus. The context provides direct and sufficient proof of the term's function: it closes the prophetic account with the same salutation formula used for other prophets in parallel

passages (Noah, Abraham, Moses/Aaron), confirming its status as the nominal designation of a recognized prophetic figure, without the precise orthographic variation being settled beyond this function.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a proper name whose function (closing a prophetic account with a salutation formula, consistent with the structural parallels of the same chapter) is directly established by the context, without settling the question of the orthographic variant itself.

امت ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): a dip or a bump — a relief irregularity denied to describe a perfectly leveled surface.

System rendering: أَمْتَ → "dip nor bump"

Internal proof: 20:107 is the corpus's only occurrence: "where you will see neither dip nor bump." **Direct organic link with صفصف (sealed in the same batch, same verse).**

Conclusion: امت, in its sole occurrence, denotes a denied relief irregularity.

امد ROOT · 4 OCCURRENCES

Invariable meaning: extended distance/duration -- a measurable interval, spatial or temporal, between two points.

System rendering: amad -> "distance, term".

Demonstration by occurrence: four occurrences apply the invariant to a measurable but deliberately unprecise interval -- the central invariant always being the interval's existence, never its precise measure revealed to the human speaker.

References (aligned with the French fiche): 3:30, 18:12, 57:16, 72:25.

امر ROOT · 249 OCCURRENCES

Invariant meaning: the command/the matter — the order given, the affair under way, and the deliberation that exchanges directives.

System rendering: أَمَرَ → "to command"; أَمْر → "command"/"matter" depending on context (what is decided/under way); أَمَّارَة → "instigating" (12:53, إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ, the Self insistently commands to evil — the intensive of command); إِمْرًا → "a monstrous thing" (18:71, لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا, a matter beyond measure); ٱئْتَمَرَ (Form VIII) → "to deliberate together" (65:6, وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ, consult together fittingly; 28:20, إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ, the court is conferring against you) — the mutual exchange of directives.

Internal proof: reverse-checking deploys the invariant: the order given (أمر), the matter thus set in motion (أمر/affair), the instance that commands relentlessly (أمّارة), the excess of a matter (إمرا), and the deliberation where each gives and receives direction (ائتمر). No use outside the field of command.

RENDERINGS

— amara: "to order."
— amr: "order"/"affair" depending on context.
— ammarah (12:53): "instigating" — the intensive of command (the Self that commands evil).
— imran (18:71): "an enormous thing, beyond measure."
— i'tamara (Form VIII): "to confer together" (65:6, 28:20 — mutual exchange of directives).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

امل ROOT · 2 OCCURRENCES

Invariant sense

The root أ م ل carries the invariant of a projection toward the future, an expectation/desire directed toward what is not yet attained — hope as a movement of the mind toward a future object.

System rendering

"Hope" (15:3 ,الأمل), "hope/expectation" (18:46 ,أملا).

Internal proof

In 15:3, in a warning addressed to those who deny: "Leave them to eat, enjoy, and let hope (الأمل) distract them" — hope is here presented as a distracting force, a movement of the mind that diverts from the essential by endlessly projecting toward future satisfactions, never attained, never sufficient. In 18:46, in an opposite context: "the enduring and integral works are, with your Guardian, better in reward and better in hope (أملا)" — hope here becomes the very measure of what one may legitimately project toward the future, a well-founded and productive expectation, contrasted with the ephemeral wealth and children evoked at the beginning of the same verse (18:46). The contrast between the two occurrences is structuring: the same movement of future projection (الأمل) can be sterile distraction (15:3, directed toward perishable goods) or legitimate ground for reward (18:46, directed toward enduring work) — the invariant is thus not moral in itself, but purely the mechanism of expectation projected toward the future, whose value depends entirely on its object.

Distinction from خوف (fear, anxious projection) and رجاء (confident hope/expectation): أمل specifically designates the expectation of a desired object not yet obtained, without the active-trust connotation proper to رجاء nor the anxious charge of خوف.

امم ROOT · 111 OCCURRENCES

Invariant sense: two distinct uses under the same root entry — the community/manifest way, and the mother.

Branch 1 — ummah (community, majority of occurrences): a human group united by the same manifest way/mode of life. System rendering → "community"/"nation." Confirmed: the single original community ("mankind was one community," 2:213, 10:19); its fragmentation into multiple groups (7:168, "divided into communities"); the envoy raised for each community (16:36, 40:5); the identity formula "this community of yours is a single community" (21:92, 23:52).

Branch 2 — umm/ummahat (mother(s)): direct maternal kinship. System rendering → "mother"/"mothers" (4:23, the list of degrees of kinship prohibited for marriage; 58:2, the rejection of the repudiating formula "be to me like my mother's back").

Absence of crossover confirmed: cross-checking across the 107 occurrences shows no ambiguous use between the two branches — ummah systematically carries the constituted group, umm/ummahat systematically maternal kinship. A classical etymological link (the mother as matrix/gathering point from which the community proceeds) is sometimes proposed but is not demonstrable by any internal proof of the corpus itself — homonymy documented without artificial fusion, on the model already adopted for dhikr and zulm.

Articulation with the wall: the community (ummah) is the collective scale of silm/din (already sealed) — 21:92 explicitly poses communal unity as the direct correlate of unified obedience ("I am your Guardian: so obey Me").

RENDERINGS

— ummah: "community"/"nation" - the gathered human group (2:213 the original single community; 7:168 its fragmentation; 21:92 identity formula).
— umm/ummahat: "mother"/"mothers" - direct maternal kinship (4:23 prohibited degrees; 58:2 repudiating formula).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

امن ROOT · 879 OCCURRENCES

Invariant sense: firmness/reliability that produces security — hence engaged trust as a relational act, and a deposit entrusted to a reliable third party.

System rendering: amana (Form IV) → "to believe" (to place one's engaged trust in God, a message, or a person — never an abstract intellectual assent); amn/amin → "security"/"secure"; ma'man → "a place of safety"; amana/amanat → "entrusted deposits"; amin → "trustworthy"; al-mu'min applied to God (59:23) → "the Guarantor" (never "the Believer," which would be absurd applied to God — He is the provider of security and faithful to the pact, not one who places trust).

Articulation with the already-sealed wall: the corpus explicitly links engaged trust (amana) and undivided integrity (silm). 49:14 formally distinguishes the claim to integrated trust (amanna) from mere outward adherence (aslamna, "we have become integral [to God]," trust not yet having entered the core); 2:136 directly follows "we believe in God" with "to Him we are integral" — engaged trust precedes and grounds undivided integrity, itself prior to concrete obedience ('abada) within the normative system (din).

Antonymy with kafara: the two pairs amana/kafara and silm/shirk operate on two distinct but complementary planes — amana/kafara concern the posture of openness or closure toward the acknowledged authority (trust granted vs. denial), silm/shirk concern the structure of allegiance itself (undivided vs. shared). The two pairs interlock without merging: 2:136 links them in the same movement.

RENDERINGS

— amana (Form IV): "to believe" - placing engaged trust in God, a message, or a person.
— amn/amin: "security"/"secure."
— ma'man: "place of safety" (9:6).
— amana/amanat: "entrusted deposits" (4:58, 33:72).
— amin: "trustworthy" (26:107).
— al-mu'min applied to God (59:23): "the Guarantor" - never "the Believer" in the human sense.
— amana li- + person: "to give credit to" (16 occurrences: 2:55, 2:75, 3:183, 7:134, 9:61, 9:94, 10:83, 12:17, 17:93 ×2, 20:71, 23:47, 26:49, 26:111, 29:26, 44:21), distinct from amana bi- ("to believe in").

امو ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): the woman placed under domestic obedience — a social category distinct from the free wife, always named in contrast or complement to it.

System rendering: أَمَة/إِمَآء → "obedient woman/servant"

Internal proof: **proof by contrast and complementarity between the two occurrences.** 2:221 uses it in direct contrast with a free-status woman. 24:32 applies the same term to the collective matrimonial register, paired exactly with its male equivalent.

Conclusion: امو systematically denotes a social category of persons under domestic obedience.

انث ROOT · 30 OCCURRENCES

Invariant sense: the feminine - biological female gender, human or animal.

System rendering: al-untha → "the female/woman" (fixed formula "the male is not like the female," 3:36, 49:13, dozens of occurrences); inath → "female [beings]" (4:117, 16:57-58, 42:49-50).

Internal proof: the invariant holds across the 28 verified occurrences - always in a structuring pair with al-dhakar (the male) - applies uniformly to the human species (49:13, "created from a male and a female") and animal species (35:11, 41:47, "no female bears") alike, never a neutral grammatical gender.

RENDERINGS

— al-untha: "the female" (3:36, 49:13)
— inath: "female beings" (4:117, 16:57-58)

انس Root · 338 occurrences

Invariant meaning: perceptible familiarity — the human as a being of social bond, and the act of perceiving with a sense of reassuring closeness.

System rendering: إِنس/نَاس/إِنسٌ → "people"/"humankind"/"the human being" (in implicit or explicit contrast with الجن, the Occulted — the human is that with which one forms a direct bond); آنَسَ (Form IV) → "to perceive with a sense of reassuring familiarity" (20:10 and 28:29, إِنِّيٓ ءَانَسْتُ نَارًا, I have glimpsed a fire — the perception that reassures and draws near; 4:6, فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا, if you perceive maturity in them); تَسْتَأْنِسُواْ → "to seek familiar contact, ask for welcome" (24:27, before entering a dwelling); أَنَاسِيَّ → "humans in numbers" (25:49).

Internal proof: reverse-checking unifies all forms around familiarity: the إنسان is the being of direct social bond, آنس is perceiving what tames (the fire in the night, maturity in the orphan), استأنس is establishing that bond before entering. Structural antonym: الجن, what escapes familiar perception.

RENDERINGS

— ins/nas/insan: "mankind"/"humanity"/"human being" — contrasted with al-jinn.
— anasa (Form IV): "to perceive with reassuring familiarity" (20:10, 28:29, the fire; 4:6, maturity).
— tasta'nisu: "to seek familiar contact" (24:27, before entering).
— anasiyy: "humans in number" (25:49).

انف Root · 3 occurrences

Invariable meaning: the nose -- a facial organ named in a retribution legal framework, and by temporal extension "just now", the instant immediately preceding the present.

System rendering: anf -> "nose"; anifan -> "just now".

Demonstration by occurrence (proof by extension from bodily to immediate temporal): three occurrences document the same frontal/anterior-position invariant, unfolded from the bodily to the temporal register. 5:45 applies it literally in the law of retaliation. 47:16 transposes the same root to the temporal register: "what did he say just now?" -- the instant immediately preceding the present.

انم Root · 1 occurrence

Invariable meaning: creatures/living beings -- a collective designation of all that populates the earth, never restricted to humans alone.

System rendering: al-anam -> "creatures".

Demonstration by occurrence (proof by opening position in an earthly-blessings enumeration): the sole occurrence, 55:10, opens a descriptive sequence of the earth "established for creatures", immediately followed by the enumeration of fruits, the enclosed-spathe palm (kimam, already tagged) and enveloped grain -- confirmed by the graph.

انى Root · 8 occurrences

Invariant sense: to reach its point of completion — a temporal, thermal, or ripening term, always the moment a process reaches its full term.

System rendering: آنَاء → "the hours/moments"; آن → "having reached its term/its peak"

Internal proof: proof by deployment of the same reached-point invariant across three registers. Temporal register: 3:113, 20:130 and 39:9 all use "the hours of the night" for precisely situated instants. 57:16 uses a rhetorical question: "is it not time." Thermal/ripening register: 55:44 uses "boiling water having reached its peak"; 76:15 and 88:5 confirm this register. 33:53 finally applies the invariant to cooking: "without waiting for it to be done."

Conclusion: انى never varies from its invariant of a reached point of completion.

اهل ROOT · 155 OCCURRENCES

Invariant sense: belonging to a group/place - inhabitants, family members, or adherents of a corpus.

System rendering: ahl → "family"/"people" (2:126, 2:196, inhabitants of a place; 11:72, household member); ahl al-kitab → "the people of the Scripture" (2:105/109, a very frequent formula designating adherents/bearers of a scriptural corpus); al (variant, extended family) → "clan" (2:49/50, "Fir'awn's clan").

Internal proof: the same word covers belonging to a geographic place (2:126, inhabitants of a land), to a family group (11:72), and to a scriptural corpus (2:105, "people of the Scripture") - the invariant is belonging to a defined set, whether territorial, familial, or textual.

RENDERINGS

— ahl : "family"/"people" (2:126, 2:196, inhabitants of a place; 11:72, household member)
— ahl al-kitab : "the people of the Scripture" (2:105/109, a very frequent formula designating adherents/bearers of a scriptural corpus)
— al : "clan" (2:49/50, "Fir'awn's clan").

اوب ROOT · 17 OCCURRENCES

Invariable meaning: to return habitually, to make a constant return.

System rendering: أَوَّاب → "one who ceaselessly returns (to God)"; مَآب → "place/destination of return" (the final outcome, good or bad).

Internal proof: homogeneous use across 17 occurrences; covers repeated behavior (Dawud, Sulayman described as "awwab," 38:17/19/30/44) and the final destination of a return (ma'ab, recurring formula "what an excellent abode of return"/"the worst abode") — always the idea of a habitual return and its outcome.

Distinction from نوب: very close to nawaba/anaba; the corpus uses both roots almost synonymously for habitual penitent return.

RENDERINGS

— noun (al-ma'ab/ma'ab/maban): destination/abode of return (3:14, 13:29/36, 38:25/40/49/56, 78:23/39)
— adjective (awwab): ceaselessly returning (17:25, 38:17/19/30/44, 50:32)
— noun (iyab): the return (88:26)
— verb (awwibi): respond with him [Dawud] (34:10)

اود ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root أ و د carries the sense of a weighing, tiring burden, a charge whose maintenance costs effort.

System rendering

"Costs Him no burden" (2:255 ,يؤوده).

Internal proof

In 2:255, the Throne verse affirms: "and guarding them costs Him no burden (يؤوده)." The context provides direct and sufficient proof: يؤوده is directly linked to the guarding of the heavens and the earth (حفظهما), the verse building an affirmation of absolute power through implicit contrast — what would constitute a crushing burden for any other entity represents no cost, no fatigue for God. The term thus precisely designates the effort or toll implied by maintaining a considerable charge, here absolutely denied to underline the absence of any limit to divine power.

The uniqueness of the occurrence does not prevent fixing the sense: the negative construction ("costs Him no") applied to cosmic guarding provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

اول ROOT · 342 OCCURRENCES

Invariant meaning: the return to the point of origin — hence the first (the point from which all departs), and interpretation (the return to the sense toward which a thing tends).

System rendering: أَوَّل/ٱلْأُولَىٰ → "first" (57:3, هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ; 92:13, وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ); ٱلْأَوَّلِين → "the first ones, the ancients" (56:13, ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ; the recurring formula أَسَٰطِيرُ ٱلْأَوَّلِينَ); تَأْوِيل → "interpretation" (12:6, تَأْوِيلِ ٱلْأَحَادِيثِ, the interpretation of accounts/dreams; 3:7, 7:53, 18:78) — bringing a thing back to what it finally tends toward, its originating outcome, distinct from تفسير (detailed glossing).

Internal proof: reverse-checking unifies the uses: الأوّل is the point of origin, التأويل the movement that leads back to it. Root-entry caution: the forms أُوْلَٰٓئِكَ (demonstrative "those", ~204 occurrences) and أُوْلُواْ/أُوْلِي ("those endowed with", a frozen noun) are grouped under this entry by the database but belong to the grammatical category (particles/frozen nouns), not to the semantic root of return.

RENDERINGS

— awwal/al-ula: "first" (57:3, 92:13).
— al-awwalin: "the first ones, the ancients" (56:13, "legends of the ancients").
— ta'wil: "interpretation" — bringing back to what a thing ultimately tends toward (12:6, 18:78), distinct from tafsir.
— note: ula'ika/ulu are fixed grammatical forms, outside this root's semantic field.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

اولى ROOT · 9 OCCURRENCES

Invariant sense (stable referent, fixed grammatical construction): "possessors of" — systematically introduces a human category defined by an intellectual or perceptive capacity named in the complement.

System rendering: أُوْلُواْ → "possessors of/endowed with"

Internal proof: proof by recurrence of the same grammatical structure applied to precise cognitive faculties. 3:13, 3:190, 12:111, 20:54, 20:128 and 38:43 all use "for the possessors of" followed by a complement denoting a capacity — never material wealth or social status, always an aptitude of perception or understanding.

Conclusion: أولو never varies from its function of designating a cognitive category.

اوه ROOT · 2 OCCURRENCES

Invariant sense

The root أ و ه carries the invariant of a repeated inner lament, a sigh of contrition expressing a constant turning back toward one's Guardian — the audible expression of a tender and recurring sensitivity.

System rendering

"Full of compassion" (9:114 ,لأواه), "full of sighs [of repentance], ceaselessly returning" (11:75 ,أواه).

Internal proof

In 9:114, أواه describes Ibrahim alongside حليم (thoughtful, system term): "Ibrahim was indeed full of compassion, thoughtful" — a quality accompanying measured reflection, not uncontrolled emotion. In 11:75, the same description reappears with an added precision: "Ibrahim is indeed thoughtful, full of sighs [of repentance], ceaselessly returning [to God]" — the complement "ceaselessly returning" (منيب) makes the invariant trait explicit: أواه designates one whose heart expresses, through repeated sighs, a constant and not merely occasional return toward his Guardian. The repeated pairing with حليم in both occurrences (implicit in 11:75 through the thoughtful term placed first) confirms that this quality is never presented as an emotional weakness but as the sensitive counterpart of measured reflection — the capacity to feel and express, through a recurring sigh, awareness of one's own condition before God.

Both occurrences, applied to the same character (Ibrahim), constitute converging and coherent proof despite their low number: the described trait is presented as a stable characteristic of his personality, not a one-time state.

اوى ROOT · 36 OCCURRENCES

Invariant meaning: to find refuge/to shelter — the movement toward a place of protection.

System rendering: مَأْوَىٰ → "refuge"/"abode" (often negatively: مَأْوَىٰهُمْ جَهَنَّمُ, Jahannam will be their refuge — 3:151 and recurrences; positively: 53:15 ,جَنَّةُ ٱلْمَأْوَىٰ); آوَىٰ (Form IV) → "to take in, give refuge" (93:6, فَـَٔاوَىٰكُمْ ,8:26 ;فَـَٔاوَىٰ, He took you in; 12:69, ءَاوَىٰٓ إِلَيْهِ أَخَاهُ); أَوَىٰ/فَأْوُۥٓا → "to take refuge" (18:10, فَأْوُۥٓا إِلَى ٱلْكَهْفِ ,18:16 ;إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ); تُـْٔوِى → "to gather to oneself" (33:51).

Internal proof: the invariant "movement toward a receiving/welcoming destination" is verified by a four-part system locked in by the corpus itself.

1. **Negative/positive symmetry of the noun مَأْوَىٰ.** Of 18 substantive occurrences, 16 designate Jahannam/the Fire/the Blaze as the "refuge" of those who denied-disowned (3:151, 3:197, 4:97, 4:121, 5:72, 9:73, 9:95, 13:18, 17:97, 24:57, 29:25, 32:20, 57:15, 66:9, 79:39), and 2 designate the Garden as the refuge of believers (32:19, جَنَّةُ ٱلْمَأْوَىٰ 53:15). The term is thus never spatially neutral: it always carries the idea of a final destination that *receives* its occupant — fatal or joyful, but always a destination that welcomes, never a mere waypoint. This is what distinguishes مَأْوَىٰ from a generic destination term.
2. **Systematic Form I / Form IV transitivity pair.** The intransitive Form I (أَوَىٰ, "to take refuge") always describes a subject moving toward shelter under their own agency: the youths of the Cave (18:10, 18:16), Lot seeking support (11:80), Noah seeking the mountain (11:43), Moussa at the rock (18:63). The causative Form IV (آوَىٰ, "to take in, give refuge") systematically describes a third party receiving another: God taking in the orphan (93:6), the Ansar taking in the Emigrants (8:26, 8:72, 8:74), Youssof receiving his brother and parents (12:69, 12:99), the Prophet receiving a wife (33:51), God sheltering the Companions of the Cave toward an elevated place with a spring (23:50). This perfectly regular I/IV switch — never a counter-usage — proves the invariant is not "to dwell" but precisely "the movement toward/the act of receiving into a place of protection," inflectable on both sides of the act.
3. **Extension to the social and tactical register, consistent with the invariant.** 8:16 uses the same term for tactical withdrawal toward an allied group in combat — confirming that the semantic core is not "home" but "protective point of convergence," whether a place, a community, or a person.
4. **Absence of any counter-example across the 36 occurrences** — none admits a sense of mere neutral dwelling without a dimension of welcome/protection, which excludes synonymy with سكن (to dwell, settle) and confirms the root's specificity in the Quranic system (non-synonymy axiom, Article 5).

RENDERINGS

— ma'wa: "refuge"/"abode" (dominant negative sense, Jahannam; positive, 53:15).
— awa (Form IV): "to shelter, to give refuge" (93:6, 8:26, 12:69).
— awa/fa'wu: "to take refuge" (18:10, 18:16).

ايد ROOT · 11 OCCURRENCES

Invariant sense: strength/support — the means of action.

System rendering: ayd → "Strength, support, means of action" (distinct from al-yad, the anatomical hand, though of the same consonantal origin) — cf. dhi al-ayd (Dawud, "possessor of strength/support"), ayyadnahu ("We supported him"). In 5:38 (aydiyahuma), designates the theft's support network (intermediary, fence, buyer), not physical hands.

Internal proof: functional homonymy with al-yad (the hand), but two applications to distinguish by context — abstract strength/support vs. concrete anatomical organ.

RENDERINGS

— ayd: "Force, support, means of action" - distinct from al-yad (the anatomical hand).
— dhi al-ayd (Dawud): "possessor of strength/support."
— 5:38 (aydiyahuma): the theft's support network, not the physical hands.

ايم ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): the unmarried person — without a spouse, male or female, object of a matrimonial injunction.

System rendering: ٱلْأَيَـٰمَىٰ → "the unmarried"

Internal proof (hapax resolved by the same verse's injunction): 24:32 is the corpus's only occurrence: "marry the unmarried among you."

Conclusion: ايم, in its sole occurrence, denotes the person without a spouse.

ايى ROOT · 628 OCCURRENCES

Homonymy with two disjoint branches, documented separately under the same entry (root_pure grouping imposed by the ambiguity of the weak ء/و/ي radical skeleton).

BRANCH 1 — the sign (382 ,ءَايَة/ءَايْت occurrences): the mark, the visible proof or the verse bearing meaning; a verse IS a sign, on a par with a phenomenon of creation, both pointing to God. Used both for cosmic signs (creation, natural phenomena) and for units of the revealed text — the same word covers both, internal proof that the corpus does not treat "natural sign" and "verse" as separate categories.

Internal proof (Branch 1): the unity of the concept is verified by four registers of use the corpus never lexically separates.

1. *Cosmic signs* — the repeated formula "there is certainly a sign/signs in that" applied to the creation of the heavens and earth, the alternation of day and night, the rain that revives dead earth (2:164 and its recurrences at 3:190, 10:6, 16:65-69, 30:20-25, etc.): the natural phenomenon itself is named ءاية, with no distinct term.
2. *Recited verses* — the same word designates the units of text the messenger recites and makes clear (2:129, 2:151, 2:252, 3:7, which further distinguishes "firm" verses from those "subject to resemblance," proof the corpus uses a single lexical category to cover distinct internal registers of the text itself).
3. *Objects and historical events erected as sign* — the Ark's chest for Talout (2:248, where لَءَايَةً qualifies a concrete physical object, not a text), proof that ءاية is not a synonym for "written verse" but indeed for "probative mark," whatever its nature.
4. A *person erected as sign* — 2:259: God states He will make the man resurrected after a hundred years "a sign for mankind" (ءَايَةً لِّلنَّاسِ), ultimate proof that the invariant transcends the medium (natural, textual, material, human) to retain only the function: pointing beyond itself to a truth exceeding the observer.

No counter-example across the 382 occurrences restricts ءاية to a single one of these four registers — this systematic crossroads constitutes the internal proof of the concept's unity.

BRANCH 2 — disjoint particles (246 occurrences): يَٰٓأَيُّهَا (vocative, "O you who...", ~150 occ.); أَىّ/فَبِأَىِّ (interrogative, "which/by which", including the refrain فَبِأَىِّ ءَالَآءِ رَبِّكُمَا of sura 55); إِيَّا (emphatic pronoun, 1:5 إِيَّاكَ نَعْبُدُ); كَأَيِّن ("how many a..."). Purely grammatical, with no semantic link to the sign.

Internal proof (Branch 2): the radical kinship is not arbitrary but morphologically demonstrable — the four forms are direct derivatives of one and the same interrogative stem أَىّ ("which").

1. يَٰٓأَيُّهَا breaks down into يا (vocative particle) + أيّ (the stem) + ها (reinforcing suffix): literally "O the-one/which-there," the Quranic vocative is built on the interrogative itself — direct proof by simple morphological decomposition, never a distinct vocative word.
2. إِيَّا serves exclusively as a grammatical carrier bearing object pronoun suffixes when the verb cannot receive them directly (1:5 إِيَّاكَ نَعْبُدُ, "it is You we worship") — a "carrier" role only a stem as neutral as the أيّ skeleton can fill, explaining why this function crystallized precisely on this root and no other.
3. كَأَيِّن breaks down into كَـ (comparative "like") + أَيِّن (form of أَيّ with tanwin): literally "like-which," yielding the quantifying sense "how many" — again a direct, transparent extension of the same stem.
4. أَىّ/فَبِأَىّ is the bare interrogative form itself, notably used in the sura 55 refrain (فَبِأَىّ ءَالَآءِ رَبِّكُمَا, repeated 31 times) — the mother form from which the previous three derive.

This complete morphological filiation, verifiable on every form without exception, proves the grouping under a single root is not a tagging artifact but reflects real, demonstrable grammatical kinship — unlike Branch 1, whose unity is semantic rather than morphological. The two branches nonetheless remain foreign to each other: none of Branch 2's 246 occurrences carries the sense of "sign."

RENDERINGS

— ءَايَٰت/ءَايَة: "sign(s)"/"verse(s)" — cosmic or textual, both pointing to God (382 occ.).
— يَٰٓأَيُّهَا: vocative "O you who..." (~150 occ.).
— أَىّ/فَبِأَىّ: interrogative "which/by which" (sura 55 refrain).
— إِيَّا: emphatic pronoun (1:5).
— كَأَيِّن: "how many a...".

ب

بابل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper place — the root بابل designates Babel, the city where illusion was taught, mentioned in association with two kings.

System rendering

"Babel" (2:102 ,ببابل).

Internal proof

In 2:102, the verse situates the teaching of illusion "at Babel (ببابل), Harut and Marut." An already-established note specifies the reading of the mentioned pair: الملكين is read "the two kings" rather than "the two Agents/angels," identified as two kings (Harut = Dawud, Marut = Sulayman, both kings of Babel) — an argument of systemic coherence excluding that Agents would receive revelation (they transmit it). These two kings did not themselves teach the Formulary without first warning of the risk of trial linked to its misuse — the knowledge (علم) they benefited from being at stake, not an angelic revelation. بابل thus functions as a direct designation of the place where this episode unfolds, requiring no additional demonstration of invariant meaning for this toponym.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a proper place name whose narrative function is directly established by the context and already articulated with the identification of the associated characters.

بتر ROOT · 1 OCCURRENCE

Invariable meaning: to be cut off/docked, deprived of continuation or descent -- the image of the docked tail, that which has been amputated of its natural continuation.

System rendering: `abtar` -> "the Cut-Off One, the one without posterity".

Demonstration by occurrence (proof by intra-surah opposition): the corpus's sole occurrence, 108:3, sits only two verses from al-Kawthar (108:1, "the Abundance"), the name given to the gift granted to the messenger. This proximity is not accidental: the two terms form a deliberately constructed antonymic opposition within a mere three-verse surah -- al-Kawthar denotes multiplied abundance/continuity, al-abtar denotes precisely its opposite, interruption/absence of continuation. The surah thus responds, through its very structure, by turning the judgment back onto the one who hates (shani'aka, 108:3): it is not the one granted Abundance who lacks continuity, but the one who hates him. The proof thus rests not on comparing scattered occurrences, but on the closed structural opposition between the first and last verse of a three-line text -- a textbook case of proof by intra-surah parallel/antonymic construction.

بتك ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ب ت ك carries the sense of a splitting incision, a mutilating gesture altering an intact natural form.

System rendering

"Slit" (4:119 ,فليبتكن).

Internal proof

In 4:119, the verse reports Iblis's promise: "I will surely order them to slit (فليبتكن) the ears of cattle, and I will surely order them to alter God's creation." The context provides direct and complete proof: فليبتكن is directly associated, within the same declaration, with "altering God's creation" (تغيير خلق الله) — the second formula generalizing and interpreting the first as a particular case of a broader category of distortion. The verse's construction thus establishes بتك as a specific gesture (the slitting of animals' ears, a pre-Islamic superstitious practice) illustrating the general principle of arbitrary modification of an original natural form — a mutilation motivated not by necessity but by a vain ritual practice imposed by the Diverter.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit association with the generalizing formula "altering God's creation" provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

بتل Root · 2 occurrences

Invariable meaning: to devote oneself entirely/detach to consecrate exclusively -- voluntary severing of other attachments for total, undivided devotion.

System rendering: `tabattala` -> "to devote oneself totally".

Demonstration by occurrence (proof by intra-verse doubling and immediate context): the sole occurrence, 73:8, deliberately doubles the root within the same verse -- a figure of insistence underlining the commitment's absolute exclusivity. The immediate context is decisive: this verse closes a sequence on nightly invocation and attentive recitation (73:1-8, including zaml, already sealed), total devotion thus crowning, not replacing, already prescribed practices.

بثث Root · 9 occurrences

Invariable meaning: to disperse, spread widely -- to proliferate by scattering over an extent.

System rendering: `baththa` -> "to disperse, spread".

Demonstration by occurrence: the invariant unfolds across three coherent registers. Creation spread over the earth (2:164, 4:1, 31:10, 42:29, 45:4) systematically applies baththa to a proliferation of living beings or humans from a single source -- "spread, from the two [Adam and his spouse], many men and women" (4:1) -- dispersal multiplying what comes from a single point of origin. 12:86 applies the same term to the inner register: Ya'qub "complains of his distress and grief [bathhi] only to God" -- distress itself conceived as something that scatters/overflows and must be channeled toward a single recipient rather than spread everywhere. 101:4 closes the corpus with the eschatological image: "people will be like scattered moths (al-mabthuth)" -- confirmed by the graph (PMI 9.1, link with 'ihn/nafash, the same surah) -- human dispersal, once gathered, becoming at that precise moment the sign of eschatological disorder.

بجس Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ب ج س carries the sense of a sudden, abundant gushing, the eruption of a liquid piercing a previously closed surface.

System rendering

"Gushed forth" (7:160 ,فانبجست).

Internal proof

In 7:160, the verse describes a miracle granted to the Children of Israel: "and behold, twelve springs gushed forth (فانبجست)." The context provides direct and sufficient proof: Form VII (انفعل, reflexive/spontaneous value) combined

with the precise number of springs (twelve, matching the twelve tribes mentioned in the same verse) and the implicit adverb of suddenness (فانبجست, introduced by the فاء of immediate consequence) confirms an instantaneous and multiple gushing from a previously closed or inert source — a rock, per the implicit logic of the struck-staff account. The term thus designates the sudden eruption of living water from a previously dry point, a punctual and visible event rather than a gradual flow.

The uniqueness of the occurrence does not prevent fixing the sense: the verbal Form VII and the immediate construction (فاء + precise number) provide sufficient and direct morphological and contextual proof, without necessary recourse to the three formal PSIS patterns.

بحث ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ب ح ث carries the sense of scratching/digging the ground, an action of physical search performed by digging the earth.

System rendering

"Scratched [the earth]" (5:31 ,يبحث).

Internal proof

In 5:31, the verse describes a pedagogical scene: "God then sent a crow, which scratched (يبحث) the earth, to show him how to conceal his brother's nakedness." The context provides direct and complete proof: يبحث has as its complement "في الأرض" (in/on the earth), and the explicit purpose of the action (showing how to conceal) confirms that the crow's gesture consists of physically digging the ground, a behavioral model the human being observes and imitates. The verb thus designates a physical and concrete digging action, oriented toward a practical goal (creating a cavity for burial), not an abstract or intellectual search.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit complement (the earth) and the immediate pedagogical purpose provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

بحر ROOT · 42 OCCURRENCES

Invariant sense: the sea - a great expanse of water, often paired with dry land in a structuring couple, and by extension the domain where human control is structurally absent.

System rendering: `al-bahr` -> "the sea" (very frequent formula "dry land and sea," 6:59/63/97, 10:22, dozens of occurrences) ; `bahira` -> "bahira" (5:103, technical name for a rejected pagan practice).

Internal proof: the invariant holds across the 41 verified occurrences - systematically paired with dry land in a structuring binomial (the two domains where man moves/is guided), or contrasted with another sea (18:60/61, "the confluence of the two seas"; 25:53, "sweet" and "salty") - never an isolated body of water without this contrast/complementarity. Two occurrences give this domain a scope beyond geography: 6:59, "He holds the keys of what escapes the senses - none knows them but Him... and He knows what is on dry land and in the sea" - the sea associated with what none knows but God; 10:22, where danger at sea drives people to call upon God mukhlisina lahu ad-din, "devoting to Him exclusive worship" - the sea as the paradigm domain where human control is absent and only divine control remains real. Bahira (5:103) inherits this register: livestock declared by men to fall under this same status of divine exclusivity - a good withdrawn from all human control, devoted to a domain that none masters but God. The rejection in 5:103 then targets the human pretension of arbitrarily transposing onto an animal a status the corpus otherwise reserves for the sea itself.

Conclusion: bahr invariably designates a domain beyond ordinary human reach - geographic in its most frequent use, but explicitly associated, in 6:59 and 10:22, with the idea of a control that escapes man and belongs exclusively to God. It is this second register that bahira mobilizes in 5:103, not an ethnographic definition external to the corpus.

RENDERINGS

— al-bahr: "the sea" (6:59/63/97, 10:22)

بخس ROOT · 7 OCCURRENCES

Invariable meaning: to shortchange by diminishing/undervalue a due share -- to deprive someone, through calculated fraud, of a portion legitimately theirs.

System rendering: bakhs/yabkhas -> "to shortchange, undervalue".

Demonstration by occurrence: the seven occurrences systematically apply the invariant to a precise transaction or right, never to direct, brutal theft. 2:282 forbids it in debt-recording. 7:85 and 11:85 explicitly forbid it "in their property", paired with forbidding sown disorder -- confirmed by the graph, economic fraud and social corruption treated as two facets of a single evil. 12:20 furnishes the decisive narrative illustration: Yusuf himself "sold at a low price" -- the corpus's central character victim, in his own story, of the exact transgression the corpus elsewhere forbids as a general principle.

References (aligned with the French fiche): 11:15.

بخع ROOT · 2 OCCURRENCES

Invariant sense (two near-identical occurrences): to consume oneself with grief — a distress internalized to the point of self-destruction, born of others' rejection of the message.

System rendering: بَخِعٌ → "to consume oneself with grief"

Internal proof: the corpus's two occurrences use exactly the same construction — "perhaps you will consume yourself" — both applied to the Prophet facing his people's refusal to believe.

Conclusion: بخع systematically denotes self-consumption through grief.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

بخل ROOT · 12 OCCURRENCES

Invariable meaning: avarice that withholds and conceals -- refusing to share a received good, systematically paired with denying its origin, never a mere prudent economy.

System rendering: bakhila/yabkhalun -> "to be stingy".

Demonstration by occurrence (proof by self-punishment reversal and extension to the giving register): twelve occurrences document the same withholding-plus-concealment invariant. 3:180 furnishes the decisive reversal: "they will be encircled by what they were stingy with, on the Day of Standing" -- the withheld good literally becoming the instrument of punishment.

بدء ROOT · 15 OCCURRENCES

Invariable meaning: to begin, to bring about a first origin.

System rendering: bada'a -> "to begin, initiate".

Demonstration by occurrence: the bada'a/'awd pair structures six occurrences around one single hammered formula -- 10:4, 10:34 (twice in the same verse, as a rhetorical challenge to idols), 27:64, 30:11, 30:27 and 85:13 all repeat "He is the One who initiates [creation], then repeats it" -- the near-literal repetition across five distinct surahs proves this is a fixed formula serving as a recurring theological argument, not an occasional stylistic expression. 10:34 pushes the

demonstration to absurdity by turning it against the polytheists: "is there, among your associates, one who begins creation then repeats it?" -- the inability of any other agent to assume this double gesture becomes the very proof of divine oneness. Three narrative occurrences, outside the fixed formula, broaden the sense without dispersing it: 7:29 uses bada'a for the individual birth of a human being ("as He brought you into being, you will return"), 12:76 for the methodical order of a search (Yusuf "began with their bags before his brother's bag"), and 32:7 for the creation of the human from clay -- in all three cases, bada'a denotes the first gesture of a sequence, whether cosmic, individual, or procedural, never an isolated act with no follow-through. 34:49 confirms the invariant negatively: falsehood "can neither begin nor repeat" -- the very inability to initiate anything becomes the mark of what has no reality of its own.

RENDERINGS

bada'a (Form I): 7:29, 9:13, 12:76 -- yubdi'/yabda'u (imperfect): 10:4, 10:34(x2), 27:64, 29:19, 29:20, 30:11, 30:27, 32:7, 34:49, 85:13 -- bada'na (perfect, 1st pl.): 21:104.

بدر ROOT · 2 OCCURRENCES

Invariant sense

Two occurrences belonging to two distinct, unrelated branches — PROVISIONAL status maintained at the entry's global level, each branch nonetheless being clearly established individually by its own context (unrelated homonym, to be explicitly distinguished rather than forcibly unified).

System rendering

Branch A — "At Badr" (3:123 ,ببدر, toponym). Branch B — "Haste" (4:6 ,بدارا).

Internal proof — Branch A (toponym)

In 3:123, ببدر designates the geographic place where God helped the believers: "God has certainly helped you at Badr, while you were humble." The context provides direct and sufficient proof: the construction (divine help + named place + prior state of humility) situates بدر as a direct designation of a specific site, requiring or allowing no demonstration of invariant meaning for a proper place name.

Internal proof — Branch B (haste)

In 4:6, بدارا qualifies a conduct to be proscribed regarding orphans' property: "do not devour it wastefully and hastily (بدارا), before they grow up." The context provides direct and sufficient proof: the temporal complement "before they grow up" (كبروا) specifies that بدارا designates an anticipatory haste, an eagerness to act before the legitimate deadline — an abstract verbal sense entirely distinct from Branch A's toponym.

Explicit distinction: no internal construction of the corpus links these two occurrences to a demonstrable common invariant; they are documented separately as two unrelated homonymous applications of the same consonantal sequence, in accordance with the methodological rule avoiding any forced unification.

بدع ROOT · 4 OCCURRENCES

Invariant sense: first origin without prior model - absolute inauguration.

System rendering: badi' → "Creator without precedent" (2:117, 6:101, badi' al-samawati wa-l-ard); bid' → "unprecedented novelty" (46:9, "I am not an unprecedented [novelty] among the messengers").

Internal proof: 57:27 uses ibtada'uha ("they invented it," monasticism) explicitly denied as a divine prescription ("We had not prescribed it for them") - confirming that bid' denotes a human origination WITHOUT a God-given model, the exact inverse symmetry of badi' applied to God (absolute origination with authority).

RENDERINGS

— badi' (2:117): "first origin without prior model."
— ma kuntu bid'an mina-r-rusul (46:9): "I am not an unprecedented novelty among the messengers".

بدل ROOT · 44 OCCURRENCES

Invariant sense: to exchange/replace - to substitute one thing for another.

System rendering: baddala/yubaddilu → "to change"/"to replace" (very frequent formula "none can change God's words," 6:34/115, 10:64, 18:27); istabdala → "to exchange" (2:61, "would you exchange what is nearer for what is better").

Internal proof: the invariant holds across the 44 verified occurrences - applies to material replacement (one people for another, 9:39, 47:38), verbal (one word for another, 2:59), or existential (evil for good, 25:70, 27:11) - the recurring formula "no change to God's words" (6:34, 10:64, 18:27, 35:43) marks a structuring limit: certain things are, by nature, non-substitutable.

RENDERINGS
— baddala/yubaddilu: "to change" (6:34/115, 10:64)
— istabdala: "to exchange" (2:61)

بدن ROOT · 2 OCCURRENCES

Invariant sense: the body — preserved carnal materiality as a sign, or corpulent beasts offered in sacrifice.

System rendering: بَدَن → "body"; بُدْن → "offering beasts"

Internal proof: proof by deployment of the same bodily invariant across two registers. 10:92 uses بدن for Fir'awn's body preserved after drowning. 22:36 shifts the same invariant to the plural, denoting corpulent beasts offered during the Hajj. **Organic link with قنع (sealed in the same batch): both roots appear in the same verse 22:36.**

Conclusion: بدن systematically denotes a substantial bodily materiality.

بدو ROOT · 31 OCCURRENCES

Invariable meaning: to render visible/manifest what was hidden -- the passage from inner content to outer manifestation, systematically paired antonymically with concealing.

System rendering: bada/tubduna -> "to manifest, divulge".

Demonstration by occurrence (proof by repeated show/hide binary construction): thirty-one occurrences document the same manifestation invariant, almost always built in explicit antonymic pair with a concealment verb. 2:33 states the founding formula. 3:118 furnishes the most revealing occurrence: "hatred has already manifested in their mouths, and what their chests conceal is far graver" -- the construction proves what is rendered visible is never the totality of inner content but only its most superficial fraction.

RENDERINGS
— bada: "to appear" (6:28, 39:47-48)
— abda: "to disclose" (2:271/284)

بذر ROOT · 3 OCCURRENCES

Invariant sense

The root ب ذ ر carries the invariant of an indiscriminate scattering — the image of seed cast at random, without order or measure, applied metaphorically to the squandering of resources.

System rendering

"Squander" (17:26 ,تبذيرا; 17:26 ,تبذر), "the squanderers" (17:27 ,المبذرين).

Internal proof

All three occurrences are concentrated in a single continuous passage (17:26-27): "and do not squander (تبذر) excessively (تبذيرا)," followed immediately by "the squanderers (المبذرين) are the brothers of the Diverters." This concentration in a single passage constitutes strong structural proof: the verse explicitly pairs the verb with its cognate object (تبذر... تبذيرا, a characteristic intensifying construction of Qur'anic Arabic), then immediately generalizes it into a noun (المبذرين) to link it to a grave moral category — الشياطين (the Diverters). The root's underlying image, that of seed scattered without discernment rather than sown methodically in a furrow, illuminates the sense: squandering here is not mere spending but the disorderly dispersal of resources that should have been managed with measure — a gesture that scatters instead of cultivating, the opposite of productive use. The immediate context (17:26, preceded by the reminder of the rights of the kinsman, the poor, and the traveler) positions this squandering as the mirror inverse of measured generosity: giving wisely stands opposed to scattering indiscriminately.

Distinction from إنفاق (spending, a neutral and frequent term in the corpus for alms or legitimate giving): بذر always carries a negative connotation of disorderly dispersal, never used for measured use or prescribed generosity.

برء ROOT · 31 OCCURRENCES

Invariant sense: three distinct branches under the same root entry - to create (to shape at origin), to disown (to sever a bond), to heal (to restore integrity).

Branch 1 - to create: al-bari' → "the Originator" (59:24, distinct from al-khaliq "the Creator" and al-musawwir "the Fashioner of forms"; 2:54, "return to your Originator").

Branch 2 - to disown: tabarra'a → "to disown"; bari' → "clear of" (2:166-167, two closely grouped occurrences: those who were followed disowning their followers; 6:19, "I am clear of what you associate with Him").

Branch 3 - to heal: ubri'u → "I heal" (3:49, 5:110, identical formula: "I heal the blind from birth and the leper").

Possible coherence without forced fusion: the three branches share an image of clear distancing/separation - creating (separating a form from original chaos), disowning (severing an allegiance bond), healing (separating the body from illness) - but this unity remains an observation, not decisive internal proof merging the three into a single rendering; documented separately, on the model already adopted for dhikr and zulm.

RENDERINGS

— al-bari': "the Originator" (2:54, 59:24)
— tabarra'a: "to disown" (2:166-167)
— bari' / mubarra'un: "clear of" (6:19, 24:26)
— ubri'u: "I heal" (3:49, 5:110)

برج ROOT · 7 OCCURRENCES

Invariant sense: prominent elevation, what stands out visibly and rises.

System rendering: buruj → "constellations" (15:16, 25:61, 85:1 - We placed buruj in the sky); buruj mushayyadah → "impregnable towers" (4:78, wherever you are, death will reach you even in impregnable towers); tabarruj → "exhibitionism/strategic ostentation" (24:60, 33:33 - the act of theatricalizing, elevating one's attributes to capture public attention, distinct from merely possessing natural attributes).

Internal proof: a single gesture - standing visibly - links the tower (dominant built structure), the constellation (star standing out in the sky), and tabarruj (making oneself conspicuous). 33:33 specifies the invariant by temporal contrast: "do not exhibit yourselves as the first ignorance exhibited itself" - tabarruj is dated as a specifically denounced earlier practice, not a timeless dress norm.

RENDERINGS

— tabarruj (24:60, 33:33): "exhibitionism/strategic ostentation" - theatricalizing, elevating one's attributes to capture public attention, not merely possessing natural attributes.

برح Root · 3 occurrences

Invariant sense (three converging occurrences): to cease a state or position — always used in negation, expressing determined perseverance.

System rendering: لَآ أَبۡرَحُ/لَن نَّبۡرَحَ → "not to cease"

Internal proof: **proof by consistency of systematic negation.** 12:80 uses "I will not leave this land." 18:60 applies the same invariant to Musa's perseverance. 20:91 closes the deployment with obstinate attachment to the calf.

Conclusion: برح systematically denotes, in its constant negative form, an unwavering determination.

برد Root · 5 occurrences

Invariant meaning: cold — the coolness that soothes, and water solidified by cold.

System rendering: بَرۡدًا → "coolness" (21:69, يَٰنَارُ كُونِى بَرۡدًا وَسَلَٰمًا, be coolness and peace — the fire made harmless for Ibrahim; 78:24, لَّا يَذُوقُونَ فِيهَا بَرۡدًا, they taste no coolness there); بَارِد → "cool" (38:42, وَلَا بَارِد لَّا ,56:44 ;مُغۡتَسَل بَارِد كَرِيمٍ); بَرَد → "hail" (24:43, مِن جِبَال فِيهَا مِن بَرَد, cloud masses containing hail — water seized and hardened by cold).

Internal proof: an everyday thermal term: the invariant of cold covers felt coolness (respite, relief) as well as hail, precipitation solidified by that same cold.

RENDERINGS
— bardan (21:69, 78:24): "coolness."
— barid (38:42, 56:44): "cool."
— barad (24:43): "hail" - water seized and hardened by cold.

برر Root · 32 occurrences

Invariant sense: virtue - uprightness of action and heart turned toward others, distinct from mere formal observance.

System rendering: al-birr → "virtue" (2:177/189, "virtue is not... but is one who believes... and gives"); al-abrar → "the virtuous/the good" (3:193/198, 76:5).

Internal proof: the invariant holds across the 32 verified occurrences - 2:177 explicitly defines virtue through a list of concrete acts (believing, giving, maintaining Contact) rather than a formal ritual orientation - formal homonymy with al-barr (dry land, opposed to the sea, purely geographic sense with no semantic link).

Renderings by language: al-birr = "virtue"; al-abrar / barara = "the virtuous"; barr toward parents = "beneficent"; al-Barr (divine attribute, 52:28) = "the Beneficent". Kept distinct from صلح (righteous).

RENDERINGS
— al-birr: "virtue" (2:177/189)
— al-abrar: "the virtuous" (3:193/198, 76:5)

برز Root · 9 occurrences

Invariable meaning: to emerge/appear in full visibility -- to leave a shelter, concealment, or entrenched position to present oneself openly.

System rendering: baraza/yabruzun -> "to appear openly, to stand forth".

Demonstration by occurrence (proof by contrasting motivations): the occurrences systematically apply the invariant to a forced or assumed unveiling, never trivial. 2:250 applies it to a voluntary emergence to face a numerically superior enemy, immediately followed by a plea for patience -- exposure there is a courageous choice. 4:81 reverses the sense by linking it to duplicity: a group that "schemes something else by night" once out of the messenger's

presence. 14:21 and 14:48 apply it to the eschatological register, forced appearance before God where "the weak will say to those who were arrogant: we were your followers" -- confirmed by the graph.

برزخ ROOT · 3 OCCURRENCES

Invariable meaning: an intermediate barrier -- a dimensional boundary preventing two directly contacting states or substances from mixing, never a traversable physical space.

System rendering: barzakh -> "barrier".

Demonstration by occurrence (proof by structural coherence across three distinct registers): the three occurrences share the same non-mixing structure, applied to nevertheless different registers. 23:100 applies it to the eschatological register. 25:53 and 55:19-20 apply it to the maritime register: "He made the two seas confluent, meeting; between them a barrier they do not cross" (maraja, already sealed, direct graph link). In all three occurrences without exception, barzakh never denotes an inhabitable or traversable intermediate space but a structural separation-maintaining mechanism between two entities that would otherwise mix.

RENDERINGS

— barzakh: "intermediate barrier" (25:53, the two seas; 23:100, the interval after death) - prevents the mixing of two states/substances.

برص ROOT · 2 OCCURRENCES

Invariant sense

The root ب ر ص designates leprosy, a dermatological affliction whose healing appears as a specific miracle attributed to Issa.

System rendering

"The leper" (الأبرص, 3:49 ,5:110).

Internal proof

Both occurrences are strictly parallel, belonging to the same account reported twice in the corpus. In 3:49, Issa declares: "I heal the born-blind and the leper (الأبرص), and I bring the dead back to life, with God's permission." In 5:110, the same list of miracles is recalled by God addressing Issa: "you healed the born-blind and the leper (الأبرص), with My permission." The exact repetition of this association (born-blind + leper + resurrection of the dead) across two distinct passages constitutes solid structural proof: الأبرص systematically designates a recognizable, serious physical affliction, associated in both occurrences with the same other congenital ailment (blindness from birth) and the same escalating scale of miracles (healing of diseases → resurrection). The term thus fits within a fixed triptych of miraculous signs, always placed second after the born-blind.

This entry explicitly links برص to كمه (the born-blind, see sister entry) as the two afflictions systematically associated within the same pair of miracles across both occurrences.

برق ROOT · 10 OCCURRENCES

Invariable meaning: lightning -- a brief, intense luminous discharge, and by extension the shining fabric evoking its brilliance.

System rendering: barq/istabraq -> "lightning"/"shining brocade".

Demonstration by occurrence (proof by shared intensity across two registers): two registers share the same intense, brief brightness invariant. The meteorological register systematically associates lightning with mixed fear and hope -- 2:20 furnishing the liveliest formulation: its brightness nearly "snatches away their sight", an intensity presented at the exact limit of what human sight can bear. 18:31 uses the derivative istabraq for a "shining"

paradisiacal fabric worn by Garden dwellers -- confirmed by the graph, the textile's brilliance resuming, in a soothing, danger-free register, the dreaded luminous intensity of the stormy sky.

برك ROOT · 32 OCCURRENCES

Invariant sense: blessing - an abundance of good granted that overflows and spreads beyond the immediate beneficiary.

System rendering: baraka/mubarak → "to bless"/"blessed" (extremely frequent formula "a blessed Scripture," 6:92/155, 21:50, dozens of occurrences); tabaraka → "blessed be" (divine attribute, 7:54, 25:1/10/61, "blessed be God").

Internal proof: the invariant holds across the 32 verified occurrences - applies to a place (the blessed land, 7:137, 21:71/81), a scripture (blessed), a time (a blessed night, 44:3), and God Himself - always an overflow of good that exceeds its point of origin to spread around.

RENDERINGS

— baraka: "to bless" (6:92/155, 21:50)
— tabaraka: "blessed be" (7:54, 25:1/10/61)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

برم ROOT · 2 OCCURRENCES

Invariant sense (doubled hapax, single verse): to firmly settle a scheme — to tie a decision tightly and deliberately.

System rendering: أَبْرَمَ/مُبْرِم → "to settle a scheme/plot firmly"

Internal proof: proof by rhetorical symmetry within a single verse. 43:79 uses the root twice in one sentence, in exact mirror: "Have they settled some scheme? We too have settled one" — the immediate repetition of the same verb, applied first to the human plot then to the divine counter-scheme, locks the sense onto the idea of a firmly tied decision.

Conclusion: برم carries, in its single context, no residual ambiguity — the verse's mirror structure is itself the internal proof.

برء ROOT · 8 OCCURRENCES

Invariable meaning: the manifest, decisive proof.

System rendering: بُرْهَٰن → "manifest proof" (12:24, regarding Yusuf resisting temptation; 28:32, the two proofs given to Musa against Fir'awn).

Distinction from آية: distinct from آية (sign, broader) — برهان specifically carries the decisive, demonstrative force of the proof.

Distinction from حجج: برهان never concerns Ibrahim in the corpus — its only 2 occurrences relate to Yusuf (12:24) and Musa (28:32). The source root of the "argumentation" invariant associated with Ibrahim is حجج, which names him explicitly twice (2:258, 3:65-66) — see that entry.

RENDERINGS

— noun (burhan): manifest proof (12:24, 28:32)

بزغ ROOT · 2 OCCURRENCES

Invariant sense

The root ب ز غ carries the invariant of a celestial rising — the appearance of a heavenly body above the horizon, a visible emergence marking the beginning of its observable course.

System rendering

"To rise" (بازغا, 6:77; بازغة, 6:78).

Internal proof

In 6:77, بازغا describes the moment when Ibrahim "saw the moon rising" and provisionally designates it as his guardian — a celestial rising serving as a starting point for an argumentative approach. In 6:78, بازغة takes up exactly the same construction for the sun: "when he saw the sun rising, he said: 'This is my guardian, this one is greater.'" The repetition of the identical construction (بزغ + provisional designation + comparison of magnitude) across two consecutive verses constitutes solid structural proof: بزغ systematically designates the precise instant a celestial body appears above the horizon, a visual emergence initiating a phase of observation. This same verb is immediately followed, in both cases, by the verb أفل (see sister entry) closing the cycle by describing the body's disappearance — بزغ and أفل thus forming a structuring pair framing the entirety of Ibrahim's argumentative demonstration against the worship of celestial bodies.

This entry explicitly links بزغ (the rising) and أفل (the disappearance) as the two boundaries of the same observed cycle, whose repetition serves as rhetorical proof of the inconstancy of the invoked celestial bodies.

بسر ROOT · 2 OCCURRENCES

Invariable meaning: to harden the face in displeasure -- a facial expression of clenched rejection, never a neutral state but always motivated by an identifiable cause.

System rendering: basara/basira -> "to harden the face"/"darkened".

Demonstration by occurrence (proof by sequential construction and reversal): the two occurrences apply the invariant to opposite subjects following the same identifiable-cause logic. 74:22 inserts it within a seven-verb sequence of negative attitude, each stage aggravating the previous in a deliberate escalation. 75:24 applies the same trait to deniers on Judgment Day, the facial hardening's cause explicitly named.

بسس ROOT · 2 OCCURRENCES

Invariable meaning: to pulverize into scattered particles -- reducing a solid mass to a friable, dispersed state, never a mere crack.

System rendering: bussat -> "pulverized".

Demonstration by occurrence (proof by intra-verse doubling): the sole occurrence, 56:5, doubles the root within the same clause -- confirmed by the graph (direct link with rajja, the earth's shaking in the same verse, already tagged, and haba', the resulting dust, already sealed). The grammatical doubling insists on the gesture's exhaustiveness.

بسط ROOT · 25 OCCURRENCES

Invariable meaning: to extend/spread out — to open up over a surface.

System rendering: بَسَطَ → "to extend/spread" (an open hand, an expanded provision — "dispenses provision abundantly").

Internal proof: a single invariant covers the concrete gesture (the outstretched hand, 5:28; the spread-out carpet, 71:20) and the abstract (breadth of knowledge/stature, 2:247/7:69; expanded provision, recurring formula "God extends provision to whom He wills").

Distinction from وسع: the invariant is the opening/widening of a surface or capacity — close to وسع but بسط emphasizes the concrete gesture of spreading (a hand, a carpet), not an abstract capacity.

RENDERINGS

— verb (yabsutu/basata/basatat): to extend/dispense abundantly (2:245/247, 5:28, 6:93, 7:69, 13:14/26, 17:29-30, 18:18, 28:82, 29:62, 30:37/48, 34:36/39, 39:52, 42:12/27, 60:2)
— dual participle (mabsutatan): wide open (5:64)
— noun (bisat): carpet (71:20)

بسق ROOT · 1 OCCURRENCE

Invariable meaning: to rise majestically/grow tall -- imposing vertical growth, applied exclusively to the palm as a sign of its remarkable stature.

System rendering: basiqat -> "tall, soaring" (palms).

Demonstration by occurrence (proof by position in an agricultural-blessing enumeration): the sole occurrence, 50:10, qualifies palms "tall, with stacked clusters" within an enumeration of productions from blessed water -- confirmed by the graph. The imposing-height qualification, reserved exclusively for the palm among all plants named in this passage, underlines a remarkable stature specific to this tree.

بسل ROOT · 2 OCCURRENCES

Invariant sense

The root ب س ل carries the invariant of an abandonment to ruin, being delivered without recourse to a dire consequence, for lack of any protector or intercessor.

System rendering

"Not be delivered [to ruin]" (6:70 ,تبسل), "delivered [to ruin]" (6:70 ,أبسلوا).

Internal proof

Both occurrences are concentrated in the same verse (6:70), forming an explicit verbal pair: "lest a Self be delivered (تبسل) [to ruin] for what it has earned, having, apart from God, neither protector nor intercessor" then "those are the ones who have been delivered (أبسلوا) [to ruin] for what they have earned." The context provides direct and complete proof through this quasi-identical double occurrence: بسل is systematically associated with the absence of any external help ("neither protector nor intercessor") and the direct responsibility of the one undergoing this abandonment ("for what it has earned") — the sense is not that of passively suffered misfortune but of an inescapable delivery to a deserved consequence, for lack of any available recourse. The repetition of the same verb within the same verse, applied first conditionally then retrospectively to those already fallen into this situation, confirms the invariant's stability across its two occurrences.

Distinction from هلك (to perish, a more generic term): بسل specifically insists on the absence of any possible help or intercession, total abandonment, not merely the destruction itself.

بشر ROOT · 123 OCCURRENCES

Invariant sense: to announce [news]/the human being — two distinct senses sharing the root.

System rendering: (1) bashshara → "to announce" (good or bad news); (2) bashar → "human being" (in the sense of a fleshly, corporeal creature).

Internal proof: the "to announce" sense is etymologically linked to the idea of a visible effect on the skin/face (joy showing through); the "human being" sense emphasizes the visible fleshly nature, by contrast with ins (the social human) or al-nas (people collectively).

RENDERINGS

— bashshara: "to announce" - good or bad news, linked to the visible effect on skin/face.
— bashar: "human being" - visible fleshly nature, in contrast to ins/al-nas.

بصر ROOT · 148 OCCURRENCES

Invariant sense: to see/sight - visual perception, organ or faculty.

System rendering: absar → "sights" (2:7, "over their sights, a veil"; 2:20, "the lightning almost snatches away their sights"); yubsiruna → "to see" (2:17, "leaves them in darkness where they no longer see"); basir → "sees perfectly" (divine attribute, 2:110/265, paired with total knowledge of deeds).

Internal proof: the invariant covers organic vision (the eye that perceives, or is deprived of it, 2:7/20) and total divine vision (basir, seeing deeds perfectly) under the same perception gesture - never a figurative sense detached from literal sight.

RENDERINGS

— absar: "sights" (2:7, 2:20)
— yubsiruna: "to see" (2:17)
— basir: "sees perfectly" (2:110/265)
— Other languages: basir = EN "sees perfectly / the One who sees perfectly", ES "ve perfectamente", IT "vede perfettamente", ID "Maha Melihat", RU "видит в совершенстве".

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

بصل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a plant species — the root بصل designates the onion, one of five elements in a list of foodstuffs demanded by the Children of Israel.

System rendering

"Its onions" (2:61 ,بصلها).

Internal proof

In 2:61, the verse lists the demanded foodstuffs: "let Him bring forth for us from what the earth grows, its herbs (see entry بقل), its cucumbers (see entry قثاء), its garlic (see entry فوم), its lentils (see entry عدس), and its onions (بصلها)." The context provides direct and sufficient proof: بصل closes a closed list of five concrete plant foodstuffs, each coordinated with the others through the same possessive construction ("its..."), the whole implicitly contrasted with "a single food" (طعام واحد) evoked just before as insufficient in the eyes of those demanding it. The onion thus unambiguously designates the recognizable garden vegetable species, within an enumeration whose narrative function is to underline a material nostalgia deemed out of step with the favor already granted.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete botanical term whose function (element of a closed foodstuff list) is directly established by the verse's enumeration.

بضع ROOT · 7 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: a small, indefinite number, a handful of units.
System rendering: بِضْع → "a few".
Internal proof: 12:42 uses "a few years" for Yusuf's imprisonment duration, left indeterminate. 30:4 uses exactly the same construction for the announced delay of the Romans' revenge.

Branch B — Invariant sense: merchandise, a good transported for exchange.
System rendering: بِضَٰعَة → "merchandise".
Internal proof: 12:19, 12:62, 12:65 (twice) and 12:88 all use بضاعة for the trade goods of Yusuf's brothers.

Distinction between the two branches: no semantic link is established by the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

بطء ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ب ط ء carries the sense of a deliberate slowness, an intentional slowing down motivated by reluctance to commit.

System rendering

"Deliberately lags" (4:72 ,ليبطئن).

Internal proof

In 4:72, the verse introduces a behavioral profile among believers: "And there is certainly among you one who deliberately lags (ليبطئن)." The context provides direct and sufficient proof through the verb's emphatic construction (emphatic لام + confirming noun): this grammatical insistence marks an assumed and repeated slowness as a character trait, not a mere occasional delay. The verse's implicit continuation (traditionally developed in the context of commitment to battle) confirms that this slowing down reflects a reluctance to fully commit, a calculated lag intended to stay withdrawn from the required action without an open refusal.

The uniqueness of the occurrence does not prevent fixing the sense: the emphatic verbal construction itself, marking insistence on a habitual behavior, provides sufficient and direct morphological and contextual proof, without necessary recourse to the three formal PSIS patterns.

بطر ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): an insolence born of abundance — material ease producing an excess of confidence and ostentation, never legitimate joy.

System rendering: بَطَرَ/بَطِرَتْ → "insolence/to become intoxicated [by ease]"

Internal proof: the two occurrences share the same causal mechanism between abundance and arrogance. 8:47 describes those "who came out of their homes insolently and to be seen by people." 28:58 applies the same invariant to destroyed cities, "who had become intoxicated by their own sustenance."

Conclusion: بطر systematically denotes the insolence produced by abundance.

بطش ROOT · 10 OCCURRENCES

Invariant sense: to seize with force and violence.

System rendering: batsh → "to seize violently, to strike with force" (al-batshah al-kubra: the great seizing/great punishment).

Nuance: stresses the brutality and power of the seizing, not merely capture (akhadha, more neutral).

Status: FIXED

بطل ROOT · 36 OCCURRENCES

Invariant sense: the false/vain - what has no real foundation, destined to collapse before truth.

System rendering: al-batil → "the false" (extremely frequent formula "devouring wealth by falsehood," 2:42/188, 4:29, dozens of occurrences); batala/tubtilu → "to prove vain"/"to nullify" (7:118, "what they did proved vain").

Internal proof: the invariant holds across the 36 verified occurrences - systematically opposed to truth (al-haqq) in a structuring pair (17:81, "truth has come, and falsehood has vanished") - never a mere occasional lie, always a foundationless construction bound to collapse.

RENDERINGS
— al-batil: "the false" (2:42/188, 4:29)
— batala: "to prove vain" (7:118)

بطن ROOT · 25 OCCURRENCES

Invariable meaning: the belly/the hidden interior — what is concealed beneath the surface.

System rendering: بَطْن → "belly"/"interior" (organ, or by extension what is internal/hidden, contrasted with ظهر, the visible exterior); بِطَانَة → "intimate confidant" (57:13, one admitted into the interior, literally a garment's lining).

Internal proof: a single invariant covers the concrete organ (the maternal womb, the stomach) and the abstract (fahisha "apparent and hidden," zahara/batana, 6:151; "the Apparent and the Hidden," 57:3) — always the same opposition between what is on the surface and what is concealed beneath.

Distinction from ظهر: forms a pair with ظهر (exterior) — the fahisha "apparent and hidden" designates the full range of visible and concealed forms of a reprehensible act.

RENDERINGS
— noun (batn/butun/butuniha): belly (2:174, 3:35, 4:10, 6:139, 16:67/69/78, 22:20, 23:21, 24:45, 37:67/144, 39:6, 44:46, 53:32, 56:55)
— noun (batin/batana/batinihi): hidden/interior (6:120/151, 7:33, 31:20, 57:3/13)
— noun (bitanah/bata'inuha): intimate confidant/lining (3:118, 55:54)

بعث ROOT · 67 OCCURRENCES

Invariant sense: to raise up - to bring forth/rouse from a state of inertia into action or life.

System rendering: ba'atha → "to raise up" (2:129/213, "God then raised up the prophets"); yab'athu/mab'uth → "to resurrect"/"raised" (very frequent formula "will we be raised/resurrected," 6:29, 11:7, 17:49/98).

Internal proof: the invariant unifies raising up a messenger (2:129, rousing someone toward a mission) and the resurrection of the dead (dominant formula) under the same gesture - moving from a state of rest/inertia into a state of activity, whether a man sent on mission or a dead person brought back to life.

RENDERINGS
— ba'atha: "to raise up" (2:129/213)
— yab'athu/mab'uth: "to resurrect" (6:29, 11:7, 17:49/98)

بعث ROOT · 2 OCCURRENCES

Invariable meaning: to exhume by overturning/digging, to bring out what was buried.

System rendering: ba'thara -> "to exhume, overturn".

Demonstration by occurrence: the two occurrences apply the verb to the same eschatological moment -- the overturning of graves -- in an almost identical construction: 82:4 ("when the graves are overturned") and 100:9 ("what is in the graves is overturned"), both immediately followed by a clause on knowledge of what results (82:5, "a Self will know what it sent ahead and left behind"; 100:10-11, "what is in the breasts is extracted/hussila, already sealed, confirmed by the graph PMI 12.28 -- their Lord will be Perfectly Informed"). This structure's repetition across two distinct surahs confirms ba'thara specifically denotes the moment the buried becomes visible and knowable again, never mere destruction.

بعد ROOT · 235 OCCURRENCES

Invariant sense: the after - what follows in time, marking a break or consequence relative to a prior state.

System rendering: ba'da → "after" (an extremely frequent formula marking temporal contrast: 2:27, breaking the covenant after it was concluded; 2:51/52/56/64/74/75/87 - eight occurrences in surah 2 alone).

Internal proof: the overwhelming majority of ba'd occurrences structure a negative shift (2:64, turning away after a granted pardon; 2:74, hardening after already-manifest severity; 2:75, displacing the word after having understood it) - ba'd is never a mere neutral chronological marker but systematically underscores the aggravation of a failure committed WITH KNOWLEDGE of a better prior state.

RENDERINGS

— ba'da : "after" (an extremely frequent formula marking temporal contrast: 2:27, breaking the covenant after it was concluded; 2:51/52/56/64/74/75/87 - eight occurrences in surah 2 alone).

بعر ROOT · 2 OCCURRENCES

Invariant sense

The root ب ع ر designates the camel (dromedary), used in the corpus as a load-measuring unit — "a camel-load" serving as a quantitative standard for an amount of grain or merchandise.

System rendering

"A camel-load" (بعير, 12:65 ,12:72).

Internal proof

In 12:65, Yusuf's brothers mention obtaining "an additional camel-load" (زيادة كيل بعير) in their provisioning plan — بعير functions here as a quantitative unit of measure, associated with the term كيل (measure/quantity), not as a mere isolated zoological designation. In 12:72, the herald announces a reward for whoever finds the stolen cup: "whoever brings it back will have a camel-load (بعير)." Both occurrences share the same structural function: بعير serves as a concrete, immediately understandable quantity standard within a grain-barter economy, the "load" the animal can carry constituting a standard measure recognized by all interlocutors in the account. The term, though literally designating the animal, systematically functions in both occurrences as a merchandise measuring unit, consistent with the sourate's general economic context (grain supply during the famine).

Contextual renderings: two occurrences identical in function (load-measuring unit), without variation of sense between them — the animal referent remains implicit beneath the dominant metrological function.

بعل ROOT · 7 OCCURRENCES

Invariant sense: two distinct branches - the husband (household master) and Ba'l (a deity's proper name).

Branch 1 - the husband: ba'l → "husband" (2:228, 4:128, 11:72, 24:31 - four occurrences, always in an explicit relational/marital context).

Branch 2 - proper name: ba'lan → "Ba'l" (37:125, "do you invoke Ba'l" - Elias's people invoking a named deity).

Internal proof: the two branches are not merged - the relational use (husband, household master) and the proper name of the Levantine deity share a common root (the ancient sense of "master/lord"), but the corpus itself provides no internal proof linking the two beyond graphic origin, documented separately.

RENDERINGS

— ba'l: "husband" (2:228, 4:128, 11:72, 24:31)
— ba'lan: "Ba'l" [proper name] (37:125)

بغت ROOT · 13 OCCURRENCES

Invariant sense: to occur with no perceptible forewarning, catching its subject in heedlessness — always tied to the Hour or to punishment, never to a neutral event.

System rendering: بَغْتَةً → "suddenly/unexpectedly"

Internal proof: proof by constant association with prior heedlessness. 6:31 and 6:44 explicitly link بغتة to a moment of satisfaction or rejoicing immediately preceding the seizure — suddenness is never a neutral chance but the maximal contrast with the subject's state of mind at the moment it strikes. 7:95, 12:107, 21:40 and 22:55 systematically apply the term to the Hour or to divine punishment.

Conclusion: بغت denotes a specific kind of surprise — not unpredictability in general, but the kind that sanctions an already-settled heedlessness.

بغض ROOT · 5 OCCURRENCES

Invariant sense

The root ب غ ض carries the invariant of a visceral hostility — an active and lasting feeling of rejection toward another, systematically associated with hostility in the corpus.

System rendering

"Hatred" (البغضاء, 3:118, 5:14, 5:64, 5:91, 60:4).

Internal proof

In 3:118, البغضاء describes what "their chests conceal," a resentment even graver than what the mouth already expresses. In 5:14 and 5:64, البغضاء is systematically associated with العداوة (hostility) in an identical formula: "We have raised/cast between them hostility and hatred, until the Day of Standing" — a lasting, permanent consequence inflicted on communities that broke their commitment. In 5:91, the same pair (hostility and hatred) is attributed to the Diverter's action seeking to divide believers through wine and games of chance — consistent with the entry بغض/hostility as the result of weakened judgment faculties. In 60:4, the same expression qualifies the permanent relationship established between Ibrahim and his people after the mutual disavowal. All five occurrences converge perfectly: بغض systematically designates an intense and lasting hostility, almost always paired with العداوة in a fixed formula, never a mere passing annoyance.

Distinction from كره (aversion, a more neutral term): بغض carries a more marked charge of intensity and duration, systematically associated with a lasting relational break ("until the Day of Standing").

بغل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ب غ ل designates the mule, a hybrid draft and riding animal.

System rendering

"Mules" (16:8 ,البغال).

Internal proof

In 16:8, the verse lists: "And horses, mules (البغال), and donkeys, for you to ride, and as adornment." The context provides direct and complete proof: البغال appears in a coordinated list of three riding animals (horses, mules, donkeys), all three explicitly assigned a double function — transport (لتركبوها) and ornament (زينة). The term's medial position between horses and donkeys, in an order reflecting the usual hierarchy of these domestic animals, unambiguously confirms it is a distinct animal species intended for the same uses as its list neighbors. The mule, the well-known hybrid of donkey and horse, shares with these two species the function of a mount while distinguishing itself by its own nature — a medial lexical position that structurally reflects its intermediate biological position.

The uniqueness of the occurrence does not prevent fixing the sense: the coordinated-list construction with an explicit shared function provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

بغى ROOT · 96 OCCURRENCES

Invariant sense: to seek/to exceed a limit - to actively pursue something, or to transgress a limit in that pursuit.

System rendering: ibtagha/yabtaghi → "to seek" (2:187/198/207, very frequent formula "seeking a favor/God's approval"); baghy → "aggression"/"to commit aggression" (2:90, 2:213 and 3:19 "out of aggression among themselves", 6:146, 7:33, 10:23, 10:90, 16:90, 42:42, 49:9); baghin in "ghayra baghin wa-la ʿadin" → "rebel" (2:173, 6:145, 16:115); yanbaghi → "to befit" (19:92, "it does not befit the All-Benevolent").

Internal proof: the invariant unifies legitimate seeking (ibtigha', pursuit of a favor) and transgression (baghy, exceeding a limit) under the same gesture of movement toward a goal - the same root carries loyal seeking (majority of occurrences, formula "seeking God's favor") and seeking that exceeds its rights (baghyan, systematically condemned), context and construction distinguishing the two outcomes of the same impulse.

RENDERINGS

— ibtagha: "to seek" (2:187/198/207)
— baghy: "aggression" (2:90, 2:213, 3:19, 6:146, 7:33, 10:23, 10:90, 42:42, 49:9)
— baghin (ghayra baghin wa-la ʿadin): "rebel" (2:173, 6:145, 16:115)
— yanbaghi: "to befit" (19:92)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

بقر ROOT · 9 OCCURRENCES

Invariant sense

The root ب ق ر designates cattle — the cow or ox as an animal category, with no connotation beyond the descriptive.

System rendering

"A cow" (71-2:67 ,بقرة, five occurrences), "cattle" (6:146 ,6:144 ,البقر), "cows" (12:46 ,12:43 ,بقرات).

Internal proof

The five occurrences of 2:67-71 concentrate the term in the account of the cow slaughtered by divine command, each occurrence progressively specifying the required animal's characteristics (neither old nor virgin, bright yellow, not broken to plowing) — a purely descriptive, concrete use, with no symbolic dimension attached to the term itself. In 6:144 and 6:146, البقر appears in a list of livestock (alongside camelids and sheep) in a context of dietary rules — the same concrete animal referent. In 12:43 and 12:46, بقرات appears in the king's vision (seven fat cows devoured by seven lean ones) — an oneiric, symbolic use, but where بقرة/بقرات continues to designate the concrete animal referent supporting the image, not the dream's meaning itself (which rests on the adjectives fat/lean, not on the term بقر). All nine occurrences converge without exception: بقر always and exclusively designates the bovine animal, never used figuratively independent of its zoological referent.

Contextual renderings: a purely descriptive species term, no variation of sense across the three contexts (ritual S2, dietary S6, oneiric S12).

بقع ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): a precise, blessed place — the exact site of the divine manifestation to Musa.

System rendering: ٱلْبُقْعَةِ → "the [blessed] place"

Internal proof (hapax resolved by the verse's construction): 28:30 is the corpus's only occurrence: "from the right side of the valley, in the blessed place, from the tree" — the place is immediately qualified as "blessed" and precisely located.

Conclusion: بقع, in its sole occurrence, denotes a precise place distinguished by a blessing.

بقل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a plant species — the root بقل designates herbs/greens, one of the five elements of the same list of demanded foodstuffs.

System rendering

"Its herbs" (2:61 ,بقلها).

Internal proof

In 2:61, بقلها opens the list of five demanded foodstuffs, immediately followed by قثاء (cucumbers), فوم (garlic), عدس (lentils) and بصل (onions, see sister entries). The context provides direct and sufficient proof through the same closed-list construction: بقل designates leafy garden plants or edible herbs, a general category opening the enumeration before the more specifically named species following — consistent with the root's classical sense designating edible herbaceous vegetation in general, as opposed to root vegetables or bulbs named separately in the same list.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete botanical term whose function (first element of a closed list) is directly established by the verse's enumeration.

بقى ROOT · 21 OCCURRENCES

Invariable meaning: to remain/persist — what remains beyond the usual term.

System rendering: بَاقِيَٰتُ → "the enduring, righteous deeds" (what remains, contrasted with what fades away); أَبْقَىٰ → "more lasting" (comparative, systematically opposing the fleeting present life to what persists with God).

Internal proof: homogeneous use across 21 occurrences; the comparative formula "better and more lasting" (abqa) recurs identically across 6 different surahs to oppose the divine provision to immediate enjoyment — a single invariant of persistence beyond the expected term.

Distinction from خلد: close to خلد (to remain indefinitely) but بقي emphasizes persistence/remainder after a deadline, rather than permanence in itself.

RENDERINGS

— noun/adjective (baq/al-baqin/baqiyah): what remains (16:96, 26:120, 37:77, 43:28, 55:27, 69:8)
— noun (baqiyah/al-baqiyat): remainder/enduring deeds (2:248, 11:86/116, 18:46, 19:76)
— verb (baqiya/baqiyat/tabqi): to remain (2:278, 11:86, 74:28)
— comparative (abqa): more lasting (20:71/73/127/131, 28:60, 42:36, 53:52, 87:17)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

بكر ROOT · 12 OCCURRENCES

Invariable meaning: the early morning/primeur -- a temporal beginning before completion, and by extension what has not yet been undertaken or worn.

System rendering: `bukra/bikr` -> "morning"/"unbroken (not yet used)".

Demonstration by occurrence (proof by repeated formula and decisive median case): two registers share the same precocity invariant. The temporal register largely dominates, always paired with evening in a fixed devotion formula marking the day's two regular extremities. 2:68 applies the same not-yet-broken-in invariant to the requested cow: "neither old nor virgin" -- neither worn by age nor barely begun in its productive life, an exact median position between two temporal extremities.

References (aligned with the French fiche): 3:41, 19:11, 25:5, 33:42, 40:55, 48:9, 54:38, 56:36, 66:5, 76:25.

بكم ROOT · 6 OCCURRENCES

Invariant sense

The root ب ك م carries the invariant of an inability to speak, muteness — the impossibility of producing articulate speech, whether physical or functional.

System rendering

"Mute" (17:97 ,بكما ;16:76 ,أبكم ;6:39 ,2:171 ,2:18 ,بكم), "the mute" (8:22 ,البكم).

Internal proof

In 2:18 and 2:171, بكم appears in the triad "deaf, mute, blind" (صم بكم عمي), describing those who receive the signs without being able to process them — a composite image of the total inability to receive and transmit the message. In 6:39, the same association (deaf and mute) describes those who deny the signs, plunged "in darkness." In 8:22, البكم takes up the triad, describing it as "the worst of living beings before God." In 16:76, the usage becomes literal and non-metaphorical: a "mute" man (أبكم), "devoid of any power," whose inability to speak is accompanied by an inability for useful action — a concrete example that anchors the sense of functional muteness, not a mere figure of speech. In 17:97, بكما reappears in the eschatological triad (blind, mute, deaf) on the Day of Standing. All six occurrences converge systematically: بكم always designates the inability to produce effective speech, whether literal (16:76) or used as a constitutive trait of a metaphorical figure of closure to the divine message (the other five occurrences).

Distinction from صمت (voluntary silence, absent from the corpus under this root): بكم designates a structural inability, not a choice to remain silent — muteness as a constitutive trait, not a one-time decision.

بكة ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ب ك ك carries the sense of a dense affluence, a crowding-together of people converging on the same place.

System rendering

"Of the place of affluence" (3:96 ,ببكة).

Internal proof

In 3:96, the verse qualifies "the first House established for people" as that "of the place of affluence (ببكة), blessed and guidance for all beings." An already-established note specifies the functional reading: بكة relates to the root ب ك ك (to crowd/press/jostle through a crowd), the expression تباك الناس exclusively designating a situation of dense crowding/affluence — the term is thus read as a functional qualification (the place where the greatest number converges for the study of the Law), not as a mere fixed proper noun. The context provides direct and sufficient proof: the verse's construction immediately associates this place with its function of "blessing and guidance for all beings," consistent with the image of a convergence point gathering a multitude — the sense of crowding/affluence directly illuminating the place's vocation as a center of collective gathering.

The uniqueness of the occurrence does not prevent fixing the functional sense: the lexical link to the root ب ك ك and the consistency with the function of collective convergence described in the same verse provide sufficient and direct contextual proof. This entry confines itself to the demonstrable functional lexical sense and settles no precise geographic identification, a question referred to a dedicated study.

بكى ROOT · 7 OCCURRENCES

Invariant sense: to manifest through weeping an intense emotion — grief, submissive humility, or the weight of loss — extended metaphorically, through its negation, to cosmic indifference.

System rendering: بَكَىٰ/يَبۡكِي → "to weep"

Internal proof: proof by metaphorical extension of the invariant to a non-human subject. 12:16 and 53:43 anchor the literal sense: weeping from grief and weeping as a capacity granted by God ("it is He who makes laugh and makes weep"). 17:109 and 19:58 shift the emotion toward religious submission: believers "fall on their chins, weeping," the tears explicitly increasing their humility — proof of a positive use of the term, not reserved for grief. 9:82 inverts the laugh/weep relation as deserved retribution. 44:29 makes the decisive shift: "neither heaven nor earth wept for them" — the negation applies the act of weeping to heaven and earth themselves, briefly personified to better deny any cosmic reaction to the destruction of Fir'awn's people: their annihilation is so insignificant it does not even merit the mourning that, by poetic convention, the elements owe the great departed.

Conclusion: بكى is never a mere physiological reflex but always a signal of weight granted (or denied) to an event — sincere grief, humility before a sign, or, through its cosmic negation in 44:29, the exact measure of a destruction's insignificance.

بلد ROOT · 19 OCCURRENCES

Invariable meaning: the territory/land — the delimited geographic space.

System rendering: بَلَد → "land"/"territory" (2:126, distinct from qaryah which emphasizes the inhabited settlement).

Internal proof: homogeneous use across 19 occurrences; covers the safe/sanctified land (Ibrahim's invocation, 2:126, 14:35; formula "this secured city," 90:4, 95:6) and the dead land revived by rain (7:57, 25:49, 35:9, 43:11, 50:11) — always the delimited territorial space, never the settlement itself.

Distinction from قرية: close to qaryah but balad more broadly designates the territory/country, while qaryah emphasizes the settlement/city itself.

RENDERINGS

— noun (baladan/al-balad/balad): land/country (2:126, 3:196, 7:57-58, 14:35, 16:7, 35:9, 40:4, 50:36, 89:13, 90:4, 95:6)
— noun (baldah): city/land (25:49, 27:91, 34:15, 43:11, 50:11)

بلس ROOT · 5 OCCURRENCES

Invariant sense: to be plunged into silent despair following the loss of all recourse — a secondary state that systematically follows a sudden seizure by punishment.

System rendering: مُبْلِس → "in despair/plunged into despair"

Internal proof: proof by systematic correlation with the suddenness of punishment (بغت). 6:44 explicitly links both roots in the same sequence: the surprise seizure directly produces the state of despair. 23:77 confirms the same causal structure. 30:12 and 30:49 generalize the state to the Hour itself, stressing the absence of any intercessor. 43:75 closes the deployment at the definitive eschatological register.

Conclusion: بلس denotes a specific despair — one arising precisely at the moment when every possibility of outside help has just collapsed.

بلع ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ب ل ع carries the sense of engulfing, entirely absorbing a liquid or substance until its complete disappearance.

System rendering

"Swallow" (11:44 ,ابلعي).

Internal proof

In 11:44, at the end of the flood, the divine command is given in two paired imperatives addressed to two distinct elements: "O earth, swallow (ابلعي) your water! O sky, hold back (أقلعي)!" This parallel construction — two symmetrical commands addressed to earth and sky, each ending its respective role in the flood — provides solid structural proof despite the uniqueness of the occurrence: ابلعي designates the complete absorption of the water by the earth, making it disappear from the surface, exactly as أقلعي makes the rain from the sky cease. The following verse confirms this order's effect: "the water subsided (غيض, see sister entry), the matter was concluded" — the effective disappearance of the water directly validates the sense of total absorption carried by ابلعي. The earth's engulfing gesture is thus the exact, complementary counterpart to the sky's cessation, both together ending the flood.

The uniqueness of the occurrence does not prevent fixing the sense: the parallel construction of the two paired imperatives (earth/sky) and the immediate narrative confirmation (the water effectively recedes) provide sufficient and direct contextual proof.

بلغ ROOT · 77 OCCURRENCES

Invariant sense: to reach - to arrive at a term, a place, or a state.

System rendering: balagha/yablughu → "to reach" (2:231-235, recurring formula "to reach their term"; 12:22, "reached his full maturity"); al-balagh → "the transmission" (extremely frequent formula "upon you is only the transmission," 3:20, 5:92/99, 16:35/82).

Internal proof: the invariant covers reaching a temporal term (legal deadline, maturity), a place (18:60-93, Musa's journey) and a communicational goal (the transmission reaching its recipient, balagh) - always the same gesture of arriving at the end of a course, physical, temporal, or informational.

RENDERINGS

— balagha/yablughu: "to reach" (2:231-235, 12:22)
— al-balagh: "the transmission" (3:20, 5:92/99)

بلو Root · 38 occurrences

Invariant sense: to test - to subject to a trial that reveals the true nature or worth of something.

System rendering: ibtala/yabtali → "to test" (extremely frequent formula "in order to test you," 2:124/155, 3:152/154, dozens of occurrences); bala' → "a testing" (2:49/124, 8:17, "a good testing"; "trial" renders fitnah).

Internal proof: the invariant holds across the 38 verified occurrences - covers trial through adversity (fear, hunger, loss) and trial through blessing (89:15-16, "when his Guardian tests him by honoring him" / "by restricting his provision") - always a revealer of what was hidden ("that God may know who fears Him," 5:94), never a punishment in itself.

RENDERINGS

— ibtala/yabtali: "to test" (2:124/155, 3:152/154)
— bala': "a testing" (2:49/124, 8:17)

بلى Root · 22 occurrences

Invariant sense: an affirmative particle reversing a negation - "yes indeed" (contradicting a preceding "no"/negation).

System rendering: bala → "but yes" (2:81/112, a reply reversing an implicit negation; 3:76/125, 6:30, 7:172, 16:28 - seven occurrences distributed).

Decisive internal proof (7:172): "Am I not your Guardian? They said: Yes indeed!" - direct grammatical proof that bala functions exclusively as a positive reply to a negative question/proposition, never as a simple "yes" answering an affirmation (which would use na'am).

RENDERINGS

— bala : "but yes" (2:81/112, a reply reversing an implicit negation; 3:76/125, 6:30, 7:172, 16:28 - seven occurrences distributed).

بنن Root · 2 occurrences

Invariant sense

The root ب ن ن carries the invariant of a distal bodily extremity — the phalange, the farthest point of a limb, and by metaphorical extension whatever occupies the most eminent or prominent position within a set.

System rendering

"Those of greatest exchange value" (8:12 ,بنان, adopted reading), "his fingertips" (75:4 ,بنانه).

Internal proof

In 75:4, بنانه literally designates the phalanges, the fingertips: "We are able to restore even his fingertips" — the affirmation of creative power extends to the finest, most peripheral detail of the body, the extremity par excellence. In 8:12, the same root is used in an instruction concerning war captives: "multiply among them those of greatest exchange value" — the adopted reading links بنان to the notion of extremity/culminating point, here applied metaphorically to high-ranking individuals, those occupying the most prominent position within a group (the "extremities" in the sense of hierarchical summit), consistent with the debt-and-reciprocity logic of captive exchange.

Both occurrences share the same invariant: بنان designates an extreme and distinctive point — literally the bodily extremity (75:4), metaphorically the extremity of a social hierarchy (8:12) — never a middle or undifferentiated part.

This reading replaces an earlier literal rendering of the same passage 8:12 ("strike... every finger") deemed incompatible with the usage of the system term ضرب (to multiply/reproduce) already fixed elsewhere in the corpus — terminological coherence with ضرب requires a non-anatomical reading of the whole verse.

بنو Root · 163 occurrences

Invariant sense: the son/filiation - direct descent, literal or collective (a people).

System rendering: banu Isra'il → "sons of Israel" (2:40/47/83/122/211, recurring formula "O sons of Israel! remember My favor"); abna' → "sons" (2:49, "slaughtering your sons"); ibn → "son" (2:87, "Issa, son of Maryam").

Internal proof: the invariant covers the individual son (Issa son of Maryam, 2:87) and the collective designated by filiation (banu Isra'il as an entire people, 2:40) under the same gesture - designating belonging through descent, individual or collective.

RENDERINGS

— banu Isra'il: "children of Israel" (2:40/47/83/122/211)
— abna': "sons" (2:49)
— ibn: "son" (2:87)

بنى Root · 20 occurrences

Invariable meaning: to build/construct — to erect a durable structure.

System rendering: بَنَىٰ → "to build"/"to construct" (a concrete edifice, e.g. the sky "built" as a structure, 2:22).

Internal proof: homogeneous use across 20 occurrences; covers the cosmic edifice (the built sky, 2:22, 40:64, 50:6, 51:47, 79:29), the social edifice (fighters united "like a compact structure," 61:4), and the moral edifice (founding on guardedness vs. on a crumbling edge, 9:109) — always the same gesture of stable erection.

Distinction from بنون: shares the root with بنون (children, already fixed) — the idea of construction/building applies equally to a material edifice and to the generation of offspring.

RENDERINGS

— noun (bina'): edifice (2:22, 38:38, 40:64)
— verb (banayahu/banaw/banaynahum): to build/construct (9:109-110, 16:26, 18:21, 37:98, 50:6, 51:47, 78:16, 79:29, 91:5)
— noun (mabniyah): built (39:20)
— noun (bunyan): compact structure (61:4)

بهت Root · 8 occurrences

Invariable meaning: stupefying slander/stunning accusation -- a false imputation so grave it leaves one speechless, or a state of stupefaction depriving one of reaction.

System rendering: buhtan -> "slander"; buhita -> "to remain dumbfounded".

Demonstration by occurrence (proof by intensity gradation and eschatological occurrence): eight occurrences document the same stupefaction invariant, unfolded from the argumentative to the eschatological register. 2:258 furnishes the founding narrative occurrence: Ibrahim's opponent "remained speechless" facing an argument he cannot refute. 4:156 furnishes the theologically gravest occurrence: "their accusation against Maryam of an immense slander". 21:40 closes the corpus with the eschatological extension: the Hour "will stun them" unexpectedly.

بهج ROOT · 3 OCCURRENCES

Invariable meaning: splendid/dazzlingly beautiful -- a visual quality that amazes through its brilliance, systematically applied to vegetation resulting from water descended from the sky.

System rendering: bahij/bahja -> "splendid, delight".

Demonstration by occurrence (proof by repeated formula linking water and vegetal splendor): three occurrences document the same visual-beauty invariant, always a direct consequence of the same causal sequence: descended water producing splendid vegetation. 50:7 closes the corpus by explicitly pairing vegetal splendor with its function -- confirmed by the graph (within the same creational device as basiq, already sealed).

بهل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ب ه ل carries the sense of a fervent, solemn invocation, an intense call made collectively to settle a dispute through divine judgment.

System rendering

"Let us pray fervently" (3:61 ,نبتهل).

Internal proof

In 3:61, the verse proposes a procedure to those who dispute: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us pray fervently (نبتهل), and invoke God's curse upon the liars." The context provides direct and complete proof: نبتهل is directly associated, within the same sentence, with invoking the divine curse upon liars — the fervor of the invocation is here explicitly placed in service of a decisive judgment, a collective and solemn prayer engaging the entire families of both parties, not a mere individual supplication. The verse's construction (collective gathering + fervent invocation + targeted curse) confirms that بهل designates an act of intense entreaty aiming to settle a dispute through direct, public divine intervention.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit association with invoking the curse and the collective procedural construction provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

بهم ROOT · 3 OCCURRENCES

Invariant sense (stable referent, three occurrences, identical formula): livestock beasts — licit cattle, systematically named by the same fixed construction.

System rendering: بَهِيمَةُ ٱلْأَنْعَٰمِ → "livestock beasts"

Internal proof: the corpus's three occurrences use exactly the same expression. 5:1 inscribes it within the general dietary licitness frame. 22:28 and 22:34 apply it to the Hajj's offering animals.

Conclusion: بهم is a stable technical term.

بوء ROOT · 17 OCCURRENCES

Invariable meaning: to return burdened with something, to settle into fully assuming it.

System rendering: بَآءَ بِـ → "to incur, bring upon oneself (a burden, an anger)"; تَبَوَّأَ → "to settle, establish one's dwelling."

Internal proof: a single invariant links both applications — one who incurs a burden/anger "returns laden" with that fault (2:61/90, 3:112/162, 5:29, 8:16), while one who settles "returns" to a position fully assumed (10:87/93, 12:56, 22:26)

— in both cases, a return to a fully assumed position.

Distinction — two registers not to dissociate: the common idea to both uses is a return to a position fully assumed — whether a dwelling or a responsibility/fault.

RENDERINGS

— verb (wa-ba'u/fa-ba'u/ba'a): to incur [an anger/fault] (2:61/90, 3:112/162, 5:29, 8:16)
— verb (tabawwa'a/tabawwa'na/yatabawwa'u/tabawwa'u): to settle/establish (3:121, 10:87/93, 12:56, 16:41, 22:26, 29:58, 39:74, 59:9)
— verb (wa-bawwa'nakum): to establish (7:74)
— verb (la-nubawwi'annahum): We will settle them (16:41, 29:58)

بوب ROOT · 27 OCCURRENCES

Invariable meaning: the door — the controlled point of access into a structure.

System rendering: بَاب → "door" (single access, literal or eschatological); plural أَبْوَاب → "doors" (multiple accesses, with distributive value).

Internal proof: 15:44 specifies that at each door of Jahannam "a determined portion of them" is assigned — the plural is not decorative: each door corresponds to a precise distributive function, confirming the sense of controlled, individualized access rather than a mere multiplication of openings.

RENDERINGS

— definite singular (الباب): the door (2:58, 5:23, 7:161, 12:67, 12:25, 13:23, 15:44, 57:13)
— plural (أبواب): doors (6:44, 7:40, 12:23, 15:44, 16:29, 38:51, 39:72, 40:76, 43:35, 54:11, 78:20)
— indefinite (باب): a door (15:15, 23:77)

بور ROOT · 5 OCCURRENCES

Invariable meaning: to be lost/doomed to ruin -- a state of perdition consequent to an erroneous choice, never external misfortune but always the consequence of a defective judgment.

System rendering: bur -> "lost, doomed to ruin".

Demonstration by occurrence (proof by constant attribution to a faulty thought or choice): five occurrences document the same erroneous-judgment-caused loss invariant, never a suffered fatality. 48:12 furnishes the psychologically densest occurrence: "you nurtured an evil thought, and you were a lost people" -- the term explicitly caused by an erroneous inner thought rather than an external event.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

بول ROOT · 4 OCCURRENCES

Invariable meaning: the inner state/condition -- a being's overall situation, systematically the object of improvement or inquiry, never a mere neutral fact.

System rendering: bal -> "state, condition".

Demonstration by occurrence (proof by repeated progressive-melioration formula): four occurrences document the same overall-condition invariant, with a pair repeated identically twice. 47:2 and 47:5 share the exact formula: "He covers their bad deeds and improves their condition" -- confirmed by the graph, a double action rather than mere negative forgiveness.

بيت ROOT · 73 OCCURRENCES

Invariant sense: the House/dwelling - place of habitation or dedicated sanctuary, depending on the referent (capitalized/lowercase).

System rendering: al-bayt → "the House" (2:125/127/158, 3:96 - four occurrences, denoting the sanctuary founded by Ibrahim/Isma'il, "the first House established for mankind"); buyut → "houses" (2:189, 3:49, ordinary domestic sense).

Internal proof: the same word covers the founding sanctuary (2:125-127, 3:96, with the definite article and a conceptual capital) and everyday dwelling (2:189, entering through the door rather than the back, a social common-sense prescription) - the invariant remains the place of habitation/return, its sacred or ordinary status depending on the precise referent.

RENDERINGS

— al-bayt : "the House" (2:125/127/158, 3:96 - four occurrences, denoting the sanctuary founded by Ibrahim/Isma'il, "the first House established for mankind")
— buyut : "houses" (2:189, 3:49, ordinary domestic sense).

بيد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable to the three formal patterns — resolved by direct context: the root ب ي د carries the sense of perishing, being annihilated, ceasing to exist.

System rendering

"Perish" (18:35 ,تبيد).

Internal proof

In 18:35, the owner of the garden, entering his estate with the assurance of his wealth, declares: "I do not think this will ever perish (تبيد), nor do I think the Hour will rise." The verse's structure explicitly links تبيد to the denial of the Hour — two symmetrical forms of denial: the denial of the end of material goods and the denial of the end of the world. The immediate narrative context confirms the sense unambiguously: this same garden will be destroyed shortly after (18:40-42), rendering the character's certainty tragically ironic. The following verse (18:36) reinforces the same paradox by projecting even greater future wealth with the Guardian, despite the initial denial of any possible end. تبيد thus designates the total and definitive cessation of a thing's existence — here a fertile garden — with no grammatical or contextual ambiguity allowing another reading.

The uniqueness of the occurrence does not prevent fixing the sense: the full narrative context (initial assurance, actual ruin a few verses later) functions as sufficient and direct proof, without requiring one of the three formal PSIS patterns.

بئر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): a well — an abandoned water infrastructure, a visible sign of a destroyed city's desertion.

System rendering: بِئْرٍ → "well"

Internal proof: 22:45 is the corpus's only occurrence: "an abandoned well and an elevated castle" — the well paired with the elevated edifice (**direct organic link with شيد, sealed in the same batch, same verse**).

Conclusion: بئر, in its sole occurrence, denotes a deserted well.

بئس ROOT · 73 OCCURRENCES

Invariant meaning: the force that strikes hard — violence/adversity suffered or deployed, and the exclamation of reprobation derived from it.

System rendering: بَأْس → "force, violence, adversity" (17:5 and 48:16, أُولِي بَأْسٍ شَدِيدٍ, endowed with formidable force — a military might; 57:25, أَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ, iron, bearer of formidable force); اَلْبَأْسَآء → "the adversity that strikes" (2:177, وَالضَّرَّآءِ فِى الْبَأْسَآءِ الصَّٰبِرِينَ, those who endure in adversity and harm; 6:42, the trial sent to ancient peoples); بِئْسَ → "how detestable"/"how bad" (fixed exclamatory formula, opposite of نِعْمَ, "how excellent").

Internal proof: reverse-checking unifies the two families under the same violence of impact: بأس is the force/adversity that strikes (military, material, or a sent trial), and بئس is the exclamation that verbally strikes what is judged detestable — the same harshness of impact, applied first to reality then to the judgment passed on it. The two uses remain distinct in system rendering ("force/adversity" vs. "how detestable").

RENDERINGS

— ba's: "force, violence, adversity" (17:5, 48:16, military might; 57:25, iron).
— al-ba'sa': "the striking adversity" (2:177, 6:42).
— bi'sa: "how detestable"/"how bad" — exclamatory formula, opposite of ni'ma.

بيض ROOT · 12 OCCURRENCES

Invariant sense: the color white — a visual sign whose value (positive or negative) depends entirely on narrative context, never given by the term itself.

System rendering: أَبْيَض/بَيْضَآء → "white"

Internal proof: proof by contrasted polarization of the same chromatic invariant. 7:108 and 20:22 use "white" for Musa's hand, whitened "without harm" — a positive miraculous sign. 3:106-107 shift the invariant to the eschatological register: faces that "brighten" designate the blessed. 12:84 radically inverts the polarity: "his eyes turned white from grief" — the same color signaling not a glorious sign but the loss of sight caused by internalized sorrow.

Conclusion: بيض carries no intrinsic moral charge.

بيع ROOT · 15 OCCURRENCES

Invariable meaning: to exchange a good for a counterpart, a market transaction.

System rendering: ba'a/bay' -> "to sell, the sale/market exchange".

Demonstration by occurrence: 2:275 fixes the meaning through a frontal opposition reported as the merchants' own speech: "trade is just like usury", immediately followed by the reverse divine judgment ("God made trade licit, and forbade usury") -- bay' is thus defined by explicit contrast with riba, sharply distinguishing it from mere profit on money. 2:282 specifies the transaction's procedural framework: "take witnesses when you make a transaction among yourselves" -- market exchange is never a private, untraceable act, but a social operation calling for verification. 2:254 and 14:31 both use the same eschatological formula ("a day when there will be neither trade, nor friendship, nor intercession") to underline, by contrast, that bay' belongs exclusively to the register of present life -- on the Day of Standing, no transaction can any longer redeem a situation. The metaphorical extension to allegiance (yubayi'unaka, 48:10, 48:18, 60:12) rigorously extends the invariant: pledging allegiance is literally concluding an exchange, where the messenger is merely the intermediary of a transaction whose real party is God Himself (48:10, "those who pledge allegiance to you only pledge allegiance to God") -- proof that even in its most abstract use, bay' retains the bilateral, binding structure of a contract, never a mere informal promise.

RENDERINGS

bay' (nominal, transaction): 2:254, 2:275(x2), 9:111, 14:31, 22:40, 24:37, 62:9. -- baya'a/yubayi' (allegiance): 2:282, 9:111, 48:10(x2), 48:18, 60:12(x2).

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تبب ROOT · 4 OCCURRENCES

Invariable meaning: to perish, to come to ruin -- a decreed annihilation rather than a mere failure.

System rendering: tabba/tatbib -> "to perish, come to ruin".

Demonstration by occurrence: the corpus's four occurrences all apply to an annihilation tied to an act of harm or scheming against the divine message -- 11:101 (the destroyed cities, whose idols "only increased their ruin"), 40:37 (Fir'awn's scheme "was only ruin"), and 111:1, which opens the corpus with the most condensed formula: "tabbat yada abi lahabin wa-tabb" ("perish the hands of the Father of the Flame, and he himself has perished"), doubling the verb -- once applied metonymically to the hands (the instrument of the harmful act), once to the whole person. This double application within a single verse is not redundant: it demonstrates the ruin extends from the specific act (what the hands did) to the person who performed it in their entirety -- failure is never partial. The graph confirms the structural link with lahab (PMI 10.11, near-exclusive cooccurrence): the two roots appear together only in this opening verse, forming a fixed formula of named annihilation.

تبت ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): the chest — a material container meant to preserve a precious deposit, a sign or means of rescue.

System rendering: ٱلتَّابُوت → "the chest"

Internal proof: proof by consistency across two linked functions of the same object. 2:248 uses it for the chest as a sign of kingship. 20:39 applies the same term to the chest meant to save the infant Musa.

Conclusion: تبت systematically denotes a protective chest.

تبر ROOT · 6 OCCURRENCES

Invariable meaning: to totally devastate/annihilate without remainder -- integral destruction of works, possessions, or entire peoples.

System rendering: tabbara/tatbir -> "to totally devastate, annihilate".

Demonstration by occurrence (proof by repeated intensive doubling): six occurrences document the same integral-destruction gesture, each confirmed by the verb's intensive form (fa''ala pattern, excluding by construction any partial destruction). 17:7 furnishes the most developed occurrence: announced punishment for the second transgression, explicitly doubling the verb and its action-noun within the same verse -- the intra-verse repetition reinforcing the exhaustiveness already carried by the pattern. The name Tabbat (111:1, already sealed) shares this same root, confirming by the graph the semantic coherence of the whole verbal family around annihilation without remainder.

References (aligned with the French fiche): 7:139, 25:39.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

تبع ROOT · 174 OCCURRENCES

Invariant sense: to follow - to conform to another's movement/direction.

System rendering: tabi'a → "to follow" (2:38, "whoever follows My guidance"); ittaba'a → "to follow" (2:102/145/170, "follow their emotions"; 2:120, "follow their creed"); yattabi'u → "to follow" (2:143, distinguishing "who follows the messenger" from who "turns back on his heels").

Internal proof: the invariant covers positive following (guidance, 2:38) and negative following (emotions against knowledge, 2:120) under the same gesture - following is never neutral in itself, its value depending entirely on the object followed, never on the verb itself.

RENDERINGS

— tabi'a: "to follow" (2:38)
— ittaba'a: "to follow" (2:102/145/170, 2:120)
— yattabi'u: "to follow" (2:143)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

تجر ROOT · 9 OCCURRENCES

Invariable meaning: commerce/transactional exchange -- an acquisition and gain activity, applied to the ordinary material register and, through sustained metaphor, to a spiritual investment evaluated by the same profit-and-loss criteria.

System rendering: tijara -> "trade, commerce".

Demonstration by occurrence (proof by sustained spiritual-profit metaphor): nine occurrences document the same transactional invariant unfolded across two linked registers. 2:16 opens the corpus with the negative image of a failed trade -- "they bought straying at the price of guidance; their trade was not profitable" -- economic loss vocabulary applied to a theological choice. 35:29 and 61:10 reverse the image positively. 62:11 closes the corpus with the surah's own structuring occurrence (see jumu'a, already sealed): ordinary trade becomes the concrete temptation diverting from the prescribed gathering -- confirmed by the graph (direct, exclusive link).

References (aligned with the French fiche): 2:282, 4:29, 24:37, 61:10, 62:11.

ترب ROOT · 22 OCCURRENCES

Invariable meaning: the substrate/original stock — that from which an element originates and whose nature it shares.

System rendering: تُرَاب → "dust"/"earth" (the mineral substrate of human creation, e.g. "He created you from dust," 30:20); ٱلتَّرَآئِب → "the bosom [of the woman]" (86:7, "emerging from between the loins [of the man] and the bosom [of the woman]" — the female share of the physiological origin of the being, paired with الصلب, the male share); أَتْرَاب → "fertile and of the same stock" (38:52, 56:37, 78:33 — direct antonym of 'aqir, already sealed as "barren").

Internal proof of unity across three scales: turab is the fundamental mineral substrate (cosmogonic scale); al-tara'ib is the individual physiological substrate, the deep bodily origin (biological scale); atrab designates companions sharing this same substrate/stock, with the fertility quality that characterizes healthy soil — consistent with the register of abundance (fruits, gardens, inexhaustible provision) surrounding its three occurrences, and directly opposed to 'aqir (the incapacity to produce).

RENDERINGS

— noun (turab/turaban): dust/earth (2:264, 3:59, 13:5, 16:59, 18:37, 22:5, 23:38/82, 27:67, 30:20, 35:11, 37:16/53, 40:67, 50:3, 56:47, 78:40)
— noun (atrab/atraban): fertile companions of the same stock (38:52, 56:37, 78:33)

— noun (al-tara'ib): the bosom [of the woman] (86:7)
— noun (matrabah): destitution [literally, dust-covered] (90:16)

ترف ROOT · 8 OCCURRENCES

Invariant sense: material ease so complete it becomes a structural cause of rejecting the message — never a neutral statement of wealth, always a motive of opposition.

System rendering: مُتْرَف/أُتْرِفَ → "privileged/affluent", "comfortably endowed"

Internal proof: proof by recurrence of the same narrative motif across distinct accounts. 17:16 sets the general mechanism: when God wills to destroy a city, He commands its affluent to reform, yet it is precisely they who transgress. 23:33 and 23:64 apply the motif to the court that rejects a messenger by invoking his ordinary human condition. 34:34 and 43:23 generalize: "We never sent a warner into a city without its affluent saying" — a near-identical repeated formula, locking ترف as the systematic subject of collective rejection. 11:116 and 21:13 confirm that material ease is itself what blinds.

Conclusion: ترف is never neutral in the corpus — the repeated formula "its affluent said" makes material comfort the structural, almost mechanical trigger of rejecting the message, whatever the people or era involved.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ترق ROOT · 1 OCCURRENCE

Invariable meaning: the collarbone -- the precise anatomical point where the throat converges, the last bodily stage before final separation.

System rendering: at-taraqi -> "the collarbones".

Demonstration by occurrence (proof by complete sequential construction): the sole occurrence, 75:26, opens a rigorously ordered four-stage sequence describing agony: the soul reaching the collarbones, the desperate question "who can heal?", the certainty of separation, then "leg entwining with leg" (lafaf, already sealed) -- confirmed by the graph. The choice of such a precise anatomical point, rather than a general, abstract death formula, anchors the whole description in a clinical observation of the last breath physically climbing the body from the legs to the throat.

ترك ROOT · 43 OCCURRENCES

Invariant sense: to leave - to cease holding, to abandon behind oneself.

System rendering: taraka/yatruku → "to leave" (extremely frequent formula "what the two parents leave," 4:7/11-12, dozens of occurrences).

Internal proof: the invariant holds across the 42 verified occurrences - covers material inheritance (what one leaves upon dying, dominant formula), abandoning a conviction (11:53, "we will not abandon our deities"), and a trace left as a sign (29:35, 37:78/108/119/129) - always the same gesture of ceasing retention, never an active withdrawal like wadhara (already sealed, closer to voluntarily leaving a living subject).

RENDERINGS

— taraka/yatruku: "to leave" (4:7/11-12)

تسع Root · 7 occurrences

Invariant sense (stable referent, seven occurrences): the number nine — a precise cardinal used to count signs, individuals, or a duration.

System rendering: تِسْع → "nine"

Internal proof: proof by numeral consistency across distinct referents. 17:101 and 27:12 use تسع for the "nine clear signs" given to Musa. 27:48 applies it to a precisely counted human group. 18:25 integrates it into a duration calculation. 38:23 uses it in Dawud's parable for the count of ewes.

Conclusion: تسع is a stable, unambiguous cardinal.

تعس Root · 1 occurrence

Invariable meaning: misfortune/disastrous fall -- an unfavorable fate pronounced as sanction, never a vague wish but a performative rejection formula.

System rendering: ta'san -> "misfortune".

Demonstration by occurrence (proof by performative construction paired with straying): the sole occurrence, 47:8, directly pairs the pronounced misfortune with its consequences: "those who deny, misfortune be upon them, and He leads their deeds astray" -- confirmed by the graph. The exclamatory accusative construction functions as a performative formula rather than a mere state description.

تفث Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): the unkempt state — a neglected appearance during sacralization, whose cessation marks the return to the ordinary state.

System rendering: تَفَثٌ → "unkempt state"

Internal proof: 22:29 is the corpus's only occurrence: "let them then end their unkempt state, and fulfill their pledges."

Conclusion: تفث, in its sole occurrence, denotes the unkempt state proper to sacralization.

تقن Root · 1 occurrence

Invariant sense (hapax resolved by immediate context): to perfect/master meticulously — an execution brought to full completion, without flaw.

System rendering: أَتْقَنَ → "to perfect"

Internal proof (hapax resolved by explicit attribution): 27:88 is the corpus's only occurrence: "the work of God, who perfected all things" — the direct attribution to the divine work fixes the sense as total, exceptionless perfection of execution.

Conclusion: تقن, in its sole occurrence, denotes the perfect completion of a work.

تلكم Root · 1 occurrence

Invariant sense

Absolute hapax. Direct designation of a grammatical demonstrative — تلكم is a feminine singular demonstrative pronoun suffixed with the marker of address to a masculine plural (كم), designating a close reality presented collectively to a group of addressees.

System rendering

"This is" (7:43 ,تلكم).

Internal proof

In 7:43, the verse introduces a collective declaration addressed to the people of the Garden: "it will be proclaimed to them: 'This is (تلكم) the Garden which you have inherited for what you used to do.'" The context provides direct and sufficient proof of the term's function: تلكم designates the Garden (الجنة, feminine), presented and shown to a group (the suffix ـكم marking collective address), within a solemn declaration linking the inheritance received to the deeds accomplished. This entry documents the demonstrative's grammatical function rather than a semantic invariant to be demonstrated through stress-testing — the form itself unambiguously indicates its deictic function (designation of a present reality, addressed to a group), confirmed by the immediate context of collective proclamation.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a grammatical form whose function is directly established by its morphology and its use in the verse's declaration.

تلكما Root · 1 occurrence

Invariant sense

Absolute hapax. Direct designation of a grammatical demonstrative — تلكما is a feminine singular demonstrative pronoun suffixed with the dual address marker (كما), designating a close reality presented to exactly two addressees.

System rendering

"That [tree]" (7:22 ,تلكما).

Internal proof

In 7:22, the verse reports the Guardian's address to Adam and his spouse after their transgression: "Did I not forbid you that tree (تلكما الشجرة), and did I not tell you that the Diverter is, for both of you, a declared enemy?" The context provides direct and sufficient proof of the term's function: تلكما designates the tree (الشجرة, feminine), the suffix ـكما explicitly marking a dual address — exactly two addressees, consistent with the account presenting Adam and spouse as a pair jointly receiving the recalled prohibition. This entry documents the dual demonstrative's grammatical function rather than a semantic invariant to be demonstrated through stress-testing — the form itself unambiguously indicates the exact number of its addressees.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a grammatical form whose function is directly established by its dual morphology and its use in the verse's reminder of the prohibition.

تلل Root · 1 occurrence

Invariant sense (hapax resolved by immediate context): to lay/stretch a person on the ground — a physical gesture preparatory to a decisive act.

System rendering: تَلَّهُۥ → "he laid him down"

Internal proof (hapax resolved by the complete scene): 37:103 is the corpus's only occurrence, at the heart of Ibrahim's trial: "he had laid him on his forehead," immediately after both "had submitted to God."

Conclusion: تلل, in its sole occurrence, denotes the precise gesture of laying a body on the ground.

تلو ROOT · 63 OCCURRENCES

Invariant sense: to follow in sequence - whether a text read aloud word after word, or a celestial body/witness coming after another.

System rendering: tala/yatlu → "to recite" (extremely frequent formula "who recites His/Our signs," 2:44/113/121, dozens of occurrences); talaha/yatluhu → "follows" (91:2, "the moon when it follows it"; 11:17, "a witness follows it").

Internal proof: the invariant links recitation and succession through the same gesture - to recite is to follow the text in sequence, phrase after phrase (the dominant derived sense); 91:2 confirms the non-verbal use of the same verb for the moon "following" the sun in its course - recitation is merely a particular application of following-in-sequence, never an action detached from this gesture.

RENDERINGS
— tala/yatlu: "to recite" (2:44/113/121)
— talaha/yatluhu: "follows" (91:2, 11:17)

تمم ROOT · 22 OCCURRENCES

Invariable meaning: to complete/bring to full term — completeness without remainder.

System rendering: تَمَّ/أَتَمَّ → "to complete"/"to perfect" (bringing something to its full measure, e.g. "I have perfected My favor upon you," 5:3).

Internal proof: homogeneous use across 22 occurrences; covers the fulfillment of a set duration (Musa's appointment, 40 nights, 7:142), of a word/promise (6:115, 7:137, 11:119), and of a divine favor (recurring formula "to perfect His favor") — always the same completeness, without remainder or lack.

Distinction from وفى: close to وفى (to fulfill fully) — both roots cover the completeness of an accomplishment, without a structuring distinction clearly established by the corpus at this stage.

RENDERINGS
— verb (atimmu/wa-atmamtu/tammat/yatimmu): to complete/perfect (2:124/150/187/196/233, 5:3/6, 6:115/154, 7:137/142, 9:4/32, 11:119, 12:6, 16:81, 28:27, 48:3, 61:8, 66:8)
— noun (tamaman): fulfillment (6:154)

تنور ROOT · 2 OCCURRENCES

Invariant sense (two identical occurrences): the oven — a domestic hearth becoming, through a narrative reversal, the unexpected source of the flood.

System rendering: ٱلتَّنُّور → "the oven"

Internal proof: the corpus's two occurrences use exactly the same formula, "the oven began to boil over," the signal given to Nuh to load the ark. **Direct organic link with فور (sealed in the same batch): both roots appear together in the same two verses.**

Conclusion: تنور denotes, in its two identical occurrences, the domestic hearth transformed into the flood's source.

توب ROOT · 87 OCCURRENCES

Invariant sense: to return - a return to a prior point, human commitment or divine welcome.

System rendering: taba/yatubu → "to return"/"to repent" (2:37, "He returned to him with clemency"; 9:118, "He returned to them with clemency, that they might return [to Him]"); al-tawwab → "the Ever-Accepting of repentance" (extremely frequent formula, 2:37/54/128, dozens of occurrences).

Internal proof: the return invariant is reciprocal and symmetrical - 9:118 uses the same verb for God "returning" to men and for men "returning" to Him, in the same sentence; human repentance and divine welcome are the same movement seen from both sides, never two distinct processes.

RENDERINGS

— taba/yatubu: "to return/repent" (2:37, 9:118)
— al-tawwab: "the Ever-Accepting of repentance" (2:37/54/128)

تور ROOT · 2 OCCURRENCES

Invariant sense (two identical occurrences; scope correction): once/a repeated instance — a temporal marker of iteration, not the name of the Scripture given to Musa (tagged under a distinct root).

System rendering: تَارَةً → "once/a time"

Internal proof (the real scope of this root is limited to 2 occurrences, distinct from the Tawrah's 20 occurrences tagged separately): 17:69 and 20:55 both use تارة to mark iteration.

Conclusion: تور, in its two real occurrences, denotes a marker of temporal iteration — not to be confused with the Tawrah's name, tagged under a distinct root_pure.

تين ROOT · 1 OCCURRENCE

Invariable meaning: the fig tree, a fruit tree -- a concrete proper designation.

System rendering: at-tin -> "the fig".

Demonstration by occurrence (proof by intra-surah parallel construction): the sole occurrence, 95:1, opens a series of four consecutive oaths -- the fig and the olive (plant, PMI 10.69), Mount Sinai (geographic, PMI 9.82), the secure city (urban, Mecca) -- confirmed by the graph as a cluster exclusive to this surah. The series progresses from cultivated plant to sacred geographic place to the city itself, before grounding on these four guarantors the surah's central observation: the creation of the human being "in the finest constitution". The fig and olive, emblematic nourishing plants of the Mediterranean region, function as the first rung of a ladder of guarantors rising from the vegetal to the sacred-geographic.

تيه ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ه ي ت carries the sense of prolonged wandering without destination, a continuous movement finding no stable outcome.

System rendering

"Wandering" (5:26 ,يتيهون).

Internal proof

In 5:26, the punishment is pronounced and immediately quantified: "forty years, wandering (يتيهون) on the earth." The context provides direct and sufficient proof: the precise temporal complement (forty years) combined with the spatial complement (on the earth) confirms that تيه designates a continuous movement without fixed destination, a determined duration during which the displacement finds no stable arrival point. An already-established note specifies that this duration corresponds to the time necessary for the generational renewal of the concerned people, distinguishing the wandering itself (temporary, forty years) from the underlying prohibition (permanent) that motivated it — تيه thus specifically designating the punishment of perpetual, purposeless mobility, bounded in its duration but not in its movement.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit double temporal and spatial complement provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS

patterns.

ث

ثبت Root · 18 occurrences

Invariable meaning: to be firm, stably established.

System rendering: ثَبَّتَ → "to make firm"; ثَابِت → "firm, stable, established."

Internal proof: homogeneous use across 18 occurrences; covers the concrete (the foot made firm in battle, 2:251, 3:147, 8:12/45; the tree's firm root, 14:25) and the abstract (the core/Conscience made firm, 8:11, 11:120, 25:32) — always the same stability, physical or psychic.

Distinction from زلزل/زلّ: opposed to zalzala/zalla (to waver, slip); applied equally to concrete realities (the foot, the plant) and abstract ones (the heart, the word).

RENDERINGS

— verb (wa-thabbit/fa-thabbitu/thabbatnaka): to make firm (2:251, 3:147, 8:12/45, 11:120, 13:39, 14:27, 16:102, 17:74, 25:32, 47:7)
— noun (tathbitan/tathbit): firming (2:265, 4:66)
— adjective (thabit/al-thabit): firm (14:25/27, 16:94)
— verb (wa-yuthabbitu/li-yuthbituka): to immobilize/make firm (8:11/30)

ثبر Root · 5 occurrences

Invariable meaning: loudly invoked loss/destruction -- a distress cry summoning annihilation as the only possible way out of a desperate situation.

System rendering: thubur/mathbur -> "loss, destruction".

Demonstration by occurrence (proof by intra-surah corrective doubling): 25:13-14 furnishes the decisive demonstration through an explicit correction device: the damned call for "their loss" (singular), and the immediate response is: "call not today for a single loss, but call for many" -- the word's invariant is never the loss itself but the act of invoking it as an escape.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ثبط Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ط ب ث carries the sense of holding back, making someone lag behind to prevent them from advancing toward an action.

System rendering

"Made them lag behind" (9:46 ,فثبطهم).

Internal proof

In 9:46, the verse explains why some did not go out to battle: "but God was averse to their going forth, and He made them lag behind (فثبطهم), and it was said to them: 'Stay with those who stay.'" The context provides direct and complete proof: فثبطهم is directly caused by divine aversion to their departure (كره انبعاثهم), establishing an explicit cause-and-effect link — it is not their own reluctance holding them back but a divine action making them lag, actively preventing them from advancing toward what they claimed to want. The narrative complement ("Stay with those who

stay") confirms that ثبط designates an active hindrance of movement, not mere absence of desire: those who are ثبط are held back by an external force, aligned with those who were not leaving anyway.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit causal link with divine aversion and the following narrative complement provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

ثبى Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ث ب ى carries the sense of an organized grouping into detachments, a structuring of mobilization into distinct units rather than an undifferentiated mass.

System rendering

"In detachments" (ثبات, 4:71).

Internal proof

In 4:71, the verse commands: "take your precautions, and mobilize (انفروا) in detachments (ثبات), or mobilize all together." The context provides direct and sufficient proof through the explicit alternative construction: ثبات is opposed to "all together" (جميعا), both terms designating two distinct modes of one same general mobilization (انفروا, already fixed as general mobilization rather than a mere impulse, per an already-established note). ثبات thus designates the fractioned mode of mobilization, organized into separate groups rather than a single block — an alternative tactical option to total mobilization, either mode remaining valid according to circumstances.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit opposition with "all together" within the same sentence provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

ثجج Root · 1 occurrence

Invariable meaning: to pour forth abundantly and in a pressing flow -- intense, continuous, generous rain.

System rendering: `thajjajan` -> "abundant".

Demonstration by occurrence (proof by position within a seven-blessing sequence): the sole occurrence, 78:14, sits within the long series of seven cosmic rhetorical questions -- confirmed by the graph (direct link with wahhaj, preceding verse). The following verse immediately specifies its productive purpose, abundance thus never an end in itself but always oriented toward a named agricultural result.

ثخن Root · 2 occurrences

Invariable meaning: to fully subdue by force -- complete military domination, a prerequisite condition for any conceivable clemency, never a mere partial tactical advantage.

System rendering: `athkhana` -> "to fully subdue".

Demonstration by occurrence (proof by explicit prerequisite condition): two occurrences document the same total-domination-as-prerequisite invariant. 8:67 establishes it as a theoretical condition. 47:4 applies the same verb to the practical combat order -- confirmed by the graph.

ثرب Root · 1 occurrence

Invariant sense (excluding the toponym homonym, lexical hapax): the reproach addressed after a fault — whose absence explicitly marks granted forgiveness.

System rendering: تَثْرِيب → "reproach"

Internal proof (lexical hapax resolved by the verse's construction): 12:92 is the corpus's only lexical occurrence: "no reproach upon you today," Yusuf addressing his brothers at the moment of recognition and forgiveness.

Distinction — unrelated homonym: يَثْرِب (33:13, "Yathrib," the city's name) is a toponym unrelated semantically.

Conclusion: ثرب, in its sole lexical occurrence, denotes the reproach one explicitly chooses not to formulate.

ثرى Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): the moist earth — a layer of damp soil beneath the surface, the lowest extremity of exhaustive divine knowledge.

System rendering: ٱلثَّرَىٰ → "the moist earth"

Internal proof: 20:6 is the corpus's only occurrence: "what is in the heavens, what is on earth, what is between them, and what is beneath the moist earth."

Conclusion: ثرى, in its sole occurrence, denotes the deepest layer of earth.

ثعب Root · 2 occurrences

Invariant sense (two near-identical occurrences, correction of a previously erroneous entry): the serpent — a concrete animal, the form taken by Musa's staff during the prophetic demonstration.

System rendering: ثُعْبَان → "serpent"

Internal proof (correction of a previously erroneous entry): the corpus's two real occurrences, 7:107 and 26:32, both use exactly the same formula: "he threw down his staff, and behold, it was a manifest serpent" — the near-literal repetition across the two surahs confirms a stable, unambiguous zoological referent.

Conclusion: ثعب systematically denotes the serpent as the form taken by the transformed staff — the previously documented rendering ("to gush forth abundantly," with no reference to actual occurrences) was erroneous and matched no actual occurrence of this root; corrected here based on the two verified occurrences.

ثقب Root · 2 occurrences

Invariant sense: to pierce with penetrating luminous intensity.

System rendering: ath-thaqib → "of piercing brilliance" (86:3, the star of piercing brilliance).

Nuance: an everyday term for a pierced hole (perforation), transposed metaphorically to a light that pierces/crosses darkness with intensity.

Status: FIXED

ثقف Root · 6 occurrences

Invariable meaning: to encounter/surprise in a place -- sudden location of an adversary, always followed by decisive action, never a mere neutral crossing of paths.

System rendering: thaqifa/yathqaf -> "to encounter, surprise".

Demonstration by occurrence (proof by repeated 'wherever' formula): six occurrences document the same location-immediately-followed-by-action invariant, with a recurring universally-scoped formula. 60:2 furnishes the theologically densest occurrence, reversing the action's direction: "if they overtake you, they will be enemies to you" -- confirmed by the graph (same surah as mahana, already sealed) -- the same sudden-encounter verb here applying to the adversary who surprises rather than the one surprised.

ثقل ROOT · 28 OCCURRENCES

Invariant sense: weight - a heavy mass, literal or moral, that burdens what carries it.

System rendering: mithqal → "the weight" (extremely frequent formula "even the weight of a grain," 4:40, 10:61, 21:47, dozens of occurrences); thaqil/athqal → "heavy"/"burdens" (7:189, 29:13, "they will carry their own burdens").

Internal proof: the invariant holds across the 28 verified occurrences - unifies infinitesimal material weight (the grain, never neglected by God) and the moral weight of the carried burden (accumulated deeds) - always a weighing charge, never a neutral quantity without consequence.

RENDERINGS

— mithqal: "the weight" (4:40, 10:61, 21:47)
— thaqil: "heavy" (7:189, 29:13)

ثلث ROOT · 32 OCCURRENCES

Invariant sense: three/the third - the number three and its derived fraction, used in counting or division.

System rendering: thalathah/thalath → "three" (very frequent formula "three days"/"three nights," 2:196, 3:41, 19:10); al-thuluth → "the third" (4:11-12, 176, the inheritance share).

Internal proof: the invariant holds across the 32 verified occurrences - applies to cardinal counting (three days, three entities, 5:73 "the third of three" explicitly rejected) and the derived fraction (a third of an inheritance or a night, 73:20) - always a precise numerical ratio, never approximate.

RENDERINGS

— thalathah: "three" (2:196, 3:41)
— al-thuluth: "the third" (4:11-12, 176)

ثلل ROOT · 3 OCCURRENCES

Invariable meaning: the multitude/compact group -- a countable human mass, always set in comparative proportion with another group.

System rendering: thulla -> "multitude".

Demonstration by occurrence (proof by repeated comparative construction): three occurrences document the same compact-group invariant, systematically measured in proportion. 56:13 furnishes the first comparison: "a multitude among the foremost, and few among the latter" -- confirmed by the graph (link with wadana, the same passage's woven furniture, already sealed).

ثمر ROOT · 24 OCCURRENCES

Invariable meaning: the fruit — the product of plant growth.

System rendering: ثَمَر/ثَمَرَة → "fruit" (the harvested product of a plant, regularly mobilized as a sign of granted provision).

Internal proof: homogeneous use across 24 occurrences, always the concrete fruit of a plant or tree — never a figurative use detached from the vegetal (unlike other vegetal roots mobilized metaphorically).

Warsh reading (18:34, 18:42): ثُمُر → "fructified wealth" — the produce of any wealth, which Warsh distinguishes from تَمَر (6:99, 6:141, 36:35); the invariant ("the product of a growth") is kept.

RENDERINGS

— noun (al-thamarat/thamarah/thamaruhu): fruit(s) (2:22/25/126/155/266, 6:99/141, 7:57/130, 13:3, 14:32/37, 16:11/67/69, 28:57, 35:27, 36:35, 41:47, 47:15)
— thumur (Warsh, 18:34, 18:42): "fructified wealth".

ثمم ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. A locative particle — direct designation of a place adverb, the root ثمم introduces an immediate and universal location.

System rendering

"There is" (فثم, 2:115).

Internal proof

In 2:115, the verse affirms: "wherever you turn, there is (فثم) the direction of God." The context provides direct and complete proof: فثم functions as a place adverb introduced by the فاء of consequence, directly answering the preceding universal conditional clause ("wherever you turn") — for any possible orientation, without exception, ثم designates the very point where one stands as already being the sought place. The construction (universal condition + immediate location) fixes the term's function as a place deictic of maximal scope, covering any position without geographic restriction.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a grammatical particle whose function is directly established by its construction with the preceding universal conditional clause.

ثمن ROOT · 19 OCCURRENCES

Invariant sense: price/exchange value - what a thing is traded for.

System rendering: thamanan qalilan → "a paltry price" (near-fixed formula: 2:41/79/174, 3:77/187/199 - six occurrences, all applied to selling a truth/commitment for a derisory gain).

Internal proof: all six "paltry price" occurrences systematically concern a spiritual/moral object traded away (God's signs, hidden Scripture, a commitment, an oath) for material gain qualified as "little" - the thaman invariant is never neutral in these uses, but explicitly measures the disproportion between what is betrayed and what is obtained in exchange.

RENDERINGS

— thamanan qalilan : "a paltry price" (near-fixed formula: 2:41/79/174, 3:77/187/199 - six occurrences, all applied to selling a truth/commitment for a derisory gain).

ثنى ROOT · 29 OCCURRENCES

Invariant sense: two/repeated - the number two, or what recurs in a repetitive cycle.

System rendering: ithnan/mathna → "two" (very frequent formula "two by two," 4:3, 6:143-144, 34:46); al-mathani → "recurring verses" (15:87, 39:23, "seven recurring verses"/"verses echoing each other, repeated in cycles").

Internal proof: the invariant links the number two and cyclical repetition through the same gesture - a pair that repeats becomes an iteration (al-mathani), and 11:5, "fold their chests" (yathnuna) applies the same physical gesture of folding/doubling to a behavior of evasion.

RENDERINGS

— ithnan: "two" (4:3, 6:143-144)
— al-mathani: "recurring verses" (15:87, 39:23)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ثوب ROOT · 28 OCCURRENCES

Invariable meaning: the equivalent return -- what comes back in proportioned exchange for an accomplished act.

System rendering: thawab/mathaba -> "requital" (the equivalent return; "reward" renders ajr, "recompense" jaza').

Demonstration by occurrence: the invariant unfolds across two registers linked by the same return logic. 2:125 uses the noun mathaba for the House as a "place of return". The dominant register applies thawab to deserved retribution, always proportioned, never arbitrary -- 3:145 explicitly distinguishes "the requital of this world" and "the requital of the next" as two distinct objects of choice.

References (aligned with the French fiche): 2:103.

ثور ROOT · 5 OCCURRENCES

Invariable meaning: to stir/raise on the surface, to make burst forth by agitation.

System rendering: yuthir/atharat -> "to stir, raise".

Demonstration by occurrence: the invariant applies homogeneously to three distinct material registers without ever changing its proper meaning -- ploughed earth (2:71, the cow that "stirs" the soil; 30:9, ancient peoples who had "tilled the earth" more deeply) and clouds raised by wind (30:48, 35:9, "He raises clouds" before rain). 100:4 applies this same verb to dust raised by a cavalry charge (confirmed by the graph, linked to surah 100's full device) -- three different substances (earth, cloud, dust) but a single gesture: bringing matter out of rest through mechanical agitation, never a political "revolution" sense to retroactively impose on the root.

ثوى ROOT · 14 OCCURRENCES

Invariable meaning: to reside, to dwell in a place.

System rendering: thawa/mathwa -> "to reside"; "dwelling place, abode".

Demonstration by occurrence: nine of the fourteen occurrences apply mathwa to the eschatological dwelling of Jahannam or the Fire, almost always introduced by an identical rhetorical question -- 29:68, 39:32, 39:60 repeat "is there not, in Jahannam, a dwelling for..." applied successively to deniers then to the arrogant, while 39:72 and 40:76 reverse the formula into an exclamation ("what an evil dwelling!") -- the syntactic variation (question then exclamation) on an identical lexical base demonstrates a systemic reuse of the formula to punctuate several distinct judgment narratives. Two non-eschatological narrative occurrences ground the literal sense before its extension: 12:21 and 12:23 use mathwa for Yusuf's concrete stay in Egypt, with the man who bought him -- it is precisely this initial earthly stay, described in neutral and even positive terms ("my excellent stay", 12:23), that proves the word carries no intrinsic punitive connotation; that is merely one application among others of the generic sense of residence. 28:45 confirms this baseline neutrality through the participle thawiyyan for Musa's stay among the people

of Madyan, a stay of refuge, not punishment. 47:19 finally widens the usage to the most everyday register: God knows "your comings and goings and your dwelling place" -- final proof the invariant covers the full spectrum, from the most ordinary lodging to the ultimate abode after death, the proper sense never changing, only the nature of the place varying by context.

RENDERINGS

mathwa (nominal, dwelling place): 3:151, 6:128, 12:21, 12:23, 16:29, 29:68, 39:32, 39:60, 39:72, 40:76, 41:24, 47:12, 47:19. -- thawiyyan (participle, to reside): 28:45.

ثيب ROOT · 1 OCCURRENCE

Invariable meaning: already married/having previously known marriage -- a prior marital state, distinct from and complementary to virginity.

System rendering: `thayyibat` -> "already married".

Demonstration by occurrence (proof by complete binary construction): the sole occurrence, 66:5, closes an enumeration of nine possible qualities of replacement wives with an exhaustive binary pair: "already married or virgins" -- confirmed by the graph (exclusive link with bikr, already sealed). The closed pair construction is decisive: the eight preceding qualities apply indifferently to both marital states, thayyib and bikr together covering the full range of possible situations with no third category left.

ج

جبب ROOT · 2 OCCURRENCES

Invariant sense

The root ج ب ب designates the well — a cavity dug vertically into the ground to reach water, or simply a deep pit serving to isolate or conceal what is thrown into it.

System rendering

"The well" (الجب, 12:10, 12:15).

Internal proof

In 12:10, Yusuf's brothers consider "throwing him into the depths of the well (الجب)" rather than killing him, a caravan to retrieve him afterward. In 12:15, the account resumes the same term at the moment the plan is executed: "they agreed to put him into the depths of the well (الجب)." Both occurrences, separated by a few verses and describing the same event (plan then execution), confirm the stability of the sense: الجب is a cavity deep enough to conceal a living person from view, while remaining accessible to whoever would come to draw from it — a necessary condition for the rest of the account, where a caravan indeed retrieves Yusuf. The construction "غيابت الجب" (the hidden depth of the well) in 12:10 specifies that it is not the immediate surface but the concealed depth of the well that serves as a hiding place, consistent with the functional use of this type of structure (a water well, dry or temporarily dried, allowing access from the bottom).

Contextual renderings: a unique concrete term in the corpus, applied exclusively to the account of Yusuf — no metaphorical extension attested in the two available occurrences.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جبت ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج ب ت designates a vain entity set up as an object of belief, an idol or object of worship devoid of real foundation.

System rendering

"The Idol" (الجبت, 4:51).

Internal proof

In 4:51, the verse denounces those "who believe in the Idol (الجبت) and the Tyrant (الطاغوت)," a pair of terms designating two objects of false allegiance. An already-established note specifies that الجبت is a term distinct from the Tyrant/الطاغوت already fixed, designating a separate category of illegitimate belief object, status to be confirmed in system_terms. The context provides direct and sufficient proof through coordination: الجبت and الطاغوت are mentioned together as two complementary but distinct categories of false divinity, the verse's construction ("believing in the Idol and the Tyrant") systematically associating both within the same act of denial — proof, through this repeated conjunction and the uniform rejection following it, that الجبت designates an entity held as an illegitimate object of worship, functionally distinct from the Tyrant but sharing its nature as false divinity.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit coordination with الطاغوت, an already-fixed category, and the uniform rejection of both within the same verse provide sufficient and direct contextual proof.

جبر ROOT · 10 OCCURRENCES

Invariant sense: dominating/tyrannical pride - imposing one's will without limit.

System rendering: jabbar → "tyrant"/"tyrannical" (5:22, 11:59, 14:15, 26:130, 40:35 - five occurrences, systematically associated with stubbornness, excess, oppression).

Internal proof: jabbar almost always appears attached to 'anid ("stubborn," 11:59, 14:15) or markers of constructive excess (26:130, building monuments in play, seizing as a tyrant) - confirming the invariant as a domination imposing itself without restraint, never mere legitimate power.

Divine branch (59:23): al-jabbar → "the Overpowering": the same limitless imposition, legitimate in God alone, condemned in the creature ("tyrant").

RENDERINGS

— jabbar : "tyrant"/"tyrannical" (5:22, 11:59, 14:15, 26:130, 40:35 - five occurrences, systematically associated with stubbornness, excess, oppression) ; 50:45 "you are not a tyrant over them" (negation addressed to the messenger; ≠ musaytir "compulsion", 88:22).
— al-jabbar: "the Overpowering" (59:23, divine branch).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جبل ROOT · 41 OCCURRENCES

Invariant sense: the mountain - an imposing mass, or a large created multitude by extension of the same mass invariant.

System rendering: al-jibal → "the mountains" (very frequent formula "the mountains will be crushed," 7:74/143, dozens of occurrences); al-jibillah → "the multitude" (26:184, 36:62, "a numerous multitude").

Internal proof: the invariant links the imposing rocky mass and the numerous human multitude through the same gesture - a dense and considerable accumulation, whether of matter (the mountain) or of beings (the generation/multitude) - never a modest or scattered quantity.

RENDERINGS

— al-jibal: "the mountains" (7:74/143)
— al-jibillah: "the multitude" (26:184, 36:62)

جبن ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate anatomical context): the forehead/temple — a facial part precisely designated within a bodily gesture.

System rendering: جَبِين → "forehead/temple"

Internal proof (hapax resolved by context): 37:103 is the corpus's only occurrence, designating the facial part on which Ibrahim lays his son during the sacrifice trial.

Conclusion: جبين, in its sole occurrence, unambiguously denotes a precise facial part.

جبه ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ه ب ج designates the forehead, the frontal and visible part of the face.

System rendering

"Their foreheads" (9:35 ,جباههم).

Internal proof

In 9:35, the verse describes the punishment of those who hoard: "on the day when it will be heated in the fire of Jahannam, and their foreheads (جباههم), their sides and their backs will be branded with it." The context provides direct and sufficient proof: جباه is coordinated with جنوب (sides) and ظهور (backs), three body parts enumerated together as targets of the punitive branding — structural proof through enumeration identifying جبهة as a precise body part, on par with the two other listed terms. The verse's conclusion ("this is what you hoarded for yourselves... taste then what you were hoarding!") establishes a parallel between the accumulation of wealth and the branding of the body that returns it as punishment — the forehead, like the sides and back, becomes the visible site where the sanction corresponding to the committed act is inscribed.

The uniqueness of the occurrence does not prevent fixing the sense: the enumerative construction with two other already well-identified body parts provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

جبى Root · 12 occurrences

Invariant sense: to elect — an act of selection always divine, never human, systematically applied to prophets or the chosen.

System rendering: اجْتَبَىٰ → "to elect/choose"

Internal proof: proof by invariably divine grammatical subject across the corpus's twelve occurrences. 3:179 sets the general principle: "God chooses, among His messengers, whom He wills." 6:87, 12:6, 16:121, 19:58, 20:122 and 22:78 apply the same verb to named prophetic figures, each followed or preceded by guidance flowing directly from the election.

Conclusion: جبى never denotes an ordinary choice but an act of selection strictly reserved to God, whose constant narrative function is to open, not close, a path of guidance.

References (aligned with the French fiche): 7:203, 68:50.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جثث Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ث ث ج carries the sense of a radical uprooting, entirely removing something from its deepest point of anchorage.

System rendering

"Uprooted [from the surface of the earth]" (14:26 ,اجتثت).

Internal proof

In 14:26, the parable contrasts two trees: "a good word is like a good tree, whose root is firm and whose branches are in the sky" (14:24), and "a bad word is like a bad tree, uprooted (اجتثت) from the surface of the earth, with no stability at all" (14:26). This parallel, antithetical construction — a tree with a firm root against an uprooted tree with no stability — provides solid structural proof despite the uniqueness of the occurrence: اجتثت precisely designates the absence or loss of any root-anchoring, the exact inverse of the firmness described for the good tree. The complement "from the surface of the earth" (من فوق الأرض) specifies that the uprooting is both total and superficial: nothing holds the tree in

the ground, its roots never penetrated deep enough to ensure its stability — hence its complete lack of hold. The invariant thus applies to what is removed or deprived of any deep point of anchorage, condemned to instability by that very absence.

This constructed contrast (rooted tree/uprooted tree) functions as a variant of the PSIS parallel-construction pattern, applied not to two uses of the same term but to two antithetical terms within the same parable — sufficient proof to fix the sense without a second occurrence.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جثم ROOT · 5 OCCURRENCES

Invariant sense: to collapse in place, to fall lifeless, pinned to the ground — a body collapsed on its knees or face, unable to move.

System rendering: jathimin → "lying, still" (7:78, 11:67, 29:37 — Thamud and other punished peoples found lying still in their dwelling).

Internal proof: describes the posture of a body frozen to the ground after a shock, a concrete image borrowed from animal observation (a bird crouched, pinned in place) - the body's absolute fixity, not a mere passing fall.

RENDERINGS

— jathimin : "lying, still" (7:78, 11:67, 29:37 — Thamud and other punished peoples found lying still in their dwelling).

جثو ROOT · 3 OCCURRENCES

Invariant sense: to be held kneeling — a bodily posture of forced humility, never a voluntary act of devotion.

System rendering: جَاثِيَة/جِثِيًّا → "kneeling"

Internal proof: proof by exclusively judicial, never cultic, context. All three corpus occurrences occur within a scene of collective judgment, never a scene of prayer or voluntary worship — a crucial distinction from سجد/ركع (prostration/bowing, acts of the Salat). 19:68 places the kneeling within the forced gathering "around Jahannam"; 19:72 applies it specifically to the wrongdoers left in that posture after the rescue of those who guarded themselves. 45:28 generalizes the scene collectively: "you will see every community kneeling," immediately followed (45:29) by the summoning of every community to its own record of deeds — the kneeling precedes and prepares the reckoning, a posture of compelled waiting before judgment, not a posture of worship.

Conclusion: جثو denotes a bodily submission imposed by the situation of judgment, never chosen as an act of worship — the structural inverse of the Salat's voluntary prostration.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جحد ROOT · 12 OCCURRENCES

Invariant sense: to obstinately deny a truth one knows, inwardly, to be established — a conscious, deliberate denial that persists against the very certainty of the one denying.

System rendering: جَحَدَ → "to deny/obstinately deny"

Internal proof (occurrence-by-occurrence demonstration): proof by internal admission of the denied certainty. 27:14 provides the key of the file: وَجَحَدُواْ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا — "they rejected them, while their own selves held certainty of them": the text explicitly links جحد to an already-acquired inner certainty, ruling out any reading of جحد as mere ignorance or doubt. 11:59 ('Ad) and 40:63 confirm this denial as a deliberate break toward a messenger and signs

already acknowledged. 29:47 and 29:49 name-oppose those who "obstinately deny" (يجحد) to those who merely disbelieve (كفر): the verb's repetition across two consecutive verses isolates جحد as the aggravated, specifically conscious case of general denial. 31:32 reinforces the aggravation through the lexical doubling كَفَّارٍ جَحُودٍ ("a great disbelieving denier"): the two roots coexist without overlapping, internal proof of non-synonymy (Charter Art. 5) between general disbelief (كفر) and conscious denial (جحد). 41:28 ,41:15 ,16:71 ,7:51 ,6:33 and 46:26 uniformly apply this conscious denial to God's signs or favors, never to a merely unknown fact.

Conclusion: جحد is never a negation through ignorance but always a negation despite knowledge — the corpus reserves this term for cases where the subject knows and denies anyway, making جحد the gravest degree of denial, distinct from كفر (refusal of allegiance toward what is otherwise acknowledged, cf. open_audits id=16) by the added dimension of explicitly negated certainty.

Distinction from كفر: كفر denotes refusal of allegiance toward an acknowledged Creator; جحد adds the dimension of self-deception — denying while inwardly knowing the denial is false.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جحم Root · 26 occurrences

Invariable meaning: the burning ardor of fire — the intense furnace.

System rendering: الْجَحِيمِ → "the Blaze" (name of the eschatological Fire, denoting its burning intensity).

Internal proof: constant, homogeneous use across 22 occurrences, always in the sense of the eschatological Fire — no tension.

Distinction from جهنم: جحيم emphasizes the intense/burning quality of the fire itself (a qualitative designation), while جهنم functions as a proper name of the place.

RENDERINGS

— definite noun (al-jahim): the Furnace (2:119, 5:10, 5:86, 9:113, 22:51, 26:91, 37:23, 37:55, 37:68, 37:98, 37:163, 40:7, 44:49, 44:57, 52:18, 57:19, 69:32, 79:36, 79:39, 81:14, 83:16, 102:8)
— indefinite noun (jahim): a Furnace (56:94, 73:14, 82:16)

جدث Root · 3 occurrences

Invariable meaning: the grave -- a burial place, a term reserved exclusively for the narrative register of collective resurrection in motion, distinct from qabr (the burial place in its legal/social sense).

System rendering: ajdath -> "graves".

Demonstration by occurrence (proof by identically repeated construction): the three occurrences form a rigorously stable pattern across three distinct surahs -- confirmed by the graph (systematic link with the rushing verbs wafd/hat', already sealed). In all three occurrences without exception, jadath is never mentioned for itself but always as the starting point of a rushed exit toward a summons -- never a mere static resting place, always the zero point of a forced trajectory.

جدد Root · 10 occurrences

Invariable meaning: new/renewed -- a state of inaugural freshness, with no wear or prior precedent.

System rendering: jadid -> "new".

Demonstration by occurrence (proof by identically repeated rhetorical question): ten occurrences document the same rhetorical question repeated by deniers across several distinct surahs -- "once dust/bones, shall we be in a new creation?". The near-identical recurrence of this objection, never resolved otherwise in the corpus than by direct

affirmation of divine creative capacity, proves this is a fixed rhetorical doubt formula deliberately repeated across the corpus rather than an isolated question asked once.

References (aligned with the French fiche): 13:5, 14:19, 17:49, 32:10.

جدر ROOT · 4 OCCURRENCES

Invariable meaning: the wall -- a vertical structure of separation or protection, and by extension what is "deserved/merited" (derived from the sense of justified solidity).

System rendering: jidar/judur -> "wall"; ajdaru -> "more deserving of".

Demonstration by occurrence (proof by contrast between protective and defensive wall): four occurrences document the same structural invariant, unfolded in two linked registers. 59:14 reverses this protective role into a strictly defensive-offensive one: adversaries "will not fight you all together except entrenched in fortified cities or behind walls" -- confirmed by the graph (same surah as ru'b/kharab, already sealed) -- the wall there becoming a sign of collective cowardice rather than legitimate protection.

جدل ROOT · 29 OCCURRENCES

Invariable meaning: to argue insistently -- sustained contradictory verbal engagement, never a mere passing disagreement, applied equally to legitimate defense and hostile obstruction.

System rendering: jadala/yujadilu -> "to argue, argument".

Demonstration by occurrence (proof by consistently contextual polarity): twenty-nine occurrences document the same sustained-verbal-engagement invariant. 58:1 furnishes the surah's own structuring, positive occurrence -- confirmed by the graph (direct link with shaka, already sealed).

RENDERINGS
— jadala: "to argue" (22:3/8, 31:20, 40:4-69, 58:1)
— jidal: "argument" (2:197, 18:54, 43:58)

جذذ ROOT · 2 OCCURRENCES

Invariant sense: fragmentation — reduction to debris, or, under negation, the assurance of a never-interrupted continuity.

System rendering: جُذَاذ/مَجْذُوذ → "debris/interrupted"

Internal proof: proof by contrast between denied interruption and accomplished fragmentation. 11:108 uses the negation "a gift that will never be interrupted." 21:58 applies the same invariant to its positive accomplishment: Ibrahim reducing the idols "to debris."

Conclusion: جذذ systematically denotes the act of reducing to fragments.

جذع ROOT · 3 OCCURRENCES

Invariant sense (stable referent, three occurrences): the palm trunk — a concrete vegetal support, a place of aid in distress or an instrument of punishment.

System rendering: جِذْع → "palm trunk"

Internal proof: proof by deployment of the same botanical referent across opposite registers. 19:23 and 19:25 use it for the trunk supporting Maryam during childbirth. 20:71 reverses the polarity.

Conclusion: جذع systematically denotes the palm trunk.

جذو Root · 1 occurrence

Invariant sense (hapax resolved by immediate context): a burning ember — a portable fragment of fire, sought for the warmth it provides.

System rendering: جَذْوَة → "burning ember"

Internal proof (hapax resolved by the purpose expressed in the same verse): 28:29 is the corpus's only occurrence: "perhaps I will bring you news, or a burning ember, so you may warm yourselves" — the explicitly stated purpose fixes the sense unambiguously.

Conclusion: جذو, in its sole occurrence, denotes a portable fragment of fire.

جرح Root · 4 occurrences

Invariant sense: to gash/durably mark through an action — literally a physical wound, figuratively an act that inscribes a mark on its author's record.

System rendering: جُرْح → "wound"; ٱجْتَرَحَ (Form VIII) → "to commit [an act that marks]"

Internal proof: proof by unfolding from the concrete sense to the metaphorical sense of an act's inscription. 5:45 anchors the literal sense: the law of retaliation prescribes "for wounds, an inquiry" — the physical gash in its first materiality. 5:4 applies the same radical to trained hunting animals (ٱلْجَوَارِح, literally "those that gash/seize"), naming the animal by its characteristic act — the one that marks its prey with claws or fangs. 6:60 shifts the sense to the register of everyday human action: God "knows what you do (جَرَحْتُم) by day" — the act, whatever it is, is here already treated as a gash left on the record of the one who commits it, a prelude to judgment. 45:21 confirms this reading with Form VIII: "those who have committed evil deeds" — the evil act, like the physical wound, is inscribed and remains, unlike a neutral action that would leave no trace.

Conclusion: جرح never denotes just any act but always an act that LEAVES A MARK — whether that mark is a physical wound (5:45), the seizing of prey (5:4), or a moral fault engraved on its author's account (6:60, 45:21), the invariant remains the gash that persists beyond the gesture that produced it.

جرد Root · 2 occurrences

Invariable meaning: locusts -- an insect sent as a collective plague, and by eschatological extension an image of a scattered human multitude.

System rendering: jarad -> "locusts".

Demonstration by occurrence (proof by transposition from agricultural plague to eschatological metaphor): two occurrences document the same invading-multitude invariant, applied to two registers. 7:133 applies it to the concrete narrative register. 54:7 transposes the same image to the eschatological register: deniers emerging from graves "like scattered locusts" -- confirmed by the graph (link with jadath, the grave, already sealed, same verse).

جرر Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج ر ر carries the sense of pulling forcefully toward oneself, dragging a resisting body through continuous traction.

System rendering

"Dragging him toward himself" (7:150 ,يجره).

Internal proof

In 7:150, the verse describes Moses's reaction facing the people who had fallen back into idolatry: "he threw down the Tablets, and seized his brother by the head, dragging him (يجره) toward himself." The context provides direct and sufficient proof: يجره is directly linked to the physical gesture of seizing by the head (أخذ برأس أخيه), the verb describing the immediate consequence of this grip — a continuous traction forcefully drawing the seized body closer. The narrative construction (seizing + pulling) confirms the sense of a physical gesture of constraint, the pulling action being the natural outcome of the grip, in a movement of intense anger directed at his own brother.

The uniqueness of the occurrence does not prevent fixing the sense: the direct association with the preceding gesture of seizing provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

جرز Root · 2 occurrences

Invariant sense (two converging occurrences): an arid, bare land, devoid of vegetation — an initial state that water transforms into a sign of creative power.

System rendering: جُرُز → "arid land"

Internal proof: the corpus's two occurrences use جرز for the same water-transformation dynamic. 18:8 announces, as a consequence of judgment, that the earth's surface will become "arid and bare." 32:27 inverts the movement's direction: "We channel water to the arid land, and thereby bring forth crops."

Conclusion: جرز systematically denotes a state of vegetal bareness.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جرع Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج ر ع carries the sense of swallowing in small sips, a painful and fragmented ingestion, unable to absorb the liquid in one motion.

System rendering

"He will sip it little by little" (14:17 ,يتجرعه).

Internal proof

In 14:17, the verse describes the punishment of the obstinate tyrant: "he will be given to drink there a purulent water, which he will sip little by little (يتجرعه), hardly able to swallow it; death will come to him from every side, yet he will not die." The context provides direct and complete proof: Form V (تفعّل, يتجرع) carries an iterative/laborious nuance proper to this verbal form — a repeated, painful effort, not an action accomplished in one go. The complement "hardly able to swallow it" (لا يكاد يسيغه) confirms and intensifies this sense: the ingestion is deliberately hindered, each sip costs an effort that almost fails. This difficulty of absorption fits into the verse's broader logic — a death that comes "from every side, yet he does not die" — where every element of the punishment is built on the same principle: a process that should conclude (drinking, dying) but is indefinitely prolonged and made painful, never brought to its natural end.

The uniqueness of the occurrence does not prevent fixing the sense: the verbal form itself (Form V, laborious/repetitive value) combined with the explicit complement of hindrance provides sufficient and direct morphological and contextual proof, without necessary recourse to the three formal PSIS patterns.

جرف ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ج ر ف carries the sense of an eroded edge, a wall gnawed and weakened by flowing water, ready to collapse.

System rendering

"A crumbling ravine" (9:109 ,جرف هار).

Internal proof

In 9:109, جرف describes the unstable foundation of one who has built his structure "on the brink of a crumbling ravine (شفا جرف هار), which then collapses with him into the fire of Jahannam." The context provides direct and complete proof through the verse's very construction: جرف is immediately qualified by هار (crumbling, see sister entry هور), and the whole literally results in the collapse described by انهار — three roots (جرف, هور, اسس) participating in one single structured image of an unstable foundation collapsing. The term جرف specifically designates the wall of a ravine or watercourse, gnawed and weakened by progressive soil erosion — an edge that has lost its internal cohesion and can no longer bear the weight resting on it, in explicit contrast with the stable foundation evoked just before in the same verse (تقوى, guardedness).

This parallel construction (stable foundation/unstable foundation, 9:109) constitutes sufficient proof despite the uniqueness of the occurrence: the sense of جرف is directly carried by its association with هار and by the collapse logically following within the same sentence.

جرم ROOT · 66 OCCURRENCES

Invariant sense: to cut/sever cleanly — the root carries the idea of a clean break, a severed link.

System rendering: la jarama → "without any doubt" (fixed idiomatic expression: literally "no cut/gap possible," the logical link is clean and unbroken); mujrim / al-mujrimun → "the severed" — a noun derived from the same cutting: one who has themselves broken the link (with the order, with the community of allegiance), and is, as a result, severed [from it].

Al-mujrimun as a distinct category: in the corpus, the mujrimun are not simply "guilty parties" in a generic moral sense: they form a group designated by the completed severance itself. The text cites them overwhelmingly in the third person — as already-settled cases, presented to the reader as an example — rather than addressing them directly. This distinguishes them from alladhina kafaru ("those who deny," root k-f-r, already fixed): the latter acknowledge a single Creator while refusing the resulting allegiance (internal proof: 31:25, 39:38, where they themselves answer "God" to the question of the Creator), and remain directly addressed, with a still-open possibility of forgiveness (8:38). The mujrimun, by contrast, have already broken that link — the severance concerns the relationship itself, not an isolated act.

Internal proof: care must be taken not to conflate the fixed idiom la jarama (with no direct semantic link to mujrim in its common use) and the noun mujrim — two uses of the same root, one idiomatic, the other a category noun.

RENDERINGS

— la jarama: "without any doubt" - fixed idiom, a clean, unbroken logical link.
— mujrim/al-mujrimun: "the severed" - one who has cut the link with the order/community of allegiance; cited in the third person, outside direct address (contrast with alladhina kafaru).

جرى ROOT · 64 OCCURRENCES

Invariant sense: to flow/run - continuous movement toward an end, liquid or trajectory.

System rendering: tajri → "flow" (extremely frequent formula "gardens beneath which rivers flow," dozens of occurrences); tajri/yajri → "to sail/run" (11:41-42, the ship that sails; 13:2, 35:13, "each running toward a fixed term").

Internal proof: the invariant unifies the flow of water (dominant paradisal formula), the ship's course on water (11:41), and the celestial bodies' course (13:2, 35:13, 36:38, "the sun runs") under the same gesture - a continuous movement oriented toward a fixed term, never erratic.

RENDERINGS

— tajri: "flow" (recurring paradisal formula)
— tajri/yajri: "to sail/run" (11:41-42, 13:2, 35:13)

جزء ROOT · 3 OCCURRENCES

Invariant sense: a detachable fraction of a whole — whose application to God constitutes precisely the absurdity the corpus denounces.

System rendering: جُزْء → "part/portion"

Internal proof: proof by contrast between neutral and polemical use. 2:260 and 15:44 use جزء in a neutral material sense. 43:15 turns the same term into a theological argument: "they assigned Him, among His servants, a part [of Himself]" — attributing daughters or sons to God is named here for what it logically implies: treating God as a divisible whole from which a fraction could be detached.

Conclusion: جزء does not change meaning between its material and theological uses — it is precisely the stability of this meaning that makes its application to God, in 43:15, absurd.

جزع ROOT · 2 OCCURRENCES

Invariable meaning: to panic/lose patience -- an emotional reaction of distress facing adversity.

System rendering: jaza'/jazu' -> "to panic".

Demonstration by occurrence: two occurrences document the same invariant. 14:21 explicitly pairs it with its antonym sabr. 70:20 applies it to the halu' human being (already sealed, same surah).

جزى ROOT · 118 OCCURRENCES

Invariant sense: to retribute/compensate - returning the proportionate equivalent of what was done.

System rendering: jaza' → "retribution" (2:85/191, 3:87/136, four occurrences illustrating both polarities: punishment 2:191/3:87, reward 3:136); jaza → "to retribute" (3:144/145, "God will retribute/We shall retribute the grateful").

Internal proof of the non-substitution principle (2:48/123): the recurring formula "no Self will avail another Self at all... no compensation will be taken/accepted from it" establishes that jaza' as SUBSTITUTIVE compensation between persons is explicitly excluded on the Day of Retribution - final retribution remains strictly individual and proportionate, never transferable nor redeemable by a third party.

RENDERINGS

— jaza'/jaza: "retribution"/"to retribute" - neutral, positive or negative depending on the deed, principle of proportion/equivalence.

جسد ROOT · 4 OCCURRENCES

Invariant sense: a material body devoid of its own life or inner animation — never a full living being, always a physical form deprived of an essential dimension.

System rendering: جَسَد → "[inert] body"

Internal proof: proof by consistency of the absence of true animation across all occurrences. 7:148 and 20:88 use جسدا for the calf fabricated by Musa's people. 21:8 generalizes the principle negatively regarding messengers themselves. 38:34 closes the deployment with Sulayman's trial: an "inert body" placed on his seat.

Conclusion: جسد systematically denotes a body considered solely from its materiality, lacking full animation.

جسس ROOT · 1 OCCURRENCE

Invariable meaning: to spy/secretly investigate -- intrusive investigation into another's life, never mere curiosity but an actively condemned intrusion.

System rendering: tajassasa -> "to spy".

Demonstration by occurrence (proof by position within a triple social prohibition): the sole occurrence, 49:12, sits within a sequence of three consecutive prohibitions: "avoid excessive suspicion... do not spy... and do not backbite one another" -- confirmed by the graph (link with zann, suspicion, and ghayb, backbiting, same verse). The triptych construction is decisive: spying occupies the medial position between inner suspicion and its external diffusion.

جسم ROOT · 2 OCCURRENCES

Invariable meaning: bodily constitution/silhouette -- a visible physical envelope, whose produced impression can be misleading as to the subject's real worth.

System rendering: jism/ajsam -> "constitution"/"silhouettes".

Demonstration by occurrence (proof by valence opposition between the two occurrences): two occurrences apply the same bodily invariant to two opposite judgments, revealing the term's structural ambivalence. 2:247 uses it positively, paired with knowledge: Talut is chosen for his "breadth of knowledge and physique" -- bodily solidity there confirming and accompanying an authentic inner quality. 63:4 reverses this judgment by applying it to hypocrites whose "silhouettes impress" -- confirmed by the graph (direct link with khashab/sanad, same verse).

جعل ROOT · 346 OCCURRENCES

Invariant sense: to place/to make become - to institute a state or function through a deliberate act.

System rendering: ja'ala → "to make"/"to institute" (extremely frequent use: God making the earth a resting-place, the sky an edifice, instituting a function - one of the corpus's most frequent structuring verbs, 346 occurrences).

Internal proof: ja'ala never describes mere physical displacement (unlike wada'a) but systematically the INSTITUTION of a state, function, or new quality ("We have made you a middle community," "He instituted for you the night and the day") - the invariant is the deliberate act that CONSTITUTES something new.

RENDERINGS

— ja'ala : "to make"/"to institute" (extremely frequent use: God making the earth a resting-place, the sky an edifice, instituting a function - one of the corpus's most frequent structuring verbs, 346 occurrences).

جفء ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج ف أ carries the sense of a rejection as worthless matter, what is cast aside and thrown away because devoid of use.

System rendering

"As refuse" (13:17 ,جفاء).

Internal proof

In 13:17, the parable of the foam concludes: "the foam goes away as refuse (جفاء), while what is useful to people remains in the earth." The context provides direct and complete proof: جفاء is directly associated with the fate of الزبد (the foam, see sister entry), and explicitly opposed to ما ينفع الناس (what benefits people), which "remains." This antithetical construction — the foam going away as refuse against the useful that remains — fixes the sense unambiguously: جفاء designates the state of what is driven away, cast off, precisely because it possesses no lasting value or function, unlike what it temporarily accompanied. The term thus concludes the entire parable (water/valleys/foam, metal/fire/foam) by providing the common fate reserved for all superficial matter: its elimination as refuse, while the substantial core persists.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit antithetical opposition (refuse that goes away / useful that remains) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

جفن ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): large vessels of exceptional size — basins explicitly compared to great reservoirs.

System rendering: جِفَان → "great basins"

Internal proof (hapax resolved by the explicit comparison of the same verse): 34:13 is the corpus's only occurrence: "basins like great reservoirs" — the direct comparison fixes the exceptional scale unambiguously.

Conclusion: جفن, in its sole occurrence, denotes a vessel of very large size.

جفو ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by the immediate construction of the same verse): to voluntarily draw away from a resting place — a bodily detachment preparing an act of devotion.

System rendering: تَتَجَافَىٰ → "to draw away"

Internal proof (hapax resolved by the verse's complete sequence): 32:16 is the corpus's only occurrence: "their sides draw away from their beds, invoking their Sustainer in fear and hope" — the immediate construction fixes the sense unambiguously.

Conclusion: جفو, in its sole occurrence, denotes the voluntary bodily withdrawal preparing devotion.

جلب ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): to gather/bring together toward a point of convergence — collective mobilization or an individual gesture of drawing close.

System rendering: أَجْلِبْ/جَلَابِيب → "gather/garments drawn close"

Internal proof: proof by deployment of the same convergence invariant across two scales. 17:64 uses the imperative in the collective register. 33:59 shifts the same invariant to the individual, clothing gesture.

Conclusion: جلب systematically denotes a gathering movement toward a central point.

جلد Root · 13 occurrences

Invariant sense: the skin as the organ of direct contact — a surface receiving, literally, heat or a blow, denoting by extension the act of striking it.

System rendering: جِلْد → "skin"; جَلَدَ → "to flog/administer lashes"

Internal proof: proof by consistency between the organic noun and the verb derived from it. 4:56, 16:80 and 22:20 anchor the literal sense. 24:2 and 24:4 use the derived verb for the legal punishment of flogging, precisely quantified — the sanction is named by the very organ that receives it.

Conclusion: جلد never varies from its invariant of a contact surface.

جلس Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج ل س designates the seated assembly, the place where people gather in a seated position for a collective session.

System rendering

"The assemblies" (58:11 ,المجالس).

Internal proof

In 58:11, the verse instructs: "when you are told to make room in the assemblies (المجالس), make room; God will make room for you." The context provides direct and sufficient proof: المجالس (plural, a place-noun derived from جلس, to sit) designates the spatial setting where a community gathers seated, a place of collective session where making room for others becomes a matter of social etiquette and relational generosity. The verse's structure (making room → God will make room) builds a reciprocity between the concrete gesture of spatial welcome and an analogous divine reward, confirming that المجالس designates the physical place of seated gathering, not an abstract notion of social status.

The uniqueness of the occurrence does not prevent fixing the sense: the reciprocal construction (making room / God will make room) and the direct derivational sense from جلس provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

جلل Root · 2 occurrences

Invariable meaning: supreme majesty/nobility -- an attribute of a grandeur that alone persists when everything else fades, never a mere relative grandeur.

System rendering: al-jalal -> "majesty, nobility".

Demonstration by occurrence (proof by identically repeated formula framing the surah): two occurrences document the same absolute-majesty invariant, in a strictly identical formula repeated at two distinct moments of the surah. 55:27 furnishes the first occurrence, immediately after declaring everything's disappearance. 55:78 closes the surah with the identical formula -- confirmed by the graph (exclusive link, structural framing of the whole text).

جلو Root · 5 occurrences

Invariant meaning: to clear — making plain what was veiled, or emptying a place of its occupants.

System rendering: جَلَّى/تَجَلَّى → "to make clearly visible, to manifest" (91:3, وَٱلنَّهَارِ إِذَا جَلَّىٰهَا, the day when it fully reveals it — the sun; 92:2, فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ ;7:143, وَٱلنَّهَارِ إِذَا تَجَلَّىٰ); يُجَلِّيهَا → "to unveil it at its time" (7:187, لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ, the Hour); ٱلْجَلَآءَ → "the evacuation" (59:3, وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ, the forced departure that empties the place).

Internal proof: the invariant is clearing: dispelling what obscures (making plain, unveiling) and clearing a place of its occupants (the evacuation, 59:3) belong to the same movement — attested usage: جلا القومُ عن ديارهم, the people vacated their dwellings.

RENDERINGS

— jalla/tajalla (91:3, 92:2, 7:143): "to make clearly visible, to manifest."
— yujalliha (7:187): "to unveil it in its time" - the Hour.
— al-jala' (59:3): "the evacuation" - forced departure emptying the place.

جمح ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج م ح carries the sense of uncontrolled rushing, a movement of flight or haste that escapes all restraint.

System rendering

"They would rush headlong to it" (9:57 ,يجمحون).

Internal proof

In 9:57, the verse describes the hypocrites' desire to escape the community: "if they found a refuge, caves or an underground shelter, they would rush headlong (يجمحون) to it." The context provides direct and sufficient proof: the hypothetical construction ("if they found... they would rush") links يجمحون to a list of sought refuges with uncontrolled urgency — the term designates a frantic flight, a movement escaping all rational control in its haste. The classical image associated with the root (a horse bolting, escaping its rider's control) fits this context: يجمحون describes an eagerness admitting no restraint, a haste throwing itself toward any refuge regardless of its nature (cave or underground shelter, no matter, so long as it is an escape).

The uniqueness of the occurrence does not prevent fixing the sense: the hypothetical construction and the association with a frantic search for refuge provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

جمد ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by explicit contrast in the same verse): an apparent stillness — a deceptive perception of a fixed state, belied by the real underlying movement.

System rendering: جَامِدَةً → "[apparently] still"

Internal proof (hapax resolved by contrast in the same verse): 27:88 is the corpus's only occurrence: "you see the mountains, you think them still, while they pass as clouds pass" — the contrastive construction fixes the sense as a deceptive appearance of immobility.

Conclusion: جمد, in its sole occurrence, denotes a stillness of perception, not of reality.

جمع ROOT · 128 OCCURRENCES

Invariant sense: to gather - to reunite into a single set what was dispersed.

System rendering: jami'an → "all together" (2:38, "go down from it, all together"; 2:148, "God will bring you all together"); ajma'in → "all together" (2:161, "the curse of God, the Agents, and mankind, all together"); jami' → "the Gatherer" (3:9, "You are the One who gathers mankind for a day").

Internal proof: the invariant holds without exception - gathering of dispersed people (2:38), of forces (2:165, "power belongs entirely to God"), or eschatological (3:9) - always the reunion of multiple elements into a whole.

RENDERINGS
— jami'an: "all together" (2:38, 2:148)
— ajma'in: "all together" (2:161)
— jami': "the Gatherer" (3:9)

جمعة ROOT · 1 OCCURRENCE

Invariable meaning: the gathering -- a day designated by the collective convergence it organizes, never a mere neutral calendar marker.

System rendering: al-jumu'a -> "the day of gathering".

Demonstration by occurrence (proof by eponymous naming and immediate imperative construction): the sole occurrence, 62:9, gives its name to the surah itself -- like taghabun and others, a recurring pattern where a surah's densest term becomes its title. The construction is decisive: the day's name is never mentioned for itself but immediately followed by a double imperative -- "hasten to the remembrance of God, and leave trade" -- confirmed by the graph (direct link with tijara, trade explicitly suspended).

References (aligned with the French fiche): 62:9, 64:9.

جمل ROOT · 11 OCCURRENCES

Invariant sense: two/three branches under one entry - the camel (animal), and the accomplished/fitting in manner (beauty of execution).

Branch 1 - the camel: jamal → "camel" (7:40, the image of a camel passing through a needle's eye - impossibility).

Branch 2 - the accomplished/fitting manner: jamil → "beautiful"/"fitting" (12:18/83, sabrun jamil, "beautiful patience"; 15:85, safhan jamilan, "a beautiful overlooking"; 33:28/49, sarahan jamilan, "a fitting release" - a recurring formula qualifying an action carried out with dignity); jamal → "beauty" (16:6, livestock).

Branch 3 - totality: jumlah → "all at once" (25:32, "all at once," contrasted with a gradual sending).

Internal proof: the three branches are not merged - though a common invariant of "what is brought to completion satisfactorily/fully" could be sketched (the action accomplished with dignity, the gathered totality), the camel as an animal remains documented separately, with no internal proof semantically linking it to the other two branches.

RENDERINGS
— jamal: "camel" (7:40)
— jamil: "beautiful"/"fitting" (12:18/83, 15:85, 33:28/49)
— jamal: "beauty" (16:6)
— jumlah: "all at once" (25:32)

جمم ROOT · 1 OCCURRENCE

Invariable meaning: abundance/massive quantity -- an overflowing flood, with no restrained measure.

System rendering: jamman -> "immoderate/in abundance".

Demonstration by occurrence (proof by intra-surah enumeration): the sole occurrence, 89:20, closes a closed enumeration of three failings -- not honoring the orphan, not urging the feeding of the destitute (hadda, already

sealed, PMI 11.69), devouring the inheritance -- onto an attachment to wealth "with immoderate love" (hubban jamman). Confirmed by the graph as an exclusive link with lamm (minor failings, PMI 11.28, same surah) -- the construction places the immoderate love of wealth as the culminating point and structural cause of the three preceding failings, not as a fourth isolated fault but as their common root.

جنب ROOT · 33 OCCURRENCES

Invariant sense: the side/to avoid - the body's flank, or the act of voluntarily distancing/setting aside.

System rendering: janb/junub → "flank" (3:191, 4:103, "standing, sitting, or lying on their side"); ijtanaba/yajtanibu → "to avoid" (fixed formula "avoid major transgressions," 4:31, 42:37, 53:32).

Internal proof: the invariant links the bodily flank and voluntary avoidance through the same gesture - to avoid is literally to "put oneself to the side" of what one refuses - 17:83, 41:51, "he turns aside on his side" (bi-janibihi) applies the concrete spatial sense to a behavioral turning away, confirming the unity.

RENDERINGS

— janb: "flank" (3:191, 4:103)
— ijtanaba: "to avoid" (4:31, 42:37)

جنح ROOT · 34 OCCURRENCES

Invariable meaning: the imputable grievance/fault -- legal or moral liability incurred for an act, almost always negated in an explicit exemption formula.

System rendering: junah -> "imputable grievance, fault".

Demonstration by occurrence (proof by recurring 'no grievance' formula): thirty-four occurrences document the same imputable-liability invariant, with a striking concentration on the negative formula "no grievance against" repeated across a considerable number of distinct legal contexts -- confirmed by the graph (exceptional formula recurrence within a single chapter). The systematically negative construction is decisive: junah never denotes an already-committed fault but the theoretical legal risk an act might incur.

RENDERINGS

— junah: "blame" (2:158/198/229)
— janah: "wing" (6:38, 16:79, 24:31)
— janaha: "to incline" (8:61)

جند ROOT · 29 OCCURRENCES

Invariant sense: the army - organized force gathered for combat.

System rendering: junud/jund → "army/troops" (very frequent formula "his armies," 2:249-250, 28:6/8/39-40, dozens of occurrences).

Internal proof: the invariant holds across the 29 verified occurrences - applies to human armies (Fir'awn and his armies, Jalut and his troops) and "invisible armies" (Agents sent as reinforcement, 9:26/40, 33:9) - always an organized and gathered force, never an isolated individual nor a disorganized crowd.

RENDERINGS

— junud: "army" (2:249-250, 28:6/8/39-40)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جنف ROOT · 2 OCCURRENCES

Invariant sense

The root ج ن ف carries the invariant of a deviation from fairness — a biased inclination, a leaning that strays from the rectitude expected in a judgment or an act.

System rendering

"Partiality" (2:182 ,جنفا), "inclination [toward transgression]" (5:3 ,متجانف).

Internal proof

In 2:182, جنفا qualifies the feared risk from a testator: "whoever fears, from a testator, partiality (جنفا) or transgression" — the term designates a bias in the testamentary distribution, an unjust inclination deviating from the normally expected fairness. In 5:3, متجانف qualifies the attitude of one who, compelled by hunger, consumes a normally forbidden food "without inclination (متجانف) toward transgression" — here, the absence of جنف within necessity exculpates the act, جنف designating the deliberate leaning toward transgression beyond what the constraint would justify. Both occurrences converge on the same invariant: جنف designates an intentional deviation from a fair or necessary conduct, a bias exceeding what the situation would objectively justify — never a mere involuntary error, always an inclination betraying an excess of one's own will.

Distinction from خطأ (involuntary error): جنف implies a component of voluntary leaning, a bias in intention, not a mere accidental mistake.

جنن ROOT · 201 OCCURRENCES

Invariant sense: that which escapes direct visual perception — never "genie"/folklore.

System rendering: al-jinn → "the Occulted" (always with the definite article, designating a precise, known category), the exact antithesis of al-ins (Humanity). Root j-n-n (janna, to conceal/cover from sight): "the night enveloped him", jannah (a garden whose foliage covers the ground), janin (a fetus concealed in the womb).

Demonstration: a category of real creatures coexisting in the same space as humans without sharing their perceptual spectrum ("he sees you, he and his tribe, from where you do not see them", 7:27). Matter of creation: a smokeless flame of fire (15:27, 55:15), as opposed to human clay. Lead [PROVISIONAL]: Moussa's transformed staff "vibrates" "as if it were an Occulted" (27:10, 28:31) — a possible link to a vibratory phenomenon.

RENDERINGS

— al-jinn: "the Occulted Ones" - always with the definite article, exact antithesis of al-ins.
— proof (7:27): "he sees you, he and his tribe, from where you do not see them."
— creation material (15:27, 55:15): a smokeless flame of fire, as opposed to human clay.

جنى ROOT · 2 OCCURRENCES

Invariable meaning: accessible harvest -- fruit ready to be picked without effort, always qualified by its immediate proximity.

System rendering: jana/jani -> "harvest, picked".

Demonstration by occurrence (proof by consistent immediate proximity): two occurrences document the same effortless-accessibility invariant. 19:25 applies it to fresh dates falling from the shaken palm. 55:54 applies it to "the two gardens' harvest within reach" -- confirmed by the graph, the term's doubling insisting on the total absence of obstacle between desire and satisfaction.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جهد ROOT · 41 OCCURRENCES

Invariant sense: to strive - to commit one's full effort in a demanding struggle or undertaking.

System rendering: jahada/yujahidu → "to strive" (extremely frequent formula "to strive with their possessions and their Selves," 4:95, 8:72/74-75, dozens of occurrences); jahd → "utmost" (5:53, 6:109, "with the utmost of their oaths").

Internal proof: the invariant holds across the 41 verified occurrences - always a total and demanding effort, never partial (formula "with their possessions and their Selves," a total commitment of resources and person) - the struggle is systematically measured against an adversary or for a cause requiring the entirety of available capacities.

RENDERINGS

— jahada/yujahidu: "to strive" (4:95, 8:72/74-75)
— jahd: "utmost" (5:53, 6:109)

جهر ROOT · 16 OCCURRENCES

Invariable meaning: to make manifest, to bring into public perception — vocally (raise the voice, declare aloud) as well as visually (appear openly, in plain sight).

System rendering: jahr (verb) -> "to declare/raise the voice openly"; jahratan (adverbial) -> "openly, in plain sight".

Demonstration by occurrence: the structuring pair jahr/sirr (the manifest/the concealed) runs through the corpus in near-identical formulations: 6:3 ("He knows your secret and your public"), 20:7 ("whether you raise your voice or not, He knows the secret"), 21:110 and 87:7 repeat the same opposition -- proof that jahr is never isolated but always defined in contrast to its antonym. 13:10 makes the mechanism explicit: "whether one keeps his word secret (asarra) or proclaims it (jahara)" -- the verbal pair is symmetrical, never one without the other in context. At 2:55 and 4:153, jahratan qualifies a demand to see God "openly" -- a purely visual use, without any vocal component, proving the invariant exceeds mere voice-raising to cover any move from the hidden to the perceptible. 16:75 and 17:110 show the pair's practical application to daily life (spending "secretly and openly"; neither raising the voice in the Contact nor whispering it, but seeking "a path between the two") -- proof that jahr is not an absolute category but one pole of a dial whose excess is itself discouraged (17:110).

Distinction from sirr: jahr does not mean merely "to speak loudly", but "to move from the hidden domain to the public/perceptible domain", whether of speech or of sight.

RENDERINGS

Verbal (raise the voice/declare): 4:148, 6:47, 7:205, 13:10, 16:75, 17:110, 20:7, 21:110, 49:2, 67:13, 71:8, 87:7. — Adverbial jahratan (openly): 2:55, 4:153, 6:47.

جهز ROOT · 4 OCCURRENCES

Invariant sense

The root ج ه ز carries the invariant of equipping and provisioning for a journey — materially preparing someone or something for a trip or mission.

System rendering

"He had provisioned them" (12:70 ,12:59 ,جهزهم), "with their provisions" (12:70 ,12:59 ,بجهازهم).

Internal proof

The four occurrences are concentrated in two identical pairs (12:59 and 12:70), each pairing the verb جهز (to provision/equip) with its cognate noun جهاز (the equipment/provisions supplied): "when he had provisioned them (جهزهم) with their provisions (بجهازهم)." This verb + cognate-object construction, repeated identically in two distinct episodes of the account (the brothers' first journey, then the second journey with Benjamin), constitutes solid structural proof: جهز designates the action of Yusuf, then Egyptian minister, of supplying his brothers with everything materially needed for their return — food and travel equipment — before they set out again. The term fits within the

account's broader narrative logic (grain supply during the famine): جهز is never a symbolic gift but always a concrete, complete material preparation for an actual journey.

Contextual renderings: both occurrences (verb and cognate noun) designate one and the same gesture seen from two angles — the act of providing (جهز) and its material result (جهاز) — without tension or variation of sense between the two uses.

جهل ROOT · 24 OCCURRENCES

Invariable meaning: to be ignorant/act without discernment — the absence of assured knowledge.

System rendering: جَهِلَ/جَاهِل → "to be ignorant"/"ignorant" (opposite of 'ilm, assured knowledge); ٱلْجَٰهِلِيَّة → "the age of ignorance" (the state prior to the message, not a fixed historical period).

Internal proof: homogeneous use across 24 occurrences; covers factual ignorance (12:89, "in your unawareness") and behavioral impulsiveness (7:199, turning away from the ignorant) — the absence of discernment, whether cognitive or behavioral.

Distinction from rashness/impulsiveness: close to rashness (acting without reflection), not merely the absence of factual knowledge.

RENDERINGS
— noun (al-jahilun/al-jahil): the ignorant (2:67/273, 6:35, 7:199, 11:46, 12:33, 25:63, 28:55, 39:64)
— verb (yajhaluna/tajhaluna): to be ignorant/persist in ignorance (6:111, 7:138, 11:29, 27:55, 46:23)
— noun (al-jahiliyyah): the age of ignorance (3:154, 5:50, 33:33, 48:26)
— adjective (jahulan/jahiluna): ignorant (7:73, 12:89, 33:73)

جهنم ROOT · 77 OCCURRENCES

Invariant sense: Jahannam - proper name denoting the place of eschatological punishment.

System rendering: jahannam → "Jahannam" (extremely frequent formula, 2:206, 3:12, dozens of occurrences).

Internal proof: the invariant holds across the 77 verified occurrences - a unique proper name, not a descriptive common noun, never associated with a semantically bearing root within the corpus itself.

Rendering choice: "Jahannam" is used rather than "Hell"/"Gehenna" (an imported biblical term, calqued from Hebrew Gehinnom via the Christian tradition), in line with the no-external-source rule: the Quranic proper name is kept as is, without dressing it in external religious vocabulary.

RENDERINGS
— jahannam: "Jahannam" (2:206, 3:12)

جوب ROOT · 43 OCCURRENCES

Invariant meaning: to pierce/cross clean through — to carve through a hard material, or to make a response cross the distance between the call and the one who hears it.

System rendering: جَابُواْ → "they carved/hewed" (89:13, ثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّخْرَ بِٱلْوَادِ, Thamud who carved the rock in the valley — digging through stone); أَجَابَ/يُجِيبُ/ٱسْتَجَابَ (Forms IV and X, ~42 of 43 occurrences — the overwhelmingly dominant use) → "to respond"/"to answer" (2:186, أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ, I answer the call of the caller when he calls Me; 13:18, 42:38, ٱسْتَجَابُوا۟ لِرَبِّهِمْ, they responded to their Lord; 35:14, negatively, the idols neither hear nor respond).

Internal proof: the classical invariant of piercing/crossing through unifies both uses: carving rock is crossing through it entirely; answering a call is making a word cross over to the one who called, closing the gap between the request and its response. Correction note: the previous entry wrongly cited 89:9 for جابوا — the exact verse is **89:13**.

RENDERINGS

— jabu (89:13): "they carved/pierced" — Thamud digging into the rock.
— ajaba/yujibu/istajaba (~42/43 occ., dominant use): "to answer"/"to grant" (2:186, 13:18, 42:38).

جود ROOT · 1 OCCURRENCE

Invariant sense (lexical hapax, excluding the homonymous toponym): excellence/nobility of breed — a quality distinguishing a being by its observed superiority.

System rendering: جِيَاد → "[horses] of noble breed/superior quality"

Internal proof (hapax resolved by immediate context): 38:31 is the corpus's only lexical occurrence: "the noble horses standing at rest" — the adjective جياد directly qualifies horses already described by their noble posture, the juxtaposition of both qualifiers designating elite animals, the very object of the excessive love distracting Sulayman from his Sustainer's remembrance in the immediately following account.

Distinction — unrelated homonym: ٱلْجُودِيِّ (11:44, Mount Joudi) is a toponym, excluded from this lexical demonstration.

Conclusion: جود, in its sole lexical use, unambiguously denotes the observed excellence of a breed.

جودى ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper place — the root جودى does not call for a demonstration of semantic invariant but designates a toponym, the name of a mountain, with no independently documentable productive triliteral root (in accordance with the rule of neutrality on the origin of terms, no hypothesis of external linguistic origin is advanced).

System rendering

"Judi" (11:44 ,الجودي).

Internal proof

In 11:44, the verse concludes the flood account: "the water subsided, the matter was concluded, and [the vessel] settled on Judi (الجودي)." The context provides direct and sufficient proof of the term's function in the narrative: الجودي is the vessel's final resting point after the waters recede, an elevated place (a mountain, per the verse's construction presenting it as a stable anchoring point after the flood) marking the end of the flood's narrative course. The term functions exclusively as the text's direct designation for this precise place — in accordance with the rule of methodological neutrality, this entry neither settles nor discusses a modern geographic location nor a comparative etymology, confining itself to what the corpus itself affirms: an elevated place where the vessel settled, marking the trial's completion.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a proper name whose narrative function (final anchoring point) is directly and sufficiently established by the verse's context.

جور ROOT · 13 OCCURRENCES

Invariable meaning: the neighbor/protected proximity -- a proximity relation structurally implying an obligation of mutual benevolence or protection, never a mere neutral spatial contiguity.

System rendering: jar/ajara -> "neighbor"/"to grant protection".

Demonstration by occurrence (proof by gradation within a list and verbal derivation): thirteen occurrences document the same obligating-proximity invariant. 4:36 furnishes the decisive structural proof by inserting "the near neighbor and the distant neighbor" within a graded list of benevolence beneficiaries -- physical proximity never

determining the obligation's extent there. 9:6 furnishes the decisive verbal derivation: "grant protection" applied to whoever, even among declared enemies, seeks refuge -- confirmed by the graph.

جوز ROOT · 5 OCCURRENCES

Invariant sense: to cross a space or a limit from one point to another, literally as physical traversal, and by extension figuratively as passing over something.

System rendering: جَاوَزَ → "to cross/traverse"; Form V تَجَاوَزَ → "to pass over/forgive"

Internal proof: proof by unfolding from concrete to abstract. 7:138 and 10:90 use جاوز for the material crossing of the sea by the Children of Israel (وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ) — a literal crossing of a liquid obstacle. 2:249 applies the same verb to Talut's army crossing a river before facing Jalut: the same pattern of a physical obstacle crossed before a trial. 18:62 slightly shifts the sense toward simply "passing a place" during Musa's [the One Saved from the Waters] journey with his companion — the crossing becomes a mere narrative waypoint, no longer an obstacle but a stage. 46:16 makes the leap into the abstract: وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمۡ, "We pass over their bad deeds" — the crossing is no longer spatial but moral: in judgment, God crosses the space separating the fault from its sanction, leaving it behind without stopping retribution there.

Conclusion: the same crossing dynamic structures both the traversal of a sea and the overlooking of a fault — the invariant is neither water nor place but the very movement of leaving an obstacle behind, whether that obstacle is geographic or moral.

جوس ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable to the three formal patterns — resolved by direct context: the root ج و س carries the sense of traversing a space in every direction, penetrating it thoroughly and systematically, like a force sweeping through a territory leaving no part unexplored.

System rendering

"They swept through [the dwellings] entirely" (17:5 ,فجاسوا).

Internal proof

In 17:5, the verse describes the sending of "servants of Ours, of great might" who "جَاسُواْ خِلَٰلَ ٱلدِّيَارِ", literally swept through the dwellings from end to end. The immediate context provides sufficient proof: the complement خلال الديار (through the dwellings) specifies that this movement is not a mere linear passage but a systematic penetration of the whole inhabited space — every dwelling being reached by this force sent as punishment. The association with "servants of great might" (أولي بأس شديد) confirms the exhaustive and methodical character of this incursion: this is not a stealthy passage but a total occupation of the space, consistent with the punitive function of the passage — no refuge escapes this sweep.

The uniqueness of the occurrence does not prevent fixing the sense: the verse's construction (verb + complement خلال) provides sufficient and direct syntactic and contextual proof, without necessary recourse to the three formal PSIS patterns.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

جوع ROOT · 5 OCCURRENCES

Invariant sense (stable referent, five occurrences): hunger — a physical trial, whose promised absence constitutes an explicitly named benefit.

System rendering: جُوع → "hunger"

Internal proof: **proof by contrast between inflicted trial and promised benefit.** 2:155 integrates hunger into the list of trials. 16:112 applies the invariant as collective sanction. 20:118 reverses the polarity through the promise made to Adam.

Conclusion: جوع systematically denotes the physical lack of food.

جوف ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): the interior/bodily cavity — the breast as a single internal space, never divisible.

System rendering: جَوْف → "breast/interior"

Internal proof (hapax resolved by the verse's construction): 33:4 is the corpus's only occurrence: "God has not assigned to any man two hearts within his breast" — the argumentative construction fixes the sense unambiguously.

Conclusion: جوف, in its sole occurrence, denotes the single, non-shareable bodily interior.

جوو ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج و و designates the open atmospheric space, the volume of air suspended between the earth and the heights of the sky.

System rendering

"The open space [of the sky]" (16:79 ,جو).

Internal proof

In 16:79, the verse asks: "Have they not seen the birds, held suspended in the open space (جو) of the sky, held by nothing but God?" The context provides direct and complete proof: جو السماء designates the aerial volume where birds move in flight, an open space with no material support — the verse precisely underlines that "nothing holds them" in this space except divine power, confirming that جو designates a zone devoid of any visible physical support, as opposed to ground or a supporting structure. The verse's construction (suspended birds + absence of any support but God) functions as a demonstration of creative power through an observable phenomenon: the birds' ability to remain in this apparent void, without falling, illustrates a physical law itself presented as a sign.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit association with bird flight and the absence of any support other than divine provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

جىء ROOT · 278 OCCURRENCES

Invariant sense: to come/bring - a bearing movement of arrival, distinct from ata (already sealed) by its emphasis on what is BROUGHT along with the coming.

System rendering: ja'a → "to come" (an extremely frequent formula "a messenger/the Scripture/clear proofs has come to you" - 2:71/87/89/92/101/120/145, seven occurrences in surah 2 alone).

Internal proof: ja'a is almost systematically constructed with an explicit accompanying complement ("to come WITH the proofs," "to come WITH the truth") - the arrival is never neutral but always laden with what it brings, unlike ata which covers a broader spectrum including pure giving (Form IV) without necessarily this accompanying marker.

RENDERINGS

— ja'a : "to come" (an extremely frequent formula "a messenger/the Scripture/clear proofs has come to you" - 2:71/87/89/92/101/120/145, seven occurrences in surah 2 alone).

جيب ROOT · 3 OCCURRENCES

Invariant sense: the opening/practicable slit of a garment - never a closed pocket in the modern sense.

System rendering: jayb → "opening"/"collar" (24:31, the covering cloth applied to the chest opening; 27:12, 28:32, identical formula: "insert your hand into your collar: it will come out white, unharmed" - Musa).

Internal proof: the three occurrences cover two complementary uses of the same garment interstice - the collar/opening as a place to cover (24:31, modesty) and as a place to slide the hand (27:12, 28:32, prophetic sign); in both cases, the functional chest-level opening of a garment, never a closed pocket.

RENDERINGS

— jayb (28:32): "the garment's opening" - insert your hand into your garment's opening (Musa). Directly linked to khimar/24:31 (already sealed).

جيد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax, but proven through lexical contrast with an already-fixed system term. The root ج ي د designates the neck/throat, specifically as a site of ornamentation — distinct from عنق (the neck as an anatomical joint or as a point of constraint/submission, already SEALED).

System rendering

"The throat" (111:5 ,جيدها, in the sense of the adorned place), distinct from "neck", the rendering of عنق.

Internal proof

In 111:5, the corpus's sole occurrence — "في جيدها حبل من مسد" ("a rope of twisted fiber around her throat") — allows no direct internal comparison. But the presence, elsewhere in the corpus, of the distinct root عنق designating the neck in contexts of submission or constraint (26:4, bowed necks; 17:29, neck bound by miserliness) allows reasoning through lexical contrast: the text had an already-available generic term (عنق) yet chose, in this single verse, a different word. This choice is not arbitrary in a language where the axiom of absolute non-synonymy systematically applies: جيد is the term classically reserved, for the neck as a site of adornment — the one adorned with jewels, necklaces. The verse's irony rests precisely on this lexical choice: the place normally destined to receive an ornament instead receives an execution rope — a reversal that would be entirely lost had the text used the generic, neutral term عنق.

The word choice is thus itself an integral part of the demonstration, not a mere interchangeable synonym. This entry explicitly links جيد to مسد as the two elements of one same rhetorical device of ironic reversal in 111:5-6.

جئر ROOT · 3 OCCURRENCES

Invariant sense (stable referent, three occurrences): a suppliant cry of distress — a wail uttered before evil, never heard when it comes too late.

System rendering: جَأَرَ/يَجْئَرُ → "to wail in distress"

Internal proof: **proof by contrast between the legitimate cry and the refused belated cry.** 16:53 sets the general principle. 23:64-65 reverse the value of the same cry.

Conclusion: جئر systematically denotes a suppliant cry of distress.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

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حبب ROOT · 95 OCCURRENCES

Invariant sense: to love - strong attachment held toward someone or something.

System rendering: yuhibbu → "to love" (extremely frequent formula "God loves"/"God does not love," 2:190/195/205, dozens of occurrences); hubb → "love" (2:165, "those who believe are more intense in love of God"); habbah → "grain" (2:261, "a grain that grows seven ears").

Internal proof: the strong-attachment invariant unifies love (affective relation, the vast majority of occurrences) and the grain (habbah, what carries in seed the attachment/growth to come, 2:261/6:59) - the recurring formula "God loves/does not love" constitutes the dominant moral axis of the corpus for this root, never a neutral sentiment.

RENDERINGS

— yuhibbu: "to love" (2:190/195/205)
— hubb: "love" (2:165)
— habbah: "grain" (2:261)

حبر ROOT · 6 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the religious master/scholar entrusted with a Scripture, systematically criticized for corrupting his office.
System rendering: حَبْر/أَحْبَار → "religious master/rabbi".
Internal proof: 5:44 sets the legitimate function before 5:63 and 9:34 denounce its betrayal.

Branch B — Invariant sense: fulfilled joy, a state of radiant delight.
System rendering: يُحْبَرُونَ/تُحْبَرُونَ → "to be filled with joy/in full delight".
Internal proof: 30:15 and 43:70 use the exact same passive Form III to describe believers entering the Garden "in full delight," with no lexical relation to the religious-master function.

Distinction between the two branches: no semantic link is established by the corpus — the two uses occupy entirely disjoint fields. The homonymy is a stable fact — sealed status on both branches separately.

حبس ROOT · 2 OCCURRENCES

Invariant sense

The root ح ب س carries the invariant of a restraint that prevents a movement or process from continuing — keeping in place, deferring, or preventing something's advancement.

System rendering

"You shall detain them" (5:106 ,تحبسونهما), "holds it back" (11:8 ,يحبسه).

Internal proof

In 5:106, تحبسونهما commands "detaining" the two witnesses after the Contact, before they swear an oath in case of doubt — a procedural restraint temporarily immobilizing the persons concerned in order to guarantee the validity of their testimony. In 11:8, يحبسه applies to the deferred punishment: "if We delay for them the punishment until a numbered term, they will surely say: 'What holds it back?'" — the same root here designates what prevents the immediate execution of an already-engaged process, keeping it suspended until a fixed deadline. Both occurrences share the same invariant despite the difference of domain (judicial procedure, eschatology): حبس systematically

designates a force or decision that prevents a movement or outcome from occurring immediately, holding it in place until a determined moment — never a definitive suppression, always a temporary suspension pending a deadline.

Distinction from سجن (imprisonment, a carceral structure): حبس designates the general act of temporary restraint/immobilization, without necessarily implying a dedicated physical structure — applicable to persons (5:106) as well as to an abstract process such as a punishment (11:8).

حبط ROOT · 16 OCCURRENCES

Invariable meaning: to be emptied of value, to collapse inwardly after having had an apparent consistency — said of deeds that lose all retributive value.

System rendering: habata/ahbata -> "to collapse / to void (deeds)".

Demonstration by occurrence: the formula habitat a'maluhum ("their deeds have collapsed") recurs almost identically at 2:217, 3:22, 9:17 and 9:69, always immediately after mention of denial or apostasy -- proof of a fixed clause mechanically tying the collapse of deeds to the rupture of the bond of faith, not to a mere isolated bad action. 6:88 and 39:65 generalize the principle conditionally ("had they associated...", "if you were to associate...") -- the deed's value is thus not intrinsic to the act itself but wholly suspended on the persistence of the faith underlying it: an identical action can therefore collapse retroactively if its author later denies. 18:105 pushes the demonstration to explicit quantification: God will grant them "no weight on the Day of Standing" -- the collapse is not a mere administrative invalidation, but an annihilation of the deed's very mass, an image drawn from the field of weighing (cf. the root w-z-n, already fixed for mawazin). 47:9, 47:28 and 47:32 use the causative Form IV (ahbata): it is no longer the deed that "collapses" on its own, but God who actively "voids" it -- a grammatical nuance distinguishing the natural consequence (Form I, intransitive) from the deliberate sanction (Form IV, transitive), without changing the invariant. Lexical nuance

RENDERINGS

habata (intransitive, deeds collapse): 2:217, 3:22, 5:5, 5:53, 6:88, 7:147, 9:17, 9:69, 11:16, 18:105, 49:2. — ahbata (Form IV, transitive, God voids): 33:19, 47:9, 47:28, 47:32.

حبك ROOT · 1 OCCURRENCE

Invariable meaning: interwoven/woven in multiple paths -- a complex structure composed of crossing trajectories, never an empty or uniform space.

System rendering: al-hubuk -> "interwoven paths".

Demonstration by occurrence (proof by opening oath construction): the sole occurrence, 51:7, opens the surah with a cosmic oath: "by the sky of interwoven paths!" -- confirmed by the graph (opening position, immediately followed by the accusation of "divergent speech", 51:8). The construction is decisive: the sky is never described as a uniform space but as a structure of multiple crossing trajectories, the image serving as a direct counterpoint to the following accusation.

حبل ROOT · 7 OCCURRENCES

Invariable meaning: rope/cord -- a material or relational means attaching two distinct points.

System rendering: habl -> "rope, bond".

Demonstration by occurrence: 3:103 and 3:112 use habl exclusively in a relational sense, in an identical construction -- "hold fast to the rope of God" (3:103) and "a bond with God and a bond with men" (3:112) -- proof the metaphor of the attaching cord systematically denotes a relation of protective dependence, never a physical constraint. 20:66 and 26:44 conversely use the most concrete, literal sense: the ropes of Fir'awn's magicians, which, through optical illusion, appear to move like snakes -- an ordinary material object, with no relational connotation. 50:16 furnishes the theologically densest occurrence, extending the material sense into an image of absolute closeness: God is "closer [to

the human being] than the jugular vein", literally the body's most intimate vital "cord" -- the same word thus denotes, without breaking the invariant, both the rope attaching externally (the covenant) and the cord connecting internally (vital closeness). 111:5 closes the corpus with the most concrete use: a "twisted-fiber rope" around the neck of Abu Lahab's wife -- a unique material object, with no metaphorical extension, closing the loop back on the root's primary sense.

حتم ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): an irrevocable decree — a certain ordinance admitting no exception in its universal application.

System rendering: حَتْمٌ → "irrevocable decree"

Internal proof: 19:71 is the corpus's only occurrence: "there is none of you who will not reach it: this is, for your Sustainer, an irrevocable decree."

Conclusion: حتم, in its sole occurrence, denotes a decree of absolute certainty.

حثث ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح ث ث carries the sense of an insistent, relentless pursuit, a hurried movement leaving no respite to what it pursues.

System rendering

"Relentlessly" (7:54 ,حثيثا).

Internal proof

In 7:54, the verse describes a cosmic mechanism: "He covers the day with the night, which pursues it relentlessly (حثيثا)." The context provides direct and sufficient proof: حثيثا qualifies the movement of night pursuing day, a movement described as continuous and hurried, without interval or pause — the image of a pursuit that never lets its pursued object gain ground or escape. The verse's construction (covering + qualified pursuit) fits into a broader description of regular cosmic order (sun, moon, stars "subject to His command" immediately after) — حثيثا thus designates the pressing, uninterrupted regularity of this cycle, never an occasional or intermittent movement.

The uniqueness of the occurrence does not prevent fixing the sense: the association with the day/night cyclical movement and the surrounding cosmic description provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

حجب ROOT · 8 OCCURRENCES

Invariable meaning: the separating veil -- an interposed barrier preventing direct contact between two entities, whose usage progresses from the concrete to the theologically densest register.

System rendering: hijab -> "veil, separation".

Demonstration by occurrence (proof by abstraction gradation across eight occurrences): the occurrences document the same invariant applied at growing levels of abstraction, from the concrete to a protective/regulating separation, to 41:5's densest occurrence: "between us and you is a veil". 83:15 closes the corpus with the decisive eschatological occurrence: deniers "will indeed be veiled" from their Lord -- confirmed by the graph.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حجج ROOT · 33 OCCURRENCES

Invariant sense: to aim deliberately at a destination — to intentionally head toward a goal, whether a place (the Hajj), an argument (proving a point), or a repeating cycle (the year).

System rendering: al-hajj → "the Hajj" (frequent formula "complete the Hajj fully," 2:196-197, 3:97); hujjah/hajja → "argument"/"to dispute" (fixed formula "do you dispute with us concerning God," 2:139, 3:20/65-66, 6:80).

Internal proof: the invariant unifies pilgrimage (an intentional journey to the House), argumentation (aiming to prove a point), and year-counting (28:27, hijaj, "eight years" — cycles marked by the annual Hajj) — the same gesture of deliberate direction toward a fixed goal, spatial, logical, or temporal.

Distinction from برهان: this root, not برهان/بره, is the source of the "argumentation" invariant associated with Ibrahim. 2:258 explicitly names him as the subject of حَآجَّ ("the one who disputed with Ibrahim... When Ibrahim said... the denier was left speechless"); 3:65-66 rebukes the People of the Book for "disputing about Ibrahim" on a matter they have no knowledge of. Both occurrences position him as the very object and model of methodical, victorious argumentation.

RENDERINGS

— al-hajj: "the Hajj" (2:196-197, 3:97)
— hujjah: "argument" (2:139, 3:20/65-66)

حجر ROOT · 21 OCCURRENCES

Invariable meaning: to forbid/restrict — to set an impassable boundary, hence the stone.

System rendering: حِجْر → "forbidden"/"restricted" (a protected, reserved zone); حِجَارَة → "stone(s)" (through the image of the solid material barrier); مَّحْجُورًا → "impassable" (25:22/53, a barrier that forbids all passage).

Internal proof: a single invariant links the concrete sense (the stones of punishment, 8:32, 11:83; the stones from which rivers gush, 2:74) and the abstract sense (prohibition, 6:138; guardianship, 4:23, "hujurikum" — stepdaughters under protection/restriction) — the impassable boundary, whether materialized or decreed.

RENDERINGS

— noun (al-hijarah/hijarah): stone(s) (2:24/74, 8:32, 11:83, 15:74, 17:51, 51:34, 66:6)
— noun (al-hijr): the rock/the place of al-Hijr (2:60, 7:160, 15:80)
— noun (hijr): forbidden (6:138, 89:5)
— noun (hujurikum/al-hujurat): guardianship/chambers (4:23, 49:4)
— noun (hijran/mahjuran): impassable barrier (25:22/53)

حجز ROOT · 2 OCCURRENCES

Invariable meaning: to interpose a barrier/come between two elements -- a separating function preventing contact or fusion.

System rendering: hajiz -> "barrier"; hajizin -> "those who intervene".

Demonstration by occurrence (proof by geographic/personal contrast): two occurrences apply the invariant to two registers. 27:61 uses the concrete geographic sense: "between the two seas a barrier". 69:47 reverses the register by denying any possibility of personal intervention: "none of you could have intervened for him" -- confirmed by the graph (link with watin, the same passage's irreversible sanction).

حدب ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): a height/elevation of terrain — a culminating point from which a surge spreads.

System rendering: حَدَب → "height"

Internal proof: 21:96 is the corpus's only occurrence: "Gog and Magog... spreading from every height." **Organic link with ماجوج/ياجوج and شخص (sealed in the same batch, same passage 21:96-97).**

Conclusion: حدب, in its sole occurrence, denotes an elevation of terrain from which a surge emerges.

حدث ROOT · 36 OCCURRENCES

Invariant sense: narrative/discourse - a related speech, event, or utterance worthy of being transmitted.

System rendering: hadith → "discourse"/"narrative" (very frequent formula "in what discourse will they then believe?," 7:185, 45:6, 77:50); al-ahadith → "the interpretation of events" (12:6/21/101).

Internal proof: the invariant holds across the 36 verified occurrences - covers divine discourse (Scripture itself as "the most beautiful discourse," 39:23) and narrative account (12:111, "it was not an invented tale") - always a word or event that is transmitted and recounted, never a purely inner, silent thought.

RENDERINGS
— hadith: "discourse" (7:185, 45:6, 77:50)
— al-ahadith: "interpretation of events" (12:6/21/101)

حدد ROOT · 25 OCCURRENCES

Invariable meaning: to firmly delimit — to set a sharp, clear boundary.

System rendering: حَدّ/حُدُود → "limit" (a boundary set not to be transgressed, recurring formula "these are the limits of God"); حَدِيد → "iron" (the metal, a hard and sharp substance); يُحَادِدُ/يُحَادُّونَ → "to oppose with hostility" (literally to stand on the opposing side of a boundary, in confrontation).

Internal proof: a single invariant links the three uses — the abstract boundary (hudud), the substance embodying firmness/sharpness (hadid), and opposition as standing on the other side of a boundary against someone (yuhaddu/yuhaddun God and His messenger). 33:19 (hidad, "sharp tongues") explicitly links material sharpness to verbal aggressiveness.

RENDERINGS
— noun (hudud/hududahu): limits (2:187/229-230, 4:13-14, 9:97/112, 58:4, 65:1)
— noun (hadid/hadidan): iron (17:51, 18:96, 22:21, 33:19, 34:11, 57:25)
— noun (hadid): piercing [figurative] (50:22)
— verb (yuhaddid/yuhaddun/hadda): to oppose with hostility (9:63, 58:5/20/22)

حدق ROOT · 3 OCCURRENCES

Invariable meaning: the enclosed, tended garden -- a vegetal enclosure delimited by a fence, distinct from an undefined wild expanse.

System rendering: hada'iq -> "[enclosed] gardens".

Demonstration by occurrence (proof by recurrence within enumerated-gift contexts): the three occurrences form a stable pattern, always within a list of precisely named vegetal blessings rather than undifferentiated generic nature.

27:60 applies it to gardens "full of delight" created by water descended from the sky. 78:32 explicitly associates it with vines. 80:30 inserts it within the same long enumeration as abb/qadb/'inab -- confirmed by the graph.

حذر ROOT · 21 OCCURRENCES

Invariable meaning: to be wary/take guard -- active vigilance facing an anticipated, identified danger, never a passive or diffuse fear.

System rendering: hadhira/hadhar -> "to be wary"/"caution" (4:71, "take your precautions").

Demonstration by occurrence (proof by recurrence across three convergent registers): twenty-one occurrences document the same active-vigilance invariant, unfolded across three coherent registers. The military register applies it to concrete precautionary equipment before combat. The theological register applies it to divine warning itself: "God warns you of Himself", a formula repeated identically within the same verse -- confirmed by the graph. The more unexpected family register appears at 64:14: "among your spouses and children there is indeed an enemy for you; be wary of them" -- confirmed by the graph (same surah as safh/shuhh, already sealed, the immediately following verse pairing this vigilance with forgiveness). The convergence of the three registers is decisive: the same active vigilance applies to an identifiable enemy, whether a declared military adversary, God Himself as the ultimate object of reverential awe, or a close one whose attachment may divert from what is essential.

Distinction with khafa/waqa: close to khafa/waqa but hadhar specifically concerns active preventive vigilance (equipment, gestural anticipation), not the emotion of fear itself nor general safeguarding.

References (aligned with the French fiche): 3:30, 4:102, 63:4, 64:14.

RENDERINGS

— noun/verb (hadhar/hadharan/hadharakum): precaution/caution (2:19/243, 4:71/102)
— verb (yuhadhdhirukum/fahdharuhu/ihdharu): to warn/be wary (3:28/30, 5:41/49/92, 9:64/122, 17:57, 24:63, 26:56, 28:6, 39:9, 63:4, 64:14)

حرب ROOT · 11 OCCURRENCES

Invariant sense: combat/war - armed confrontation and its extended designation.

System rendering: harb → "war" (2:279, 5:33/64, 8:57, 9:107 - five occurrences, 5:33 setting the penal sanction for war against God and His messenger); mihrab → "oratory"/"place of prayer" (3:37/39, 19:11 - Zakariya and Maryam).

Internal proof: the three mihrab occurrences (3:37/39, 19:11) systematically describe a peaceful place of devotion (Zakariya finding sustenance there, maintaining the Contact there; the sanctuary from which one exits to signal blessing), with no contextual contact with harb's warlike field - confirming the vigilance required between the two derivatives despite the shared graphic root.

RENDERINGS

— harb: "war"/"combat."
— mihrab: "place of retreat for service" - a derivative without warlike sense in common use, despite the shared root.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حرث ROOT · 14 OCCURRENCES

Invariable meaning: to plough, to cultivate the land toward a harvest.

System rendering: harth -> "to plough, cultivate; the crop/harvest".

Demonstration by occurrence: 2:71 fixes the concrete sense from the outset, negatively: the described cow is explicitly "not tamed to plough the earth" -- the initial negative definition proves harth first and foremost denotes

ordinary agricultural animal labor, before any extension. 2:205 and 3:117 both use the crop as the privileged target of destruction ("he strives to destroy the crops"; "an icy wind... strikes the crop... and destroys it") -- proof that harth represents, in the corpus's imagination, the most vulnerable collective good, whose annihilation symbolizes a people's most total ruin. 6:136 and 6:138 document a pre-Islamic practice of ritual apportionment between God and supposed associates -- crops and livestock systematically paired in the same formula, reflecting a mixed agro-pastoral economy the text criticizes without denying its material reality. 21:78 anchors the word in a precise judicial precedent: Dawud and Sulayman judge a dispute where sheep ravaged another's "cultivated field" by night -- a textbook case of agricultural civil law, proof that harth is never mere backdrop but can carry the very stake of a rendered judgment. The metaphorical extension of 2:223 ("your wives are a tillage for you") never breaks with the agricultural image: it extends it by likening the marital relationship to a tended place of fertility, without degrading connotation in the system -- the field remains a place cultivated with care toward a fruit, never a passive object of exploitation.

RENDERINGS

al-harth (nominal, crop/field): 2:71, 2:205, 2:223(x2), 3:14, 3:117, 6:136, 6:138, 21:78, 42:20(x2), 68:22. -- tahruthuna (verbal): 56:63.

حرج Root · 15 occurrences

Invariable meaning: moral narrowness, embarrassment of conscience.

System rendering: haraj -> "embarrassment, moral constraint (embarrassment of conscience)".

Demonstration by occurrence: eleven of fourteen occurrences function in explicit negation, lifting a constraint rather than describing it -- 5:6 ("God does not want to impose any hardship on you"), 9:91, 22:78, 33:38 and 48:17 all repeat the formula "no grievance/no hardship" applied to categories of people (the weak, the sick, those who find nothing to spend) or situations (eating in a relative's house, not fighting) -- proof that haraj functions above all as the default constraint the text systematically takes care to lift, rather than as a positive prescription. 24:61 unfolds the fullest demonstration: a long enumeration of people and situations (the blind, the lame, the sick, eating at one's parents', siblings', uncles', aunts', friends') is closed by the repeated negation of all grievance -- the very length of the list underlines that the absence of haraj must be verified case by case, not presumed globally. 6:125 provides the sole occurrence where the hardship is positively affirmed, and then shifts to the physical register: God makes the chest of whoever He leads astray "narrow and constricted, as though he were climbing into the sky" -- the image of ascent causing thoracic oppression (a real physiological phenomenon at high altitude) grounds the moral metaphor in a verifiable bodily experience, proving the invariant haraj is never a mere figure of speech but rests on a concrete physical constriction transposed to the inner self. Integrity

RENDERINGS

haraj (nominal, predicative, mostly negated): 4:65, 5:6, 6:125, 7:2, 9:91, 22:78, 24:61(x3 in the same verse), 33:37, 33:38, 33:50, 48:17(x3 in the same verse).

حرد Root · 1 occurrence

Invariable meaning: resolute stubbornness -- pressed determination founded on an unverified assurance of capability.

System rendering: hard -> "resolute, stubborn".

Demonstration by occurrence (proof by narrative irony): the sole occurrence, 68:25, qualifies the garden owners leaving early "resolved, believing they had the power" to harvest their fruits without reserving the poor's share -- confirmed by the graph (link with sarm, the intended harvest, same narrative).

حرر Root · 12 occurrences

Invariant sense: to free from a bond of subjection — a social status of non-enslavement, or an act of redemption/consecration restoring that condition.

System rendering: حُرّ → "free man"; تَحْرِير → "freeing [a person from debt]/manumission"

Internal proof: proof by repeated formula of reparative liberation. 4:92 uses تحرير three times in a single verse for the mandatory reparation of accidental homicide. 5:89 applies the same term as an expiation option. 2:178 anchors the basic social status. 3:35 shifts the invariant toward a consecrative use.

Conclusion: حرر systematically denotes the passage from a state of constraint to a state of liberation.

حرس Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح ر س designates a protective guard, a surveillance apparatus deployed to prevent access.

System rendering

"A severe guard" (حرسا شديدا, 72:8).

Internal proof

In 72:8, the verse reports the jinns' discovery: "we touched the sky, and found it filled with a severe guard (حرسا) and shooting stars." The context provides direct and sufficient proof: حرسا is coordinated with شهبا (shooting stars), both terms together designating a cosmic protective apparatus preventing undue access — the guard (sentinels) and the projectiles (shooting stars) functioning as two complementary means of one same defensive system, one stationary and the other active. The qualifier شديدا (severe/intense) confirms that this guard is not symbolic but rigorously effective, consistent with the surprised discovery reported by the jinn themselves of an access now blocked.

The uniqueness of the occurrence does not prevent fixing the sense: the coordination with شهبا and the intensity qualifier provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

حرص Root · 5 occurrences

Invariant sense

The root ح ر ص carries the invariant of an intense, active attachment to a desired object — an avidity or ardor that drives one to cling firmly, whether the object is life, fairness between wives, the guidance of others, or a people's belief.

System rendering

"The most attached" (أحرص, 2:96), "you are keen on it" (حرصتم, 4:129), "attentive" (حريص, 9:128), "ardently desired" (حرصت, 12:103), "you are keen on" (تحرص, 16:37).

Internal proof

In 2:96, أحرص describes certain men's extreme attachment to life — an attachment described as exceeding even that of the polytheists. In 4:129, حرصتم acknowledges that even with ardent striving, a human being can never achieve perfect fairness between several wives — the ardor of desire does not cancel the structural limit. In 9:128, حريص describes the Messenger himself as "attentive" to the community — an active solicitude, a constant concern turned toward others. In 12:103, حرصت describes the ardent desire of Yusuf/the narrator that people believe, a desire that nonetheless does not secure their adherence. In 16:37, تحرص resumes this same trait applied to guidance sought for others: "if you are keen on their guidance, God does not guide one who strays by their own doing" — the ardor of attachment, however intense, cannot substitute for the inner disposition of the one toward whom it is directed. All five occurrences converge on the same invariant: حرص designates an intense, active attachment, an avidity oriented

toward a desired object, which may bear on life itself, justice, or another's good — but whose intensity alone never guarantees attainment of the sought object.

Distinction from رغبة (desire/aspiration, more neutral): حرص carries a connotation of intensity and active tenacity, a clinging that persists despite obstacles, not a mere wish.

حرض Root · 3 occurrences

Invariant sense

The root ح ر ض carries the invariant of an intensification pushed to the extreme — either an incitement that actively drives toward total commitment (transitive Form II), or a state of internal consumption approaching the limit of exhaustion or death.

System rendering

"Incite" (حرّض, 4:84; حرّض, 8:65), "worn out" (حرضا, 12:85).

Internal proof

In 4:84 and 8:65, حرّض (Form II) is addressed to the Messenger as an order to exhort/incite the believers to combat — a transitive action driving others toward an intense, total commitment, mobilizing all their strength. In 12:85, حرضا describes the state feared by Ya'qub's sons, who fear his unquenchable grief for Yusuf will lead him "until he is worn out (حرضا) or perishes" — a state of progressive consumption, not provoked by another but resulting from an internal intensity (grief) that wears down and approaches the mortal limit. Both uses share the same invariant under two polarities: an intensification pushed to the extreme, whether directed toward action (incitement to combat, pushed to total commitment) or toward self-consumption (grief, pushed to mortal exhaustion). In both cases, حرض designates a limit-state reached through continuous intensification, never a moderate degree or a mere invitation.

Distinction between the two forms: the transitive Form II (4:84, 8:65) applies this intensification to a third party toward action, while the intransitive nominal form (12:85) designates it as a state undergone by the subject itself — two facets of the same process of intensification to the limit.

حرف Root · 6 occurrences

Invariant sense: to stand at the edge, outside one's proper position — the displacement of a word from its context, or of a posture from its full commitment.

System rendering: حَرَّفَ/حَرْف → "to displace from context/in a biased manner"

Internal proof: **proof by repeated formula for textual falsification, then deployment toward attitude.** 2:75, 4:46, 5:13 and 5:41 all use "they displace words from their context." 8:16 applies the same term to tactical military withdrawal. 22:11 closes the deployment with religious attitude.

Conclusion: حرف systematically denotes a marginal position, outside the legitimate center.

حرق Root · 9 occurrences

Invariant sense (stable referent, nine occurrences): destruction by fire — a named eschatological punishment, or a punctual act of destruction inflicted on an object or person.

System rendering: حَرِيق/حَرَّقَ → "blaze/to burn"

Internal proof: proof by deployment of the same invariant across eschatological and narrative registers. 3:181, 8:50, 22:9 and 22:22 all use "the blaze" as the formulaic name of infernal punishment. 2:266 shifts the invariant to a parable of irreversible loss. 20:97 and 21:68 finally apply the term to the concrete destruction of idols.

Conclusion: حرق systematically denotes destruction by fire.

حرك Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح ر ك carries the sense of an articulatory movement, the physical agitation of an organ to produce or hasten speech.

System rendering

"Do not move" (75:16 ,لا تحرك).

Internal proof

In 75:16, the verse instructs: "Do not move (لا تحرك) your tongue to hasten its recitation." The context provides direct and complete proof: تحرك has as its direct complement "your tongue" (لسانك) and as its explicit purpose "to hasten its recitation" (لتعجل به) — the verb precisely designates the physical movement of the vocal organ performed with an intention of haste, a premature motor agitation interfering with the normal reception process. The instruction fits within a broader context where the divine guarantee of gathering and reciting the text (following verse) renders this motor haste unnecessary — restraining the tongue's movement becoming the condition for a serene rather than anxious reception.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit complement (the tongue) and the stated purpose (to hasten) provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

حرم Root · 83 occurrences

Invariant sense: to forbid/render inviolable - what is protected by a boundary against any encroachment.

System rendering: harrama → "to forbid" (2:173, dead meat, blood, pork); haram → "forbidden" (opposite of halal, already in paires_antonymes); al-masjid al-haram → "the inviolable place of prostration" (2:144/149/150/191/196/198, seven closely grouped occurrences); al-shahr al-haram → "the inviolable month" (2:194/217).

Internal proof: 2:194, "the inviolable month for the inviolable month: inviolable things call for just reciprocity" - the same word simultaneously covers prohibition (not to be transgressed) and the protected sacred status, confirming that what is haram is not merely "illicit" but rendered untouchable.

RENDERINGS

— harrama: "to forbid."
— haram: "forbidden" - opposite of halal (already in paires_antonymes).
— al-masjidi-l-haram: "the inviolable place of prostration" - same root for prohibition and sacred inviolability.

حرى Root · 1 occurrence

Invariable meaning: to actively seek rectitude -- a voluntary, sustained discernment effort oriented toward the just path, never an automatic or passive attainment of a state.

System rendering: taharraw -> "sought rectitude".

Demonstration by occurrence (proof by causal construction): the sole occurrence, 72:14, applies the verb to those who devoted themselves integrally to God -- the construction explicitly links the seeking act to its named result, rectitude (rushd, already sealed, 19 occurrences). The surah's broader context is decisive: this verse sits within a reported jinn discourse describing their own internal division ("among us are the righteous, and among us are less than that") -- seeking rectitude is thus presented as a possible individual choice even within a divided community, never a collectively or hereditarily acquired status.

References (aligned with the French fiche): 72:11.

حرير ROOT · 3 OCCURRENCES

Invariant sense (stable referent, three occurrences): silk — a precious fabric characteristic of the Garden's inhabitants' clothing.

System rendering: حَرِير → "silk"

Internal proof: the corpus's three occurrences all designate the same material referent within the same descriptive context.

Conclusion: حرير is a stable, unambiguous technical term.

حزب ROOT · 9 OCCURRENCES

Invariable meaning: the party/exclusive allegiance group -- membership structuring collective identity, always named in reference to what the group remains loyal to, never a neutral gathering.

System rendering: hizb -> "party".

Demonstration by occurrence (proof by exhaustive binary opposition): nine occurrences document the same exclusive-membership invariant, almost always built in tension with a rival party. 5:56 states the founding positive formula: "the party of God, those are the victorious". 58:19 closes the corpus with the surah's own decisive reversal: "those are the party of the Diverter" -- confirmed by the graph, direct link with hawadha, already sealed, same verse -- the implicit binary opposition between God's party and the Diverter's party framing the entire corpus.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حزن ROOT · 42 OCCURRENCES

Invariant sense: affliction - a state of sadness felt facing a loss or a threat.

System rendering: hazina/yahzanu → "to be afflicted" (extremely frequent formula "no fear upon them, nor will they be afflicted," 2:38/62/112, dozens of occurrences); al-huzn → "grief" (12:84/86, "his eyes turned white from grief").

Internal proof: the invariant holds across the 42 verified occurrences - systematically paired with khawf (fear, already sealed) in the fixed formula "no fear... nor afflicted" - affliction always concerns a loss already occurred or anticipated, never a mere passing annoyance.

RENDERINGS

— hazina/yahzanu: "to be afflicted" (2:38/62/112)
— al-huzn: "grief" (12:84/86)

حسب ROOT · 109 OCCURRENCES

Invariant sense: to count/estimate - to assess a quantity, a truth, or a sufficiency.

System rendering: hisab/hasaba → "calculation"/"to calculate" (2:202/212, 3:19/27/37 - God swift in reckoning); hasiba (belief) → "to think"/"to believe" (2:214, "did you think you would enter the Garden" - estimating something as true); hasbu (sufficiency) → "to suffice" (2:206, "Jahannam suffices him"; very frequent formula hasbuna/hasbuka, "that counts as sufficient").

Internal proof: all three uses fall under quantitative/qualitative assessment - calculating a quantity, estimating something as true (counting as true), estimating something as sufficient (counting as enough); none of the three departs from the gesture of estimation by reckoning.

RENDERINGS

— hisab/hasaba : "calculation"/"to calculate" (2:202/212, 3:19/27/37 - God swift in reckoning)
— hasiba : "to think"/"to believe" (2:214, "did you think you would enter the Garden" - estimating something as true)
— hasbu : "to suffice" (2:206, "Jahannam suffices him"; very frequent formula hasbuna/hasbuka, "that counts as sufficient").

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حسد ROOT · 5 OCCURRENCES

Invariable meaning: envy -- desiring for oneself what another possesses, to the point of wishing its loss.

System rendering: hasada/hasid -> "to envy/the envier".

Demonstration by occurrence: three narrative occurrences share an identical argumentative structure: envy is explicitly presented there as a reaction to a benefit or distinction granted by God, never as a neutral emotion. 2:109 specifies the exact motive: the People of the Book act "out of envy, from their own selves, after the truth had become clear to them" -- envy thus arises AFTER recognition of the truth, not from ignorance, which aggravates its moral weight: it is not blindness but deliberate refusal despite clarity. 4:54 poses the founding rhetorical question: "do they envy people for what God has given them of His favor?" -- the object of envy is never presented as an autonomous human merit, but always as a "favor" (fadl) of divine origin, which turns envy back against its subject: to envy someone structurally amounts to contesting a decision of God's. 48:15 documents the reversed accusation: those excluded from the expedition accuse those taking part of wanting to bar them "out of envy" -- proof the accusation of envy can itself be weaponized rhetorically, without the text necessarily validating its merit in this particular case. 113:5 closes the corpus with the most condensed form of the invariant, fusing agent and act into a single formula ("the evil of an envier when he envies") -- envy is here isolated as an autonomous category of danger, last in a list of four distinct threats closing the entire corpus.

حسر ROOT · 12 OCCURRENCES

Invariant sense: an overwhelming exhaustion — the secondary state following the recognition of an irreversible loss or failure, or, under negation, an unfailing capacity for endurance.

System rendering: حَسْرَة → "bitter regret"; مَّحْسُور → "overwhelmed/exhausted"; يَسْتَحْسِرُونَ → "to grow weary"

Internal proof: proof by recurrence of the same belated-recognition pattern. 2:167, 6:31, 8:36 and 19:39 all use حسرة in a context of a too-late realization. 17:29 shifts the invariant toward material exhaustion. 21:19 provides proof by negation.

Conclusion: حسر systematically denotes the overwhelm following a realization or effort that has exhausted its resources.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حسس ROOT · 6 OCCURRENCES

Invariant meaning: sensation — perceiving it, or depriving of it.

System rendering: أَحَسَّ/تُحِسُّ → "to perceive, to sense" (3:52, 21:12 ;هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ, 19:98 ;فَلَمَّآ أَحَسَّ عِيسَى مِنْهُمُ ٱلْكُفْرَ); تَحَسَّسُواْ → "to seek to perceive, to inquire" (12:87, فَتَحَسَّسُوا۟ مِن يُوسُفَ ;ٱذْهَبُوا۟); حَسِيس → "the faintest perceptible sound"

(21:102); تَحُسُّونَهُم → "to cut them down, deprive them of sensation" (3:152, إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ, when you were cutting them down — complete elimination in battle).

Internal proof: the invariant covers both sides of sensation: Form IV (أحسّ) and Form V (تحسّس) concern perception; Form I (3:152 ,حسّ) carries the attested sense of removing sensation — striking down, eliminating without leaving a sentient survivor.

RENDERINGS

— ahassa/tuhissu (3:52, 19:98, 21:12): "to perceive, to sense."
— tahassasu (12:87): "to seek to perceive, to inquire."
— hasis (21:102): "the faintest perceptible sound."
— tahussunahum (3:152): "to cut them down, to strip of sensation" - complete elimination in battle.

حسم ROOT · 1 OCCURRENCE

Invariable meaning: to cut cleanly/without remainder -- a definitive action ending without possibility of return or attenuation, applied to a continuous punishment.

System rendering: husuman -> "consecutive/relentless" (days of punishment).

Demonstration by occurrence (proof by numerical precision and closed duration): the sole occurrence, 69:7, qualifies the "seven nights and eight consecutive days" of the wind annihilating 'Ad -- confirmed by the graph (link with sarsar, the same verse's glacial furious wind, and sar'a, the following verse's fallen bodies). The exact numerical precision coupled with husuman builds a punishment neither instantaneous nor indefinitely prolonged but delimited with near-accounting rigor.

حسن ROOT · 194 OCCURRENCES

Invariant sense: accomplished good/fine quality - what is done or said in a right and satisfying manner.

System rendering: muhsin → "one who does good" (2:110/468, "God loves those who do good"); ihsan → "benevolence" (2:83/178, 2:229/236); husn → "good" (2:83, "good words"); ahsan → "better"/"best" (2:138, "who dyes better than God?").

Internal proof: the invariant covers both the action (doing good) and the quality (what is fine/good in itself) under a single gesture: accomplishing something both morally right and aesthetically satisfying - never mere kindness without a demand for rightness.

RENDERINGS

— muhsin: "one who does good" (2:110/468)
— ihsan: "benevolence" (2:83/178)
— husn: "good" (2:83)
— ahsan: "better" (2:138)

حشر ROOT · 43 OCCURRENCES

Invariant sense: to gather - to bring together in one place what was scattered.

System rendering: hashara/yahshuru → "to gather" (extremely frequent formula "it is to Him you will be gathered," 2:203, 3:12/158, dozens of occurrences); al-hashr → "the gathering" (59:2).

Internal proof: the invariant holds across the 43 verified occurrences - applies to eschatological gathering (the vast majority) and the concrete gathering of an army (26:36/53, "gatherers") - always a centripetal movement toward a single point, never mere accumulation without a precise destination.

RENDERINGS

— hashara/yahshuru: "to gather" (2:203, 3:12/158)
— al-hashr: "the gathering" (59:2)

حصب ROOT · 5 OCCURRENCES

Invariable meaning: fuel/projected gravel -- matter destined either to feed a fire or to be hurled in a destructive storm.

System rendering: hasib -> "storm of stones"; hasab -> "fuel".

Demonstration by occurrence (proof by dual register converging on destruction): five occurrences share the same invariant of matter projected or consumed for destructive ends. 21:98 applies it to eschatological punishment's fuel. Four occurrences apply it to a "storm of stones" sent as collective punishment -- confirmed by the graph (recurring "storm of stones" formula across four distinct surahs, notably associated with saving Lut's family in 54:34).

References (aligned with the French fiche): 17:68, 29:40, 54:34, 67:17.

حصحص ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the reduplicated root ح ص ح ص carries the sense of a manifest, incontestable breaking-forth — what suddenly and fully becomes visible, with no further possibility of concealment.

System rendering

"Has come out" (12:51 ,حصحص).

Internal proof

In 12:51, the Minister's wife publicly confesses: "Now the truth has come out (حصحص): it is I who sought to seduce him, and he is indeed among the truthful." The context provides direct and complete proof: the verse marks the narrative turning point where, after entire chapters of concealment, false accusation and unjust imprisonment, the truth finally emerges with no possible ambiguity — the woman herself acknowledges her fault and confirms Yusuf's truthfulness. The verb's reduplicated form (a quadriliteral pattern by repetition, characteristic of certain Arabic roots expressing intensity or fullness) carries this idea of total, definitive manifestation, not a gradual one: the truth is not discovered little by little but "breaks forth" at once, at the very moment of the confession. The immediate context — a spontaneous, unextorted confession, uttered at the most unexpected moment of the account — confirms this sense of sudden, complete revelation.

The uniqueness of the occurrence does not prevent fixing the sense: the narrative context of the spontaneous confession, combined with the intensive verbal form itself, provides sufficient and direct morphological and contextual proof, without necessary recourse to the three formal PSIS patterns.

حصد ROOT · 6 OCCURRENCES

Invariant sense: the harvest — a concrete crop subject to a due, or an entire field mown as an image of total destruction.

System rendering: حَصَدَ/حَصِيد → "to harvest/harvest"

Internal proof: **proof by deployment of the same invariant from the agricultural register to total destruction.** 6:141, 12:47 and 50:9 use the invariant literally. 10:24 and 11:100 shift the term to the image of an annihilated city. 21:15 closes the deployment with the most radical image: "an extinguished harvest."

Conclusion: حصد systematically denotes the action of mowing entirely.

حصر ROOT · 6 OCCURRENCES

Invariant sense

The root ح ص ر carries the invariant of a confinement or restriction that prevents free movement or natural expansion — whether an external constraint (siege, hindrance), a circumstantial restraint (being unable to travel the earth), or an inner restriction (continence, a constricted heart).

System rendering

"Hindered" (2:196 ,أحصرتم), "restrained" (2:273 ,أحصروا), "a total continence" (3:39 ,حصورا), "constricted" (4:90 ,حصرت), "besiege them" (9:5 ,احصروهم), "an enclosure" (17:8 ,حصيرا).

Internal proof

In 2:196, أحصرتم designates being hindered from completing the pilgrimage — an external constraint blocking the accomplishment of an intended movement. In 2:273, أحصروا describes the poor "restrained in God's cause, unable to travel the earth" — the same trait of confinement, here circumstantial and unchosen. In 3:39, حصورا describes Yahya as a man "of total continence": a voluntary, inward restriction applied to the sexual instinct — the same gesture of confinement, turned inward. In 4:90, حصرت describes a "heart constricted" at the thought of fighting: the restriction here affects the psychological disposition itself, prevented from opening toward warlike action. In 9:5, احصروهم commands besieging the associators — active military confinement, preventing any exit. In 17:8, حصيرا designates Jahannam as "an enclosure" for those who deny — a space of total confinement, with no escape. All six occurrences converge without exception on the same invariant: whatever the domain (ritual, social, moral, military, eschatological), حصر always designates a restriction that prevents a movement or expansion that would otherwise be natural.

Distinction from سجن (imprisonment, a specific carceral structure): حصر presupposes no dedicated physical structure — the confinement can be a situation, an inner disposition, or a temporary siege, never necessarily a place built for that purpose.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حصل ROOT · 1 OCCURRENCE

Invariable meaning: to extract/bring out a hidden or inner content, making it manifest.

System rendering: hussila -> "will be extracted" (100:10).

Demonstration by occurrence (proof by intra-surah parallel construction): the sole occurrence, 100:10, forms a strict syntactic doublet with ba'thara (100:9, already fixed): "when what is in the graves is scattered (ba'thara), and what is in the breasts is extracted (hussila)" -- the identical construction (passive verb + ma fi + place) applied successively to content buried in the earth and content buried in the body proves the invariant concerns extracting a concealed content made manifest, whether that content is material (bodies) or inner (intentions/thoughts "in the breasts", a register already encountered with sadr). The graph confirms this doublet (PMI 12.28, exclusive link with ba'thara).

حصن ROOT · 18 OCCURRENCES

Invariant sense: to protect/fortify - to shelter through a solid bond (contractual or material).

System rendering: muhsanah → "protected by the marital bond" (4:24/25, 5:5, 24:4, 24:23 - marriage as protection; "contract" is reserved for عقد, distinct from those bound by oath); hisn/tuhsinuna → "to protect" (21:80, the coat of mail protecting from violence).

Internal proof: the same field covers protection through a legal bond (marriage, 4:24-25) and protection through a material object (coat of mail, 21:80) - the invariant is shelter through a solid, structured device, contractual or physical.

RENDERINGS

— muhsanah : "protected by the marital bond" (4:24/25, 5:5, 24:4, 24:23 - marriage as protection; "contract" is reserved for عقد, distinct from those bound by oath)
— hisn/tuhsinuna : "to protect" (21:80, the coat of mail protecting from violence).
— ahsanat farjaha (21:91, 66:12): "protected her intimacy".

COUNTER-EXAMPLES

In 4:25, محصنات carries two distinct senses depending on the occurrence, within the same verse: (a) id 1347/1351/1352-أحصن = "protected" in the simple sense (marriage by oath, without contract, for lack of means); (b) id 1352-ٱلْمُحْصَنَٰتِ (reference category for calculating the penalty) = "protected by the marital bond", in the sense of 4:24/24:4, serving as the comparison baseline (full penalty) of which these young women incur only half.

حصى ROOT · 11 OCCURRENCES

Invariant sense: to count exhaustively — an exact, total count, never an approximate estimate.

System rendering: أَحْصَىٰ/تُحْصُوا → "to count/enumerate"

Internal proof: proof by contrast between human incapacity and exhaustive divine capacity. 14:34 and 16:18 use exactly the same negative formula: "if you counted God's favor, you could not enumerate it." 18:49 and 19:94 shift the invariant to the opposite divine capacity. 36:12 closes the deployment with the general affirmation.

Conclusion: حصى systematically denotes a total, exhaustive count.

حضر ROOT · 24 OCCURRENCES

Invariable meaning: to be present — to be on the spot at the required moment.

System rendering: حَضَرَ → "to be present"/"to attend" (effective presence at a determined time/place); مُحْضَرُونَ/مُحْضَرُونَ → "presented/brought forth [before]" (passive form, being brought by force before an instance, often the punishment).

Internal proof: a single invariant covers voluntary presence (attending a division of property, 4:8; being present at death, 2:180) and imposed presence (being "brought forth" before the punishment, 28:61, 34:38, 36:32/53/75, 37:57/128/158) — always effective physical presence in a place, whether the subject chooses it or undergoes it.

RENDERINGS

— verb (hadara): to be present (2:133/180, 4:8/18, 5:106)
— noun/adjective (hadiri/hadirah/hadiran): present (2:196/282, 18:49, 46:29, 81:14)
— passive participle (muhdaran/muhdarun/al-muhdarin): presented/brought forth [before the punishment] (3:30, 19:68, 28:61, 30:16, 34:38, 36:32/53/75, 37:57/128/158)

حضض ROOT · 3 OCCURRENCES

Invariable meaning: to actively urge/exhort toward an act -- an insistent verbal encouragement, never a mere passive wish.

System rendering: hadda -> "to urge, exhort (to)".

Demonstration by occurrence: the corpus's three occurrences use the exact same formula -- "urge the feeding of the destitute" -- across three distinct surahs (69:34, 89:18, 107:3), proof of a fixed expression, not stylistic coincidence. 69:34 and 107:3 use the third person to describe an individual failing ("he did not urge...", "he does not urge..."), while 89:18 shifts to the second person plural in the reciprocal form (tahadduna, "you do not urge one another") -- this grammatical shift, from individual to collective and reciprocal failing, broadens the same verb's scope: it is not only the absence of a personal gesture that is reproached, but the absence of a social dynamic of mutual encouragement.

The graph confirms this formula's cohesion (PMI 7.9-8.2, cooccurrence with ta'am and yatim across all three occurrences).

حطب ROOT · 2 OCCURRENCES

Invariable meaning: firewood/fuel -- matter meant to feed a fire.

System rendering: `hatab` -> "wood, fuel".

Demonstration by occurrence: the corpus's only two occurrences share an identical function: denoting what feeds a punishing fire. 72:15 uses the image in a purely metaphorical, collective sense -- "the deviant have become the fuel of Jahannam" -- human beings themselves turned into the fuel of their own punishment, a radical inversion where the matter meant to feed the fire is no longer external to man but man himself. 111:4 conversely uses the concrete, individual sense: "carrier of wood" (hammalat al-hatab), an epithet of Abu Lahab's wife, generally understood to denote both a literal activity (carrying bundles of thorns, possibly to obstruct the Prophet's path) and an image of slander carried like a bundle of thorns. The link between the two occurrences, confirmed by the graph (PMI 12.28, cooccurrence with jid/masad/habl, the other terms of the same image at 111:4-5), is not fortuitous: in both cases, hatab is tied to punishment by fire -- collective, anonymous fuel at 72:15, individually and namedly carried bundle at 111:4.

حطط ROOT · 2 OCCURRENCES

Invariant sense

The root ح ط ط carries the invariant of a lightening, the act of setting down a weight that was pressing — here applied to a request for the discharge of committed faults.

System rendering

"Unburden us [of our faults]" (7:161 ,2:58 ,حطة).

Internal proof

Both occurrences are strictly identical, repeated word for word in two distinct passages: in 2:58 and 7:161, the Children of Israel, entering the city, are asked to say "حطة" — rendered "unburden us [of our faults]," immediately followed in both verses by the promise "We will forgive you your faults." This exact repetition across two distinct sourates constitutes solid structural proof: حطة functions as a fixed formula systematically associated with the forgiveness following it, designating the act of setting down/lightening the weight of a carried fault — the verbal gesture by which one requests the removal of what was weighing. The immediate and constant link with the forgiveness granted in response confirms that حطة is never a mere password but a precise request for relief from a moral burden.

Distinction from توبة (repentance, a broader inner process): حطة specifically designates the act of requesting the removal of an already-carried weight, a punctual and formulated request, not the entire process of inner turning.

حطم ROOT · 6 OCCURRENCES

Invariable meaning: to break into pieces through crushing pressure.

System rendering: `hatama/tahattum` -> "to break, crush"; `al-hutama` -> "that which crushes".

Demonstration by occurrence: two coherent registers. The verb applies to avoidable physical crushing (27:18, the ant warning its fellows so they are not "crushed" unknowingly by Sulayman's army). The nominal hutam qualifies, three times (39:21, 56:65, 57:20), a plant cycle's final stage -- a green crop that "dries up, yellows, then turns to debris" -- the botanical image reused as a metaphor for worldly life itself. 104:4-5 introduces the intensive form al-hutamah ("the Crusher"), a proper name given to infernal punishment and immediately followed by a rhetorical question defining the

term ("and what will make you know what the Crusher is?") -- proof the surah itself supplies its own gloss of the term, with no need for an external source.

حظر ROOT · 2 OCCURRENCES

Invariant sense (two occurrences; 23:98 belongs to حضر): an enclosed or restricted space — a material enclosure or a limit imposed on a gift.

System rendering: مَحْظُور/مُحْتَظِر → "restricted/enclosed"

Internal proof: **proof by deployment of the same enclosure invariant across two registers.** 17:20 uses it in negation. 54:31 applies the same root to a material livestock enclosure.

Note: at 23:98, "that they be present" belongs to the distinct root حضر ("to be present," 24 occurrences) and is not part of this demonstration.

Conclusion: حظر systematically denotes an enclosed/restricted space or gift.

حظظ ROOT · 7 OCCURRENCES

Invariant sense: a portion assigned to someone — whose nature (inheritance, knowledge, favor) varies but whose invariant remains the determined quantity legitimately due to or attributed to a subject.

System rendering: حَظّ → "portion/share"

Internal proof: proof by deployment of the same invariant across three registers. Inheritance register: 4:11 and 4:176 fix the inheritance share by a precise ratio. Forgotten-knowledge register: 5:13 and 5:14 use حظًّا for a "portion of what they had been reminded of" that was forgotten. Envied-favor register: 28:79 and 41:35, in direct echo, both use the expression "an immense portion," respectively for Qaroon's envied wealth and for the reception of the message reserved to those with "an immense portion" of patience.

Conclusion: حظ always denotes an assigned, measurable quantity — never a vague notion of chance.

حفد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root د ف ح carries the sense of descendants extending the line, those who come after and perpetuate the lineage.

System rendering

"Grandchildren" (16:72 ,حفدة).

Internal proof

In 16:72, the verse lists the blessings granted through lineage: "God has given you, from yourselves, spouses, and given you, from your spouses, children and grandchildren (حفدة)." The context provides direct and sufficient proof: the construction "بنين وحفدة" explicitly pairs بنون (children, immediate generation) and حفدة, in a progression suggesting an extension of the line beyond the first generation — the formula chains spouses → children → حفدة as three successive stages of one continuous process of lineage. The immediate association with بنين, in a lexical-pair structure, confirms that حفدة designates a descending degree of kinship, complementary to direct children rather than synonymous — structural proof through a progressive parallel construction (spouse/children/extended descent).

The uniqueness of the occurrence does not prevent fixing the sense: the verse's progressive enumerative construction (spouses, children, حفدة) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

حفر ROOT · 2 OCCURRENCES

Invariable meaning: to dig/excavation -- the action or result of sinking into a surface.

System rendering: hufra/hafira -> "pit"/"first state".

Demonstration by occurrence: two registers share the same digging/return-to-a-prior-point invariant. 3:103 applies it concretely to a fire pit. 79:10 uses al-hafira in the derived sense of "first state" (return to the pre-death condition).

حفظ ROOT · 44 OCCURRENCES

Invariant sense: to guard/preserve - to watch over something to prevent its loss, alteration, or violation.

System rendering: hafiza/yahfazu → "to guard"/"to preserve" (very frequent formula "guard your oaths"/"guard their Contact," 5:89, 23:5/9); hafiz → "guardian" (divine attribute, 11:57, 34:21, "my Guardian watches over everything").

Internal proof: the invariant holds across the 44 verified occurrences - covers guarding a commitment (oaths), a modesty (private parts, 23:5, 24:30-31), a text (15:9, "it is We who are its preservers," the Reminder) - always active vigilance against a threat of loss or violation, never mere passive conservation.

RENDERINGS

— hafiza/yahfazu: "to guard" (5:89, 23:5/9)
— hafiz: "guardian" (11:57, 34:21)

حفف ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): to completely surround a center — a circular arrangement, applied to the vegetal as to the divine Edifice.

System rendering: حَفَّ/حَآفِّينَ → "to surround"

Internal proof: proof by symmetry between the vegetal frame and the celestial frame. 18:32 uses "We surrounded them" for two vineyard gardens "surrounded by palm trees." 39:75 shifts the same invariant to the celestial register: the Agents "surrounding the Edifice, glorifying their Sustainer."

Conclusion: حفف systematically denotes a circular arrangement around a center.

حفو ROOT · 3 OCCURRENCES

Invariable meaning: to insist with solicitude/inquire with keen interest -- sustained attention toward another, never polite disinterest but always affective engagement or pressing demand.

System rendering: hafi/yuhfikum -> "benevolent"/"to insist".

Demonstration by occurrence (proof by swing between benevolence and excessive demand): three occurrences document the same sustained-attention invariant, with a value swing. 47:37 reverses the value applying it to an excessive demand: "were He to insistently ask you for them, you would become stingy" -- confirmed by the graph (link with dighn, rancor, same verse, already tagged).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حقب ROOT · 2 OCCURRENCES

Invariable meaning: the prolonged period -- an extended duration deliberately left unnumbered, used to signify considerable length without committing to its exact measure.

System rendering: huqub/ahqab -> "prolonged period".

Demonstration by occurrence (proof by contrasting two registers): the two occurrences apply the invariant to opposite registers confirming its common sense by contrast. 18:60 uses it in the sense of a positive, voluntary determination (Musa declaring he will not stop walking "even if it takes me prolonged periods") -- duration there is an assumed commitment, not endured. 78:23 conversely applies it to a stay in punishment ("they will remain there for prolonged periods") -- confirmed by the graph, this time a duration inflicted and dreaded. The fact the same term, with no distinctive grammatical marker, applies to voluntary perseverance and to endured punishment proves the central invariant is purely the duration's unnumbered length, never its intrinsic positive or negative quality -- which depends entirely on surrounding context.

حقق ROOT · 287 OCCURRENCES

Invariant sense: the true/the real — what is established and conforms to reality, and its enactment: to become due, to prove true.

System rendering: haqq → "the true"/"the truth"/"the right" (factual veracity or legitimate right depending on context — a right is what is grounded/real, not an arbitrary convention; constant opposite of batil, already sealed in paires_antonymes); haqqat/haqqa → "to prove true, to become irrevocably established" (10:33, your Guardian's word has proven true; 17:16); al-haqqah → "That which establishes the real" (69:1-3, the event that makes the truth unavoidable); haqiq → "duty-bound in all truth to" (7:105); istahaqqa → "to deserve, to be entitled to" (5:107, the due established against oneself); haqq as a claim noun → "the due" (17:26, giving the near relative his due).

Coherence of both meanings (right/truth) Confirmed: the corpus does not verbally distinguish "factual truth" from "legitimate right" — both fall under the same invariant, what is grounded/established in reality, whether a fact ("your Guardian's word is truth," 6:115) or a prerogative ("his due," 17:26). Killing "without haqq" (6:151, 17:33) denotes the absence of real/legitimate grounds justifying the act — the same root covers the absence of factual justification and the absence of a right.

Antonym (paires_antonymes table): batil — the false/the vain, a constant factual opposite (13:17, 21:18, 34:49...).

Articulation with the wall: haqq is the very foundation on which equity (adl/qist, already sealed) operates — judging "bil-haqq" (10:47/54, 40:78) means deciding according to what is really established, not according to arbitrary convention; injustice (zulm, already sealed) is precisely the gap between the act and this grounded haqq.

RENDERINGS

— haqq: "the true"/"the truth"/"the right" - factual veracity or legitimate right, constant opposite of batil.
— haqqat/haqqa: "to prove true, to become irrevocably established" (10:33, 17:16).
— al-haqqah: "That which establishes the real" (69:1-3).
— istahaqqa: "to deserve, to be entitled to" (5:107).
— haqq (claim noun): "the due" (17:26).

حكم ROOT · 210 OCCURRENCES

Invariant sense: the mastery that decides and locks — to judge with authority, and to render a thing unassailable.

System rendering: hakama/hukm → "to judge, to decide"/"judgment, the faculty of deciding" (judicial/arbitral emphasis: settling between two parties); al-hikma → "wisdom" (~20 occurrences, 2:269, 31:12 — the discernment that decides rightly); uhkimat/yuhkimu → "to render unassailable, to lock" (11:1, a Writ whose verses are locked; 22:52); muhkamat → "locked, univocal verses" (3:7, opposed to mutashabihat); hakim → "Wise" (the One whose deciding is

mastered and flawless — almost systematically paired with 'alim "Knowing" or 'aziz "All-Powerful" in verse-closing formulas); tahakama → "to bring a dispute before" (4:60); ahkam al-hakimin → "the most just of judges" (11:45, 95:8, superlative of the arbitral function).

Coherence confirmed: a single gesture — the mastered cut that closes — links deciding a dispute (closing it), wisdom (the mastery that decides rightly), and the muhkam verse (whose meaning is locked against interpretive twisting). 5:44-50 shows the full spectrum: judgment according to the sent-down Writ, a warning against judging by emotion, and the formula "whoever does not judge by what God has sent down..." repeated three times with different qualifiers (deniers 5:44, unjust 5:45, deviant 5:47) — the same root hakama evaluated from three angles of failure.

Distinction from qada (already separately fixed, not yet sealed): hakama emphasizes the judicial/arbitral function (deciding between two parties, settling), while qada more broadly covers the execution/fulfillment of a decision, without necessarily the adversarial two-party aspect.

Articulation with the wall: hukm is the instance that applies haqq (already sealed) according to 'adl/qist (already sealed) — judging means settling a dispute IN REFERENCE to the established truth/right, according to an equitable measure. Failing this function ("not judging by what God has sent down") directly connects to the already-sealed vocabulary of zulm/kufr/shirk depending on the degree of fault (5:44-47).

RENDERINGS

— hakama/hukm: "to judge, to decide"/"judgment" - judicial/arbitral function.
— al-hikma: "wisdom" (2:269, 31:12).
— uhkimat/yuhkimu: "to render unassailable, to lock" (11:1, 22:52).
— muhkamat: "locked, univocal verses" (3:7).
— hakim: "Wise" - almost always paired with 'alim or 'aziz.
— tahakama: "to bring a dispute before" (4:60).
— ahkam al-hakimin: "the most just of judges" (11:45, 95:8).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حلف ROOT · 13 OCCURRENCES

Invariant sense

The root ح ل ف carries the invariant of a spoken oath — the solemn verbal commitment invoking God as guarantor, whether sincere or instrumentalized.

System rendering

"They swear" (يحلفون, multiple occurrences), "you have sworn" (5:89 ,حلفتم), "excessive swearer" (68:10 ,حلاف).

Internal proof

The thirteen occurrences form a massively concentrated set on oaths sworn by the hypocrites in sourate 9: 9:42, 9:56, 9:62, 9:74, 9:95, 9:96, 9:107 all decline the same root applied to the same profile, that of those who "swear by God" to convince believers of a loyalty they do not possess — each occurrence is linked to an explicit instrumental goal (justifying, satisfying, diverting attention). In 4:62, the same act accompanies a false pretext after misfortune caused by their own deeds. In 5:89, حلفتم applies to believers' legitimate oaths, whose expiation in case of failure is legally regulated — a neutral, licit use of the same verbal act. In 58:14 and 58:18, the false oath of the allies of the camp opposed to God is resumed until the Day of Judgment, when they will still swear before God "believing they stand on something" — persistent blindness extending even beyond death. In 68:10, حلاف describes an individual by the very trait of swearing excessively, a negative moral characteristic associated with a series of other vices. All thirteen occurrences converge on the invariant: حلف always designates the act of swearing an oath invoking God, the root remaining semantically neutral — it is the context (sincerity in 5:89 vs. systematic instrumentalization by hypocrites) that determines the moral value of each occurrence.

Structuring distinction: of the thirteen occurrences, only one (5:89) concerns a sincere, licit oath; all others describe an oath sworn for concealment or manipulation — a statistical imbalance which, without changing the lexical invariant, illuminates the term's dominant use in the corpus.

حلق ROOT · 3 OCCURRENCES

Invariable meaning: the gesture of shaving/cutting short -- a ritual hair-removal action, and by anatomical extension the throat, the vital breath's ultimate passage point.

System rendering: halaqa/al-hulqum -> "to shave"/"the throat".

Demonstration by occurrence (proof by extension from ritual gesture to agony anatomy): three occurrences document the same precise-passage-point invariant, from ritual to bodily register. 56:83 transposes the same root to the most intimate anatomical register: "when [the soul] reaches the throat" -- confirmed by the graph (same surah as bassat/rajja, eschatological device).

حلل ROOT · 51 OCCURRENCES

Invariant meaning: to untie/to render licit — to release a restriction, up to the point where it is undone (the place/moment of arrival).

System rendering: حَلَّ/حَلَال → "licit"/"permitted" (opposite of حرام, forbidden); مَحِلّ → "the point where the restriction is undone, the destination" (2:196 and 48:25, حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ, until the offering reaches its point of arrival — the place where the pilgrim's provisional restriction is lifted, consistent with the invariant of هدى, "to lead to a destination").

Internal proof: the licit (halal) is that which has been "untied" from any prohibition — a lifted restriction, rendering use free and authorized. The مَحِلّ (2:196, 48:25) applies the same invariant to the precise place/moment where this release occurs — not a distinct sense of "to settle", but the very spot of the undoing.

RENDERINGS

— halla/halal: "licit"/"permitted" - opposite of haram.
— mahill (2:196, 48:25): "the point where the restriction dissolves" - where the pilgrim's provisional prohibition ends, linked to huda.

حلم ROOT · 21 OCCURRENCES

Invariant sense: thoughtful patience - self-mastery paired with discernment, never mere passive tolerance.

System rendering: halim → "full of patience" (divine attribute, almost systematically paired with another attribute - 2:225/235/263, 3:155, 4:12, 5:101, five nearly identical occurrences); halim (human) → "thoughtful" (9:114, 11:75, Ibrahim).

Internal proof of the patience/reflection link (already noted, 11:75): "Ibrahim is indeed thoughtful, full of [repentant] sighs, constantly returning" - halim patience is here explicitly paired with a thoughtful disposition of return/repentance, not mere absence of reaction, consistent with the structured idea-chaining invariant already noted for this root.

RENDERINGS

— halim : "full of patience" (divine attribute, almost systematically paired with another attribute - 2:225/235/263, 3:155, 4:12, 5:101, five nearly identical occurrences)
— halim : "thoughtful" (9:114, 11:75, Ibrahim).

حلى ROOT · 9 OCCURRENCES

Invariant sense: an external ornament/adornment — never the essence of the adorned thing, always an addition distinct from what it decorates.

System rendering: حِلْيَة/يُحَلَّوْنَ → "ornament/to be adorned"

Internal proof: proof by consistency of the invariant across three registers. 16:14 and 35:12 use حلية for the ornament extracted from the sea, distinct from the flesh eaten from it. 18:31, 22:23 and 35:33 apply the same term to the gold bracelets and pearls of the Garden's inhabitants, an ornament added to clothing. 43:18 turns the invariant into a polemical argument: "the one raised amid ornament, unclear in argument" — the being raised in adornment is described precisely by what surrounds it, not by any capacity of its own.

Conclusion: حلى systematically denotes a distinct, detachable addition — never an intrinsic quality.

حمأ ROOT · 4 OCCURRENCES

Invariant sense

The root ح م أ carries the invariant of a dark, muddy, blackened matter — black mud or slime, moist and malleable.

System rendering

"Molded/shaped mud" (حمإ, in the expression صلصال من حمإ مسنون, 15:26, 15:28, 15:33), "murky/dark spring" (حمئة, 18:86).

Internal proof

In 15:26, 15:28 and 15:33 (three occurrences in the same narrative passage repeated identically), the expression صلصال من حمإ مسنون describes the matter of human creation: sonorous clay like pottery, issuing from a molded/shaped mud (حمإ). All three occurrences converge without variation on the same sense: حمأ is the moist, dark raw matter from which sonorous clay takes shape after drying — blackened, malleable mud, an intermediate stage between water and dry earth. In 18:86, in the account of Dhul-Qarnayn reaching the westernmost point of his journey, he finds the sun "setting into a spring (عين) حمئة" — a spring qualified by the same adjective. The alternative qira'a ("burning/hot," adopted here) coexists without contradiction with the sense of dark mud: a spring whose water is mixed with dark slime naturally presents a murky, dark appearance, visually evoking the glow of the setting sun reflected in it. The two contexts — human creation (S15) and the sunset landscape (S18) — share the same material trait: a moist, dark substance, at the boundary between liquid and solid.

Distinction: no confusion with طين (generic clay) or تراب (dust/earth) — حمأ specifically indicates the dark hue and moisture of the matter, never dry earth or already-stabilized clay.

حمد ROOT · 68 OCCURRENCES

Invariable meaning: praise -- explicit verbal acknowledgment of a quality/benefit.

System rendering: al-hamd -> "praise" (opening formula al-hamdu lillah, al-Fatiha 1:2, recurrent through the corpus); hamid -> "worthy of praise" (divine attribute, often paired with 'aziz or ghani).

Demonstration by occurrence: the root's strongest statistical link (root_cooccurrence, PMI 4.49, 14 shared occurrences) systematically pairs hamd with sabaha (to glorify) -- 4109, 4371, 4683 and 5239 all use the composite construction "glorify [God] in praising Him" (sabbih bi-hamdi), a compound formula where the two verbs never substitute for each other but complement each other: sabaha proclaims transcendence (what God is not), hamd explicitly acknowledges the benefit or quality (what God accomplishes) -- proof that praise is never a mere reverential exclamation but an act of acknowledgment with precise content, distinct from the accompanying proclamation of holiness. 2:30 furnishes the founding scene: the Agents, even before humanity's creation, describe themselves as "celebrating Your praise, glorifying You, and proclaiming Your holiness" -- praise thus appears as an activity already fully constituted before any human history, not a later ritual invention. 1:2 opens al-Fatiha with the

theologically densest formula: al-hamdu lillahi rabbi al-'alamin -- praise is there immediately tied to the function of Guardian of all beings, grounding the act of verbal acknowledgment in every creature's structural dependence on its Guardian, never in a mere detached feeling of admiration.

Internal proof: the systematic use of hamd to open/close a speech or narrative ("praise be to God") confirms the invariant as an explicit verbal act of acknowledgment, distinct from shukr (the broader active acknowledgment, already sealed) by its specifically declarative/proclaimed register.

RENDERINGS

— al-hamd : "praise" (opening formula al-hamdu lillah, the Fatiha 1:2, and recurring throughout the corpus)
— hamid : "praiseworthy" (divine attribute, often paired with 'aziz or ghani).
— ahmad (61:6): superlative "the most worthy of praise", introduced by ismuhu ("his attribute", fiche s-m-w); other forms: mahmud "praised" (17:79), muhammad "abundantly praised" (3:144, 33:40, 47:2, 48:29), al-hamidun "those who praise" (9:112), yuhmadu "to be praised" (3:188).

حمر ROOT · 6 OCCURRENCES

Invariable meaning -- two distinct branches, never fused: (1) red, a vivid hue applied to a natural phenomenon; (2) the donkey, a draft/riding animal, a formal homonym with no semantic link to the color.

System rendering: humr/hamra' -> "red"; himar/hamir -> "donkey".

Demonstration by occurrence (proof by strict contextual isolation): six occurrences split without exception between the two branches, never crossing. The color branch is limited to the sole occurrence 35:27, within an enumeration of mountain colors. The animal branch dominates. 62:5 furnishes the theologically densest occurrence: "the example of those entrusted with the Torah, who then did not bear it, is that of a donkey carrying books" -- confirmed by the graph (direct link with Tawrat, same verse, already tagged). The comparison is decisive: the donkey carries knowledge without ever accessing or understanding it.

References (aligned with the French fiche): 2:259, 16:8, 31:19, 62:5, 74:50.

حمل ROOT · 64 OCCURRENCES

Invariant sense: to carry - to bear the weight of a load, material or moral.

System rendering: hamala/yahmilu → "to carry" (very frequent formula "they will carry their burdens," 6:31, 29:12-13); haml → "pregnancy/burden" (7:189, 22:2, 46:15, "his mother carried him").

Internal proof: the invariant unifies physical carrying (a load, an unborn child, 22:2) and moral carrying (a fault, a trust, 33:72, "We offered the trust to the heavens... man carried it") - always the same gesture of bearing a weight, never a transfer without responsibility (29:13, "they will surely carry their own burdens, and burdens in addition").

RENDERINGS

— hamala/yahmilu: "to carry" (6:31, 29:12-13)
— haml: "pregnancy/burden" (7:189, 22:2, 46:15)

حمم ROOT · 21 OCCURRENCES

Invariant sense: water/liquid brought to boiling - intense heat applied to a liquid, and by extension relational warmth.

System rendering: hamim → "boiling water" (6:70, 10:4, 22:19, 37:67, 38:57, 40:72 - six occurrences, all in the eschatological punishment register); hamim (relational) → "warm friend" (26:101, 40:18 - the absence of a warm ally/intercessor).

Internal proof: the same word denotes the punishment's burning liquid AND the warmth of a friendship bond (26:101, 40:18) - the invariant is intense heat itself, applied either to a substance (water) or a relation (the "warm," close,

committed friend), with no explicit semantic bridge established by the corpus between the two uses.

RENDERINGS

— hamim : "boiling water" (6:70, 10:4, 22:19, 37:67, 38:57, 40:72 - six occurrences, all in the eschatological punishment register)
— hamim : "warm friend" (26:101, 40:18 - the absence of a warm ally/intercessor).

حمى ROOT · 6 OCCURRENCES

Invariant meaning: the heat that keeps at bay — intense heat, and the act of keeping apart/in reserve through defensive ardor.

System rendering: حَامِيَة/يُحْمَىٰ → "scorching, heated white-hot" (9:35, 101:11 ;نَارًا حَامِيَةً, 88:4 ;يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ); اَلْحَمِيَّة → "partisan ardor" (48:26, حَمِيَّةَ ٱلْجَٰهِلِيَّةِ, the touchy ardor of ignorance — the clan's defensive boiling); حَامٍ → "the stallion set in reserve" (5:103, وَلَا حَامٍ), an animal withdrawn from common use by an ancestral institution — kept out of reach, denounced as a human fabrication).

Internal proof: the invariant connects the thermal register (what burns keeps at bay) and the register of setting apart: the حمية is the heating-up that defends the clan's territory, the حام is the animal kept beyond reach. Attested everyday Arabic usage: الحِمى, the protected/defended zone.

RENDERINGS

— hamiyah/yuhma: "burning, heated white-hot" (9:35, 88:4, 101:11).
— al-hamiyyah (48:26): "partisan zeal" - the clan's defensive fervor.
— hamin (5:103): "the reserved stallion" - an animal withdrawn from common use, denounced.

حنث ROOT · 2 OCCURRENCES

Invariable meaning: perjury/breach of an oath -- violation of a solemn commitment, applied to the individual legal register and, by extension, to a collective persistence in fault.

System rendering: hinth -> "perjury, oath-breaking".

Demonstration by occurrence (proof by contrast between individual prescription and collective observation): two occurrences document the same breach invariant, at two distinct scales. 38:44 applies it to a precise individual case with its integrated legal solution. 56:46 transposes the same term to the collective, generalized register: "they persisted in the great perjury" -- confirmed by the graph, with no solution or escape proposed this time.

حنجر ROOT · 2 OCCURRENCES

Invariant sense (stable referent, two near-identical occurrences): the throat as the ultimate point of inner oppression — the place where extreme anguish becomes physically localizable.

System rendering: حَنَاجِر → "throats"

Internal proof: the corpus's two occurrences (33:10, 40:18) share the near-identical formula "hearts at the level of the throats" — maximal anguish described not as an abstract psychological state but as a precise physiological displacement, the being's vital center rising to its ultimate blockage point before complete suffocation.

Conclusion: حنجر never denotes a mere isolated anatomical organ but the physical tipping point where anguish reaches its maximum.

حنذ ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ذ ن ح carries the sense of cooking through direct exposure to intense heat, roasting to a state of complete doneness, ready to serve.

System rendering

"Roasted" (11:69 ,حنيذ).

Internal proof

In 11:69, the verse describes Ibrahim's welcome to his guests: "and he did not delay in bringing a roasted (حنيذ) calf." The context provides direct and sufficient proof: the verse's construction closely associates the promptness of hospitality ("he did not delay") with the quality of the dish served (حنيذ), suggesting a preparation that, though quick, yields a fully accomplished result — meat cooked through, ready to be eaten without further delay. The term thus designates a cooking method through direct, intense exposure to heat (traditionally associated with cooking on heated stones or on a spit), resulting in a state of complete doneness, distinct from a raw or insufficiently cooked preparation. The hospitality scene (promptly offering an already-ready dish) confirms that حنيذ designates the finished result of this cooking, not the process itself in progress.

The uniqueness of the occurrence does not prevent fixing the sense: the contextual association between the promptness of service and the quality of the dish provides sufficient and direct proof, without necessary recourse to the three formal PSIS patterns.

حنف ROOT · 12 OCCURRENCES

Invariant sense: deliberate inclination — turning away from a multiplicity of directions to orient oneself, steadily, toward a single axis. Base physical sense in classical lexicography: a foot that leans/deviates.

System rendering: hanif → "wholly turned toward God" (never "monotheist," a late theological category absent from the text, just as "religion" is for din).

Mechanics of the sense: the physical movement (inclination, torsion) is transposed to orientation: to be hanif is to deliberately turn away from the dispersion of directions (shirk, already sealed) to fix one's course on a single axis. The term is almost systematically followed, in the same breath, by an explicit denial of association: 16:120 ("he was not among those who associate"), 22:31 ("associating nothing with Him"), 30:30 ("do not be among those who associate"). One is the direct consequence of the other: to incline toward the single axis is necessarily to turn away from multiplicity.

Articulation with the wall: hanif qualifies the trajectory/orientation, distinct from silm (the integrity attained) and khalas (the process of extraction from a mixture) — three complementary angles of the same posture, often paired for the same subject (3:67: hanifan musliman) or in the same verse (30:30, orienting one's face/direction toward the din).

RENDERINGS

— hanif: "wholly turned toward God" - never "monotheist." Almost systematically followed by a denial of shirk (16:120, 22:31, 30:30).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حنك ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable to the three formal patterns — resolved by direct context: the root ك ن ح carries the sense of taking hold, controlling through a tight grip, in the manner one leads an animal by holding its jaw or bit.

System rendering

"I will surely take hold" (17:62 ,لأحتنكن).

Internal proof

In 17:62, Iblis, after refusing to prostrate before the human being, declares to God: "Do You see this one whom You have honored above me? If You grant me respite until the Day of Standing, I will surely take hold (لأحتنكن) of his descendants, except a few." The context is a declaration of projected domination: Iblis does not merely claim to harm but to take control, to lead his prey as one leads an animal by the jaw — a methodical and lasting seizure, not a one-time act of harm. The complement "his descendants, except a few" specifies the scope intended: a systematic control over the majority of future generations, except those who escape this grip. This declaration of war, uttered at the very moment God grants the requested respite, fixes the sense within a direct relation of domination/subjugation — the implicit gesture of grasping by the jaw to steer against the led animal's own will.

The uniqueness of the occurrence does not prevent fixing the sense: the declarative structure of the verse (promise of domination + object + restriction) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حنن ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): a tenderness — benevolence granted as a gift, paired with purity in shaping Yahya's character.

System rendering: حَنَانًا → "tenderness"

Internal proof: 19:13 is the corpus's only occurrence: "a tenderness from Us, and a purity."

Conclusion: حنن, in its sole occurrence, denotes a tenderness granted as a gift.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حنين ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper place — the root حنين does not call for a demonstration of semantic invariant but designates a toponym, the name of a valley where a battle took place, with no independently documentable productive triliteral root (in accordance with the rule of neutrality on the origin of terms).

System rendering

"Hunayn" (9:25 ,حنين).

Internal proof

In 9:25, the verse recalls: "God has certainly helped you in numerous places, and on the day of Hunayn (حنين), when your great number pleased you, but it availed you nothing, and the earth, despite its vastness, became narrow for you; then you turned your backs, fleeing." The context provides direct and sufficient proof of the term's function: حنين designates the place (يوم حنين, the day of Hunayn) where a precise episode unfolds — excessive confidence in numbers proving insufficient, followed by a reversal and temporary flight. The term functions exclusively as the text's direct designation for this place and event — in accordance with the rule of methodological neutrality, this entry discusses no modern geographic location, confining itself to the toponym's narrative function in setting out the lesson drawn (confidence in numbers rather than in God is not sufficient).

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a proper name whose narrative function is directly and sufficiently established by the verse's context.

حوب ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح و ب carries the sense of a grave and weighty fault, a failing whose gravity exceeds a mere minor error.

System rendering

"A grave sin" (4:2 ,حوبا).

Internal proof

In 4:2, the verse concludes a warning about orphans' property: "this is indeed a grave sin (حوبا)." The context provides direct and sufficient proof through its concluding position: the preceding verse precisely describes the illegitimate exchange of goods (substituting the bad for the good, devouring orphans' property along with one's own), and حوبا comes to qualify this act as bearing particular gravity, distinct from mere negligence. The sourate's general context, very attentive to the protection of vulnerable orphans, confirms that حوب here designates a transgression of marked moral intensity, specifically applied to the abuse of trust toward those unable to defend themselves.

The uniqueness of the occurrence does not prevent fixing the sense: the concluding position explicitly qualifying the act described just before provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

حوت ROOT · 5 OCCURRENCES

Invariant sense (stable referent, five occurrences): fish — a concrete zoological referent, used in three distinct narratives without variation of sense.

System rendering: حُوت → "fish"

Internal proof: proof by referential consistency across three independent narratives. 7:163 uses it for fish surfacing near the seaside town. 18:61-63 applies it to the fish lost by Musa and his companion. 37:142 and 68:48 designate the fish that swallows Younes.

Conclusion: حوت is a stable, concrete term.

حوج ROOT · 3 OCCURRENCES

Invariable meaning: felt need -- an identified inner lack, never a vague desire but a named state, whose fulfillment or absence of mention becomes significant.

System rendering: haja -> "need".

Demonstration by occurrence (proof by contrast between fulfilled need and generosity despite need): three occurrences document the same identified-lack invariant. 59:9 furnishes the ethically densest occurrence: those welcoming emigrants prefer them to themselves, "even though they themselves were in need" -- confirmed by the graph. The concessive construction is decisive: the need is explicitly maintained, not denied.

حوذ ROOT · 2 OCCURRENCES

Invariable meaning: to seize/take exclusive control -- total hold over a group, always claimed by a side asserting domination over another, never a mere shared influence.

System rendering: istahwadha -> "to seize, dominate".

Demonstration by occurrence (proof by dual claim/observation register): two occurrences document the same total-hold invariant under two distinct narrative forms. 4:141 applies it to a claim voiced by the hypocrites themselves toward deniers. 58:19 furnishes the inverse, decisive observation: "the Diverter has seized them and made them forget God's remembrance" -- confirmed by the graph (link with hizb, party, same verse, already tagged).

حور ROOT · 8 OCCURRENCES

Invariant meaning: the movement of return, of alternating resumption — coming back to a starting point, including speech that comes back in exchange.

System rendering: يَحُورَ → "to return" (84:14, إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ, he thought he would never return — the return to his Lord); حَاوَرَ/تَحَاوُر → "to converse with, to dialogue" (18:34 and 18:37, وَهُوَ يُحَاوِرُهُۥٓ, as he was conversing with him; 58:1, وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ, God hears your exchange) — dialogue is speech that makes its return, the reciprocal verbal back-and-forth; حُور عِين → "companions of listening and support" (44:54, 52:20, 55:72, 56:22), attached to this same root of returning exchange, not to a root concerning eye color.

Internal proof: the invariant unifies all three uses: physical/existential return (84:14), the return of speech in dialogue (18:34, 58:1), and the companions of conversation (حور عين). Distinct from رجع (general return): حور carries the idea of a back-and-forth movement, an alternating resumption.

RENDERINGS

— yahura (84:14): "to return" — the return to one's Lord.
— hawara/tahawur: "to converse, to dialogue" (18:34/37, 58:1) — the verbal back-and-forth.
— hur 'in: "conversation companions" (44:54, 52:20, 55:72, 56:22) — same root of returning dialogue.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حوش ROOT · 2 OCCURRENCES

Invariant sense

The root ح و ش carries, in the fixed expression it systematically forms in the corpus, the sense of a total exclusion and a complete setting-apart — radically removing any imperfection from the divine sphere.

System rendering

"Far be it from God!" (12:51 ,12:31 ,حاش لله).

Internal proof

Both occurrences reproduce exactly the same fixed formula: in 12:31, the women of the Capital, discovering Yusuf's beauty, exclaim "Far be it from God! [Such imperfection is unthinkable] This is not a human being"; in 12:51, the Minister's wife, confessing her fault, proclaims "Far be it from God, such imperfection! We know no evil of him," exonerating Yusuf. This identical repetition of the expression, in two distinct contexts but both linked to an acknowledgment of Yusuf's innocence or perfection, constitutes solid structural proof: حاش لله functions as a fixed exclamatory formula that radically removes from the divine sphere (and by extension from what is deemed worthy) any possibility of imperfection or wrong — a total, unreserved declaration of exoneration. The underlying root sense (to enclose, set apart in a bounded space, whence the noun حوش, enclosure/yard) illuminates this formula: what is

"حاش" is set apart, excluded from the field where imperfection could apply, with God as the ultimate reference point of this setting-apart.

Status raised to SEALED based on the exact repetition of the formula in both available occurrences, each illuminating and confirming the other — the stability of the fixed expression constitutes sufficient proof despite the limited occurrence count.

حوط Root · 28 occurrences

Invariable meaning: to actively surround/encircle -- to encompass entirely through a dynamic movement, distinct from mere static vastness. Twenty-eight occurrences document the same active-encirclement invariant. 48:21 furnishes a structuring, prospective occurrence: another [gain] you had not yet attained: God has already encompassed it -- confirmed by the graph (same surah as nakatha/lizam/'azzara, already sealed).

حول Root · 25 occurrences

Invariant sense: to surround/the revolution - circular movement around a point, or the annual cycle that turns around an individual reference point without ever exactly coinciding with the precise cosmic duration.

System rendering: hawl → "around" (2:17, 6:92, 9:101/120 - dominant sense, physical/social surrounding); hawlayn/al-hawl → "two years"/"the anniversary" (2:233, weaning over two full years; 2:240, the death anniversary as a legal term).

Internal proof: the turn/surrounding invariant transposes to time through the same gesture: an anniversary-year is a cycle that "turns around" the individual starting point (birth, death), never an official civil count ('am's role, already sealed) - the turning individual reference never exactly coincides with the reference cosmic duration, whatever counting system is used.

Distinction from 'am and sanah (already sealed): hawl never denotes the adjustable civil calendar nor the general agricultural cycle - only the individual reference point turning around a person's own starting point.

RENDERINGS

— hawl: "around" (2:17, 6:92, 9:101/120)
— hawlayn/al-hawl: "two years/the anniversary" (2:233, 2:240)

حوى Root · 2 occurrences

Invariable meaning: to contain/entirely enclose within itself.

System rendering: hawaya -> "entrails" (that which contains/wraps); ahwa -> "dark/blackened" (colorimetric extension).

Demonstration by occurrence: two apparently distinct registers meet through the same containment invariant. 6:146 uses the noun al-hawaya for animal entrails -- the organ that contains and wraps. 87:5 conversely uses the adjective ahwa to qualify pasture turned into "dark hay" after drying -- confirmed by the graph (PMI 11.28, link with ghutha', debris/residue) -- a blackening that, by extension of the same invariant, describes matter that has closed/contracted on itself while drying, rather than a mere shade. The colorimetric sense thus derives from the containment sense through an image of contraction, not an arbitrary semantic leap.

حيد Root · 1 occurrence

Invariable meaning: to actively turn away/deliberately avoid -- a voluntary evasive movement facing a fact one refuses to confront, never mere passive negligence.

System rendering: tahidu -> "to turn away".

Demonstration by occurrence (proof by direct demonstrative construction): the sole occurrence, 50:19, directly addresses the human being at the moment of death: "this is what you used to turn away from" -- confirmed by the graph (within the surah's eschatological device, verses 16-22, including lafaza and raqaba, already tagged). The continuous past construction is decisive: it never describes a punctual oversight but a habitual, prolonged avoidance practice.

حير ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح ي ر carries the sense of a disoriented bewilderment, a state of daze in which one wanders without clear direction, having lost all bearings.

System rendering

"Bewildered" (6:71 ,حيران).

Internal proof

In 6:71, the verse asks: "Should we invoke, apart from God, what neither benefits nor harms us, and be turned back on our heels after God has guided us, like one whom the diverters have lured on earth, bewildered (حيران)." The context provides direct and complete proof: حيران describes the state of a person actively led astray by malicious forces (the Diverters), after having been lured off the right path — a state of confusion following a provoked disorientation, not a mere lack of information. The verse's construction (lost guidance + malicious luring + resulting bewildered state) confirms that حيران designates the psychological consequence of this provoked straying: wandering in circles without direction, unable to find the initial path, a state explicitly compared to what one avoids by refusing to give up the guidance already received.

The uniqueness of the occurrence does not prevent fixing the sense: the complete causal construction (luring by the Diverters → bewildered state) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

حيز ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح ي ز carries the sense of regrouping, tactically withdrawing toward an allied body rather than fleeing in isolation.

System rendering

"Withdrawing toward an [allied] group" (8:16 ,متحيزا).

Internal proof

In 8:16, the verse prohibits turning one's back in battle, except for two explicit exceptions: "except as a maneuver of combat or a withdrawal toward an [allied] group (متحيزا إلى فئة)." The context provides direct and complete proof: متحيزا is explicitly paired with متحرفا لقتال (a tactical maneuver of combat) as the second legitimate exception to the prohibition of fleeing — the complement "إلى فئة" (toward a group) specifies that this movement is not scattered flight but an organized displacement toward a constituted body, a strategic regrouping. The term thus distinguishes itself from plain retreat: it involves joining a collective position, not abandoning the battlefield in isolation — a tactical nuance the verse explicitly legitimizes as distinct from condemned desertion.

The uniqueness of the occurrence does not prevent fixing the sense: the paired-exception construction (combat maneuver / withdrawal toward a group) and the explicit complement إلى فئة provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

حيص ROOT · 5 OCCURRENCES

Invariable meaning: the escape/avoidance refuge -- the possibility of fleeing an inescapable situation, systematically negated in the corpus.

System rendering: mahis -> "escape".

Demonstration by occurrence (proof by constant negation across five surahs): five occurrences document the same sought-then-denied refuge invariant, never positively affirmed. Four occurrences share the negative formula "no escape" -- confirmed by the graph. 50:36 furnishes the most condensed occurrence: a simple rhetorical question, "was there any escape?" -- the interrogative form replacing the usual negation but implicitly calling for the same negative answer.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

حيض ROOT · 4 OCCURRENCES

Invariable meaning: menstruation -- a natural female physiological cycle, never presented as a moral impurity but as a state requiring practical adjustment.

System rendering: hayd/mahid -> "menstruation, menses".

Demonstration by occurrence (proof by adjustment vocabulary rather than condemnation): two occurrences document the same invariant treated with the same lexical restraint. 2:222 qualifies the state as a "discomfort" (a practical inconvenience term, not a moral fault), prescribing temporary distance rather than exclusion. 65:4 applies the same term to determining a waiting period for women no longer menstruating (menopause) or not menstruating for any reason other than menopause (illness, irregularity, etc.) -- confirmed by the graph.

حيف ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to treat unjustly — a failing feared on the part of a judging authority.

System rendering: يَحِيفَ → "to treat unjustly"

Internal proof (hapax resolved by the verse's rhetorical question): 24:50 is the corpus's only occurrence: "do they fear that God and His messenger will treat them unjustly?"

Conclusion: حيف, in its sole occurrence, denotes a feared unfair treatment.

حيق ROOT · 10 OCCURRENCES

Invariant sense: to envelop/encircle in a circular return — the fact that a consequence caused by a subject flows back entirely onto that same subject, enclosing it on every side.

System rendering: حَاقَ → "to envelop/encircle"

Internal proof: proof by repeated formula of symmetrical reversal. Six near-identical occurrences (6:10, 11:8, 16:34, 21:41, 39:48, 40:83, 45:33, 46:26) unfold the same structure: وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ, "what they used to mock enveloped them" — the mockery they cast at others (messengers, signs) returns to envelop them entirely, like matter closing back on its own source. 35:43 generalizes the principle beyond the specific case of mockery: وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ, "evil scheming envelops none but its own authors" — a key formula explicitly naming the invariant: a harmful act can, structurally, only reach the one who initiated it. 40:45 applies the enveloping to the collective

punishment of Fir'awn's [the Self-Exalted] clan, confirming that حيق is not limited to mockery but to any negative consequence that closes its circle on its emitter.

Conclusion: حيق describes a law of total feedback — nothing projected with malice remains external to the one who projected it; the circle of consequence always closes on its point of origin, never on an innocent third party.

Distinction from أحاط: أحاط describes an encirclement of knowledge or power; حيق is reserved for the return of a negative consequence onto its own author, never a neutral or positive encirclement.

حين ROOT · 35 OCCURRENCES

Invariant sense: the moment/time - a circumscribed instant or duration, often delimited.

System rendering: hin → "a time"/"a moment" (frequent formula "a dwelling and enjoyment for a time," 2:36, 7:24, dozens of occurrences); hina → "when" (temporal marker, 16:6, 30:17-18).

Internal proof: the invariant holds across the 35 verified occurrences - always a delimited segment of time, whether brief (an imprisonment, 12:35) or more extended (an enjoyment until a term, 37:148) - never an indefinite or eternal duration, distinct in this from eternity (khuld, already sealed).

RENDERINGS

— hin: "a time" (2:36, 7:24)
— hina: "when" (16:6, 30:17-18)

حيي ROOT · 187 OCCURRENCES

Invariant meaning: to be alive — the animation proper to what lives; hence two distinct Form X reflexive derivatives: shame (to blush before), and sparing/keeping alive.

System rendering: حَيّ → "alive"; أَحْيَا → "to give life, bring back to life" (root of the name Yahya, "He-Lives", already fixed; a structuring pair with موت, death — dead earth revived by rain argues for resurrection); يَسْتَحْيِۦ — two distinct senses of the same Form X depending on the construction: (a) "to feel shame, to feel modesty" (2:26, إِنَّ ٱللَّهَ لَا يَسْتَحْيِۦٓ أَن يَضْرِبَ مَثَلًا, God is not ashamed to give an example; 33:53, فَيَسْتَحْيِۦ مِنكُمْ); (b) "to spare, keep alive" with persons as direct object (7:127, وَنَسْتَحْيِۦ نِسَآءَهُمْ, and we keep their women alive; 28:4, وَيَسْتَحْيِۦ نِسَآءَهُمْ) — literally "to keep them alive".

Internal proof: reverse-checking reveals that the two senses of ٱسْتَحْيَا are a single derivation from the vital invariant ("holding onto" another's life = sparing; "holding onto" one's own life/dignity before an act = shame), not incidental homonymy — Classical Arabic attests this doublet on the same Form X. The construction distinguishes them: with persons as direct object → sparing; with مِنْ/a clause → shame.

RENDERINGS

— hayy: "alive."
— ahya: "to give life, to revive" — paired with mawt.
— yastahyi (a) "to feel ashamed, modesty" (2:26, 33:53); (b) "to spare, to let live" with a person-object (7:127, 28:4).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

خ

خبء ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by explicit apposition in the same verse): what is concealed/hidden — designated to be immediately linked to exhaustive divine knowledge.

System rendering: اَلْخَبْءَ → "what is hidden"

Internal proof (hapax resolved by immediate apposition): 27:25 is the corpus's only occurrence: "He who brings forth what is hidden in the heavens and the earth, and knows what they conceal and what they disclose" — the immediate apposition fixes the sense unambiguously.

Conclusion: خبء, in its sole occurrence, denotes what is withdrawn from sight.

خبت ROOT · 3 OCCURRENCES

Invariant sense (stable referent, three occurrences): to settle into a tranquil submission — an inner disposition of calm humility before God.

System rendering: أَخْبَتَ/مُخْبِت → "to settle/humble"

Internal proof: proof by consistency across three distinct passages. 11:23 associates the invariant with faith and righteous deeds. 22:34 integrates it into a list of the authentic believer's qualities. 22:54 applies the same term to recognition of truth.

Conclusion: خبت systematically denotes a calm, settled submission.

خبث ROOT · 16 OCCURRENCES

Invariable meaning: to be corrupted/vitiated in intrinsic nature, in direct opposition to what is wholesome and good (tayyib).

System rendering: khabith -> "vile, corrupted, bad"; al-khaba'ith -> "vicious things/practices".

Demonstration by occurrence: pivot 5:100 poses the opposition in its pure state, without narrative mediation: "la yastawi al-khabith wa-t-tayyib" ("the vile and the good are not equal"), immediately adding that the abundance of the vile must not dazzle -- the corpus explicitly anticipates and defuses the objection that quantity would equal quality. 3:179 and 4:2 apply this same sorting to concrete situations: distinguishing believers among themselves (3:179, "without distinguishing the vile from the good"), not substituting orphans' goods among themselves (4:2, "do not substitute the vile for the good") -- the opposition is thus not merely descriptive but prescriptive, the basis of a duty of active discernment. 8:37 pushes the metaphor to its eschatological conclusion: God "sorts the vile from the good" to "pile it" entirely into Jahannam -- the qualitative sorting results in total spatial separation, the vile literally having no more place among the good. 14:26 transposes the opposition to the register of speech: the bad word is compared to a bad tree, "uprooted from the surface of the earth, with no stability" -- an exact mirror of the good tree of 14:24-25, whose roots are firm and branches reach the sky. The symmetric pair khabithun/khabithat vs tayyibun/tayyibat at 24:26 closes the demonstration by generalizing the opposition to persons themselves, in both genders -- proof of a binary category applied systematically, with no exception of register (goods, persons, words, destinies). Nuance

RENDERINGS

Adjective khabith: 2:267, 3:179, 4:2, 5:100(×2), 7:58, 8:37, 14:26(×2), 24:26(×4). — Nominal al-khaba'ith: 7:157, 21:74.

خبر ROOT · 52 OCCURRENCES

Invariant sense: to be informed - to know a fact through precise transmission, down to its subtle details.

System rendering: khabir → "Informed" (extremely frequent formula "God is informed of what you do," dozens of occurrences, often paired with "Subtle"); khabar/akhbar → "news"/"account(s)" (27:7, 28:29, "I will bring you news").

Internal proof: the invariant systematically links khabir with latif ("Subtle," 22:63, 31:16/34, 33:34) - information is never superficial, always knowledge of the finest and most hidden details, consistent with 18:68/91, "what you do not encompass by experience/knowledge" (khubran).

RENDERINGS

— khabir: "Informed" (very frequent formula)
— khabar/akhbar: "news" (27:7, 28:29)

خبز ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root خ ب ز designates bread, the staple food resulting from baking a cereal dough.

System rendering

"Bread" (12:36 ,خبزا).

Internal proof

In 12:36, one of Yusuf's two prison companions recounts his dream: "I saw myself carrying bread (خبزا) on my head, from which the birds were eating." The context provides direct and sufficient proof: خبز is immediately specified by its mode of transport (carried on the head, an attested practice for bread in the ancient Egyptian context) and by its exposure to consumption by birds — two concrete details unambiguously confirming that this is the common food made of baked cereal, not another referent. This dream, paired with that of the other prisoner (the pressing of wine, see the عصر entry), receives a dual interpretation from Yusuf in 12:41: the one who carried the bread will be crucified and birds will eat from his head — an ominous reading in which the image of bread consumed by birds, already present in the initial dream, directly prefigures the dreamer's fate.

The uniqueness of the occurrence does not prevent fixing the sense: the immediate descriptive context (carried on the head, consumed by birds) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

خبط ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root خ ب ط carries the sense of a disorienting upheaval, a motor and mental confusion caused by a disturbing contact.

System rendering

"Confounded" (2:275 ,يتخبطه).

Internal proof

In 2:275, the verse compares the gait of those who practice usury: "they do not rise except as one whom the Diverter has confounded (يتخبطه) by his touch rises." The context provides direct and complete proof: يتخبطه has الشيطان (the Diverter) as its explicit agent, the complement "by his touch" (من المس) specifying the origin of the described upheaval — a characteristic motor confusion, an unstable and disoriented gait resulting from a destabilizing contact. The comparison ("rise except as") establishes a striking image: the usurer, upon rising, presents a bearing similar to

that of a person whose balance has been disturbed by a malicious external force — usury itself producing on its practitioner a comparable disorienting effect.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit agent (the Diverter) and the causal complement (by his touch) provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

خبل Root · 2 occurrences

Invariant sense

The root خ ب ل carries the invariant of a deliberately sown disorder — turmoil introduced into a group to disrupt its cohesion and judgment.

System rendering

"Turmoil" (3:118 ,خبالا), "your confusion" (9:47 ,خبالا).

Internal proof

In 3:118, the warning against outside confidants specifies: "they do not cease to cause you turmoil (خبالا), and wish that you be tried" — خبال here designates the effect sought by malicious intimates, an intentional disorder aimed at weakening the community from within. In 9:47, the same term recurs regarding the hypocrites who, had they gone out to battle, "would only have increased your confusion (خبالا), and would have rushed among you, seeking to sow discord among you." Both occurrences converge perfectly: خبل systematically designates an active, sought-after turmoil, introduced into a group by elements external or hostile within it, with the explicit intent of harming its cohesion — never accidental or spontaneous disorder, always the intended result of a malicious action.

Distinction from فتنة (trial/discord, an already-fixed system term): خبل specifically designates the disorganizing effect sought by an identified malicious agent, not the trial itself as a divine process or general circumstance.

خبو Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root خ ب و carries the sense of subsiding, gradually dying down, losing its active intensity.

System rendering

"It subsides" (17:97 ,خبت).

Internal proof

In 17:97, in the description of Jahannam's punishment: "every time it subsides (خبت), We increase for them the blaze." The context provides direct and complete proof: the verse explicitly pairs خبت with its immediate functional antonym, "We increase the blaze" (زدناهم سعيرا), establishing a repeated cycle of partial extinguishing and forced rekindling. This cyclical mechanism — the flame losing intensity then being systematically relaunched — fixes the sense unambiguously: خبت designates the moment when the fire loses its vigor, subsides or declines in intensity, never fully extinguishing since divine intervention prevents any definitive extinction. The explicit binary opposition within the same verse (subsiding / rekindling) constitutes sufficient structural proof, close to the contrastive parallel-construction pattern.

The uniqueness of the occurrence does not prevent fixing the sense: the immediate contextual opposition with the rekindling of the fire provides direct and sufficient proof, without necessary recourse to the three formal PSIS patterns in their strictest form.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ختر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by lexical doubling in the same verse): consummated treachery — betrayal of a commitment, intensified by its association with denial.

System rendering: خَتَّار → "traitor"

Internal proof (hapax resolved by lexical doubling): 31:32 is the corpus's only occurrence: "only the great denying traitor denies Our signs" — the immediate association with "great denier" fixes ختار as the intensifier of consummated betrayal.

Conclusion: ختر, in its sole occurrence, denotes treachery brought to its height.

ختم ROOT · 8 OCCURRENCES

Invariant meaning: to seal, to close off so as to prevent any further access or addition.

System rendering: ختم → "to seal" (2:7, خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ, God sealed their hearts — the consequence of persistent refusal, not a first cause; 6:46, 36:65, 42:24, 45:23); خَاتَم → "the seal, the closure" (33:40, وَخَاتَمَ ٱلنَّبِيِّـۧنَ, the seal of the prophets — the one who closes the series, after whom nothing is added); خِتَام/مَّخْتُوم → "sealing, sealed" (83:25-26, ٱلرَّحِيقِ مَّخْتُومٍ خِتَٰمُهُۥ مِسْكٌ, a sealed nectar whose sealing is musk — integrity guaranteed until opening).

Distinction from طبع: close to طبع (lasting imprint), but ختم stresses final closure/irreversibility of the state, not the shaping process. The seal guarantees both closure (nothing leaves or enters) and completion (nothing is added afterwards).

RENDERINGS

— khatama: "to seal" (2:7, 6:46, 36:65, 42:24, 45:23) - consequence of persistent refusal, not a first cause.
— khatam (33:40): "the seal, the closure" - the one who closes the series.
— khitam/makhtum (83:25-26): "sealing, sealed" - integrity guaranteed until opening.

خدد ROOT · 2 OCCURRENCES

Invariant sense: a dug pit in the form of a trench, a deep furrow.

System rendering: al-ukhdud → "the trench-pit" (85:4, perish the companions of the pit — the account of burned believers).

Nuance: a concrete, everyday term for a furrow dug in the ground.

Status: FIXED

خدع ROOT · 5 OCCURRENCES

Invariant sense

The root خ د ع carries the invariant of a sought deception — attempting to pass off the false as true to another, with a risk of backfiring against the one attempting it.

System rendering

"Seek to deceive" (4:142 ,2:9 ,يخادعون), "deceive [only themselves]" (2:9 ,يخدعون), "deceives them [in return]" (خادعهم, 4:142), "deceive you" (8:62 ,يخدعوك).

Internal proof

In 2:9, the sequence is structuring: "They seek to deceive (يخادعون) God and those who have believed, but they deceive (يخدعون) only themselves, without realizing it" — the attempt at deception mechanically backfires against its author, the one believing they deceive being in reality the only one deceived. In 4:142, the same reversal structure applies to

the hypocrites: "they seek to deceive (يخادعون) God, and it is He who deceives (خادعهم) them in return" — the verb is repeated identically for God, not by moral symmetry but to signify that any attempt at deception against Him fails and backfires against its instigator. In 8:62, يخدعوك envisages the same possibility applied to the Messenger: "if they want to deceive you, then God suffices you" — divine protection again neutralizes the attempt. All five occurrences converge on the same structuring invariant: خدع designates an attempt at deception directed against God or His representatives, systematically doomed to fail and backfire against its author — never a deception succeeding against its intended target.

This entry explicitly links the three passages (2:9, 4:142, 8:62) through their shared structure of neutralized or reversed deception.

خدن Root · 2 occurrences

Invariant sense

The root خ د ن carries the invariant of a clandestine, unofficialized intimate relationship — a discreet companionship bond, kept apart from any public or contractual recognition.

System rendering

"Clandestine paramours" (أخدان, 4:25 ,5:5).

Internal proof

Both occurrences are built in explicit parallel: in 4:25, "protected women, not debauched nor takers of clandestine paramours (أخدان)"; in 5:5, an almost identical formula extended to both sexes, "men who commit to the marital bond, not debauched nor takers of clandestine female paramours (أخدان)." The context provides direct and complete proof through this systematic opposition: أخدان is each time directly opposed to the official contractual bond (محصنات/محصنين), both occurrences establishing the same contrast between a union publicly recognized by contract and the discreet, unofficialized liaison maintained outside this framework. The term thus precisely designates an intimate relationship maintained in secrecy, without the status or recognition brought by contractual commitment.

Distinction from زنى (illicit relation in general): خدن specifically insists on the dimension of discreet, continuous companionship, a liaison maintained over time outside any recognition, not an isolated act.

خذل Root · 3 occurrences

Invariant sense (stable referent, three occurrences): to abandon at the critical moment — a withdrawal of support precisely when help would be most needed.

System rendering: خَذَلَ/خَذُول → "to abandon [at the critical moment]"

Internal proof: proof by deployment of the same invariant across opposite subjects. 3:160 poses the conditional rhetorical question. 17:22 applies the same term to the consequence of associating another deity. 25:29 closes the deployment by characterizing the Deviator himself.

Conclusion: خذل systematically denotes an abandonment precisely situated at the critical point.

خرب Root · 2 occurrences

Invariable meaning: to actively demolish/ruin -- deliberate destruction of a built structure, never natural decay but always a willful act.

System rendering: kharab/yukhribun -> "to ruin, demolish".

Demonstration by occurrence (proof by the act turning against its own author): two occurrences document the same active-destruction invariant, with a decisive narrative reversal in the second. 59:2 radically reverses this direction: "they demolished their houses with their own hands and the hands of believers" -- confirmed by the graph

(direct link with ru'b, same verse, already sealed). The self-demolition documents a defeat so total it includes the vanquished's involuntary collaboration in their own ruin.

خرج ROOT · 182 OCCURRENCES

Invariant sense: to go out/bring out - a movement of extraction from a prior state or place.

System rendering: akhraja → "to bring out" (2:22/117, "brought forth fruits/vegetables... as sustenance"); akhraja (fall context) → "to bring out" (2:36, "the Shaytan made them slip... and brought them out of the state they were in"); kharaja → "to go out" (intransitive, 2:74, "water comes out of it"); akhraja/tukhrijuna → "to expel" (2:84, "you shall not expel yourselves from your dwellings").

Internal proof: the invariant covers physical exit (water, fruits) and exit from a state (Adam and his spouse out of the Garden, 2:36) under the same extraction gesture - never a mere displacement, always a passage from a containing state/place to the outside.

RENDERINGS

— akhraja: "to bring out" (2:22/117)
— kharaja: "to go out" (2:74)
— akhraja/tukhrijuna: "to expel" (2:84)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

خردل ROOT · 2 OCCURRENCES

Invariant sense (two identical occurrences): the mustard seed — a measure chosen to denote the smallest conceivable quantity.

System rendering: خَرْدَل → "mustard seed"

Internal proof: the corpus's two occurrences use exactly the same infinitesimal-standard formula. 21:47 applies it to the precision of the divine reckoning of deeds. 31:16 uses the identical formula in Luqman's exhortation to his son.

Conclusion: خردل is a stable technical term, whose sole function in the corpus is to serve as a rhetorical standard for the exhaustive precision of the divine reckoning.

خرر ROOT · 12 OCCURRENCES

Invariant sense: a sudden, total fall — humble prostration of adoration or destructive collapse, depending on whether the subject is a submitting body or a collapsing structure.

System rendering: خَرَّ/يَخِرُّ → "to fall/collapse"

Internal proof: proof by contrast between humble fall and destructive fall. 12:100, 17:107, 17:109 and 19:58 all use خر for the voluntary prostrate fall before a divine sign. 7:143 shifts the invariant to theophanic collapse. 16:26 and 19:90 finally apply the same term to material destruction.

Conclusion: خرر never varies from its invariant of a sudden, total fall.

خرص ROOT · 5 OCCURRENCES

Invariable meaning: to conjecture without foundation -- a gratuitous claim unsupported by real knowledge, never a prudent hypothesis but always a condemned hasty judgment.

System rendering: kharasa/kharrasun -> "to conjecture, conjecturers".

Demonstration by occurrence (proof by identically repeated formula and direct curse): five occurrences document the same unfounded-conjecture invariant, in an almost identical formula repeated four times. 51:10 furnishes the theologically densest occurrence, transforming the verb into a cursed noun: "cursed be the conjecturers" -- confirmed by the graph (link with ghamra, blindness, same verse, already tagged).

خرطم ROOT · 1 OCCURRENCE

Invariable meaning: the muzzle/snout -- an extension of the face designated by degrading metonymy, never a neutral anatomical term applied to a human being.

System rendering: al-khurtum -> "the snout".

Demonstration by occurrence (proof by punitive-marking context): the sole occurrence, 68:16, promises a mark inflicted "on the snout" to one just described by a long vice list -- confirmed by the graph.

References (aligned with the French fiche): 68:16.

خرق ROOT · 4 OCCURRENCES

Invariant sense

The root خ ر ق carries the invariant of a perforation/tear that breaks a material continuity — to pierce, split, open a breach in what was previously intact.

System rendering

"To invent (lit. to fabricate a breach in knowledge)" (6:100 ,خرقوا), "to split" (17:37 ,تخرق), "to pierce" (خرقها/أخرقتها, 18:71).

Internal proof

In 17:37, the physical sense is direct and unambiguous: "you will never split (تخرق) the earth, nor reach the mountains in height" — a limit set against the human being's prideful stride, the earth presented as a continuous matter that no one can pierce through by will alone. In 18:71, the same root literally designates the piercing of the boat's hull by Moses' companion: "he pierced it (خرقها)"/"did you pierce it (أخرقتها) to drown its occupants?" — a direct material perforation of a continuous surface, causing a breach. In 6:100, the usage is more abstract but consistent with the invariant: "they invented (خرقوا) for Him, without any knowledge, sons and daughters" — the idea is that of a fabrication ex nihilo, an assertion that "pierces" a continuity of truth/knowledge where nothing justified such an opening, creating a breach in what should remain continuous (the absence of any offspring attributed to God). All three occurrences share the same gesture: breaking a continuity (earth, hull, truth) through an action that opens an unauthorized or unnatural breach.

Distinction from فتق (separating two joined elements, cf. 21:30): خرق always implies a violent or unnatural rupture of a single surface/continuity, never the separation of two previously distinct but joined elements.

خزن ROOT · 13 OCCURRENCES

Invariant sense: a reserve held and guarded — access to which is always reserved to its holder, never freely available without them.

System rendering: خَزَآئِنُ → "treasures/reserves"

Internal proof: proof by repeated formula of prophetic denial. 6:50 and 11:31 use the exact same formula in the mouths of two distinct messengers: "I do not tell you I hold God's treasures." 15:21 generalizes the principle to all created

things: "there is nothing whose treasures We do not hold." 15:22 concretely applies the invariant: rain descends from the sky, but men do not "hold it in reserve."

Conclusion: خزن always denotes a reserve whose holding is an act of management distinct from the mere existence of the good — God alone holds the treasures in full plenitude.

References (aligned with the French fiche): 12:55, 17:100, 67:8.

خزى ROOT · 26 OCCURRENCES

Invariable meaning: public humiliation — disgrace inflicted in broad daylight.

System rendering: خِزْي/أَخْزَىٰ → "to humiliate"/"humiliation" (a disgrace made public, visible to all).

Internal proof: constant use across 26 occurrences, systematically tied to a public exposure of the fault (the Day of Retribution, or a visible earthly punishment) — never a purely inward feeling of shame.

Distinction from ذل: خزي carries a specific nuance of publicity of the disgrace — the humiliation is exposed, not discreet — while ذل (abasement) covers a broader spectrum, including abasement without public exposure.

RENDERINGS

— noun (khizy/al-khizy): humiliation (2:85, 2:114, 5:33, 5:41, 9:63, 10:98, 11:66, 22:9, 39:26, 41:16)
— perfect/imperfect verb (akhza/yukhzi/tukhzi): to humiliate/disgrace (3:192-194, 9:2, 9:15, 11:39, 11:78/93, 15:69, 16:27-28, 20:134, 26:89, 39:40, 41:16, 59:5, 66:8)

خسء ROOT · 4 OCCURRENCES

Invariable meaning: to be rejected with contempt/driven back in humiliation -- a state of exclusion imposed as direct sanction for a transgression.

System rendering: khasi'in -> "rejected"; ikhsa'u -> "remain, humiliated".

Demonstration by occurrence (proof by repeated formula and extension to sight): four occurrences document the same humiliating-rejection invariant. 2:65 and 7:166 use a strictly identical formula. 23:108 applies the same term to deniers' final exclusion. 67:4 performs a remarkable shift by applying the invariant not to a person but to sight itself: "your gaze will return to you humbled and exhausted" -- confirmed by the graph.

خسر ROOT · 65 OCCURRENCES

Invariant sense: to lose - to suffer a net deficit, material or existential.

System rendering: al-khasirun → "the losers" (extremely frequent formula, 2:27/64/121, dozens of occurrences); khasira/khasiru → "to cause loss of their own Self" (6:12/20, 7:9/53).

Internal proof: the invariant holds across the 65 verified occurrences - the loss systematically concerns the Self itself ("those who have caused the loss of their own Self," recurring formula), never merely an external good, except in the concrete use of the rigged scale (55:9, 83:1-3, measuring/weighing deceitfully) which serves as a material mirror of the same uncompensated-deficit logic.

RENDERINGS

— al-khasirun: "the losers" (2:27/64/121)
— khasira: "to cause loss of Self" (6:12/20, 7:9/53)

خسف ROOT · 8 OCCURRENCES

Invariant meaning: to sink, to lose one's bearing — a body that gives way beneath its own level, whether the ground opening up or a celestial body losing its light.

System rendering: خسف → "to swallow up" (28:81, فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ, We caused the earth to swallow him and his dwelling — Qarun; 16:47, 17:69, 29:40, 34:9, 67:16) — vertical engulfment by ground that gives way; خَسَفَ ٱلْقَمَرُ → "the moon is eclipsed/loses its light" (75:10, وَخَسَفَ ٱلْقَمَرُ, an eschatological sign) — the lunar light collapsing, sinking, ceasing to hold.

Internal proof: the invariant is the collapse of a held state: ground that ceases to bear (engulfment), light that ceases to shine (eclipse). Distinct from غرق (submersion by water) and from سقط (a body falling from a height): خسف describes a subsidence in place, a loss of internal consistency.

RENDERINGS

— khasafa: "to swallow up" (28:81, 16:47, 17:69, 29:40, 34:9, 67:16) - vertical engulfment by yielding ground.
— khasafa al-qamar (75:10): "the moon eclipses, loses its light" - eschatological sign.

خشب ROOT · 1 OCCURRENCE

Invariable meaning: the piece of wood -- inert, shaped matter devoid of its own life, used here as a depreciative comparison.

System rendering: khushub -> "pieces of wood".

Demonstration by occurrence (proof by comparison within a complete portrait): the sole occurrence, 63:4, closes a three-stage portrait of the hypocrites: their physical appearance impresses, their speech holds attention, but they are compared to "pieces of wood leaning [against a wall]" -- confirmed by the graph (exclusive, unique link with sanad, same verse). The comparison is decisive for what it excludes: leaning wood has a shape, a visual presence, may even seem solid from afar -- but it is inert, with no inner substance or capacity for autonomous action.

خشع ROOT · 17 OCCURRENCES

Invariable meaning: collected humility, the voluntary lowering of one's demeanor.

System rendering: خُشُوع → "collected humility" (an inward posture of recollection, notably in the Contact); also applies to the voice (a hushed, respectful voice) and gaze (lowered eyes).

Internal proof: homogeneous use across 17 occurrences; covers voluntary human attitude (recollection in the Contact, 23:2; the tears that increase it, 17:109) and constrained humility manifested by fear (humiliated gazes on the Day of Retribution, 54:8, 68:43, 70:44, 79:9, 88:5; the mountain that would split from fear, 59:21) — always a lowering of demeanor, voluntary or induced.

Distinction from خضوع: distinct from khudu' (submission, often under constraint): khushu' carries a dimension of voluntary inward recollection, not external constraint — though the corpus also uses it for humiliation suffered on the Day of Judgment.

RENDERINGS

— noun/adjective (al-khashi'in/khashi'in/khashi'un/al-khashi'at): the humble (2:46, 3:199, 21:90, 23:2, 33:35, 42:45)
— noun (khushu'an): humility (17:109)
— verb/adjective (wa-khasha'at/takhsha'u/khashi'an/khashi'ah): to be humbled (20:108, 41:39, 54:8, 57:16, 59:21, 68:43, 70:44, 79:9, 88:5)

خشى ROOT · 48 OCCURRENCES

Invariant sense: to fear reverentially - a reverential fear that prompts prudent action, distinct from mere fright.

System rendering: khashiya/yakhsha → "to fear/revere" (fixed formula "do not fear them, but fear Me," 2:150, 5:3/44); khashyah → "fear" (2:74, "out of fear of God").

Internal proof: the invariant holds across the 48 verified occurrences - almost exclusively applied to God as the legitimate object of fear (contrasting with fear of men, deemed illegitimate, recurring formula) - never paralyzing terror, always a fear that orients toward right action (4:9, "let them fear...").

RENDERINGS
— khashiya/yakhsha: "to fear/revere" (2:150, 5:3/44)
— khashyah: "fear" (2:74)

خصص ROOT · 4 OCCURRENCES

Invariable meaning: to exclusively reserve/precisely lack -- targeted attribution of a specific good or state, never generic.

System rendering: yakhtass/khasasa -> "to reserve"/"precise lack".

Demonstration by occurrence (proof by shift from positive sense to lack): four occurrences document the same precise-targeting invariant. 59:9 closes the corpus with the shift toward lack -- confirmed by the graph -- the same precision-targeting root applying either to what is specifically granted or specifically missing.

خصف ROOT · 2 OCCURRENCES

Invariant sense (two identical occurrences): to sew/fold leaves together — a hurried improvised covering gesture at the moment intimacy is discovered.

System rendering: يَخْصِفَانِ → "to sew/fold together"

Internal proof: the corpus's two occurrences use exactly the same formula.

Conclusion: خصف denotes, in its two identical occurrences, the improvised covering gesture.

خصم ROOT · 18 OCCURRENCES

Invariable meaning: to quarrel — the opposition between two adverse parties.

System rendering: خَصْم → "opposing party"; ikhtasama → "to quarrel"; khasim → "quarreler"; al-khisam → "the quarrel".

Internal proof: homogeneous use across 18 occurrences; covers concrete human litigation (Dawud's two litigants, 38:22; the two parties of 22:19) and the eschatological quarrel ("you will quarrel before your Guardian," 39:31, 50:28) — always formally opposed parties.

Distinction — procedural register: the term belongs to a legal/procedural register — designates parties formally opposed in a dispute; the quarrel is that of opposing parties. 4:105 (khasiman) keeps "defender": the quarrel waged on another's behalf.

RENDERINGS
— noun (al-khisam/khasiman/khasim): quarreler, quarrel (2:204, 16:4, 36:77, 43:18); "defender" (4:105)
— verb (yakhtasimuna/ikhtasamu/takhtasimuna): to quarrel (3:45, 22:19, 26:98, 27:45, 36:49, 38:64/69, 39:31, 50:28)
— noun (khasman/al-khasm/khasimun): opposing parties (22:19, 38:21-22); quarrelsome people (43:58)

خضد ROOT · 1 OCCURRENCE

Invariable meaning: stripped of thorns/rendered harmless -- a normally prickly element whose harmful aspect has been removed.

System rendering: makhdud -> "thornless".

Demonstration by occurrence (proof by negative precision within an enumeration): the sole occurrence, 56:28, qualifies Paradise's jujube trees as "thornless" -- confirmed by the graph (link with talh and the same verse's complete device, already tagged). The precision is decisive: the earthly jujube is structurally thorny.

خضر ROOT · 8 OCCURRENCES

Invariant sense (stable referent, eight occurrences): the color green — a sign of vegetal vitality or eschatological ease, never ambiguously charged.

System rendering: أَخْضَر/خُضْر → "green"

Internal proof: proof by consistency across two complementary registers. 6:99 and 22:63 use green for vegetation from descended rain. 12:43 and 12:46 apply it to the green ears of the king's dream. 18:31 and 55:76 shift the invariant to the eschatological register. 36:80 closes the deployment with a deliberate paradox.

Conclusion: خضر is a stable term, systematically denoting green as a sign of vitality.

خضع ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): an attitude of submission or softness — positive when responding to a recognized sign, to be avoided when it invites misinterpretation.

System rendering: خَٰضِعِين/تَخْضَعْنَ → "submissive/to soften [tone]"

Internal proof: proof by contrast between legitimate cosmic submission and discouraged vocal softness. 26:4 uses "submissive" for necks remaining submissive before a manifest divine sign. 33:32 shifts the invariant to an inverted prescriptive register.

Conclusion: خضع systematically denotes an attitude of softness or submission whose legitimacy depends entirely on its object.

خطء ROOT · 22 OCCURRENCES

Invariant sense: error/missing the target - unintentional deviation, distinct from the deliberate act.

System rendering: khata'/akhta'a → "error"/"to err" (2:286, "do not hold us accountable if we forget or err" - paired with forgetting, not moral fault); khati'/kha'tiun → "at fault" (12:91/97, 28:8 - Fir'awn and his armies described as khati'in).

Decisive internal proof (4:92): the verse explicitly distinguishes accidental killing (khata', compensation/freeing regime) from intentional killing (treated separately, 4:93, incomparable punishment) - the same root never applies to both cases, confirming the non-intentional invariant.

RENDERINGS

— khata'/akhta'a: "error"/"to be mistaken" - unintentional deviation, distinct from 'amd (the deliberate act); 4:92 explicitly distinguishes accidental from intentional killing.

خطب ROOT · 12 OCCURRENCES

Invariant sense: the matter/question addressed to someone - verbal solicitation of a precise issue.

System rendering: khatb → "matter" (recurring formula "what is your matter?" - 12:51, 15:57, 20:95, 28:23, four nearly identical occurrences); khataba/yukhatibuna → "to address" (25:63, responding to the ignorant who address aggressively with "Peace"); khitbah → "marriage proposal" (2:235, a specialized sense of addressed solicitation).

Internal proof: the four occurrences of "what is your matter?" (12:51, 15:57, 20:95, 28:23) systematically question a situation requiring immediate explanation from a direct interlocutor - consistent with khitbah (2:235, the marriage proposal as addressed solicitation) and yukhatibuna (25:63, the address received by the obedient).

RENDERINGS

— khatb : "matter" (recurring formula "what is your matter?" - 12:51, 15:57, 20:95, 28:23, four nearly identical occurrences)
— khataba/yukhatibuna : "to address" (25:63, responding to the ignorant who address aggressively with "Peace")
— khitbah : "marriage proposal" (2:235, a specialized sense of addressed solicitation).

خططROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate polemical context): to trace a text with one's own hand — a manual writing gesture, denied as an argument against the accusation of fabrication.

System rendering: تَخُطُّهُۥ → "you traced it"

Internal proof (hapax resolved by the argumentative construction): 29:48 is the corpus's only occurrence: "you did not recite any scripture before it, nor did you trace it with your right hand" — the double negation builds a precise argument against the accusation of compilation.

Conclusion: خطط, in its sole occurrence, denotes the concrete gesture of writing by hand.

خطفROOT · 7 OCCURRENCES

Invariant sense (seven converging occurrences): a sudden, violent seizure by a rapid movement — never a gradual or negotiated capture.

System rendering: خَطِفَ/يَتَخَطَّفُ → "to snatch/seize"

Internal proof: proof by recurrence of violent suddenness across varied registers. 2:20 applies خطف to lightning nearly "snatching away" sight. 8:26, 28:57 and 29:67 use it for the violent seizure of vulnerable populations. 22:31 shifts the invariant to falling. 37:10 closes the deployment cosmically.

Conclusion: خطف never varies from its invariant of violent suddenness.

خطوROOT · 5 OCCURRENCES

Invariant sense (stable referent, five occurrences): the followed footsteps/traces — always the Deviator's, never a neutral movement, systematically the object of a direct prohibition.

System rendering: خُطُوَٰتِ → "the [Deviator's] footsteps"

Internal proof: **proof by identical formula repeated across four distinct surahs.** 2:168, 2:208, 6:142 and 24:21 (twice in the same verse) all use exactly the same construction, "do not follow the Deviator's footsteps" — the identical recurrence across different legislative contexts confirms that خطو never denotes mere movement but always the act of following a trajectory already traced by a named agent.

Conclusion: خطو is a stable term whose constant function is to name the act of following a direction already set by the Deviator.

خفت ROOT · 3 OCCURRENCES

Invariant sense (three converging occurrences): the muffled/whispered voice — barely audible communication, prescribed or arising under terror.

System rendering: خَافَتَ/يَتَخَفَّتُونَ → "to whisper"

Internal proof: proof by deployment across prescriptive and eschatological registers. 17:110 prescribes a median voice. 20:103 and 68:23 apply the invariant to the condemned conferring in low voices.

Conclusion: خفت systematically denotes a voice held to minimal audibility.

خفض ROOT · 4 OCCURRENCES

Invariant sense: to lower — a gesture of voluntary tenderness toward others, or a cosmic movement of eschatological reversal.

System rendering: خَفَضَ/خَافِضَة → "to lower"

Internal proof: proof by deployment of the same invariant across two registers. 15:88, 17:24 and 26:215 all use "lower your wing," an identical metaphor of protective tenderness. 56:3 shifts the invariant to the cosmic register.

Conclusion: خفض systematically denotes a lowering.

خفف ROOT · 17 OCCURRENCES

Invariable meaning: to make lighter, to reduce a burden.

System rendering: خَفَّفَ → "to lighten" (a granted reduction of a burden/punishment, never a total removal); خَفِيف → "light" (concrete or moral weight, e.g. the light scales, 7:9, 23:104, 101:9).

Internal proof: a single invariant links granted alleviation (a marital burden, a war obligation, 8:66; a punishment never lightened for deniers, recurring formula) and the concrete weight of weighed deeds ("those whose weights will be light" — insufficient weight, not benevolent alleviation) — always the measure of a burden, lightened or insufficient depending on context.

RENDERINGS

— verb (yukhaffifu/khaffafa): to lighten [punishment/burden] (2:86/162, 3:89, 4:28, 8:66, 16:85, 35:36, 40:49)
— noun (takhfif): alleviation (2:178)
— adjective (khafifan/khifafan): light (7:189, 9:41)
— verb/adjective (khaffat): to be light [weights] (7:9, 23:104, 101:9)
— verb (tastakhiffunaha/yastakhiffannaka/fastakhaffa): to find light/shake/treat lightly (16:80, 30:60, 43:54)

خفي ROOT · 34 OCCURRENCES

Invariant sense: to hide - to withhold something from knowledge or sight.

System rendering: khafiya/yakhfa → "to escape"/"to be hidden" (fixed formula "nothing escapes God, neither on earth nor in heaven," 3:5, 14:38); akhfa/yukhfi → "to hide" (2:271/284, dozens of occurrences).

Internal proof: the invariant holds across the 33 verified occurrences - systematically opposed to divine omniscience (nothing truly escapes God, even what is believed hidden) - 20:7, "what is more hidden still" (akhfa, superlative) confirms a gradation of the hidden, down to what is buried deepest within the Self.

RENDERINGS

— khafiya: "to escape" (3:5, 14:38)
— akhfa: "to hide" (2:271/284)

خلد ROOT · 87 OCCURRENCES

Invariant sense: to abide eternally - permanence without end in a place/state.

System rendering: khalidun/khalidin → "to abide eternally" (extremely frequent formula "companions of the Fire/Garden, abiding therein eternally," 2:25/39/81-82, dozens of occurrences); al-khuld → "eternity" (10:52, 25:15, 41:28); akhlada → "to cling [to the earth]" (7:176, "he clung to the earth").

Internal proof: the invariant covers eschatological permanence (the vast majority) and the earthly clinging that opposes it by contrast (7:176, preferring the lower world to the promised elevation) - two faces of the same refusal of an end, one positive (promised eternity), the other negative (clinging to the provisional).

RENDERINGS

— khalidun: "to abide eternally" (2:25/39/81-82)
— al-khuld: "eternity" (10:52, 25:15, 41:28)
— akhlada: "to cling" (7:176)

خلص ROOT · 31 OCCURRENCES

Invariant sense: extraction — separation from a mixture to obtain a substance, an allegiance, or a group in a pure, exclusive state.

System rendering: khalis → "pure"/"exclusive"/"reserved exclusively"; mukhlis (active) → "one who devotes exclusively [the Law/allegiance]" (the act of excluding any shared authority); mukhlas (passive) → "purified/elect, extracted [by God]"; khalasa (verb) → "to extract oneself, to withdraw [in private council]" (12:80).

Foundational physical proof (16:66): labanan khalisan, pure milk — extracted through careful separation between chyme and blood. Purity is not a starting state but the result of extraction out of a mixture; this material anchor governs all the root's abstract uses.

Social application (12:80): khalasu najiyyan, Yusuf's brothers do not merely withdraw: they extract themselves from the surrounding group to isolate an exclusive council among themselves — the same extraction operation, applied to a human group.

Absolute antonym of shirk (already sealed): the recurring formula mukhlisina lahu al-din ("devoting the Law exclusively to Him," 7:29, 10:22, 29:65, 31:32, 39:2/11/14, 40:14/65, 98:5) denotes the inverse operation of sharing: extracting every third-party source of authority to devote one's obedience ('abada, already sealed) to God alone. 39:2-3 states the equation in a single move: "obey God, devoting the Law exclusively to Him — does not the pure, exclusive Law belong to God?", immediately followed by mention of those who take protectors besides Him (shirk).

Mukhlis/mukhlas forms: the series "God's purified servants" (37:40/74/128/160/169, 38:83) carries the passive form — not "sincere" (a weakened, passive French rendering), but servants extracted/preserved from punishment or from Shaytan's grip by decree, distinct from the active effort carried by the mukhlis form.

RENDERINGS

— khalis: "pure"/"exclusive" - extracted by separation from a mixture (16:66, milk).
— mukhlis (active): "who devotes exclusively" (39:2/11/14).
— mukhlas (passive): "purified/elect" (37:40, the series of servants extracted by decree).
— khalasa (verb): "to extract oneself, to withdraw" (12:80, Yusuf's brothers' private council).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

خلط ROOT · 6 OCCURRENCES

Invariant sense: to combine two distinct elements into a not fully homogeneous whole — never a perfect fusion, always a combination where the components remain in principle discernible.

System rendering: خَلَطَ/ٱخْتَلَطَ → "to mix/mingle"

Internal proof: proof by deployment of the same invariant across material and moral registers. 2:220 and 6:146 anchor the concrete sense. 10:24 and 18:45 apply the same term to the parable of vegetation mingling with water before drying up. 9:102 shifts the invariant to the moral register. 38:24 concludes with the social application: "many partners" who assault one another.

Conclusion: خلط systematically denotes a combination of distinct elements that remain, in principle, discernible.

خلع ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to take off — the removal of clothing as a sign of respect toward a sanctified place.

System rendering: ٱخْلَعْ → "take off"

Internal proof: 20:12 is the corpus's only occurrence: "take off your sandals, for you are in the sanctified valley." **Direct organic link with نعل (sealed in the same batch, same verse).**

Conclusion: خلع, in its sole occurrence, denotes removing clothing as a sign of respect.

خلف ROOT · 127 OCCURRENCES

Invariant sense: to come after/remain behind - succession in time or space, with the divergence or failure that may result.

System rendering: khalifah → "successor" (2:30, "I am placing a successor on earth"); khalf → "what follows"/"behind" (2:66, "what surrounded it and what followed"); yukhlifa → "to fail to keep" (2:80, "God never fails His covenant"); yakhtalifu/ikhtilaf → "to diverge"/"divergence" (2:113, "that in which they diverged"; 2:164, "the diversity of winds").

Internal proof: the invariant links the four uses by the same gesture of second/deferred position - the successor comes after (2:30), what follows stays behind in the account (2:66), failing a covenant means falling behind one's word (2:80), and diverging means each taking a different/offset position relative to others (2:113) - never a mere frontal opposition, always a positional offset.

RENDERINGS

— khalifah: "successor" (2:30)
— khalf: "what follows" (2:66)
— yukhlifa: "to fail to keep" (2:80)
— yakhtalifu/ikhtilaf: "to diverge/divergence" (2:113, 2:164)

خلق ROOT · 261 OCCURRENCES

Invariant meaning: to shape according to a measure — giving form after an established proportion, whether creation, character, or an account forged from whole cloth.

System rendering: خَلَقَ → "to create" (the heavens, the earth, the human being — absolute, measured shaping, distinct from جعل, instituting a status, and from صنع, manufacturing); أَخْلُقُ → "to shape" with a human subject (3:49, أَنِّيٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ, Jesus shaping the bird form — form-giving is not exclusive to God, only life-giving shaping is); خُلُق → "character, inner shaping" (68:4, وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ, you are of a magnificent character; 26:137, إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ, the shaped manner of the ancients); تَخْلُقُونَ إِفْكًا/ٱخْتِلَٰقًا → "to forge a lie"/"sheer invention" (29:17; 38:7) — shaping applied to falsehood, fabricating from whole cloth.

Internal proof: reverse-checking corrects two claims of the previous entry: (a) God is not the verb's only subject (3:49, 29:17) — He is the only subject of the shaping that grants being; (b) the invariant is not "creating from nothing" but "giving form according to a measure" (the خُلُق is the inner form thus measured, the اختلاق the form given to the false).

RENDERINGS

— khalaqa: "to create" — absolute, measured shaping, distinct from ja'ala and sana'a.
— akhluqu (3:49): "to shape" with a human subject (Jesus, the bird's form).
— khuluq: "character, inner shaping" (68:4, 26:137).
— takhluquna ifkan/ikhtilaq: "to forge a lie"/"pure invention" (29:17, 38:7).

خلل ROOT · 13 OCCURRENCES

Invariant sense: intimacy/interstice - close insertion between two neighboring elements.

System rendering: khalil → "intimate friend" (4:125, "God took Ibrahim as an intimate friend"; 17:73, 25:28, the intimate friend who can mislead); khilal → "through"/"amid" (17:91, 24:43, the interstice between clouds; 18:33, "between" [two gardens], fruits); khilalakum → "amid you" (9:47, infiltrating to sow discord).

Internal proof: 9:47 uses khilalakum for MALICIOUS infiltration within a group, exactly the same spatial construction as khilal applied to clouds (24:43) - confirming that khalil (intimate friend) and khilal (physical interstice) share the same image of close insertion, positive or negative depending on context.

RENDERINGS

— khalil: "intimate friend" - one who inserts himself into another's intimacy.
— khilal: "through"/"amid" - the interstice, the space between things; same image of close insertion.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

خلو ROOT · 28 OCCURRENCES

Invariable meaning: to find oneself alone/empty -- a state of isolation, physical or temporal, never a mere neutral absence.

System rendering: khala -> "to be left alone"; khalat [generations] -> "has already passed".

Demonstration by occurrence (proof by two massively recurring registers): two registers share the same separation invariant, documented across 28 occurrences. The social register applies khala to isolation deliberately sought to hold a double discourse. The temporal register applies the same verb to a "past" community, its massive recurrence making it a near-liturgical rhetorical marker of the corpus.

References (aligned with the French fiche): 2:14, 2:76, 2:134, 3:119, 3:137, 5:75, 7:38, 9:5, 13:6, 15:13, 24:34, 33:38, 35:24, 40:85, 41:25, 46:17, 48:23, 69:24.

خمد ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): total, sudden extinction — the complete stopping of agitation or life, without transition.

System rendering: خَمِدَ → "extinguished"

Internal proof: the corpus's two occurrences use "extinguished" to describe the immediate extinction of a punished people, without prolonged agony. 21:15 describes the clamor that "did not cease until We made it a mown harvest, extinguished." 36:29 uses exactly the same term for a people struck by a single cry.

Conclusion: خمد systematically denotes a total, immediate cessation.

خمر ROOT · 7 OCCURRENCES

Invariant sense: to cover/conceal something to alter its state or perception.

System rendering: khamr → "wine" (2:219, 5:90-91, 12:36/41, 47:15 - wine covers reason, consistent with the covering invariant); khimar → "covering cloth" (24:31, applied to juyub, the chest opening - no hair mention in the rasm).

Decisive internal proof (24:31): khimar's explicit complement is jayb (the garment's opening, already separately sealed and confirmed by 28:32), not ra's (head) or sha'r (hair), absent from the verse - restricting khimar to a hair veil is a projection external to the text itself.

RENDERINGS

— khimar: any piece of cloth used to cover/conceal - not specifically a hair veil.
— 24:31: applied to al-juyub (the bosom's opening), chest protection - no hair mention in the text.

خمس ROOT · 8 OCCURRENCES

Invariant sense (stable referent, eight occurrences): the number five — a precise cardinal or fraction, used in distinct legal, numerical, and narrative contexts.

System rendering: خَمْس/خُمُس → "five/a fifth"

Internal proof: proof by numeral consistency across varied registers. 3:125 applies it to the "five thousand Agents" of reinforcement. 8:41 uses "its fifth" for the precise fraction of spoils. 24:7 and 24:9 deploy the ordinal cardinal in the fivefold oath procedure. 29:14 uses the multiple "fifty."

Conclusion: خمس is a stable cardinal.

References (aligned with the French fiche): 18:22, 70:4.

خمص ROOT · 2 OCCURRENCES

Invariant sense

The root خ م ص designates hunger, the state of pressing food-deprivation that constrains the organism.

System rendering

"Hunger" (مخمصة, 5:3, 9:120).

Internal proof

In 5:3, within the list of dietary prohibitions, an exception clause admits: "whoever is compelled by hunger (مخمصة), without inclination to transgression — God is indeed Most Forgiving, full of kindness" — مخمصة here designates a physical constraint justifying a temporary exemption from the prohibitions, vital necessity taking precedence over the general rule. In 9:120, مخمصة reappears in the description of the trials endured by those who strive on God's path: "no thirst, no fatigue, no hunger (مخمصة) touches them... without it being inscribed for them as a righteous deed" — hunger here is one of three physical trials (thirst, fatigue, hunger) endured and transformed into merit. Both occurrences converge on the same concrete invariant: مخمصة designates the state of pressing food-deprivation, whether as a mitigating circumstance against a prohibition (5:3) or as an endured and rewarded trial (9:120) — the physical referent remaining identical, only its normative treatment varying with context.

Contextual renderings: dispensational circumstance (5:3), meritorious trial (9:120) — two narrative functions of one same physical state.

خمط ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by the contrastive construction of the same verse): a fruit of bitter acridness — a negative quality marking the degradation of a punished garden.

System rendering: خَمْط → "bitter/acrid fruit"

Internal proof (hapax resolved by narrative contrast): 34:16 is the corpus's only occurrence: "We replaced their two gardens with two gardens of bitter fruit" — the replacement verb necessarily implies degradation relative to a presupposed better prior state.

Conclusion: خمط, in its sole occurrence, denotes the bitterness of a degraded fruit.

خنزر ROOT · 5 OCCURRENCES

Invariant sense

The root خ ن ز ر designates the pig, an animal whose consumption consistently appears in the corpus's short list of dietary prohibitions.

System rendering

"Swine flesh" (الخنزير, 2:173, 5:3, 6:145, 16:115), "swine" (الخنازير, 5:60).

Internal proof

The five occurrences show remarkable formulaic stability: in 2:173, 5:3 and 16:115, لحم الخنزير (swine flesh) systematically appears alongside carrion, blood, and what has been dedicated to other than God — a short, recurring list of dietary prohibitions whose structure does not vary across the corpus. In 6:145, the same formula is repeated with the added precision that this prohibition constitutes the totality of what is revealed as forbidden for consumption — no expansion of the list is introduced. In 5:60, the only plural and figurative occurrence, الخنازير appears in a punitive transformation ("He made of them apes and swine") applied to those who disobeyed — a metaphorical use distinct from the dominant dietary use, yet resting on the same recognizable animal identity. The stability of the prohibition list across four occurrences constitutes solid structural proof: خنزير invariably designates the pig as an animal, with no extension to another species nor shift in sense within the corpus, apart from the isolated figurative transformation of 5:60.

Contextual renderings: dominant dietary sense (2:173, 5:3, 6:145, 16:115), isolated figurative sense of punitive transformation (5:60) — two uses of the same term, never conflated in their respective function.

خنس ROOT · 2 OCCURRENCES

Invariable meaning: to withdraw/hide after having appeared -- a furtive, reversible retreating movement.

System rendering: khannas -> "the one who withdraws, retreats".

Demonstration by occurrence: the root's only two occurrences belong to seemingly distant registers yet converge structurally. 81:15 uses al-khunnas to designate stars that "withdraw" in a cosmological oath, paired with stars "that run and hide" -- a celestial movement alternating visibility and retreat, regular and predictable. 114:4 applies the same term to the whispering agent (al-waswas al-khannas): the one who incites withdraws precisely at the moment he might be identified or confronted -- the remembrance of God is enough to make him retreat, without him ever disappearing permanently. The link between the two uses is not arbitrary: in both cases, khanasa describes a presence structurally alternating between manifestation and occultation, never a permanent disappearance -- the

star inevitably returns, and the insinuating agent returns as soon as remembrance ceases, confirmed by the verse's very construction ("who whispers... [then] withdraws"), a cycle rather than a single episode.

خنق ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root خ ن ق carries the sense of a fatal constriction of the respiratory passage, death by obstruction of breath.

System rendering

"The strangled animal" (المنخنقة, 5:3).

Internal proof

In 5:3, المنخنقة appears in the list of dietary prohibitions, alongside الموقوذة and النطيحة (see sister entries). The context provides direct and sufficient proof through the position within this technical enumeration: each term there designates a distinct and differentiated cause of animal death (dying from weakness, dead from a horn, strangled), المنخنقة (Form VII, reflexive/passive value) specifically designating death by constriction of the neck preventing breathing — a mode of death that, like the other terms in the list, leaves blood stagnant in the animal's body rather than draining it, motivating the prohibition common to the whole category.

The uniqueness of the occurrence does not prevent fixing the sense: the position within the list of unbled deaths and the root's stable lexical sense (constriction of the respiratory passage) provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

خور ROOT · 2 OCCURRENCES

Invariant sense (two near-identical occurrences): the lowing — a hollow, empty sound of a simulacrum, revealing the absence of real life beneath a deceptive appearance.

System rendering: خُوَار → "lowing"

Internal proof: the corpus's two occurrences use "lowing" for the fabricated calf, described as "a body that lowed."

Conclusion: خور denotes, in its two near-identical occurrences, a hollow sound produced by a simulacrum.

خوض ROOT · 12 OCCURRENCES

Invariant sense: to immerse oneself in vain talk - futile or contentious conversational engagement, the image of physical immersion transposed.

System rendering: khada/khawd → "to immerse oneself [in vain talk]" (4:140, 6:68/91, recommended withdrawal formula: "do not sit with them"; 9:65/69, 43:83, 52:12, 70:42, 74:45 - ten occurrences across nine surahs).

Internal proof: 74:45 places nakhudu ma'a-l-kha'idin ("we immersed ourselves with those who immersed themselves") in a list of major failures leading to punishment (alongside failing the Contact and charity) - confirming that immersion in vain talk is not trivial but a significant moral engagement, consistent with the image of sinking (one does not shallowly "wade," one sinks in).

RENDERINGS

— khada/khawd: "to immerse oneself [in vain talk]" - the image of physical immersion transposed to futile/contentious conversational engagement.

خوف ROOT · 124 OCCURRENCES

Invariant sense: fear - apprehension of a danger or loss, real or anticipated.

System rendering: khawf → "fear" (a very frequent formula "no fear upon them" - 2:38/62/112/262/274/277); kha'if → "fearful" (2:114, "they should only enter it fearful"); khafa → "to fear" (2:182, "whoever fears... a partiality").

Internal proof: the invariant covers fear as an endured state (2:114, fearful) and as legitimate anticipatory apprehension (2:182, fearing a future injustice) - the recurring formula "no fear upon them" (2:38 onward) makes it the structuring antonym of the serenity promised to believers.

RENDERINGS

— khawf: "fear" (2:38/62/112/262/274/277)
— kha'if: "fearful" (2:114)
— khafa: "to fear" (2:182)

خول ROOT · 8 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: to bestow a favor — a gift granted by a superior instance, whose forgetting constitutes a fault of ingratitude.
System rendering: خَوَّلَ → "to bestow".
Internal proof: 6:94 uses "We bestowed on you" for what God entrusted and men abandon. 39:8 and 39:49 share a near-identical structure: "when He grants him a favor from Himself" — in both cases, the granted favor is immediately followed by the beneficiary's ingratitude.

Branch B — Invariant sense: the maternal kinship bond — maternal uncle or aunt.
System rendering: خَال/خَالَة → "maternal uncle/aunt".
Internal proof: 4:23, 24:61 and 33:50 all use خال/خالة within legally framed kinship lists.

Distinction between the two branches: no fusion is demonstrable from the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

خون ROOT · 16 OCCURRENCES

Invariable meaning: to break a trust deposit, to betray a received commitment.

System rendering: khana/khiyana -> "to betray/betrayal".

Demonstration by occurrence: 8:27 sets out the matrix formula in three concentric steps: "do not betray God and the messenger, and do not betray your trusts" -- betrayal toward God, toward the messenger, and toward a material deposit are treated as one and the same category of act, proof the invariant is never restricted to the material register. 4:105 and 8:58 hammer home, at a distance, the same divine verdict ("God does not love traitors") applied to different situations -- a fixed judgment, not a circumstantial one. 12:52 offers the finest demonstration: Yusuf affirms he did not betray "in his absence" (bi-l-ghayb) -- the betrayal does not concern what is visible and verifiable, but precisely what escapes the truster's sight; it is this invisibility of the occasion that defines betrayal's proper terrain, never an act committed under watch. 40:19 extends this logic to the intimate: God "knows the betrayal of glances" -- even a mere stolen glance, without any material act, can constitute a breach of trust, proof the invariant is not limited to an outward act but reaches the intention perceptible in the slightest gesture. 66:10 closes the demonstration with the most radical case: the wives of Nuh and Lut, placed under the protective authority of their own prophet-husbands, betrayed them -- the maximal closeness of the bond (marriage to a prophet) grants no immunity whatsoever against betrayal, proof that khawn never depends on a person's status but solely on the effective rupture of the inner bond. Nuance

RENDERINGS

Verb khana/yakhunu/ikhtana: 2:187, 4:107, 8:27(×2), 8:71(×2), 12:52, 66:10. — Nominal khiyana/kha'in: 4:105, 5:13, 8:58(×2), 8:71, 12:52, 22:38, 40:19.

خوى Root · 5 occurrences

Invariable meaning: to be emptied/deserted despite an intact structure -- a state of abandonment where the container persists but its vital content has vanished.

System rendering: khawiya -> "empty, deserted".

Demonstration by occurrence (proof by recurrence across five injustice-linked occurrences): the five occurrences systematically apply the invariant to places whose material structure persists while life or legitimacy has vanished -- confirmed by the graph. The recurring "empty despite [its edifices/structure]" construction is decisive: khawa never denotes mere material ruin but an abandonment leaving the form intact while evacuating what made it alive, always presented as the direct consequence of a prior injustice.

References (aligned with the French fiche): 2:259, 18:42, 22:45, 27:52, 69:7.

خيب Root · 5 occurrences

Invariable meaning: to fail, to be deprived of the hoped-for result.

System rendering: khaba/khayba -> "to fail".

Demonstration by occurrence: five occurrences apply failure to distinct subjects but according to the same explicit causal mechanism -- never an arbitrary failure, always motivated by an identified act. 3:127 (deniers after a military defeat), 14:15 (the obstinate tyrant), 20:61 ("he who invents fails"), 20:111 ("he who bears an injustice") each establish a direct link between a named fault and the ensuing failure. 91:10 closes the corpus with the structurally densest occurrence: within the seven-cosmic-oath device (see dasa), khaba closes the antonymic opposition with aflaha (to succeed) -- "he has succeeded who purifies it, and he has failed (khaba) who buries it" -- confirmed by the graph (PMI 10.96, link with dasa and taha, both roots of the same surah). Failure is thus never an accidental turn but always the structural, predictable consequence of an identifiable choice.

خير Root · 196 occurrences

Invariant meaning: the preferable — the good/the better, and the act of electing that better: choosing.

System rendering: خَيْر → "good"/"better" (a notion at once moral and practical — the preferable, often in implicit comparison: "that is better for you"); ٱلْخَيْرَٰت → "the best deeds" (23:61); ٱخْتَارَ (Form VIII) → "to choose, elect" (7:155, وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا; 44:32, وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ; 20:13, وَأَنَا ٱخْتَرْتُكَ) — taking the best of a set; يَخَيَّرُونَ/تَخَيَّرُونَ → "to pick at will" (56:20, لَمَا تَخَيَّرُونَ; 68:38, مِّمَّا يَتَخَيَّرُونَ); ٱلْخِيَرَة → "the choice" (28:68, مَا كَانَ لَهُمُ ٱلْخِيَرَةُ, the choice is not theirs).

Internal proof: reverse-checking reveals the missing half of the previous entry: the whole family of choosing. The خير is what deserves to be elected, اختار is actually electing it, the خيرة the power to do so. Noun and verb prove each other: one only chooses (اختار) what one holds as better (خير).

RENDERINGS

— khayr: "good"/"better" — the preferable, often comparative.
— al-khayrat: "the best deeds" (23:61).
— ikhtara (Form VIII): "to choose, to elect" (7:155, 44:32, 20:13).
— al-khiyarah: "the choice" (28:68).

خيط ROOT · 3 OCCURRENCES

Invariant sense

The root خ ي ط designates thread, a thin and continuous filament used as a visual marker or as a technical opening.

System rendering

"The thread" (2:187 ,الخيط x2), "the eye of the needle" (7:40 ,الخياط).

Internal proof

In 2:187, الخيط الأبيض/الأسود (the white thread/the black thread) designates a visual image serving as a temporal marker: the distinction between the two threads marks the precise moment of dawn, the threshold where darkness gives way to a clarity sharp enough to be discerned as a linear contrast. In 7:40, الخياط designates the eye of the needle, the tiny opening through which a thread is meant to pass — invoked in an image of impossibility: "until the camel passes through the eye of the needle," a hyperbole designating an unachievable condition as the measure of exclusion from the Garden for those who denied the signs. Both occurrences share the same concrete referent (thread) but exploit it in two distinct functions: a visual marker of temporal contrast (2:187) and a tiny passage point measuring the impossible (7:40) — the thread's fineness and linearity being, in both cases, what makes the image work.

Contextual renderings: temporal marker of dawn (2:187), measure of the impossible through extreme narrowness (7:40) — two uses of one same concrete material referent.

خيل ROOT · 9 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the horse, a concrete animal.
System rendering: خَيْل → "horse(s)".
Internal proof: 3:14, 8:60, 16:8 and 17:64 all use خيل for the real animal.

Branch B — Invariant sense: to give oneself a flattering self-image, inner vanity.
System rendering: مُخْتَال → "vain/conceited"; يُخَيَّلُ → "to appear [through illusion]".
Internal proof: 4:36, 31:18 and 57:23 all use مختال doubled with 20:66 .فخور applies the same root to perceptual illusion.

Distinction between the two branches: no semantic link is established by the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

خيم ROOT · 1 OCCURRENCE

Invariable meaning: the tent -- an erected textile shelter, denoting a protected, intimate withdrawal space.

System rendering: al-khiyam -> "the tents".

Demonstration by occurrence (proof by closing construction of a tableau): the sole occurrence, 55:72, describes "beings to converse with, secluded within tents" -- confirmed by the graph (link with hur, already sealed, same verse). The construction is decisive: the tent never functions as a mere shelter against the elements but as a deliberate, protected withdrawal space.

د

دبب ROOT · 18 OCCURRENCES

Invariable meaning: to move slowly/crawl — ground-level locomotion.

System rendering: دَابَّة → any living being that moves on the ground (generic designation of the terrestrial animal kingdom, not restricted to quadrupeds).

Internal proof: homogeneous use across 18 occurrences, systematically for the generic category of terrestrial creatures (recurring formula "every living creature on earth") — except 27:82, where dabbah designates a "conscious being" that will speak on the Day of Retribution, a distinct use that remains a lead to explore separately.

Distinction — broad encompassing term: designates any creature endowed with terrestrial movement, a functional category rather than a precise species.

RENDERINGS

— noun (dabbah/al-dawabb): living creature (2:164, 6:38, 8:22/56, 11:6/56, 16:50/61, 22:18, 24:45, 29:60, 31:10, 34:14, 35:28/45, 42:29, 45:5)
— noun (dabbah): conscious being [distinct use, 27:82]

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

دبر ROOT · 44 OCCURRENCES

Invariant sense: what follows/the last vestige — the rear, the end of a thing.

System rendering: dubur → "the last vestige"/"what remains after" (context of a people's annihilation, what subsists after the punishment has passed).

Distinction from عقب: close to 'aqib (what follows/succeeds) but dubur stresses what remains AT THE END, the residual backdrop after an event.

Application (tadabbur): the Form V tadabbur ("to ponder, to deepen") derives from this same sense of "what comes after": doing tadabbur on a subject consists of tracing its elements scattered across the corpus and sequentially ordering them to reconstitute the overall meaning.

RENDERINGS

— dubur: "the last remnant"/"what remains after" - context of annihilation.
— tadabbara (Form V): "to meditate, to deepen" - tracing scattered elements to reconstitute the overall meaning (the tadabbur method itself).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

دثر ROOT · 1 OCCURRENCE

Invariable meaning: to cover oneself with a cloak -- a protective withdrawal gesture, the exact twin of zaml, immediately surpassed by the reverse command.

System rendering: al-muddaththir -> "the cloaked one".

Demonstration by occurrence (proof by inter-surah parallel construction): the sole occurrence, 74:1, opens this surah with the same structural apostrophe zaml (already sealed) opens the previous one -- confirmed by the graph

(exclusive link between the two roots, each unique in the whole corpus). The same reverse command immediately follows: "Arise and warn" (74:2), against "Arise at night" for zaml -- the two consecutive surahs thus share a rigorously identical opening device.

دحر Root · 4 occurrences

Invariant sense (stable referent, four occurrences): a violent, definitive rejection — punitive expulsion, never a mere distancing.

System rendering: مَّدْحُورًا/دُحُور → "violently repelled/rejected"

Internal proof: proof by consistency of punitive intensity across all occurrences. 7:18 uses "repelled" for the banishment order addressed to the Deviator. 17:18 and 17:39 systematically pair the same term with "blamed." 37:9 generalizes the principle cosmically.

Conclusion: دحر never varies from its invariant of violent, irreversible rejection.

دحض Root · 4 occurrences

Invariant sense: to slip for lack of foundation — to lose one's grip through absent footing, applied to a groundless argument as much as to a lot that turns unfavorable.

System rendering: دَاحِضَة → "null/groundless"; لِيُدْحِضُواْ → "to unsettle"

Internal proof: proof by coherence of the slipping image across two registers. 18:56 and 40:5 use the same causative verb for those who "dispute with falsehood, to unsettle the truth by it." 42:16 provides the direct nominal formulation: "their argument is null." 37:141 applies the same root to the lot drawn by Younes [the Man of the Fish]: "he was among the losers" — not an argument but a lot that "slips" against him.

Conclusion: دحض denotes, in all its uses, a loss of footing for lack of foundation.

دحو Root · 1 occurrence

Invariable meaning: to spread by flattening -- to deploy a surface, a preparatory gesture for establishing life upon it.

System rendering: dahaha -> "spread it out".

Demonstration by occurrence (proof by sequential construction and direct dependency link): the sole occurrence, 79:30, closes an ordered cosmic sequence with the spread earth, immediately followed by producing its water and pasture -- confirmed by the graph (close to taha, already sealed, same semantic gesture in another surah). The earth's spreading position, after the sky's complete achievement and just before enumerating its concrete resources, makes it the precise, necessary preparatory stage for habitability.

دخر Root · 4 occurrences

Invariant sense: a state of humbled submission — natural and positive when it concerns the whole of creation, punitive when it strikes human pride.

System rendering: دَاخِر/دَٰخِرُونَ → "humbled/humiliated"

Internal proof: proof by contrast between cosmic submission and punitive submission. 16:48 uses دَٰخِرُونَ to describe the shadows of all created things, "prostrate before God, in all humility" — a natural, universal state. 27:87, 37:18 and 40:60 reverse the polarity: the same term sanctions the pride of those who swelled with arrogance, now forcibly "humbled" on the Day of Judgment.

Conclusion: دخر systematically denotes the same state of lowering, whose moral charge reverses depending on whether it is freely assumed or forcibly inflicted.

دخل ROOT · 126 OCCURRENCES

Invariant sense: to enter - to pass from an outer space into a delimited inner space.

System rendering: udkhulu → "enter" (2:58, "enter this city"; 2:208, "enter into peace, wholly"); yadkhula/yadkhuluha → "to enter" (2:111, "none shall enter the Garden"; 2:114, "they should only enter it fearful").

Internal proof: the invariant covers literal entry into a place (2:58, a city) and figurative entry into an encompassing state (2:208, "peace, wholly"; 2:111, the Garden) - always the passage into a delimited space/state that now contains the one entering.

RENDERINGS

— udkhulu: "enter" (2:58, 2:208)
— yadkhula/yadkhuluha: "to enter" (2:111, 2:114)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

دخن ROOT · 2 OCCURRENCES

Invariant sense: smoke — a dense gaseous state that envelops and obscures, used both in the cosmogonic and eschatological registers.

System rendering: دُخَان → "smoke"

Internal proof: proof by symmetry between the corpus's only two occurrences, which frame it from origin to final warning. 41:11 uses دُخَان to describe the sky's primordial state before its ordering: "He turned to the sky, which was smoke" — an as-yet undifferentiated, unstructured matter preceding the creative act of organization. 44:10 shifts the same term toward the eschatological announcement: "the day the sky will bring manifest smoke that will envelop the people" — a forewarning sign of judgment, matter that covers and signals an imminent rupture of the established order. In both cases, دخان marks a transitional, enveloping state, never a stable feature of the scenery: the primordial sky's smoke precedes created order, the eschatological smoke precedes its dissolution.

Conclusion: دخن denotes, at both ends of the cosmic narrative (origin and end), the same intermediate material state — an enveloping mass signaling a shift, not a mere atmospheric phenomenon.

درء ROOT · 5 OCCURRENCES

Invariant sense: to push away/repel from oneself — an active gesture of distancing, applied to evil, death, or a redirected fault.

System rendering: دَرَأَ/يَدْرَءُ → "to push away/repel"

Internal proof: proof by deployment of the same distancing invariant across varied registers. 3:168 uses the direct imperative. 13:22 and 28:54 apply the same verb to the virtue of "repelling evil with good." 24:8 shifts the invariant to judicial procedure. 2:72 applies the term to the inverse gesture of mutual fault-shifting.

Conclusion: درء systematically denotes an active gesture of distancing.

درج Root · 20 occurrences

Invariable meaning: to progress by degrees — gradual, staged advancement.

System rendering: دَرَجَة → "degree" (a hierarchy of ranks, a graduated elevation); سَنَسْتَدْرِجُهُم → "We will lead them by degrees [to their ruin]" (an insidious process advancing through unperceived stages).

Internal proof: homogeneous use across 20 occurrences; covers meritorious elevation by degrees (recurring formula "We raise in degrees whom We will") and the insidious process of gradual ruin (7:183, 68:45) — the same mechanism of staged advancement, whose direction (elevation or ruin) depends on the moral context.

RENDERINGS

— noun (darajah/darajat/al-darajat): degree(s) (2:228/253, 3:163, 4:95-96, 6:83/132/165, 8:4, 9:20, 12:76, 17:21, 20:75, 40:15, 43:32, 46:19, 57:10, 58:11)
— verb (sanastadrijuhum): to lead by degrees [to ruin] (7:183, 68:45)

درر Root · 4 occurrences

Invariable meaning: to flow abundantly/in a continuous stream -- generous, regular flow, structurally applied to rain and starlight.

System rendering: midrar/durri -> "abundant, continuous"/"radiant".

Demonstration by occurrence (proof by repeated conditional context): four occurrences share the image of continuous, generous flow within the same conditional pattern. Three of them explicitly link abundant rain to a prior request for forgiveness -- confirmed by the graph (systematic link with ghafara) -- the rain gift never presented as automatic but as a response to an explicitly formulated return to God. 24:35 applies the same invariant to radiant starlight within the Niche metaphor.

References (aligned with the French fiche): 6:6, 11:52, 71:11.

درس Root · 6 occurrences

Invariant sense: to study a text through repeated, attentive reading — an active intellectual engagement, never a superficial consultation.

System rendering: دَرَسَ/يَدْرُسُ → "to study"

Internal proof: proof by consistency of the active-study invariant across all occurrences, without exception. 3:79 uses it for the legitimate study of Scripture. 6:105 applies the same term to an accusation against the Prophet — reversing study into polemical suspicion, but without changing the verb's own sense. 6:156, 7:169 and 68:37 uniformly confirm the same sense. 34:44 closes the deployment with negation.

Conclusion: درس carries, across the entire corpus, only one demonstrated sense — the active study of a text — no occurrence attesting the alternative sense of erasure sometimes suggested outside the text.

درك Root · 12 occurrences

Invariant sense: to reach/catch up with despite distance or protection — a movement that overtakes its target, never a simple static contact.

System rendering: أَدْرَكَ/يُدْرِكُ → "to reach/catch up with"

Internal proof: proof by recurrence of the inevitability of reaching. 4:78 sets the absolute principle: "wherever you are, death will reach you, even in impregnable towers." 6:103 applies the same verb, in contrasted negation and affirmation, to sight before God. 10:90 confirms the inevitable register.

Conclusion: درك systematically denotes a movement that reaches its target despite obstacle or distance.

References (aligned with the French fiche): 4:145, 68:49.

درهم Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root د ر ه م designates the dirham, a concrete monetary unit serving as a means of exchange.

System rendering

"Counted coins" (12:20 ,دراهم).

Internal proof

In 12:20, the verse describes the transaction following Yusuf's discovery: "they sold him for a low price, a few counted coins (دراهم معدودة): they attached little importance to him." The context provides direct and sufficient proof: دراهم is explicitly qualified by معدودة (counted, few in number) and بخس (a low, derisory price) — two specifications placing the term strictly within the field of monetary exchange, a countable quantity of coins serving as the counterpart for the sale. The implicit contrast between the value of the person sold (Yusuf) and the deliberately underlined modesty of the price (few coins, no attachment) constitutes the verse's moral point: دراهم here designates the very measure of undervaluation, a quantifiable means of exchange used for an act whose gravity far exceeds its monetary counterpart.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit double qualification (counted, low price) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

دری Root · 29 occurrences

Invariant sense: to know - to possess precise knowledge of a fact, often regarding its true extent or nature.

System rendering: `dara/yadri` → "to know" (fixed formula "no Self knows what it will earn tomorrow," 31:34, dozens of occurrences); `adraka` → "what will make you know" (extremely frequent formula opening a startling revelation, 69:3, 74:27, 77:14, 82:17-18, 83:8/19, 86:2, 90:12, 97:2, 101:3/10, 104:5).

Internal proof: the invariant holds across the 28 verified occurrences - the formula "what will make you know" systematically precedes a reality that ordinary human knowledge cannot reach on its own (the Hour, Saqar, the Sijjin) - never trivial or acquired knowledge without revelation.

RENDERINGS
— dara: "to know" (31:34)
— adraka: "what will make you know" (69:3, 74:27)

دسر Root · 1 occurrence

Invariable meaning: assembling nails/pegs -- fastening pieces joining planks into a solid structure, never mentioned in isolation but always in an assembling function.

System rendering: `dusur` -> "assembling nails".

Demonstration by occurrence (proof by functional pairing with planks): the sole occurrence, 54:13, describes Nuh's ark as "a vessel made of planks and assembling nails" -- confirmed by the graph (exclusive link with the same verse's planks). The technical pairing construction is decisive: the term is never mentioned for itself but always in a precise assembling function.

دسس ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable to the three formal patterns — resolved by direct context: the root د س س carries the sense of burying, concealing by pushing deep into a matter, so as to make something entirely disappear from sight.

System rendering

"Will he bury it" (16:59 ,يدسه).

Internal proof

In 16:59, the verse describes the reaction of one told of a daughter's birth, in the denunciation of a pre-Islamic practice: "will he keep it despite the disgrace, or bury it (يدسه) in the ground?" The context poses a binary alternative between two possible responses to this announcement he perceives as shameful — keeping the child while enduring what he sees as dishonor, or burying her alive, a gesture the Qur'an denounces in this same passage. The complement "in the ground" (التراب) specifies the sense: this is not mere abandonment but an active burial, a gesture that pushes and completely conceals under a covering matter, making what is buried entirely disappear. The verse's alternative construction (keep / bury) provides sufficient structural proof: both terms designate two responses to the same situation, one passive (keeping despite the shame), the other active and radical (making disappear).

The uniqueness of the occurrence does not prevent fixing the sense: the explicit complement "in the ground" and the verse's alternative construction provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

دسو ROOT · 1 OCCURRENCE

Invariable meaning: to bury/conceal by interring -- to smother something by burying it.

System rendering: `dassaha` -> "buried it".

Demonstration by occurrence (proof by intra-surah opposition): the sole occurrence, 91:10, closes the device of seven cosmic oaths (sun, moon, day, night, sky, earth, Self) with a closed antonymic opposition: "he has succeeded who purifies it [the Self], and he has failed who buries it" (zakkaha/dassaha) -- confirmed by the graph as an exclusive link with taha (PMI 13.28, the earth "spread out" a few verses above). The opposition is structurally decisive: zaka (to purify, already sealed) and dasa (to bury) denote the two possible gestures toward the Self once received "balanced" -- one exposes and develops it in the open, the other buries and smothers it, exactly as the earth itself is "spread out" (taha) rather than buried in on itself in the preceding oath.

دعع ROOT · 3 OCCURRENCES

Invariable meaning: to push away violently, to drive off brutally -- a gesture of physical rejection applied to a vulnerable or guilty being.

System rendering: `da''a` -> "to push away roughly, drive off violently".

Demonstration by occurrence: the corpus's two occurrences apply the same verb to two exactly mirrored situations -- 52:13 describes deniers "pushed violently toward the fire of Jahannam" (yuda''una... da''an), an eschatological punishment where the gesture's violence is doubled by repeating the same root as an internal object (emphatic structure); 107:2 applies the identical gesture, with no attenuation, to how an individual treats the orphan ("it is he who roughly pushes away the orphan"). The link, confirmed by the graph (PMI 10.69, cooccurrence with hadada, the neighboring term in the same surah), is decisive: the text uses, for a mere social gesture of rejection, the same verb as

for the violence of infernal punishment -- proof the invariant admits no attenuated degree, da'' always denoting a brutality of rejection, never a mere lapse or passive indifference.

دعو ROOT · 212 OCCURRENCES

Invariant meaning: to call — summoning someone's presence, intervention or belonging by voice or name.

System rendering: دَعَا → "to call"/"to invoke" (the social call — summoning — as well as invocation addressed to God: petitionary prayer is a call, not an abstract ritual); دُعَآء → "the call, invocation"; دَعْوَىٰ → "outcry, claimed cry" (7:5, فَمَا كَانَ دَعْوَىٰهُمْ ... إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ, their only cry was the admission; 10:10, دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ, their call therein); أَدْعِيَآء → "sons by appellation" (33:4, وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ, those you CALL sons are not your sons; 33:37) — filiation created by the mere calling of a name; ٱدَّعَىٰ/تَدَّعُونَ → "to claim with loud calls" (67:27, 41:31).

Internal proof: reverse-checking confirms the invariant across all forms: calling someone, calling upon God, the cry one raises (دعوى), and even kinship fabricated by calling (33:4 ,أدعياء — the corpus itself there dismantles the creative reach of mere appellation). No use outside calling.

RENDERINGS

— da'a: "to call"/"to invoke" — social calling as well as invocation to God.
— du'a': "the call, the invocation."
— da'wa: "clamor, claim-cry" (7:5, 10:10).
— ad'iya' (33:4): "sons by appellation" — kinship created by the mere calling of the name.
— idda'a/tadda'una: "to claim loudly" (67:27, 41:31).

دفء ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root د ف ء carries the sense of warmth that protects and comforts the body, a warmth drawn from a living source.

System rendering

"Warmth" (16:5 ,دفء).

Internal proof

In 16:5, the verse lists the benefits of livestock: "and there is for you, in cattle, a lesson... you find in them warmth (دفء) and uses, and you eat from them." The context provides direct and sufficient proof: دفء is explicitly attached to livestock as its source, in a list pairing warmth, various uses, and food consumption — three benefits drawn from the same animal. This warmth concretely comes from the wool, fur and hair mentioned further in the same passage (16:80, صوف/وبر), used for making garments and equipment protecting from the cold. The term thus designates a functional, procured warmth, not mere ambient temperature — a thermal comfort actively obtained through the use of animal resources.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit association with livestock as source, within a list of three coordinated benefits, provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

دفع ROOT · 10 OCCURRENCES

Invariable meaning: to push back/repel through counterweight -- a balance maintained by opposing two forces, never mere passive defense.

System rendering: dafa'a/yudafi'u -> "to push back, defend".

God repels people by means of one another" -- confirmed by the graph. The formula's recurrence proves a fixed structural principle: world order never rests on the absence of conflict but on a dynamic balance where opposing forces mutually neutralize.

References (aligned with the French fiche): 2:251, 4:6, 22:40, 70:2.

دفق ROOT · 1 OCCURRENCE

Invariable meaning: to gush/spurt forcefully -- a liquid expelled under pressure, not a mere passive flow.

System rendering: `dafiq` -> "gushing".

Demonstration by occurrence: the sole occurrence, 86:6, qualifies the creative water of the human being, precisely located as "issuing from between the loins and the ribs" (86:7) -- confirmed by the graph (PMI 10.28, link with sulb, the spine/backbone) as a precise anatomical description rather than a generic fluid mention. The emphasis on pressurized gushing, not passive flow, underlines an active, directed movement -- consistent with the rhetorical question closing the passage (86:8, "He is indeed able to bring him back"): what was forcefully expelled can, symmetrically, be taken back with the same capacity.

دكك ROOT · 7 OCCURRENCES

Invariable meaning: to pulverize/reduce to dust through crushing pressure -- annihilation of a solid mass through total flattening, never a mere crack.

System rendering: `dakk/dakka'` -> "to pulverize, reduce to dust".

Demonstration by occurrence (proof by recurrence on mountain and earth): seven occurrences apply the invariant to annihilating massive geological structures. 69:14 furnishes the densest occurrence, where "the earth and mountains" are "raised then pulverized in a single stroke", the term's doubling insisting on the gesture's uniqueness and totality -- confirmed by the graph (link with wahiya, the same passage's friable sky).

References (aligned with the French fiche): 7:143, 18:98, 69:14, 89:21.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

دلك ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root د ل ك carries the sense of a gradual decline, a tilting or inclination marking the passage from one state to another — here applied to the sun's course.

System rendering

"From the decline [of the sun]" (17:78 ,لدلوك).

Internal proof

In 17:78, the verse establishes a temporal marker for the Contact: "Maintain the Contact from the decline (لدلوك) of the sun until the darkness of the night, as well as the Recitation of dawn." The context directly provides proof of the sense: لدلوك الشمس designates a precise moment in the solar course, situated before the darkness of night and distinct from dawn (mentioned separately at the end of the verse). The verse's construction — an interval bounded by two solar markers (the decline on one side, the darkness on the other, dawn set apart in closing) — establishes دلوك as a tipping point in the sun's trajectory, consistent with the attested sense of the root: a movement of decline or inclination marking the passage from one state (the day still full) to another (nightfall). The verse thus functions as a temporal scale rhythmed by the sun's positions, دلوك marking one of the tipping points structuring this scale.

The uniqueness of the occurrence does not prevent fixing the sense: the verse's explicit temporal construction (decline → darkness, then dawn) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

دلل Root · 8 occurrences

Invariable meaning: to point to/orient toward a concrete, perceptible marker -- never an abstract syllogistic proof, always an identifiable object or fact serving as guide.

System rendering: `adullukum` -> "to point you to"; `dalilan` -> "marker"; `fadallahuma` -> "to bring down through deception".

Demonstration by occurrence (proof by recurring interrogative formula and concreteness coherence): the invariant unfolds through a formula repeated identically four times -- "shall I point you to..." -- confirmed by the graph. 25:45 furnishes decisive proof of the marker's always-concrete nature: the sun itself serves as the shadow-revealing dalil. 61:10 furnishes the theologically densest occurrence, applying the formula to an unexpected object: "shall I point you to a trade that will save you from a painful punishment?" (tijara, already sealed, same surah, direct graph link) -- the proposed spiritual trade thus becomes, through the very formula used elsewhere for tangible material markers, an equally concrete, identifiable marker rather than a moral abstraction.

References (aligned with the French fiche): 20:40, 20:120, 28:12, 34:7, 34:14, 61:10.

RENDERINGS

— dalil/adullukum (61:10): "guide, to point/orient toward."
— fadallahuma (7:22): "to bring down by deceiving" - Adam and his spouse, through deception.

دلو Root · 4 occurrences

Invariable meaning: to lower/let progressively descend -- a controlled downward movement, applied to a concrete object and a dubious transaction.

System rendering: `dalw/tadalla` -> "to let descend"/"to progressively draw near".

Demonstration by occurrence (proof by extension from concrete to visionary register): four occurrences document the same controlled descent/approach invariant. 53:8 transposes the same verb to the densest visionary register: "he drew near, and drew nearer still", immediately followed by the precise qaba qawsayni measure -- the same controlled gesture applying to a concrete bucket and an unparalleled visionary proximity.

دمدم Root · 1 occurrence

Invariable meaning: to annihilate/level completely through a crushing, repeated punishment.

System rendering: `fa-damdama` -> "annihilated them, leveled".

Demonstration by occurrence: the sole occurrence, 91:14, closes the narrative account integrated within the cosmic surah -- after Thamud's collective denial and the killing of the she-camel despite the messenger's warning, "their Lord annihilated them for their wrong, and leveled [the earth over them]". The root's reduplication (damdama, a quadriliteral pattern formed by repeating a consonant pair) iconically carries the meaning: the word's very form mimics repeated, hammering crushing, consistent with the graph confirming an exclusive link with naqa and 'aqar (already sealed) -- punishment never strikes in isolation but levels the entire faulting community, without distinction.

دمر ROOT · 10 OCCURRENCES

Invariable meaning: to totally destroy -- complete destruction without remainder, systematically inflicted as punishment on hostile peoples or cities.

System rendering: dammara/tadmir -> "to destroy, destruction" ("to annihilate" renders ahlaka).

Demonstration by occurrence (proof by recurrence in the collective punishment register): ten occurrences document the same total-annihilation invariant. 17:16 furnishes the most explicit completeness formula: "We destroy it with total destruction", an emphatic accusative doubling the verb.

دمع ROOT · 2 OCCURRENCES

Invariant sense

The root د م ع designates tears, the liquid flow from the eyes expressing intense emotion — recognition of truth or grief before an impossibility.

System rendering

"Tears" (9:92 ,5:83 ,الدمع).

Internal proof

In 5:83, الدمع describes the reaction of those who hear the revelation given to the messenger: "you see their eyes overflow with tears (الدمع), for having recognized the truth" — tears here signal a sincere and immediate recognition, an emotion of truth overflowing physically. In 9:92, the same term describes those who turn away "their eyes overflowing with tears (الدمع), grieved at not finding anything to spend" — here the tears express regret at being unable to materially participate in the collective effort, a frustration born of sincere desire to contribute. Both occurrences share the same invariant: الدمع designates the physical, uncontrolled expression of an intense and sincere emotion, whether triggered by the recognition of a truth (5:83) or by the impossibility of answering a desired duty (9:92) — in both cases, an authentic overflow, never feigned or calculated.

Distinction from بكى (to weep, the act itself): دمع specifically designates the overflowing liquid substance, the visible sign of emotion, not the act of weeping as such.

دمغ ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to crush/smash — the annihilation of an inconsistent reality by a force striking it head-on.

System rendering: يَدْمَغُ → "to crush"

Internal proof: 21:18 is the corpus's only occurrence: "We hurl truth against falsehood, and it crushes it." **Direct organic link with زهق (sealed in the same batch, same verse).**

Conclusion: دمغ, in its sole occurrence, denotes the decisive crushing of an inconsistent reality.

دمم ROOT · 10 OCCURRENCES

Invariant sense (stable referent, ten occurrences): blood — vital matter whose shedding is framed by a constant prohibition, dietary or penal.

System rendering: دَم → "blood"

Internal proof: **proof by consistency of the prohibition across cosmological, dietary, and social registers.** 2:30 poses the founding question about human propensity to shed blood. 2:84 confirms the contractual pledge. 2:173, 5:3 and 6:145 all use a near-identical formula in the dietary prohibition list.

Conclusion: دمم is a stable term.

دنر ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a monetary unit — the root دنر designates the dinar, a coin used as a measure of exchange in the context of an entrusted deposit.

System rendering

"A dinar" (3:75 ,بدينار).

Internal proof

In 3:75, the verse compares two behaviors regarding an entrusted deposit: "among the People of the Scripture, there is he who, if you entrust him with a quintal, restores it to you; and there is he who, if you entrust him with a dinar (بدينار), will not restore it to you unless you keep pressing him." The context provides direct and sufficient proof: بدينار is explicitly contrasted with قنطار (the quintal, a considerable sum, see the قنطر entry from the sourate 4 lot), both terms together designating two extremities of a value scale — a large sum versus a modest sum. This contrastive construction underlines the verse's central moral paradox: honesty or dishonesty does not depend on the value at stake, some faithfully restoring a large sum while others withhold even a modest one — دينار functioning as the lower pole of this contrasted scale.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete monetary unit whose contrastive function with قنطار is directly established by the same verse's construction.

دنو ROOT · 133 OCCURRENCES

Invariant sense: to be close/immediate - proximity in time or space, often contrasted with what is deferred/lasting.

System rendering: adna → "closer"/"immediate" (2:61, "exchange what is near for what is better"); al-dunya → "the present life" (2:85/86/114/130/200, a very frequent formula systematically contrasted with al-akhirah, the last life).

Internal proof: the immediate-proximity invariant structures the dunya/akhirah opposition across all occurrences - 2:86 explicitly poses the choice as a purchase ("bought the present life at the price of the last life"), confirming that al-dunya denotes the temporally immediate/near, in contrast to the distant/final.

RENDERINGS
— adna: "closer/immediate" (2:61)
— al-dunya: "the present life" (2:85/86/114/130/200)

دهر ROOT · 2 OCCURRENCES

Invariant sense: time as impersonal, anonymous duration — a flow with no agent and no purpose of its own, opposed to any intentional action.

System rendering: ٱلدَّهْر → "time"

Internal proof: proof by negative symmetry between the corpus's only two occurrences. 45:24 stages those who deny resurrection by attributing death and life to دهر alone: "there is nothing but our life in this world, we die and we live, and nothing destroys us but time" — time is invoked there as a blind cause substituting for any intentional divine action, precisely the denial argument the surah refutes shortly after (45:26: "it is God who gives you life, then makes you die"). 76:1 uses the same term in an inverse rhetorical question: "has there come upon man a period of time when

he was a thing not [yet] mentioned?" — here دهر denotes the anonymous duration preceding man's existence, before God created and named him. In both cases, دهر carries the same invariant: a duration with no agent, no intention, no direction of its own — whether wrongly serving (45:24) as a substitute cause for God, or rightly denoting (76:1) the temporal void preceding the creative act.

Conclusion: دهر is never personified or endowed with intention in the corpus — it is precisely this lack of agency that makes it absurd, in 45:24, to attribute death and life to it, and coherent, in 76:1, to associate it with the void preceding creation.

دهق Root · 1 occurrence

Invariable meaning: overflowing/filled to the brim -- the state of a cup full without wasteful overflow, exact plenitude without waste or lack.

System rendering: dihaqan -> "overflowing".

Demonstration by occurrence (proof by position within a closed enumeration): the sole occurrence, 78:34, closes a closed enumeration of paradisiacal delights -- gardens, vines, companions, then an overflowing cup -- confirmed by the graph. Its final position, immediately followed by "they will hear therein neither vain talk nor lies", makes this measured abundance the closing image of a total yet never excessive or vain delight: the full cup without wasteful overflow thus prefigures, through a simple concrete object, speech itself which, in this place, knows neither vanity nor lies.

دهم Root · 1 occurrence

Invariable meaning: intense dark green -- a maximal-saturation hue applied to extremely abundant vegetation.

System rendering: mudhammatan -> "dark green" (dual).

Demonstration by occurrence (proof by closing position in a two-garden-pair gradation): the sole occurrence, 55:64, closes the description of the second gardens "besides" the first ones, qualified as "dark green" -- confirmed by the graph (within the surah's repetitive two-garden-pair structure).

دهن Root · 5 occurrences

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: oil, a concrete unctuous substance.
System rendering: دُهْن/دِهَان → "oil/oiled leather".
Internal proof: 23:20 uses "the oil" for the substance produced by the Mount Sinai tree. 55:37 applies the same term, in derived form, to the comparison of the split sky.

Branch B — Invariant sense: to yield through soft complaisance, to compromise for a reciprocal compromise.
System rendering: أَدْهَنَ/تُدْهِنُ → "to compromise with complaisance".
Internal proof: 68:9 uses the same verb twice in a reciprocal construction. 56:81 applies the same root to the reproach addressed to those who treat received speech with complaisance.

Distinction between the two branches: a classical link through the image of softness remains an extra-textual hypothesis. The homonymy is a stable fact — sealed status on both branches separately.

دهى Root · 1 occurrence

Invariable meaning: the supreme terrible/bitter -- the maximal degree of a dreaded gravity, used comparatively to surpass any prior reference.

System rendering: adha -> "more terrible".

Demonstration by occurrence (proof by closing comparative construction): the sole occurrence, 54:46, closes a threat with an absolute comparative form: "the Hour is more terrible and more bitter" -- confirmed by the graph. The comparative construction with no explicit comparison term is decisive: nothing in the verse names what the Hour is compared to.

دور Root · 55 occurrences

Invariant sense: the dwelling - place of habitation, literal or eschatological.

System rendering: dar/diyar → "dwelling(s)" (2:84/85/243/246, 3:195, 4:66 - six closely grouped occurrences, almost all in a forced-expulsion context); al-dar al-akhirah → "the final dwelling" (2:94, eschatological register).

Internal proof: the overwhelming majority of occurrences (2:84/85/243/246, 4:66) associate dar with FORCED displacement (expulsion, coerced departure) rather than peaceful residence - confirming the word often carries the weight of a place one is torn from, not a mere neutral synonym for house.

RENDERINGS

— dar/diyar : "dwelling(s)" (2:84/85/243/246, 3:195, 4:66 - six closely grouped occurrences, almost all in a forced-expulsion context)
— al-dar al-akhirah : "the final dwelling" (2:94, eschatological register).

دول Root · 2 occurrences

Invariable meaning: to circulate/alternate -- a cyclical rotation movement applied to a good or historical fortune, never a static, definitive possession.

System rendering: dawla/nudawil -> "circulation, alternation".

Demonstration by occurrence (proof by transposition from historical time to economic booty): two occurrences document the same cyclical circulation invariant, applied at two scales. 59:7 transposes the same gesture to the precise economic register, explicitly stating the rule's purpose: booty is distributed "so that it does not circulate only among the rich among you" -- confirmed by the graph (same surah as ru'b/kharab/jidar/haja, already sealed).

دوم Root · 9 occurrences

Invariant sense: a regular, uninterrupted continuity — persistence in time, distinct from خالد (eternity without absolute end) through its emphasis on regularity rather than infinity.

System rendering: دَامَ/دَائِم → "to last/continuous"

Internal proof: proof by consistency across human and eschatological registers. 3:75, 5:24, 5:96 and 5:117 use it in the register of conditional human duration. 11:107-108 shift the invariant to eschatological duration. 13:35 closes the deployment with the Garden's constant attribute. **Distinction confirmed with خالد, already sealed.**

Conclusion: دوم systematically denotes a regular continuity.

دئب ROOT · 6 OCCURRENCES

Invariant meaning: uninterrupted constancy — tireless assiduity, or the habitual conduct that repeats without varying.

System rendering: دَآئِبَيْنِ → "assiduous, unrelenting" (14:33, وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ, the sun and moon in their continuous course); دَأَبًا → "assiduously, without interruption" (12:47, تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا, you will sow seven years in a row); كَدَأْبِ → "after the constant manner of" (3:11, كَدَأْبِ ءَالِ فِرْعَوْنَ, in the invariable manner of Pharaoh's people; 8:52, 8:54, 40:31) — the repeated behavior that becomes a group's hallmark.

Internal proof: the invariant is repetition without variation: applied to celestial bodies, it is the regularity of their course; applied to peoples (4 ,كدأب of the 6 occurrences), it is conduct reproduced identically — hence the parallel between nations repeating the same refusal and meeting the same outcome.

RENDERINGS

— da'ibayn (14:33): "constant, unrelenting" - the sun and moon's continuous course.
— da'ban (12:47): "assiduously, without interruption."
— kada'bi (3:11, 8:52/54, 40:31): "according to the constant conduct of" - the repetition marking a group.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

دين ROOT · 101 OCCURRENCES

Invariant sense: what governs conduct and determines its retribution — what is owed, whether a followed norm or a debt to be honored.

System rendering: contextual between "the Law" (a generally followed norm) and "the Retribution" (eschatological sense, yawm al-din: on that day, the Law returns wholly and exclusively to God, cf. 1:4); dayn/tadayantum → "debt, claim" (2:282, when you contract a debt for a fixed term, put it in writing — the contractual framework of debt).

Decisive internal proof (12:76): he could not seize his brother under the king's din — "he could not, under the law of the king, take his brother." Yusuf is not applying the "religion" of a polytheistic Egyptian king, but his current penal/normative code: the corpus itself thus defines din as a normative system, independent of any confessional affiliation.

Consistency of the invariant across both senses: a debt (dayn) and a normative Law (din) share the same invariant — what is owed and must be settled/honored. The Day of Retribution (yawm al-din) directly extends this sense: if there is a Law followed, there is necessarily a due date for rendering account against it.

RENDERINGS

— din: contextual between "the Law" (followed norm) and "the Retribution" (yawm al-din, 1:4).
— dayn/tadayantum: "debt, claim" (2:282).
— decisive proof 12:76: din al-malik, "the law of the king" - a normative system, not a confession.

ذ

ذات ROOT · 30 OCCURRENCES

Invariant sense: what belongs intrinsically to/is endowed with - the essence or constitutive attribute of a thing.

System rendering: bi-dhati al-sudur → "the content of the chests" (extremely frequent formula "God knows perfectly the content of the chests," 3:119/154, 5:7, dozens of occurrences); dhat → "endowed with" (18:17-18, 34:15, "to the right"/"to the left").

Internal proof: the invariant holds across the 29 verified occurrences - systematically designates a content or attribute inherent to a subject (what the chests actually contain, what a place is endowed with) - never an independent entity, always relative to what it qualifies.

RENDERINGS

— bi-dhati al-sudur: "content of the chests" (3:119/154, 5:7)
— dhat: "endowed with" (18:17-18, 34:15)

ذبب ROOT · 2 OCCURRENCES

Invariant sense (two occurrences within the same verse): the fly — an insect chosen as the measure of the invoked idols' total powerlessness.

System rendering: ذُبَاب → "fly"

Internal proof (two occurrences in the same verse, echoing each other): 22:73 uses ذباب twice within a single argumentative demonstration. **Direct organic link with طلب (sealed in the same batch): same verse.**

Conclusion: ذبب denotes, in its sole doubled passage, the insect chosen precisely for its insignificance.

ذبح ROOT · 9 OCCURRENCES

Invariant sense (stable referent, nine occurrences): immolation by slitting the throat — a prescribed ritual gesture or an act of extreme violence, never a neutral slaughter.

System rendering: ذَبَحَ/يُذَبِّحُ → "to slaughter/immolate"

Internal proof: proof by contrast between legitimate ritual immolation and murderous violence. 2:67-71 use ذبح for the prescribed immolation of the cow. Conversely, 2:49 and 14:6 use exactly the same root for the massacre of the sons of the Children of Israel by Fir'awn's clan.

Conclusion: ذبح systematically denotes the act of slaughtering — whose legitimacy depends entirely on the targeted subject and the frame.

ذبذب ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by the word's very structure (reduplication) and its immediate context: the root ذ ب ذ ب carries the sense of a continuous oscillation between two positions, never settling in either.

System rendering

"Wavering between the two [sides]" (4:143 ,مذبذبين).

Internal proof

In 4:143, the verse describes the hypocrites: "wavering (مذبذبين) between the two, neither on one side nor the other." The context provides direct and complete proof: the term's very morphological structure — a reduplication of the root ذبذ (ذبذب, a quadriliteral form through repetition) — iconically carries the sense of a repeated back-and-forth movement, an oscillation never settling into a stable position. The explicit complement "between that, neither toward these nor toward those" (بين ذلك لا الى هؤلاء ولا الى هؤلاء) confirms and develops this sense: مذبذبين designates a state of perpetual indecision, a swaying between two belongings never anchoring in either — consistent with the passage's broader context describing the hypocrites' lukewarm religious attitude (laziness in the Contact, minimal remembrance of God, see the entry كسل from the sourate 9 lot).

The uniqueness of the occurrence does not prevent fixing the sense: the word's reduplicated structure itself, iconic of the oscillating movement, combined with the explicit complement developing it, constitutes sufficient and direct proof.

ذخر Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ذ خ ر carries the sense of domestic storage, the act of setting aside goods kept within the household.

System rendering

"You store" (3:49 ,تدخرون).

Internal proof

In 3:49, Issa declares among his miraculous signs: "I inform you of what you eat and what you store (تدخرون) in your houses." The context provides direct and sufficient proof: تدخرون is explicitly completed by "في بيوتكم" (in your houses), specifying that this is domestic and private storage — a reserve of goods kept within the family household, known only to those who put it there. The association with "what you eat" (ما تأكلون) builds a pair of immediate consumption/deferred storage, together covering the complete cycle of domestic management of goods — the miracle consisting precisely in revealing knowledge normally inaccessible about what happens within the privacy of households.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit complement (in your houses) and the association with food consumption provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

ذرء Root · 6 occurrences

Invariant sense: to bring into existence by multiplying/scattering over an expanse — distinct from خلق (to create/originate) and from أنشأ (to bring forth into existence), specifically bearing on the proliferation and dissemination of what is created, not its origination.

System rendering: ذَرَأَ/يَذْرَؤُكُمْ → "to multiply by scattering"

Internal proof: proof by consistency of the invariant across all six occurrences, without exception. 16:13 applies it to vegetal diversity "scattered" on earth. 23:79 and 67:24 use exactly the same formula, "He scattered you on the earth." 42:11 provides the key to the distinction from خلق: the same verse opens with "Originator of the heavens and the earth" (a distinct root) then shifts to يَذْرَؤُكُمْ for human and animal pairs "by this means He multiplies you" — the creation of the universe and the multiplication of living pairs are named by two different roots within the same sentence, direct internal proof of non-synonymy. 6:136 applies the term to crops and livestock, and 7:179 paradoxically applies it to the multitude "created for Jahannam" — here the emphasis explicitly falls on number ("many"), confirming the invariant remains quantitative proliferation even in a context of grim destination.

Conclusion: ذرأ is never confused with any other creation verb in the corpus — its own invariant is multiplication through dissemination, systematically applied to what spreads or reproduces in number, never to the original act of bringing into existence ex nihilo.

ذرر Root · 38 occurrences

Invariant meaning: to disperse/scatter — descendants scattered like sown dust, and the dust grain itself as the minimal visible unit.

System rendering: dhurriyyah → "descendants" (the lineage issuing from a person, an image of dispersion/multiplication — 2:124, 2:128, 2:266, 3:34, 3:36, 14:37, e.g. rabbi ij'alni muqima al-salati wa min dhurriyyati); dharrah → "a grain [of dust]" (99:7-8, man ya'mal mithqala dharratin khayran yarahu, whoever does a grain's weight of good will see it; 4:40 — never "an atom", to avoid the contemporary nuclear-physics connotation; classical sense: a dust grain visible in a sunbeam, or a tiny ant).

Internal proof: a probable etymological link with the dispersion of fine particles — descendants are conceived as a progressive dissemination from an origin, on the same model as the scattered, barely-visible dust grain.

RENDERINGS

— dhurriyyah: "offspring" - image of dispersal/multiplication (2:124/128/266, 3:34/36).
— dharrah (99:7-8, 4:40): "a grain of dust" - never "an atom".

ذرع Root · 5 occurrences

Invariant sense: the arm's reach/extent - a spatial measure, and by extension the capacity to cope.

System rendering: dhar'an (idiom, daqa dhar'an) → "to feel overwhelmed" (11:77, 29:33 - lit. one's reach/capacity narrows facing the situation); dhira'/dhira'an → "cubit" (18:18, 69:32 - a measurement unit based on the forearm).

Internal proof: the overwhelmed/afflicted idiom derives directly from the spatial sense - the arm's "reach" narrowing when facing a situation beyond it, consistent with the same root applied to the cubit as a physical-reach measure.

RENDERINGS

— dhar'an : "to feel overwhelmed" (11:77, 29:33 - lit. one's reach/capacity narrows facing the situation)
— dhira'/dhira'an : "cubit" (18:18, 69:32 - a measurement unit based on the forearm).

ذرو Root · 2 occurrences

Invariant sense

The root ذ ر و carries the invariant of a winnowing dispersal — the act of separating and scattering through the wind's blowing, an agricultural image transposed to the ephemeral.

System rendering

"Those that scatter, scattering" (51:1 ,الذاريات ذروا).

Internal proof

In 51:1, the verse opens with an oath: "By those that scatter, scattering (الذاريات ذروا)." The context provides direct and sufficient proof through the internal-object accusative construction (ذروا intensifying الذاريات, the same verb repeated in two forms to emphasize the action): ذرو designates agricultural winnowing, the gesture of separating grain from chaff through exposure to wind, a concrete practice here metaphorically transposed to cosmic forces (the winds themselves, per the classical reading) that scatter with the same efficacy as winnowing separates good grain from chaff. The intensification through repetition (action noun + verb of the same root) underlines the strength and constancy of this dispersing action.

Distinction from بعثر (to scatter in general): ذرو specifically carries the image of winnowing, the selective dispersal through blowing that separates what must be separated — a precise agricultural nuance, not a generic,

undifferentiated scattering.

ذعن Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): to come in full submission — an eagerness to appear, motivated by self-interest rather than sincere conviction.

System rendering: مُذْعِنِين → "in full submission"

Internal proof (hapax resolved by contrast with the preceding verse): 24:49 is the corpus's only occurrence: "but if the right is on their side, they come to him in full submission" — the immediate contrast with 24:48 fixes the sense as a self-interested, selective submission.

Conclusion: ذعن, in its sole occurrence, denotes an eager but conditional submission.

ذقن Root · 3 occurrences

Invariant sense (stable referent, three occurrences): the chin — a facial part designated in two opposite bodily gestures, voluntary humility and forced constraint.

System rendering: ذَقَن/أَذْقَان → "chin"

Internal proof: proof by contrast between chosen and imposed gesture. 17:107 and 17:109 both use "on the chin" for those who "fall prostrate on the chin." 36:8 shifts the same anatomical term toward constraint: fetters reaching "up to the chins."

Conclusion: ذقن never varies in its anatomical referent, but its narrative function inverts according to context.

ذكر Root · 292 occurrences

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: active remembrance, bringing back to consciousness a reality already accessible.
System rendering: ذَكَرَ/ذِكْر → "to remember, to remind"/"the Reminder"; تَذْكِرَة/ذِكْرَىٰ → "reminder, memorial"; مُدَّكِر → "one who lets himself be reminded".
Internal proof: surah 54's refrain (فَهَل مِن مُّدَّكِرٍ, repeated after each account of a destroyed people) systematically links ذكر to a lesson already available that the listener need only reactivate, never radically new information — proof by structuring repetition of the same invariant across five distinct accounts. ٱلذِّكْر, used to designate the text itself, extends this logic: the message merely makes manifest a recognition already latent in the listener's consciousness.

Branch B — Invariant sense: the male, always in oppositive pairing with أنثى (the female).
System rendering: ذَكَر/ذُكُور/ذُكْرَان → "male(s)".
Internal proof: 4:11, 42:49-50 and 26:165 systematically fix ذكر as the term of the biological male/female pair, never isolated from its opposite — proof by constant pairing throughout the corpus.

Distinction between the two branches: no fusion is demonstrable from the corpus itself — a classical link (the male as bearer of the lineage's name/memory) is sometimes suggested outside the text, but cross-checking confirms a clean, non-overlapping distribution: every ذِكْر-vocalized form carries remembrance, every ذَكَر-vocalized form carries biological maleness. The homonymy is a stable corpus fact here, not a tension to resolve — sealed status on both branches separately.

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ذكو Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ذ ك و carries the sense of stoking/purifying by fire, an action reviving a flame to draw a purifying effect from it.

System rendering

"You have purified by fire" (5:3 ,ذكيتم).

Internal proof

In 5:3, ما ذكيتم concludes the enumeration of normally forbidden animals, introducing an exception: except what has been "purified by fire." An already-established note specifies the functional reading: the root ذكو/ذكي is related to أذكى النار (to stoke/kindle the fire), designating the action of exposing meat to a kindled flame "to eliminate the germs left by the wild beast or the disease" — not ritual slaughter in the traditional sense. The context provides direct and sufficient proof: the verb intervenes precisely after mentioning animals devoured by a wild beast or afflicted with disease, purification by fire appearing as the technical treatment allowing otherwise contaminated flesh to be rendered consumable — a practical, hygienic solution, not a cultic gesture.

The uniqueness of the occurrence does not prevent fixing the sense: the position immediately following the causes of contamination (wild beast, disease) and the lexical link to the action of stoking fire provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

ذلكن Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the form ذ ل ك ن is the masculine singular demonstrative ذلك augmented with the suffix نّ marking address to a group of women — "that one there," specifically addressed to a plural female audience.

System rendering

"That one there" (12:32 ,فذلكن).

Internal proof

In 12:32, the Minister's wife addresses the women of the Capital who had blamed her, after having shown them Yusuf: "That one there (فذلكن) is the one about whom you blamed me." The context provides direct and complete grammatical proof: the suffix ن (nūn) attached to the demonstrative ذلك explicitly marks address to a group of women (feminine plural), consistent with the account's immediately preceding audience ("women, in the Capital, said...", 12:30). This form is not a lexical root in the proper sense but a grammatical inflection of the demonstrative ذلك adapted to the gender and number of the addressee — a morphological marker of the speech's destination, not an invariant sense properly speaking.

This term belongs to grammatical morphology (declension of the demonstrative according to the audience's gender/number) rather than a lexical root carrying its own semantic invariant — its fixing in the database nonetheless follows the standard protocol to ensure complete traceability of the sourate's lexicon.

ذلل Root · 24 occurrences

Invariant sense: lowering/humility - two polarities depending on whether it is suffered (punitive humiliation) or chosen (voluntary humility).

System rendering: dhillah → "humiliation" (2:61, 3:112, recurring formula "humiliation has been stamped upon them" - two nearly identical occurrences, punitive consequence); adhillah → "humble" (3:123, voluntary humility at Badr, positive connotation); dhalul → "subdued"/"docile" (2:71, the cow not subdued to plowing).

Internal proof: 2:61/3:112 (humiliation inflicted as punishment) and 3:123 (chosen, positive humility in battle) use the same root with opposite values - the invariant is lowering itself, whose moral charge depends entirely on whether it is suffered or freely adopted.

Distinction (10/10/2026): dhillah / adhalla "humiliation / to humiliate"; khizy "disgrace / to disgrace", two roots, two words.

RENDERINGS

— dhillah : "humiliation" (2:61, 3:112, recurring formula "humiliation has been stamped upon them" - two nearly identical occurrences, punitive consequence)
— adhillah : "humble" (3:123, voluntary humility at Badr, positive connotation)
— dhalul : "subdued"/"docile" (2:71, the cow not subdued to plowing).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ذمم ROOT · 5 OCCURRENCES

Invariant sense

The root ذ م م carries the invariant of a held responsibility — either the bond of commitment that makes one accountable (ذمة), or the state of one found wanting with respect to that responsibility (مذموم, blamed).

System rendering

"Bond of protection/commitment" (ذمة, 9:8, 9:10), "blamed" (مذموم, 68:49; مذموما, 17:18, 17:22).

Internal proof

In 9:8 and 9:10, ذمة designates the bond of guarantee and commitment that the associators fail to respect toward believers: "they would respect toward you neither kinship nor commitment (ذمة)," repeated identically in 9:10. الذمة here is the pact that binds the responsibility of the one who contracts it — a constraining bond whose non-observance constitutes a distinct betrayal. In 17:18 and 17:22, مذموما describes one who, having preferred the hastened life or associated another deity with God, finds himself "blamed, repelled" or "blamed, abandoned" — the state of one judged wanting with respect to a responsibility he did not honor. In 68:49, مذموم describes the fate that would have befallen the companion of the fish (Yunus) without his Guardian's grace — again the state of blame that would have sanctioned a failing. All five occurrences converge on the same semantic axis: ذمة is the bond that engages responsibility, مذموم is the state of one found wanting with respect to that responsibility — the same root covering both poles of one logic of commitment and sanction for failure.

Distinction from عهد (pact/covenant, a broader and often bilateral term): ذمة specifically emphasizes the guaranteeing responsibility that binds the one who bears it, with the direct consequence of blame (مذموم) in case of failure — a notion/sanction pairing that عهد does not systematically carry in the corpus.

ذنب ROOT · 39 OCCURRENCES

Invariant sense: the tail/that which trails behind — hence the sequela/grievance hanging in a precise relationship with an injured party, not a diffuse spiritual stain.

System rendering: dhanb → "wrong [committed against another/God]" — FIXED, never abstract theological "sin/fault".

Central demonstration (26:14): Moussa says "they have a dhanb over me" ("they hold a grievance against me") — the concrete wrong of the Egyptian's killing toward Pharaoh's people, not a sin against them (a mistranslation if rendered literally).

Distinction: different from ithm (sanctionable transgression/failing, infraction of the framework) and from jarm (self-exclusion) — dhanb specifically designates the hanging grievance/harm toward AN IDENTIFIED PARTY (God or a specific third party).

RENDERINGS
— dhanb: "wrong [committed against another/God]" - never an abstract theological "sin/fault."
— proof (26:14): Musa, "they hold a dhanb against me" - the concrete grievance of the killing, not a sin against them.
— distinct from ithm (sanctionable transgression) and jarm (self-exclusion).
— Other languages: dhanb = EN "wrong", ES "agravio" (not "falta"), IT "torto" (not "colpa"), RU "проступок".

ذهب Root · 56 occurrences

Invariant sense: to go away/take away - to leave a place or make disappear what was present.

System rendering: dhahaba/yadhhabu → "to go away"/"to leave" (2:17, "God takes away their light"; 12:15, "when they took him away"); al-dhahab → "gold" (3:14/91, 9:34, the hoarded metal).

Internal proof: the invariant links the movement of departure (the vast majority, "go"/"leave") and the withdrawal of an immaterial good (2:17, light taken away; 9:64, rage dispelled) under the same gesture - gold (al-dhahab) as a distinct noun shares the root without deriving its meaning from it, mere formal homonymy with no semantic link to the movement of departure.

RENDERINGS
— dhahaba/yadhhabu: "to go away" (2:17, 12:15)
— al-dhahab: "gold" (3:14/91, 9:34)

ذهل Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): to forget under shock — total distraction caused by a terror that erases even the strongest attachment.

System rendering: تَذْهَلُ → "to forget under shock"

Internal proof: 22:2 is the corpus's only occurrence: "every nursing woman will forget her nursling." **Organic link with سكر (sealed in the same batch, same verse).**

Conclusion: ذهل, in its sole occurrence, denotes memory's erasure through shock.

ذو Root · 37 occurrences

Invariant sense: possessor/holder - one who holds a quality or attribute constitutively.

System rendering: dhu → "possessor of" (extremely frequent formula "God is possessor of immense favor," 2:105/243/251, dozens of occurrences); dhawata → "endowed with" (55:48, "with spreading branches").

Internal proof: the invariant holds across the 37 verified occurrences - almost always applied to God as possessor of an attribute (favor, forgiveness, vengeance, strength) - the designated attribute is never incidental but defines a constitutive and permanent quality of the subject possessing it.

RENDERINGS
— dhu: "possessor of" (2:105/243/251)

ذوا Root · 2 occurrences

Invariant sense

The root ذوا (dual form of ذو, possessor/holder of) carries the invariant of a qualified pair — two persons jointly designated as holders of a quality required for an act of witnessing or decision.

System rendering

"Two just [persons]" (ذوا عدل, 5:95, 5:106).

Internal proof

In 5:95, ذوا عدل designates the two just witnesses charged with ruling on the compensation owed for game killed during the inviolable months: "an equivalent compensation in livestock, as decided by two just [persons] (ذوا عدل) among you." In 5:106, the same expression reappears in the context of testamentary witnessing: "witnessing among you... two just [persons] (ذوا عدل) among you, or two others, from outside you." The exact repetition of the expression ذوا عدل across two distinct legal contexts (animal compensation, testamentary witnessing) constitutes solid structural proof: ذوا systematically designates the dual of ذو (holder of), here applied to the quality of fairness (عدل) — exactly two persons jointly qualified, neither one alone nor a greater number, the dual numerical precision itself being the term's grammatical function. An already-established note specifies that this expression is gender-neutral, encompassing just men and women alike.

This entry documents the grammatical function of ذو's dual applied to a legal qualification, directly established by the formula's repetition across two distinct legal contexts.

ذود Root · 1 occurrence

Invariant sense (hapax resolved by immediate context): to hold back/keep a flock at a distance — a gesture of protection or active restraint.

System rendering: تَذُودَانِ → "[they] held back"

Internal proof (hapax resolved by the same verse's narrative contrast): 28:23 is the corpus's only occurrence: "he found a group of people watering [their flocks], and found, apart from them, two women holding back [theirs]" — the explicit contrast fixes the sense.

Conclusion: ذود, in its sole occurrence, denotes the action of keeping a flock at a distance.

ذوق Root · 63 occurrences

Invariant sense: to taste - to directly and immediately experience a state, pleasant or painful.

System rendering: dhaqa/yadhuqu → "to taste" (extremely frequent formula "taste the punishment," 3:106/181, 6:30, dozens of occurrences); adhaqa/yudhiqu → "to make taste" (10:21, "when We make people taste a mercy").

Internal proof: the invariant systematically covers both valences - punishment (vast majority) and mercy (10:21, 30:33/36, "We make [them] taste a mercy") - always a direct, unavoidable experience, never mediated knowledge; 3:185/21:35, "every Self tastes death" generalizes this gesture to the ultimate existential experience.

RENDERINGS

— dhaqa/yadhuqu: "to taste" (3:106/181, 6:30)
— adhaqa/yudhiqu: "to make taste" (10:21)

ذوى Root · 2 occurrences

Invariable meaning: to possess a determined quality -- a relational construction designating one holding a named attribute, never an autonomous noun but always followed by a qualifying complement.

System rendering: dhawu/dhawa -> "possessors of, endowed with".

Demonstration by occurrence (proof by systematically completed grammatical construction): two occurrences confirm the never-autonomous qualified-possession invariant. 2:177 uses it within a long enumeration of benevolence recipients: "to relatives" (literally "possessors of proximity") -- the term never functions alone but always paired with a genitive specifying its exact content. 65:2 applies the same construction to required witnesses: "two upright men among you" ("possessors of equity") -- confirmed by the graph (link with 'adl, already sealed).

ذئب Root · 3 occurrences

Invariant sense

The root ذ أ ب designates the wolf, a wild canid predator, invoked in the account of Yusuf as a narrative pretext fabricated by his brothers.

System rendering

"The wolf" (الذئب, 12:13, 12:14, 12:17).

Internal proof

In 12:13, Ya'qub expresses his fear that "the wolf (الذئب) may devour him" if Yusuf leaves with his brothers. In 12:14, the brothers take up the very object of this fear to turn it into an argument: "if the wolf (الذئب) were to devour him, while we are a united band, then we would indeed be losers" — invoking their own numbers as a guarantee against the danger their father dreaded. In 12:17, once the crime is committed, they return with the completed fabrication: "the wolf devoured him (أكله الذئب)." All three occurrences trace the complete trajectory of a premeditated lie: the father's legitimate fear (12:13) is first verbally neutralized by the brothers themselves (12:14), before being reused as a false explanation after the deed (12:17) — the same animal, the same named danger, mobilized at three successive moments of one manipulative narrative. The term itself remains of purely concrete, zoological use in all three cases; it is the construction of the account, not the word, that carries the charge of fabrication.

Contextual renderings: three identical occurrences designating the same animal referent, without variation of sense — the lie's trajectory is read in the narrative arrangement, not in a semantic evolution of the term.

ذيع Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ذ ي ع carries the sense of a broad and rapid diffusion, spreading information beyond its initial circle without discernment.

System rendering

"They spread it" (أذاعوا, 4:83).

Internal proof

In 4:83, the verse denounces a behavior: "when reassuring or alarming news reaches them, they spread it (أذاعوا)." The context provides direct and sufficient proof through the rest of the verse, which contrasts this behavior with a more responsible conduct: "but had they referred it to the messenger and to those among them holding authority, those among them who seek to extract its substance would have known it" (see the نبط entry) — the uncontrolled diffusion (أذاعوا) is thus implicitly criticized by contrast with the appropriate path of reporting to qualified authorities. The term thus designates an immediate, indiscriminate spreading of sensitive information, without passing through the filter of verification or a qualified authority to assess its scope.

The uniqueness of the occurrence does not prevent fixing the sense: the implicit contrast with the alternative conduct recommended within the same verse provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

ذئم Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ذ أ م carries the sense of a contemptuous blame, a judgment of rejection that morally disqualifies the one struck by it.

System rendering

"Rejected" (7:18 ,مذءوما).

Internal proof

In 7:18, God commands Iblis after his refusal to prostrate: "Get out of here, banished, rejected (مذءوما)." The context provides structural proof through juxtaposition: مذءوما is directly paired with مدحورا (banished, expelled), both participles forming a pair jointly qualifying the sanction — a doubling that isolates each term's specific trait through their very proximity. مدحور designates physical/spatial expulsion, while مذءوم adds to it the dimension of moral judgment of rejection, the contempt accompanying the banishment. This paired construction, close to the PSIS parallel-construction pattern, fixes the sense of ذأم as a disqualifying blame added to the expulsion, not a mere redundant synonym.

The uniqueness of the occurrence does not prevent fixing the sense: the immediate juxtaposition with مدحورا (already carrying a distinct, complementary sense) provides sufficient contextual proof, close to the two-term PSIS parallel-construction pattern.

ر

ربب ROOT · 980 OCCURRENCES

Invariant sense: the continuous, benevolent provision of the conditions for growth — nourishing, raising, bringing to maturity — hence the tutelary authority that legitimately follows from it (never brute domination).

System rendering: rabb applied to God (cosmic register and address/invocation register, no distinction between them) → "Guardian"; rabb/arbab applied to a human (legitimate or usurped) → "master"/"masters"; raba'ib → "the girls raised in your household" (4:23); ribbiyyun → "those attached to the Guardian" (3:146, nisba on rabb; 3:147 "Our Guardian"); rabbaniyyun → "spiritual masters" (3:79, 5:44, 5:63) — these three derived forms remain unchanged, already faithful renderings of the invariant.

Internal proof: 20:50, "Our Guardian is the One who gave everything its own form, then guided it" (cosmic provision); 4:23 raba'ib ("your raised ones," the household that nourishes) directly confirms the raising sense; 3:79 rabbaniyyun ("because you teach the Book") applies the same gesture to intellectual/spiritual formation.

Guardian/master distinction, not a mere stylistic choice: the corpus distinguishes two statuses. The Guardian (divine) is the sole, legitimate, total source of provision; the master (human) exercises a partial, derived, sometimes usurped provision — 12:41/42/50 (the king of Egypt, real but limited provision); 3:64/9:31/3:80 (arbab taken "besides God," usurped and illegitimate provision — rabbis, monks, Agents, prophets wrongly taken as exclusive sources of authority). 12:23-24/33-34/37 confirm, through internal narrative coherence (Yusuf resists temptation through "a sign from his Guardian," who "answers him" and "teaches him"), a divine referent rather than the Egyptian master.

Articulation with the wall: rahm (already sealed) is the zero point, the unconditional, originary protection; rabb is the temporal continuum that takes over — once protected by the womb, the being must be nourished, taught, brought to maturity. God's sovereignty is thus not that of a despot but that of a Guardian who brings His creation to its full accomplishment.

Flagged caution (outside the scope of this sealing): "master" is also used elsewhere in the corpus for other, distinct roots (e.g. malik al-mulk, "Master of sovereignty," 3:26, root m-l-k) — a preexisting French lexical overlap to watch during a future audit of those roots, without calling this fiche into question.

RENDERINGS

— rabb applied to God: "Guardian" (all registers, cosmic and invocation).
— rabb/arbab applied to a human: "master"/"masters" (legitimate or usurped).
— raba'ib: "the girls raised in your household" (4:23).
— ribbiyyun: "those attached to the Guardian" (3:146), replacing "trained multitudes".
— rabbaniyyun: "spiritual masters" (3:79, 5:44/63).

ربح ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح ب ر carries the sense of a profit generated by an exchange, the gain obtained at the conclusion of a transaction.

System rendering

"Profitable" (2:16 ,ربحت).

Internal proof

In 2:16, the verse concludes an ironic commercial image: "these are the ones who bought straying at the price of guidance; their trade has therefore not been profitable (ربحت), and they were not well guided." The context provides

have resulted from the exchange but which the mistaken choice (preferring straying over guidance) made impossible. The explicit negation ("has therefore not been profitable") confirms that ربح precisely designates the net benefit expected from an exchange operation, here absent due to the losing nature of the concluded deal.

The uniqueness of the occurrence does not prevent fixing the sense: the direct attachment to the complete commercial metaphor (purchase + price + transaction + result) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

ربص ROOT · 17 OCCURRENCES

Invariable meaning: to wait in expectation, to defer a decision.

System rendering: تَرَبَّصَ → "to wait in expectation" (often negatively connoted: waiting for a setback to befall another).

Internal proof: homogeneous use across 17 occurrences; covers the neutral legal delay (widows' waiting period, 2:234; the delay of the separation oath, 2:226-228) and malicious waiting (watching for believers' setbacks, 4:141, 9:98, 52:30) — always a calculated temporization, never passive waiting.

Distinction from انتظر: distinct from intazara (neutral waiting): tarabbasa carries a nuance of calculated, sometimes malicious waiting.

RENDERINGS

— verb (tarabbasa/yatarabbasna/tatarabbasuna/natarabbasu): to wait in expectation (2:226/228/234, 4:141, 9:24/52/98, 20:135, 23:25, 52:30-31, 57:14)

ربط ROOT · 5 OCCURRENCES

Invariant sense: to firmly bind so as to strengthen — an inner reinforcement or a material fixation, never a loose or temporary bond.

System rendering: رَبَطَ/رِبَاط → "to firmly bind/strengthen"

Internal proof: proof by deployment of the same invariant from the material to the inner register. 8:60 uses "bound" for horses "kept ready" for battle. 3:200 shifts the invariant to collective endurance. 8:11, 18:14 and 28:10 converge on the same figurative use: "binding the hearts."

Conclusion: ربط systematically denotes a tightened bond that strengthens.

ربع ROOT · 22 OCCURRENCES

Invariable meaning: four/a quarter — division into four parts.

System rendering: أَرْبَعَة/رُبُع → "four"/"a quarter" (cardinal number or fraction, e.g. the four-month waiting period, 2:234).

Internal proof: homogeneous use across 22 occurrences, systematically numeral — four months, four witnesses, four oaths, a quarter of inheritance — never any tension or figurative use.

RENDERINGS

— numeral (arba'ah/arba'in/arba'): four/forty (2:51/226/234/260, 4:3/15, 5:26, 7:142, 9:2/36, 24:7/9/45, 41:10, 46:15)
— noun (al-rub'): the quarter (4:12)
— adjective (rabi'uhum): their fourth (18:22, 58:7)
— adjective (wa-rubaʿ): organized in fours (35:1)

ربو ROOT · 20 OCCURRENCES

Invariant sense: to grow excessively/disproportionately — applied to illegitimately inflated wealth, to earth coming alive under rain, or to a rising landform, always the same invariant of growth beyond ordinary measure.

System rendering: ٱلرِّبَوٰاْ → "usury"; رَبْوَة → "elevation"; رَبَتْ/تَرْبُواْ → "to grow"

Internal proof: proof by consistency of the disproportionate-growth invariant across all occurrences, including the case long deemed in tension. 2:275-278, 3:130 and 4:161 systematically condemn الربا as a predatory mechanism of infinite debt inflation — 30:39 does NOT constitute a licit exception but instead confirms the invariant: the growth sought by this means is explicitly declared sterile before God, placed in direct contrast, within the same verse, with charity, which does truly "grow" (2:276 ,يُرْبِى) — the previously documented tension arose from reading 30:39 in isolation from its structural parallel with 2:276. 2:265 and 23:50 use رَبْوَة for a stable geographic elevation. 22:5 and 41:39 apply رَبَتْ to earth that "comes alive and swells" under water. 13:17 and 69:10 use رَابِيَة for swollen foam or a "crushing" seizure. 16:92 uses أَرْبَىٰ for a "more numerous" community.

Distinction — unrelated homonym: رَبَّيَانِى/نُرَبِّكَ (26:18 ,17:24, "to raise a child") belong to the distinct, already-sealed root ر ب ب.

Conclusion: ربو carries no residual tension once 30:39 is reread within its structural parallelism with 2:276.

RENDERINGS

— noun (al-riba): usury (2:275-278, 3:130, 4:161)
— verb (yurbi/arba/yarbu/liyarbu): to make grow/increase (2:276, 16:92, 30:39)
— noun (rabwah): height (23:50)
— noun (rabiyan/rabiyah): swollen/crushing (13:17, 69:10)
— noun (wa-rabat): comes alive [earth] (22:5, 41:39)

رتع ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ر ت ع carries the sense of free, carefree frolicking, an enjoyment of unconstrained movement, an image originally drawn from animals grazing freely.

System rendering

"Let him romp and play" (12:12 ,يرتع).

Internal proof

In 12:12, Yusuf's brothers plead with their father: "Send him with us tomorrow, let him romp and play (يرتع); we will indeed be his guardians." The context provides direct and sufficient proof: يرتع is explicitly paired with ويلعب (and play), both verbs forming a pair designating a free, unconstrained recreational activity, typical of a child offered a recreational outing. The guardianship promise that immediately follows ("we will be his guardians") confirms the sense: يرتع designates a freedom of movement framed by reassuring supervision, the activity itself being presented as beneficial and harmless — an argument precisely designed to win over the reluctant father's agreement. The root's underlying sense (originally, the free grazing of herds) illuminates the metaphor: like an animal that comes and goes freely in an open space without being held back, the child is here presented as deserving the same kind of freedom of movement, under watch.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit association with ويلعب and the guardianship promise framing it provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

رتق ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS — member of an explicit antonymic pair): a compact, fused mass — an initial undifferentiated state preceding a separation.

System rendering: رَتْق → "compact mass"

Internal proof: 21:30 is the corpus's only occurrence: "the heavens and the earth were a compact mass, and We split them apart." The direct antonym فتق (**complete antonymic pair with فتق, sealed in the same batch; inserted into paires_antonymes**) fixes the sense by total contrast.

Conclusion: رتق, in its sole occurrence, denotes a state of undifferentiated fusion.

رتل ROOT · 4 OCCURRENCES

Invariant sense (two doubled occurrences, near-identical formula): to recite with care and measure, clearly articulating each element — a controlled pace, never rushed.

System rendering: رَتَّلَ/تَرْتِيل → "to recite with care/measured pace"

Internal proof: proof by near-identical repeated formula. 25:32 uses the doublet "We transmitted it to you with measured order." 73:4 applies exactly the same verbal doublet to the direct injunction.

Conclusion: رتل systematically denotes a controlled, articulated pace.

رجج ROOT · 2 OCCURRENCES

Invariable meaning: to be violently shaken -- a tremor movement applied to a normally stable massive structure, never a minor quake.

System rendering: rujjat -> "shaken".

Demonstration by occurrence (proof by opening position in a cosmic sequence): the sole occurrence, 56:4, opens the surah's cataclysmic sequence: "when the earth is shaken with a violent shaking" -- confirmed by the graph (direct link with bassat, the immediately following pulverization, already sealed).

رجز ROOT · 10 OCCURRENCES

Invariable meaning: the punitive scourge -- an affliction descending specifically in response to an identified transgression, never a generic evil or neutral natural disaster.

System rendering: rijz -> "[punitive] scourge".

Demonstration by occurrence (proof by complete narrative causal cycle): the occurrences systematically document the same four-stage causal cycle, notably developed in the Fir'awn narrative. 7:134-135 offers the most complete sequence: transgression, inflicted scourge, explicit request for its removal through intercession, commitment made then violated once the scourge is lifted -- confirmed by the graph. The invariant is thus never an abstract evil but always a sanction precisely triggered by a named act, and structurally removable conditional on a commitment -- never a permanent fatality.

رجس ROOT · 10 OCCURRENCES

Invariant sense: an intrinsically repugnant impurity/filth — a quality inherent to the thing itself, distinct from رجز (a scourge, a punishment inflicted externally).

System rendering: رِجْس → "filth"

Internal proof: proof by recurrence of the intrinsic qualification across all occurrences. 5:90 qualifies wine, games of chance, and lot-sharing as "filth, the Deviator's work." 6:145 applies the same term to pork flesh. 6:125 and 10:100 shift the invariant to a moral application. 9:125 confirms through accumulation.

Conclusion: رجس systematically denotes a repugnant quality intrinsic to the thing or being that carries it.

رجع ROOT · 104 OCCURRENCES

Invariant sense: the return - movement toward a point of origin, physical or eschatological.

System rendering: raja'a/yarji'una → "to return" (2:18, 2:28, the constant formula "it is to Him you shall be returned"/"that we return" - 2:46/156/210/245, five nearly identical occurrences); raja'a (Form III) → "to reconcile" (2:230, repudiation/reconciliation context).

Internal proof: 2:156 ("We are God's, and it is to Him we return") and 2:28/46/210/245 all share the same structure - a final return to God as the point of origin and convergence of all things, including affliction itself (2:156) - confirming raja'a as the corpus's stable technical term for the eschatological return.

RENDERINGS

— raja'a/yarji'una : "to return" (2:18, 2:28, the constant formula "it is to Him you shall be returned"/"that we return" - 2:46/156/210/245, five nearly identical occurrences)
— raja'a : "to reconcile" (2:230, repudiation/reconciliation context).

رجف ROOT · 8 OCCURRENCES

Invariant meaning: to tremble, a violent shock shaking stability — physical or social.

System rendering: رجفة → "quake" (7:78, فَأَخَذَتْهُمُ ٱلرَّجْفَةُ, the quake seized them — the people of Thamud; 7:91, the people of Shu'ayb; 7:155, 29:37); الراجفة → "that which convulses" (79:6, يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ, the day the convulsion convulses — an eschatological sign; 73:14, تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ); المُرْجِفُون → "the spreaders of tremors" (33:60, those who make the city tremble through the destabilizing rumors they spread — the tremor applied to the social body).

Distinction from زلزل: close to زلزل (seismic shock), but رجف carries a connotation of total upheaval, often in a context of collective punishment. Form IV (أرجف) transposes the invariant to the social register: shaking a group's stability through speech, as the quake shakes the ground.

RENDERINGS

— rajfah: "tremor" (7:78/91/155, 29:37).
— al-rajifah (79:6, 73:14): "that which shakes" - eschatological sign.
— al-murjifun (33:60): "spreaders of unrest" - social destabilization by rumor.

رجل ROOT · 73 OCCURRENCES

Invariant sense: the man/the foot - male human figure, or the body's lower limb.

System rendering: rajul/rijal → "man/men" (recurring formula "a man among them/from you," 7:63/69, 10:2; 4:34, "men assume the charge"); rijl/arjul → "foot/feet" (5:6, ablution; 5:33, "hands and feet cut off").

Internal proof: the invariant covers man as a social/prophetic figure (7:63, a man sent as reminder) and the foot as organic limb (5:6, 24:45, "some walk on two feet") - two distinct applications of the same root, man literally denoting "one who stands on his feet," never conflated in a single use.

RENDERINGS

— rajul/rijal: "man/men" (7:63/69, 10:2, 4:34)
— rijl/arjul: "foot/feet" (5:6, 5:33)

رجم ROOT · 14 OCCURRENCES

Invariable meaning: to repel violently/to drive far away.

System rendering: rajim -> "banished" (already fixed), rather than an execution by stoning -- denotes the violent rejection/exclusion of a presence, not a specific bodily punishment.

Demonstration by occurrence: the epithet rajim attached to the Shaytan recurs identically across six distinct surahs (3:36, 15:34, 16:98, 38:77, 81:25) -- a formulaic repetition making it a true compound name ("the banished Shaytan") rather than an occasional qualifier, proof that banishment is constitutive of the figure's very identity, not a mere circumstantial attribute. 15:17-18 specifies the concrete mechanism of this cosmic banishment: the Shayatin are driven from the sky "except one who steals a furtive hearing, and is then pursued by a blazing projectile" -- rajm here literally denotes the act of repelling by a thrown object, even before its derived sense of verbal banishment, the two uses answering each other within the same passage. Three narrative occurrences apply the threat of rajm to a prophet by his own people, always in terms of social rejection, not judicial penalty: 11:91 ("without your clan, we would have banished you"), 19:46 (Ibrahim threatened by his father: "I will banish you"), 26:116 and 36:18 repeat the same ultimatum structure -- in all four cases, no procedure, no tribunal, no stone is mentioned: it is expulsion from the community that is brandished as a threat, not a codified execution. 44:20 confirms this reading through the mouth of the messenger sent to Fir'awn, who seeks refuge "so that you do not banish me" -- a fear of social and political exclusion, consistent with the whole corpus, never a fear of execution by stoning which, had it been the real meaning, would necessarily have left a lexical trace of stones thrown by hand against a body, absent from every human narrative occurrence of the root.

RENDERINGS

rajim (participle, banished -- epithet of the Shaytan): 3:36, 15:34, 16:98, 38:77, 81:25. -- rajama/yarjumu (verb, to banish): 11:91, 18:20, 19:46, 26:116, 36:18, 44:20. -- rajm/rujum (nominal): 15:17, 18:22, 67:5.

رجو ROOT · 28 OCCURRENCES

Functional homonymy with two linked branches: desiring anticipation of a future fulfillment (Form I), and deferring/postponing a decision (Form IV).

Branch A — Invariant sense: to hope, to reach toward a future, not-yet-guaranteed but desired fulfillment, never an already-acquired certainty.
System rendering: يَرْجُو → "to hope"
Internal proof: the recurring construction "whoever hopes for the meeting with God" (18:110, 29:5, 33:21) systematically ties hope to an explicit practical consequence (doing righteous work, associating nothing with God) — proof that رجو is never passive waiting but a desire oriented toward action. Conversely, 10:7, 10:11, 10:15, 25:21, 25:40 and 78:27 systematically use the negation لَا يَرْجُونَ to characterize those who hope for neither the meeting with God nor the Day of Retribution — the absence of hope there precisely defines misguidance.

Branch B — Invariant sense: to defer/postpone a decision (Form IV, أَرْجَأَ/أَرْجَىٰ).
System rendering: أَرْجِهْ/مُرْجَوْنَ → "to postpone/hold in abeyance"
Internal proof: 7:111 and 26:36 use the imperative أَرْجِهْ in the identical narrative context — Fir'awn's court asking for Musa's postponement to gather the illusion-makers; 9:106 applies the passive form to men "held in abeyance of God's order," awaiting a deferred judgment; 33:51 confirms the same sense of voluntarily postponing a turn.

Distinction between the two branches: the semantic link is transparent — deferring a decision (Branch B) amounts to placing its outcome within the space of hoped-for waiting (Branch A), both branches sharing the invariant of a fulfillment not yet arrived but held in prospect.

رحب ROOT · 4 OCCURRENCES

Invariant sense: a wide, welcoming space — whose sudden narrowing, or the ironic negation of welcome, precisely measures the extent of the inflicted distress.

System rendering: رَحُبَتْ → "to become narrow despite its extent"; مَرْحَبًا → "welcome" (ironically negated in both occurrences)

Internal proof: proof by consistency of the welcoming-space invariant, declined in negation throughout. 9:25 and 9:118 both use the same paradox: "the earth, despite its vastness, became narrow for you." 38:59 and 38:60 use مرحبا (literally "[welcome] in a wide place") in direct, reciprocal negation between two groups of the damned.

Conclusion: رحب never varies from its invariant of a wide, welcoming space.

رحق ROOT · 1 OCCURRENCE

Invariable meaning: the sealed, pure nectar -- a drink preserved intact, never opened before delivery to its recipient.

System rendering: rahiq -> "nectar".

Demonstration by occurrence (proof by seal precision): the sole occurrence, 83:25, closes a graded description of paradisiacal delight -- adorned couches, radiance on faces, then rahiq "whose seal is musk", and finally mixed with Tasnim -- confirmed by the graph (direct link with the three terms of the same sequence). The precision of the intact seal before consumption is decisive: the nectar is never presented as a mere pleasant-tasting drink, but as a sealed good whose very integrity constitutes an essential part of its value.

رحل ROOT · 4 OCCURRENCES

Invariable meaning: to move while carrying one's belongings, to leave a place with one's baggage.

System rendering: rihla/rihal -> "journey, loaded travel".

Demonstration by occurrence: three narrative occurrences (12:62, 12:70, 12:75) document the root's most concrete sense in the Yusuf narrative -- rahl there denotes each brother's individual bag/baggage, the precise place where the royal cup is hidden, proof the invariant concerns the personal effect carried, not the movement itself. 106:2 extends this same sense to the Quraysh's collective caravan journey (rihlat ash-shita' wa-s-sayf) -- confirmed by the graph as an exclusive link with shatw/sayf/Quraysh (PMI 11.28) -- the regular seasonal movement built on the same root as the individual baggage: to travel, in this language, is structurally "to carry one's rahl", never movement without a load.

RENDERINGS

— rahl / rihal: "saddlebag(s)" (12:62, 12:70, 12:75; distinct from وعاء "bag", 12:76)
— rihlah: "journey" (106:2)

رحم ROOT · 563 OCCURRENCES

Invariant sense: the protective organic bond — a single invariant unfolding across three scales, from organ to the divine.

Three scales of the same invariant:

1. al-rahim (the organ, the womb): the exclusive, unconditional protection of the very first human, before any other protection is possible — the enveloping that nourishes and grows without prior condition or merit.

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2. al-arham (kinship ties, 3:6, 8:75, 22:5, 31:34, 33:6): the blood bond — uncles, cousins, lineage — named from the maternal womb itself. The family, the nucleus of society, is the direct, living extension of this same organic bond: without the womb, no lineage; without lineage, no possible benevolence between individuals.
3. al-rahman/al-rahim/rahma (the divine attribute): this same protective, unconditional bond, extended by God to His entire creation — not a reactive pity granted after a fault, but a proactive, vital enveloping, modeled on the womb that protects before any merit.

System rendering: al-rahman → "The All-Benevolent" (global, unconditional state — fa'lan pattern, absolute fullness, never followed by a targeted object, cf. 20:5: established on the Edifice); al-rahim → "Benevolent" (directed, relational action — fa'il pattern, often with a targeted object, cf. 33:43: "Benevolent toward the believers"); rahma → "benevolence"; al-arham → "wombs"/"kinship ties" (unchanged rendering, a distinct but organically linked item).

Rahman/Rahim distinction confirmed by the comparative check across the 556 relevant occurrences (basmala, superlative arhamu "the most benevolent of the benevolent," passive turhamun "you will be treated with benevolence," self-prescription 6:12/6:54) — no resistant occurrence.

RENDERINGS

— al-Rahman: "The All-Benevolent" (global, unconditional state).
— al-Rahim: "Benevolent" (directed, relational action).
— rahma: "benevolence."
— al-arham: "wombs"/"kinship ties" (3:6, 22:5).
— Other languages: al-Rahman = EN "the All-Benevolent", ID "Yang Maha Pemurah", RU "Всемилостивый"; al-Rahim = EN "Benevolent", ID "Maha Pengasih", RU "Милостивый" (basmala and body text unified).
— al-Rahim: "Benevolent" everywhere ("full of benevolence" withdrawn); ID rahma = "kasih sayang".

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

رخو ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): the gentleness of a movement devoid of violence — a quality applied to the wind subjected to Sulayman.

System rendering: رُخَآءً → "gentle/without violence"

Internal proof (hapax resolved by the same verse's construction): 38:36 is the corpus's only occurrence: the wind subjected to Sulayman "running at his command, gently, wherever he willed" — the adverb directly qualifies the wind's mode of movement, immediately specified by its total docility to the sovereign's will.

Conclusion: رخو, in its sole occurrence, denotes a gentleness of movement compatible with power.

ردء ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by the purpose expressed in the same verse): a support sent as reinforcement — an aid whose function is explicitly to confirm and corroborate another's word.

System rendering: رِدْءًا → "support"

Internal proof (hapax resolved by explicit purpose): 28:34 is the corpus's only occurrence: "send him with me as a support, so that he may affirm me" — the purpose of the requested support is immediately specified.

Conclusion: ردء, in its sole occurrence, denotes a support with the precise function of confirmation.

ردد ROOT · 59 OCCURRENCES

Invariant sense: to return/to turn back — the movement of reflux.

System rendering: yartadda → "to renounce/abandon one's Law" (to apostatize), with no civil sanction associated in the text.

Demonstration (2 occurrences, 2:217, 5:54): the only consequences described are eschatological (collapse of deeds, "in this world and the next") and communal (replacement by a better community, 5:54) — no corporal punishment, no earthly penal sanction is prescribed for apostasy. Consistent with guaranteed freedom of conscience (2:256, "no compulsion in religion"): the metaphysical choice remains outside the City's penal scope.

RENDERINGS

— yartadda (2:217, 5:54): "to renounce/abandon one's Law" - only described consequences are eschatological and communal, no worldly penal sanction.
— consistent with 2:256 ("no compulsion in religion") - the metaphysical choice remains outside the penal domain.

ردف ROOT · 3 OCCURRENCES

Invariable meaning: to immediately follow/come right after -- direct succession with no interval between two elements or events.

System rendering: radifa/radifa -> "that immediately follows".

Demonstration by occurrence (proof by three convergent applications): three occurrences document an always direct, undelayed succession, applied to three distinct registers. 8:9 applies it to the Agents' military reinforcement "in file", an arrival in continuous formation with no gap between ranks. 27:72 applies it to a dreaded event announced as "very close" to occurring right after another. 79:7 closes the corpus with the second of the surah's two opening eschatological tremors, directly "following" the first -- confirmed by the graph.

ردم ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable to the three formal patterns — resolved by direct context: the root ر د م carries the sense of filling/obstructing a passage by accumulating matter in it, producing a continuous, massive barrier.

System rendering

"A rampart" (18:95 ,ردما).

Internal proof

In 18:95, Dhul-Qarnayn answers the request for help against Yajuj/Majuj by saying: "help me then with strength, and I will establish between you and them a رَدْم." The following verse (18:96) describes precisely the process: bringing blocks of iron, arranging them until leveling the two flanks (الصدفين), blowing until incandescent, then pouring naphtha (قطر, see root قطر). This operative sequence — accumulation of solid matter until completely filling the space between two slopes — fixes the sense of ردم unambiguously: not a simple erected wall, but the complete filling of a natural passage (a breach between two mountains) through accumulation and fusion of materials, until total obstruction. The detailed technical context (iron + fire + naphtha) functions as sufficient structural proof even without a second occurrence: the word is defined by the very process the text describes immediately after using it.

Distinction from سد (dam, 18:94, used by the petitioners themselves): سد is the generic term requested by the population, ردم is the specific technical term chosen by Dhul-Qarnayn to designate the outcome of his own filling process — a lexical precision the text itself introduces by changing the word between the request and the undertaking.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ردى ROOT · 6 OCCURRENCES

Invariant meaning: the declining/degraded state — the fall toward a weakened state or loss.

System rendering: rada/taradda → "to perish by falling" (92:11, وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰ, what use is his wealth to him when he perishes/collapses); mutaraddiyah → "[animal] in a very weakened state" (5:3, one of the forbidden categories — the animal fallen/degraded unto death).

Distinction from هلك: close to halaka but stresses falling as the specific mode of decline — a progressive degradation to a terminal state, whether a human being who perishes or an animal dead from a fall.

RENDERINGS

— rada/taradda (92:11): "to perish by falling."
— mutaraddiyah (5:3): "[animal] fallen to a weakened state" - dead from a fall.

رذل ROOT · 4 OCCURRENCES

Invariant sense: a value degraded to its lowest degree — applied socially (despised status) or biologically (decline of age), always a superlative of depreciation.

System rendering: أَرْذَل → "the most vile/the most decrepit"

Internal proof: proof by deployment of the same invariant across two registers. 11:27 and 26:111 both use it in the social register. 16:70 and 22:5 shift the invariant to the biological register.

Conclusion: رذل systematically denotes the lowest degree of a value scale.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

رزق ROOT · 123 OCCURRENCES

Invariant sense: allotted sustenance - what is provided for existence, material or immaterial.

System rendering: rizq/razaqa → "sustenance"/"to allot as sustenance" (2:3/22/25/57/60/126/172/212 - eight occurrences in surah 2 alone, one of the corpus's densest fields).

Internal proof: 2:212 ("God allots His sustenance to whom He wills, without measure") and the recurring formula "what We have allotted you as sustenance" (2:57/172) systematically posit rizq as a granted gift, not an acquired or earned right - consistent with the exclusively divine use of the active verb razaqa in the corpus (never a human "allotting" sustenance to another).

RENDERINGS

— rizq/razaqa : "sustenance"/"to allot as sustenance" (2:3/22/25/57/60/126/172/212 - eight occurrences in surah 2 alone, one of the corpus's densest fields).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

رسخ ROOT · 2 OCCURRENCES

Invariant sense

The root ر س خ carries the invariant of a deep and stable anchoring — a solid rootedness, applied to the domain of knowledge as intellectual and spiritual firmness in the face of ambiguity.

System rendering

"Firmly rooted in knowledge" (الراسخون في العلم, 3:7, 4:162).

Internal proof

Both occurrences are built in an almost identical formula: in 3:7, "those firmly rooted (الراسخون) in knowledge say: 'We believe in it; all comes from our Guardian'" — a context opposing those who, facing ambiguous verses, root themselves in confidence rather than yielding to confusion; in 4:162, "those among them firmly rooted (الراسخون) in knowledge, and the believers, believe in what has been revealed to you and what was revealed before you." The repetition of the exact expression الراسخون في العلم across two distinct sourates constitutes solid structural proof: رسخ systematically designates a stable, deep anchoring, a firmness that does not waver before the ambiguity or difficulty of complex knowledge — the underlying image being that of a root deeply sunk, resisting surface disturbances.

Distinction from علم (knowledge in general): رسخ does not designate the possession of knowledge itself but the quality of stability and depth with which this knowledge is integrated, a firmness in the face of ambiguity rather than a mere accumulation of information.

رسل ROOT · 513 OCCURRENCES

Invariant meaning: to send on mission — the mandate carrying a message or a charge, applied to persons and natural forces alike.

System rendering: رَسُول → "messenger" (distinct from نبي, a function of reception; رسول carries the transmitted legislating charge — the stress is on the mission and message, not the person); أَرْسَلَ → "to send" — applied to messengers (2:151), but also to winds (15:22, وَأَرْسَلْنَا ٱلرِّيٰحَ لَوٰقِحَ, We sent the fertilizing winds; 25:48), and to punishments and unleashed forces (17:59, 54:19): sending is always an oriented mandate, never a mere release; رِسَالَة/رِسٰلٰت → "message(s), the transmitted charge" (7:62, أُبَلِّغُكُمْ رِسٰلٰتِ رَبِّى).

Internal proof: reverse-checking across all uses (persons, winds, scourges) confirms the mandate invariant: whatever is أُرسل departs with a charge to fulfill toward a destination — which unifies human messengers and natural agents under the same verb.

RENDERINGS

— rasul: "messenger" - distinct from nabi, the mission/message transmitted.
— arsala: "to send" - messengers (2:151), but also winds (15:22), punishments (17:59, 54:19).
— risalah/risalat: "message(s), the transmitted charge" (7:62).

رسو ROOT · 14 OCCURRENCES

Invariable meaning: to be firmly anchored/stable -- solid immobility.

System rendering: rawasin/arsa -> "firmly anchored"/"to anchor", used for mountains (anchors stabilizing the earth) and ships (dropping anchor).

Demonstration by occurrence: ten of the fourteen occurrences apply rawasin to mountains, almost always within the same explicit causal clause -- "so that it does not shake" (16:15, 21:31, 31:10) or "with you"/"under you", specifying that the stabilizing function directly benefits humanity, not the earth for its own sake. 13:3, 15:19, 27:61, 41:10, 50:7 and 77:27 reuse the same image, systematically pairing it with other elements of a complete landscape (rivers, provisions, plant pairs) -- proof the anchored mountains are never mentioned in isolation but always as one link in a coherent

cosmological description of the earth made habitable. The remaining four occurrences apply the same root to the concrete maritime register: mursa at 7:187 and 79:42 literally denotes a ship's anchoring point/mooring, in a question posed about the Hour itself ("when will it drop anchor?") -- the metaphorical use of maritime vocabulary to designate the fixed, terminal moment of the Hour proves the invariant is never confined to a single semantic field (geological or nautical) but designates an abstract structure -- the cessation of all movement at a fixed point -- applied indifferently to the earth, the ship, or eschatological time itself. 34:13 introduces a nuance: the cauldrons made for Sulayman are qualified as rasiyat ("firmly set"), a human craft usage confirming the extension of the same invariant to any massive object deliberately rendered immobile, not only to natural or cosmic phenomena.

RENDERINGS

rawasi (plural participle, anchored mountains): 13:3, 15:19, 16:15, 21:31, 27:61, 31:10, 34:13, 41:10, 50:7, 77:27. -- mursa/arsa (nominal/verbal, ship's anchoring): 7:187, 11:41, 79:32, 79:42.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

رشد Root · 19 occurrences

Invariable meaning: rectitude/maturity of judgment.

System rendering: رَشِيد → "reasonable," one who possesses sound and mature judgment — never "well-guided" (which suggests received external guidance rather than one's own quality of judgment); ٱلرَّشَاد → "rectitude" (the direction sought/given to another).

Internal proof: homogeneous use across 19 occurrences; covers observable maturity in an individual (the orphan becoming capable, 4:6; "is there not among you a reasonable man," 11:78) and rectitude as a sought/given direction ("guide us to a rectitude nearer than this," 18:24) — always the quality of sound judgment, one's own or aimed at.

Distinction from هدى: close to huda but rushd emphasizes the intrinsic quality of judgment (the person's reasoning maturity), not the fact of having been guided from outside.

RENDERINGS

— noun (al-rushd/rushdan): rectitude/maturity of judgment (2:186/256, 4:6, 7:146, 18:10/24/66, 21:51, 72:2/10/14/21)
— adjective (rashid/al-rashid/murshidan): reasonable/one who guides back (11:78/87, 18:17)
— noun (al-rashad): rectitude [as a path] (40:29/38)
— participle (al-rashidun): those who have rectitude (49:7)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

رصد Root · 6 occurrences

Invariant sense: to watch, to lie in wait to observe.

System rendering: rasad/mirsad → "to watch" (89:14).

Nuance: an everyday term for any watching.

Status: FIXED

رصص Root · 1 occurrence

Invariable meaning: compact/sealed with no gap -- an assembly so tight no space remains between elements, an image borrowed from construction.

System rendering: marsus -> "compact" (edifice).

Demonstration by occurrence (proof by explicit military comparison): the sole occurrence, 61:4, compares those fighting "in tight ranks" to "a compact edifice" -- confirmed by the graph (link with saff, ranking, same verse). The direct comparative construction is decisive: the term is never applied to mere physical proximity but specifically to an architectural structure where every element is sealed to the others with no gap.

References (aligned with the French fiche): 61:4.

رضع ROOT · 11 OCCURRENCES

Invariable meaning: to nurse/provide nourishing care -- direct nutritional care given to an infant, with explicitly regulated duration and terms.

System rendering: rada'a/yurdi'na -> "nursing care, breastfeeding".

Demonstration by occurrence (proof by regulatory precision and metaphorical extension to family bonds): eleven occurrences document the same nursing-care invariant, with precise regulatory development. 2:233 sets an exact duration, provides for outsourcing to another nurse for recognized compensation, and pairs this device with kalafa. 4:23 extends the invariant to marital impediments: mothers and sisters "of shared nursing" become forbidden kin for marriage, on par with biological kinship.

RENDERINGS

2:233 (□□لرَّضَاعَةَ/تَسْتَرْضِعُوٓ/يُرْضِعْنَ): "take into care"/"this care"/"have taken into care". 4:23 (أَرْضَعْنَكُمْ/ٱلرَّضَٰعَةِ): "who took you into their care"/"shared care" — أَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ = the children taken into care together by the same person, not her biological daughters. 22:2 (مُرْضِعَةٍ/أَرْضَعَتْ): "woman with a child in her care"/"the child she was caring for".

COUNTER-EXAMPLES

28:7/12 and 65:6 already used "taken into care" — only 2:233, 4:23, and 22:2 needed harmonization.

رضو ROOT · 73 OCCURRENCES

Invariant sense: to be satisfied/to approve - reciprocal agreement between two wills.

System rendering: radiya/yarda → "to be satisfied"/"to approve" (5:119, 9:100/58:22, fixed formula "God is satisfied with them, and they are satisfied with Him"); ridwan → "approval" (3:15, 9:21, "an approval from God").

Internal proof: the invariant holds through the identically repeated formula (reciprocal reward, God satisfied/satisfied with Him) structuring the whole corpus - approval is never unilateral, always a mutual response between both parties, consistent with 2:232-233, the mutual satisfaction required in marital contracts.

RENDERINGS

— radiya/yarda: "to be satisfied/approve" (5:119, 9:100, 58:22)
— ridwan: "approval" (3:15, 9:21)

رطب ROOT · 2 OCCURRENCES

Invariant sense (two occurrences): moist/fresh — water-laden matter, applied to the cosmic merism of divine knowledge or to ripe fruit offered as support.

System rendering: رَطْب → "moist/fresh"

Internal proof: proof by deployment of the same invariant from the cosmic to the narrative register. 6:59 uses it in the merism "moist nor dry." 19:25 applies the same invariant to fresh dates shaken from the palm trunk for Maryam. **Direct organic link with جذع and هشش (already sealed, same episode, S19-S20).**

Conclusion: رطب systematically denotes water-laden matter.

رعب ROOT · 5 OCCURRENCES

Invariable meaning: paralyzing dread -- intense terror inflicted directly into the core, never a gradually building fear but an immediate shock.

System rendering: ru'b -> "dread".

Demonstration by occurrence (proof by repeated 'casting dread into cores' formula): five occurrences document the same inflicted-terror invariant, with an almost identical formula repeated across four distinct surahs -- confirmed by the graph (systematic link with qalb). 59:2 furnishes the surah's own structuring occurrence, immediately paired with kharab (house demolition, same verse, already tagged).

رعد ROOT · 2 OCCURRENCES

Invariant sense

The root ر ع د designates thunder, the meteorological phenomenon accompanying a storm, presented in the corpus as a personified sign glorifying its Creator.

System rendering

"Thunder" (2:19 ,رعد), "the thunder" (13:13 ,الرعد, name of the sourate).

Internal proof

In 2:19, رعد appears in the description of a torrential rain accompanied by darkness, thunder and lightning — a complete meteorological picture invoked as a parable of the sensory distress and uncertainty experienced by those who refuse the message. In 13:13, الرعد becomes the subject of an active glorification verb: "the thunder glorifies Him with praise" (يسبح بحمده), alongside the Agents "in awe of Him" — an elevation of the natural phenomenon to that of a being that recognizes and proclaims its Creator, consistent with the corpus's general vocabulary attributing glorification (تسبيح) to the whole of creation. Both occurrences share the same concrete referent (the sound of the storm) but exploit it in two distinct registers: an instrument of a sensory-fear tableau in 2:19, an active subject of glorification in 13:13 — this sourate precisely bearing its name from this term, a sign that the phenomenon holds a structuring, not incidental, function there.

Contextual renderings: element of a meteorological tableau (2:19), personified subject of glorification (13:13) — two registers of one same concrete referent, without semantic tension between them.

رعى ROOT · 10 OCCURRENCES

Invariant meaning: to have regard for/care for someone or something — to guard, to watch over what is entrusted, to graze.

System rendering: ra'a/ri'ayah → "to care for, to guard, to watch over" (ri'ayah: the charge of watching over an entrusted deposit); concrete sense: "to graze (livestock)".

Internal proof: links concrete pastoral care (the shepherd) and the moral responsibility of keeping a commitment/trust (ri'ayat al-amanah) — a positive base sense, otherwise exploited as a rhetorical trap in some contexts (the expression twisted by a bad-faith interlocutor claiming to "have regard" for something else to dodge a commitment).

RENDERINGS

— ra'a/ri'ayah: "to take care of, to guard, to watch over" - concrete pastoral care AND the moral responsibility of keeping an entrusted commitment.

رغب ROOT · 8 OCCURRENCES

Invariant meaning: oriented desire — the tension of wanting directed toward or away from an object, depending on the construction.

System rendering: رَغِبَ إلى/في → "to desire ardently, to turn toward" (21:90, وَيَدْعُونَنَا رَغَبًا وَرَهَبًا, they called upon Us in desire and dread; 9:59 and 68:32, إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ; 94:8, وَإِلَىٰ رَبِّكَ فَٱرْغَب); رَغِبَ عن → "to turn away from, to desire elsewhere" (2:130, وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ, whoever turns away from the way of Ibrahim; 19:46, أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى, are you turning away from my deities; 9:120, وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ).

Internal proof: the preposition reverses the direction of the same invariant: رغب في/إلى = desire stretched TOWARD the object; رغب عن = desire that turns AWAY from it (desiring something other than it). Systematically paired with رهب (dread) in the corpus (21:90), forming a structuring affective polarity. Never translate رغب عن as positive desire — that misreading would invert the verse.

RENDERINGS

— raghiba ila/fi: "to desire ardently, to turn toward" (9:59, 68:32, 94:8) - in polarity with rahiba.
— raghiba 'an: "to turn away from" (2:130, 19:46) - never a positive desire, the reversal would invert the verse.

رغد ROOT · 3 OCCURRENCES

Invariant sense

The root ر غ د carries the invariant of a comfortable, unconstrained abundance, a subsistence that comes easily and in surplus, without effort of seeking or limitation.

System rendering

"At your ease" (2:58 ,2:35 ,رغدا), "in abundance" (16:112 ,رغدا).

Internal proof

In 2:35, رغدا qualifies the permission granted in the Garden: "eat freely, at your ease (رغدا), wherever you please" — an abundance without restriction of place or measure, free access to overflowing subsistence. In 2:58, the same formula is repeated identically for entering the city: "eat from it wherever you wish, at your ease (رغدا)" — the exact repetition of the construction confirms the stability of the sense across two distinct narrative contexts. In 16:112, رغدا qualifies subsistence coming "in abundance from everywhere" to a secure city, before it denies the blessings received and loses this abundance in exchange for hunger and fear. All three occurrences converge on the same invariant: رغد designates a comfortable, unforced material ease, a subsistence costing no effort of seeking — and the structuring contrast of 16:112 (abundance lost through ingratitude) reveals that this ease is never a permanent acquisition but a favor conditioned on recognizing its source.

Distinction from كثرة (neutral quantitative abundance): رغد specifically carries the connotation of comfort and ease of access, not mere quantity — an abundance experienced without hardship, not measured in volume.

رغم ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ر غ م carries the sense of a refuge reversing the initial constraint, a destination transforming forced flight into a favorable position.

System rendering

"A vast refuge" (4:100 ,مراغما).

Internal proof

In 4:100, the verse promises: "whoever emigrates on God's path will find, on the earth, a vast refuge (مراغما) and abundance." The context provides direct and sufficient proof: مراغما is associated with سعة (abundance), both terms together designating the favorable outcome of an initially constrained displacement (emigration, often motivated by

persecution or unbearable pressure). The root's sense (classically related to the nose pressed against the ground as a sign of forced submission) is here reversed: what could have been a place of constraint becomes, for the one who emigrates on God's path, a place reversing the situation to their advantage — not a place where one is submitted, but a place providing a favorable space and abundant subsistence, transforming flight into triumph.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit association with سعة (abundance) and the context of a favorable promise to the emigrant provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

رفت Root · 2 occurrences

Invariant sense

The root ر ف ت carries the invariant of disintegrated fragments, matter reduced to scattered pieces — debris resulting from the decomposition of an organized body.

System rendering

"Debris" (رفاتا, 17:49 ,17:98).

Internal proof

The two occurrences are strictly identical, repeated verbatim in 17:49 and 17:98: "When we are bones and debris (رفاتا), will we truly be resurrected in a new creation?" This exact repetition — an objection formulated twice within the same sourate in rigorously identical terms — constitutes solid structural proof: رفات designates precisely the final state of disintegration of a body after death, organic matter reduced to scattered fragments, beyond even the recognizable structure of bones. The explicit association with عظاما (bones) in both occurrences specifies the progression: first the bones, a still-structured form, then رفات, the state of total dispersal where even that structure has crumbled into dust and debris. The objection focuses precisely on this extreme degree of disintegration: the speakers deem it inconceivable that a body having reached this stage of complete dispersal could be reconstituted — an objection to which the following passage responds by affirming God's absolute creative power.

Distinction from تراب (dust/earth, a more generic term for the original matter of creation): رفات specifically designates the debris resulting from disintegration, an intermediate state between the organized body and elemental dust, never the primal matter itself.

رفث Root · 2 occurrences

Invariant sense

The root ر ف ث carries the invariant of speech or an act of sexual character, whose legitimacy depends entirely on the ritual context in which it occurs.

System rendering

"Intimacy" (الرفث, 2:187), "obscenity" (رفث, 2:197).

Internal proof

In 2:187, الرفث is explicitly made licit within the nocturnal framework of the month of refreshment: "It is made licit for you, the night of abstention, intimacy (الرفث) with your wives" — the same term here designates a legitimate marital relation, authorized after sunset. In 2:197, رفث reappears in a list of prohibitions during pilgrimage: "then no obscenity (رفث), no transgression, and no dispute during the Hajj" — coordinated with فسوق (transgression) and جدال (dispute), the same term this time designates a behavior to be absolutely proscribed during the state of pilgrimage consecration. Both occurrences converge on the same lexical invariant: رفث designates speech or an act of sexual connotation, whose normative status — licit or forbidden — depends exclusively on the ritual framework in which it occurs, never on an intrinsic quality of the term itself. The same word thus carries two opposite values depending on temporal context (authorized fasting night) or state of consecration (forbidden Hajj).

This entry documents a contextual polarity rather than a tension to resolve: both occurrences do not contradict each other but illustrate the same root applied to two distinct, complementary normative frameworks.

رفد ROOT · 2 OCCURRENCES

Invariant sense

Lexical hapax (a single occurrence, declined into two forms within the same id_phrase). PSIS not applicable — resolved by direct context: the root د ف ر carries the sense of a support or gift brought as backing — an aid or contribution meant to reinforce.

System rendering

"The gift" (11:99 ,الرفد), "what was given" (11:99 ,المرفود).

Internal proof

In 11:99, the verse concludes the account of the punishment of Fir'awn and his clan with an ironic, reversed formula: "what a detestable gift (بئس الرفد المرفود) that which was given to them!" The context provides direct and complete proof: الرفد and المرفود (the noun and its passive participle, in an intensifying construction characteristic of Qur'anic Arabic) normally designate an aid or a gift brought in support — but the verse turns this positive sense into its opposite through the adjective بئس (detestable): what Fir'awn's clan receives is not assistance but a curse, an escort to the fire (mentioned just before, 11:98). The invariant trait of رفد — the idea of a contribution, a reinforcement given in accompaniment — is thus confirmed precisely by this ironic reversal: the word retains its basic positive sense (support/gift), but the narrative context applies this normally meliorative term to an ominous "accompaniment," producing the intended contrast effect of the verse.

The lexical uniqueness does not prevent fixing the sense: the intensifying construction (الرفد/المرفود) and the explicit qualifying adjective (بئس) provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

رفرف ROOT · 1 OCCURRENCE

Invariable meaning: the green ceremonial cushion/rug -- refined comfort furniture, color and material underlining vegetal luxury.

System rendering: `rafraf` -> "cushions" (green).

Demonstration by occurrence (proof by pairing with a second luxury textile): the sole occurrence, 55:76, associates green cushions with "exceptional carpets" -- confirmed by the graph (exclusive link). The textile pairing construction documents a complete comfort device rather than an isolated object.

رفع ROOT · 29 OCCURRENCES

Invariant sense: to elevate - to lift upward, literally or in dignity/rank.

System rendering: `rafa'a/yarfa'u` → "to elevate" (extremely frequent formula "He raised the heavens," 13:2, 55:7, 79:28; "to elevate in degrees," 6:83/165, 58:11); `marfu'` → "elevated" (52:5, 56:34, 88:13, "raised couches").

Internal proof: the invariant holds across the 29 verified occurrences - covers cosmic elevation (the heavens, the Mount), status elevation (degrees, Idris's rank 19:57), and material elevation (the House's foundations, a couch) - always a vertical upward movement, never a horizontal displacement.

RENDERINGS

— rafa'a: "to elevate" (13:2, 55:7, 79:28)
— marfu': "elevated" (52:5, 56:34)

رفق ROOT · 5 OCCURRENCES

Invariant sense

The root ر ف ق carries the invariant of a support point that provides comfort and steadiness — whether a joint of the body (the elbow, a leverage point), a companion who accompanies gently, or a place where one can rest by leaning.

System rendering

"Companion/company" (4:69 ,رفيق), "the elbows" (5:6 ,المرافق, the joint used as support point for ablution), "a support, a mainstay" (18:16 ,مرفقا), "a resting place" (18:29 ,مرتفقا and 18:31).

Internal proof

In 4:69, رفيقا describes the company of the prophets, the truthful, the witnesses and the righteous as "excellent company" — companionship that supports and accompanies without friction. In 5:6, in the description of the ablution before the Contact, المرافق designates the elbows: the joint of the arm, the place where it finds its natural pivot and support — anatomy here literally confirms the sense of physical support point. In 18:16, as the young men take refuge in the Cave, they hope their Guardian "will prepare for them, in their affair, a support" (مرفقا): a mainstay that will help them endure the trial, exactly the same relational trait as in 4:69. In 18:29 and 18:31, the contrast is striking and structuring: the "detestable resting place" (مرتفقا) of those who endure the punishment stands term for term against the "excellent resting place" (مرتفقا) of those who dwell in the gardens — a parallel construction that isolates precisely the invariant: مرتفق is the place where one leans, where one finds refuge and comfort, for good or ill depending on its surroundings.

Distinction from the classical usage of رفق (gentleness/kindness): the Qur'anic corpus never attests this isolated abstract sense of "kindness" — every occurrence points to a concrete support point (joint, companion, place), comfort always being that of a tangible support, not a feeling.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

رقب ROOT · 24 OCCURRENCES

Invariant sense: to observe/to watch vigilantly.

System rendering: raqaba → "to watch vigilantly"; raqabah (noun, "nape/neck") designates, by metonymy, the whole person under the weight of a debt/obligation (already fixed: one under the weight of a heavy debt, not a "slave" to be freed).

Internal proof: vigilance/watching (verb) and the neck metonymy (the whole person engaged) share the root — the link lies in the idea of a bond that holds/restrains (to watch = to keep under control; neck = the point by which one holds someone).

RENDERINGS

— raqaba: "to watch with vigilance."
— raqabah (noun, "nape"): by metonymy, the whole person under the weight of a debt/obligation - already fixed, not "slave".

رقد ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): a state of immobile rest that deceives appearance — sleep or death seen from outside as the same immobility.

System rendering: رَاقِد/مَرْقَد → "asleep/resting place"

Internal proof: the corpus's two occurrences share the perceptual ambiguity of the immobile state. 18:18 describes the Cave companions: "you would have thought them awake, while they sleep." 36:52 applies the same lexical field to resurrection.

Conclusion: رقد systematically denotes a state of immobility whose outward appearance does not reveal its real nature.

رقق Root · 1 occurrence

Invariable meaning: the fine/unrolled parchment -- a flexible writing support on which a text is recorded, never mere fabric but a material specifically meant to receive an inscription.

System rendering: raqq -> "parchment".

Demonstration by occurrence (proof by pairing with the recorded writing): the sole occurrence, 52:3, sits within the opening cosmic oath series: "by a recorded writing, on an unrolled parchment" -- confirmed by the graph (direct link with kitab, the writing itself, same verse, and saqf, the celestial vault, same passage, already tagged). The paired construction is decisive: the oath never concerns the writing alone but the complete recording device.

رقم Root · 3 occurrences

Invariable meaning: to inscribe by precise engraving/tracing -- to durably and legibly record a content, never a provisional or erasable writing.

System rendering: raqim/marqum -> "inscribed, engraved".

Demonstration by occurrence (proof by parallel construction and opposite symmetry): three occurrences document the same written-designation device. 18:9 uses al-Raqim as a toponym. 83:9 and 83:20 use the same participle for both Sijjin (deniers' register) and 'Illiyyun (the righteous' register) -- confirmed by exact structural repetition. This perfect symmetry between two opposite registers proves raqm carries no inherent value connotation.

رقى Root · 4 occurrences

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: to physically ascend, to climb an access.
System rendering: رَقِيَ/يَرْتَقِي → "to climb/ascend".
Internal proof: 17:93 places رقى among the opponents' impossible demands. 38:10 uses the ironic imperative: "let them ascend then by the means [of access]!"

Branch B — Invariant sense: one who practices a curative incantation.
System rendering: رَاقٍ → "healer [by incantation]".
Internal proof: sole occurrence, 75:27 — at the moment of death, the question "who is able to heal?" underscores the powerlessness of any incantatory practice.

Distinction between the two branches: no link is demonstrable from the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

RENDERINGS
— 75:27 man raqin: "Who will make [him] ascend?" (not "who will cure him").

ركب Root · 15 occurrences

Invariable meaning: to mount/ride, and by extension to assemble elements into a whole.

System rendering: rakiba -> "to mount, ride"; markab -> "assembly, compound (of several elements)".

Demonstration by occurrence: the concrete usage largely dominates -- ten of thirteen occurrences apply rakiba to an actual mount (horses, mules, donkeys at 16:8; Nuh's boat at 11:41-42 and 29:65; the collective vessel at 36:42 and 43:12; livestock as mount and food at 40:79) -- firmly establishing the primary sense of physical, carried movement. Three occurrences explicitly link this movement to a specific narrative trial: at 11:42, Nuh calls his son to "come aboard with us", the invitation to rakiba becoming the dramatic tipping point between salvation and the refusal that follows; at 18:71, it is by boarding the boat that Musa's trial before the unknown Sage begins, rakiba marking the threshold into the initiatory narrative. The extension to the sense of composition is carried by only two occurrences, but decisive ones: 6:99 uses mutarakib for "stacked ears of grain", the image of grains piled upon one another literally illustrating the assembly of distinct elements into a compact whole; 82:8 crosses the final threshold by applying the same verb to the very constitution of the human being -- "in whatever form He willed, He assembled you" (rakkabaka) -- the human body grammatically conceived as a compound on the same footing as a cargo of goods or an ear of grain, proof the invariant never distinguishes the living from the inert in its logic of assembly.

RENDERINGS

rakiba (verb, concrete mount): 2:239, 8:42, 11:41, 11:42, 16:8, 18:71, 29:65, 36:42, 36:72, 40:79, 43:12, 59:6, 84:19. -- rakkaba/mutarakib (composition): 6:99, 82:8.

ركد Root · 1 occurrence

Invariant sense (hapax, but internal proof supplied by the verse itself): motionless/stilled for lack of movement — a ship stopped at the water's surface by the absence of wind, not by choice.

System rendering: رَوَاكِدَ → "stilled/motionless"

Internal proof (hapax resolved by the causal mechanism spelled out in the same verse): 42:33 is the corpus's only occurrence, but the verse itself supplies the complete cause-to-effect mechanism: "If He wills, He stills the wind, and there they remain motionless upon its surface" — unlike a hapax such as (44:24) رهو where context only constrains a minimal property without supplying the mechanism, here the cause (wind stopping) and the consequence (ships immobilized) are explicitly and completely stated within the same sentence, leaving no ambiguity as to the meaning to retain.

Conclusion: ركد denotes immobility through the deprivation of a motive force — here the wind — a suffered, not chosen, state, whose complete proof is supplied by the verse itself through the explicit statement of its cause. Status moved directly to SCELLÉ, the internal proof requiring no further corpus-wide corroboration.

ركز Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): a perceptible murmur — the faintest sonic trace, denied to underscore the total annihilation of vanished generations.

System rendering: رِكْزًا → "murmur"

Internal proof: 19:98 is the corpus's only occurrence: "do you perceive a single one of them, or hear the faintest murmur?"

Conclusion: ركز, in its sole occurrence, denotes the faintest sonic trace.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ركس Root · 2 occurrences

Invariant sense

The root ر ك س carries the invariant of a reversal returning one to a former state — a forced turning back that causes a relapse into a condition one seemed to have moved away from.

System rendering

"Overturned them" (4:88 ,أركسهم), "brought back [they relapse]" (4:91 ,أركسوا).

Internal proof

In 4:88, أركسهم describes the hypocrites' fate: "God has overturned them (أركسهم) for what they have earned" — a direct consequence of their deeds causing them to relapse into a former state of straying, despite an appearance of division into two groups that might suggest an evolution. In 4:91, أركسوا applies to another group of hypocrites: "every time they are brought back (أركسوا) to the trial, they relapse into it" — the same movement of forced return to a former condition, here explicitly repeated ("every time") as a recurring cycle of inability to settle into authentic commitment. Both occurrences converge on the same invariant: ركس designates a reversal irresistibly returning one to a former state, never a mere neutral change — Form IV (أركس) systematically carrying the causative value of an external agent (God in 4:88, the situation itself in 4:91) provoking this forced return.

Distinction from رجع (to return, a neutral term): ركس carries a connotation of forced, negative reversal, an endured return to a state of straying, not a mere voluntary return movement.

ركض ROOT · 3 OCCURRENCES

Invariant sense (three converging occurrences): an intense running movement — disorderly flight or decisive action, never an ordinary walk.

System rendering: رَكَضَ/يَرْكُضُ → "to run/flee running"

Internal proof: proof by contrast between reproached flight and prescribed action. 21:12 and 21:13 use يركضون for the guilty's disorderly flight upon sensing divine rigor approaching. 38:42 shifts the same verb to a positive divine imperative addressed to Ayyub: "run with your foot."

Conclusion: ركض systematically denotes an intense running movement.

ركع ROOT · 13 OCCURRENCES

Invariant sense (stable referent, thirteen occurrences): the ritual bowing — a posture of bodily submission, systematically associated with prostration and the maintaining of the Contact.

System rendering: رَكَعَ/رٰكِع → "to bow"

Internal proof: proof by constant pairing with prostration and the assembly of believers. 2:43, 2:125, 3:43 and 9:112 systematically associate "those who bow" with "those who prostrate." 5:55 integrates bowing into the very definition of the community of believers.

Conclusion: ركع is a stable term denoting the posture of ritual bowing, always integrated into the structuring bowing/prostration pair.

ركم ROOT · 3 OCCURRENCES

Invariable meaning: to heap into a compact mass -- accumulation of distinct elements fused into a single whole, never a mere orderly stacking.

System rendering: rukam/yarkumu -> "to heap, mass".

Demonstration by occurrence (proof by application to punitive and meteorological registers): three occurrences document the same compact-accumulation invariant, applied to two registers. 8:37 applies it to eschatological

sorting. 24:43 and 52:44 apply the same term to clouds -- confirmed by the graph (link with kisf, fragment, same verse).

ركن Root · 4 occurrences

Invariant sense

The root ر ك ن carries the invariant of a structural support point — the corner or pillar that upholds a whole, and by extension the gesture of leaning or inclining toward this point of support.

System rendering

"A solid support" (11:80 ,ركن), "do not lean" (11:113 ,تركنوا), "to incline" (17:74 ,تركن), "with all his might" (بركنه, lit. "with his pillar/support," 51:39).

Internal proof

In 11:80, Lot wishes he "could take refuge in a solid support (ركن)" — the term here designates a structural, physical and reliable support, capable of bearing weight or offering protection. In 11:113, the prohibition "do not lean (تركنوا) on those who have been unjust" uses the verbal form to designate the act of seeking one's support from a compromised source — the same gesture of leaning, now moral and relational, being warned against. In 17:74, تركن describes the temptation the Messenger could have followed: "you would have all but inclined toward them" — the same verb, applied to a psychological inclination toward an illegitimate support (the polytheists), absent divine strengthening ("had We not made you firm"). In 51:39, بركنه describes Fir'awn's reaction facing Moses: he turned away "with all his might/pillar" — the expression designates the totality of his mobilized power, like a structure leaning on its main pillar for resistance. All four occurrences converge on the same structural invariant: ركن is the support or leaning point that upholds a whole, whether a physical structure (11:80), a moral allegiance (11:113, 17:74), or an individual's total force mobilized like a pillar (51:39).

Distinction from ثبت (to be made firm, to remain intrinsically stable): ركن always designates a support sought or taken from an element external to oneself, never an autonomous intrinsic stability — 17:74 precisely opposes divine strengthening (ثبت, implicit) to an inclination toward an illegitimate external support (ركن).

رمح Root · 1 occurrence

Invariant sense

Absolute hapax. Direct designation of a fabricated object — the root رمح designates the spear, an elongated hunting weapon wielded at arm's length.

System rendering

"Your spears" (5:94 ,رماحكم).

Internal proof

In 5:94, the verse describes the trial of easy game during the inviolable months: "God will surely test you with some game that your hands and your spears (رماحكم) will reach." The context provides direct and sufficient proof: رماح is coordinated with أيدي (hands), both terms together designating direct and close-range means of capture — the hand for immediate seizure, the spear for reaching at a slightly greater distance. This coordination confirms that رمح designates a wieldable hunting instrument, used in relatively close contact with the prey, consistent with the sense of the trial: the game is described as easily reachable, even by rudimentary means such as the bare hand or a limited-range weapon.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete term whose function (instrument of capture, coordinated with the hand) is directly and sufficiently established by the verse's context.

رمد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ر م د designates ash, the light and volatile residue of combustion, devoid of any graspable consistency.

System rendering

"Ash" (14:18 ,رماد).

Internal proof

In 14:18, the verse compares the deeds of those who deny: "their deeds are like ash (رماد) which the wind violently scatters on a stormy day: they can retain nothing of what they have earned." The context provides direct and complete proof: رماد is explicitly defined by its functional comparison — a matter the wind violently disperses, with nothing graspable remaining of it. The verse's conclusion ("they can retain nothing") confirms and clarifies the relevant trait of the ash invoked in this parable: not its color nor its combustive origin, but its total and irreversible dispersal under an external force — the very image of what has been built (accumulated deeds) yet proves to have no retainable consistency at the moment it should count. This same chapter thus develops, in 14:18, a second parable of nothingness echoing that of the uprooted tree (14:26, اجتثت): two distinct images converging on the same observation of a lack of solid foundation.

The uniqueness of the occurrence does not prevent fixing the sense: the verse's explicit comparative construction (ash + wind + impossibility of retaining) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

رمز ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ر م ز carries the sense of communication through gestures, a bodily sign substituted for speech as a restricted means of expression.

System rendering

"By gestures" (3:41 ,رمزا).

Internal proof

In 3:41, the granted sign is made explicit: "Your sign will be that you shall not speak to people except by gestures (رمزا), for three days." The context provides direct and complete proof: رمزا is directly opposed to ordinary speech ("you shall not speak... except by") — a restriction replacing the usual vocal use with gestural communication, for a delimited duration (three days) and as a distinctive sign granted in response to a request. The term thus designates a non-verbal, bodily mode of communication, temporarily substituted for normal speech, itself functioning as a recognizable sign of the extraordinary event that has just occurred.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit opposition with normal speech and the precise temporal delimitation provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

رمضان ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context and an already-established note: the root ر م ض carries the sense of intense heat followed by refreshment, applied to the name of a precise thirty-day month.

System rendering

"The month of refreshment" (2:185 ,رمضان).

Internal proof

In 2:185, رمضان qualifies the month "in which this Recitation was revealed." An already-established note fixes the system sense: the root ر م ض (ramada, intense heat stored by the ground — الرمضي ;الرمضاء, the first autumn rains refreshing a still-burning earth) grounds the rendering "the month of refreshment," never a transliterated "Ramadan," which would reinstate the ritual reflex installed by centuries of practice. An essential distinction specifies that this month (شهر, a fixed 30-day unit) constitutes a precise window within a broader climatic period of autumn refreshment, anchored on the autumn equinox — an annual pivot guaranteeing equity of the abstention effort across all peoples [PROVISIONAL on the exact calendar mechanism, referred to the dedicated global study]. The context provides direct and sufficient proof through this already-established lexical link and consistency with the term's calendar function.

The uniqueness of the occurrence does not prevent fixing the system sense: the link to the root ر م ض and its consistency with the already partially established calendar mechanism provide sufficient proof, the question of the exact mechanism remaining referred to a dedicated study without affecting the lexical sense fixed here.

رمم ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): a substance reduced to friable dust — total decomposition, used as an argument on resurrection or a measure of destruction.

System rendering: رَمِيم → "dust/reduced to dust"

Internal proof: the corpus's two occurrences use رميم for a substance having reached its ultimate state of decomposition. 36:78 poses the skeptic's rhetorical question. 51:42 applies the same term to the result of the sterile wind sent against 'Ad.

Conclusion: رمم systematically denotes the ultimate state of a substance's decomposition.

رمن ROOT · 3 OCCURRENCES

Invariable meaning: the pomegranate tree/fruit -- systematically associated with the olive in a fixed formula, a marker of diversity within resemblance.

System rendering: rumman -> "pomegranate".

Demonstration by occurrence (proof by identically repeated fixed formula): three occurrences document the same invariant, always paired with the olive in an almost literally identical formula: "the olive and the pomegranate, similar and dissimilar" -- confirmed by the graph. 55:68 closes the corpus by inserting the pomegranate into the paradisiacal fruit enumeration of the third garden pair, alongside palms.

رمى ROOT · 9 OCCURRENCES

Invariable meaning: to throw/launch forcefully toward a precise target.

System rendering: rama -> "to throw, launch".

Demonstration by occurrence: three coherent registers. The legal sense of an accusation launched against another structures a block of four consecutive occurrences (24:4, 24:6, 24:23, 4:112) -- accusing someone, verbally, structurally amounts to "throwing" a charge at them, with the precise procedural consequences the corpus details (need for witnesses, oaths). 8:17 furnishes the theologically densest occurrence: "you did not throw when you threw, but it was God who threw" -- the emphatic repetition of the same verb between the apparent act (the human gesture) and its real cause (the divine action) proves rama always concerns a directed, intentional gesture, never an accidental movement, which makes this attribution reversal possible. 105:4 applies this same directed gesture to the birds

"throwing" sijjil stones at the enemy (confirmed by the graph, PMI 10.47) -- the trajectory toward a precise target remains the constant invariant, from the war gesture to the legal gesture.

رهب ROOT · 12 OCCURRENCES

Invariable meaning: to fear with active reverential awe -- an apprehension driving obedience, never mere passive fear, and by nominal derivation the monk whose function is structured by this fear.

System rendering: rahiba/ruhban -> "to revere"; rahba -> "reverence"; ruhban -> "monks".

Demonstration by occurrence (proof by extension from obedience verb to religious title): twelve occurrences document the same active-fear invariant, unfolded from the verb to the social function it names. 5:82 and 9:31 use the nominal derivative for monks themselves -- the religious function drawing its name from the same root as the fear it is meant to cultivate.

RENDERINGS

— rahiba: "to revere" (2:40, 7:154, 16:51).
— rahba/rahab: "reverence" (21:90, 59:13).
— ruhban/rahbaniyya: "monks"/"monasticism" (5:82, 9:31, 9:34, 57:27).
— arhaba/istarhaba: "to strike terror" (8:60, 7:116).

رهط ROOT · 3 OCCURRENCES

Invariant sense (stable referent, three occurrences): a small clan — a group of support or nuisance small enough to be named and counted.

System rendering: رَهْط → "clan"

Internal proof: proof by consistency across two opposite registers. 11:91-92 use رهط for Shu'ayb's protective clan. 27:48 applies the same term to a group of nine precisely counted individuals sowing disorder.

Conclusion: رهط systematically denotes a small, countable group.

رهق ROOT · 10 OCCURRENCES

Invariable meaning: to overwhelm/cover through excessive constraint -- to impose a weight or veil exceeding bearable measure, never a spontaneous inner state but always an external force.

System rendering: rahaq/yarhaq -> "to overwhelm, cover".

Demonstration by occurrence (proof by recurrence across ten occurrences in two registers): the invariant unfolds across two registers linked by the same constraining-covering gesture. 10:26-27 applies it to humiliation "veiling the faces" of evildoers -- confirmed by the graph (link with qatar, already tagged). 18:73 and 18:80 apply it to a feared excessive constraint within a precise relationship.

References (aligned with the French fiche): 68:43, 70:44, 72:6, 72:13, 80:41.

رهن ROOT · 3 OCCURRENCES

Invariable meaning: to be engaged/held as a guarantee -- a state of conditional dependency on a prior act.

System rendering: rahn/rahin -> "pledge, engaged".

Demonstration by occurrence: three occurrences document the same invariant applied to two registers -- a concrete legal pledge, and each person "engaged by what they have acquired", both sharing the same structure of a present state conditioned by a prior act.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

رهو ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ر ه و carries the sense of an immobility left as is, an instruction not to disturb a fixed situation after its establishment.

System rendering

"Still" (44:24 ,رهوا).

Internal proof

In 44:24, the verse reports the instruction addressed to Moses after crossing the sea: "Depart by night with My obedient ones, you will be pursued; and leave the sea split, still (رهوا)." The context provides direct and sufficient proof: رهوا qualifies the state of the sea after it has been split (see the crossing account), the explicit instruction being to "leave" it as such — not to close it back, not to intervene on this state, maintaining it as it is. This instruction is narratively justified by the episode's continuation: the pursuing army must be able to enter it in turn, which presupposes the sea remains split and stable, undisturbed, until the account's continuation is fulfilled. The term thus designates a state deliberately left unchanged, an immobility maintained by instruction rather than by nature.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit instruction ("leave...") and the narrative consistency with the episode's immediate continuation provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

روح ROOT · 57 OCCURRENCES

Invariant meaning: the Influx — the invisible breath, in cyclical and pervasive motion, which animates, carries, or marks a rhythm, declined into five converging applications.

System rendering: رُوح → "the Influx" (the divine insufflation that animates — 2:87/253, 4:171, 5:110, 15:29, 16:2/102, 17:85, 19:17, 21:91, 26:193, 32:9, 38:72, 40:15, 42:52, 58:22, 66:12, 70:4, 78:38, 97:4); رِيح/رِيَاح → "the wind(s)" (air in physical motion — 2:164, 3:117, 7:57, 10:22, etc.); (12:94) رِيح → "the scent" (what the breath of air carries, without visible physical matter); رَيْحَان → "the fragrant plant" (55:12, 56:89 — that which emits and diffuses a perfumed breath); تُرِيحُونَ/رَوَاح → "to bring [livestock] home in the evening"/"the return journey" (16:6, 34:12 — the cyclical moment when the air cools and motion reverses).

Internal proof: the invariant of invisible breath in pervasive motion unites the five applications, each locked in by the corpus itself. (1) The divine Influx animates clay (38:72) exactly as (2) physical wind sets clouds and ships in motion (7:57, 30:46) — the same gesture of setting in motion via a breath not visible directly, only through its effects. (3) In 12:94, rih no longer designates moving air but what it carries without being seen — Youssof's scent, perceived before any visible sign — the same carrying breath, now a vector for an olfactory signal rather than a mechanical one. (4) Rayhan (55:12, 56:89) names the plant that diffuses this perfumed breath: in 55:12 it is named alongside al-'asf (the husk-bearing grain, meant for consumption — cf. 105:5 where the same word is explicitly qualified as ma'kul, "eaten") — a coherent economic pair: the earth produces both what nourishes (grain) and what perfumes (rayhan), two distinct bounties of the same earth established for creatures; in 56:89, rayhan accompanies rawh in the same enumeration of the blessings of those brought near, confirming their direct radical kinship within a single verse. (5) Turihun (16:6) and rawah (34:12) carry the most abstract sense: the cyclical moment of return/rest, when motion reverses like the wind turning in the evening — the same logic of pervasive cyclical motion, applied this time to the rhythm of the day rather than to air or vital breath. The five branches are thus not disjoint homonyms but contextual declensions of one and

the same invariant: an invisible, cyclical, carrying breath/motion — of life, of displacement, of an olfactory signal, of a fragrance, or of a temporal rhythm.

RENDERINGS

— ruh: "the Influx" (2:87/253, 15:29, 32:9, 38:72)
— rih/riyah: "wind(s)" (2:164, 7:57)
— rawh: "rest" (12:87 "God's rest", 56:89; distinct from ruh "the Influx")

COUNTER-EXAMPLES

Study lead (Dossier VI) [PROVISIONAL]: read as the energetic impulse/current that activates the body-consciousness system (Jasad/Nafs), not an "ethereal ghost" -- death would correspond to the cutting of this impulse. This reading extends the already-fixed sense ("the Influx") without changing it.

رود ROOT · 148 OCCURRENCES

Invariant meaning: the will that aims and inclines — to want/tend toward a goal, and the insistent bending of another's will.

System rendering: أَرَادَ/يُرِيدُ → "to want" (by far the dominant use, ~130 occurrences: 2:185, يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ, God wants ease for you; 4:26, يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ) — plain will, tending toward an objective; رَٰوَدَتْ/رَٰوَدُوهُ (Form III, ~4 occurrences) → "to try to bend, to attempt to seduce" (12:23 and 12:26, رَٰوَدَتْهُ عَن نَّفْسِهِۦ — the repeated, insistent attempt to deflect a third party's will from its own disposition).

Internal proof: reverse-checking reveals the previous entry documented only the minority Form III (the Yusuf case), passing it off as the whole invariant, whereas Form I (أراد/يريد) dominates the corpus in the plain sense "to want". The correct invariant is will tending toward a goal; Form III (راود) is its reciprocal, insistent application — wanting to make the other want in one's own direction.

RENDERINGS

— arada/yuridu (~130 occ., dominant): "to want" — simple will, tending toward a goal (2:185, 4:26).
— rawadat/rawaduhu (Form III, ~4 occ.): "to seek to sway, to attempt to seduce" (12:23/26) — the reciprocal, insistent application.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

روض ROOT · 2 OCCURRENCES

Invariant sense (stable referent, two occurrences): the flowering garden — an image of vegetal fullness associated with believers' fulfilled joy in the Garden.

System rendering: رَوْضَة → "flowering garden"

Internal proof: the corpus's two occurrences (30:15, 42:22) share a near-identical structure — believers who did righteous deeds "will be filled with joy in a garden" (30:15) and "will be in the flowering gardens of the Gardens" (42:22). The joint recurrence of روضة with the root حبر (already sealed in S43 under its "joy" branch) confirms a systematic link between the vegetal image and the affective state it illustrates.

Conclusion: a stable, unambiguous term, systematically denoting a garden in full bloom as the material setting of promised joy.

روع ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ر و ع carries the sense of a sudden fright, a momentary shock that troubles before dissipating.

System rendering

"The fright" (11:74 ,الروع).

Internal proof

In 11:74, the verse describes Ibrahim's state after the announcement made by the visitors: "When the fright (الروع) had left Ibrahim and the good news had come to him, he began to argue with Us concerning the people of Lut." The context provides direct and complete proof: الروع is presented as a transitory state, bounded by two explicit moments — its departure ("had left") and its replacement by the good news that allows Ibrahim to regain the capacity for measured debate. This temporal structure (fright, then relief, then reasoning) confirms that الروع designates a passing shock that momentarily suspends the usual capacity for reflection, without being a lasting state — once dissipated, Ibrahim's argumentative faculty (consistent with his attribute of حليم, thoughtful, see the اوه entry) fully resumes its course.

The uniqueness of the occurrence does not prevent fixing the sense: the verse's explicit temporal structure (fright departing, followed by the return of the capacity to debate) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

روغ ROOT · 3 OCCURRENCES

Invariable meaning: to discreetly turn aside/slip away -- a furtive movement performed without drawing attention, never an open or announced displacement.

System rendering: ragha -> "to slip away discreetly".

Demonstration by occurrence (proof by recurrence in the same narrative across two surahs): three occurrences document the same furtive-movement invariant, applied to the same Ibrahim episode reported twice. 51:26 resumes the same verb for a distinct episode of the same narrative: Ibrahim "went discreetly to his household" to prepare his guests' welcome -- confirmed by the graph (link with dayf, guests, same surah, already sealed).

روم ROOT · 1 OCCURRENCE

Invariant sense (hapax, ethnonym): the Romans — a named people in a context of defeat then announced victory.

System rendering: ٱلرُّوم → "the Romans"

Internal proof (hapax, explicit historical referent): 30:2 is the corpus's only occurrence: "the Romans have been defeated, in the nearest land; but after their defeat, they will be victorious" — the term unambiguously denotes an identified people.

Conclusion: روم, in its sole occurrence, denotes a precise historical ethnonym.

ريب ROOT · 36 OCCURRENCES

Invariant sense: doubt - uncertainty that troubles and prevents full adherence.

System rendering: rayb → "doubt" (extremely frequent formula "no doubt possible," 2:2/23, 3:9/25, dozens of occurrences); irtaba/murib → "to doubt"/"troubling" (fixed formula "a troubling doubt," 11:62/110, 14:9).

Internal proof: the invariant holds across the 36 verified occurrences - systematically opposed to the affirmed certainty of Scripture and the Hour (recurring formula "without doubt possible"/"no doubt about it") - doubt is always presented as a state to be dispelled, never a neutral or healthy epistemic posture.

RENDERINGS

— rayb: "doubt" (2:2/23, 3:9/25)
— irtaba: "to doubt" (11:62/110, 14:9)

رئس ROOT · 18 OCCURRENCES

Invariable meaning: the head, the summit/first point of a whole -- a physical organ and, by structural extension, any point of origin or summit of an abstract reality.

System rendering: ra's -> "head" (literal, 2:196); ru'us amwalikum -> "the capital of your goods" (2:279).

Demonstration by occurrence (proof by extension from physical to financial via a summit image): eighteen occurrences document the same invariant unfolded across two registers linked by the same first-point logic. The bodily register dominates. 63:5 furnishes the contextually densest occurrence, paired with lawa (already sealed, same verse): the hypocrites 'avert their heads' as a sign of proud refusal -- confirmed by the graph. The financial register, isolated at 2:279, transposes the same word to a good's capital.

References (aligned with the French fiche): 5:6, 7:150, 63:5.

RENDERINGS
— noun (ru'usikum/ra'sihi/ru'us): head(s) (2:196/279, 12:36/41, 14:43, 17:51, 19:4, 21:65, 22:20, 32:12, 37:65, 44:49, 48:27, 63:5)

ريش ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ر ي ش carries the sense of an embellishing adornment, ornamentation added beyond mere functional covering.

System rendering

"An adornment" (7:26 ,ريشا).

Internal proof

In 7:26, the verse enumerates three distinct clothing elements: "a garment that covers your intimacy (لباسا يواري سوءاتكم), as well as an adornment (ريشا); and the garment of guardedness (لباس التقوى)." The context provides direct and sufficient proof through this triadic construction: ريشا is explicitly distinguished from the functional covering garment preceding it and the moral garment following it — occupying the middle position of an ornament that has neither the function of covering nakedness nor the spiritual value of guardedness, but embellishes beyond what is necessary. The underlying image of plumage (ريش, birds' feathers) illuminates this sense: an adornment that visually decorates and distinguishes, added to the basic covering function, consistent with the sense of ornamentation added beyond the strict necessary.

The uniqueness of the occurrence does not prevent fixing the sense: the triadic construction (covering / adornment / guardedness) precisely isolates ريش's ornamental function through contrast with the two neighboring terms, providing sufficient and direct contextual proof.

ريع ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS — the verse presents no logical device of subtraction, enumeration, or parallel construction; the immediate denotative sense of the phrase suffices): a height/elevation of terrain — a place chosen for the ostentatious erection of a monument.

System rendering: رِيع → "height"

Internal proof (hapax resolved by direct complement): 26:128 is the corpus's only occurrence: "do you build on every height a monument, for play" — the complement fixes the sense unambiguously.

Conclusion: ربع, in its sole occurrence, denotes an elevation of terrain.

رئف Root · 13 occurrences

Invariable meaning: tender kindness -- affectionate benevolence almost always paired with rahim in a fixed binary formula, never mentioned alone in the divine register.

System rendering: ra'uf -> "full of kindness".

Demonstration by occurrence (proof by binary formula repeated thirteen times): thirteen occurrences document the same tender-benevolence invariant, almost systematically paired with rahim in a fixed formula -- confirmed by the graph (near-perfect cooccurrence). The doublet's recurrence across numerous distinct surahs proves it is a fixed formula.

رين Root · 1 occurrence

Invariable meaning: the rust/veil that accumulates over time -- a progressive opacification directly caused by an accumulation of repeated deeds.

System rendering: rana -> "has rusted over".

Demonstration by occurrence (proof by explicit causal construction): the sole occurrence, 83:14, explicitly attributes this veiling's cause within a decisive adversative construction: "But no! Rather, what they used to do has rusted over their cores" -- confirmed by the graph (link with qalb, already sealed). The opening "but no/rather" explicitly rejects an alternative explanation, replacing it with the direct causal construction.

رئى Root · 328 occurrences

Invariant meaning: to see — visual perception, the appearance offered to sight, and the judgment formed on what is seen.

System rendering: رَأَىٰ → "to see" (direct perception); رُءْيَا → "vision, dream" (12:5, 48:27 ,37:105 ;لَا تَقْصُصْ رُءْيَاكَ — the dream-vision is treated as true perception, not a mere mental image); رِئَآء → "to be seen, out of ostentation" (2:264, رِئَآءَ ٱلنَّاسِ; 4:38, 8:47) — acting while offering oneself to others' sight; تَرَآءَا/تَرَآءَتْ → "to see one another" (26:61, فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ, when the two hosts saw each other); ٱلرَّأْى → "first sight, opinion" (11:27, بَادِىَ ٱلرَّأْىِ, at first glance — the judgment formed on appearance).

Internal proof: reverse-checking confirms a single field in its declensions: seeing (the act), the vision (the perceived content, waking or dreamt), ostentation (making oneself seen), reciprocity (seeing one another), and opinion (what sight makes one judge). No form leaves the visual field. 110:2 applies the invariant to a precise historical instant ("you see people entering God's Law in crowds") -- direct perception here serves as a dated marker of a collective turning point, consistent with the base sense without deviation. Exhaustive audit of the 328 occurrences not conducted in this lot (too high-frequency a root for full treatment outside a dedicated lot) -- fiche kept at its already solidly established level, punctually completed.

RENDERINGS

— ra'a: "to see" - direct perception.
— ru'ya: "vision, dream" (12:5, 37:105) - treated as genuine perception.
— ri'a': "to be seen, ostentatiously" (2:264, 4:38).
— tara'a: "to see one another" (26:61).
— al-ra'y: "first sight, opinion" (11:27).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ز

زبد ROOT · 3 OCCURRENCES

Invariant sense

The root ز ب د carries the invariant of a superficial, ephemeral froth — matter that rises and floats temporarily on the surface of a process, without partaking in what constitutes its lasting usefulness.

System rendering

"A swollen foam" (13:17 ,زبدا رابيا), "a scum" (13:17 ,زبد), "the foam" (13:17 ,الزبد).

Internal proof

All three occurrences are concentrated in the same verse (13:17), building a two-part parallel parable: on one hand, water descended from the sky makes the valleys flow and carries "a swollen foam" (زبدا رابيا); on the other, what is heated in fire in quest of ornament or use likewise produces "a scum" (زبد مثله). This explicit parallel construction — two distinct processes (water flood, metal smelting) producing the same surface phenomenon — constitutes solid structural proof despite the limited occurrence count: زبد designates in both cases matter that appears temporarily at the surface, visible and sometimes abundant, yet devoid of the value or usefulness of the substrate from which it emerges (the water that irrigates, the metal that serves). The third occurrence (الزبد, same verse) concludes the parable by specifying this foam's fate: it "goes away as refuse" (جفاء), while what is useful to people remains in the earth. The sense of ephemeral, valueless superficiality is thus directly demonstrated by the verse's bipartite construction, each half confirming the other.

Distinction from what is retained: the verse explicitly opposes the foam (زبد, what disappears) to what "remains on the earth" (what benefits people) — a parable of truth persisting against fleeting illusion that vanishes, consistent with the verse's immediate context on the distinction between the true and the false (13:17, first part).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

زبر ROOT · 8 OCCURRENCES

Invariant meaning: two fields unified by careful crafting — precisely-cut solid pieces, and writing recorded with care.

System rendering: زُبَرَ → "precisely-cut pieces" (18:96, ءاتُونِى زُبَرَ ٱلْحَدِيدِ, bring me pieces of iron — the construction of Dhul-Qarnayn's barrier); زَبُور → "Formulary" (the book given to Dawud, a carefully recorded text); زُبُر → "Formularies" (26:196, وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ, it is in the Formularies of the ancients; 3:184, 35:26, وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ, 54:52 ,54:43 ;وَآلزُّبُرِ, everything they did is in the Formularies); زُبُرًا → "into fragments/separate writings" (23:53, فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا, they cut their affair among themselves into fragments — each faction claiming its own writings/pieces).

Internal proof: the idea of precise work/careful shaping (whether metal or writing) unifies the applications of the root; 23:53 joins both faces — fragmentation into pieces AND the claim to partial writings.

RENDERINGS

— zubar (18:96): "precisely cut pieces" (iron, Dhul-Qarnayn's barrier).
— zabur: "Formulary" (Dawud's book; fixed rendering).
— zubur (26:196, 54:43/52): "Formularies" — of the ancients, or of every deed.
— zuburan (23:53): "in separate fragments/writings" — the fragmenting of a common matter.

زبن Root · 1 occurrence

Invariable meaning: to push away violently/reject forcefully -- a brutal, unrestrained expulsion.

System rendering: az-Zabaniya -> "the Zabaniya", the Agents tasked with forcefully repelling/expelling.

Demonstration by occurrence: the sole occurrence, 96:18, closes the surah with a direct reversal: to the tyrant who has just been warned ("let him call his assembly"), the text immediately opposes "We will call the Zabaniya" -- the parallel construction (two calls, two assemblies summoned) confirms az-Zabaniya denotes an expelling force opposed to the tyrant's, able to repel him with the same violence he claimed to wield. The graph confirms the link with nada (assembly/call, PMI 7.63) and da'a (to call, PMI 5.70), placing az-Zabaniya within the same lexical field of summoning/riposte as the verse introducing them.

زجج Root · 2 occurrences

Invariant sense (doubled hapax, single passage): glass — a transparent material containing and letting light filter through, at the heart of the Light parable.

System rendering: زُجَاجَة → "glass"

Internal proof: **proof by doubling of the term within a single continuous development, not two distinct uses.** 24:35 uses زجاجة twice within the same parable: "the lamp is within a glass; the glass is like a radiant star" — the second use resumes and develops the first.

Conclusion: زجج denotes, in its sole passage, the transparent material at the center of a progressively intensified light image.

زجر Root · 6 occurrences

Invariable meaning: to repel with a roar/forcefully deter -- a gesture or word compelling retreat, applied either to legitimate deterrence or illegitimate rejection.

System rendering: zajara/izdujira -> "to repel, forcefully deter".

Demonstration by occurrence (proof by legitimate/illegitimate opposition): five occurrences document the same coercive gesture applied to two opposite registers confirming its intrinsic ethical neutrality. 37:2 opens it within a series of three celestial-agent oaths -- a legitimate, ordered cosmic use. 54:9 reverses this register by applying it to Nuh's messenger "forcefully repelled" by his own people despite his legitimate message -- confirmed by the graph.

زجو Root · 3 occurrences

Invariant sense: to gently push forward — a progressive, continuous movement, applied to a ship, clouds, or by extension to a barely sufficient value.

System rendering: يُزْجِي/مُّزْجَاة → "to push/make glide"

Internal proof: **proof by deployment of the same invariant from physical movement to a measure of value.** 17:66 and 24:43 both use يزجي for a continuous, progressive movement imprinted by God. 12:88 shifts the invariant to a derived nuance: goods "barely sufficient," literally a value that only advances with difficulty.

Conclusion: زجو systematically denotes a continuous, progressive pushing movement.

زحزح ROOT · 2 OCCURRENCES

Invariant sense

The root ز ح ز ح (quadriliteral reduplication) carries the invariant of a decisive removal — being displaced, distanced from a position or fate to which one was exposed.

System rendering

"Would remove him" (2:96 ,بمزحزحه), "removed" (3:185 ,زحزح).

Internal proof

In 2:96, بمزحزحه applies to the vain attempt to escape punishment through longevity: "this would not remove him (بمزحزحه) at all from the punishment, even if he lived that long" — the negation underlines that no factor, be it lifespan, can produce this saving distance in the absence of the required conditions. In 3:185, زحزح positively describes the favorable outcome: "whoever is removed (زحزح) from the Fire and made to enter the Garden has triumphed" — the same verb, this time successfully accomplished, describes the decisive displacement away from the dreaded destination. Both occurrences converge on the same invariant: زحزح designates a definitive distancing from an ominous fate (punishment, the Fire), whether this distancing is denied (2:96, vain attempt) or granted (3:185, accomplished triumph) — the reduplicated quadriliteral structure iconically reinforcing the idea of a repeated, insistent movement of removal.

Distinction from نجا (to escape, a more general term): زحزح specifically insists on the physical displacement away from a precise point (the Fire, punishment), not escape in general.

زحف ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ز ح ف carries the sense of an advance in compact, progressive formation, the collective and determined movement of a troop in battle.

System rendering

"Advancing [in battle]" (8:15 ,زحفا).

Internal proof

In 8:15, the verse commands: "when you meet those who deny advancing (زحفا) [in battle], do not turn your backs to them." The context provides direct and sufficient proof: زحفا qualifies the encounter with the adversary in a precise configuration — an organized, massed progression, not a mere static presence. The classical term designates the movement of a troop advancing in a compact mass, step by step, in a close-combat configuration — a collective, determined displacement, distinct from a scattered or individual charge. The prohibition of turning one's back that immediately follows (reinforced by the two sole legitimate tactical exceptions of 8:16, see the حيز entry) confirms that زحف designates a direct, organized confrontation, demanding an equivalent response of collective firmness.

The uniqueness of the occurrence does not prevent fixing the sense: the context of direct confrontation and the association with the prohibition of fleeing provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

زخرف ROOT · 4 OCCURRENCES

Invariant sense: a seductive material adornment devoid of lasting value — always tied, in the corpus, to deception or trial, never to a stable good.

System rendering: زُخْرُف → "embellished ornament/deceptive adornment"

Internal proof: proof by constant association with precariousness or duplicity. 6:112 uses زخرف for the "embellished speech" the deviators whisper to one another "in deception." 10:24 applies the term to the earth's fleeting adornment,

just before it is reduced to nothing. 17:93 makes it an absurd demand of the opponents. 43:35 provides the interpretive key: God could have given "roofs of silver" and "ornaments" to those who deny Him but withholds them precisely to avoid unifying humanity in the pursuit of luxury.

Conclusion: زخرف is never a neutral synonym of "ornament" but systematically carries the nuance of deceptive allure or precarious good.

زربيه ROOT · 1 OCCURRENCE

Invariable meaning: the richly arranged carpet -- a concrete designation of a domestic comfort object.

System rendering: zarabi -> "spread-out carpets".

Demonstration by occurrence (proof by intra-surah enumeration): the sole occurrence, 88:16, closes a closed enumeration of four elements of paradisiacal furnishing -- raised couches, placed cups, arranged cushions (namariq, its twin hapax, PMI 13.28), spread carpets -- confirmed by the graph as an exclusive cluster. Zarabi's final position in this list, after functional furniture (couches, cups) and seating (cushions), makes it the decorative finishing element -- the Garden's material comfort is described in ascending degrees of use, from strictly functional to purely ornamental.

زرع ROOT · 14 OCCURRENCES

Invariable meaning: to sow, to grow a crop.

System rendering: zara'a -> "to sow, the crop/seed".

Demonstration by occurrence: ten of the fourteen occurrences list az-zar' within a fixed catalogue of agricultural blessings -- gardens, palms, olives, vines recur paired with az-zar' in an almost identical formula at 6:141, 16:11, 32:27 and 44:26, proof the crop is never mentioned alone but always as one element of a cosmological inventory of divine generosity toward the earth. 12:47 and 56:63-64 offer the two most directly demonstrative occurrences of the gesture itself: the Yusuf narrative uses tazra'una in the future imperative to plan seven years of methodical harvest, a purely agronomic and predictive use; 56:63-64 then poses the foundational rhetorical question of the invariant -- "have you considered what you sow? Is it you who makes it sprout, or are We the Sower?" -- the double use of related verbs (taharuthuna then tazra'una/az-zari'un) within the same narrative unit explicitly distinguishes human labor (turning the soil) from germination itself, attributed exclusively to divine action: man sows in the sense of placing the seed, but never "sows" in the sense of giving life. 48:29 closes the demonstration with a complete, self-contained narrative image: the seed that "puts forth its shoot, strengthens it, thickens, and stands straight on its stalk, delighting the sowers" -- a full growth cycle unfolded in a single sentence, used as a comparison for the community of believers itself, proof az-zar' also functions as a metaphorical matrix for describing progressive, organic collective growth.

Distinction from harth: close to harth but zar' more precisely denotes the act of sowing/the seed itself, harth the prior work of the soil -- 56:63-64 (id_phrase 8921) places the two roots side by side, explicitly distinguishing ploughing from germination.

RENDERINGS

az-zar' (nominal, crop/seed): 6:141, 13:4, 14:37, 16:11, 18:32, 26:148, 32:27, 39:21, 44:26, 48:29. -- zara'a/yazra'u (verbal, to sow): 12:47, 48:29, 56:64(x2).

زرق ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): livid — a facial hue under eschatological terror.

System rendering: زُرْقًا → "livid"

Internal proof: 20:102 is the corpus's only occurrence: "that day livid, whispering among themselves." **Organic link with خفت (already sealed).**

Conclusion: زرق, in its sole occurrence, denotes a livid hue caused by terror.

زرى Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ز ر ى carries the sense of a contempt carried by the gaze, devaluing someone by judging them unworthy of consideration.

System rendering

"Scorn/despise" (11:31 ,تزدري).

Internal proof

In 11:31, Nuh answers those demanding the dismissal of the most modest believers: "I do not say, of those whom your eyes despise (تزدري), that God will grant them no good." The context provides direct and complete proof: the explicit grammatical subject of تزدري is أعينكم (your eyes), anchoring the contempt in the very act of the gaze that devalues — a visual and social depreciation that judges another unworthy of consideration on the sole basis of appearance or condition. Nuh's response directly reverses this judgment: what the gaze despises in no way prejudges the good God may grant them — an opposition between the judgment carried by the human gaze (superficial, condemning) and divine recognition (independent of this contemptuous evaluation). The construction (subject = the eyes, object = those judged contemptible) fixes the sense as a disdain carried by the gaze that evaluates and rejects based on appearance alone.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit grammatical subject (the eyes) and Nuh's immediate argumentative reversal provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

زعم Root · 17 occurrences

Invariable meaning: to assert something without established proof, to claim.

System rendering: زَعَمَ → "to claim, allege"; زَعِيم → "guarantor" (one who vouches for a claim, 12:72, 68:40 — the logical extension of one who "claims" to assume a charge).

Internal proof: homogeneous use across 17 occurrences; almost always used to mark critical distance from the reported assertion ("that you claim," recurring formula for false associates) — za'im (guarantor) extends the same invariant: one who asserts/vouches for something.

Distinction — contested allegation: in the corpus, almost always used to mark critical distance from the reported assertion — signals a contested allegation, not an established fact.

RENDERINGS

— verb (yaz'umuna/taz'umuna/za'amtum/za'amat/za'ama): to claim (4:60, 6:22/94, 17:56/93, 18:48/52, 28:62/74, 34:22, 62:6, 64:7)
— noun (za'im): guarantor (12:72, 68:40)

زفر Root · 3 occurrences

Invariant sense (stable referent, three occurrences): a hoarse, painful groan — a breath of physical distress systematically associated with the Fire.

System rendering: زَفِير → "groan/roar"

Internal proof: proof by consistent exclusive association with punishment. 11:106 uses زفير doubled with "sob" to describe the permanent state of the unfortunate in the Fire. 21:100 confirms identical usage. 25:12 applies the same term to the roar perceived from a distance.

Conclusion: زفر is a stable term, never used outside the context of punishment.

زفف ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): to come in haste, in an eager procession — a rapid, grouped collective movement.

System rendering: يَزِفُّونَ → "to come hastening"

Internal proof (hapax resolved by the narrative scene): 37:94 is the corpus's only occurrence: after Ibrahim struck the idols, "they came to him hastening."

Conclusion: زفف, in its sole occurrence, denotes a rapid, eager group movement.

زكو ROOT · 59 OCCURRENCES

Invariant sense: healthy growth achieved by eliminating dross - purification enabling flourishing.

System rendering: al-zakah → "the purifying alms" (recurring formula "maintain the Contact, and give the purifying alms" - 2:43/83/110/177/277, five closely grouped occurrences); yuzakkihim → "purifies them" (2:129/151, the messenger's action, paired with teaching Scripture).

Internal proof: 2:174 and 3:77 use wa la yuzakkihimu ("He will not purify them") as a negative consequence for those who sell God's covenant cheaply - purification (zakw) is thus posited as a conditional positive state, withdrawn upon failure, consistent with the image of growth requiring pruning.

RENDERINGS

— al-zakah: "the purifying alms" - a continuous material act (10-20% of surplus) proving the Self's purity.
— tazakka/azka: "to purify oneself"/"the purest".

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

زلزل ROOT · 6 OCCURRENCES

Invariable meaning: to shake violently through a repeated tremor.

System rendering: zalzala/zilzal -> "earthquake, tremor".

Demonstration by occurrence: two registers, one metaphorical and human, the other cosmic and literal. 2:214 and 33:11 apply the term to the believers' intense psychological trial ("shaken until the messenger and those who believed with him said: when will God's help come?") -- the repetition of the same verb for two distinct moments of collective crisis confirms a stable metaphorical use for extreme trial, never a mere passing discomfort. 22:1 and 99:1 conversely apply the term in its most intense literal, cosmic sense: the trembling of the Hour itself (22:1, "a tremendous thing") and the opening of an entire surah on this same event -- confirmed by 99:1's own grammatical doubling (zulzilati... zilzalaha, "will tremble with its own trembling", the action-noun repeating the verb to intensify the image). The narrative construction of 99:1-5 makes this tremor followed by a direct consequence: the earth "bringing out its burdens" and "recounting its information" -- the earthquake is never an isolated event but always the inaugural gesture triggering a subsequent revelation, whether collective (99) or individual (2:214, 33:11, the trial preceding help).

زلف ROOT · 10 OCCURRENCES

Invariable meaning: to bring near -- to reduce a distance, spatial or relational, always with a positive value of favor or reward.

System rendering: `zalfa/azlafa` -> "to bring near".

Demonstration by occurrence (proof by recurrence across ten occurrences in a single register): ten occurrences share the same nearing gesture. The eschatological register largely dominates: bringing a group near a gathering place, bringing the Garden near the God-conscious, or situating a "near" rank with God -- never a neutral spatial nearing but always the reduction of a positively-valued distance.

References (aligned with the French fiche): 11:114, 26:64, 26:90, 34:37, 38:25, 39:3, 50:31, 67:27, 81:13.

زلق ROOT · 2 OCCURRENCES

Invariable meaning: to make stumble/slip -- loss of footing caused either physically or by hostile intent, never a neutral accident.

System rendering: `zalaq/yuzliqun` -> "slippery"/"to make stumble".

Demonstration by occurrence (proof by transposition from ground to gaze): two occurrences apply the invariant to two registers linked by the same caused loss of footing. 18:40 applies it to a ground "becoming slippery" following punishment. 68:51 transposes the same gesture to hostile gaze: "those who deny are about to make you stumble with their looks" -- confirmed by the graph.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

زلل ROOT · 4 OCCURRENCES

Invariant sense

The root ز ل ل carries the invariant of a loss of stability through slipping — a foot or a position that suddenly gives way, yielding under an external force or a destabilizing circumstance.

System rendering

"Caused to slip" (2:36 ,أزلهما), "you waver" (2:209 ,زللتم), "caused to stumble" (3:155 ,استزلهم), "would slip" (16:94 ,تزل).

Internal proof

In 2:36, أزلهما describes the Diverter's action that "caused" Adam and his spouse "to slip" out of the Garden — a loss of position brought about by an acting external force, not a spontaneous fall. In 2:209, زللتم envisages the possibility that believers might waver after receiving clear proofs — a risk of losing firmness despite the clarity of acquired knowledge. In 3:155, استزلهم takes up the same gesture applied to those who turned their backs during a battle: the Diverter "made them stumble" — again a provoked destabilization, not a mere deliberate choice. In 16:94, تزل literally describes "a foot [that] would slip after having been firm" — an occurrence anchoring the physical sense of slipping, applied metaphorically to the moral risk of breaking an oath. All four occurrences converge on the same invariant: زلل always designates the loss of a previously acquired stability, brought about by a force or an external circumstance, never an original or permanent instability. The implicit contrast between initial firmness and subsequent slipping structures each occurrence.

Distinction from سقط (to fall, the final result rather than the process of losing footing): زلل specifically designates the moment of slipping, the loss of grip itself, not the fall that may result from it — a gesture of destabilization, not its outcome.

زلم Root · 2 occurrences

Invariant sense

The root ز ل م designates the sharing arrows, an instrument used in a pre-Islamic practice of distributing goods by drawing lots.

System rendering

"The [lot-casting] arrows" (الأزلام, 5:3 ,5:90).

Internal proof

In 5:3, بالأزلام appears in the prohibition concerning "an animal slaughtered in common, whose shares are then drawn by lot with arrows (بالأزلام)" — an already-established note specifies that this is the practice of taking a jointly-owned good and distributing its shares through a game of chance with arrows, not "divinatory arrows" in a mystical sense. In 5:90, الأزلام is explicitly associated with wine and games of chance in a single judgment: "the association of wine and games of chance, as well as the sharing by lot of common goods, are but a defilement." The context provides direct and complete proof: both occurrences describe the same distribution practice by drawing lots, a note specifying that the prohibition concerns the association of simultaneous intoxication and gambling, not the distribution mechanism in itself in isolation. الأزلام thus designates the material instrument (marked arrows) used for this lot-drawing regulating the distribution of shares.

The functional unity across both occurrences (same practice, same condemnation) provides sufficient and direct contextual proof.

زمر Root · 2 occurrences

Invariant sense (two symmetrical occurrences, same surah): a collective grouping organized for mass movement — never an isolated individual, always a mass led in cohorts.

System rendering: زُمَرًا → "groups/cohorts"

Internal proof: proof by contrasted symmetry within the same passage. 39:71 and 39:73 use exactly the same term زُمَرًا in two consecutive, parallel verses: those who deny are "driven to Jahannam, in groups," those who guarded themselves are "led to the Garden, in groups."

Conclusion: زمر never varies from its invariant of an organized grouping in movement.

زمل Root · 1 occurrence

Invariable meaning: to wrap oneself in a garment -- to cover oneself entirely, a protective withdrawal gesture.

System rendering: al-muzzammil -> "the wrapped one".

Demonstration by occurrence: the sole occurrence, 73:1, opens the surah addressing the wrapped messenger, immediately followed by the reverse command: "Arise at night" (73:2) -- confirmed by the graph (link with dathr, same opening device in the following surah).

زمهر Root · 1 occurrence

Invariable meaning: biting, glacial cold -- extreme thermal intensity from below, symmetrical and complementary to burning heat.

System rendering: zamharir -> "glacial cold".

Demonstration by occurrence (proof by structuring double negation): the sole occurrence, 76:13, explicitly denies this trait for the righteous in Paradise within a broader description of state couches and near shade ("seeing neither

sun nor biting cold") -- the double negation constructs Paradise as the joint absence of both thermal extremes. The immediate context is decisive: this verse directly follows the mention of "near shade" and precedes the enumeration of camphor- then ginger-mixed cups -- zamharir's absence thus fits within a complete sequence of graduated sensory protections.

زنجبيل ROOT · 1 OCCURRENCE

Invariable meaning: a proper designation -- ginger, an aromatic mixing ingredient.

System rendering: zanjabil -> "ginger".

Demonstration by occurrence (proof by parallel construction): the sole occurrence, 76:17, applies the same mixing device already documented for kafur (76:5) -- confirmed by the graph (link with mazj, already sealed).

زنم ROOT · 1 OCCURRENCE

Invariant sense: the zanamah, the small piece of flesh/skin hanging under a goat's/camel's ear — no connotation of illegitimate birth in the root.

System rendering: zanim → "social parasite", never "bastard" (an erroneous traditional reading, with no lexical basis).

Demonstration: a "muzannam" animal has its ear notched to let this appendage hang, a visible distinctive mark allowing it to be isolated within the herd. By metaphorical extension among pre-Quranic poets/linguists: the parasitic opportunist who artificially attaches/grafts themselves to a clan with no organic bond or legitimacy, to vampirize its prestige/protection. Sole occurrence (68:13), within a complete behavioral portrait (a great oath-swearer, slanderer, calumny-monger, obstructer of good, transgressor) — zanim closes the moral diagnosis, not an insult about birth.

زنى ROOT · 9 OCCURRENCES

Invariant sense (stable referent, nine occurrences): fornication — a sexual relation outside the licit frame, a stable legal and moral category throughout the corpus.

System rendering: زِنًى/زَانِيَة/زَانٍ → "fornication/fornicatress/fornicator"

Internal proof: proof by consistency across prescriptive and descriptive registers. 17:32 sets the preventive principle. 24:2-3 deploy the invariant legislatively, applied symmetrically to both parties.

Conclusion: زنى is a stable, unambiguous term.

زهد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ز ه د carries the sense of detachment, a disinterest that accords little value or importance to what one possesses or negotiates.

System rendering

"They attached little importance to him" (من الزاهدين, 12:20).

Internal proof

In 12:20, the verse concludes Yusuf's sale: "they sold him for a low price, a few counted coins: they attached little importance to him (وكانوا فيه من الزاهدين)." The context provides direct and complete proof: الزاهدين is directly correlated with the derisory price (بخس) and the small number of coins (معدودة) mentioned in the same sentence — the described detachment bears precisely on the object of the transaction (Yusuf himself), explaining why his sellers

were satisfied with such a minimal counterpart. زهد thus designates an active disinterest that minimizes the value of what one parts with, consistent with the attitude of the brothers, who seek above all to get rid of Yusuf rather than derive substantial profit — the low price not being suffered but accepted with indifference.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit correlation with the derisory price and the small number of coins, within the same sentence, provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

زهر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): the glitter — a brilliant but ephemeral allure of worldly life, which one is advised not to be captivated by.

System rendering: زَهْرَة → "glitter"

Internal proof: 20:131 is the corpus's only occurrence: "do not extend your eyes toward... the glitter of worldly life."

Conclusion: زهر, in its sole occurrence, denotes the deceptive glitter of material existence.

زهق ROOT · 5 OCCURRENCES

Invariant sense: to escape/dissipate — the irreversible loss of a reality that only had apparent consistency, human or conceptual.

System rendering: زَهَقَ/زَاهِق → "to escape/dissipate"

Internal proof: **proof by deployment of the same invariant from the vital to the conceptual register.** 9:55 and 9:85 use it for the self that "escapes" at punishment's moment. 17:81 uses the same root twice for falsehood. 21:18 closes the deployment with the image of crushing. **Direct organic link with دمغ (sealed in the same batch, same verse).**

Conclusion: زهق systematically denotes the disappearance of a reality without durable consistency.

زوج ROOT · 81 OCCURRENCES

Invariant sense: the paired element - what forms a pair with another, spouse or natural couple.

System rendering: zawj/azwaj → "spouse(s)" (2:35, "you and your spouse"; 4:1, "created from him his spouse"; very frequent formula on wives, 2:234/240); zawjayn/azwajan → "pair(s)" (11:40, 13:3, "two elements of a pair," plants/animals); zuwwijat → "shall be paired" (81:7, "the souls shall be paired").

Internal proof: the invariant covers human pairing (spouse) and natural pairing (plant/animal pairs, 13:3, 51:49) under the same gesture - two elements completing each other by forming a pair, never an isolated individual; 81:7 extends this same gesture to the eschatological pairing of souls.

RENDERINGS

— zawj/azwaj: "spouse(s)" (2:35, 4:1, 2:234/240)
— zawjayn: "pair(s)" (11:40, 13:3)
— zuwwijat: "shall be paired" (81:7)

زود ROOT · 2 OCCURRENCES

Invariant sense

The root ز و د carries the invariant of provisions carried for a journey — what one prepares in advance to meet one's needs during travel, declined from the material sense to the spiritual sense.

System rendering

"Take your provisions" (2:197 ,تزودوا), "the best of provisions" (2:197 ,الزاد).

Internal proof

Both occurrences appear in the same verse, building a progression from the concrete to the abstract: "take your provisions (تزودوا); but the best of provisions (الزاد) is guardedness." The context provides direct and complete proof: the initial material instruction (preparing provisions for the Hajj journey) is immediately followed by a reassessment elevating the same concept toward the spiritual register, designating guardedness (التقوى) as the supreme provision — the one mattering most beyond the physical sustenance of the journey. This two-stage construction (material provision then higher spiritual provision) constitutes solid structural proof: زود systematically designates what is prepared in advance for a journey, the invariant remaining stable while its object shifts from material to spiritual.

Distinction of the two application levels: physical journey provision (تزودوا) and ultimate existential provision (الزاد, identified with guardedness) — one single gesture of anticipatory preparation, declined according to the nature of the envisaged journey (earthly or existential).

زور Root · 6 occurrences

Invariant meaning: inclination off-axis — leaning, deviating, veering toward one side.

System rendering: الزُّور → "falsehood, deviated speech" (22:30, 58:2 ,25:72 ,25:4 ;وَٱجْتَنِبُواْ قَوْلَ ٱلزُّورِ) — testimony/discourse tilted away from truth; تَّزَٰوَرُ → "to veer away, deviate" (18:17, وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ, the sun veers away from their cave); زُرْتُمُ → "to visit, to incline toward" (102:2, حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ, until you visit the graves — leaning toward a place).

Internal proof: the invariant unifies all three uses: speech leaning away from truth (falsehood), a path tilting off-axis (18:17), and visiting as the inclination of body/step toward someone or something. Close to كذب for ٱلزُّور, but with the specific image of deliberate deviation.

RENDERINGS

— al-zur (22:30, 25:4/72, 58:2): "falsehood, deviated speech" - testimony inclined away from truth.
— tazawaru (18:17): "to swerve, deviate."
— zurtum (102:2): "to visit" - the step's inclination toward a place.

زول Root · 4 occurrences

Invariant sense (four converging occurrences): the collapse/disappearance of a structure assumed stable — an event prevented solely by divine intervention.

System rendering: زَالَ/تَزُولَ → "to collapse/disappear"

Internal proof: proof by contrast between the denied oath and the affirmation of maintenance. 14:44 stages the condemned confronted with their own denied oath. 14:46 hyperbolizes the invariant. 35:41 provides the structural key in two moments: God holds the heavens and earth so they do not collapse; and were they to collapse, none but Him could hold them.

Conclusion: زول systematically denotes a structural disappearance or collapse.

زيت Root · 7 occurrences

Invariable meaning: oil, a pressed product -- and the olive tree that produces it.

System rendering: zayt/zaytun -> "oil / olive tree".

Demonstration by occurrence: the olive tree systematically appears in lists of blessed vegetation alongside other nourishing crops (6:99, 6:141, 16:11, 80:29 -- palm, vine, pomegranate) -- one tree among other signs of creation's

generosity, never isolated except in two remarkable occurrences. 24:35 makes it the sole source of an elaborate luminous metaphor: this tree's oil, "neither of the East nor of the West", is "about to shine even though no fire has touched it" -- the oil's purity and potential incandescence become the image of divine light itself. 95:1 opens the surah with the fig/olive pair as the first guarantor of a four-oath series (see tin) -- the olive functions there, like the fig, as a nourishing vegetal emblem, before the luminous metaphor is taken up elsewhere in the corpus.

زيد ROOT · 62 OCCURRENCES

Invariant sense: to increase - to add a surplus to what already exists.

System rendering: zada/yazidu → "to increase" (very frequent formula "this only increased...," 17:41/60/82, dozens of occurrences); ziyadah → "surplus" (9:37, "intercalation is nothing but a surplus of concealment").

Internal proof: the invariant covers positive increase (faith, guidance, favor - 3:173, 18:13) and negative increase (aversion, loss, transgression - 17:82, 35:39) through the same gesture of adding to a prior state - 9:37 directly links this root to the already-established Quranic calendar study: ziyadah there precisely denotes the day added by intercalation to the conventional year ('am), the same gesture of increase applied to the calendar domain.

RENDERINGS

— zada/yazidu: "to increase" (17:41/60/82)
— ziyadah: "surplus" (9:37)

زيغ ROOT · 9 OCCURRENCES

Invariable meaning: to deviate/waver from the right axis -- a misalignment movement always localized to the core or the gaze, never a neutral change of opinion.

System rendering: zaygh/yazighu -> "deviation, to deviate".

Demonstration by occurrence (proof by constant bodily localization): nine occurrences document the same misalignment invariant, systematically localized to a precise organ -- never a floating abstract concept. 3:7 and 3:8 apply it to cores "bearing a deviation" and explicitly implore God not to "make our cores deviate after having guided us" -- confirmed by the graph, deviation there presented as a reversible state that can follow already-received guidance, never a starting fatality. 9:117 furnishes the finest temporal nuance: a group's cores had "nearly wavered" before divine clemency stabilized them -- the "nearly" being decisive.

References (aligned with the French fiche): 33:10, 61:5.

زيل ROOT · 10 OCCURRENCES

Invariable meaning: to cease/definitively separate -- either the halting of a persisting state ("does not cease"), or the forced separation of mixed elements, two forms of the same continuity-breaking invariant.

System rendering: yazalu -> "to cease"; zayyala -> "to separate".

Demonstration by occurrence (proof by coherence between denied persistence and forced separation): ten occurrences document the same continuity-rupture invariant, unfolded in two linked grammatical constructions. The negative form "does not cease" affirms an uninterrupted state's persistence. 10:28 uses the active transitive form for forced separation: "We will separate them from one another" -- confirmed by the graph.

زين ROOT · 46 OCCURRENCES

Invariant sense: to embellish - to render attractive, whether rightfully or through deception.

System rendering: zuyyina/zayyana → "to embellish" (extremely frequent formula "Satan embellished their actions for them," 6:43, 8:48, 27:24); zinah → "adornment" (7:31-32, 18:7, the adornment of the present life).

Internal proof: the invariant unifies legitimate embellishment (the heavens adorned with stars, 15:16, 37:6, divine work) and deceptive embellishment (evil made attractive, dominant formula, Satan's or self-deception's work) - always the same gesture of rendering attractive, whose moral value depends entirely on the agent doing the embellishing.

RENDERINGS

— zuyyina/zayyana: "to embellish" (6:43, 8:48, 27:24)
— zinah: "adornment" (7:31-32, 18:7)

س

سال ROOT · 5 OCCURRENCES

Invariable meaning: to suggest/embellish an inner intention -- an intimate persuasion pushing toward an act, never external influence but always a voice from the Self or a hostile agent.

System rendering: sawwala -> "to suggest, seduce".

Demonstration by occurrence (proof by constant attribution to an inner or seductive source): five occurrences document the same persuasive-suggestion invariant, never a neutral fact but always attributed to a precise source. 47:25 transposes the attribution to the Diverter -- confirmed by the graph.

سبب ROOT · 11 OCCURRENCES

Invariant sense: a link/means connecting two points and enabling a goal to be reached — literally a path followed, figuratively a social bond whose rupture marks abandonment.

System rendering: سَبَب → "link/means"

Internal proof: proof by recurrence of the narrative formula in the account of Dhu'l-Qarnayn. 18:84, 18:85, 18:89 and 18:92 all use سببا with the same construction: "We gave him, of everything, a means; he then followed a means" — a concrete means, systematically followed to its geographic endpoint. 2:166 shifts the same term to the eschatological relational register: "the links between them will be severed."

Distinction — unrelated homonym: تَسُبُّوا (6:108, "to insult") belongs to a distinct verbal usage, excluded from this demonstration.

Conclusion: سبب systematically denotes a means or link connecting two points.

سبت ROOT · 9 OCCURRENCES

Invariant sense: the interruption/rest that breaks the ordinary course of time.

System rendering: al-sabt → "the Sabbath" (2:65, 4:47/154, 7:163, 16:124 - prescribed specifically to the Children of Israel, never universalized); subatan → "rest" (25:47, 78:9, sleep as rest that interrupts activity).

Internal proof: the six occurrences cover a single gesture - the voluntary halting of an activity (work, fishing) on the prescribed day, and sleep as rest interrupting wakefulness - with no gap between the two uses.

RENDERINGS

— al-sabt : "the Sabbath" (2:65, 4:47/154, 7:163, 16:124 - prescribed specifically to the Children of Israel, never universalized)

— subatan : "rest" (25:47, 78:9, sleep as rest that interrupts activity).

سبح ROOT · 92 OCCURRENCES

Invariant sense: to glorify - to proclaim God's transcendence/immunity from any imperfection.

System rendering: subhan → "Glory to" (extremely frequent formula "Glory to Him"/"Glory to God," 2:32/116, dozens of occurrences); yusabbihu → "to glorify" (17:44, "the seven heavens glorify Him"; 24:41, all that is in the heavens and earth); yasbahuna → "to sail" (21:33/36:40, "each sails in an orbit").

Internal proof: the invariant links verbal glorification (subhan, the vast majority) and the orbital motion of celestial bodies (yasbahuna, 21:33) through the same gesture of evolving in a proper, ordered trajectory - to glorify is to occupy exactly the place/movement befitting one, consistent with the systematic use of subhan to rule out any unworthy attribute of God.

RENDERINGS

— subhan: "Glory to" (2:32/116)
— yusabbihu: "to glorify" (17:44, 24:41)
— yasbahuna: "to orbit" (21:33, 36:40)

سبط Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root س ب ط carries the sense of a branching into descending groups, a division into branches issuing from one same lineage.

System rendering

"Twelve tribes" (7:160 ,أسباطا).

Internal proof

In 7:160, the verse describes a people's division: "We divided them into twelve tribes (أسباطا), as communities (أمما)." The context provides direct and sufficient proof: the precise number (twelve) exactly matches the number of springs gushing forth in the same verse (اثنتا عشرة عينا, see the بجس entry), establishing an explicit structural correspondence between the number of lineage branches and the number of springs granted — each tribe receiving its own spring, per the verse's immediate continuation. أسباط thus designates the descending groups of a common lineage, each constituting a distinct branch within a larger whole — the classical sense of branch/ramification applied to a structure of collective descent.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit numerical correspondence with the water springs in the same verse provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

سبع Root · 28 occurrences

Invariant sense: the number seven — a stable cardinal used to structure cosmic, ritual, or narrative sets, always a precise quantity, never a floating symbolic value.

System rendering: سَبْعَ → "seven"

Internal proof: proof by structuring recurrence across distinct registers. 2:29 fixes the number of heavens; 12:43 organizes the king's dream into two parallel series of seven; 2:196 and 2:261 apply the number to precise durations and agricultural yields.

Distinction — unrelated homonym: ٱلسَّبُعُ (5:3, "the wild beast") belongs to a distinct root by vocalization and meaning, unrelated to the cardinal سَبْع.

Conclusion: سبع is a stable, unambiguous cardinal throughout its numeral use.

References (aligned with the French fiche): 7:155, 9:80.

سبغ Root · 2 occurrences

Invariant sense (two converging occurrences): a generous completeness without lack — abundance granted or a quality of full amplitude.

System rendering: أَسْبَغَ/سَبِغَتْ → "to fill abundantly/ample"

Internal proof: the corpus's two occurrences share the same invariant of gapless fullness. 31:20 uses "filled abundantly" for the divine attribute of bestowal. 34:11 applies the same root to the material quality of Dawud's coats of mail.

Conclusion: سبغ systematically denotes an abundance or amplitude without flaw.

سبق ROOT · 37 OCCURRENCES

Invariant sense: to precede - to come before in time or space, to arrive or act before another.

System rendering: sabaqa/yasbiqu → "to precede" (fixed formula "no community precedes its term, nor delays it," 15:5, 23:43); istabaqa → "to race each other" (2:148, 5:48, "race each other in good deeds").

Internal proof: the invariant holds across the 37 verified occurrences - covers the already-uttered divine word (fixed formula "a word preceding from your Guardian," 10:19, 11:110, 20:129) and the virtuous race (2:148, "race each other") - never mere neutral anteriority without stakes.

RENDERINGS

— sabaqa: "to precede" (15:5, 23:43)
— istabaqa: "to race" (2:148, 5:48)

سبل ROOT · 171 OCCURRENCES

Invariant sense: the path/the way — the route followed, literally (road, passage) as well as figuratively (a life orientation, a cause).

System rendering: sabil → "path"/"way" (notably fi sabili Llah, "on God's path," a recurring formula denoting effort/spending engaged for a cause); subul (plural) → "paths"/"ways" (multiple, e.g. 6:153, the ways that scatter one from the single sirat).

Distinction from sirat (already sealed): sabil more broadly denotes a direction/means followed, without the exclusivity and straightness charge carried by sirat (always singular in the corpus). Sabil admits a plural and can denote either the good way (God's path) or the bad one (implicit by contrast), depending on its complement — the word itself stays neutral, the qualification comes from the accompanying genitive.

Integrity note (opening-of-lot check): 4 database rows (2:261, 12:47 — sunbula/sanabil, "ear(s) of wheat") are mistakenly tagged under this root_pure though they belong to a homophonous, graphically close agricultural root (s-n-b-l), with no semantic link to "path." Tag homonymy flagged, not merged; excluded from this fiche's count (171 real occurrences verified, not 179 (the raw count included 5 mistagged words, not 4)).

Internal proof: no resistant occurrence in the verified sample — concrete path (9:494, paths/passages on earth), figurative path of spending/effort (2:717, 4:1668, 8:453), path of perdition followed by choice ("Follow our way," 29:12), path blocked by the severed ones denouncing the envoys (2155).

RENDERINGS

— sabil: "path"/"way" (fi sabili Llah, recurring formula of engaged effort).
— subul (plural): "paths"/"ways," multiple (6:153, dispersion away from sirat).

ستت ROOT · 8 OCCURRENCES

Invariant sense (stable referent, eight occurrences): the number six — a cardinal used almost formulaically for the duration of creation, and its multiple for an expiatory measure.

System rendering: سِتَّة/سِتِّين → "six/sixty"

Internal proof: proof by near-identical formulaic recurrence. 7:54, 10:3, 11:7, 25:59, 32:4, 50:38 and 57:4 all use "six days" in the same repeated formula of creation. 58:4 uses its multiple, "sixty," for expiation.

Conclusion: ستت is a stable cardinal.

ستر ROOT · 3 OCCURRENCES

Invariant sense: to withdraw from sight or from protection — to conceal a thing or to deprive someone of it, depending on whether the verb is active or the noun denotes a deprivation.

System rendering: سِتْر/مَسْتُور → "veil/concealed"; تَسْتَتِرُ → "to hide oneself"

Internal proof: proof by deployment of the same withdrawal-from-sight invariant across three cases. 17:45 uses "a hidden veil" for the perceptual veil placed between the Prophet and disbelievers. 18:90 shifts the sense toward absence of protection: a people given "no shelter" besides the rising sun. 41:22 closes the deployment in the register of illusion: "you did not hide thinking that your hearing, sight, and skins would not testify against you."

Conclusion: ستر systematically denotes the act or state of withdrawal from sight.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سجد ROOT · 92 OCCURRENCES

Invariant sense: to prostrate - the most complete bow of allegiance, physical or symbolic.

System rendering: sajada → "to prostrate" (2:34, the Agents before Adam); masjid → "place of prostration" (2:114/125/144/149/150/187 - seven occurrences, almost all linked to the inviolable place of prostration or places of prostration in general).

Internal proof: the same lexical field covers the physical act of prostration (2:34, toward Adam) and the place dedicated to that act (2:114 onward, masjid) - the invariant remains the most complete bow, whether described as a punctual gesture or institutionalized in a space consecrated to its repetition.

RENDERINGS

— sajada : "to prostrate" (2:34, the Agents before Adam)
— masjid : "place of prostration" (2:114/125/144/149/150/187 - seven occurrences, almost all linked to the inviolable place of prostration or places of prostration in general).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سجر ROOT · 3 OCCURRENCES

Invariable meaning: to bring to boil/set ablaze -- to heat intensely to the point of fusion or incandescence, applied at progressively wider scales.

System rendering: sajara/masjur -> "brought to boil, stoked".

Demonstration by occurrence (proof by convergent growing scale): three occurrences document a growing scale of application, from individual punishment to a cosmic oath series to the entire cosmic device -- confirmed by the graph.

سجل ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by the explicit comparison of the same verse): the register/scroll — a writing support whose closure images the sky's folding.

System rendering: ٱلسِّجِلِّ → "the register"

Internal proof (hapax resolved by direct comparison): 21:104 is the corpus's only occurrence: "the day We fold the sky as a register folds up its writings."

Conclusion: سجل, in its sole occurrence, denotes a writing register or scroll.

سجن ROOT · 12 OCCURRENCES

Invariable meaning: prison/imprisonment -- constraining confinement inflicted as sanction or threat, never mentioned outside the narrative context where it dominates.

System rendering: sijn -> "prison, to imprison".

Demonstration by occurrence (proof by exclusive narrative concentration and value reversal): ten occurrences form an almost unique narrative block concentrated in the Yusuf story. 12:33 furnishes the most significant occurrence: Yusuf explicitly prefers prison to the temptation offered him. 83:7-8's two occurrences conversely use the derivative Sijjin to name the deniers' register -- confirmed by the graph.

سجو ROOT · 1 OCCURRENCE

Invariable meaning: to settle/darken progressively while stabilizing -- a calm that sets in by stages.

System rendering: saja -> "to settle" (the night).

Demonstration by occurrence (proof by intra-surah parallel construction): the sole occurrence, 93:2, forms with ad-duha (93:1, the morning brightness, PMI 13.28) a structuring pair opening the surah -- the active, luminous morning on one side, the night that "settles" on the other, two opposite moments of the day cycle jointly serving as guarantors for the central message that follows: "your Lord has not forsaken you nor hated you" (93:3, wada'a/qala, already tagged, graph link confirmed PMI 10-12). The day/night alternation thus becomes the very image of divine constancy: whether day shines or night settles, neither moment signals abandonment, contrary to what the revelation's silence may have led the messenger to fear.

سجيل ROOT · 3 OCCURRENCES

Invariable meaning: that which takes and retains a given form -- hardened clay set into a precise shape.

System rendering: sijjil -> "formed/hardened clay".

Demonstration by occurrence: the three occurrences (11:82, 15:74, 105:4) apply the term to the same projectile-punishment device, in an almost identical formula. 11:82-83 specifies the mechanism: the sijjil stones are explicitly qualified as musawwama ("marked", a system term already fixed for sawm, R33) -- their form is thus not humanly shaped but bears a mark of divine origin. The etymological link with as-sijill (the register preserving the trace of writing, 21:104) illuminates the invariant: just as the register keeps the fixed trace of a text, sijjil clay keeps the fixed form given to it -- the same fixing gesture applied to matter and to writing. 105:4 confirms this sense in the elephant narrative, where these same formed stones, thrown by the birds (abil, already sealed, PMI 11.69), complete the punishment.

سحب Root · 11 occurrences

Invariable meaning: the cloud -- a mobile aerial mass, systematically inscribed in a causal chain leading to rain and plant life.

System rendering: sahab -> "cloud".

Demonstration by occurrence (proof by recurring cloud-rain-fruit sequence): eleven occurrences document the same cloud-mass invariant, almost always inscribed in a complete causal sequence. 7:57 furnishes the most developed sequence. 24:43 specifies the formation process: God "drives the clouds, then joins them, then makes them a mass" before rain emerges.

سحت Root · 4 occurrences

Invariant sense: to consume unto annihilation — illicit gain that gnaws at its consumer, or total destruction inflicted as punishment.

System rendering: سُحْت → "illicit gain"; يُسْحِتَ → "to extirpate" (20:61; "to annihilate" renders ahlaka)

Internal proof: **proof by deployment of the same invariant from consumed good to inflicted destruction.** 5:42, 5:62 and 5:63 all use "illicit gain" systematically associated with lying and transgression. 20:61 shifts the same root to the causative Form IV.

Conclusion: سحت systematically denotes a destructive consumption.

سحر Root · 63 occurrences

Invariant sense — Two-branch homonymy:

Branch A — illusion: to make what is unreal appear real, through artifice.
System rendering: al-sihr/sahir → "illusion"/"illusion-worker" (very frequent formula "this is nothing but manifest illusion," 2:102, 7:109-113, dozens of occurrences).
Internal proof: the invariant holds across the vast majority of occurrences - always a deceptive artifice (the illusion-workers' ropes, 20:66-69; the accusation leveled against every messenger, 51:52, "illusion-worker, or deranged").

Branch B — the last hours of night: a distinct temporal marker, with no semantic link to illusion.
System rendering: al-ashar/sahar → "before dawn"/"the last hours of night" (3:17, "those who ask forgiveness before dawn"; 51:18, "in the last hours of night"; 54:34, "before dawn").
Internal proof of non-overlap: the three temporal occurrences (3:17, 51:18, 54:34) have no connection to deception - they exclusively denote a time of night favorable to invocation, never an act of deceiving.

RENDERINGS

— al-sihr/sahir: "illusion" (2:102, 7:109-113)
— al-ashar/sahar: "before dawn" (3:17, 51:18, 54:34)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سحق Root · 2 occurrences

Invariable meaning: extreme remoteness/irremediable distance -- maximal distance applied either to a geographic precipice or a definitive moral exclusion.

System rendering: sahiq/suhqan -> "distant place"/"far [from any benevolence]".

Demonstration by occurrence (proof by transposition from spatial to moral): two occurrences apply the same extreme-remoteness invariant to two registers. 22:31 uses the concrete spatial sense. 67:11 transposes the same term to the moral, performative register: "far [from benevolence] be the companions of the Furnace!" -- confirmed by the graph -- an exclusion formula pronounced as verbal sanction.

سحل ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): the shore — the edge where a current deposits what it carries.

System rendering: اَلسَّاحِلِ → "the shore"

Internal proof: 20:39 is the corpus's only occurrence: "let the current cast him onto the shore."

Conclusion: سحل, in its sole occurrence, denotes the edge of a watercourse.

سخر ROOT · 42 OCCURRENCES

Invariant sense: to subject to a use (cosmic) or to mock (social) - two applications with no direct semantic link.

System rendering: sakhkhara → "to subject" (2:164, 7:54, 13:2, 14:32-33, recurring cosmological formula: sun, moon, ship, rivers, cloud "subjected" for humanity's use); sakhira → "to mock" (2:212, 6:10, 9:79, 11:38 - two occurrences in the same verse 11:38, exchange of mockery between Nuh and his court).

Internal proof: the two registers never appear mixed in the same context - the cosmological field (2:164, 7:54, 13:2, 14:32) stays strictly separate from the social field of mockery (2:212, 6:10, 9:79, 11:38), confirming that despite the shared graphic root, no semantic bridge is established by the corpus itself between useful subjection and mockery.

RENDERINGS

— sakhkhara: "to subject" (to put in service, cosmic).
— sakhira: "to mock" - two distinct applications, with no direct semantic link despite the shared root.

سخط ROOT · 4 OCCURRENCES

Invariant sense

The root س خ ط carries the invariant of a keen, manifested displeasure — anger or wrath, the structural opposite of contentment (رضا), whether divine or human.

System rendering

"The wrath [of God]" (3:162 ,سخط), "became angry" (5:80 ,سخط), "angry" (9:58 ,يسخطون), "wrathful" (47:28 ,أسخط).

Internal proof

In 3:162, بسخط من الله directly opposes "one who follows God's approval" to "one who incurs God's wrath" — an antithetical construction fixing سخط as the exact opposite of رضوان (approval), both terms answering each other term for term. In 5:80, سخط describes divine anger toward those who remain eternally in punishment — divine wrath here precedes and motivates the sanction. In 9:58, يسخطون describes the human reaction of a group criticizing the distribution of alms: "if they are not given any, behold them angry" — a human use of the same term, applied to dissatisfaction born of frustrated self-interest. In 47:28, أسخط confirms the causal link between following what angers God and the consequent nullification of deeds. All four occurrences converge on the same invariant: سخط designates a keen displeasure, whether divine or human, systematically opposed to contentment (رضا) and carrying consequences (punishment, nullification of works, or mere visible resentment).

Distinction from غضب (anger, a term also present in the corpus): سخط more specifically carries the nuance of disapproval/disavowal following a judged behavior, whereas غضب may designate a more general or immediate anger.

سدد ROOT · 6 OCCURRENCES

Invariant meaning: to close the gap — sealing a breach, or hitting exactly right without deviation.

System rendering: سَدّ/سَدَّيْنِ → "barrier" (18:93-94, بَيْنَ ٱلسَّدَّيْنِ ... أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا, the structure blocking a geographic passage; 36:9); قَوْلًا سَدِيدًا → "straight, well-adjusted speech" (4:9, 33:70 ;وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا) — speech that exactly closes the gap between intent and rightness, with no deviation or lack.

Internal proof: the invariant unifies both uses: the سدّ closes the breach of a physical passage; the سديد closes the gap between what is said and what is right — adjusted speech leaving no flaw. Close to حجب for the barrier, but سد concerns obstruction of a PASSAGE, not a visual separation.

RENDERINGS

— sadd/saddayn (18:93-94, 36:9): "barrier" - obstruction of a physical passage.
— qawlan sadidan (4:9, 33:70): "a straight, well-aimed word" - no gap between intent and what is just.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سدر ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): the jujube tree — a concrete tree denoting ordinary vegetation or, at its highest, the ultimate cosmic marker of prophetic vision.

System rendering: سِدْر/سِدْرَة → "jujube tree"

Internal proof: proof by contrast between ordinary and cosmic use of the same botanical referent. 34:16 uses it for impoverished vegetation in punished gardens. 56:28 reverses the value of the same tree. 53:14-16 elevates the invariant to its most singular use: "the Lotus Tree of the Utmost Boundary."

Conclusion: سدر never varies from its concrete botanical referent.

سدس ROOT · 5 OCCURRENCES

Invariant sense

The root س د س carries the numeral invariant of the ordinal/fraction "sixth" — the sixth share of a divided whole, or the sixth rank in an ordered series.

System rendering

"The sixth" as an inheritance fraction (4:11 ,السدس x2, 4:12), "the sixth" as rank in an enumeration (58:7 ;18:22 ,سادسهم).

Internal proof

In 4:11, السدس designates the inheritance share due to each parent in the presence of a child of the deceased, then, in the same verse, the mother's share in the presence of siblings: two consecutive uses that fix the sense of a precise fraction (one sixth of the whole) within the inheritance system. In 4:12, the same fraction applies to the brother or sister of a deceased in a كلالة situation (absence of direct ascendant/descendant). In the account of the Cave companions (18:22), سادسهم appears in a series of guesses about their number ("three... the fourth, five... the sixth, seven... the eighth") explicitly qualified as "conjecture about what escapes the senses" (رجما بالغيب) — the text itself flags these enumerations as haphazard, unvalidated. In 58:7, سادسهم reappears in a wholly different construction: "no secret conclave of three but He is their fourth, nor of five but He is their sixth" — affirming divine presence within any group, whatever its size. All five occurrences converge entirely on the same numeral invariant, without any tension: سدس is always and exclusively a fraction/rank of "six" within a counted series, never a figurative or diverted sense.

Distinction: no occurrence departs from the strict arithmetic sense — no trace of a symbolic meaning of the number six independent of the context's actual count.

سدی ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root س د ی carries the sense of an abandonment without purpose, a state left with no aim or account to render.

System rendering

"Without purpose" (75:36 ,سدی).

Internal proof

In 75:36, the verse rhetorically asks: "Does the human being think he will be left without purpose (سدی)?" The context provides direct and sufficient proof: سدی qualifies the rejected hypothesis of an existence devoid of purpose, a life that would be followed by no reckoning or consequence — the rhetorical question implies a negative answer, preparing the following verses recalling the process of creation then resurrection as proof that human existence is on the contrary inscribed within a precise purpose and an account to render. The term thus designates the absence of destination or subsequent responsibility, a state of existential insignificance the verse refutes in anticipation.

The uniqueness of the occurrence does not prevent fixing the sense: the rhetorical interrogative construction and its place within a broader argumentative development on resurrection provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

سراب ROOT · 2 OCCURRENCES

Invariable meaning: the mirage -- a deceptive appearance of an absent reality, visible from afar but vanishing entirely on approach.

System rendering: sarab -> "mirage".

Demonstration by occurrence (proof by complete metaphorical development): the two occurrences apply the invariant as an explicit, developed metaphor for deniers' works. 24:39 furnishes the most complete demonstration: "their works are like a mirage in a flat land, which the thirsty one takes for water, until, having reached it, he finds nothing at all" -- the three-stage narrative construction documents the invariant in full: the mirage is never a partial illusion but an entirely empty promise at the precise moment it should materialize. 78:20 applies the same term to the mountains themselves becoming "a mirage" on Judgment Day -- confirmed by the graph.

سرادق ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: سرادق designates an enclosure/wall that surrounds and confines, in the manner of a tent erected all around a space.

System rendering

"Its enclosure" (18:29 ,سرادقها).

Internal proof

In 18:29, after the solemn affirmation that truth comes from the Guardian and that each is free to believe or deny, the verse states: "We have prepared for the unjust a fire whose enclosure (سرادقها) surrounds them." The suffix pronoun "ها" refers to the fire, and the implicit verb of encirclement (the fire "surrounds them" by its enclosure) establishes the spatial sense unambiguously: سرادق is the wall or partition that completely encloses a space, preventing any exit — a structure closed on all sides, like a tent or pavilion whose walls fully delimit the interior. The immediate context (the end of the verse: water like molten metal, scorching faces) confirms that this enclosure is not mere decor but a device of total confinement, consistent with the punitive function of the passage.

The uniqueness of the occurrence does not prevent fixing the sense: the syntactic construction itself (possessive subject referring to the fire + verb of encirclement) provides sufficient and direct proof of the spatial sense of a closed enclosure, without necessary recourse to the three formal PSIS patterns.

سرب Root · 2 occurrences

Invariant sense

The root س ر ب carries the invariant of free, fluid movement — a course that follows its natural path, without obstruction, whether visible in the open or fleeting and untraceable.

System rendering

Depending on form: "moving about openly" (participle سارب), "garments that flow with and envelop the body" (سرابيل), "a mirage that vanishes leaving no trace" (سرب linked to 18:61 ,سراب).

Internal proof

In 13:10, the Qur'an contrasts one who conceals his word with one who "moves about openly by day" (سارب): the distinguishing trait of سرب is precisely visible, unobstructed circulation, set against secrecy. In 14:50 and 16:81 (two occurrences in the same verse), سرابيل designates garments — not static cloth, but coverings that flow with and follow the body's movement, protecting from heat or violence: clothing is conceived as a protective flow accompanying the wearer, consistent with the idea of fluid course. In 18:61, the two travelers forget their fish, which then "took its way (سربا) into the sea, like a mirage (سراب) that vanishes." The reading retained here is decisive: سربا is not a physical tunnel dug in the ground, but a direct link to سراب, the mirage — that which appears to move and disappears without leaving a tangible trace. This choice unifies the invariant perfectly: the fish escapes by following a course that, like the mirage, eludes any grasp — a fluid, elusive flight, exactly the same trait as the open circulation of 13:10 and the protective flow of the garments in 14:50/16:81.

Distinction from سر (secrecy, a separate root): سرب is precisely what is NOT held back in secrecy — a movement that unfolds in the open, or that escapes precisely because it never stops anywhere.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سربال Root · 3 occurrences

Invariant sense

Sister entry — referring to the demonstration developed under the root سرب (already SEALED), of which سربال is the specific quadriliteral nominal form designating the garment itself, derived from the same invariant of fluid, enveloping course.

System rendering

"Garments" (16:81 ,سرابيل), "their [tar] garments" (14:50 ,سرابيلهم).

Internal proof

The three occurrences (14:50, and 16:81 counted twice for سرابيل and وسرابيل in the same verse) concretely designate clothing as an envelope that follows and hugs the body's movements — a protective flow, consistent with the already-demonstrated invariant of the triconsonantal root سرب (free, fluid circulation): in both positive occurrences of 16:81, clothing is conceived as what protects from heat and violence by accompanying the wearer's movement, in the manner سرب designates a course that follows its path unobstructed. In 14:50, the same term is turned toward an ominous use: the "tar" garments (قطران) of the condemned, which envelop them no longer to protect but to aggravate their torment — a structural reversal that confirms, by contrast, that the normal function of the سربال is indeed enveloping protection. The extended root سربل (quadriliteral, likely derived from سرب by adding a radical) thus

specializes the general sense of flow/course toward its concrete, technical application: the garment as a mobile envelope.

This entry does not reopen the demonstration already established under سرب (Charter Art. 7.2 of the modus operandi: continuity of knowledge) but fixes the proper status of this distinct root_pure tag by direct derivation.

سرج ROOT · 4 OCCURRENCES

Invariable meaning: the blazing luminary -- a light source illuminating a dark space.

System rendering: siraj -> "torch, luminary".

Demonstration by occurrence: the four occurrences apply the invariant at two levels -- the cosmic luminary (the sun as torch, 25:61, 71:16, 78:13) and the messenger himself qualified as "an illuminating torch" (33:46) -- the shift from star to person proves the central invariant is the guiding illumination function.

سرح ROOT · 7 OCCURRENCES

Invariant sense: to release/let go freely — a graceful liberation, never a maintained constraint.

System rendering: سَرِّحْ/تَسْرِيح → "to release/let go"

Internal proof: proof by repeated formula of graceful divorce. 2:229, 2:231 and 33:49 all use a variant of "release with kindness." 33:28 applies the same verb to the Prophet's offer to his wives. 16:6 shifts the invariant to the pastoral register.

Conclusion: سرح systematically denotes the action of freely letting go.

سرد ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate technical context): the regular assembly of chain-mail links — a precise metalworking technique.

System rendering: ٱلسَّرْد → "the assembly [of links]"

Internal proof (hapax resolved by the technical instruction in the same verse): 34:11 is the corpus's only occurrence, within the instruction given to Dawud: "Make full coats of mail, and measure well the assembly of links."

Conclusion: سرد, in its sole occurrence, denotes the technical arrangement of chain-mail links.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سرر ROOT · 44 OCCURRENCES

Invariant sense: the secret/joy - what is hidden from others' sight, or the inner satisfaction deriving from it.

System rendering: sirr/asarra → "secret"/"to keep secret" (very frequent formula "He knows your secret and your public," 6:3, 9:78, 20:7); surur/masrur → "joy"/"joyful" (76:11, 84:9/13).

Internal proof: the invariant links the hidden (the confided or concealed secret) and inner joy (surur, a contentment likewise internalized, not externally visible) through the same gesture - consistent with the structural antonym al-sarra'/al-darra' (2:214, 3:134, ease and adversity) showing sarr as the register of well-being hidden within oneself.

RENDERINGS

— sirr/asarra: "secret" (6:3, 9:78, 20:7)
— surur/masrur: "joy" (76:11, 84:9/13)

سرع ROOT · 23 OCCURRENCES

Invariable meaning: to be swift — speed of execution.

System rendering: سَرِيع/أَسْرَعَ → "swift"/"to hasten" (a swift execution/reckoning, e.g. "God is swift in reckoning"); سَارَعَ/يُسَارِعُ → "to hasten toward"/"to race" (rushing toward a goal, good or bad).

Internal proof: homogeneous use across 23 occurrences; covers divine promptness in judgment (recurring formula "God is swift in reckoning") and human eagerness, whether virtuous (3:114/133, hastening toward forgiveness) or blameworthy (5:41/62, rushing into denial) — always the same speed of execution, whose value depends on the aimed goal.

RENDERINGS
— noun/adjective (sari'): swift (2:202, 3:19/199, 5:4, 6:165, 7:167, 13:41, 14:51, 24:39, 40:17)
— verb (yusri'una/sari'u/nusari'u): to hasten/race toward (3:114/134/176, 5:41/52/62, 21:90, 23:56/61)
— adverbial noun (sira'an): in haste (50:44, 70:43)

سرف ROOT · 23 OCCURRENCES

Invariant sense: excess/overstepping the just measure - waste, extravagance, or conduct excess.

System rendering: asrafa/israf → "excess"/"to exceed" (3:147, excess in conduct; 4:6, devouring orphans' wealth "through extravagance and haste"); la tusrifu → "do not waste" (6:141, 7:31, identical recurring formula, immediately followed by "He does not love the wasteful"); musrif → "excessive" (5:32, 7:81).

Internal proof: 6:141 and 7:31 share the exact same pair "do not waste... He does not love the wasteful" - confirming israf as an overstepping systematically disapproved of, whether food, entrusted goods (4:6), or moral conduct (3:147).

RENDERINGS
— asrafa/israf : "excess"/"to exceed" (3:147, excess in conduct; 4:6, devouring orphans' wealth "through extravagance and haste")
— la tusrifu : "do not waste" (6:141, 7:31, identical recurring formula, immediately followed by "He does not love the wasteful")
— musrif : "excessive" (5:32, 7:81).

سرق ROOT · 9 OCCURRENCES

Invariant sense

The root س ر ق carries the invariant of a furtive, illegitimate appropriation — taking what belongs to another, or capturing what is not intended for you, in a concealed and unauthorized manner.

System rendering

"The thief" (السارق/السارقة, 5:38), "thieves" (سارقون, 12:70; سارقين, 12:73), "has stolen" (سرق, 12:77 ,12:81), "steals [a furtive listening]" (استرق, 15:18), "steal" (يسرقن, 60:12).

Internal proof

In 5:38, السارق والسارقة establishes the legal framework of theft as illegitimate appropriation of another's property, with the sanction of stopping their supports (أيدي, network of complicity, not a physical hand amputation). In 12:70, 12:73, 12:77 and 12:81, five occurrences concentrated in the account of Yusuf revolve around the accusation of stealing the cup, systematically describing a concealed appropriation of material property belonging to another. In 60:12, يسرقن appears in the list of commitments asked of believing women, alongside murder and adultery — theft as a fundamental transgression of another's property. In 15:18, استرق السمع applies the same root to a radically different

context: the Diverter who "steals a furtive listening" from the celestial constellations, before being pursued by a blazing projectile. This metaphorical occurrence confirms the invariant rather than contradicting it: it is always a furtive, unauthorized capture of something not legitimately due to the one who commits it — material property in eight occurrences, forbidden information/listening in the ninth. All nine occurrences converge perfectly: سرق always designates concealed, unauthorized appropriation, whether the object is tangible or immaterial.

Distinction from غصب (seizing by open force, cf. 18:79): سرق always implies concealment and the absence of direct confrontation, as opposed to open, assumed seizure by force.

سرمد Root · 2 occurrences

Invariant sense (two symmetrical occurrences, same passage): perpetual continuity without interruption — applied in mirror to night and day to underscore human dependence on their alternation.

System rendering: سَرْمَدًا → "perpetual"

Internal proof: the corpus's two occurrences form a single argumentative diptych. 28:71 poses the hypothesis of a "perpetual night." 28:72 exactly inverts the construction for a "perpetual day."

Conclusion: سرمد systematically denotes an endless continuity, demonstrated as structurally unlivable if applied exclusively.

سرى Root · 10 occurrences

Invariant sense: to journey by night — a movement carried out under cover of darkness, always at the initiative of a divine order in accounts of flight or prophetic travel.

System rendering: أَسْرَىٰ/سَرَىٰ → "to make journey by night"

Internal proof: proof by repeated imperative formula within the same narrative pattern of flight. 11:81, 15:65, 20:77, 26:52 and 44:23 use the same injunction "leave by night," addressed to Lut or Musa [the Man of the Evening] at the decisive moment of a departure escaping imminent destruction — the night journey is systematically the means by which God removes His servants from collective annihilation, night providing the necessary cover for escape. 17:1 applies the same verb, in a unique, non-repeated register, to the Prophet's night journey from the inviolable place of prostration to the farthest place of prostration — a movement of a different nature (not a flight but an elevation), yet sharing the invariant of a journey accomplished under the night. 89:4 generalizes outside narrative: "by the night as it journeys on" — the night itself is the subject of the verb, personified as that which "journeys," confirming that سرى fundamentally carries the idea of continuous progression associated with darkness, whatever the grammatical subject.

Distinction — unrelated homonym: ٱلْأَسْرَىٰ (8:70 ,8:67, "the captives") is tagged under the same root entry but lexically belongs to the distinct root أسر (to capture/hold), already documented separately — a tagging homonymy to be explicitly flagged, not a real semantic link between night travel and captivity. These two occurrences are excluded from the present demonstration.

Conclusion: سرى carries, in all its genuine uses, the invariant of continuous movement accomplished under cover of night — whether that movement is a protective flight or, in 17:1, a prophetic elevation, nocturnal darkness remains its constant condition.

سطح Root · 1 occurrence

Invariable meaning: to flatten/level a surface -- to render it plane and stable.

System rendering: sutihat -> "has been leveled".

Demonstration by occurrence (proof by intra-surah enumeration): the sole occurrence, 88:20, closes a series of four parallel rhetorical questions concerning camels (how created), the sky (how raised), the mountains (how set up), and

the earth (how leveled) -- confirmed by the graph (PMI 12.28, link with ibil, the series' first term). The identical construction of the four questions (how...?) turns empirical observation into an argumentative method: each of the four objects is directly observable by the listener, inviting reasoning from the visible to the invisible rather than accepting an unverifiable claim.

سطر ROOT · 17 OCCURRENCES

Invariable meaning: to inscribe in lines, to record in writing in an orderly fashion.

System rendering: سَطَرَ/مَسْطُور → "to inscribe in lines"/"recorded in writing."

Internal proof: homogeneous use across 15 of the 17 occurrences; covers the concrete recorded writing (the register, 17:58, 33:6, 52:2, 54:53) and the recurring critical formula "legends of the ancients" (asatir, 8 occurrences) — designating accounts deemed invented/recorded without value, never the act of writing in general (kataba, broader).

Distinction from كتب: emphasizes the order and alignment of the writing (the line), not merely the act of writing.

Excluded homonym: 52:37 and 88:22, al-musaytirun/bi-musaytir ("the absolute masters"/"power of constraint") belong to the distinct root saytara (to dominate/control), unrelated to the "inscribe in lines" invariant — not to be confused despite the graphic proximity.

RENDERINGS

— noun (asatir): legends [of the ancients] (6:25, 8:31, 16:24, 23:83, 25:5, 27:68, 46:17, 68:15, 83:13)
— noun (masturan/mastur/mustatar): recorded (17:58, 33:6, 52:2, 54:53)
— verb (yasturuna): they write (68:4)
— noun (musaytir/al-musaytirun): absolute masters [excluded homonym, root saytara] (52:37, 88:22)

سطو ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to violently assail someone — imminent physical aggression, restrained but manifest.

System rendering: يَسْطُونَ → "to violently assail"

Internal proof: 22:72 is the corpus's only occurrence: "they are about to violently assail those who recite Our signs to them."

Conclusion: سطو, in its sole occurrence, denotes imminent physical aggression.

سعد ROOT · 2 OCCURRENCES

Invariant sense

The root س ع د carries the invariant of a state of enduring felicity — the condition of one whose fate is happy, structurally opposed to misery (شقاء) within the same eschatological passage.

System rendering

"The happy one" (11:105 ,سعيد), "they will be happy" (11:108 ,سعدوا).

Internal proof

In 11:105, the verse announces, for the coming Day: "there will then be the wretched (شقي) and the happy (سعيد)" — an explicit binary construction directly opposing the two possible fates, fixing سعيد through immediate contrast with its antonym within the same sentence. In 11:108, سعدوا takes up this same favorable fate to develop it: "those who will be happy (سعدوا), they will be in the Garden, where they will remain as long as the heavens and the earth endure" — specifying that this felicity concretely translates into an enduring dwelling in the Garden. Both occurrences converge on the same invariant, structured by the explicit opposition with misery (شقاء, symmetrically developed in 11:106-107

for the opposite fate): سعد designates the state of those whose final outcome is happy and stable, as opposed to those whose outcome is misery — an antithetical pair organizing the entire eschatological passage.

Distinction from فرح (joy, a momentary feeling): سعد designates a lasting, final state, a condition of felicity characterizing the ultimate outcome of an existence, not a passing emotion.

سعر Root · 19 occurrences

Invariable meaning: blazing, the intensification of a fire being stoked.

System rendering: سعير → "blaze"/"stoked fire" (eschatological name of the Fire, emphasizing the growing intensity of the flame); سُعِّرَتْ → "stoked" (81:12, the Blaze stoked on the Day of the Cataclysm).

Internal proof: homogeneous use across 19 occurrences, systematically for the eschatological Fire in its growing intensity ("every time it subsides, We revive its flame," 17:97) — never the derived sense of fixing a market price, absent from the corpus.

Distinction from نار: distinct from nar (fire in general): sa'ir emphasizes the process of stoking, the growing intensity of the flame, not the element itself.

RENDERINGS

— noun (sa'iran/al-sa'ir): blaze (4:10/55, 17:97, 22:4, 25:12, 31:21, 33:65, 34:12, 35:6, 42:7, 48:13, 67:5/10-11, 76:4, 84:12)
— noun (wa-su'ur): madness [literally, plural of "flames"] (54:24/48)
— verb (su'irat): to be stoked [the Blaze] (81:12)
— al-sa'ir: "the Inferno" (distinct from al-jahim "the Blaze"). ES el Brasero, IT il Braciere, ID Api yang Menyala-nyala, RU Пламя.

سعى Root · 30 occurrences

Invariant sense: to strive actively - to deploy an effort oriented toward a goal, good or bad.

System rendering: sa'a/yas'a → "to strive" (fixed formula "each will be recompensed according to what they strove for," 20:15, 53:39-40); sa'y → "effort"/"endeavor" (17:19, 92:4).

Internal proof: the invariant holds across the 30 verified occurrences - covers virtuous effort (recognized effort, 17:19, 76:22) and malicious effort (sowing corruption, 2:205, 5:33/64) - always an active deployment of energy toward a result, never a passive or undergone action.

RENDERINGS

— sa'a: "to strive" (20:15, 53:39-40)
— sa'y: "effort" (17:19, 92:4)

سغب Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root س غ ب designates famine, a collective state of food scarcity distinct from individual, momentary hunger.

System rendering

"A day of famine" (يوم ذي مسغبة, 90:14).

Internal proof

In 90:14, the verse lists meritorious acts: "feeding, on a day of famine (ذي مسغبة), an orphan close relative, or an indigent in destitution." The context provides direct and sufficient proof: مسغبة (a place/circumstance noun derived from the root) qualifies an entire day, a generalized temporal context of food scarcity — not the hunger of a single individual but a conjuncture where feeding becomes a particularly meritorious act precisely because available

resources are globally scarce. An already-established note also precisely distinguishes the three categories of needy persons mentioned in this context (المسكين, الفقير, ابن السبيل), confirming the terminological rigor of this passage on poverty and destitution.

The uniqueness of the occurrence does not prevent fixing the sense: the construction "day of مسغبة" designating a generalized temporal context, distinct from individual hunger, provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

سفح ROOT · 4 OCCURRENCES

Invariant sense

The root س ف ح carries the invariant of an unrestrained flow — letting flow freely a matter that should be contained or channeled by a legitimate framework.

System rendering

"Debauched" (مسافحين, 4:24, 5:5), "debauched women" (مسافحات, 4:25), "poured out" (مسفوحا, 6:145).

Internal proof

In 4:24, 4:25 and 5:5, مسافحين/مسافحات describes a sexual relation outside the framework of licit marriage, explicitly opposed to "those who commit to the marital bond" (محصنين) — the term designates a union that "flows" without the contractual framework that would legitimately contain it, an unrestrained dispersal as opposed to the relation channeled by commitment. In 6:145, مسفوحا describes poured-out blood, one of the dietary prohibitions: "a dead animal, or poured-out blood (مسفوحا), or swine flesh" — here the flow is literal and physical, blood escaping freely from the body without restraint. All four occurrences converge on the same invariant: سفح designates a free flow lacking a legitimate container, whether in the literal sense (blood flowing out of the body) or the metaphorical sense (a relation flowing outside the contractual framework that should contain it) — never a channeled or legitimately contained flow.

Distinction from زنى (a more generic term for illicit relation): سفح specifically insists on the image of unrestrained flowing, dispersal outside a containing framework, consistent with its literal use for poured-out blood.

سفر ROOT · 12 OCCURRENCES

Invariant sense: travel/displacement from the usual place - a framework for exemption/easing of ordinary obligations.

System rendering: safar → "travel" (2:184/185, 4:43, 5:6, 9:42, 18:62, 34:19 - seven occurrences, almost all in a normative easing framework: deferred fasting, dry ablution).

Internal proof: 2:184-185 and 4:43/5:6 systematically use "sick, or traveling" as a pair of circumstances opening a legal easing (fasting compensation, ablution substitution) - travel is never neutral in the corpus but a recognized legal factor for dispensation, consistent throughout the corpus.

Note: safara → "envoys" (80:15): those who travel to carry a message, distinct from the "scribes" (katibin, 82:11).

RENDERINGS

— safar : "travel" (2:184/185, 4:43, 5:6, 9:42, 18:62, 34:19 - seven occurrences, almost all in a normative easing framework: deferred fasting, dry ablution).

سفع ROOT · 1 OCCURRENCE

Invariable meaning: to roughly seize/grasp with violence -- a brutal, humiliating gesture of physical restraint.

System rendering: la-nasfa'an -> "We will roughly seize".

Demonstration by occurrence: the sole occurrence, 96:15, applies directly to the tyrant preventing prayer (96:9-10), in a conditional threat ("if he does not cease") immediately followed by the specification of the grasping point -- bi-n-nasiya, "by the forelock" (already sealed, nasw). The graph confirms this exclusive link (PMI 11.69, unique cooccurrence): safa'a is the verb of the seizing itself, nasiya denotes its precise point, the two terms forming an inseparable pair in this unique occurrence -- the gesture is never conceived without its point of application, nor the mention of the forelock without the verb that grasps it.

سفك Root · 2 occurrences

Invariant sense

The root س ف ك carries the invariant of a shedding of blood through violence, the act of making another's life flow out illegitimately and destructively.

System rendering

"Will shed blood" (2:30 ,يسفك), "shed your blood" (2:84 ,تسفكون).

Internal proof

In 2:30, the anticipated question of the Agents concerning the new creation explicitly worries: "who will sow corruption there and shed blood (يسفك) there" — سفك is associated with الفساد (corruption), both terms forming a pair jointly qualifying the dreaded destructive potential of the human being, even before its establishment. In 2:84, تسفكون resumes the same term within a solemn commitment: "you shall not shed your blood (تسفكون), and shall not expel yourselves from your dwellings" — the prohibition of bloodshed is here directly coupled with that of expulsion, both constituting the fundamental terms of a non-aggression pact between members of one same community. Both occurrences converge on the same invariant: سفك always designates the act of making blood flow through illegitimate violence, a fundamentally destructive act associated either with generalized corruption (2:30) or with the breaking of a civil peace commitment (2:84).

Distinction from قتل (to kill, a more general term): سفك specifically insists on the image of flowing blood, the physical act of shedding, not merely the result (death) of this act.

سفل Root · 10 occurrences

Invariant sense: a position of inferiority — spatial or statutory, never neutral, always tied to a punitive sanction or reversal.

System rendering: أَسْفَل/سَافِل → "the lowest"

Internal proof: proof by recurrence of inferiority as consequence, never as neutral datum. 4:145 fixes the hypocrites "in the lowest depth of the Fire." 9:40 applies the same comparative to the disbelievers' word, made "the lowest." 11:82 and 15:74 use the literal spatial reversal — "We turned its upper part into its lower" — as the very mechanism of the guilty cities' destruction.

Conclusion: سفل never describes a mere neutral geometric position — every occurrence inscribes it within a logic of sanction.

سفن Root · 4 occurrences

Invariant sense (stable referent, four occurrences): the boat/vessel — a maritime means of transport, concrete in all its uses.

System rendering: سَفِينَة → "boat/vessel"

Internal proof: the corpus's four occurrences all designate the same concrete referent across two distinct accounts. 18:71 and 18:79 apply the term to the boat in Musa's account. 29:15 applies the same term to Nuh's vessel.

Conclusion: سفن is a stable, concrete term.

سفه ROOT · 11 OCCURRENCES

Invariant sense

The root س ف ه carries the invariant of a defective judgment — an insufficiency of discernment leading to choices or acts contrary to good sense and to the true interest of the one committing them.

System rendering

"The foolish" (السفهاء, 2:13 x2, 2:142, 4:5, 7:155), "scorns [his own Self]" (سفه, 2:130), "foolish" (سفيها, 2:282; سفيهنا, 72:4), "folly" (سفها, 6:140; سفاهة, 7:66, 7:67).

Internal proof

In 2:13, السفهاء ironically describes those who call believers foolish, the verse turning the accusation back against its authors: "Are they not rather the foolish ones?" In 2:130, سفه describes one who turns away from Ibrahim's doctrine as scorning his own Self — the lack of discernment here affects the judgment cast on one's own worth. In 2:282 and 4:5, the term designates a recognized inability to manage one's own property or dictate one's own acts, justifying protective guardianship. In 6:140, سفها qualifies infanticide committed "without knowledge" — the gravest act directly tied to a deficiency of judgment. In 7:66-67, سفاهة is used in a reversed dialogue: the court accuses Hud of folly, while he denies any folly in himself — a reversal confirming that the term designates an objectively defective judgment, not a mere difference of opinion. All eleven occurrences converge perfectly: سفه systematically designates a lack of discernment translating into harmful acts or judgments, never mere eccentricity — a defect of practical reason with concrete and often grave consequences.

Distinction from جهل (ignorance, absence of knowledge): سفه designates a judgment defect despite possibly possessing the necessary knowledge, not a mere lack of information.

سقط ROOT · 8 OCCURRENCES

Invariable meaning: to fall/collapse without restraint -- a physical or moral fall beyond control, applied to the register of divine oversight and human failure.

System rendering: `saqata/tasqutu` -> "to fall".

Demonstration by occurrence (proof by extension from the minuscule to the cosmic): eight occurrences document the same falling invariant, unfolded across an impressive scale. 6:59 furnishes the most minute surveillance claim: "no leaf falls without His knowing it". 17:92 and 26:187 apply the same verb to the inverse, disproportionate cosmic register: the provocative challenge to "make the sky fall in pieces" -- confirmed by the graph (link with kisf, already tagged).

سقف ROOT · 4 OCCURRENCES

Invariable meaning: the protective roof/vault -- an upper covering structure, applied to an earthly edifice and to the sky itself as cosmic shelter.

System rendering: `saqf` -> "roof, vault".

Demonstration by occurrence (proof by transposition from earthly edifice to celestial vault): four occurrences document the same protective-covering invariant, from architectural to cosmic register. 16:26 applies it to a plotted edifice collapsing "from its foundations, so that the roof fell upon them from above". 21:32 and 52:5 transpose the same term to the sky itself: "We made the sky a preserved roof" -- confirmed by the graph (link with raqq, the parchment, same verse in 52:5).

سقم ROOT · 2 OCCURRENCES

Invariant sense (two occurrences, two distinct figures): declared physical suffering — a state of unwellness, whether pretext or reality, always explicitly verbalized by the subject.

System rendering: سَقِيم → "suffering/ill"

Internal proof: the corpus's two occurrences, though in the same surah, concern two distinct figures. 37:89 uses سقيم in Ibrahim's mouth. 37:145 applies the same term to Younes, cast onto bare land "while suffering."

Conclusion: سقم denotes a verbalized state of suffering.

سقى ROOT · 25 OCCURRENCES

Invariable meaning: to give to drink/water — to bring water to one who needs it.

System rendering: سَقَىٰ/سُقْيَا → "to give to drink"/"watering right" (the act of providing water to another, notably mobilized in the Thamud account, 91:14, the right of access to water).

Internal proof: homogeneous use across 25 occurrences; covers concrete watering (livestock, 28:23; gardens, 13:4) and eschatological watering (the boiling water of punishment, 14:17; the drinks of the Garden, 76:18/21) — always the same transitive gesture of bringing water to another.

Distinction from شرب: close to شرب but سقى concerns the act of providing water to another (transitive), while شرب is the act of drinking oneself.

RENDERINGS

— verb (saqa/yasqi/nasqi/asqayna): to water/give drink (2:60/71, 7:160, 12:41, 13:4, 14:17, 15:22, 16:67, 23:21, 25:49, 26:80, 28:23-25, 47:15, 72:17, 76:18/21, 77:27, 88:5, 91:14)
— noun (siqayah): water-provisioning/cup (9:19, 12:70)

سكب ROOT · 1 OCCURRENCE

Invariable meaning: to flow in a continuous, spread current -- an abundant, never-interrupted water flow, distinct from a mere static presence.

System rendering: maskub -> "ceaselessly flowing".

Demonstration by occurrence (proof by position within the five-blessing enumeration): the sole occurrence, 56:31, qualifies "ceaselessly flowing water" within the same enumeration as khadd and talh (already sealed) -- confirmed by the graph. The passive participle construction insists on the flow's continuous, never-drying nature.

سكت ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root س ك ت carries the sense of a calming following intense agitation, the return to calm after emotional intensity.

System rendering

"Had calmed" (7:154 ,سكت).

Internal proof

In 7:154, the verse describes a moment of emotional transition in Moses: "when Moses's anger had calmed (سكت), he took up the Tablets." The context provides direct and sufficient proof: سكت has الغضب (anger) as its grammatical subject, establishing that the term directly qualifies the calming of an intense emotional state — not verbal silence but a subsiding of inner agitation. The temporal construction (calming then the action of taking up the Tablets again)

confirms that سكت marks the tipping point allowing a considered action to resume its course, after the interruption caused by the anger described in the preceding verses (7:150).

The uniqueness of the occurrence does not prevent fixing the sense: the explicit grammatical subject (الغضب) and the temporal construction (calming → resumption of action) provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

سكر ROOT · 7 OCCURRENCES

Invariant sense: a disturbance of perception that obnubilates — literal intoxication or hallucinated bewilderment, never a state of lucidity.

System rendering: سَكْرَة/سُكَارَىٰ → "intoxication/intoxicated"

Internal proof: **proof by deployment of the same invariant from the literal register to eschatological hyperbole.** 4:43 forbids approaching the Contact in literal intoxication. 15:15 and 15:72 shift the invariant to hallucinated blindness. 16:67 confirms the literal sense. 22:2 closes the deployment with the most radical paradox: "you will see people intoxicated, though they are not" — the Day's horror producing all intoxication's symptoms without any substance causing it.

Conclusion: سكر systematically denotes a perceptual disturbance that obnubilates judgment.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سكن ROOT · 69 OCCURRENCES

Invariable meaning: settling/stable establishment -- finding rest or fixing oneself, physically or inwardly.

System rendering: miskin -> "destitute" (lacking for the day itself); sakana -> "to dwell, reside"; sakina -> "tranquility".

Demonstration by occurrence: three distinct uses share the same invariant of settling/rest. The concrete verbal sense opens the demonstration: 2:35 uses sakana for Adam and his spouse "dwelling" in the Garden -- a stable settling in a place. The nominal sense miskin denotes, across most occurrences (2:83, 2:177, 2:184, 2:215, 4:8, 4:36), the destitute -- whose material instability is precisely the reverse of the stable settling the root carries, always paired with other vulnerable categories (orphans, travelers, sworn dependents) in lists of prescribed generosity's beneficiaries; the graph confirms this social link (PMI 7.23, cooccurrence with hadda, the same urging formula already documented for yatim and ta'am). 2:248 furnishes the theologically densest occurrence: sakina ("a tranquility from your Lord"), descending in the chest carried by the Agents, transposes the invariant from the physical register (settling in a place) to the inner register (a peace settling within the Self) -- the same root thus describing, without rupture, the stability of a place, the absence of material stability (the destitute), and the stability of an inner state, three facets of one single gesture: ceasing to waver in order to settle.

RENDERINGS

— miskin: "destitute" (lacking for the very day) vs faqir: "poor" (general lack) - two distinct degrees.
— sakana: "to be at peace"/"to reside" - the dwelling/peace link (sakinah) is not coincidental.

سلب ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to snatch/rob — to seize something with no possibility of recovery.

System rendering: يَسْلُبْ → "to snatch"

Internal proof: 22:73 is the corpus's only occurrence: "if the fly snatched something from them, they could not recover it." **Organic link with طلب and ذبب (sealed in the same batch, same verse).**

Conclusion: سلب, in its sole occurrence, denotes an irrecoverable deprivation.

سلح Root · 4 occurrences

Invariant sense

The root سلح designates weapons, offensive or defensive equipment carried into battle or in a situation requiring vigilance.

System rendering

"Their arms" (أسلحتهم, 4:102 x3), "your arms" (أسلحتكم, 4:102).

Internal proof

All four occurrences are concentrated in one same verse (4:102) organizing the Contact in a context of danger: "let a group of them stand with you, and let them take their arms (أسلحتهم)"; "and let another group... come to perform it with you, taking their precautions and their arms (أسلحتهم)"; "those who deny would wish that you neglect your arms (أسلحتكم) and your equipment"; then the exception: "no blame... for setting down your arms (أسلحتكم), if you are troubled by rain or ill." This concentration within a single verse, repeating the term four times in varied syntactic positions (possessed by different groups, object of dreaded neglect, object of authorized setting-down), constitutes solid structural proof: سلح systematically designates combat equipment carried on one's person, whose maintenance remains the general rule even during the Contact in a danger zone, with an exception limited to constraining physical circumstances (rain, illness).

This entry documents a concrete and stable usage, without internal semantic tension: all four occurrences identically designate the offensive/defensive equipment carried, varying only by the group holding it.

سلخ Root · 3 occurrences

Invariant sense: to strip/extract a thing from its covering — a complete withdrawal, applied to a lost identity as much as to a temporal cycle.

System rendering: اَنْسَلَخَ/نَسْلَخُ → "to strip oneself/extract"

Internal proof: proof by deployment of the same withdrawal invariant across distinct registers. 7:175 uses "stripped himself" for one who abandoned the signs given to him. 9:5 applies the same verb to the end of a protected period. 36:37 closes the deployment cosmically: "the night, from which We strip the day."

Conclusion: سلخ systematically denotes a total withdrawal that exposes what was covered.

سلسبيل Root · 1 occurrence

Invariant sense

Absolute hapax. Direct designation of a proper name — the root سلسبيل designates Salsabil, the name given to a specific spring mentioned in a description of the Garden.

System rendering

"Salsabil" (سلسبيلا, 76:18).

Internal proof

In 76:18, the verse describes a particular drink: "they will be given to drink there a cup whose mixture is ginger, from a spring called Salsabil (سلسبيلا)." The context provides direct and sufficient proof of the term's function: سلسبيلا is explicitly introduced as the proper name of a spring (عينا... تسمى سلسبيلا), a direct designation rather than a descriptive adjective — the construction "a spring called X" unambiguously establishes that the term functions as a toponym, on par with other place names or entities mentioned in descriptions of the Garden.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a proper name whose function (designation of a named spring) is directly established by the explicit construction "called X" within the same verse, without a semantic content of the root itself being demonstrated or necessary.

سلسل ROOT · 3 OCCURRENCES

Invariable meaning: the chain -- a linking object composed of successive joined rings, always associated with the register of inflicted punishment.

System rendering: silsila/salasil -> "chain(s)".

Demonstration by occurrence (proof by recurrence within the same punitive device): three occurrences systematically apply the invariant to the same physical punitive constraint register. 69:32 furnishes the most precise occurrence: a chain "seventy cubits" long -- confirmed by the graph (link with dhira', already sealed), the extreme metric precision applied to a constraint object underlining the deliberately excessive scope of the described punishment.

References (aligned with the French fiche): 40:71, 69:32, 76:4.

سلط ROOT · 39 OCCURRENCES

Invariant sense: to exercise authority/power over - legitimate or granted domination, never an intrinsic essence.

System rendering: sultan → "authority" (most often "no authority" in negation - 2:151/6:81/7:33: associating with God "that for which He has sent down no authority," a belief/practice lacking founding proof); sallata → "to grant power over" (4:90, "He would have given them power over you"; 59:6, "God gives His messengers power over whom He wills").

Register 1 - authority as founding proof (most frequent): systematically negated when it concerns human beliefs/practices without grounding - 7:71, 12:40, 53:23 ("names you have invented... without God having sent down any authority for them"); 22:71 (obeying that "for which He has sent down no authority and of which they have no knowledge"). The word here denotes less a coercive power than a missing VALIDATION/proof.

Register 2 - manifest prophetic authority: systematically paired with "signs" when Musa is sent to Fir'awn - 11:96, 23:45, 40:23, 51:38 ("a manifest authority"); 28:35 ("We shall give you both an authority, such that they cannot reach you").

Register 3 - the Diverter's always revocable/limited authority: 14:22 (Shaytan himself admits it: "I had no authority over you, except to call you"); 15:42 and 17:65 (identical formula, "over My obedient ones, you have no authority"); 16:99-100 (no authority over sincere believers; his authority "is exercised only over those who take him as ally"); 34:21 (authority granted for a specific purpose: "to distinguish who believes in the Hereafter from who is in doubt about it").

Register 4 - granted legal/human authority: 17:33 (a victim's legal representative receives "an authority" for the death penalty, but "let him not exceed the measure").

Internal proof: in all four registers, sultan remains a capacity for action GRANTED/delegated by an external source (God most often) - never an essence intrinsic to the subject holding it; it is systematically revocable, limited, or conditioned on proof/permission.

RENDERINGS

— sultan/sallata: "authority"/"to grant power over" - a granted/delegated capacity for action, never an intrinsic essence, revocable.

سلف Root · 8 occurrences

Invariable meaning: what is already past/bygone -- a prior precedent, never replayable, serving as a fixed marker either for a granted pardon or an account to render.

System rendering: salaf -> "past, already accomplished".

Demonstration by occurrence (proof by dual legal and retributive function): eight occurrences document the same invariant applied to two linked functions. The legal register applies salaf to an exemption clause: a fault committed before a new prohibition or sincere repentance "is past" and no longer incurs sanction. The retributive register applies the same term to what each Self "has previously accomplished", subject to future examination.

References (aligned with the French fiche): 2:275, 4:22, 5:95, 8:38, 10:30, 69:24.

سلق Root · 1 occurrence

Invariant sense (hapax resolved by the explicit metaphor of the same verse): to verbally assail with sharp words — an aggression through language.

System rendering: سَلَقُوكُم → "they assail you"

Internal proof (hapax resolved by the metaphorical complement): 33:19 is the corpus's only occurrence: "they assail you with sharp tongues," describing hypocrites once fear of battle has passed.

Conclusion: سلق, in its sole occurrence, denotes a biting verbal attack.

سلك Root · 12 occurrences

Invariant sense: to cause to penetrate or advance along a determined course — a directional guidance, never an erratic movement.

System rendering: سَلَكَ/أَسْلَكَ → "to cause to penetrate/insinuate/follow a path"

Internal proof: proof by near-identical formula repeated for the insinuation of denial. 15:12 and 26:200 use exactly the same construction: God "insinuates it into the hearts of the guilty." 16:69 applies the same verb to the bee's guided course, 20:53 to paths traced on earth by God Himself, and 39:21 to water "penetrating as springs into the earth."

Conclusion: سلك never varies from its invariant of directional guidance.

References (aligned with the French fiche): 23:27, 28:32, 69:32.

سلل Root · 3 occurrences

Invariant sense: to extract/draw gently out of a whole — a discreet movement of separation, applied to the essence drawn from original matter as well as to the gesture of slipping furtively out of a group.

System rendering: سُلَّة → "extract/extraction"; يَتَسَلَّلُ → "to slip away furtively"

Internal proof: proof by consistency of the same discreet extraction gesture across two registers. 23:12 and 32:8 both use سلالة for the human being created "from an extract" of matter. 24:63 shifts the same invariant to the behavioral register.

Conclusion: سلل systematically denotes a gesture of extraction or discreet withdrawal from a whole.

سلم ROOT · 140 OCCURRENCES

Invariant sense: integrity/wholeness — an intact state, without flaw or division.

System rendering: aslama/muslim → "integral to God"/"to make one's direction whole" (exclusive, undivided allegiance, never passive submission); salam/silm → "peace"/"an unfractured state" (2:208, entering peace "wholly"); yusallimu → "to adhere with complete integrity"/"to accept without reservation, without inner fracture."

Internal antonymy with shirk (already sealed): 3:67 pairs, in the same verse, "integral to God" and "he was not among those who associate" — integrity (silm) and the association/fragmentation of allegiance (shirk) are posed there as exact opposites. 39:29 extends the same opposition through an image: a man shared among disputing partners versus a man belonging solely to one — division against undivided integrity.

Non-confessional scope: the corpus attributes the state of muslim/islam to figures well predating any named community: Nuh (10:72), Ibrahim (3:67, precisely paired with "he was not among those who associate"), the Queen of Sheba (27:44), the disciples of Isa (3:52). The term designates a posture — undivided allegiance to the Creator — not the name of a historically bounded religious community.

RENDERINGS

— aslama/muslim: "integral to God" - exclusive, undivided allegiance, never passive submission.
— salam/silm: "peace"/"unfractured state" (2:208).
— yusallimu: "to adhere with complete integrity" (4:65).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سلو ROOT · 3 OCCURRENCES

Invariant sense (three identical occurrences): quail — food granted alongside manna, a formula repeated identically across three passages.

System rendering: ٱلسَّلْوَىٰ → "quail"

Internal proof: the corpus's three occurrences use exactly the same formula, "manna and quail," always paired.

Conclusion: سلو systematically denotes quail granted as sustenance.

سمد ROOT · 1 OCCURRENCE

Invariable meaning: frozen/distracted heedlessness -- a state of indifference facing a grave fact that should provoke a reaction, never a mere neutral absence of emotion.

System rendering: samidun -> "remaining heedless".

Demonstration by occurrence (proof by comparative rhetorical question): the sole occurrence, 53:61, closes a three-stage rhetorical question: "is it this account that you wonder at, laughing and not weeping, while remaining heedless?" -- confirmed by the graph (link with dahika, laughter, already sealed, same verse). The graduated construction documents a progression of growing detachment.

سمر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context): to converse at night — the nocturnal gathering in which one turns away from the recited signs.

System rendering: سَٰمِرًا → "conversing by night"

Internal proof (hapax resolved by immediate context): 23:67 is the corpus's only occurrence: "conversing by night, you turned away from them" (تَهْجُرُونَ, Hafs reading retained, root هجر "to move away"). The preceding phrase of the same verse ("you turned back on your heels, swelling with pride about them") and 23:68 ("Have they not pondered the word?") frame the gathering: it is the setting of turning away from the recited signs, not a neutral exchange (twin verse: 25:30 "my people have abandoned this Reading", مهجورا). The Warsh reading (تُهْجِرُونَ, "uttering abusive words") would make it the setting of disparagement.

Conclusion: سمر, in its sole occurrence, denotes the nocturnal gathering as the setting of turning away from the recited signs — the immediate context suffices to establish the sense.

سمع Root · 185 occurrences

Invariant sense: to hear - auditory perception, literal or metaphorical (to listen attentively/obediently).

System rendering: `sami'a/yasma'u` → "to hear" (very broad use, 185 occurrences); `al-sami'` → "the Hearing One" (divine attribute, often paired with 'alim "All-Knowing").

Internal proof: the expression "we have heard and disobeyed" (already noted in another fiche) confirms sami'a goes beyond mere physical perception to denote a listening commitment normally implying a response/obedience - hearing without acting accordingly being explicitly denounced as a contradiction.

RENDERINGS

— sami'a/yasma'u : "to hear" (very broad use, 185 occurrences)
— al-sami' : "the Hearing One" (divine attribute, often paired with 'alim "Knowing").

سمك Root · 1 occurrence

Invariable meaning: to raise/build upward -- vertical construction of a solid, stable structure.

System rendering: `samkaha` -> "raised its vault".

Demonstration by occurrence (proof by triple verbal sequence): the sole occurrence, 79:28, opens the same cosmic sequence as dahw (already sealed) through three successive verbs applied to the sky: "He built it, raised its vault, then balanced it" -- confirmed by their direct, immediate cooccurrence within the same verse. Construction is never presented as an instantaneous, global act but as a process broken into three distinct, verifiable technical stages -- each verb contributing non-redundant information, proving the corpus systematically favors, for cosmogony, a precise procedural description over a single vague creation formula.

سمم Root · 4 occurrences

Invariable meaning: the penetrating scorching wind -- a deadly breath whose heat passes through the pores, applied to the Occulted's creation and to eschatological punishment.

System rendering: `samum` -> "scorching wind".

Demonstration by occurrence (proof by symmetry between creative origin and final punishment): four occurrences document the same penetrating-heat invariant, with a striking symmetry between the beginning and end of a single process. 15:27 and 52:27 apply it to the very origin of the Occulted, created "from a scorching wind's fire". 56:42 reverses this symmetry by applying it to the strayed's final punishment -- confirmed by the graph.

سمن Root · 4 occurrences

Invariant sense: what is fat/plump, opposite of thin and emaciated.

System rendering: siman → "fat" (12:43, seven fat cows — the king's dream).

Nuance: an everyday term for the physical state of a well-fed animal.

Status: FIXED

سمو Root · 493 occurrences

Invariant sense: elevation/distinctive marking — that which renders a thing identifiable by its nature (cf. al-wasm, the mark/signaling).

System rendering: ism → "attribute/distinctive trait", never an empty patronymic label — confirmed by an audit of the corpus's 43 relevant occurrences.

Demonstration: Ibrahim is introduced by "he is called" (21:60), never "he is named"; samiyy (19:65, Yahya) means "one who shares the same quality", not "one who bears the same name". Resolved cases as attribution of status/destiny: Yahya ("He-Lives", root h-y-y, the miracle of a barren womb); Issa/the Messiah (the Anointed + "the Word", root k-l-m: 3:45, 4:171; the gloss "Born-at-Night" is withdrawn, the root '-s-s being absent from the corpus); Maryam (the Consecrated/Protected by her mother); Ahmad (61:6, superlative of hamd, "most worthy of praise" — defuses the classical apologetic reading making it a literal second name of Muhammad).

RENDERINGS

— ism: "attribute, distinctive trait" - never an empty family-name label.
— proof: Ibrahim introduced by yuqalu lahu (21:60), never yusamma; samiyy (19:65) means "who shares the same quality," not "who bears the same name."
— Ahmad (61:6): superlative of hamd, meaning "the most worthy of praise".
— Application: ismuhu of a person = "his attribute" in 3:45, 19:7 and 61:6 in all 6 languages.

سنبل Root · 5 occurrences

Invariant sense: the ear (of grain) — the fruit-bearing part of wheat/barley carrying the clustered seeds.

System rendering: sunbula/sanabil → "ear"/"ears" (2:261, the image of a grain producing seven ears, each carrying a hundred grains — a metaphor of multiplied spending); sunbul → "ear" (12:43/46, the seven green and withered ears of the Egyptian king's dream; 12:47, "leave it in its ear," advice on storing unthreshed grain).

Integrity correction (2026-08-02): these 5 occurrences (id_phrase 717, 718, 3934, 3939, 3941) were mistakenly tagged under root_pure sabil (path/way, a homophonous, graphically close but semantically distinct root, already separately sealed) — corrected to sunbul, its own agricultural root, with no semantic link to "path."

Internal coherence: both occurrences (2:261 and 12:43-47) belong to the same concrete agricultural field — the ear as a unit of yield/grain storage, used once as an image of multiplied spent good, once in a prophetic dream about cycles of abundance and dearth (cf. the samin/ajaf pair already in the database, the same dream).

RENDERINGS

— sunbula/sanabil: "ear"/"ears" (2:261, image of multiplied spending).
— sunbul: "ear" (12:43/46/47, the Egyptian king's dream).

سند Root · 1 occurrence

Invariable meaning: to be leaned/propped -- a balanced position maintained by an external support rather than one's own inner strength.

System rendering: musannada -> "leaning".

Demonstration by occurrence (proof by exclusive pairing with khashab): the sole occurrence, 63:4, precisely qualifies the pieces of wood (khashab, already sealed, same verse) -- confirmed by the graph (exclusive, reciprocal

link, no other cooccurrence in the corpus). The passive participle is decisive: these pieces do not stand by their own solidity but because they are "propped" against an external support.

سندس ROOT · 3 OCCURRENCES

Invariant sense (few occurrences, stable referent): fine silk fabric — a luxury garment characteristic of the description of the Garden.

System rendering: سُنْدُس → "fine silk"

Internal proof: the corpus's three occurrences (18:31, 44:53, 76:21) all designate the same concrete referent within the same descriptive context — the Garden's inhabitants clad in سندس, systematically paired with برقع (brocade) and a scene of rest or welcome (couches, facing one another, springs). 18:31 and 44:53 use the nearly identical formula "clad in green garments of fine silk and brocade"; 76:21 confirms the same clothing doublet in a parallel scene of delight. The referent's stability across three occurrences, with no shift in meaning or interpretive tension, justifies a concise fiche focused on the material description rather than an extended demonstration.

Conclusion: an unambiguous technical term with no evolution of meaning in the corpus — always the precious fabric worn in the Garden scene, never used outside this fixed descriptive context.

سنم ROOT · 1 OCCURRENCE

Invariable meaning: a proper designation -- the name of an elevated paradisiacal spring, reserved for those closest.

System rendering: Tasnim -> "Tasnim".

Demonstration by occurrence (proof by explicit hierarchical gradation): the sole occurrence, 83:27, designates the spring from which the rahiq nectar (already sealed) offered to the righteous is mixed -- but 83:28 immediately specifies a decisive restriction: this spring is "one from which those brought near drink" -- confirmed by the graph. This specification implicitly but clearly hierarchizes paradisiacal delight into two degrees.

سنن ROOT · 21 OCCURRENCES

Invariable meaning: to shape/mold — to give form to malleable matter, hence the traced and followed path/norm.

System rendering: مَسْنُون → "shaped/molded clay" (the original matter of human creation, 15:26/29/33); سُنَّة → "the established norm/way" (a traced precedent, consistently followed — recurring formula "you will find no change in God's norm").

Internal proof: both applications stem from the same invariant — shaping matter (the molding of clay) and shaping a precedent that becomes a model (the norm followed by generations): in both cases, a form is given that reproduces identically.

Distinction — two applications not to be confused: the concrete sense (shaped matter, clay) and the normative sense (way/precedent) never overlap in the corpus — context must always be checked.

RENDERINGS

— noun (masnun): shaped clay (15:26/29/33)
— noun (sunan/sunnah/sunnat): the norm/way (3:137, 4:26, 8:38, 15:13, 17:77, 18:55, 33:38/62, 35:43, 40:85, 48:23)
— noun (al-sinn): the tooth [in the law of retaliation] (5:45)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سنه ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context and an already-established note: the root ي ن س ت carries the sense of a prolonged wait, an elapsed delay that produced no effect on what it should have altered.

System rendering

"Have not waited [to spoil]" (2:259 ,لم يتسنه).

Internal proof

In 2:259, the verse describes a miracle of preservation after a hundred years: "Look then at your food and your drink: they have not waited (لم يتسنه) [to spoil]." An already-established note specifies the reading: لم يتسنه is related to تسني (to wait), rendered "they have not waited [to spoil]," consistent with the context — the food and drink did not have to wait for the sleeper's awakening after a hundred years to spoil, contrary to what such a long delay would normally have produced. This reading is explicitly preferred over a mere statement of state ("have not spoiled"), as it underlines the active and temporal character of the miracle: it is not merely a static observed state, but the remarkable absence of the temporal degradation process that should have taken place over a hundred years.

The uniqueness of the occurrence does not prevent fixing the sense: the established lexical link to تسني (to wait) and the consistency with the miracle's narrative context after a hundred years provide sufficient and direct contextual proof.

سنو ROOT · 20 OCCURRENCES

Invariant sense: the natural cycle/duration - year as an agricultural, biological phenomenon, or a great span of time, never the adjustable civil count.

System rendering: sanah/sinin → "year(s)" (12:47, seven years of steady harvest; 7:130, years of famine; 18:25, three hundred years; 29:14, a thousand years of Nuh's life); paired with astral calculation (10:5, 17:12, "the count of years and the reckoning" linked to sun and moon).

Internal proof: 12:47 and 7:130 systematically anchor sanah in an agricultural/natural register (harvest, famine), never in a precise civil count like weaning or intercalation ('am's domain, already sealed). 29:14 confirms by direct contrast: sanah denotes the global duration, 'am the conventional count subtracted from it.

Distinction from 'am (already sealed): sanah is never used in an adjustable legal-count context (weaning, intercalation) - always the natural cycle or the long duration.

RENDERINGS

— sanah/sinin: "natural cycle/duration" (12:47, 7:130, 18:25, 29:14)

سهر ROOT · 1 OCCURRENCE

Invariable meaning: the exposed/wakeful surface -- designation of the general state of wakefulness on Resurrection Day, opposed to the sleep of death.

System rendering: as-sahira -> "the surface of the world".

Demonstration by occurrence (proof by question/answer contrast): the sole occurrence, 79:14, closes the deniers' expressed doubt in two opposite stages. 79:10-12 formulates the complete incredulous question over three verses with growing insistence. 79:13-14 answers with the corpus's briefest, swiftest formula: "it will be but a single cry, and behold, they are awake, upon the surface of the world" -- confirmed by the graph. The deliberate disproportion between the doubt's length and the answer's brevity itself constitutes the rhetorical argument.

سهل Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root س ه ل designates the plain, the flat and accessible stretch of land, opposed to mountainous relief.

System rendering

"In the plains" (7:74 ,سهولها).

Internal proof

In 7:74, the verse describes the constructive capacities of a people established on the land: "you carve out, in the plains (سهولها), palaces, and you hew the mountains (الجبال) into dwellings." The context provides direct and complete proof through this explicit parallel construction: سهول is opposed term for term to جبال (mountains), both terms designating the two types of relief exploited differently — the open plain lends itself to building palaces (structures erected on cleared ground), while the mountain lends itself to carving dwellings directly into rock. This binary opposition, close to the PSIS contrastive-construction pattern, fixes the sense of سهل as flat, accessible relief, in explicit contrast with the mountain's rugged, massive relief.

The uniqueness of the occurrence does not prevent fixing the sense: the direct opposition with جبال within the same sentence provides sufficient and direct structural proof, close to the contrastive parallel-construction PSIS pattern.

سهم Root · 1 occurrence

Invariant sense (hapax resolved by immediate context): to take part in casting lots — an act of designation by shared chance.

System rendering: سَاهَمَ → "to cast lots"

Internal proof (hapax resolved by narrative construction): 37:141 is the corpus's only occurrence: Younes "took part in the casting of lots, and was among the losers."

Conclusion: سهم, in its sole occurrence, unambiguously denotes participation in casting lots.

سهو Root · 2 occurrences

Invariable meaning: to be distracted/absent-minded -- an inattention that empties an act of its real presence while retaining its outward appearance.

System rendering: sahun -> "distracted, mind absent".

Demonstration by occurrence: the corpus's two occurrences apply the root to the same mechanism: outwardly performing a religious act while being inwardly elsewhere. 51:11 qualifies the "conjecturers" as "plunged in blindness, heedless" (fi ghamratin sahun) -- the heedlessness is total, bearing on the truth itself. 107:5 tightens the invariant to its most precise form: "those who make contact, yet are distracted from their Contact" -- the grammatical construction is decisive: it is not the absence of the Contact that is targeted (they do make it), but the distraction FROM this very Contact -- the outward gesture persists, emptied of its inner presence. The graph confirms the link with ma'un (PMI 12.28, exclusive cooccurrence within the same verse 107:5-7): sahw and ma'un belong to the same device denouncing hollow acts -- the Contact performed without being present in it, aid refused down to the smallest gesture.

سوء ROOT · 167 OCCURRENCES

Invariant meaning: evil/that which afflicts — harm, the bad thing; and, on the same invariant, that whose exposure is shameful.

System rendering: سُوٓء → "evil"/"affliction"; سَيِّئَة → "bad deed" (constant opposite of حسن, the good); سَوْءَة → "nakedness, that which it is shameful to expose" (7:20, لِيُبْدِيَ لَهُمَا مَا وُۥرِيَ عَنْهُمَا مِن سَوْءَٰتِهِمَا, to reveal to them what had been hidden of their nakedness; 7:26, يُوَٰرِي سَوْءَٰتِكُمْ, which covers your nakedness).

Internal proof: reverse-checking links the two uses through the invariant of harm: سوء is what morally harms/afflicts, and سوءة is that whose exposure is itself an injury — nakedness as something whose exposure is a harm to dignity, not a neutral anatomical fact.

RENDERINGS

— su': "evil"/"affliction."
— sayyi'ah: "bad deed" - constant opposite of hasan.
— saw'ah (7:20/26): "nakedness, that whose exposure is shameful".

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

سواع ROOT · 1 OCCURRENCE

Invariable meaning: a proper designation -- the name of a deity venerated by Nuh's people.

System rendering: Suwa' -> 'Suwa''.

Demonstration by occurrence (proof by closed enumeration): the sole occurrence, 71:23, sits within a closed five-name list (Wadd, Suwa', Yaghuth, Ya'uq, Nasr) reported as Nuh's people refusing to abandon their idols.

سوح ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): the courtyard/precinct — the immediate space of a dwelling or community, the place where an event strikes.

System rendering: سَاحَة → "courtyard/precinct"

Internal proof (hapax resolved by the verse's construction): 37:177 is the corpus's only occurrence: "when it descends into their courtyard," immediately followed by the exclamation on the "grim morning" awaiting the warned.

Conclusion: سوح, in its sole occurrence, denotes the immediate dwelling space.

سود ROOT · 10 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the color black, used literally as a visual marker and, in Form IX, as an eschatological sign of the face darkening.
System rendering: أَسْوَد/ٱسْوَدَّتْ → "black"/"to darken".
Internal proof: 2:187 anchors the literal use, 35:27 extends it to mountains of varied color. 3:106 and 16:58 shift the sense toward the darkening of the face as a visible sign of disgrace.

Branch B — Invariant sense: the chief/the master, one who exercises recognized authority over others. System rendering: سَيِّد → "chief/master".

Internal proof: 3:39 qualifies Yahya as 12:25 ;سَيِّدًا designates Yusuf's house-master; 33:67 has the condemned say "we obeyed our chiefs and our great ones."

Distinction between the two branches: no fusion is demonstrable from the corpus itself. Cross-checking confirms a strict, non-overlapping distribution. The homonymy is a stable fact, not a tension to resolve — sealed status on both branches separately.

سور ROOT · 17 OCCURRENCES

Invariant sense: the structural enclosure — a complete wall/rampart (masculine, sur) and, by derivation via the unit-noun form (ta' marbuta), a segment/panel of that wall (feminine, surah).

System rendering: sur → "rampart, complete wall" (57:13, a rampart with a door will be erected between them); asawir → "bracelets" (rings encircling the wrist, the same circular-enclosure logic); surah → "structural segment, wall panel" — an autonomous but partial unit, not the finished edifice (2:23, 10:38, then bring a segment like it; 24:1, a segment We sent down and made binding; 47:20, a firmly structured segment in which combat is mentioned — note: the combat theme is only MENTIONED there, not exclusively treated, consistent with the idea that a surah is a panel, not the complete thematic wall).

Internal proof: a strict morphological distinction to respect — sur (masculine) designates the FINISHED, complete wall; surah (feminine, a unit-noun form like shajar→shajarah, hajar→hajrah) designates a FRAGMENT/segment of that wall, containing an assortment of bricks (ayat) that may belong to multiple subjects rather than a single closed theme. A surah is therefore never a self-contained closed subject: it is one panel among others, to be assembled to reconstitute the complete thematic wall (legislation, narrative, or notion) through tadabbur (see root دبر).

RENDERINGS

— sur: "rampart, complete wall" (57:13).
— asawir: "bracelets" (same enclosing logic).
— surah: "structural segment, wall panel" — autonomous but partial unit (2:23, 24:1, 47:20).

سوط ROOT · 1 OCCURRENCE

Invariable meaning: the whip -- the instrument of inflicted punishment, and by extension the punishment itself.

System rendering: sawt -> "the whip [of punishment]".

Demonstration by occurrence: the sole occurrence, 89:13, closes the account of the three punished peoples (see aram) with a synthesizing formula: "your Lord poured upon them the whip of punishment" -- confirmed by the graph (PMI 13.28, exclusive link with aram). The choice of "pouring" (sabb, present in the same verse) applied to an object normally wielded through a direct strike constitutes a deliberate image reversal: punishment is not dealt blow by blow but poured out like a liquid, an unmeasured profusion extending and generalizing the overflow image already noted for jamm in the immediately following surah.

سوع ROOT · 48 OCCURRENCES

Invariant sense: the Hour - the precise moment of the Last Judgment, or a short fraction of time.

System rendering: al-sa'ah → "the Hour" (extremely frequent formula "the Hour is surely coming," 15:85, 40:59, dozens of occurrences); sa'ah → "an hour" (7:34, "they cannot delay it by an hour").

Internal proof: the invariant links the capitalized eschatological Hour (the vast majority) and the hour as a short fraction of time (7:34, 10:45, "as if they had remained but an hour") through the same gesture - a precise and unavoidable temporal point/segment, never approximate, consistent with the already-sealed invariant of ajal (the fixed term).

RENDERINGS

— al-sa'ah: "the Hour" (15:85, 40:59)
— sa'ah: "an hour" (7:34)

سوغ ROOT · 3 OCCURRENCES

Invariant sense (three converging occurrences): the ease or difficulty of swallowing a liquid — a physiological criterion, positive or negative.

System rendering: سَآئِغ/يُسِيغُ → "pleasant to swallow/to make pass"

Internal proof: proof by contrast between the liquid that passes and the one that resists. 14:17 uses it in near-total negation for the punishing liquid. 16:66 and 35:12 conversely use it for pure milk and sweet water.

Conclusion: سوغ systematically denotes the quality of a liquid being swallowed without resistance.

سوق ROOT · 17 OCCURRENCES

Invariable meaning: to drive, to lead forward toward a destination.

System rendering: سَاقَ → "to drive, to lead" (clouds toward a dead land, a people toward their fate); ٱلسُّوق → "the market" (place where goods and livestock are driven/led); سَاق → "the leg/shin" (the body part that leads/carries walking, 27:44, 68:42, 75:29).

Internal proof: a single invariant links directed movement (clouds driven, 7:57, 35:9; deniers driven toward Jahannam, 39:71-73) and its two concrete derivatives — the market (place of directed circulation of goods) and the leg (the organ that leads walking) — consistent with the same gesture of driving/direction.

Distinction — concrete derivatives, not distinct roots: the "market" sense and the "leg" sense are concrete derivatives of the primary sense of directed movement, not distinct roots.

RENDERINGS
— verb (suqnahu/fa-suqnahu/nasuqu/yusaquna/wa-siqa): to drive/lead (7:57, 8:6, 19:86, 32:27, 35:9, 39:71/73)
— noun (al-aswaq): the markets (25:8/20)
— noun (saqiha/saqihi/al-saq/al-masaq): the leg (27:44, 68:42, 75:29-30)
— noun (suqihi/sa'iq): the stalk/a driver (48:29, 50:21)

سوم ROOT · 15 OCCURRENCES

Invariable meaning: to continuously subject to a visible/identifiable state -- whether an unrelenting punishment, a pasture where one roams freely and identifiably, or a continuously apparent distinctive mark.

System rendering: yasumu/yasumuna -> "to continuously inflict (a punishment)"; musawwam/sima -> "marked, distinctive mark"; tusimuna -> "to graze, to lead to pasture".

Internal proof: 2:49, 7:141, 7:167, 14:6 -- "yasumunakum su' al-'adhab" (continuously inflicting on them the worst punishment, 4 occurrences out of 15): the object is continuously exposed to a treatment, exactly as livestock is continuously exposed to free pasture (16:10, tusimuna) and as the marked believer continuously bears his mark (3:14, 3:125, 48:29). The common trait across the three usages is not the punctual act but the continuous, visible exposure to a state -- subjectable, pasturable, or identifiable.

RENDERINGS
yasumu/yasumuna (continuous punishment): 2:49, 7:141, 7:167, 14:6. -- musawwam/musawwama (mark): 3:14, 3:125, 11:83, 48:29, 51:34. -- sima (mark, nominal): 2:273, 7:46, 7:48, 47:30, 55:41. -- tusimuna (pasture): 16:10.

سيب ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a pre-Islamic technical category — the term سائبة is transcribed as is, without an invented translation, in accordance with the rule of methodological neutrality.

System rendering

"Sa'iba" (5:103 ,سائبة).

Internal proof

In 5:103, the verse lists four categories rejected by God: "God has not instituted bahira, nor sa'iba (سائبة), nor wasila, nor ham." An already-established note specifies, by reference to 6:138-139, the technical content of each of these livestock categories devoted by pre-Islamic superstition: سائبة designates livestock whose back is rendered forbidden (for use or riding), devoted according to a practice the verse denounces as a human invention without divine foundation. The context provides direct and sufficient proof: the verse explicitly specifies that these four categories stem from no divine institution, but from an invention attributed by deniers to God Himself — سائبة's function in the verse is to precisely name a denounced practice, an approximate translation by a generic French term failing to do justice to its technical specificity.

In accordance with the rule of methodological neutrality, this entry transcribes the term without attributing to it a foreign linguistic origin or an interpretive translation exceeding what the corpus and its reference note establish.

سيح ROOT · 3 OCCURRENCES

Invariable meaning: to circulate freely/traverse unhindered -- a voluntary itinerant movement, applied to a granted delay and to a devotional practice.

System rendering: saha/sa'ihun -> "to circulate freely"/"those who traverse".

Demonstration by occurrence (proof by extension from concrete to moral qualifier): three occurrences document the same free-movement invariant. 9:2 uses the most concrete sense. 9:112 elevates it to a moral qualifier within a seven-virtue list -- confirmed by the graph, itinerant movement here becoming the image of constant spiritual journeying. 66:5 applies the same term to ideal wives, "free in their movements" -- confirmed by the graph.

سير ROOT · 27 OCCURRENCES

Invariable meaning: to move across a distance — to travel, to traverse, or to be set in motion.

System rendering: سَارَ/يَسِير → "to travel/traverse" (voluntary movement, in the recurring injunction to observe the remains of destroyed peoples); سُيِّرَتْ (passive) → "to be set in motion" (the mountains, on the Day of Retribution); سَيَّارَة → "travelers" (a group of people on the move; 5:96, 12:10, 12:19; distinct from عير "caravan").

Internal proof: the same verbal form links voluntary human travel (6:11, 29:20, etc.) and the forced movement of mountains (13:31, 18:47, 52:10, 81:14) — a single invariant of being set in motion across a distance, with only the subject (human or mountain) and the agency (own will or suffered) varying.

RENDERINGS

— imperative (سيروا): traverse (6:11, 27:69, 29:20, 30:42, 34:18)
— interrogative imperfect (يسيروا): have they not traveled (12:109, 22:46, 30:9, 35:44, 40:21, 40:82, 47:10)
— noun (سيّارة): travelers (5:96, 12:10, 12:19)
— perfect passive (سُيِّرَت): was set in motion [mountains] (13:31, 81:14)
— verbal noun (السّير): the journey/course (34:18)
— 1st pers. imperfect (نسير): We will set in motion (18:47)
— indefinite noun (سيرا): in motion (52:10)

سئل ROOT · 128 OCCURRENCES

Invariant sense: to ask/question - to solicit information or a thing from another.

System rendering: sa'ala → "to ask" (2:61, "you shall find what you asked for"); su'ila → "to be asked" (2:108, "as Musa was asked before"); tus'al → "to be questioned" (2:119/134, "you shall not be questioned about...").

Internal proof: the invariant covers asking for a concrete good (2:61) and questioning bearing on a judgment/responsibility (2:119/134, absence of accountability for another's fate) under the same gesture - soliciting a response or an account from a designated interlocutor.

RENDERINGS

— sa'ala: "to ask" (2:61)
— su'ila: "to be asked" (2:108)
— tus'al: "to be questioned" (2:119/134)

سيل ROOT · 4 OCCURRENCES

Invariant sense (four converging occurrences): the flow of a liquid in continuous mass — beneficial when measured, destructive when unleashed.

System rendering: سَالَ/سَيْل → "to flow/the flood"

Internal proof: proof by contrast between measured flow and destructive unleashing. 13:17 uses "flowed" for valleys flowing "according to their measure." 34:12 applies the same verb to a providential gift. 34:16 radically inverts the polarity: "the destructive flood of the dam."

Conclusion: سيل systematically denotes a massive flow of liquid.

سئم ROOT · 3 OCCURRENCES

Invariant sense (three converging occurrences): to grow weary of persevering in a repeated act — always negated or forbidden, never presented as an acceptable state.

System rendering: سَئِمَ/يَسْئَمُ → "to grow weary"

Internal proof: proof by constantly negative polarity across the three occurrences. 2:282 uses the direct prohibition: "do not grow weary of writing" a contract. 41:38 applies the negation cosmically: the Agents near the Sustainer "glorify Him night and day, without growing weary." 41:49 closes the deployment with a deliberate paradox: "man does not grow weary of calling for good," a positive statement immediately followed by the contrast with despair.

Conclusion: سئم always denotes a risk or potential failing in the face of a task demanding constancy.

سيناء ROOT · 1 OCCURRENCE

Invariant sense (hapax, toponym): Mount Sinai — a named mountain, place of origin of the oil-producing tree mentioned in 23:20.

System rendering: سَيْنَآء → "Sinai"

Internal proof (hapax, explicit geographic referent): 23:20 is the corpus's only occurrence: "a tree that comes out of Mount Sinai, producing oil and a condiment."

Conclusion: سيناء, in its sole occurrence, denotes a named geographic place.

سينين ROOT · 1 OCCURRENCE

Invariable meaning: a proper geographic designation -- Mount Sinai.

System rendering: `Tur Sinin` -> "Mount Sinai".

Demonstration by occurrence: the sole occurrence, 95:2, places this toponym second within the four-oath device (see tin), immediately after the fig/olive pair and before the secure city. Confirmed by the graph (PMI 13.28, exclusive link with tur -- the mountain itself already widely attested elsewhere in the corpus as the site of the Mosaic covenant). Sinin here functions as toponymic precision for the tur already known from the rest of the corpus (2:63, 2:93, 19:52, 20:80, 28:29/46), grounding the oath in a place already narratively charged (the covenant taken with the Children of Israel, Musa's calling) rather than an anonymous mountain.

ش

شبه Root · 12 occurrences

Invariant sense: a similarity that equals or troubles distinction — never a perfect identity, always a resemblance relation strong enough to create possible confusion.

System rendering: تَشَٰبَهَ/مُتَشَٰبِه → "to resemble one another/ambiguous"

Internal proof: proof by deployment of the same invariant from the perceptual to the textual. 2:70 and 2:118 use تشابه for a resemblance preventing univocal identification. 3:7 provides the structural key: the Scripture contains signs "of firm terms" and others "subject to resemblance." 4:157 applies the invariant to a historical event. 6:99 closes the deployment botanically.

Conclusion: شبه never denotes identity but always a proximity relation strong enough to produce uncertainty.

شتت Root · 5 occurrences

Invariable meaning: to disperse into scattered elements, without cohesion -- the absence of unity among components.

System rendering: ashtat/shatta -> "dispersed, in scattered groups".

Demonstration by occurrence: the invariant unfolds across three registers. 20:53 applies it to plant diversity ("pairs of plants of every kind"), a purely descriptive, positive use of variety. 59:14 and 92:4 conversely draw a negative moral reading from it: a group's apparent unity masks a real division of "cores" (59:14, "you think them united, while their cores are divided"), and human efforts themselves are qualified as fundamentally "divergent" (92:4) -- dispersal is no longer merely descriptive but denotes an inner fragmentation incompatible with any surface cohesion. 24:61 and 99:6 apply the term to the social and eschatological register: eating "separately" without fault (24:61) versus emerging "scattered in dispersed groups" to account for one's deeds (99:6, confirmed by the graph) -- in this last case, humanity's collective dispersal becomes the very condition of individual judgment, each appearing in isolation despite sharing a single common day.

شتو Root · 1 occurrence

Invariable meaning: the winter season, the cold period of the year.

System rendering: ash-shita' -> "winter" (106:2, rihlat ash-shita' wa-s-sayf).

Demonstration by occurrence (proof by intra-surah parallel construction): the sole occurrence, 106:2, forms a structuring pair with sayf (summer, its twin hapax, PMI 13.28, the strongest cooccurrence in the whole corpus for these two roots) -- the two seasons together denote a complete annual cycle of trade journeys, not an isolated season. The winter/summer pair functions exactly like other temporal pairs already fixed in the corpus (morning/evening for ghadaw, R33): a pair that, taken together, covers a cycle's totality rather than denoting a single moment.

شجر Root · 27 occurrences

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the tree, the branched plant.
System rendering: شَجَرَة/شَجَر → "tree".
Internal proof: constant, massive literal use throughout the corpus — the forbidden tree of Adam's account, the blessed olive tree, the tree of Zaqqum, the tree of allegiance, the parable of the good/bad word as a good/bad tree. 22:18 and 55:6 extend the sense to the tree as a subject of cosmic prostration, alongside the sun, moon, and mountains — proof that شجرة remains, in all these uses, the concrete botanical referent, never a metaphor.

Branch B — Invariant sense: the dispute that arises and becomes entangled between several parties.
System rendering: شَجَر بينهم → "a dispute that arose between them".
Internal proof: the root's only verbal occurrence, 4:65: "they will not believe until they make you judge of what has arisen between them" — an isolated but internally coherent use, denoting a disagreement that has developed and become entangled between parties.

Distinction between the two branches: no verse explicitly links the two branches through a demonstrable mechanism — the appealing image of branching/entanglement (tree branches / threads of a dispute) remains an attractive reading hypothesis, not established by the corpus itself. Both uses are therefore documented separately, with no forced fusion. The homonymy is a stable fact, not a tension to resolve — sealed status on both branches separately.

RENDERINGS

— common noun (الشجرة/شجر), Branch A: tree (2:35, 7:19, 7:20, 7:22×2, 16:10, 16:69, 20:120, 24:35, 28:31, 31:27, 36:80, 37:62, 37:65, 37:146, 44:46, 48:19, 56:55)
— verb (شجر بينهم), Branch B: a dispute entangled among them (4:65)

شحح ROOT · 5 OCCURRENCES

Invariable meaning: possessive greed -- excessive attachment to a good or resource, refusing any sharing however minimal, never a mere sense of economy.

System rendering: shuhh/ashihha -> "avarice, avaricious".

Demonstration by occurrence (proof by contrast between inner disposition and outer behavior): five occurrences document the same excessive-attachment invariant, unfolded across two registers. 4:128 states the general, universal fact: "Selves are inclined to avarice" -- a structural tendency of human nature, not a vice of a few. 33:19 furnishes its most concrete behavioral illustration: the same individuals, stingy "toward you" in combat, become "sharp-tongued, avaricious of good" once fear subsides -- confirmed by the graph. 59:9 and 64:16 close the corpus with the inverse, positive formula, strictly identical across both surahs: "whoever is preserved from his Self's greed, those are the successful" (already linked to falah, already sealed).

شحم ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ش ح م designates animal fat, adipose tissue to which a specific prohibition applied to certain parts.

System rendering

"Their fats" (6:146 ,شحومهما).

Internal proof

In 6:146, the verse specifies a particular dietary restriction: "We forbade them their fats (شحومهما), except what their backs carry, or the entrails, or what is mixed with a bone." The context provides direct and complete proof: شحوم is immediately followed by a precise list of exceptions (back, entrails, mixture with bone), exactly delimiting which portion of fat remains licit despite the general prohibition — this technical precision confirms that شحم designates adipose tissue in its concrete anatomical sense, distinguished by its location on the animal body. The verse fits within a reminder of dietary restrictions specifically imposed on the Children of Israel (as opposed to the general restrictions of the preceding verse), the dual شحومهما referring to the cattle and sheep/goats mentioned in the broader context.

The uniqueness of the occurrence does not prevent fixing the sense: the precise anatomical list of exceptions immediately following provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

شحن Root · 3 occurrences

Invariant sense (stable referent, three occurrences): a vessel loaded to full capacity — systematically applied to the rescue ship.

System rendering: `ٱلْمَشْحُونِ` → "the loaded [vessel]"

Internal proof: the corpus's three occurrences all use exactly the same fixed expression. 26:119 applies it to Nuh's vessel. 36:41 generalizes the motif as a cosmic sign. 37:140 applies the expression to the loaded ship toward which Younes flees.

Conclusion: شحن is a stable term, a fixed formula never varied.

شخص Root · 2 occurrences

Invariant sense (two converging occurrences): the gaze fixed by terror — wide-open eyes, unable to turn away, seized by the imminence of a terrible event.

System rendering: `شَخَصَ/شَٰخِصَةٌ` → "to become fixed/fixed [gaze]"

Internal proof: proof by consistency of the same ocular gesture in two eschatological terror scenes. 14:42 describes the condemned's "fixed" gazes. 21:97 applies the same invariant to the moment Gog and Magog are opened. **Organic link with حدب (sealed in the same batch, passage 21:96-97).**

Conclusion: شخص systematically denotes the gaze made fixed by terror.

شدد Root · 102 occurrences

Invariant sense: intense/severe - force or rigor brought to its highest degree.

System rendering: shadid → "severe" (2:165/196/211, very frequent formula "God is severe in punishment"); ashadd → "more intense"/"full maturity" (2:165, "more intense in love"; 6:152, "until he reaches his full maturity," literally his point of maximal strength); ishdud → "to strengthen" (20:31, "strengthen my resolve through him").

Internal proof: the invariant holds across the 102 verified occurrences - severity of punishment (dominant formula), comparative intensity ("stronger," 9:69), and human maturity itself understood as the point where strength reaches its maximum (ashuddahu, six identical occurrences) - never gratuitous harshness, always a maximal degree reached.

RENDERINGS

— shadid: "severe" (2:165/196/211)
— ashadd: "more intense/full maturity" (2:165, 6:152)
— ishdud: "to strengthen" (20:31)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شرب Root · 39 occurrences

Invariant sense: to drink - to absorb a liquid; by extension, the place or moment of this action.

System rendering: `shariba/yashrabu` → "to drink" (very frequent formula "eat and drink," 2:60/187, 7:31, dozens of occurrences); `sharab` → "drink"/"beverage" (16:66-69, milk, honey, wine).

Internal proof: the invariant holds across the 39 verified occurrences - covers beneficial drink (paradisal or earthly) and liquid punishment ("drink of boiling water," fixed formula, 6:70, 10:4) - 2:93, "their hearts were made to drink in the calf" metaphorically applies the same gesture of absorption to inner attachment.

RENDERINGS

— shariba/yashrabu: "to drink" (2:60/187, 7:31)
— sharab: "beverage" (16:66-69)

شرح Root · 5 occurrences

Invariable meaning: to open widely, to dilate a constricted space -- metaphorically transposed to the expansion of inner capacity to receive/understand.

System rendering: `sharaha/a-lam nashrah` -> "to open, dilate".

Demonstration by occurrence: five occurrences systematically apply the same opening gesture to the chest (sadr, already sealed, PMI 7.75, link confirmed), never to another organ -- the physical expansion of the ribcage becoming the constant image of inner receptivity. 6:125 and 39:22 state the general principle: God "opens the chest" of whoever He wishes to guide toward integrity, a gift preceding and enabling adherence. 20:25 makes it a personal request from Musa, paired with two other requests (ease the task, untie the tongue's knot) -- inner opening explicitly conditioning the capacity to act and express oneself. 94:1 closes the corpus with the most direct form, a rhetorical question addressed to the messenger himself ("have We not dilated your chest?") immediately followed by the lifting of the burden (94:2-3) -- inner dilation functioning as a necessary prerequisite to the capacity to bear and transmit the message.

شرد Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ش ر د carries the sense of scattering through a striking example, inflicting a fate marked enough to deter others from following the same path.

System rendering

"Scatter them" (8:57 ,فشرد).

Internal proof

In 8:57, the verse commands: "So if you overtake them in war, scatter them (فشرد), with them, those who follow them, that perhaps they will remember." The context provides direct and complete proof: فشرد is immediately followed by the complement "with them, those who follow them" (من خلفهم) and the explicit purpose "that perhaps they will remember" (لعلهم يذكرون) — the intended scattering is not merely a local military defeat but a deterrent example meant to reach an audience wider than the directly targeted combatants. The term thus designates a punishment or rout striking enough to produce a warning effect beyond its immediate targets, a scattering aiming as much at exemplarity as at the tactical result itself.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit complement (those who follow) and the announced purpose (the hoped-for remembrance) provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

شرذم ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): a small band — a group despised for its small size by the one who designates it as such.

System rendering: شِرْذِمَة → "small band"

Internal proof (hapax resolved by the immediate qualifier): 26:54 is the corpus's only occurrence: "these are indeed a small band" — the adjective "few" immediately following fixes the sense.

Conclusion: شرذم, in its sole occurrence, denotes a numerically reduced group.

شرر ROOT · 31 OCCURRENCES

Invariable meaning: evil, that which harms or damages -- in the corpus's broadest, most general sense.

System rendering: sharr -> "evil, that which harms".

Demonstration by occurrence: the closing formula of the last two surahs (113:2-5, 114:4) enumerates four distinct sources of sharr -- creation itself, encroaching darkness, those who incite through knots, the envier -- proof the invariant is never restricted to a single category of harm but denotes a generic threat whose concrete manifestations vary by context. 2:216 furnishes the hermeneutic key to the entire root: "you may love a thing while it is evil for you" -- evil is never given as a perceptible self-evidence, but as an objective quality independent of the subjective judgment or desire of the one experiencing it, which explains why the human being can actively "call for evil with the same haste he calls for good" (17:11) without being aware of it. 77:32 offers the sole purely material, non-moral occurrence: bi-sharar denotes physical sparks from a blaze "as big as towers" -- proof the root's primary sense remains grounded in a concrete, visible image (the flare that leaps up and threatens), before any extension to the ethical or eschatological register.

RENDERINGS
— sharr: "evil" (2:216)
— sharar: "spark" (77:32)

شرط ROOT · 1 OCCURRENCE

Invariable meaning: the forewarning sign -- a precursor indicator announcing a coming event, never the event itself but always its prior announcement.

System rendering: ashrat -> "forewarning signs".

Demonstration by occurrence (proof by adversative construction with sudden-arrival expectation): the sole occurrence, 47:18, directly opposes the expectation of a sudden Hour's arrival: "do they only await the Hour, that it come upon them suddenly? Yet its forewarning signs have already come" -- confirmed by the graph. The adversative construction is decisive: it refutes the idea of a totally unpredictable occurrence.

شرع ROOT · 5 OCCURRENCES

Invariant sense: to open a practicable access — a path rendered directly accessible, literally (a physical way of access) as well as figuratively (a normative path instituted to be followed).

System rendering: شَرِيعَة/شِرْعَة → "instituted path/law"; شَرَعَ → "to institute [a law]"; شُرَّعًا → "surfacing/exposed"

Internal proof: proof by unfolding from concrete to abstract within the same field of open access. 7:163 provides the literal anchor: the fish of the seaside town came شُرَّعًا, "surfacing," i.e. directly accessible, in the open, unobstructed — on the day the sabbath was not transgressed. This concrete sense of "a directly open way of access" (consistent with the classical مَشْرَعَة, the watering place, the access point to water) grounds the legal sense: 42:13 uses شَرَعَ for

the institution of a Law common to the prophets, a normative path opened and made practicable for the community; 42:21 uses the same verb negatively, for partners who "institute" an unauthorized law — the same mechanism of opening a path, but illegitimate; 45:18 concludes with شَرِيعَةٍ, "an instituted path from the Order," followed by the imperative "follow it" — the instituted path is made to be walked, exactly like the open access of the fish in 7:163. 5:48 generalizes: "to each of you We have assigned a law and a way" (شِرْعَةً وَمِنْهَاجًا), confirming the path/law doublet as the expression of a single invariant.

Conclusion: شرع never denotes an abstract rule but always an open, practicable PATH — whether that path leads to water (7:163) or structures a community's conduct (42:13, 45:18), the image remains one of a cleared access, made to be walked.

شرق ROOT · 17 OCCURRENCES

Invariable meaning: the rising, the point from which light emerges.

System rendering: شَرَقَ/مَشْرِق → "the east, sunrise" (where the sun rises); أَشْرَقَتِ → "to shine forth" (39:69, the earth illuminated by the Lord's light).

Internal proof: homogeneous use across 17 occurrences; covers the cardinal point (recurring formula "the east and the west") and illumination itself (39:69, 38:18 "at dusk and dawn") — always the emergence of light, as point or process.

Distinction from غرب: symmetrical and complementary to gharb (sunset); the two roots often form a structuring pair in the corpus (east/west, rising/setting).

RENDERINGS

— noun (al-mashriq/mashriq/mashriqayn): the east/sunrise (2:115/142/177/258, 7:137, 15:74, 26:28/60, 37:5, 43:38, 55:17, 70:41, 73:9)
— noun (sharqiyan/sharqiyyah): eastern (19:17, 24:35)
— noun (al-ishraq): dawn [literally illumination] (38:18)
— verb (wa-ashraqat): to shine forth (39:69)

شرك ROOT · 168 OCCURRENCES

Invariant sense: partnering — the undue sharing of a prerogative belonging exclusively to God.

System rendering: ashraka → "to associate"; mushrik/al-mushrikun → "associator"/"the associators."

Scope: association is not limited to statuary worship. Since 'abada (already fixed) denotes functional obedience/submission to an authority, shirk consists in dividing that obedience by sharing it with a third party — whether the sharing concerns the Law (normative authority), arbitration, or an expected benefit. Internal proof:

- 42:21: associates who instituted, in the Law, what God did not authorize — association as parallel legislation.
- 9:31: rabbis and monks taken as lords besides God, immediately followed by "above what they associate with Him" — the association targets the normative authority followed, not an idol.
- 6:121: obeying a rule contrary to God's makes one "among those who associate."
- 6:136: resource allocation decided on their own between "God" and "our associates" — a legislative/economic decision dressed as ritual.
- 6:148, 16:35: invented prohibitions justified by "had God willed" — normative invention.
- 3:64: refusing to associate placed in direct equivalence with "not taking one another as lords besides God."
- 39:3: "we obey them only that they may bring us nearer to God" — obedience ('abada) is the very mechanism of association, immediately preceded by "the pure and exclusive Law belongs to God."

- 98:1: those who deny among the People of the Book and the associators are cited as two distinct categories — confirms mushrik is not a synonym of kafir.

Internal proof: worship of an object/being (the classic cultic sense) is a material sub-manifestation of this single mechanism — granting an entity a normative, protective, or intercessory power God has not delegated to it — not a distinct second sense.

RENDERINGS

— ashraka: "to associate."
— mushrik/al-mushrikun: "associator"/"the associators" - sharing the obedience/authority due to God alone, including in matters of Law (42:21, 9:31, 6:121).

شرى ROOT · 25 OCCURRENCES

Invariant meaning: to exchange one good for another — the commercial transaction, two opposite verbal forms.

System rendering: shara (Form I) → "to sell" (12:20, وَشَرَوْهُ بِثَمَنٍ بَخْسٍ, they sold him for a paltry price); ishtara (Form VIII) → "to buy".

Internal proof: remarkable homonymy — the same root carries both OPPOSITE senses (selling/buying) depending on the verbal form, only the grammatical context allowing a decision.

RENDERINGS

— shara (Form I, 12:20): "to sell."
— ishtara (Form VIII): "to buy" - same root, opposite senses depending on the form.

شطء ROOT · 2 OCCURRENCES

Invariable meaning: the tender shoot -- an emerging young stem from a germinated seed, the first visible stage of growth destined to consolidate.

System rendering: shat' -> "shoot".

Demonstration by occurrence (proof by coherence between narrative and vegetal metaphor): two occurrences document the same initial-growth invariant, from narrative to metaphorical register. 48:29 furnishes the structuring occurrence of the complete agricultural metaphor: "a seed that puts forth its shoot, reinforces it, thickens, and stands upright" -- confirmed by the graph.

شطر ROOT · 5 OCCURRENCES

Invariant sense

The root ش ط ر carries the invariant of a directional orientation toward an anchoring point — the act of setting course toward a precise destination, distinct from the anchoring point itself.

System rendering

"Set your course toward" (شطر, 2:144, 2:149, 2:150), "this anchoring point" (شطره, 2:144, 2:150).

Internal proof

All five occurrences are concentrated in the legislative passage on orientation (2:142-150). An already-established note fixes an essential, systemic distinction: قبلة (qiblah) designates the anchoring point itself, the final settling destination (the noun), while شطر, associated with the verb ولى (to set course), designates the act of orienting toward this point (the verb) — two distinct, non-interchangeable notions. In 2:144, 2:149 and 2:150, شطر المسجد الحرام repeats identically the instruction to set course toward the inviolable place of prostration, wherever one is. An additional precision establishes that this passage functions as a preventive defusing of an anticipated accusation (the one addressed to any scattered refugee) rather than a response to a charge already made. All five occurrences converge on the same

invariant: شطر designates active orientation toward a fixed point, the dynamic act of turning toward, never the static anchoring point itself.

Fundamental distinction already fixed: شطر (the act of orienting) vs قبلة (the targeted anchoring point) vs وجهة (a generic direction proper to each practice) — three distinct notions, none to be confused with the other two.

شطط ROOT · 3 OCCURRENCES

Invariable meaning: excess exceeding just measure -- a flagrant overstepping of a reasonable limit, in speech or judgment, never a mere error but a measurable deviation beyond a recognized norm.

System rendering: `shatat` -> "excess, excessive statement".

Demonstration by occurrence (proof by three convergent contexts): three occurrences apply the invariant to an identifiable verbal or judicial overstepping. 18:14 uses it in a negative construction by the Companions of the Cave themselves, aware that invoking another deity would constitute "an enormous excess". 38:22 furnishes the most technical use: two disputing parties request judgment "without excess", the term directly opposing the equity required within a precise judicial frame. 72:4 applies it to "excessive statements against God" made by the foolish among the jinn -- confirmed by the graph.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شطن ROOT · 88 OCCURRENCES

Invariant sense: the Diverter [Shaytan] - the agent who diverts/leads astray through deceptive embellishment.

System rendering: `al-shaytan` → "the Diverter", rendering of every phrase (2:36, "the Shaytan made them slip out of there"; 2:268, "the Shaytan promises you poverty"; very frequent formula "embellished their actions/deeds," 6:43, 8:48, 16:63, 27:24, 29:38); `al-shayatin` → "the Diverters" (2:14, 6:112, "who mutually inspire an embellished discourse, deceptively").

Internal proof: the invariant holds across the 87 verified occurrences - the dominant gesture is the deceptive embellishment of a bad action to make it appear desirable (formula repeated throughout the corpus), never mere brutal temptation; 6:112 generalizes this mechanism to "the shayatin among humans and the Occulted," confirming it is a function (diverting through seduction) rather than a single named entity.

Graph proof (statistical cooccurrence, root_cooccurrence): the closest neighbors of shatan by PMI are khatw ("footstep", PMI 6.85, 5 shared occurrences) and zalal ("to slip", same field) -- 2:36 ("the Shaytan made them slip away from there") and the repeated formula "follow not the footsteps of the Shaytan" (2:168, 2:208, 6:142, 24:21) statistically confirm, independently of any manual reading, that the invariant is indeed progressive diversion away from a fixed point -- never a one-off temptation.

Dialectal confirmation (Moroccan darija): tshatnat, living popular usage -- "I forgot what I had to do due to some diversion" -- confirms the invariant beyond the Quranic corpus alone.

RENDERINGS

— al-shaytan: "the Diverter" (2:36, 2:268, 6:43, 8:48, 16:63)
— al-shayatin: "the Diverters" (2:14, 6:112)

شعب ROOT · 13 OCCURRENCES

Invariant sense (proper name, stable referent): Shu'ayb [the Gatherer], a messenger sent to the people of Madyan, whose account systematically declines the motif of rejection by the arrogant court.

System rendering: شُعَيْب → "Shu'ayb"

Internal proof: proof by recurrence of the same narrative opposition pattern. 7:85-92 and 11:84-95 deploy the same motif: the court of his people, "those who had swelled with pride," threatens Shu'ayb with expulsion. 11:87 specifies the objection addressed to Shu'ayb specifically.

Conclusion: شعب denotes a figure whose narrative identity is fixed by the repeated pattern of rejection.

شعر Root · 38 occurrences

Invariant meaning: to perceive/sense — the faculty of perception, declined into direct applications and one figurative extension, plus one distinct material homonym.

System rendering: يَشْعُرُونَ/تَشْعُرُونَ → "to realize"/"to perceive" (direct sense); شَعَآئِر → "sensible markers" (literally: that which is made perceptible, a marker instituted to be recognized — a direct nominal derivative of the same verb "to perceive," not a homonym); شَاعِر/ٱلشُّعَرَاء/ٱلشِّعْر → "enticing rhetor"/"enticing rhetoric" (polemical extension: one who simulates or diverts the faculty of perception for effect on others, rather than transmitting a true perception); أَشْعَار → "hair/fur" (distinct material homonym, no demonstrable link).

Internal proof:

1. **Direct perception → perceptible marker (strong link, direct derivation).** The four occurrences of sha'a'ir (2:158, 5:2, 22:32, 22:36) systematically designate a concrete object or place made manifest and recognizable (a hill, an animal, a month) — a sha'ira is literally "that which is made to be perceived/recognized" as a ritual marker, exactly as 'alama derives from 'ilm (to know/make known). No homonymy is needed here: branch C is an ordinary nominal derivation of branch A, not a foreign sense.
2. **Direct perception → enticing rhetoric (probable link, indirect proof).** Every occurrence of sha'ir accompanies a denial of prophetic legitimacy (21:5, 37:36, 52:30, 69:41-42: "it is not the word of an enticing rhetor... it is a revelation") — the Quran systematically opposes the rhetor's word, a simulacrum of perception/inspiration without genuine foundation aimed at securing emotional adherence ("the deviant follow them," 26:224), to its own word as true perception faithfully transmitted. The link remains inferential — no verse uses the verb yash'ur regarding the poets themselves — but the structural coherence (a false perception that captures adherence, versus true perception that informs) makes unification more probable than mere homonymic coincidence.
3. **No link to hair/fur (16:80).** This branch remains a disjoint material homonym, with no demonstrable derivation from perception — status unchanged.

Conclusion: three branches (direct perception, perceptible markers, enticing rhetoric) are now unified under the invariant "to perceive/make perceptible," at differing degrees of proof (direct for sha'a'ir, inferential for sha'ir). The "hair" branch remains a separate homonym, with no demonstrated link.

RENDERINGS

— yash'uruna: "to perceive"/"to sense" - literal sense.
— al-shu'ara/shi'r: "the beguiling rhetoricians"/"beguiling rhetoric" - never neutral "poetry".

شعرى Root · 1 occurrence

Invariable meaning: a proper designation -- Sirius, the brightest star of the night sky, venerated before Islam as a deity.

System rendering: ash-Shi'ra -> "Sirius".

Demonstration by occurrence (proof by direct divine tutelage affirmation): the sole occurrence, 53:49, directly affirms "it is He who is the Lord of Sirius" -- confirmed by the graph (within a series of similar affirmations on divine

tutelage of celestial and earthly phenomena, verses 43-49). The construction is decisive: the star once venerated for itself is explicitly subordinated to a Lord surpassing it.

شعل ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to blaze up — a metaphor of whitened hair compared to a fire spreading over the head, conceptually echoing the already-sealed invariant of شيب.

System rendering: اشتعل → "to blaze up"

Internal proof: 19:4 is the corpus's only occurrence: "the head has blazed up with whiteness."

Conclusion: شعل, in its sole occurrence, denotes the rapid spread of a transformation.

شغف ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ش غ ف carries the sense of a penetration to the very heart, a feeling that pierces the inner envelope and reaches the deepest point of one's being.

System rendering

"He has smitten her heart with love" (12:30 ,شغفها).

Internal proof

In 12:30, the women of the Capital comment on the Minister's wife's situation: "he has indeed smitten her heart with love (شغفها)." The context provides direct and sufficient proof: the verse describes a passion of remarked and publicly commented intensity, judged worthy of "manifest error" according to the rest of the verse — an intensity exceeding a mere superficial attachment. The underlying root sense, classically linked to the envelope surrounding the heart (the pericardium or cardiac membrane in general lexical usage), illuminates the metaphor: شغف designates a strike going beyond ordinary affective surface, piercing through to the most intimate organ, the one nothing should normally be able to touch directly. This penetration to the heart explains the intensity of the judgment made by the city's women and the gravity of the situation they comment on — a love that does not merely graze but sinks in.

The uniqueness of the occurrence does not prevent fixing the sense: the context of social judgment on the intensity of the feeling, combined with the root's classical sense of the pierced cardiac envelope, provides sufficient and direct contextual and lexical proof, without necessary recourse to the three formal PSIS patterns.

شغل ROOT · 2 OCCURRENCES

Invariable meaning: to occupy to the point of diverting -- absorption of attention or energy by a preoccupation, never a neutral use of time but always a hindrance overriding a duty.

System rendering: shughl -> "to occupy".

Demonstration by occurrence (proof by value contrast between two registers): two occurrences document the same absorbing-occupation invariant, with opposite value depending on register. 36:55 applies it positively to the Garden's companions "occupied in delight". 48:11 reverses this value to the register of a fallacious excuse: those left behind claim "our wealth and families occupied us" -- confirmed by the graph (within the same device as bur, already sealed, same consecutive verses).

شفع ROOT · 31 OCCURRENCES

Invariant sense: to pair up - to join one's standing to another's, whether to plead their cause (intercession) or as a simple even number.

System rendering: shafa'ah/shafi' → "intercession"/"intercessor" (extremely frequent formula "no intercessor except by His permission," 2:255, 10:3, dozens of occurrences); al-shaf' → "the even" (89:3, "by the even [the state in which intercession is permitted]"; intercession happens only "with His permission", 2:255).

Internal proof: the invariant links intercession and the even number through the same gesture - to intercede is to join one's voice/credit to another's to form a pleading pair, exactly as the even (shaf') is a number that pairs with its like - never automatic intercession, always subject to permission (recurring formula).

RENDERINGS

— shafa'ah: "intercession" (2:255, 10:3)
— al-shaf': "the even" [the state in which intercession is permitted] (89:3)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شفق ROOT · 11 OCCURRENCES

Invariable meaning -- two distinct branches, not to be fused: (1) trembling apprehension, vivid worry mixed with vigilance before a dreaded deadline; (2) twilight, the reddish glow of the sky at sunset.

System rendering: mushfiq/ashfaqa -> "to apprehend, be in trembling alert"; ash-shafaq -> "twilight".

Demonstration by occurrence (proof by structural isolation of the minority branch): ten occurrences apply the emotional invariant to a precise, identifiable expectation. 84:16 furnishes the second branch's sole, isolated, unlinked occurrence: opening a series of cosmic oaths -- confirmed by the graph (no link with emotional occurrences). The two branches share no common context across eleven total occurrences.

References (aligned with the French fiche): 23:57, 70:27.

شفه ROOT · 1 OCCURRENCE

Invariable meaning: the lip, a mouth organ -- a concrete anatomical designation.

System rendering: shafatayn -> "two lips".

Demonstration by occurrence (proof by intra-surah enumeration): the sole occurrence, 90:9, is part of a closed enumeration of three anatomical gifts -- "two eyes, a tongue, and two lips" -- immediately followed by "the two paths" (najdayn, the twin root, PMI 13.28). The construction is decisive: the organs of perception and speech (seeing, articulating) directly precede the mention of a binary moral choice -- the anatomical enumeration is never gratuitous but serves to establish that the human being was equipped with the physical means to discern and express a choice even before that moral choice (the two paths) is presented to them.

شفو ROOT · 2 OCCURRENCES

Invariant sense

The root ش ف و designates the extreme edge of a precipice — the ultimate limit before falling, a precarious point of balance beyond which there is no return.

System rendering

"At the brink [of a pit of fire]" (3:103 ,شفا), "the brink [of a crumbling ravine]" (9:109 ,شفا).

Internal proof

In 3:103, شفا حفرة من النار describes the situation prior to guidance: "you were at the brink of a pit of fire, and He saved you from it" — the brink here designates the limit point immediately before falling into punishment, a position of extreme danger from which divine rescue allowed escape. In 9:109, شفا جرف هار qualifies the unstable foundation of one who builds his structure "on the brink of a crumbling ravine, which then collapses with him into the fire of Jahannam" — the same image of the precarious edge, here applied metaphorically to a spiritual foundation built on ground giving way. Both occurrences converge perfectly on the same invariant: شفا designates the ultimate limit, the extreme point of an unstable edge, immediately adjacent to a catastrophic fall — never a mere contour or neutral border, always this precise point where balance is about to tip.

This entry directly links both passages: the complete formula (edge + fire precipice) recurs almost identically in 9:109, confirming the stable use of the expression across the corpus as an image of extreme precariousness before the fall.

شفى ROOT · 6 OCCURRENCES

Invariant sense: healing — the restoration of a sound state, applied to the body as much as to the "chest" (seat of inner dispositions), always attributed to an external acting source.

System rendering: شِفَآء → "healing"

Internal proof: proof by coherent extension from the body to inner disposition. 26:80 anchors the most literal sense: "when I am ill, He heals me." 16:69 extends the term to honey as "a healing for people." 9:14, 10:57, 17:82 and 41:44 systematically shift the invariant toward "the healing of the chests" — the Recitation itself, or victory granted to believers, acting on inner dispositions exactly as a remedy acts on a sick body.

Conclusion: شفى never varies from its invariant of restoring a sound state.

شقق ROOT · 28 OCCURRENCES

Invariant sense: to split/break - to break into two or cause a deep division, material or relational.

System rendering: inshaqqa/tashaqqaqu → "to split" (fixed formula "the sky will split," 54:1, 55:37, 69:16, 84:1); shiqaq → "rupture"/"division" (very frequent formula "they are in a deep rupture," 2:137/176, 4:35, 41:52); shaqqa/yushaqiq → "to break away in rupture against" (4:115, 8:13, 16:27, 47:32, 59:4).

Internal proof: the invariant unifies material fissure (the sky, the earth, the moon) and relational rupture (opposition to God/the messenger, marital discord) - the same gesture of splitting into two parts, never a mere superficial crack without consequence.

RENDERINGS

— inshaqqa: "to split" (54:1, 55:37, 69:16)
— shiqaq: "rupture" (2:137/176, 4:35)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شقو ROOT · 12 OCCURRENCES

Invariable meaning: to be unhappy/wretched -- a state of enduring misfortune, direct antonym of sa'id (happy).

System rendering: shaqi/shaqa' -> "wretched, to be unhappy".

Demonstration by occurrence: the invariant unfolds across two linked registers. The human narrative register applies the term to moments of experienced but overcome vulnerability -- Zakariya affirming he was never "wretched" invoking his Guardian (19:4), Ibrahim hoping not to be so invoking his (19:48), Issa assured he was not made

"wretched" (19:32), Musa warned not to "struggle" while following divine guidance (20:2, 20:117, 20:123) -- in each case, misfortune is the averted risk, not the actually endured fate. The eschatological register reverses this logic: 11:105-106 poses the final binary opposition (the wretched and the happy), 87:11 and 91:12/92:15 apply the superlative al-ashqa ("the most wretched") to one who actively denied and transgressed -- confirmed by the graph (PMI 8.69, link with lada, the fire that precisely punishes this deserved misfortune). The same term thus covers both the dreaded human risk and its deserved eschatological realization, never an external accident but always tied to a chosen orientation.

شكر ROOT · 75 OCCURRENCES

Invariant sense: to be grateful - to respond to a received favor through active gratitude.

System rendering: shakara/yashkuru → "to be grateful" (2:52/56/152/172, very frequent formula "perhaps you will be grateful"); al-shakirin → "the grateful" (3:144-145, "God will reward the grateful").

Internal proof: the invariant holds across all verified occurrences - gratitude is systematically a response to an already-received favor (forgiveness, resurrection, guidance, sustenance), never a spontaneous objectless feeling; the structural antonym kufr (to deny, already sealed) confirms by contrast that shukr is the active response accepting the received favor.

RENDERINGS

— shakara/yashkuru: "to be grateful" (2:52/56/152/172)
— al-shakirin: "the grateful" (3:144-145)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شكس ROOT · 1 OCCURRENCE

Invariant sense (hapax, but internal proof supplied by the parable itself): to be in conflicting disagreement, belonging to several masters at odds with one another — the exact antonym of a single, peaceful belonging.

System rendering: مُتَشَٰكِسُونَ → "in disagreement"

Internal proof (hapax resolved by explicit contrast within the same verse): 39:29 is the corpus's only occurrence, but the parable carrying it supplies its own reading key: "a man belonging to partners in disagreement, and a man belonging solely to one man — are they equal in comparison?" — the term is directly defined by its structural opposition to the second case, that of sole, non-conflicting belonging.

Conclusion: شكس requires no corpus-wide corroboration: the contrast internal to the same verse suffices to establish, without ambiguity, the sense of discord among several rival masters. Status moved directly to SCELLÉ.

شكك ROOT · 15 OCCURRENCES

Invariable meaning: doubt, uncertainty as to the truth of a thing.

System rendering: shakk -> "doubt".

Demonstration by occurrence: the overwhelming majority of the fifteen occurrences (ten of fifteen) are built on the exact same syntactic mold -- "fi shakk minhu/min kadha murib" ("in a troubling doubt about it") -- applied successively to the Law (10:104), to the revelation (14:9, 38:8, 42:14), to the Hour (34:21, 41:45) and to God Himself (14:10, "is there doubt about God, Creator of the heavens and the earth?"): the object of doubt changes but the grammatical structure remains rigorously identical, proof of a fixed formula systematically running through the corpus rather than a free expression. The qualifier murib ("troubling, disturbing"), almost systematically attached to shakk (11:62, 11:110, 14:9, 14:10, 34:54), explicitly rules out any reading of shakk as neutral or methodical questioning: Quranic doubt is always tinged with unease, never mere intellectual caution. 11:62 provides the most explicit narrative context: Salih's people express their doubt not as an isolated personal hesitation, but by turning it against the prophet's very call ("we

are indeed in a troubling doubt about what you call us to") -- doubt thus functions rhetorically as an active refusal of adherence disguised as a modest epistemic position, not as a mere absence of certainty. 34:21 introduces an additional function: doubt serves as a criterion of divine sorting ("so that We may distinguish who believes in the Hereafter from who is in doubt about it") -- shakk is thus never a neutral state but always one of two poles of a division that structures judgment.

RENDERINGS

shakk (nominal, always in the construction "fi shakk"): 4:157, 10:94, 10:104, 11:62, 11:110, 14:9, 14:10, 27:66, 34:21, 34:54, 38:8, 40:34, 41:45, 42:14, 44:9.

شكل ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): what corresponds to a subject's own form or nature — a characteristic manner of being, applied to individual conduct as much as to a category of things.

System rendering: شَاكِلَة → "own manner"; شِكْل → "sort/kind"

Internal proof: proof by consistency of the same formal-correspondence principle. 17:84 uses شَاكِلَتِهِۦ for individual conduct: "everyone acts according to his own manner." 38:58 shifts the same invariant toward the classification of objects: "others of the same sort."

Conclusion: شكل systematically denotes a correspondence of form or proper nature.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شكو ROOT · 3 OCCURRENCES

Invariable meaning: to complain by exposing distress -- verbalizing suffering addressed to a precise recipient, never a vague lament, and by nominal extension the niche that shelters and concentrates a light.

System rendering: shaka/tashtaki -> "to complain"; mishkat -> "niche".

Demonstration by occurrence (proof by constant recipient precision): three occurrences document the same addressed-expression invariant, never diffuse. 12:86 furnishes the founding formula: "I complain of my torment and grief only to God". 58:1 opens the surah itself with the structuring occurrence -- confirmed by the graph, the construction immediately pairing divine hearing with the act of complaint.

شمت ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ش م ت carries the sense of a malicious gloating over another's misfortune, the satisfaction felt by an adversary at the failure of the one they oppose.

System rendering

"Gloat [over my fate]" (7:150 ,تشمت).

Internal proof

In 7:150, Aaron pleads with his brother: "do not let the enemies gloat (تشمت) over my fate, and do not place me with the unjust people." The context provides direct and sufficient proof: تشمت has الأعداء (the enemies) as its implicit subject, the verse explicitly linking this gloating to the position of adversaries — a satisfaction felt not from compassion or justice, but from hostility, at the possible humiliation of the brother before the people. The plea itself (not giving this occasion to the enemies) confirms that the term designates a malicious joy, drawn from a rival's misfortune or humiliation, never a neutral or legitimate satisfaction.

The uniqueness of the occurrence does not prevent fixing the sense: the implicit subject (the enemies) and the pleading structure seeking to avoid this gloating provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

شمخ Root · 1 occurrence

Invariable meaning: to be lofty/proudly elevated -- an imposing height dominating the surrounding landscape visually.

System rendering: shamikhat -> "lofty".

Demonstration by occurrence (proof by position within a blessings enumeration): the sole occurrence, 77:27, sits within an enumeration of three blessings presented as rhetorical questions -- confirmed by the graph (direct link with the series' two other terms). The proud-elevation quality applied to a geological relief rather than a conscious being metaphorically transposes human pride onto a purely natural, stable phenomenon -- mountains never presented here as an obstacle but as a positive sign among enumerated earthly blessings.

شمس Root · 33 occurrences

Invariant sense: the sun - the daytime celestial body, systematically paired with the moon in a structuring couple.

System rendering: al-shams → "the sun" (extremely frequent formula "the sun and the moon," 6:96, 10:5, 13:2, dozens of occurrences).

Internal proof: the invariant holds across the 33 verified occurrences - almost never mentioned alone, always paired with the moon in a subjected, regulated course (10:5, "a reckoning"; 55:5, "a precise reckoning") - never a legitimate object of worship (27:24, 41:37, "prostrate neither to the sun nor the moon").

RENDERINGS

— al-shams: "the sun" (6:96, 10:5, 13:2)

شمل Root · 12 occurrences

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: to envelop/contain within.
System rendering: ٱشْتَمَلَتْ → "to contain".
Internal proof: 6:143-144 use اشتملت for what "the wombs contain."

Branch B — Invariant sense: the left side, as opposed to the right.
System rendering: شِمَال/شَمَآئِل → "the left".
Internal proof: 7:17 uses it in the Deviator's oath to attack from all sides, including "the left." 16:48, 18:17-18 and 34:15 systematically use the right/left doublet.

Distinction between the two branches: no semantic link is established by the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

شمئز Root · 1 occurrence

Invariant sense (hapax, self-sufficient physiological description): a contraction of repulsion — the involuntary bodily movement expressing an inner rejection.

System rendering: ٱشْمَأَزَّتْ → "to contract in repulsion"

Internal proof (hapax resolved by the description itself): 39:45 is the corpus's only occurrence: "when God alone is mentioned, the hearts of those who do not believe in the hereafter contract in repulsion." The construction contrasts this contraction with the joy shown when other deities are mentioned — the term thus denotes a spontaneous, involuntary bodily rejection.

Conclusion: شمئز is fully corroborated by its own internal contrastive construction. Status moved directly to SCELLÉ.

شنء Root · 3 occurrences

Invariable meaning: hatred -- an intense affective hostility, liable to lead to injustice if allowed to govern action.

System rendering: shana'an -> "hatred".

Demonstration by occurrence: the corpus's three occurrences share an identical argumentative structure: shana'an is systematically presented there as a force threatening to derail just conduct, never as a neutral emotion merely to be described. 5:2 and 5:8 use an almost identical formula, "let not the hatred of a people... lead you" -- applied at 5:2 to the risk of transgression (through vengeance against those who barred access to the place of prostration), and at 5:8 explicitly to equity itself ("let it not lead you to be inequitable") -- the repetition of the construction, a few verses apart in the same surah, proves hatred is treated as a recurring category of moral risk the text must warn against twice, not a vice mentioned once and for all. 108:3 conversely uses the active participle shani' to directly denote the hateful person ("the one who hates you") rather than the emotion itself -- a shift from the abstract (hatred as a force) to the concrete (the hater as a person), the text then announcing this person's fate ("he himself is the Cut-Off One"/abtar) in return for his hostility. The move from the first two occurrences (a warning against hatred one might feel) to the third (judgment passed on the one who hates) traces a coherent arc: the corpus treats hatred first as an inner risk to master, then as a trait that, in others, calls for its own sanction.

شهب Root · 5 occurrences

Invariable meaning: the blazing projectile -- a brief, intense luminous trace, precisely shot at a target, distinct from a static light.

System rendering: shihab -> "blazing projectile, shooting star".

Demonstration by occurrence (proof by convergent narrative and defensive registers): five occurrences document the same two-function device. 27:7 furnishes the concrete narrative occurrence: Musa spotting a fire and planning to "bring a burning brand" to warm up -- a domestic, beneficial use of portable fire. 15:18, 37:10 and 72:8-9 apply the same term to the cosmic defensive register: a projectile pursuing whoever attempts a furtive eavesdrop on the celestial domain -- confirmed by the graph (exclusive link with shaytan, already tagged).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شهد Root · 160 occurrences

Invariant sense: to testify - to attest by direct presence to a fact.

System rendering: shahid/shuhada' → "witness(es)" (2:23, "call your witnesses"; 2:84, "you are witnesses thereof"; 2:143, "that you be witnesses over mankind"); shahida/shahadah → "testimony" (2:140, "conceals a testimony he holds from God").

Internal proof: the invariant systematically covers direct presence at an event grounding the testimony's authority - 2:133, "were you witnesses when death presented itself to Ya'qub" explicitly questions physical presence as the condition for legitimate testimony.

RENDERINGS

— shahid/shuhada': "witness(es)" (2:23, 2:84, 2:143)
— shahida/shahadah: "testimony" (2:140)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شهر ROOT · 21 OCCURRENCES

Invariant sense: month — a fixed accounting unit of exactly 30 civil days, never the observed lunar month (29 or 30 variable days depending on the crescent).

System rendering: شَهْر → "month" of 30 fixed civil days.

Internal proof: proof by locked legal arithmetic. 2:234 fixes widows' waiting period at "four months and ten [days]" — an invariable legal count identical for every woman on Earth regardless of the date of death; this calculation would collapse if the month varied between 29 and 30 days by local crescent observation. 58:4 independently locks the same unit: the strict penal equivalence between "two consecutive months" of abstention and feeding sixty indigents (an explicit one-day-per-indigent ratio) requires 2×30 = 60, never 2×29 or a variable mix. 9:36 provides the general key, beyond any particular case: "the number of months, with God, is twelve months, in God's Code, since the day He created the heavens and the earth" — a formula that inscribes the count of months within an order fixed since creation, not within the changing observation of a celestial phenomenon. 46:15 confirms the system's coherence through another fixed count: gestation and weaning together total "thirty months," a round figure incompatible with an accumulation of irregular lunar months.

Conclusion: whenever the corpus attaches a precise legal or biological calculation to شهر, the resulting number is only coherent if the month is a fixed 30-day unit — the observed lunar calendar, variable by nature, is an extra-textual practice projected onto the term, not a datum of the text itself.

Distinction from سنة (year): شهر is the base accounting unit of the divine Code (9:36), سنة its overall multiple — the two terms never substitute for one another within the same calculation.

RENDERINGS

— noun (shahr/al-shahr): month (2:185/194/217, 5:2/97, 34:12, 97:3)
— plural noun (ashhur/al-shuhur): months (2:197/226/234, 9:2/5/36, 65:4)
— noun (shahrayn/shahran): two months/a month (4:92, 9:36, 46:15, 58:4)

شهق ROOT · 2 OCCURRENCES

Invariable meaning: the hoarse roar/deep sob -- a sound emitted in extreme distress, applied to a human being and, by extension, to the personified Furnace itself.

System rendering: shahiq -> "sob"/"roar".

Demonstration by occurrence (proof by transposition from human to cosmic): two occurrences apply the same sonic invariant at two scales. 11:106 applies it to the wretched in the Fire. 67:7 transposes the same term to the personified Furnace itself, whose "roar" is heard as it "boils, about to burst with rage" -- confirmed by the graph.

شهو ROOT · 13 OCCURRENCES

Invariant sense: an inward movement of appetite directed at an object — whose moral value is never given by the term itself but entirely determined by its object and context.

System rendering: شَهْوَة/يَشْتَهِي → "desire/to desire"

Internal proof: proof by contrasted polarization of the same invariant. 4:27 and 19:59 use الشَّهَوٰت in the negative register: "following desires" there precisely denotes the deviation that abandons the Contact. 7:81 and 27:55 apply the

same term to the act of Lut's people, desire diverted from its natural object. Conversely, 21:102 and 34:54 use the exact same verb اشتهى for the fulfilled desire of the Garden's inhabitants — "what their Self desires" becomes a promise there, not a peril. 3:14 sits between the two.

Conclusion: شهو carries, in itself, no moral charge — the corpus uses it indifferently for misguidance and for fulfilled promise, proof that the invariant is the movement of appetite itself, never its evaluation.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شوب ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): an added mixture — here boiling water poured atop an already infernal meal.

System rendering: شَوْب → "mixture"

Internal proof (hapax resolved by the verse's construction): 37:67 is the corpus's only occurrence: "then they will have, atop it, a mixture of boiling water," directly after mentioning the Zaqqum meal.

Conclusion: شوب, in its sole occurrence, denotes an addition mixed into the already-described meal.

شور ROOT · 4 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: mutual consultation, a decision extracted collectively through reciprocal deliberation.
System rendering: شُورَىٰ/تَشَاوُر → "consultation".
Internal proof: 2:233 sets the principle in the domestic frame; 3:159 elevates it to the register of command; 42:38 generalizes the principle as a collective virtue.

Branch B — Invariant sense: to indicate through a visible gesture, without speech.
System rendering: أَشَارَتْ → "to point/gesture toward".
Internal proof: sole occurrence, 19:29 — Maryam [the Constant], unable to answer verbally, "pointed toward" the child.

Distinction between the two branches: no verse explicitly links the two branches through a demonstrable mechanism. Both uses are documented separately — sealed status on both branches.

شوظ ROOT · 1 OCCURRENCE

Invariable meaning: the pure flame jet -- a luminous, burning projection, distinct from smoke by its lack of opacity.

System rendering: shuwaz -> "flame jet".

Demonstration by occurrence (proof by threatening pairing and impossibility of rescue): the sole occurrence, 55:35, associates the flame jet with a "jet of molten copper" in a directly addressed threat: "upon you both will be sent... and you will not be helped" -- confirmed by the graph.

شوك ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ش و ك carries the sense of an armed, bristling force, the image of the thorn transposed onto a group equipped for combat.

System rendering

"[The one] without arms" (غير ذات الشوكة, 8:7, by contrast).

Internal proof

In 8:7, the verse recalls: "God promised you that one of the two groups would be yours, while you wished that it be the one without arms (غير ذات الشوكة)." The context provides structural proof through implicit contrast: الشوكة, literally the thorn, designates by extension armed force, the group bristling with means of combat — the verse implicitly opposes this armed group (ذات الشوكة) to the "unarmed" group actually designated, revealing that الشوكة normally qualifies formidable military power, the kind a natural human choice would seek to avoid confronting. The image of the thorn — that which pricks and wounds on contact — directly transposes to the military register a concrete physical characteristic: a group "with a thorn" is an equipped, dangerous-on-contact group, as opposed to a group lacking this capacity to harm.

The uniqueness of the occurrence does not prevent fixing the sense: the implicit contrast between the desired group (without شوكة) and the actually promised group provides sufficient contextual proof, close to the PSIS contrastive-construction pattern.

شوى ROOT · 2 OCCURRENCES

Invariant sense

The root ش و ي carries the invariant of burning/scorching the exposed periphery of the body — the face, the scalp, the extremities, the surface most directly offered to heat.

System rendering

"Scorches (the faces)" (يشوي, 18:29), "the scalp/extremities" (الشوى, 70:16).

Internal proof

In 18:29, in the description of the punishment reserved for the unjust who cry for help: "they will be helped with water like molten metal, which scorches (يشوي) the faces" — the verb designates precisely the action of extreme heat on the body's exposed surface, the face, without necessarily penetrating beyond. In 70:16, الشوى explicitly names the body part struck by the blazing Flame: "stripping the scalp (الشوى)" — a term which, in the most stable lexical usage, refers to the extremities and peripheral surfaces of the body (scalp, limbs), precisely the zone 18:29 describes as burned by the boiling water. Both occurrences converge on the same anatomical and thermal trait: what is struck is always the exposed periphery — never the interior of the body, always the surface directly offered to the destructive element. The connection between the two passages (one verbal, one nominal) constitutes a solid structural demonstration despite the low occurrence count: the act of scorching (يشوي) and its characteristic object (الشوى) mutually corroborate each other across the corpus.

Distinction from حرق (to burn/consume entirely): شوى specifically designates a surface/peripheral strike, not total combustion — the term remains anchored in the field of cooking/roasting (scorching through direct exposure), never integral destruction.

شيء ROOT · 519 OCCURRENCES

Invariant meaning: willing and its object — the will that posits (شاء), and the thing thus posited (شيء).

System rendering: شَآءَ/يَشَآءُ → "to will" (116 occurrences of يشاء alone: 2:212, 76:30; فَمَن شَآءَ فَلْيُؤْمِن, 18:29; يَرْزُقُ مَن يَشَآءُ; وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ); شَيْء → "thing" (the generic, indeterminate entity: عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ, "He is capable of everything").

Internal proof: the two uses share the root entry and a classical morphological link: شَيْء is the noun of what willing posits — a "thing" is what has been willed into existence. Reverse-checking confirms the distribution: all verbal forms

carry willing, all nominal forms the thing; no context crosses them. The formula in 76:30 itself articulates the two ("you do not will unless God wills").

RENDERINGS

— sha'a/yasha'u (116 occ. for yasha' alone): "to want".
— shay': "thing" - the generic entity, what the will posits into existence.

شيب Root · 3 occurrences

Invariant sense (three converging occurrences): whitening linked to old age — a bodily sign of advanced years, used both literally and as a hyperbolic measure of horror.

System rendering: شَيْب → "white hair/old age"

Internal proof: proof by deployment of the same invariant from the literal register to hyperbole. 19:4 anchors the concrete sense. 30:54 generalizes the principle into the complete cycle of human life. 73:17 finally shifts the invariant to eschatological hyperbole.

Conclusion: شيب systematically denotes the whitening associated with age.

شيخ Root · 4 occurrences

Invariant sense (stable referent, four occurrences): the elder — the final stage of the human biological course, denoting advanced age with no pejorative connotation.

System rendering: شَيْخ → "elder"

Internal proof: proof by narrative coherence and integration into the complete life sequence. 11:72 and 28:23 use شيخ in an ordinary narrative frame. 40:67 provides the structural key: لِتَكُونُوا شُيُوخًا closes the complete sequence of human creation — from earth, through droplet, clinging form, child, full maturity, to becoming elders — occupying the last named stage of a fully described biological course.

Conclusion: شيخ is a stable, purely descriptive term.

شيد Root · 2 occurrences

Invariant sense (two converging occurrences): a consolidated, elevated edifice — a construction meant to protect, whose solidity always proves illusory before divine decree.

System rendering: مُشَيَّدَة/مَّشِيد → "elevated/consolidated edifice"

Internal proof: proof by convergence on the illusion of material protection. 4:78 uses it for "impregnable towers" where death nonetheless inevitably reaches its subjects. 22:45 applies the same term to the "elevated castle" of a destroyed city.

Conclusion: شيد systematically denotes an elevated, consolidated edifice whose structural incapacity to guarantee protection the corpus underscores in both occurrences.

شيع Root · 12 occurrences

Invariable meaning: the faction/sect resulting from division -- a group formed by fragmenting an originally united whole, never a mere neutral grouping.

System rendering: shi'a/shiya' -> "faction, sect".

Demonstration by occurrence (proof by constant attribution to a caused division): twelve occurrences document the same fragmentation invariant, always attributed to an identifiable rupture cause. 6:65 applies it to a potential

punishment. 6:159 applies it to those who "divided their Law and became sects". 28:4 applies it to the political register: Fir'awn dividing his people to weaken them -- confirmed by the graph.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

شئم ROOT · 3 OCCURRENCES

Invariable meaning: the left side, the direction opposite to the right.

System rendering: `mash'ama/ashab al-mash'ama` -> "the companions of the left side".

Demonstration by occurrence: the two occurrences apply the same binary classification to an identical eschatological context -- 56:9 poses the category autonomously, in a doubled rhetorical question ("what are the companions of the left?") underlining the uncertainty/anxiety specific to this fate, contrasting with the assurance of the right-side companions mentioned just before. 90:19 explicitly identifies this category's content: "those who denied Our signs, those are the people of misfortune" -- the spatial classification (left) here receives its precise moral justification (denial), confirming the position is never a mere directional accident but the spatial translation of a prior choice.

شئن ROOT · 4 OCCURRENCES

Invariable meaning: the matter that fully occupies -- a situation or concern absorbing attention, applied at three distinct scales.

System rendering: `sha'n` -> "matter, affair".

Demonstration by occurrence (proof by scale gradation across four occurrences): the four occurrences confirm the same invariant applied at three growing scales. 10:61 applies it to every human situation placed under constant divine witness. 24:62 uses it in the ordinary social sense. 55:29 elevates it to the divine register. 80:37 closes the corpus with the densest eschatological use, directly echoing sakhkha (already sealed, same surah).

ص

صبب Root · 5 occurrences

Invariant sense: to pour in a continuous downward movement.

System rendering: sabba → "to pour" (80:25, it is We who poured down the water abundantly).

Nuance: an everyday term for any poured liquid.

Status: FIXED

صبح Root · 45 occurrences

Invariant sense: morning/to become - the moment of dawn, or the transition to a new state at the end of a night or process.

System rendering: al-subh → "the morning"/"dawn" (11:81, 74:34, 81:18); asbaha/yusbihu → "to become" (very frequent formula "they found themselves...," 7:78/91, 11:67/94).

Internal proof: the invariant links the temporal moment of dawn and the verb "to become" (Form IV) through the same gesture - a change of state accomplished at the end of a period, exactly as morning marks the end of night; the two senses are never conflated but share the same structure of marked transition.

RENDERINGS

— al-subh: "the morning" (11:81, 74:34, 81:18)
— asbaha/yusbihu: "to become" (7:78/91, 11:67/94)

صبر Root · 103 occurrences

Invariant sense: patience/endurance - holding firm against a trial or a wait, without slackening.

System rendering: sabara/yasbiru → "to be patient"/"to endure" (2:153, "seek help in patience and the Contact"; 3:200, "be patient, surpass one another in patience"; 12:18/83, "beautiful patience!"); al-sabirin → "the patient" (very frequent formula "God is with the patient," 2:153/249, 3:146, 8:46/66).

Internal proof: the invariant holds across the 103 verified occurrences - patience facing hunger (2:61), facing grief/misfortune (2:155-156), in combat (8:65-66), facing an unclear companion's judgment (18:67-82, five closely grouped occurrences, "you will never be able to be patient with me"), or facing divine judgment itself (76:24, "be patient before your Guardian's judgment") - always firmness maintained without yielding, never passive resignation.

RENDERINGS

— sabara/yasbiru: "to be patient/endure" (2:153, 3:200, 12:18/83)
— al-sabirin: "the patient" (2:153/249, 3:146, 8:46/66)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

صبع Root · 2 occurrences

Invariable meaning: the finger -- the hand's digital extremity, a precise contact point for a targeted gesture.

System rendering: asabi' -> "fingers".

Demonstration by occurrence (proof by identically repeated construction): the two occurrences share the exact same gesture, formulated in an almost identical construction -- "putting fingers in ears". 2:19 applies it as an instinctive reaction to thunder within a meteorological comparison. 71:7 applies the identical gesture, but this time deliberate and repeated, to refusing to hear the messenger -- confirmed by the graph. The shift from involuntary reflex (2:19) to deliberate, repeated refusal (71:7) proves the same bodily gesture can cover either an instinctive fear reaction or a deliberate rejection of speech.

صبغ ROOT · 3 OCCURRENCES

Invariant sense: what impregnates and transforms through immersion or addition — the metaphorical dye of faith, or a material condiment impregnating food.

System rendering: صِبْغَة/صِبْغ → "dye"/"condiment"

Internal proof: **proof by deployment of the same impregnation invariant from the spiritual to the culinary register.** 2:138 uses it in the founding metaphorical sense. 23:20 applies the same invariant to the concrete register.

Conclusion: صبغ systematically denotes a transformative impregnation.

صبو ROOT · 3 OCCURRENCES

Invariant sense: [TWO UNMERGED BRANCHES - see below, no single sense covers both].

Branch A — to lean toward: asbu → "to lean toward" (12:33, Yusuf: "I would lean toward them and be among the ignorant").
Branch B — child: sabiyy → "young child" (19:12, Yahya receiving judgment as a young child; 19:29, "How shall we speak to one who is a young child in the cradle?"); distinct from walad "child", which states filiation.

Internal proof: applying "lean toward" to the Yahya/Issa verses or "child" to Yusuf produces nonsensical sentences both ways.

RENDERINGS
— asbu: "to lean toward" (12:33)
— sabiyy: "young child" (19:12, 19:29)

صحب ROOT · 97 OCCURRENCES

Invariant sense: the companion - one who accompanies/shares the same condition or destination.

System rendering: ashab → "companions" (extremely frequent formula "companions of the Fire"/"companions of the Garden," 2:39/81-82, dozens of occurrences); sahib → "companion" (7:184, "in your companion no derangement"; 18:34/37, "his companion" in the two garden-owners' dialogue); sahibah → "consort" (6:101, "how could He have a child, when He has no consort").

Internal proof: the invariant holds across the 97 verified occurrences - the companion always shares a common condition with the one accompanied, whether a collective eschatological destination (companions of Fire/Garden, the vast majority of occurrences), a concrete travel companion (12:39, prison), or a relationship denied to God (6:101, no consort) - never a mere fortuitous proximity.

RENDERINGS
— ashab: "companions" (2:39, 2:81-82)
— sahib: "companion" (7:184, 18:34/37)
— sahibah: "consort" (6:101)

صحف ROOT · 9 OCCURRENCES

Invariant sense: the leaf/writing support - a surface on which content is recorded and transmitted.

System rendering: suhuf → "leaves"/"scrolls" (20:133, 53:36, 74:52, 80:13, 87:18-19 - six occurrences, often "the first leaves" or associated with Musa/Ibrahim as supports of an earlier revelation).

Internal proof of the eschatological unfolding register (81:10): "and when the leaves are unfolded" appears in the list of the Day's cosmic upheavals - confirming suhuf denotes an open/consultable writing support, including in the sense of the individual deeds register unfolded on the Day of Retribution, consistent with the material sense of the earlier revelation's leaf (87:18-19).

RENDERINGS

— suhuf : "leaves"/"scrolls" (20:133, 53:36, 74:52, 80:13, 87:18-19 - six occurrences, often "the first leaves" or associated with Musa/Ibrahim as supports of an earlier revelation).

صخخ ROOT · 1 OCCURRENCE

Invariable meaning: the deafening clatter that stuns through its violent sound.

System rendering: as-sakhkha -> "the Deafening Blast".

Demonstration by occurrence: the sole occurrence, 80:33, names the eschatological event that immediately triggers everyone's flight from their closest kin -- brother, mother, father, spouse, children (80:34-36) -- the construction is decisive: the term's sonic intensity (intensive fa''ala pattern) directly precedes, with no transition, the enumeration of the most intimate bonds broken by individual panic.

صخر ROOT · 3 OCCURRENCES

Invariant sense: hard rock, a compact mineral mass.

System rendering: sakhrah → "rock" (18:63, did you see when we took shelter by the rock — Moses and his companion).

Nuance: a concrete geological term.

Status: FIXED

صدد ROOT · 42 OCCURRENCES

Invariable meaning: to divert/obstruct -- actively barring a path or intention, almost always a social act directed against others rather than a neutral hindrance.

System rendering: sadda -> "to divert".

Demonstration by occurrence (proof by massive recurrence of the 'path of God' formula): forty-two occurrences document the same invariant, with a striking concentration on a single formula repeated identically ten times -- "diverting from God's path" -- confirmed by the graph (systematic link with sabil). The overwhelming majority of occurrences concern diverting OTHERS. 63:2 and 63:5 furnish the surah's own densest occurrence: the hypocrites' false oaths serve as a 'shield' to divert people from God's path, while 63:5 shows them physically turning their heads away from the invitation to repent.

References (aligned with the French fiche): 2:217, 3:99, 4:55, 4:61, 5:2, 7:45, 63:2.

RENDERINGS

— sadda: "to divert"/"to obstruct" - to block a path or an intention.
— sadid (distinct noun): "a purulent water" - descriptive element of eschatological punishment.

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

صدر ROOT · 46 OCCURRENCES

Invariant sense: the chest - seat of what is retained/hidden, affective and cognitive interiority.

System rendering: sadr/sudur → "chest"/"chests" (recurring formula "God knows the contents of the chests perfectly" - 3:119/154, 5:7, three nearly identical occurrences); da'iqun bihi sadruka → "your chest constricted" (affliction context); yashrah sadrahu → "opens the chest" (6:125, the metaphorical opening to integrity toward God).

Internal proof: 3:118-119 juxtaposes "hatred has already appeared from their mouths" and "what their chests conceal is far greater" - a structuring opposition between what is externalized (the mouth) and what remains retained inside (the chest), confirming the chest as the site of psychic retention.

RENDERINGS
— sadr/sudur : "chest"/"chests" (recurring formula "God knows the contents of the chests perfectly" - 3:119/154, 5:7, three nearly identical occurrences)
— da'iqun bihi sadruka : "your chest constricted" (affliction context)
— yashrah sadrahu : "opens the chest" (6:125, the metaphorical opening to integrity toward God).

صدع ROOT · 5 OCCURRENCES

Invariant sense: to crack open/to proclaim openly — to break a silence through a public declaration.

System rendering: isda' → "proclaim openly, break [the silence]" (an order to declare publicly and without detour).

Nuance: the image of the crack/fissure (breaking a continuous surface) is applied to the act of breaking silence through a bold, public proclamation.

Status: FIXED — No terminological tension.

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

صدف ROOT · 5 OCCURRENCES

Invariant sense

The root ص د ف carries the invariant of a face that turns away/withdraws — whether the movement of a being turning away from a sign, or the wall of a relief presenting a flank oriented away.

System rendering

"To turn away" (6:157 ,6:46 ,يصدفون/صدف x2), "the two flanks/slopes" (18:96 ,الصدفين).

Internal proof

In 6:46 and 6:157 (three occurrences), the root designates the act of turning away from God's signs: "We diversify the signs, and yet they turn away" (6:46), "he who denied God's signs and turned away from them" (6:157), "those who turn away from Our signs" (6:157, second occurrence). The constant trait is that of a face that pivots, withdraws from what is presented to it — a refusal literally translated into a contrary bodily/attentional orientation. In 18:96, الصدفين designates the two mountain flanks between which Dhul-Qarnayn establishes his rampart: "when he had leveled the two slopes." This occurrence, seemingly purely geographical, reveals a deep coherence with the verbal sense: الصدف is precisely the face of the relief that "turns away," the flank oriented away from the central passage — the same logic of a withdrawing face, applied here to matter rather than behavior. This convergence — a single root linking

behavioral turning-away (6:46, 6:157) and the geological flank (18:96) — constitutes a structural finding: the relief itself is named with the same root as the refusal to heed, both designating a surface that withdraws from what faces it.

Distinction: no possible confusion with صدق (truthfulness) or صدع (splitting) — three phonetically close roots with distinct invariants, comparison of occurrences confirming the absence of semantic overlap.

صدق ROOT · 155 OCCURRENCES

Invariant meaning: to speak/be true — the veracity of speech or commitment, and the one toward whom that veracity holds: the sincere friend.

System rendering: صَدَقَ → "to speak truly"/"to be truthful"; صَدَقَة → "almsgiving" (the gift that sincerely attests to faith, sharing the root of veracity); صَدِيق → "sincere friend" (26:101, وَلَا صَدِيقٍ حَمِيمٍ, nor a warm and sincere friend — one toward whom one is صادق, true and loyal).

Internal proof: reverse-checking links friendship to the invariant of veracity: the صديق is not a mere companion but the one with whom the bond answers to the requirement of sincerity — the relationship itself is "true". Coherent with صَدَقَة (the gift that attests): in both cases, a relationship or an act becomes the material proof of a truthful inner disposition.

RENDERINGS

— sadaqa: "to speak the truth"/"to be truthful."
— sadaqah: "alms" - the gift that sincerely attests to faith.
— sadiq (26:101): "sincere friend" - one toward whom one is true and loyal.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

صدى ROOT · 2 OCCURRENCES

Invariable meaning: to actively turn toward/pay selective attention -- to deliberately orient one's engagement toward one interlocutor to another's detriment.

System rendering: tasadda -> "to actively turn toward/attend eagerly to".

Demonstration by occurrence (proof by opposition in two distinct narratives): two occurrences apply the invariant to two registers linked by the same selective-engagement gesture. 8:35 applies it to an empty ritual practice. 80:6 furnishes the structuring occurrence, opening the surah's central opposition: the messenger "goes out of his way" for the self-sufficient man, while the sincerely seeking blind man is neglected -- confirmed by the graph.

صرح ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): an elevated, manifest edifice — whose narrative function ranges from a sign of wisdom to an instrument of pride.

System rendering: صَرْح → "palace/tower"

Internal proof: proof by narrative opposition between two uses of the same term. 27:44 uses صرح for Sulayman's crystal palace — an edifice producing a perceptual illusion, revealing the queen's own error of judgment within a context of wisdom. 28:38 and 40:36 use exactly the same verbal construction ("build me a tower") in Fir'awn's mouth addressing Haman — the edifice becomes the material instrument of an absurd ambition.

Conclusion: صرح always denotes a remarkable edifice by its elevation and visibility.

صرخ ROOT · 5 OCCURRENCES

Invariant sense (five converging occurrences): to call for help in extreme distress — a cry of urgency, never an ordinary call.

System rendering: صَرِيخ/يَسْتَصْرِخُ → "help/to cry for help"

Internal proof: proof by consistency of extreme urgency across all occurrences. 14:22 uses it in the Deviator's final speech, explicitly refusing to be "your helper." 28:18 applies it to the same man reiterating his call. 35:37 uses it for the damned's cry. 36:43 closes the deployment with absolute negation.

Conclusion: صرخ systematically denotes a cry uttered in the most total urgency.

صرر ROOT · 6 OCCURRENCES

Invariant meaning: to bind tightly, to knot with force — and what follows from it: the shrill sound of tightening, the cold that grips, the obstinacy that stays knotted.

System rendering: أَصَرَّ/يُصِرُّونَ → "to persist obstinately, to remain knotted upon" (3:135, وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا, they do not persist in what they did; 45:8, 56:46, 71:7); صِرّ → "gripping icy wind" (3:117, رِيحٌ فِيهَا صِرٌّ); صَرَّة → "piercing cry" (51:29, فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ, his wife came forward with a piercing cry).

Internal proof: the invariant of tight binding (as one ties a purse, صُرّة) unifies the uses: to persist is to stay knotted to one's position (4 = أصرّ of the 6 occurrences); the صِرّ is cold that contracts; the صَرّة is the shrill sound of tightening (cry, screech).

RENDERINGS

— asarra/yusirruna (3:135, 45:8, 56:46, 71:7): "to persist, to remain knotted on."
— sirr (3:117): "biting cold wind."
— sarrah (51:29): "shrill cry".

صرصر ROOT · 3 OCCURRENCES

Invariable meaning: the roaring/violent wind -- a sonorous, destructive gust, always associated with 'Ad's punishment by cold.

System rendering: sarsar -> "roaring, glacial and violent wind".

Demonstration by occurrence (proof by exclusive recurrence on a single narrative): three occurrences apply the invariant exclusively to the same narrative event -- the annihilation of the people of 'Ad. 69:6 closes the corpus specifying the wind's dual nature -- "glacial and furious" -- confirmed by the graph (exclusive link with husum and sar'a, all three from the same verse and narrative).

References (aligned with the French fiche): 41:16, 54:19, 69:6.

صرط ROOT · 45 OCCURRENCES

Invariant sense: the straight path — the single, direct way, without detour.

System rendering: sirat → "path"/"way" (straight, systematically qualified by mustaqim "straight/upright" in the overwhelming majority of occurrences — 1:6-7, the Fatiha's very first petition, repeated twice in the same verse by relative construction).

Distinction from sabil (already separately fixed): sirat is the single, straight way par excellence (always singular in the corpus, never a plural surut), while sabil covers a broader use and can take a plural (subul, multiple ways). The Fatiha asks for THE straight path (sirat, singular, exclusive), not one of several possible paths.

Internal proof: 6:153, "this is My path, straight; so follow it" — immediately followed by a warning against "the paths" [plural, subul] that scatter one away from this single path: the text itself opposes the singular sirat (the one legitimate way) to the plural subul (the dispersion that leads astray) in the same passage.

Nuance confirmed: no resistant occurrence. The word is almost always the direct object of the verb hada (to guide, already sealed) — sirat is literally the concrete destination toward which guidance leads (2:142, 2:213, 3:101, 4:68, 6:39, 6:87...). The one notable negative-context exception: 7:16, where Iblis claims he will station himself "on Your straight path" to divert people from it — the way remains singular and qualified even in the adversary's own mouth, confirming that structurally there is only ONE straight path, never several competing legitimate versions.

Articulation with the wall: sirat is the concrete object of huda (already sealed) — that toward which guidance actually leads, the destination of the movement huda describes. Coupled with din (the normative system) and silm (undivided integrity), sirat is their spatial representation: a single trajectory corresponds to integrity and sincere obedience to the normative system.

RENDERINGS

— sirat: "path"/"way," straight, always qualified by mustaqim - always singular in the corpus (1:6-7, the Fatiha's first petition).

صرع Root · 1 occurrence

Invariable meaning: to be felled/lying on the ground -- a complete, resistance-less fall, applied to an entire annihilated people's bodies.

System rendering: `sar'a` -> "lying felled on the ground".

Demonstration by occurrence (proof by visual comparison): the sole occurrence, 69:7, describes the people of 'Ad "lying felled" following the glacial wind -- confirmed by the graph (exclusive link with husum and khawa, all three from the same verse). The immediately following comparison ("like hollow uprooted palm trunks") specifies the image.

صرف Root · 30 occurrences

Invariant sense: to divert/diversify - to redirect a flow or content elsewhere, or to vary its presentation.

System rendering: `sarafa/yusrafu` → "to divert" (very frequent formula "how then are you diverted?," 6:16/95-105, 10:32, dozens of occurrences); `sarrafa/nusarrifu` → "to diversify" (fixed formula "thus We diversify the signs," 6:46/65/105, 7:58, 17:41/89).

Internal proof: the invariant unifies diversion (turning a heart/gaze from its natural direction) and diversification (presenting the same content in varied forms, formula associated with Form II) - the same gesture of redirecting a flow, whether of attention or presentation.

RENDERINGS

— sarafa: "to divert" (6:16/95-105, 10:32)
— sarrafa: "to diversify" (6:46/65/105, 7:58)

صرم Root · 3 occurrences

Invariable meaning: to harvest by cutting/severing cleanly -- separating a fruit or crop from its support, and by extension a state of scorched earth with nothing left.

System rendering: `sarama/sarim` -> "to harvest"/"scorched earth".

Demonstration by occurrence (proof by complete narrative reversal): three occurrences document a single narrative in three stages. 68:17 states the project: the garden owners swear "to harvest its fruits in the morning, without reserve", deliberately excluding the destitute's share. 68:20 gives the inverted result: the garden becomes "like

scorched land" while they sleep, before the planned harvest even occurs -- the same word sliding from the planned cutting gesture to a state of total devastation.

References (aligned with the French fiche): 68:17, 68:20, 68:22.

صعد ROOT · 9 OCCURRENCES

Two-branch homonymy (possibly linked), documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the movement of ascension — to rise, physically or metaphorically.
System rendering: صَعِدَ/يَصَّعَّدُ → "to ascend/rise".
Internal proof: 3:153 uses "you were ascending" for physical ascent of a hill during battle. 6:125 applies the same verb metaphorically. 35:10 concludes with the ascension of speech.

Branch B — Invariant sense: the visible surface of the ground, the earth as a trodden expanse.
System rendering: صَعِيد → "ground/soil".
Internal proof: 4:43 and 5:6 use it for pure earth used in ablutions without water. 18:8 and 18:40 apply the same term to ground rendered arid or slippery by punishment.

Distinction between the two branches: a plausible etymological link exists but is not explicitly imposed by the corpus. The homonymy is a stable fact — sealed status on both branches.

صعر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate prescriptive context): to turn one's face away in disdain — a bodily gesture of contempt toward others.

System rendering: تُصَعِّرْ → "to turn [the cheek] away in disdain"

Internal proof (hapax resolved by the same verse's injunction): 31:18 is the corpus's only occurrence: "do not turn your cheek away from people," within Luqman's exhortation to his son against pride.

Conclusion: صعر, in its sole occurrence, denotes the facial gesture of disdain.

صعق ROOT · 11 OCCURRENCES

Invariant sense: to be struck by a sudden, total blow that fells — lightning literally, and by extension any collapse caused by an irresistible seizure.

System rendering: صَٰعِقَة/صَعِق → "lightning/struck down"

Internal proof: proof by deployment of the same invariant from the meteorological phenomenon to the existential event. 2:19, 2:55, 4:153 and 13:13 anchor the literal sense. 7:143 shifts the term toward theophanic collapse: Musa "fell struck down" at the mere manifestation of his Sustainer on the mountain. 39:68 generalizes the invariant cosmically: at the trumpet's blast, "whoever is in the heavens and on earth will collapse, struck down." 41:13 closes the deployment as a direct warning.

Conclusion: صعق never varies from its invariant of sudden total impact.

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

صغر Root · 13 occurrences

Invariable meaning: imposed diminishment -- inflicted smallness reducing a being's status, never a mere reduced physical size.

System rendering: saghir/sighar -> "diminished, diminishment" (6:124, 7:13, 7:119, 9:29, 12:32, 27:37). "humiliated" is left to ذلّ; 27:37 distinguishes them: "humbled and diminished".

Demonstration by occurrence (proof by recurrence in the social sanction register): thirteen occurrences document the same inflicted-diminishment invariant, with a notable extension to the written-measure register. 2:282 furnishes the notable extension to the legal register: "do not tire of writing it, small or large" -- the sole occurrence where the term denotes a literal debt size rather than social status.

صغو Root · 2 occurrences

Invariable meaning: to lean/incline while deviating -- an inclination movement applied either to a consciousness letting itself be seduced or a core straying from rectitude.

System rendering: tasgha/saghat -> "to lean"/"to deviate".

Demonstration by occurrence (proof by purpose contrast): two occurrences apply the same inclination gesture to opposite purposes. 6:113 applies it negatively, in an explicit purpose clause. 66:4 conversely applies it to an acknowledgment: "your cores have already deviated", addressed to the messenger's wives in a context of expected repentance -- confirmed by the graph.

صفا Root · 1 occurrence

Invariant sense

Absolute hapax. Direct designation of a proper place — the root صفا designates Safa, one of the two sensory landmarks associated with visiting the inviolable House.

System rendering

"Safa" (2:158 ,الصفا).

Internal proof

In 2:158, the verse affirms: "Safa and Marwa (see sister entry مروه) are indeed among God's sensory landmarks." An already-established note specifies the functional reading: الصفا والمروة designate two sensory landmarks (شعائر, an already-rendered term) sensitizing the visitor to the remembrance of God, and يطوف (Form V of طوف) is rendered "to visit them" rather than "to go around," consistent with usage established elsewhere in the corpus (24:58). The verse thus authorizes the passing visitor to visit these two places, without this being an act of divinizing the places themselves. A geographic hypothesis, explicitly marked [OPEN, unconfirmed by an external source], links these places to the split rock Moussa struck with his staff — the author's own hypothesis, to be treated with caution and not falling under lexical demonstration.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a toponym whose ritual function (visited sensory landmark) is directly established by the context, the precise geographic question remaining explicitly open and distinct from the functional sense fixed here.

صفح Root · 8 occurrences

Invariable meaning: to pass over/actively divert one's attention from a wrong -- a gesture of voluntarily foregoing a legitimate response, always paired with forgiveness rather than applied alone.

System rendering: safh/isfah -> "to pass over".

Demonstration by occurrence (proof by systematic, never-isolated pairing): eight occurrences document the same voluntary-diversion invariant, never mentioned without its forgiveness complement. Five occurrences systematically pair safh with ghafara/'afw in an almost fixed formula -- confirmed by the graph (exclusive, repeated link). 64:14 furnishes the theologically densest occurrence, even tripling the gesture within a single sentence. 15:85 adds a decisive qualitative nuance: "a beautiful passing-over" -- the adjective proves safh is never a mere resigned silence but a positive act whose very manner can be assessed.

References (aligned with the French fiche): 2:109, 5:13, 24:22, 43:89, 64:14.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

صفد Root · 2 occurrences

Invariant sense (two converging occurrences): chaining by fetters — a total physical restraint, punitive or placed at the service of a legitimate authority.

System rendering: أَصْفَاد → "fetters/chains"

Internal proof: proof by contrast between punitive restraint and subordinated restraint. 14:49 uses "fetters" for the condemned "chained together in fetters" on Judgment Day. 38:38 applies the same term to the Deviators placed at Sulayman's service.

Conclusion: صفد systematically denotes a total physical restraint by fetters.

صفر Root · 5 occurrences

Invariable meaning: yellow -- a hue applied either to a vivid animal or, recurrently, to declining vegetation, never a neutral color but always carrying a transitional value.

System rendering: safra'/musfarr -> "yellow, yellowed".

Demonstration by occurrence (proof by polarity between vividness and decline): five occurrences document the same chromatic invariant applied to two opposite registers. 2:69 applies it to the requested cow, qualified as "a vivid yellow". The remaining four occurrences apply yellow to decline instead -- vegetation "yellowing" before becoming debris (direct link with hayaja, already sealed).

صفصف Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): a bare plain — a surface entirely devoid of relief, the result of mountains' total dispersal.

System rendering: صَفْصَف → "bare plain"

Internal proof: 20:106 is the corpus's only occurrence: "leaving them a bare plain." **Direct organic link with امت (sealed in the same batch, same passage).**

Conclusion: صفصف, in its sole occurrence, denotes an entirely leveled plain.

صفف Root · 14 occurrences

Invariable meaning: to align in ordered rows.

System rendering: saff/sufuf -> "to align in rows".

Demonstration by occurrence: human usage numerically dominates -- 18:48, 20:64, 61:4, 78:38 and 89:22 apply saffan to contexts as varied as the final appearance, a parade of sorcerers, fighting for God's cause, or the alignment of the Agents on Judgment Day -- proof the row-ordering is never specific to a single register (military, judicial, liturgical) but denotes a reusable formal structure in any context of appearance or coordinated collective action. 61:4 specifies the image's intensity by comparing it to "a compact structure" (bunyan marsus) -- the battle row is not a mere line but a mass as fused as a building, without a gap. Three occurrences apply the same vocabulary to bird flight (22:36, 24:41, 67:19) -- sawaffa and saffat describe wings spread in ordered flight position, a natural, unlearned order that serves as a sign (24:41: "have you not seen that God is glorified... by the birds spreading their wings?") -- spontaneous animal alignment thus becomes a cosmological proof on the same footing as deliberate human alignment. 37:1 opens the eponymous surah with wa-s-saffati, an oath sworn by "those arranged in rows" -- the precise identity of the subject (Agents? cosmic elements?) remains unspecified by the text, but the image's function stays consistent with all other occurrences: an ordered organization worthy of guaranteeing a solemn oath. 52:20 and 88:15 finally extend the invariant to furnishings (aligned couches) -- proof even an inert object can be qualified as masfufa once it respects a ranked, non-chaotic arrangement.

RENDERINGS

saff (nominal/adverbial, in a row): 18:48, 20:64, 37:1, 61:4, 78:38, 89:22. -- saff/saffat (participle, arrayed -- birds or livestock): 22:36, 24:41, 37:1, 37:165, 67:19. -- masfufa (passive participle, arrayed -- furnishings): 52:20, 88:15.

صفن ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): an elegant, controlled standing posture — the characteristic stance of resting horses.

System rendering: صَّٰفِنَٰتُ → "standing at rest"

Internal proof (hapax resolved by the complete scene it opens): 38:31 is the corpus's only occurrence: "the noble horses standing at rest," presented to Sulayman "at twilight." The immediate juxtaposition with جياد ("noble breed") and the complete descriptive scene provide sufficient context to establish, unambiguously, a posture of noble rest.

Conclusion: صفن, in its sole occurrence, denotes the characteristic, valued standing posture of a thoroughbred horse.

صفو ROOT · 17 OCCURRENCES

Invariable meaning: purity, the state of clarity without mixture.

System rendering: صَفْو → "purity, clarity"; ٱصْطَفَىٰ → "to elect, choose" (in the sense of purifying/extracting for a function, literally "drawing out the pure part").

Internal proof: a single invariant links material clarity (the smooth rock stripped bare by rain, 2:264) and human election (recurring formula "God chose...," applied to Adam, Nuh, Ibrahim, Maryam, Musa, the messengers) — election never being an arbitrary choice but an extraction of what is pure from a whole.

Distinction — metaphor of active clarification: election (istifa') remains built on the metaphor of clarification — drawing out the pure part of a whole, not a random draw.

RENDERINGS

— noun (safwan): smooth rock (2:264)
— verb (istafaynahu/istafa/istafahu/istafaki/yastafi/istafayna/istafaytuka): to choose/elect (2:130/132/247, 3:34/42, 7:144, 22:75, 27:59, 35:32, 38:47, 39:4, 43:16, 47:15)

صكك ROOT · 1 OCCURRENCE

Invariable meaning: to strike one's own face -- a violent bodily gesture expressing incredulity or extreme distress, never a restrained gesture.

System rendering: sakkat -> "struck her face".

Demonstration by occurrence (proof by pairing with the incredulity exclamation): the sole occurrence, 51:29, describes Ibrahim's wife coming forward "crying out, striking her face" at news she deems impossible -- confirmed by the graph (direct link with 'aqim, the invoked sterility, same verse, already tagged). The sequential construction documents a complete bodily reaction to an announcement upending all reasonable expectation.

صلب ROOT · 8 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: to crucify, to rigidly fix on a support as punishment.
System rendering: صَلَبَ/يُصَلِّبُ → "to crucify".
Internal proof: 4:157, 5:33, 7:124, 12:41, 20:71 and 26:49 all use صلب/يصلب for the ordeal of crucifixion, systematically paired with the alternating cutting of hands and feet in the legislative occurrences.

Branch B — Invariant sense: the spine/loins, an anatomical axis of support.
System rendering: صُلْب → "loins/spine".
Internal proof: 4:23 uses "your loins" for biological filiation; 86:7 specifies the origin of human creation, "emerging from between the loins [of the man] and the bosom [of the woman]": الصلب is the male share, as أصلابكم fixes biological filiation in 4:23.

Distinction between the two branches: a classical link through the shared idea of rigidity remains an extra-textual hypothesis. The homonymy is a stable fact — sealed status on both branches separately.

صلح ROOT · 180 OCCURRENCES

Invariant sense: to set right/make straight - correcting a state to restore its rightness.

System rendering: muslih → "to set things right" (2:11, corrupters' denied self-claim); al-salihat → "righteous deeds" (2:25/82/277, recurring formula "believed and did righteous deeds"); salih → "righteous"; al-salihun → "the righteous" (2:130, 3:39, 72:11; "virtuous" is reserved for birr); aslahu → "to reform" (2:160, "those who return, reform, and make clear").

Internal proof: 2:11-12 confirms the invariant by contrast - the corrupters themselves claim to "set things right" (muslihun), but the corpus denies this self-perception, showing that salah is not defined by subjective intent but by an objective criterion of restored rightness.

RENDERINGS

— muslih: "to set right" (2:11)
— al-salihat: "righteous deeds" (2:25/82/277)
— salih / al-salihun: "righteous" / "the righteous" (2:130, 3:39, 72:11)
— aslahu: "to reform" (2:160)
— Other languages: 'amila salihan = ID "mengerjakan amal saleh" ("kebajikan" reserved for b-r-r); ES "obra recta", IT "opera retta".

صلد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root د ل ص carries the sense of a bare, smooth surface, stripped of everything that covered it.

System rendering

"Bare" (2:264 ,صلدا).

Internal proof

In 2:264, the verse builds a parable: "Its likeness is that of a smooth rock covered with soil: a torrential rain strikes it, and leaves it bare (صلدا)." The context provides direct and complete proof: صلدا qualifies the rock's final state after the torrential rain passes, a state of total bareness resulting from the complete sweeping away of the soil layer that previously covered it — the narrative construction (covered rock → rain → bare rock) fixes صلد as precisely designating this total stripping, the hard, smooth surface regaining its naked state once all covering is torn away. The parable thus illustrates spending done for ostentation (mentioned just before) which, under trial, reveals itself devoid of true substance — exactly like the rock that retained only a thin apparent layer with no real depth.

The uniqueness of the occurrence does not prevent fixing the sense: the complete narrative construction (covering then stripping by rain) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

صلصل ROOT · 4 OCCURRENCES

Invariable meaning: sounding clay -- the original material of human creation, compared to pottery for its characteristic resonance when struck.

System rendering: salsal -> "sounding clay".

Demonstration by occurrence (proof by identically repeated formula and symmetry with fire): four occurrences document the same invariant, in an almost literally identical formula across two surahs. 15:26, 15:29 and 15:33 say "sounding clay, [drawn] from molded mud"; only 55:14 adds "like pottery" (ka-l-fakhkhar), immediately followed by the symmetrical creation of the Occulted "from a pure fire flame" -- the pottery comparison specifying the original clay is never mere mud but an already worked, hardened material.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

صلو ROOT · 98 OCCURRENCES

Invariant sense: the Contact - the connection/transmission protocol maintained with God, never a mere fixed ritual.

System rendering: al-salah → "the Contact" (extremely frequent formula "maintain the Contact," paired with the purifying alms - 2:3/43/83, dozens of occurrences); yusalli/sallu → "to be in contact" (33:56, "God and His Agents are in constant contact with the Prophet").

Internal proof: the invariant holds across nearly all 97 verified occurrences; 108:2 (fasalli) is rendered with "Contact" like all other occurrences. Three constructions are distinguished: aqama al-salat → "maintain the Contact"; salla used on its own, and its participle al-musallin → "make contact" (75:31, 87:15, 96:10, 108:2; 70:22, 74:43, 107:4); salla ʿala + person → "be in contact with" (9:84, 9:103, 33:43, 33:56). 108:2 (fa-salli li-rabbika) is the only occurrence with li-.

RENDERINGS

— al-salah: "the Contact" (2:3/43/83)
— yusalli/sallu: "to be in contact" (33:56)

صلى ROOT · 25 OCCURRENCES

Invariable meaning: to be exposed to burning — to undergo direct contact with fire.

System rendering: صَلِيَ/يَصْلَى → "to be exposed to burning" (direct, painful contact with the eschatological Fire).

Internal proof: homogeneous use across 21 occurrences, always for punishment by fire — no tension.

Distinction from صلو: distinct from صلو (the Contact/Salat, already fixed) despite graphic proximity — two different roots never to be confused despite the resemblance of the written form.

References (aligned with the French fiche): 56:94, 69:31.

RENDERINGS

— perfect/imperfect (saliya/yasla/tasla): to be exposed to burning (4:30, 4:56, 4:115, 14:29, 17:18, 19:70, 36:64, 37:163, 38:56, 58:8, 69:32, 82:16, 84:12, 87:13, 88:5, 92:16)
— form VIII (tastalun): to warm oneself [by fire] (27:7, 28:29)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

صمت ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ص م ت carries the sense of silence, the absence of a verbal response to an addressed call.

System rendering

"Silent" (7:193 ,صامتون).

Internal proof

In 7:193, the verse establishes a deliberate equivalence: "It is the same for you whether you call them, or remain silent (صامتون)." The context provides direct and complete proof through this explicit binary opposition: صامتون is directly contrasted with دعوتموهم (calling them), both terms designating the two opposite poles of a verbal action — speaking/calling versus keeping silent. The affirmed equality between these two behaviors (calling or staying silent) underlines the uselessness of either in the face of the invoked deities, who cannot respond in either case. This antithetical construction fixes the sense of صمت unambiguously: the absence of speech, the state of one who utters no call, in direct opposition to the act of invoking.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit opposition with دعوتموهم within the same sentence provides sufficient structural proof, close to the contrastive parallel-construction PSIS pattern.

صمد ROOT · 1 OCCURRENCE

Invariable meaning: the Impenetrable/the absolute Fullness -- the one toward whom all turn in need, yet who Himself has no need nor any inner void to fill.

System rendering: as-Samad -> "the Impenetrable" (the one who needs nothing, unlike every creature which structurally depends on another).

Demonstration by occurrence: the corpus's sole occurrence (112:2) allows no classic internal cross-checking -- but the surah itself, through its extremely tight four-verse structure, constitutes a complete, self-sufficient demonstration of the invariant, each following verse spelling out an aspect of the impenetrability posited at 112:2: "He begets not and is not begotten" (112:3) excludes any origin and any descent -- impenetrability thus extends to genealogy, God needing neither an antecedent nor a posterity to exist fully; "none is equal to Him" (112:4, lam yakun lahu kufuwan ahad) excludes any comparison, confirming no other entity can fill or complete what samad denotes, since no entity is commensurable with it. The surah's very construction -- four successive negations (no begetting, no

origin, no equal) framing a single positive term (ahad, unique) -- draws by subtraction what samad positively affirms: a fullness needing no addition, no genealogical relation, no equivalent to be what it is. The term's extreme lexical rarity (an absolute hapax) is itself significant: rather than resorting to an adjective already laden with usage elsewhere in the corpus, the text chooses a unique term, reserved for this one affirmation, never diluted by another use.

Distinction from ghani: ghani (the Self-Sufficient, documented elsewhere in the corpus) denotes the absence of need through richness/abundance; samad more specifically stresses the absence of an inner void/lack to fill -- a nuance between abundance that makes receiving unnecessary, and fullness that makes any lack structurally impossible.

صمع Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): the hermitage — an isolated place of worship, cited alongside other sanctuaries in an enumeration.

System rendering: صَوَٰمِعُ → "hermitages"

Internal proof: 22:40 is the corpus's only occurrence: "hermitages, churches, synagogues, and mosques would be demolished." **Organic link with هدم (sealed in the same batch, same verse).**

Conclusion: صمع, in its sole occurrence, denotes an isolated place of worship.

صمم Root · 15 occurrences

Invariable meaning: deafness, the refusal to hear carried to its conclusion.

System rendering: asamm -> "deaf" (literally and, metaphorically, deliberate refusal to hear).

Demonstration by occurrence: nine of the fourteen occurrences deploy samm in a fixed triptych with bukm (mute) and 'umy (blind) -- 2:18, 2:171, 6:39, 8:22 and 17:97 all repeat the same three-term enumeration, never two without the third, proof that the described perceptive incapacity is never partial but always total and systemic. 8:22 draws the harshest conclusion: those who accumulate all three failings are called "the worst of living beings, with God" -- a judgment that goes beyond mere clinical observation to become an absolute moral hierarchy. 5:71 provides the most dynamic demonstration: the same people "became deaf and blind" a first time, then, after God's merciful return to them, "again" deaf and blind -- the explicit repetition of the state across two distinct moments, with an episode of remission between them, proves unambiguously that Quranic deafness is a repeatable choice, not an irreversible organic disability: one can stop being deaf, then choose to become so again. 10:42 and 27:80 pose, as a mirror, the reverse rhetorical question: "will you make the deaf hear?" -- the implicitly negative answer concerns not a physical impossibility of the auditory organ, but the logical impossibility of making someone hear who has chosen not to listen, confirmed by the added precision "even if they do not reason" (10:42): the obstacle is never mechanical but always willful.

Distinction from sam': direct antonym -- 11:24 explicitly poses the pair blind/deaf against seeing/hearing, internal proof of the structuring opposition.

RENDERINGS

asamm (adjective/noun, often with bukm/'umy): 2:18, 2:171, 5:71, 6:39, 8:22, 10:42, 11:24, 17:97, 21:45, 27:80, 30:52, 43:40, 47:23.

صنع Root · 20 occurrences

Invariable meaning: to make/fashion skillfully — elaborate technical work.

System rendering: صَنَعَ → "to make"/"to fashion" (elaborate, technical work, e.g. the ark built by Nuh, 11:37, "build the ark under Our eyes"); ٱصْطَنَعْتُكَ → "I have fashioned you for Myself" (20:41, form VIII, a personal/elective shaping).

Internal proof: homogeneous use across 20 occurrences; covers concrete craftsmanship (the ark, the coat of mail, 21:80) and action in the broad sense ("God knows what you do," generic use) — always skilled executional work, never

origination without precedent.

Distinction from خلق: close to khalaqa but sana'a emphasizes technical/artisanal know-how, not absolute creation — skilled executional work, not origination without precedent.

RENDERINGS

— verb (yasna'una/sana'u/yasna'u): to make/do (5:14/63, 7:137, 11:16, 13:31, 16:112, 18:104, 20:69, 24:30, 27:88, 29:45, 35:8)
— verb (isna'/wa-yasna'u): to build (11:37-38, 23:27)
— verb (istana'tuka/li-tusna'a): to shape electively (20:40-41)
— noun (san'ah/san'an): craft/action (18:104, 21:80)
— noun (masani'): monuments (26:130)

صنم Root · 5 occurrences

Invariant sense (stable referent, five occurrences): the idol as material cult object — a fabricated statue, distinct from the deity it purports to represent.

System rendering: صَنَمًا → "idol"

Internal proof: proof by consistency of the material object across distinct accounts linked to Ibrahim. 6:74 and 14:35 use "the idols" in Ibrahim's questioning and supplication. 21:57 confirms the concrete referent. 26:71 closes the deployment with the people's response.

Conclusion: صنم is a stable term systematically denoting the fabricated cult object.

صنو Root · 2 occurrences

Invariant sense

Morphological hapax (a single lexical occurrence, declined into two grammatical forms within the same id_phrase). PSIS not applicable — resolved by direct context: the root ص ن و carries the sense of shoots issuing from the same stock, several trunks sharing one common root-origin.

System rendering

"Clustered" (13:4 ,صنوان), "or separate" (13:4 ,وغير صنوان).

Internal proof

In 13:4, the verse describes: "date palms clustered (صنوان) or separate (وغير صنوان), watered by the same water." The context provides direct and complete proof: صنوان is built in explicit opposition to its own negation (غير صنوان), both forms designating two distinct growth modes for date palms nonetheless receiving the same water — a contrast that precisely isolates the term's relevant trait. صنوان designates the multiple trunks issuing from a common root, growing clustered because sharing the same underground stock, as opposed to separate trunks (غير صنوان) each growing from its own independent root. The verse then underlines that these palms, despite this difference of origin (clustered or separate) and this identity of irrigation, are "preferred one over another in their fruits" — a lesson on the diversity of outcomes despite apparently identical conditions, built precisely on the distinction established by صنوان/غير صنوان.

The lexical uniqueness (a single occurrence of the root, declined into two contrasted forms within the same verse) does not prevent fixing the sense: the direct and explicit opposition between both forms provides sufficient structural proof, close to the PSIS contrastive parallel-construction pattern.

صهر Root · 2 occurrences

Invariant sense: to fuse/cause two distinct elements to merge into a unified whole — melting is only one application of this broader sense.

System rendering: yusharu → "to be fused/melted" (22:20, by which what is in their bellies and their skins will be melted); sihr → "the fusion bond created by marriage" (25:54, and it is He who created man from water, then made him lineage and marital fusion).

Internal proof: both occurrences share the same semantic core — fusing two previously distinct elements into a unified whole — rather than two disjoint senses. In 22:20, organic matter and heat fuse. In 25:54, two previously unrelated lineages fuse through marriage (sihr), mirroring nasab (blood lineage): the spouse becomes a member of the other lineage's family without being biologically descended from it — a social fusion structurally analogous to the physical fusion in 22:20, not an isolated metaphor.

RENDERINGS

— yushar: "to be fused" (22:20, organic matter and heat).
— sihr: "fusion bond created by marriage" (25:54, mirroring nasab, blood filiation).

صوب ROOT · 76 OCCURRENCES

Invariant sense: to reach/strike - an event that directly touches a subject, favorable or dire.

System rendering: asaba/yusibu → "to reach/strike" (2:264-266, recurring formula "a torrential rain reaches it"; 3:120, "if a harm reaches you"); musibah → "misfortune" (2:156, "when a misfortune reaches them").

Internal proof: the invariant covers material impact (rain, 2:264-266) and existential impact (misfortune, 2:156; 3:120) under the same gesture - an external event precisely striking its subject, never diffuse chance.

RENDERINGS

— asaba/yusibu: "to reach/strike" (2:264-266, 3:120)
— musibah: "misfortune" (2:156)

صوت ROOT · 8 OCCURRENCES

Invariant sense (stable referent, eight occurrences): the voice — whose elevation or lowering systematically measures the degree of respect or humility shown.

System rendering: صَوْت/أَصْوَٰت → "voice"

Internal proof: proof by recurrence of the voice as an indicator of inner attitude. 20:108 describes voices "humbled before the All-Merciful," reduced to a murmur. 31:19 deploys the invariant in a double movement: the direct injunction "lower your voice," followed by the pejorative comparison with "the least agreeable voice, that of donkeys." 49:2-3 confirm the same principle socially.

Conclusion: صوت never varies from its sonic invariant, but its volume systematically becomes the measurable indicator of an inner disposition.

صور ROOT · 19 OCCURRENCES

Invariable meaning: to give form — to shape a recognizable outline, hence the Trumpet (an instrument whose sound has its own distinct form).

System rendering: صَوَّرَ → "to shape"/"to give form" (the being shaped in the womb, 3:6, 7:11; the face/excellent form, 40:64, 64:3); ٱلصُّور → "the Horn" (eschatological instrument, an isolated technical term).

Internal proof: a single invariant links the shaping of bodily form (al-musawwir, "He who shapes forms," 59:24) and the form given to the being on Judgment Day (82:8, "shaped, then balanced, in the form He willed") — the Trumpet (al-sur) remains a technical term whose connection to the invariant (a distinct sonic form) is plausible but not developed further for lack of additional internal proof.

RENDERINGS

— noun (al-sur): the Horn (6:73, 18:99, 20:103, 23:101, 27:87, 36:51, 39:68, 50:20, 69:17, 78:20)
— verb (yusawwirukum/sawwarnakum/suwarakum): to shape (3:6, 7:11, 40:64, 64:3)
— noun (surah): form (82:8)
— noun (al-musawwir): He who shapes forms (59:24)
— verb (fasurhunna): to tame [Ibrahim and the birds] (2:260)

صوع Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ص و ع designates the cup or measuring vessel, an object serving both as container and standard of measure.

System rendering

"The measuring vessel" (صواع, 12:72: "the king's measuring vessel"; distinct from سقاية "the cup", 12:70).

Internal proof

In 12:72, the king's servants declare: "We are missing the king's measuring vessel (صواع الملك)." The context provides direct and sufficient proof: صواع is immediately qualified by "the king's," associating it with a precious and identifiable object, whose disappearance justifies a search. The earlier account (12:70) had already mentioned this object as "placed in the bag" of the brother, confirming it is a container of manageable size, concealable in luggage — consistent with the term's classical sense as a vessel or measure (often used to measure grain, consistent with the account's general context centered on grain supply). The object functions in the account as the evidentiary piece of the stratagem devised by Yusuf to keep his brother with him — its concrete and identifiable nature (the royal cup) being essential to the proper working of the ruse.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit qualification ("the king's") and consistency with the earlier narrative context (the object hidden in the bag) provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

صوف Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ص و ف designates wool, an animal fiber harvested for making equipment and garments.

System rendering

"Their wool" (أصوافها, 16:80).

Internal proof

In 16:80, the verse lists: "and, from their wool (أصوافها), their fur (وأوبارها) and their hair (وأشعارها), equipment and a use for a time." The context provides direct and complete proof: أصوافها heads a triad of fibrous materials from the same animals (likely the same herds mentioned in 16:5), each intended for making equipment (أثاثا) and a temporary use (متاعا إلى حين). The explicit coordination with وبر (fur/down) and شعر (hair) allows precisely distinguishing صوف as the specific fiber shorn from sheep or goat fleece, distinct from the finer down (وبر, proper to camelids) and the coarser hair (شعر, proper to goats/equids) — three raw materials named separately because technically distinct in their textile use.

The uniqueness of the occurrence does not prevent fixing the sense: the coordinated-triad construction with explicit textile function provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

صوم ROOT · 14 OCCURRENCES

Invariant sense: voluntary abstention - deliberate restraint, food or verbal, never a single ritual by default.

System rendering: sawm/siyam → "abstention" (2:183, prescribed "as it was prescribed for those before you" - a formula inscribing the practice in inter-communal continuity rather than innovation; 2:184-187/196, 4:92, 5:89/95 - detailed food/compensatory regime); sawman → "abstention [from speech]" (19:26, Maryam: "I have vowed to the All-Benevolent an abstention").

Internal proof: 19:26 applies the exact same word to a VERBAL abstention (silence), with no dietary connection whatsoever - confirming that the invariant is voluntary restraint itself, the object of restraint (food, speech) being specified by context, not by the word sawm itself.

RENDERINGS

— sawm/siyam: "abstention" - never ritualistic "fasting"; the invariant covers both food and verbal restraint (19:26, Maryam, voluntary silence).

COUNTER-EXAMPLES

Do not render صوم as "fasting" nor generic "abstinence": the context of 19:26 specifically concerns speech.

صيح ROOT · 13 OCCURRENCES

Invariable meaning: the Cry -- a single, brief sound instantly triggering collective punishment, never a gradual process.

System rendering: as-sayha -> "the Cry".

Demonstration by occurrence (proof by formulaic recurrence and insistence on uniqueness): thirteen occurrences document the same invariant systematically applied to the sudden annihilation of entire peoples. 36:29 and 36:49 furnish the densest formula: "it was but a SINGLE cry", the insistence on numerical uniqueness being decisive -- confirmed by the graph. The central invariant is never duration or graduated intensity, but the radical instantaneity of a single sound sufficient to annihilate everything.

References (aligned with the French fiche): 11:67, 15:73, 63:4.

صيد ROOT · 6 OCCURRENCES

Invariant sense

The root ص ي د designates hunting and its product, game, an activity regulated by a precise temporal and spatial restriction in the corpus.

System rendering

"[Land] hunting" (الصيد ,5:1 ,5:94 ,5:95), "hunt" (اصطادوا ,5:2), "[sea/land] hunting" (صيد ,5:96 x2).

Internal proof

All six occurrences are concentrated in a continuous legislative passage (5:1-2, 5:94-96) organizing hunting regulation: in 5:1, land hunting is forbidden "during the inviolable months," a restriction immediately lifted in 5:2: "once these months have passed, hunt (اصطادوا)." In 5:94, hunting explicitly becomes a trial: "God will surely test you with some game (الصيد) that your hands and spears will reach" — testing obedience to the prohibition even in the presence of an easy catch. In 5:95, the prohibition is unambiguously reaffirmed: "do not kill game (الصيد) during the inviolable months." In 5:96, the crucial distinction is set: "sea hunting (صيد البحر)" remains licit at all times, while "land hunting (صيد البر)" remains subject to seasonal restriction. All six occurrences converge on the same invariant: صيد designates the activity of catching game and its product, with a stable functional distinction between maritime domain (always licit) and terrestrial domain (subject to temporal restriction linked to the inviolable months).

Terrestrial/maritime distinction structurally confirmed: the same root applies to both domains, but their normative status diverges according to a logic of seasonal protection of land fauna only.

صير Root · 29 occurrences

Invariant sense: the destination - the point toward which a trajectory ends, always final and unavoidable.

System rendering: al-masir → "the destination" (extremely frequent formula "and to God is the destination," 2:126/285, 3:28, dozens of occurrences).

Internal proof: the invariant holds across the 29 verified occurrences - almost exclusively an eschatological destination, qualified either positively ("to You"/"to God") or negatively ("what an evil destination!," recurring formula for Jahannam) - never an intermediate stage, always a definitive outcome.

RENDERINGS

— al-masir: "the destination" (2:126/285, 3:28)

صيص Root · 1 occurrence

Invariant sense (hapax resolved by immediate narrative context): the fortress — an elevated, fortified place from which one is forcibly dislodged.

System rendering: صَيَاصِي → "fortresses"

Internal proof (hapax resolved by narrative construction): 33:26 is the corpus's only occurrence: "He brought down from their fortresses those, among the People of Scripture, who had supported them" — the verb of forced descent applied to their fortresses fixes the sense unambiguously.

Conclusion: صيص, in its sole occurrence, denotes a fortress or fortified place from which one is expelled.

صيف Root · 1 occurrence

Invariable meaning: the summer season, the warm period of the year.

System rendering: as-sayf -> "summer" (106:2).

Demonstration by occurrence: see the twin demonstration under shatw -- the two roots form a unique structuring pair across the whole corpus (PMI 13.28), together denoting the Quraysh's complete annual trade cycle, never an isolated season.

ض

ضبح Root · 1 occurrence

Invariable meaning: to pant/breathe loudly under exertion -- the audible breath of an intense charge.

System rendering: dabhan -> "panting" (100:1, wa-l-'adiyati dabhan, by the chargers, panting).

Demonstration by occurrence (proof by intra-surah parallel construction): the sole occurrence, 100:1, opens a sequence of five active participles describing a cavalry charge in five successive stages -- panting (dabh), striking sparks (qadh), launching the assault at dawn, raising dust (naq'), penetrating the center of a troop (wasat). The graph confirms this unity (PMI 10.9-13.3, the five roots almost exclusively linked to each other). Dabh occupies the sequence's first position: the sound of breath preceding and accompanying the effort, even before contact with the ground (qadh) or the raising of dust (naq') -- proof of positional sequencing, not a mere accumulation of isolated images.

ضجع Root · 3 occurrences

Invariant sense: the horizontal resting place — literally the marriage bed, by extension the place where one lies down, voluntarily left for devotion or reached by death.

System rendering: مَضْجَع → "resting place/bed"

Internal proof: proof by deployment of the same invariant across three registers linked by the image of horizontality. 4:34 anchors the direct conjugal sense. 32:16 shifts the invariant to voluntary nocturnal abandonment of the bed for invocation. 3:154 extends the image to the funerary register.

Conclusion: ضجع systematically denotes a place of horizontality.

ضحك Root · 10 occurrences

Invariable meaning: to laugh -- physical expression of amusement or mockery, split across two never-confused registers.

System rendering: dahika -> "to laugh".

Demonstration by occurrence (proof by contrasted moral context across ten occurrences): the invariant splits across two never-confused opposite registers. Mocking laughter dominates -- always directed against believers or divine signs. Spontaneous, neutral laughter appears in 11:71 and 27:19. 80:39 closes the corpus with a positive eschatological use. 53:43 fixes the ultimate divine attribution -- confirmed by the graph.

ضحو Root · 6 occurrences

Invariant meaning: full sunlight — the mid-morning when the sun becomes fully visible, and exposure to its heat.

System rendering: ضُحًى → "the brightness of advanced morning" (93:1, وَٱلضُّحَىٰ; 91:1, وَٱلشَّمْسِ وَضُحَىٰهَا; 79:29, وَأَخْرَجَ ضُحَىٰهَا; 20:59 ,7:98); تَضْحَىٰ → "to be exposed to the sun" (20:119, وَلَا تَضْحَىٰ, you will not suffer the sun's heat there — the verb of solar exposure, paired with thirst).

Internal proof: an everyday calendar term: the invariant is the sun fully exposed — as a time of day (ضحى) or as an endured condition (20:119 ,تضحى, where the garden guarantees neither thirst nor scorching exposure).

RENDERINGS
— duha (93:1, 91:1, 79:29, 7:98, 20:59): "the light of full morning."
— tadha (20:119): "to be exposed to the sun" - paired with thirst, an absent guarantee in the Garden.

ضحى ROOT · 1 OCCURRENCE

Invariable meaning: the morning brightness -- the luminous moment when the sun fully rises, distinct from the emerging dawn.

System rendering: ad-duha -> "the morning brightness".

Demonstration by occurrence: the sole occurrence, 93:1, opens the surah bearing its name, forming with saja (93:2, the settling night, PMI 13.28, exclusive neighbor confirmed by the graph) the structuring pair already analyzed (see saja) -- the active, unfolded morning stands opposed to the settling night, both moments jointly guaranteeing the constancy of divine attention toward the messenger. The term's opening position, giving its name to the entire surah, makes it the first temporal marker of a set of reassurances culminating, a few verses later, in the recollection of already-received blessings (the orphan welcomed, the lost one guided, the destitute enriched).

ضدد ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to turn against — the reversal of worshipped idols, now opposed to those who invoked them.

System rendering: ضِدّ → "[to turn] against"

Internal proof: 19:82 is the corpus's only occurrence: "they will deny their worship and turn against them."

Conclusion: ضدد, in its sole occurrence, denotes the reversal of a venerated object into an adversary.

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ضرب ROOT · 57 OCCURRENCES

Invariant meaning: to multiply/reproduce/set in repeated motion — never the physical strike, except when the complement is explicitly a concrete instrument introduced by "bi".

System rendering (axiom verified across the 57 Quranic occurrences of the root): the ~25 cases of daraba mathalan ("to multiply an example", e.g. 13:17, 14:25, 16:75-76, 18:32, 24:35, 39:29, 43:57, 66:10-11) are all WITHOUT instrumental "bi" — consistent with the non-striking register, never "to propose". Additional fixed cases of the same invariant: daraba fi-l-ard/sabil God to multiply steps/movement, to travel across (2:273, 3:156, 4:94, 4:101, 5:106, 73:20 — journeying, not "striking the earth"); the veil and the steps (24:31) to multiply the fabric over the opening and to multiply steps while walking, never to stamp one's foot; wa-dribuhunna (4:34) multiply them, i.e. taking a second wife (widening the marital structure), never strike them; daribu fawqa-l-a'naq (8:12, 47:4) multiply the captives beyond what is needed, and multiply those of greatest exchange value — a logic of reciprocity/prisoner exchange, not a blow to the necks; afa-nadribu 'ankum al-dhikra safhan (43:5) to multiply/withdraw the pages of the Reminder; duribat 'alayhim al-dhillah (2:61, 3:112) and duriba baynahum bi-sur (57:13) the applied force that establishes/produces a state (rendered "plastered upon", "raised" in fluent French), the same invariant as multiplication — not a literal blow; yadribuna wujuhahum wa-adbarahum (8:50, 47:27) the Agents multiply the harvest of the Self at death, whether facing or fleeing — not blows to the face/back.

Cases where the literal striking sense IS retained (concrete instrument + "bi"): idrib bi-'asaka al-hajar/al-bahr (2:60, 7:160, 26:63, 20:77 — Moses striking the rock/the sea with his staff); idribuhu bi-ba'diha (2:73 — striking the dead body with part of the cow).

Internal proof: daraba mathalan to multiply an example (already fixed), not to propose — the example is multiplied/repeated as illustration.

RENDERINGS

— daraba mathalan: "to multiply an example" — ~25 occurrences, never "to propose" (13:17, 14:25, 39:29).
— daraba fi-l-ard/sabili Llah: "to multiply one's steps, to travel" (2:273, 4:94/101).
— idribuhunna (4:34): "multiply them" — widen the marital structure, never "strike them."
— idribu fawqa-l-a'naq (8:12, 47:4): "multiply the captives" — prisoner-exchange logic.
— idrib bi'asaka (2:60, 7:160, 26:63): literal-strike sense RETAINED — concrete instrument + bi.

ضرر ROOT · 74 OCCURRENCES

Invariant sense: to harm - to cause damage, a wrong, or adversity.

System rendering: yadurru → "to harm" (very frequent formula "will never be able to harm you," 3:111/120/144/176); al-darra' → "adversity" (2:177/214, paired with "distress"); udturra → "to be compelled" (2:173, the food exception under compulsion).

Internal proof: the invariant covers harm caused to another (yadurru) and the endured state of compulsion/adversity (udturra/al-darra') under the same gesture - a wrong exerted or a situation forcing action against one's ordinary will, never a neutral damage without an affected subject.

RENDERINGS

— yadurru: "to harm" (3:111/120/144/176)
— al-darra': "adversity" (2:177/214)
— udturra: "to be compelled" (2:173)

ضرع ROOT · 8 OCCURRENCES

Invariable meaning: the whole body's suppliant humility before distress -- homonymous with a plant name (dari') with no direct semantic link.

System rendering: tadarru' -> "to plead humbly"; dari' -> "thorny plant (infernal food)".

Demonstration by occurrence: six occurrences confirm a stable formula -- humble supplication (tadarru'an) systematically arises either as the expected response to an already-inflicted adversity (6:42-43, 7:94, "that they might humble themselves"), or as the privileged mode of invocation (6:63, 7:55, 7:205, "humbly and secretly"). 23:76 furnishes the decisive negative proof: "they did not humbly supplicate" despite the punishment already endured -- the absence of tadarru', even under the constraint of adversity, marks the ultimate failure, consistent with the idea that supplication must be a voluntary movement of the whole body, never a mechanical reaction guaranteed by suffering alone. 88:6 uses the homonym dari' for a thorny infernal plant, with no contextual overlap with the supplication register -- two distinct entries under a single graphic root, never to be artificially linked.

ضعف ROOT · 52 OCCURRENCES

Invariant sense — Two-branch homonymy:

Branch A — weakness: a state of vulnerability, physical or social.
System rendering: da'if/al-mustad'afin → "weak"/"the oppressed/weakened" (4:28, "the human being was created weak"; frequent formula "those weakened on earth," 4:75/97-98, 8:26).
Internal proof: invariant of lack of strength, never a doubling, consistent across the 30 occurrences of this branch.

Branch B — to double/multiply: action of increasing a quantity through repetition.
System rendering: di'f/yuda'ifu → "double"/"to multiply" (frequent formula "God multiplies for whom He wills," 2:245/261/265; 17:75, "double the punishment").
Internal proof of non-overlap: 30:54 uses da'f for the "weakness" of old age in the same sentence where the corpus

elsewhere uses di'f for "double" (2:265) - two distinct vocalic forms (da'f/di'f) of the same consonantal root, never conflated in usage, confirming homonymy rather than a semantic link.

RENDERINGS

— da'if/al-mustad'afin: "weak" (4:28, 4:75/97-98, 8:26)
— di'f/yuda'ifu: "double/multiply" (2:245/261/265, 17:75)

ضغث ROOT · 3 OCCURRENCES

Invariant sense: an entangled assembly of distinct elements — literally a bundle of blades held together, figuratively dreams intermingled without discernible coherence.

System rendering: ضِغْثٗ/أَضْغَٰثُ → "bundle/confused jumble"

Internal proof: proof by metaphorical extension from the concrete to the perceptual. 38:44 anchors the literal sense: "take in your hand a bundle [of blades]." 12:44 and 21:5 deploy exactly the same expression, "a jumble of confused dreams" — the metaphor directly extends the image of the entangled bundle to the dream experience devoid of clear meaning.

Conclusion: ضغث never varies from its invariant of an entangled assembly.

ضغن ROOT · 2 OCCURRENCES

Invariable meaning: concealed rancor -- retained inner hostility, never openly expressed but always destined to be revealed.

System rendering: dighn -> "rancor".

Demonstration by occurrence (proof by repeated forced-revelation formula): two occurrences document the same concealment-destined-for-exposure invariant, in an almost identical formula. 47:37 resumes the same term in a causal construction: an excessive demand "would bring out your rancors" -- the rancor revealed not through voluntary confession but through a testing mechanism.

ضفدع ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of an animal species — the root ضفدع designates the frog, one of the plagues sent as a detailed sign.

System rendering

"The frogs" (7:133 ,الضفادع).

Internal proof

In 7:133, the verse lists: "We then sent upon them the flood, the locusts, the lice (see sister entry قمل), the frogs (الضفادع), and the blood, as detailed signs." The context provides direct and sufficient proof: الضفادع is coordinated with four other plagues in a closed, explicit list, collectively qualified as "detailed signs" (آيات مفصلات) — each element of this list designates a concrete, identifiable plague, the frog taking its place among natural nuisances punitively amplified. The verse's conclusion ("they swelled with pride and were a defiant people") situates this list within a sequence of graduated punishments intended for a people persisting in refusal despite successive signs.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete zoological term whose narrative function (element of a plague list) is directly and sufficiently established by the verse's enumeration.

ضلل ROOT · 189 OCCURRENCES

Invariant sense: to stray from the path - to lose the right direction, literally or morally.

System rendering: dalla → "to stray" (1:7, "the path of those... not of those who stray"; 2:236, "has indeed strayed from the right path"); yudillu → "to mislead" (2:26, "He misleads many by it, and guides many by it" - the same device producing two opposite effects depending on the subject's disposition); al-dalalah → "straying" (2:16/175, "bought straying at the price of guidance").

Internal proof: 2:26 explicitly posits the same verse as a source of straying for some and guidance for others - the dalala invariant is never an external imposition but the subject's own trajectory facing the same sign, consistent with the commercial image of 2:16 ("bought straying" - a choice, not an imposed fatality).

Distinction from huda (already sealed): dalal and huda form a constant antonymic pair - 2:16 explicitly opposes them in a single transaction ("bought straying at the price of guidance").

RENDERINGS

— dalla: "to stray" (1:7, 2:236)
— yudillu: "to mislead" (2:26)
— al-dalalah: "straying" (2:16/175)

ضمر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): emaciated — a state of bodily exhaustion caused by a long journey.

System rendering: ضَامِرٍ → "emaciated"

Internal proof: 22:27 is the corpus's only occurrence: "upon every emaciated mount." **Organic link with عمق (sealed in the same batch, same verse).**

Conclusion: ضمر, in its sole occurrence, denotes emaciation caused by travel.

ضمم ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): to press a limb against oneself — a bodily gesture producing either a miraculous sign or an appeasement of fear.

System rendering: ٱضْمُمْ → "press"

Internal proof: the corpus's two occurrences use exactly the same imperative in contexts tied to Musa's journey. 20:22 orders pressing the hand against the side, producing the sign of the whitened hand. 28:32 applies the same gesture to the whole arm, this time "to appease fear."

Conclusion: ضمم systematically denotes the gesture of pressing a limb against the body.

ضنك ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): a constricted existence — a vital narrowing inflicted as a direct consequence of turning away from remembrance.

System rendering: ضَنكًا → "constricted existence"

Internal proof: 20:124 is the corpus's only occurrence: "whoever turns away from My remembrance will have a constricted existence."

Conclusion: ضنك, in its sole occurrence, denotes a vital narrowing inflicted as sanction.

ضنن ROOT · 1 OCCURRENCE

Invariable meaning: to be stingy with/jealously withhold -- to refuse to share out of possessive calculation, distinct from mere silence or accidental omission.

System rendering: bi-danin -> "withholding".

Demonstration by occurrence (proof by negation within a series of defensive qualities): the sole occurrence, 81:24, explicitly denies this trait applied to the messenger regarding "what escapes the senses" -- within a series of six qualities defending his reliability. The negation places danin as the exact, final foil of integral transmission, the last link in a chain of qualities that, taken together, systematically exclude any possibility of message distortion or withholding.

ضهء ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ض ه ء carries the sense of an imitative resemblance, reproducing a formula or behavior already held by others, without adding one's own justification.

System rendering

"They imitate" (9:30 ,يضاهئون).

Internal proof

In 9:30, after citing the word of the Reoriented concerning al-'Uzayr and that of the Crusaders concerning the Messiah, the verse concludes: "Such is their word, [uttered] from their mouths; they imitate (يضاهئون) the word of those who denied before them." The context provides direct and complete proof: يضاهئون establishes an explicit link between the current speech of the two mentioned groups and that of earlier deniers — the verb precisely designates the act of reproducing a statement already made elsewhere, without this repetition being presented as an original discovery. The verse's construction (cited speech + judgment of resemblance to a precedent) confirms that ضاهأ designates an imitation following a pre-existing model rather than an original position — the relevant trait being the repetition of an already-known pattern, not novel content.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit comparative construction (their speech imitates that of earlier deniers) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

ضوء ROOT · 6 OCCURRENCES

Invariant sense (stable referent, six occurrences): functional clarity — light enabling orientation, time-reckoning, or recognition, always a positive gift.

System rendering: ضِيَآء/يُضِيٓءُ → "clarity/to illuminate"

Internal proof: proof by consistency across cosmological and prophetic registers. 10:5 sets the founding invariant. 21:48 shifts the invariant to revelation. 24:35 applies the term to self-illuminating oil. 28:71 closes the deployment with a rhetorical question.

Conclusion: ضوء systematically denotes a functional, beneficial clarity.

ضير ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): harm/damage — denied in an exclamation of assumed defiance.

System rendering: ضَيْر → "harm/damage"

Internal proof (hapax resolved by the exclamatory construction): 26:50 is the corpus's only occurrence: "no harm!" — the converted magicians' exclamation, responding to Fir'awn's threat, fixes the sense unambiguously.

Conclusion: ضير, in its sole occurrence, denotes denied harm.

ضيز Root · 1 occurrence

Invariable meaning: inequitable/skewed in its distribution -- a structurally unequal division, never a mere disagreement of appreciation.

System rendering: dizza -> "inequitable".

Demonstration by occurrence (proof by conclusion of an arithmetic critique): the sole occurrence, 53:22, concludes the critique of an unbalanced gendered attribution with the observation: "that would then be an inequitable division" -- confirmed by the graph (link with qism, the division itself).

ضيع Root · 10 occurrences

Invariant sense (stable referent, ten occurrences): to let go to waste — negligence of what is due, always denied of God, never affirmed of Him.

System rendering: ضَاعَ/يُضِيعُ → "to let go to waste"

Internal proof: proof by repeated negative formula across numerous distinct passages. 2:143, 3:171, 3:195, 7:170, 9:120, 11:115 and 12:56 all use a variant of "God does not let go to waste."

Conclusion: ضيع never denotes, in the corpus, an actual loss on God's part.

ضيف Root · 6 occurrences

Invariable meaning: the welcomed guest -- a visitor received into a dwelling, whose protection constitutes an absolute, never negotiable moral obligation.

System rendering: dayf -> "guest(s)".

Demonstration by occurrence (proof by recurrence in two parallel Ibrahim and Lut narratives): six occurrences document the same guest-protection invariant across two structurally parallel narratives. 11:78, 15:68 and 54:37 document Lut protecting his guests against a hostile crowd, going as far as offering his own daughters rather than surrendering his guests -- proof of this obligation's absoluteness.

ضيق Root · 13 occurrences

Invariable meaning: narrowing constriction -- the shrinking of a physical space or inner capacity, never neutral but always correlated to an identifiable cause.

System rendering: dayyiq/daqa -> "narrow, constricted".

Demonstration by occurrence (proof by extension from physical to psychological): thirteen occurrences document the same constriction invariant applied at growing scales. 6:125 applies it to the chest of one God leads astray. 9:25 and 9:118 paradoxically apply it to the earth itself "becoming narrow" despite its objective vastness -- confirmed by the graph, narrowness there being a subjective perception of distress rather than a geographic reality.

References (aligned with the French fiche): 11:12, 11:77, 65:6.

ضئن Root · 1 occurrence

Invariant sense

Absolute hapax. Direct designation of an animal species — the root ضأن designates the sheep, one of the eight elements of an inventory of livestock created in pairs.

System rendering

"Sheep" (6:143 ,الضأن).

Internal proof

In 6:143, the verse enumerates: "sheep (الضأن), two, and goats (see sister entry معز), two." The context provides direct and sufficient proof: الضأن is coordinated with المعز in an enumerative structure by pairs continuing in the following verse with camelids and cattle (see the ابل entry) — the complete inventory of four livestock species forms a coherent set of eight head (male and female of each species), introduced by a rhetorical question about the alleged prohibition of some of these creatures. الضأن thus designates, unambiguously, the domestic sheep species within this closed zoological list.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete zoological term whose function (element of a closed livestock list) is directly and sufficiently established by the verse's enumeration and its immediate continuation.

ط

طبع Root · 11 occurrences

Invariable meaning: to affix a seal -- a definitive closure applied to a core's perceptive faculties, always presented as the direct consequence of a prior denial, never an original predestination.

System rendering: `taba'a/yatba'u` -> "to affix a seal, to seal".

Demonstration by occurrence (proof by repeated causal construction): eleven occurrences document the same sealing invariant, systematically presented as a response to an identified transgression, never a starting state. 4:155 furnishes the most explicit example: after a long list of faults, "it is God who sealed their cores for their denial" -- the explicit causal construction excludes any fatalistic reading.

References (aligned with the French fiche): 7:100, 9:87, 10:74, 16:108, 30:59, 63:3.

طبق Root · 4 occurrences

Invariable meaning: the superposed layer -- a stratum stacked upon another in regular, counted order, applied to the static cosmos and dynamic human trajectory.

System rendering: `tabaq/tibaq` -> "layer, superposed stratum".

Demonstration by occurrence (proof by cosmos/trajectory transposition): 67:3 and 71:15 use tibaqan for the seven "superposed" heavens -- a regular, stable, counted cosmic order. 84:19 applies the same invariant, doubled, to the human being's own trajectory, immediately after the wasaqa/ittasaqa pair -- confirmed by the graph.

طحو Root · 1 occurrence

Invariable meaning: to spread/flatten by unfolding a surface -- a horizontal deployment.

System rendering: `tahaha` -> "spread it out".

Demonstration by occurrence: the sole occurrence, 91:6, qualifies the earth within the seven-cosmic-oath device (see dasa), immediately after the sky "built" (verticality) and before the Self "balanced" -- the graph confirms this central position (PMI 13.28, exclusive link with dasa). The movement of spreading/flattening the earth stands structurally opposed, two verses later, to the burying movement (dasa) the Self may undergo: the same logic of open exposure versus burial runs through the surah, applied first to the cosmic (the earth spread rather than folded) then to the psychological (the Self that develops rather than buries itself).

طرح Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ط ر ح carries the sense of banishing by casting far away, setting someone aside through a deliberate spatial rejection.

System rendering

"Cast him out" (12:9 ,اطرحوه).

Internal proof

In 12:9, Yusuf's brothers consider their initial plan: "Kill Yusuf, or cast him out (اطرحوه) to some land, so that your father's face may turn to you alone." The context provides direct and complete proof: اطرحوه is presented as an alternative to murder, a solution achieving the same goal (removing Yusuf from the father's presence) through a different means — definitive geographic distancing rather than death. The complement "to some land" (أرضا) specifies the verb's spatial sense: it is about casting the person out of their place of origin, toward an indeterminate and distant elsewhere, a rejection aimed at making return impossible or unlikely. This initial banishment plan, set aside in favor of the well solution (12:10), reveals by contrast the gradation of options considered by the brothers: from the most radical murder to banishment, then to the finally chosen solution (the well, susceptible to rescue by a caravan).

The uniqueness of the occurrence does not prevent fixing the sense: the construction as an alternative to murder, and the explicit spatial complement, provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

طرد ROOT · 5 OCCURRENCES

Invariant sense (stable referent, five occurrences): to repel/drive away someone from one's presence — a rejection always forbidden or explicitly refused, never accomplished by prophetic figures.

System rendering: طَرَدَ/طَارِد → "to repel/drive away"

Internal proof: proof by recurrence of the prohibition or explicit refusal. 6:52 uses the term twice in a single verse, directly forbidding the Prophet from repelling poor believers. 11:29-30 and 26:114 apply the same refusal to Nuh's speech.

Conclusion: طرد systematically denotes the exclusion of others from one's presence.

طرف ROOT · 11 OCCURRENCES

Invariant sense: the extreme point/edge — applied to space, time, or the eye as the mobile edge of sight, never a center.

System rendering: طَرَف → "extremity"; ٱلطَّرْف → "the glance/blink"

Internal proof: proof by deployment of the same edge invariant across three registers. Spatial register: 13:41 and 21:44 use "its extremities" for the edges of the earth God "reduces." Temporal register: 11:114 and 20:130 use "the two extremities of the day" to frame moments of Contact. Register of sight: 14:43, 27:40 and 37:48 use ٱلطَّرْف for the eye or blink — "before your glance returns to you" (27:40) denotes the briefest conceivable instant.

Conclusion: طرف never varies from its edge/limit invariant — whether that edge bounds a territory, frames a day, or measures the instant of a blink, the term always denotes the extreme point of an extent, never its center.

طرق ROOT · 11 OCCURRENCES

Invariant sense: to strike at intervals, or the path traced by repeated passage.

System rendering: tariq → "that which comes by night (with a sudden knock)"; tariq (path) → "the way, the road".

Nuance: the road (tariq) results from the repeated, foot-struck passage — the same logic of iterative striking as tariq (the night-comer).

Status: FIXED

طرو ROOT · 2 OCCURRENCES

Invariant sense (two identical occurrences): the freshness of recently extracted flesh — systematically qualifying marine fish.

System rendering: طَرِيًّا → "fresh/tender"

Internal proof: the corpus's two occurrences (16:14, 35:12) use exactly the same expression, "fresh flesh," in a nearly identical descriptive context.

Conclusion: طرو is a stable technical term.

طعم ROOT · 48 OCCURRENCES

Invariable meaning: food -- consumed sustenance, or the act of feeding/being fed.

System rendering: ta'am -> "food"; at'ama/yut'imu -> "to feed".

Demonstration by occurrence: the invariant unfolds along two distinct, complementary axes across the forty-eight occurrences. On one hand, concrete food within an ordinary legal and narrative frame (2:61, 2:184, 2:259) -- the substance itself, without particular ethical weight. On the other, a recurring, near-fixed ethical formula, "urging the feeding of the destitute" (ala ta'am al-miskin), repeated identically at 69:34, 89:18 and 107:3 -- confirmed by the graph as the root's strongest link (PMI 7.92, cooccurrence with hadda) -- making the act of feeding an explicit social duty tied to collective urging, not an isolated, optional gesture. 6:14 furnishes the theologically densest occurrence, deliberately inverting the usual gesture: "He is the One who feeds and is not fed" -- the divine attribute of feeding without ever needing to be fed marks God's absolute self-sufficiency, already encountered with ghani, proving even the root's most concrete, material register (food) can carry, through a simple grammatical reversal, a major theological affirmation.

RENDERINGS

— ta'am: "food" (2:61/184/259)
— at'ama/yut'imu: "to feed" (6:14)

طعن ROOT · 2 OCCURRENCES

Invariant sense

The root ط ع ن carries the invariant of an attack that pierces and reaches its target — striking directly, whether through twisted speech or open hostility toward a commitment.

System rendering

"Striking a blow [at the Law]" (4:46 ,طعنا), "attack [your Law]" (9:12 ,طعنوا).

Internal proof

In 4:46, وطعنا فى الدين concludes the description of those who displace words from their context and twist their tongues to turn sincere formulas into masked insults — طعنا here designates the outcome of this verbal manipulation, a blow struck against the Law itself through linguistic trickery. In 9:12, وطعنوا فى دينكم applies to those who violate their oaths after committing to them and "attack your Law" — the same gesture of direct strike, here motivating the order to fight the leaders of denial. Both occurrences converge on the same invariant: طعن designates an attack that aims at and reaches its target with precision, directed specifically against the Law (الدين) in both cases — whether the weapon is twisted speech (4:46) or declared hostility after breaking a commitment (9:12), the gesture remains that of a deliberate piercing aimed at damaging what is attacked.

Distinction from قتال (open combat): طعن specifically designates an attack that aims at and reaches its target with precision, often through an indirect means (speech, manipulation) rather than a generalized frontal confrontation — even though 9:12 links it to the subsequent order to fight.

طغو ROOT · 39 OCCURRENCES

Invariant meaning: to exceed every limit/to overflow — a primary hydraulic sense (water overflowing).

System rendering: tagha/taghut → "the Tyrant" (already fixed for al-taghut), qualifying one who exceeds every legitimate limit in the exercise of power.

Internal proof: the original hydraulic image (water overflowing) is transposed onto excess of power/behavior — an overreach that floods/overwhelms all legitimate restraint.

RENDERINGS

— tagha: "to exceed all measure"; tughyan: "excess"; al-taghin / taghun: "those who exceed all measure". "Transgress" stays with i'tada, "overstep" with fasaqa.
— al-taghut: "the Tyrant" - original hydraulic image (overflow, cf. 69:11) transposed to excess of power.

طفء ROOT · 3 OCCURRENCES

Invariable meaning: to extinguish -- actively annulling a light source, applied exclusively to a human attempt directed against a structurally resistant divine light.

System rendering: atfa'a/yutfi'u -> "to extinguish".

Demonstration by occurrence (proof by identically repeated formula and systematic failure): three occurrences document the same attempted-extinction invariant, always doomed to fail by construction. 9:32 and 61:8 share an almost word-for-word identical formula -- "they wish to extinguish God's light with their mouths, but God refuses all except to perfect His light" -- confirmed by the graph. 5:64 applies the same verb to a different but convergent register: "every time they kindle a fire for war, God extinguishes it" -- a role reversal confirming the central invariant is the structural disproportion between any human extinguishing attempt and its target.

طفف ROOT · 1 OCCURRENCE

Invariable meaning: to defraud on a measure -- to take a greater quantity or deliver a lesser one than due in a transaction.

System rendering: al-mutaffifin -> "those who defraud [the measure]".

Demonstration by occurrence (proof by inaugural symmetrical construction): the sole occurrence, 83:1, opens the surah bearing its name with an exact mirror definition: "who, when they have themselves measured, demand full due, and who, when they measure or weigh for others, cause a loss" -- the symmetrical double construction alone constitutes the complete demonstration.

طفق ROOT · 3 OCCURRENCES

Invariant sense (three converging occurrences): entering the accomplishment of an action — an inchoative aspectual auxiliary marking the effective start of a gesture, never its completion.

System rendering: طَفِقَ → "to begin to"

Internal proof: proof by identical grammatical construction across the three occurrences. 7:22 and 20:121 use exactly the same formula "and both began to." 38:33 applies the same construction to Sulayman: "he began to" caress his horses' legs and necks.

Conclusion: طفق is a stable aspectual auxiliary whose sole function is to mark the effective starting point of an action.

طفل ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): the child — the initial stage of the human biological and social course, defined by the absence of sexual discernment or full maturity.

System rendering: طِفْل → "child"

Internal proof: proof by consistency in the criteria defining childhood. 22:5 integrates طفلا within the same complete creation sequence as 24:31 .(40:67) شيخ and 24:59 legally define childhood by a precise criterion, not age alone: "children who have no knowledge of women's intimacy" and those who have not "reached the age of discernment."

Conclusion: طفل is a stable term denoting childhood as a stage defined by a specific lack of discernment.

طلب ROOT · 4 OCCURRENCES

Invariant sense: to pursue/seek a targeted object — a movement oriented toward a goal, whose success depends entirely on the power relation between seeker and sought.

System rendering: طَلَبَ/طِلب → "to pursue/seek"

Internal proof: **proof by deployment from the cosmic register to a statement of mutual powerlessness.** 7:54 uses the invariant for the day that relentlessly "pursues" the night. 18:41 applies the same term to hoping for a better good. 22:73 closes the deployment with a radical reversal. **Direct organic link with ذبب (sealed in the same batch): both roots appear in the same verse 22:73.**

Conclusion: طلب systematically denotes a movement oriented toward an object.

طلح ROOT · 1 OCCURRENCE

Invariable meaning: the banana tree with stacked clusters -- a paradisiacal tree named for its fruit's ordered arrangement, never generic vegetation.

System rendering: talh -> "banana trees".

Demonstration by occurrence (proof by opening position within the enumeration): the sole occurrence, 56:29, opens the five-blessing series preceding khadd and sakb (already sealed) -- confirmed by the graph. The immediately associated qualification "with stacked clusters" underlines a structured, abundant order.

طلع ROOT · 19 OCCURRENCES

Invariable meaning: to emerge, to appear progressively (movement from below upward or from inside to visible).

System rendering: طَلَعَ → "to emerge, to rise" (the sun rising, a plant sprouting); طَلْع → "the spathe/emerging cluster of the palm"; أَطَّلَعَ (form VIII) → "to unveil, to bring to knowledge" (3:179, what escapes the senses made visible).

Internal proof: a single invariant links visible physical emergence (the sun, the plant, the palm cluster) and cognitive emergence (unveiling what was hidden from perception, 3:179, 5:13, 18:18) — always the movement of an element previously buried/hidden toward the apparent.

Distinction from خرج: close to kharaja (to exit) but tala'a emphasizes the gradual, visible ascension of an element previously hidden or buried, not mere exit.

RENDERINGS
— verb (tattali'/tala'at/ittala'at): to emerge/rise (3:179, 5:13, 18:17-18/91, 20:130, 50:39, 104:7)
— noun (tal'uha/tal'): the palm's spathe (6:99, 26:149, 37:65, 50:11)
— noun (tulu'/matla'): the rising (18:91, 20:130, 50:39, 97:5)
— verb (attali'/fa-attali'/mutli'un): to climb/observe (28:38, 37:55, 40:37)

طلق ROOT · 23 OCCURRENCES

Invariable meaning: to release/loosen a constraint — to let go freely what was held back.

System rendering: طَلَّقَ/طَلَق → "to divorce"/"divorce" (releasing a marital bond through a regulated procedure); ٱنطَلَقَ/يَنطَلِقُ (form VII) → "to depart"/"to set off" (releasing oneself from a place, letting loose into motion); لَا يَنطَلِقُ لِسَانِى → "my tongue does not loosen" (26:14, held-back speech that does not release).

Internal proof: the three uses stem from a single gesture: releasing what was held back — a marital bond (divorce), a still body (departure, 18:71/74/77, 38:8, 68:24, 77:31), or a knotted tongue (26:14, Musa fears his tongue "will not loosen"). In all three cases, the invariant is the RELEASE of a constraint, never a mere punitive rupture.

Retroactive correction: the previous entry only covered the marital sense (divorce), leaving undefined 8 of the root's 23 occurrences (intalaqa, form VII, "to depart," 35%) belonging to the same release/loosening invariant.

RENDERINGS

— noun (al-talaq/al-mutallaqat): divorce/the divorced women (2:227-232/236-237/241, 33:49, 65:1, 66:5)
— verb (tallaqtum/tallaqaha): to divorce (2:229-232/236-237, 33:49, 65:1, 66:5)
— form VII verb (intalaqa/yantaliqu/intaliqu): to depart/set off (18:71/74/77, 38:8, 48:15, 68:24, 77:31)
— form VII verb (yantaliqu lisani): my tongue loosens (26:14)

طلل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ط ل ل carries the sense of a light drizzle, a fine rain sufficient despite its low intensity.

System rendering

"A drizzle" (2:265 ,طل).

Internal proof

In 2:265, the verse builds a parable contrasting with that of 2:264 (see the صلد entry): "the likeness of those who spend their wealth... is that of a garden on a height: a torrential rain strikes it, and it yields its produce twofold; and if no torrential rain strikes it, a drizzle (طل) [suffices]." The context provides structural proof through explicit contrast: طل is directly opposed to وابل (the torrential rain, already fixed), both terms designating the two extremities of a rainfall-intensity scale — the important factor not being the intensity of rain received but the quality of the soil receiving it, since even a mere drizzle suffices for a garden on a fertile height, whereas a torrential rain did not suffice to revive a sterile rock covered with a thin soil layer. طل thus designates a light but effective precipitation, whose low intensity does not prevent fertility when the receiving ground is of quality.

This entry explicitly links طل to صلد and وابل: all three terms participate in one same pair of contrasted parables on sincere spending (fertile garden, fruitful even under light rain) and ostentatious spending (sterile rock, bared even under torrential rain).

طمث ROOT · 2 OCCURRENCES

Invariable meaning: to touch/breach through prior contact -- the negation of a preceding contact, never a neutral touch but always the guaranteed first encounter.

System rendering: yatmithhunna -> "has touched them".

Demonstration by occurrence (proof by exact doubling between two garden pairs): two occurrences document the same negation invariant, repeated identically in two distinct passages of the surah. 55:56 and 55:74 share the strictly identical formula: "whom no human or Occulted has touched before them" -- confirmed by the graph (exclusive link between the two occurrences, structural doubling between two successive garden pairs).

طمس ROOT · 5 OCCURRENCES

Invariable meaning: to erase distinctive features -- to annihilate a thing's recognizability without necessarily destroying it materially, the object persisting but losing what made it identifiable or functional.

System rendering: tams/natmis -> "to erase features".

Demonstration by occurrence (proof by dual material/perceptual register): the five occurrences apply the invariant to two registers linked by the same erasing gesture. The material register applies annihilation to concrete landmarks. The perceptual register applies the same gesture to sight itself -- confirmed by the graph, blindness there presented not as mere sightlessness but as the active loss of the distinctive capacity to see, exactly paralleling the loss of an erased object's features.

طمع ROOT · 12 OCCURRENCES

Invariant sense: a desire directed at a hoped-for but unguaranteed good — systematically paired with fear, never an acquired certainty.

System rendering: طَمِعَ/يَطْمَعُ → "to covet/hope"

Internal proof: proof by systematic pairing with fear. 7:56 and 13:12 both use طمعا doubled with fear. 26:51 applies the invariant to hope for forgiveness. 2:75 shifts the term to the polemical register. 7:46 closes the deployment with a paradox.

Conclusion: طمع systematically denotes a desire in waiting, never acquired.

طمم ROOT · 1 OCCURRENCE

Invariable meaning: to submerge/entirely cover -- an overflow engulfing and surpassing everything preceding it, never an isolated event but always a series' culminating point.

System rendering: at-tamma -> "the great Cataclysm".

Demonstration by occurrence (proof by escalating construction): the sole occurrence, 79:34, designates the final event making "the Furnace visible to whoever sees" -- confirmed by its closing position after the two already-named tremors at the surah's opening. The escalating construction is decisive: two successive tremors are first named, followed by a cataclysm surpassing both -- this gradation proves at-tamma specifically designates the event engulfing and surpassing all preceding ones.

طمن ROOT · 13 OCCURRENCES

Invariant sense: to become tranquil/to settle — to find serene rest.

System rendering: itma'anna/tuma'ninah → "to become tranquil"/"serenity" (a heart that finds rest, e.g. 13:28, "it is by God's remembrance that hearts find tranquility").

Nuance: close to qarra (to settle) but itma'anna more bears on emotional/psychological QUIETUDE than mere physical fixation.

Status: FIXED — No terminological tension.

طهر ROOT · 31 OCCURRENCES

Invariant sense: to purify - to make clean/pure, removing a physical or moral defilement.

System rendering: tahhara/yutahhiru → "to purify" (very frequent formula "purify My House," 2:125, 22:26; "purify the hearts," 5:41, 8:11); tahur → "purifying" (25:48, 76:21, a purifying water/drink).

Internal proof: the invariant holds across the 31 verified occurrences - covers ritual purity (water, the Garden's purified spouses), moral purity (removing Satan's defilement), and a sanctified place (the House) - always the active removal of a defilement, never a pre-existing passive state of cleanliness.

RENDERINGS
— tahhara: "to purify" (2:125, 22:26)
— tahur: "purifying" (25:48, 76:21)

طود ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): an immense mountain — a comparative measure of the extent of each section of the split sea.

System rendering: ٱلطَّوْد → "the [immense] mountain"

Internal proof (hapax resolved by explicit comparison): 26:63 is the corpus's only occurrence: "each part was like an immense mountain" — the direct comparison fixes the sense unambiguously.

Conclusion: طود, in its sole occurrence, denotes a mountainous mass of maximal extent.

طور ROOT · 11 OCCURRENCES

Invariable meaning: the limit/successive stage -- and, a distinctly fixed homonym, the proper name of Mount Sinai (at-Tur).

System rendering: atwaran -> "in successive stages"; at-Tur -> "the Mount" (toponym, Mount Sinai).

Demonstration by occurrence: nine of the eleven occurrences apply at-Tur to the precise Sinai toponym, systematically tied to the same founding episode -- the covenant taken with the Children of Israel under the mountain raised above them (2:63, 2:93, 4:154) and Musa's calling from its side (19:52, 20:80, 28:29/46) -- a narratively charged place, never a generic mountain. 52:1 makes it the first guarantor of a series of cosmic oaths, consistent with its already-established status as a sacred place. The sole non-toponymic occurrence, 71:14, uses the plural atwaran for human creation "in successive stages" -- a distinct sense of temporal gradation, not mere homonymic coincidence but two uses of a single root (elevation/passage by degrees), one fixed on a precise place (the mountain's elevation), the other on a process (creation's gradual elevation).

طوع ROOT · 129 OCCURRENCES

Invariant sense: to have a capacity and freely put it to use - whether for oneself (volunteering, capability) or in service of another (obedience).

System rendering: tatawwa'a → "to do voluntarily" (2:158/184, "whoever does good voluntarily"); istata'a/yastati'u → "to be able"/"capable" (2:246, 2:273, "who cannot travel the earth"); ata'a → "to obey" (2:285, "we have heard and we have obeyed").

Internal proof: the three uses share the same gesture - an available capacity put to use, either spontaneously beyond obligation (tatawwa'a), simply possessed (istata'a), or placed at the service of a recognized authority (ata'a) - never a sense detached from the idea of freely exercised capacity.

RENDERINGS
— tatawwa'a: "to do voluntarily" (2:158/184)
— istata'a: "to be able" (2:246, 2:273)
— ata'a: "to obey" (2:285)

طوف ROOT · 41 OCCURRENCES

Invariant meaning: to come to/frequent, to betake oneself to — with no indication whatsoever of trajectory or shape (circular or otherwise): the corpus never specifies HOW one goes to a place or to someone, only THAT this movement occurs.

System rendering: ٱلطَّآئِفِين → "those who come to it, the frequenters" (2:125 and 22:26, طَهِّرَا بَيْتِيَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ, purify My House for those who come to it, those who dwell there, and those who bow and prostrate — a frequenting of the place, not a specific movement pattern); يَطَّوَّفَ بِهِمَا → "to betake oneself to the two" (2:158, Safa and Marwa — no geometric pattern is given by the text); لْيَطَّوَّفُواْ بِٱلْبَيْتِ → "let them betake themselves to the House" (22:29); طَآئِفَة → "a group, a party" (the subset of a community that moves toward/converges on a matter, e.g. 3:69, 4:81, 24:2 — a contingent that converges); طَآئِف → "a visitation, what comes and touches" (7:201, طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ, a suggestion from Satan that comes to touch them; 68:19, طَآئِفٌ مِّن رَّبِّكَ, a scourge from the Lord that befalls the garden by night); ٱلطُّوفَان → "the flood, the scourge that befalls en masse" (7:133 and 29:14); يُطَافُ عَلَيْهِم/يَطُوفُ عَلَيْهِمْ → "to be brought to/served to them" (76:15, 76:19, 56:17 — cups, youths serving, going from one person to the next); طَوَّٰفُونَ عَلَيْكُم → "who come and go among you" (24:58, household members/servants who frequent the home at any hour).

Internal proof: the corpus NEVER explicitly describes a circular movement or a number of circuits. The invariant that holds across ALL occurrences is that of frequenting/betaking oneself to/coming upon — whether a person going to a place, a group converging, a suggestion that comes and touches, a scourge that befalls, or a service moving from one guest to the next. The traditional reading (a ritual circular walk around the Kaaba, seven circuits) is an external exegetical addition, not grounded in the corpus's own lexicon — it is therefore not retained as the system rendering. The text prescribes frequenting the place (tawaf bi-l-bayt), without specifying its shape.

RENDERINGS

— al-ta'ifin: "those who go there" (2:125, 22:26).
— yattawwafa bihima: "to go to both" (2:158, Safa/Marwah).
— ta'ifah: "a group, a part" — a converging subset (3:69, 24:2).
— ta'if: "a visitation, what occurs" (7:201, a suggestion; 68:19, a nocturnal calamity).
— al-tufan: "the flood, the mass-descending calamity" (7:133, 29:14).
— no circular form/trajectory specified by the corpus — traditional pollution set aside.

طوق ROOT · 4 OCCURRENCES

Invariant sense

The root ط و ق carries the invariant of a circling that surrounds and delimits a capacity — whether the personal capacity to bear a burden (in the abstract sense of available strength) or a material collar literally encircling.

System rendering

"Have the capacity" (2:184 ,يطيقونه), "strength" (2:286 ,2:249 ,طاقة), "collared" (3:180 ,سيطوقون).

Internal proof

In 2:184, يطيقونه designates the capacity to assume an obligation (fasting), the personal strength allowing one to "embrace" a given burden. In 2:249 and 2:286, طاقة designates the same capacity of personal reach, that allowing or not "facing" an adverse force or an imposed burden — literally, what one can encircle with one's own strength. In 3:180, سيطوقون turns the image toward its most concrete sense: "they will be collared (سيطوقون) with what they were miserly about" — hoarded goods literally become a collar encircling their owner on the Day of Standing, an image of retribution where miserliness materially turns against its practitioner. All four occurrences converge on the same invariant: طوق systematically designates a circling — in the abstract sense of the capacity that "embraces" a bearable burden, in the concrete sense of the collar materially encircling — the metaphor spun between personal strength (what one can "gird") and material object (what girds) remaining coherent throughout.

Structural finding: the reversal between طاقة (the capacity to bear, positive sense) and طوق (the collar that encircles in punishment, negative sense) constitutes a deliberate rhetorical inversion — what the miser refused to willingly bear (sharing his goods) becomes what he will henceforth be forced to bear, materialized and visible.

طول ROOT · 10 OCCURRENCES

Invariant sense: an extent — temporal, spatial, or of available resources — whose invariant remains extension beyond a reference measure.

System rendering: طَوْل/طَال → "extent/duration/means"

Internal proof: proof by deployment of the same extension invariant across three registers. Temporal register: 20:86, 21:44 and 28:45 use طال for a duration that "has extended." Spatial register: 17:37 applies the same term to the unreachable height of mountains. Resource register: 4:25, 9:86 and 40:3 use طَوْل for material capacity or the divine attribute of "possessor of abundance."

Conclusion: طول never varies from its invariant of extension beyond a reference.

طوى ROOT · 5 OCCURRENCES

Invariant meaning: to fold, to gather an extended surface by folding it onto itself; and, under the same word, the name of Moses's sacred valley.

System rendering: tawa/natwi → "to fold" (21:104, يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ, the day We fold the sky like the register folds over the writings); Tuwa → the name of the sacred valley (79:16, بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى, in the sanctified valley, Tuwa — the place where Moses was called by his Lord).

Internal proof: an everyday term for folding cloth/paper, transposed to the closing of a cosmic cycle (21:104); the place name (Tuwa, 79:16) shares the spelling without a direct semantic link to folding being demonstrated by the corpus — both uses are documented together without artificial merging of meaning.

RENDERINGS

— tawa/natwi (21:104): "to fold up" - the sky folded like a scroll.
— Tuwa (79:16): the name of Musa's sacred valley - same spelling, semantic link not demonstrated, documented without artificial fusion.

طيب ROOT · 50 OCCURRENCES

Invariant meaning: the good/the pure/the pleasant — what is wholesome, licit, and worthy of favorable welcome.

System rendering: طَيِّب → "good"/"pure"/"licit" (an adjective qualifying food, wealth, speech — opposite of خبيث, the vile/foul); ٱلطَّيِّبَٰت → "the good things" (wholesome, licit goods/gains); طُوبَىٰ → "happiness/blessed lot" (13:29, طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ, a blessed lot is theirs); طِبْتُمْ → "you are now purified/in order" (39:73, the welcome into the Garden, سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ, acknowledging an accomplished, wholesome state).

Internal proof: in the verbal construction + لكم (طَابَ/طَابَتْ لَكُمْ, e.g. 4:3-4), the root specifically carries the sense of a mutually granted/received agreement ("what you have freely agreed upon"), not a unilateral preference of taste — to be distinguished from the general adjectival use (طَيِّب, good/pure/licit), which remains the dominant sense elsewhere.

RENDERINGS

— tayyib: "good"/"pure"/"licit" - opposite of khabith (already in paires_antonymes).
— al-tayyibat: "the good things" - sound, licit substances/gains.
— tuba (13:29): "happiness, the happy lot".
— tibtum (39:73): "you are now purified, in order" - welcome into the Garden.
— construction taba lakum (4:3-4): freely consented mutual agreement, not a taste preference.

COUNTER-EXAMPLES

Do not automatically extend to all uses of the root ط ي ب in the corpus (e.g. الطيبات "the good things", etc.) — this rendering is specific to the verb+لكم construction in a context of interpersonal agreement. Scope restricted to 4:3/4:4; audit of the rest of the root (50 occurrences) not done, see open_audits.

طير ROOT · 28 OCCURRENCES

Invariant sense: the bird/that which flies - and by extension the omen/fate that "flies toward" someone.

System rendering: tayr → "bird" (2:260, Ibrahim's four birds; 3:49, 5:110, the bird shaped by Issa; 6:38, 16:79, 12:36/41); ta'ir (figurative) → "omen" (7:131, two occurrences in the same verse: "they attribute it to a bad omen... their omen is with God"; 17:13, "We have attached his own omen to his neck").

Internal proof: 17:13 explicitly links ta'irahu (his omen) to the neck-register and the register unfolded on the Day of Retribution - the omen is thus not a mere superstitious augury but the individual trace of deeds "flying" with the person, consistent with the rejection of fatalism in 7:131 ("their omen is with God," not in a bird's flight).

RENDERINGS

— tayr: "bird"/"that which flies."
— ta'ir (figurative): "omen"/"fate" - that which "flies toward" someone, the ancient augury image.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

طين ROOT · 12 OCCURRENCES

Invariant sense: clay - malleable, moist, shapeable creation material.

System rendering: tin → "clay" (3:49, 5:110, the bird's form shaped from clay; 6:2, 7:12, 17:61, 23:12, 32:7 - six occurrences linked to human creation, contrasted with Iblis's fire in 7:12).

Internal proof: 7:12 explicitly poses the contrast ("You created me from fire, and You created him from clay") in Iblis's own mouth as he refuses to prostrate - clay is never presented as an inherently noble material, but as the neutral, malleable substrate of human creation, distinct in nature from fire.

RENDERINGS

— tin : "clay" (3:49, 5:110, the bird's form shaped from clay; 6:2, 7:12, 17:61, 23:12, 32:7 - six occurrences linked to human creation, contrasted with Iblis's fire in 7:12).

ظ

ظعن Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ظ ع ن carries the sense of departure, the moment of leaving a place to move on.

System rendering

"Your departure" (16:80 ,ظعنكم).

Internal proof

In 16:80, the verse describes homes made from livestock hides as light "on the day of your departure (ظعنكم) and the day of your settling (إقامتكم)." The context sets up an explicit and direct parallel construction: ظعن is opposed term for term to إقامة (settling, halting), both terms designating the two complementary moments of a mobile way of life — departure and stopping. This binary opposition, resembling the contrastive parallel-construction PSIS pattern, fixes the sense unambiguously: ظعن designates the moment one leaves an encampment to move toward another place, in symmetrical opposition to the moment one stops and settles. The lightness quality of the dwellings mentioned in the same verse ("you find light") confirms this reading: these dwellings are precisely designed to facilitate this cycle of repeated departures and settlings, consistent with an itinerant way of life.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit opposition with إقامة in the same verse provides sufficient structural proof, close to the contrastive parallel-construction PSIS pattern, even though the context is not strictly speaking an isolated intra-sourate hapax.

ظفر Root · 2 occurrences

Invariable meaning: the unsplit claw/granted victory -- two uses linked by the image of a firm, complete grip, applied to the regulatory animal register and military triumph.

System rendering: `zufr` -> "claw"; `azfara` -> "to grant victory".

Demonstration by occurrence (proof by coherence of the complete-grip image): two occurrences document the same firm-grip-linked invariant. 6:146 applies it to the regulatory dietary register. 48:24 transposes the same root to the military register: "after having granted you victory over them" -- confirmed by the graph (link with Makka, same verse, already sealed).

ظلل Root · 35 occurrences

Invariant sense: two distinct functions to distinguish.

(1) Noun zill/zullah: shade — protection from direct sun (2:57, 4:57, 7:171, 13:15, 16:81, 25:45, 26:189, 56:30...).

(2) Verb zalla (Form I, an incomplete/auxiliary verb like kana): to remain/become [so] through the day — an auxiliary marking a persisting state, never the shade itself. Verified occurrences: 16:58 ("his face darkens" = becomes [thus]), 20:97 ("you remained standing"), 26:4 ("would remain submissive"), 43:17 ("becomes dark"), 56:65 ("you would remain [astonished]").

Internal proof: no forcing between the two — the noun always carries a concrete referent (cloud, tree, mountain, Garden), the verb systematically introduces a following attribute/state (face, posture, submission), never a shade-complement.

RENDERINGS

— noun zill/zullah: "the shade" - always with a concrete referent (cloud, tree, Garden).
— verb zalla (auxiliary, like kana): "to remain/become [so]" - introduces an attribute/state (16:58, 20:97, 26:4, 43:17, 56:65), never a shade complement.

ظلم Root · 309 occurrences

Invariant sense: two distinct branches under the same root entry.

Branch 1 — injustice (286 occurrences): placing a thing outside its legitimate place, encroaching on a right. zulm → "injustice"; zalim/zalimin → "unjust"/"the unjust." Quranic injustice is structural — a displacement, a usurpation of a right or a limit, not a mere feeling of malice. Confirmed: the term systematically applies to the transgression of a precise limit — devouring an orphan's wealth (4:2), lying about God (6:21/7:37), straying from the path (3:23), suffering an injustice in the passive sense (22:39, permission to fight granted to those "who have suffered injustice").

Branch 2 — darkness (23 occurrences): zulumat → "darkness"/"obscurities" (always plural in the corpus, never an isolated singular zulma) — the absence of light, applied to the deep sea (24:40), land and sea as a space of losing one's bearings (6:59, 6:63, 6:97), or the three darknesses of prenatal formation (39:6). Recurrence of the formula "from darkness to light" (e.g. 2:257, 5:16, 14:1, 33:43, 57:9, 65:11) as an image of the movement performed by guidance (huda, already sealed).

Internal proof: the two branches are not artificially unified — no decisive internal proof at this stage establishes a single invariant necessarily linking injustice and darkness beyond the metaphorical recurrence "darkness/injustice vs. light/rectitude" already attested elsewhere in the corpus (2:257, where deniers are led "from light into darkness," the inverse symmetry of guidance). Root homonymy documented without forced fusion, on the model already adopted for dhikr (remembrance/male).

Articulation with the wall: injustice (zulm) is the direct failure of equity (adl/qist, already sealed) — usurping a right or a limit rather than treating with equality or exact measure.

RENDERINGS

— zulm: "injustice" - placing a thing outside its legitimate place.
— zalim/zalimin: "unjust"/"the unjust."
— zulumat (distinct branch): "darkness" - always plural (24:40, 39:6, the "from darkness to light" formula).

ظمء Root · 2 occurrences

Invariant sense (two converging occurrences): thirst — a real physical deprivation, or a hallucinated state of lack pursuing a mirage.

System rendering: ظَمَأٌ/ظَمْـَٔان → "thirst/thirsty"

Internal proof: **proof by deployment of the same invariant from the literal to the metaphorical register.** 9:120 uses it in a list of physical trials genuinely endured. 24:39 shifts the invariant to the register of illusion.

Conclusion: ظمء systematically denotes a physical lack directed at water.

ظما Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): to be thirsty — a hydric lack explicitly excluded from the Edenic promise.

System rendering: تَظْمَأُ → "to be thirsty"

Internal proof: 20:119 is the corpus's only occurrence: "nor be thirsty, nor be exposed to the sun." **Direct organic link with جوع (same passage 20:118-119).**

Conclusion: ظما, in its sole occurrence, denotes a lack of water.

ظنن ROOT · 69 OCCURRENCES

Invariant sense: to think/conjecture - an estimative judgment, between certainty and pure supposition.

System rendering: zanna/yazunnu → "to think" (2:46/249, "those who think they will meet their Guardian"); al-zann → "conjecture" (fixed formula "only follow conjecture," 6:116/148, 10:36/66, "conjecture avails nothing against truth").

Internal proof: the invariant covers a broad spectrum - from near-certainty (2:249, "those who thought they would meet God," in positive context) to mere supposition denounced as insufficient (10:36, "conjecture does not dispense with truth") - the same word denoting an estimative judgment whose reliability depends entirely on context, never a single fixed sense of doubt or certainty.

RENDERINGS

— zanna/yazunnu: "to think" (2:46/249)
— al-zann: "conjecture" (6:116/148, 10:36/66)

ظهر ROOT · 59 OCCURRENCES

Invariant meaning: to appear/to dominate — to manifest openly; and, a specific legal application, a repudiation formula assimilating the wife to a forbidden relative.

System rendering: ظَهَرَ → "to appear"/"to dominate" (to emerge in full view, or prevail over a rival); ظَهْر (noun) → "back"/"visible surface"; ظَٰهَرَ/يُظَٰهِرُونَ (Form III, zihar) → "to pronounce the exclusion formula" (58:2-4, ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ, those who declare their wives to be like their mothers' backs — a repudiation by shocking comparison, annulled by a redemption, 58:3, مِن قَبْلِ أَن يَتَمَآسَّا).

Internal proof: the invariant is VISIBILITY/public manifestation — whether the appearance of a fact, dominance over a rival, the outer surface (the back) of a thing, or the public declaration of zihar that makes the wife "visible"/treated as a mother (hence forbidden), a formula denounced in 58:2 as a shocking and false statement. 94:3 applies this same invariant (visibility/manifestation) to the most concrete physical register: the burden weighing on the messenger's "back" (zahraka), lifted in the same movement as his chest's dilation (sharaha, already sealed) -- confirming zahara covers, without breaking invariant, the visible bodily surface as much as the abstract manifestation of a fact. Exhaustive audit of the 59 occurrences not conducted in this lot (too high-frequency a root for full treatment outside a dedicated lot).

RENDERINGS

— zahara: "to appear"/"to dominate" - to manifest openly, or to prevail.
— zahr: "back"/"visible surface."
— zahara/yuzahiruna (58:2-4): "to pronounce the exclusion formula" - repudiation by shocking comparison, annulled by redemption.
— zahara 'ala (9:4, 33:26, 60:9): "to support" [against someone]; tazahara (2:85, 28:48, 66:4): "to band together / back one another".

ع

عاد ROOT · 27 OCCURRENCES

Invariant sense: 'Ad [the Recidivists] — the people to whom the prophet Hud [the Reorienter] was sent, positioned in the corpus as the immediate successors of the people of Nuh, whose very name encodes the repetition of their fault.

System rendering: عَادٍ → "'Ad [the Recidivists]" (collective name/ethnonym, subject or object of a destruction narrative).

Internal proof: proof by redundant grammatical marker. 7:69 explicitly establishes 'Ad as immediate heirs of the people of Nuh — "He made you successors after the people of Nuh" — with no intermediate generation mentioned. 53:52 confirms this sequential order: 'Ad, then Thamud, then, in closing, "the people of Nuh, before" — Nuh remains the first destroyed nation of the sequence. 7:70 then shows 'Ad justifying their refusal of the message by fidelity to "what our ancestors used to obey" — an assumed reproduction of the denial pattern already attributed to the people of Nuh, not an unprecedented fault. The decisive proof lies in 53:52's grammatical marker: the expression عَادًا ٱلْأُولَىٰ ("'Ad, the first/former") is structurally redundant for a mere proper name — no other people in the corpus receives this qualifier. It only makes sense if the name عاد intrinsically carries a notion of return/recurrence, consistent with the invariant of the homographic root عود, already sealed: "to return/redo — to reproduce an already-committed act, never an absolute novelty."

Conclusion: 'Ad = "those who recidivated/reproduced [Nuh's fault]" — a diagnostic name, on the model already established for Thamud ("the Depleters [of a limited resource]"), where the people's name itself encodes the judgment passed on its fault.

Distinction from عود: two homographic uses of the same consonantal skeleton, documented separately — one a common verb ("to return/recidivate," 39 occurrences), the other a fixed collective noun exclusively naming Hud's people. The latter reads as a fixed semantic derivative of the former, not a foreign root.

RENDERINGS
— subject (عاد): "the Recidivists [Aad]" (7:65, 11:50, 11:59, 26:125, 41:15, 46:21, 51:42, 54:18, 69:7)
— object (عادا): "the Recidivists [Aad]" (11:60, 53:52) — rendering unified across the 6 languages

عبء ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS — a simple negation with no device of subtraction, enumeration, or parallel construction): to care about something — attention granted, here denied absent a condition.

System rendering: يَعْبَؤُا۟ → "to care about"

Internal proof (hapax resolved by the verse's conditional construction): 25:77 is the corpus's only occurrence: "My Guardian would hardly care about you, were it not for your invocation."

Conclusion: عبء, in its sole occurrence, denotes attention/care given to someone.

عبث ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): vain action, without serious purpose — creation without finality denied of God, or a human undertaking motivated by mere amusement.

System rendering: عَبَثًا/تَعْبَثُونَ → "in vain/for play"

Internal proof: proof by inverted polarity between divine and human subject. 23:115 uses the rhetorical question denying that human creation was made "in vain." 26:128 applies the same term to a criticized human register.

Conclusion: عبث systematically denotes the absence of serious purpose.

عبد ROOT · 275 OCCURRENCES

Invariant sense: functional obedience/submission to an authority — a political-legal sense.

System rendering: 'abada → "to obey" (pivot verb); 'ibad → "the obedient" (active, consenting obedience); 'abid → "the subjugated [under constraint]" (only the 5 occurrences of the Judgment formula: 3:182, 8:51, 22:10, 41:46, 50:29). Never "to worship"/"worship".

Demonstration: purely human uses outside a religious context — 26:22 (Pharaoh who "enslaved/forced into obedience" the Bani Isra'il), 23:47 ("their people are obedient/submissive to us", an Egyptian social-domination relationship).

RENDERINGS

— 'abada: "to obey" (pivot verb).
— 'ibad: "the obedient" (active, consenting obedience).
— 'abid: "the subjugated [under constraint]" (only 5 occurrences, Judgment formula).
— never "to worship." Human uses outside religion: 26:22 (Pharaoh), 23:47.

عبر ROOT · 9 OCCURRENCES

Invariant sense: the lesson drawn by crossing through meaning - moving from an observed fact to an understood teaching.

System rendering: 'ibrah → "teaching"/"lesson" (3:13, 12:111, 16:66, 23:21, 24:44, 59:2 - six occurrences, almost systematically addressed to "those who have eyes/insight/reason"); 'abiri sabil → "passing along a path" (4:43, literal sense of physical crossing).

Internal proof: the invariant links the literal sense of physical passage (4:43, crossing a path) to the figurative sense of the extracted lesson (3:13, 12:111, 16:66) - 'ibrah is literally what one draws out by "crossing through" a fact/account to reach its deep meaning, never a lesson given outright without an interpretive crossing effort.

RENDERINGS

— 'ibrah : "teaching"/"lesson" (3:13, 12:111, 16:66, 23:21, 24:44, 59:2 - six occurrences, almost systematically addressed to "those who have eyes/insight/reason")
— 'abiri sabil : "passing along a path" (4:43, literal sense of physical crossing).
— 'abara (verb): "to cross through [to the meaning]" (12:43 "if you can cross through visions [to their meaning]"; distinct from ta'wil "interpretation").

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عبس ROOT · 3 OCCURRENCES

Invariable meaning: to frown/harden the face -- a facial expression of displeasure or rejection, never mere silence but always a visible bodily sign.

System rendering: 'abasa -> "to frown".

Demonstration by occurrence (proof by intra-surah opposition and eschatological echo): the sole structuring occurrence, 80:1, opens the surah bearing this trait as its implicit title -- "he frowned and turned away, because the blind man came to him" -- the grammatical subject, deliberately unnamed, is immediately reprimanded by the following text. 76:10 uses the same term for an eschatological day "stern and terribly harsh" -- the individual

displeasure's facial expression and the judgment day's dreaded intensity thus sharing the same invariant of manifested harshness.

عبقر Root · 1 occurrence

Invariable meaning: the exceptional/remarkable -- the quality of what surpasses the ordinary norm through its refinement, applied to a rare luxury textile.

System rendering: 'abqari -> "exceptional".

Demonstration by occurrence (proof by pairing with the already-tagged cushion): the sole occurrence, 55:76, qualifies carpets as "exceptional, magnificent", paired with green cushions (rafraf, already sealed, same verse) -- confirmed by the graph.

عتب Root · 5 occurrences

Invariant sense: to seek, after a fault, to be favored again — to solicit the restoration of a relationship of satisfaction broken by a failing.

System rendering: يُسْتَعْتَبُونَ → "they will no longer be asked to amend themselves/to be pleasing again"

Internal proof: proof by systematic negation within the same temporal frame — the corpus's five occurrences all use Form X (استعتب, to seek to regain favor) under negation, all set on the Day of Judgment. 16:84 and 30:57 use the exact same formula, "they will no longer be asked to make amends" — the possibility that existed in worldly life (seeking to repair a fault to regain another's or God's favor) is explicitly closed at that point. 41:24 doubles the negation within a single verse: "and if they plead for favor, they will not be of those favored" — both the attempt (pleading) and its hoped-for outcome (being favored) are negated in the same sentence. 45:35 concludes with the identical formula applied by name to the mockers of worldly life: "today they will not be brought out of it, nor will they be asked to make amends" — the closure of the possibility of reconciliation becomes the sanction itself, not a mere observation.

Conclusion: عتب always denotes an attempt at reconciliation after a fault, never offered in the corpus after death — the Day of Judgment is defined, for wrongdoers, precisely by the definitive closure of a path that remained open during worldly life.

عتد Root · 16 occurrences

Invariable meaning: to be ready, held in reserve in advance, available on the spot when needed.

System rendering: a'tada -> "to prepare, hold ready (in advance)"; 'atid -> "prepared, immediately available".

Demonstration by occurrence: thirteen of the sixteen occurrences apply Form IV (a'tadna, "We have prepared") to a punishment or reward, always in the completed past, even though the announced sanction remains future -- 4:18, 4:37, 4:151, 4:161 hammer the same formula for those who deny, in an almost liturgical use of repetition. 17:10 and 18:29 extend this anticipation to distinct narrative situations (the Recitation, the parable of the two gardens), proof the preparation is not specific to a single narrative but a systemic trait of divine action. 12:31 offers the sole non-eschatological occurrence: the governor's wife "prepared a banquet" for her guests before Yusuf appeared -- the meticulous, anticipated human preparation illuminates by contrast the divine preparation: in both cases, the outcome is already arranged before the main event occurs. 50:18 and 50:23 confirm the second pole of the meaning, immediate availability: the observer is "ready" ('atid) to record every word without delay, and the companion has "ready" what he presents -- here it is no longer anticipation that dominates but the absence of any interval between necessity and response. The two poles (advance preparation, immediate availability) are thus not two distinct senses but two faces of the same invariant: what is 'atid has always already been put in a state to serve, whether used after a delay or on the spot.

Distinction from 'adad : stresses anticipation -- preparation made ahead of a still-future event -- distinct from 'adad (to count/enumerate) and from generic i'dad.

RENDERINGS

a'tada (Form IV, prepare in advance): 4:18, 4:37, 4:151, 4:161, 12:31, 17:10, 18:29, 18:102, 25:11, 25:37, 33:31, 48:13, 67:5, 76:4. — 'atid (participle, immediately available): 50:18, 50:23.

عتق ROOT · 2 OCCURRENCES

Invariant sense (two identical occurrences): freed — a qualifier of the sacred House, liberated from any external hold of domination.

System rendering: ٱلۡبَيۡتِ ٱلۡعَتِيقِ → "the freed House"

Internal proof: the corpus's two occurrences use exactly the same expression, "the freed House," to designate the Ka'ba's sanctuary as the endpoint of the Hajj's ritual course.

Conclusion: عتق denotes, in its two identical occurrences, the quality of a place withdrawn from any hold.

عتل ROOT · 2 OCCURRENCES

Invariable meaning: to violently seize/forcibly drag -- a gesture of violent physical constraint applied to a resisting being, and by extension the resulting brutal character.

System rendering: 'atala/'utull -> "to seize and forcibly drag"/"brutal".

Demonstration by occurrence (proof by coherence between two registers): two occurrences share the same violent-constraint invariant. 44:47 uses the verb in its most concrete, imperative sense: "seize him and drag him into the midst of the Furnace" -- a violent physical constraint order inflicted on a condemned being. 68:13 uses the nominal derivative to qualify a character trait within the same nine-vice enumeration as namim and zanim -- confirmed by the graph.

عتو ROOT · 10 OCCURRENCES

Invariable meaning: proud insolence refusing any limit -- deliberate, repeated overstepping of a set boundary, never a mere occasional deviation.

System rendering: 'ata/'atiyy -> "to transgress with insolence".

Demonstration by occurrence (proof by recurrence across ten occurrences in sanction or extreme-age contexts): ten occurrences document the same invariant applied to two registers. The moral register applies 'utuww to a deliberate transgression of divine order, always followed by proportionate sanction. The physical register applies the same term to extreme old age, paradoxically extending the invariant beyond the voluntary register alone.

References (aligned with the French fiche): 7:77, 7:166, 19:8, 19:69, 25:21, 69:6.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عثر ROOT · 2 OCCURRENCES

Invariant sense

The root ع ث ر carries the invariant of stumbling upon something by accident, of tripping over a hidden reality thereby brought to light, discovery in a non-deliberate manner.

System rendering

"If it is discovered" (5:107 ,عثر), "We caused to be discovered" (18:21 ,أعثرنا).

Internal proof

In 5:107, within the judicial framework of the will and the oath: "but if it is discovered (عثر) that both have become guilty of a transgression" — discovery here occurs as a fact that surfaces, a stumbling upon a hidden truth (the two witnesses' wrongdoing), not a deliberate methodical inquiry but a fortuitous or delayed uncovering of what had been concealed. In 18:21, in the account of the Cave companions: "Thus We caused their presence to be discovered (أعثرنا), so that they would know that God's promise is true" — the causative form (Form IV) indicates that God Himself brings about this fortuitous discovery: the townspeople stumble upon the sleepers without having sought them, the revelation of their presence occurring as if by accident in service of an intended demonstration (the truth of the promise and of the Hour). Both occurrences share the same trait: an unplanned discovery, a "stumbling upon" that brings to light what was hidden — whether a wrongdoing (5:107) or a miraculous reality (18:21) — the mechanism of uncovering remaining identical even though the discovered object differs radically.

Distinction from وجد (to find, active search): عثر always implies an element of chance or non-intentionality in the act of discovery, even when this discovery is in fact orchestrated by a higher cause (18:21) — the immediate grammatical subject of the discovery did not seek it.

عثو ROOT · 5 OCCURRENCES

Invariant sense (stable referent, five occurrences): to sow disorder through active corruption — a prohibition always formulated in the same terms, never a mere observation.

System rendering: لَا تَعْثَوْا → "do not sow disorder"

Internal proof: proof by identically repeated prohibited formula. 2:60, 7:74, 11:85, 26:183 and 29:36 all use exactly the same injunction, addressed to distinct peoples across separate accounts.

Conclusion: عثو never varies from its invariant of active disorder sown on earth.

عجب ROOT · 27 OCCURRENCES

Invariable meaning: astonishment/elicited admiration -- a reaction provoked by something unexpected, never a neutral judgment but always polarized by context toward wonder or incredulous shock.

System rendering: 'ajiba -> "to be astonished"; 'ajib/'ujab -> "astonishing"; form IV yu'jib -> "to elicit admiration/astonishment".

Demonstration by occurrence (proof by swing between positive admiration and negative incredulity): twenty-seven occurrences document the same reactive invariant, always polarized by its object. 63:4 closes the corpus with this critical register's sharpest occurrence: 'when you see them, their figures impress you', immediately followed, in the next verse, by the head-turning already documented for sadda (same surah, direct graph link).

References (aligned with the French fiche): 2:204, 2:221.

RENDERINGS

— perfect (عجب/عجبت/عجبوا/تعجب/تعجبون): to be astonished (10:2, 13:5, 37:12, 50:3, 53:61)
— adjective (عجيب/عجاب): astonishing/an astonishing thing (11:72, 18:9, 18:63, 38:5, 50:3, 72:2)
— form IV (يعجب/اعجب): to provoke admiration/astonishment (48:29, 57:20)

عجز ROOT · 26 OCCURRENCES

Invariable meaning: the rear, the hindmost extremity of a thing — the tail-end, the part that remains last.

System rendering: أَعْجَاز → "stumps/trunks" (54:20, "stumps of uprooted palm trees"; 69:7, "hollow stumps of palm trees" — the concrete, primary sense, the low/rear part of the trunk left on the ground); عَجُوز → "old woman" (one who has reached the last stage of life, her "rear"); عَجَزَ/عَاجِز → "to be incapable" (having reached one's limit, unable to go further — the "rear end" of one's own capacity).

Internal proof: 54:20 and 69:7 provide the original concrete sense (the base/rear of a felled trunk), which directly illuminates the other two uses as extensions of the same invariant rather than disjoint homonyms. 26:172 reinforces the link for 'ajuz: Lut's wife is explicitly described as being "among those who **stayed behind**" (al-ghabirin) — the same gesture of the rear/what remains behind literally connects all three uses.

Retroactive correction: the previous entry only covered the derived sense ("to be incapable"), without mentioning 'ajuz (3 occurrences) or a'jaz (2 occurrences) — 5 of the root's 26 occurrences, i.e. 19%, were absent from the definition.

RENDERINGS

— verb/participle (ya'jizu/mu'jiz/'ajiz): to render/be rendered incapable (8:59, 9:2, 9:3, 11:20, 22:51, 24:57, 34:5, 34:38, 35:44, 72:12)
— noun ('ajuz): old woman (11:72, 26:172, 51:29)
— plural noun (a'jaz): stumps/trunks (54:20, 69:7)

عجف Root · 2 occurrences

Invariant sense

Morphological hapax (a single lexical root, two occurrences within the same repeated passage). PSIS not applicable — resolved by direct context: the root ع ج ف carries the sense of extreme emaciation, the absence of fat and flesh on a carcass.

System rendering

"Lean" (عجاف, 12:43 ,12:46).

Internal proof

In 12:43 and 12:46, عجاف appears in the king's vision then in its reformulation by the advisers asked to interpret it, identically: "seven fat cows devoured by seven lean (عجاف) ones." The context provides direct and complete proof: عجاف is built in explicit opposition to سمان (fat), both adjectives designating the two opposite states of the same animal — one well-fed and fleshy, the other emaciated to the point of lacking substance. This antithetical construction, repeated identically in both occurrences, fixes the sense unambiguously: عجاف designates the state of an animal body reduced to the bare essential, devoid of fat and reserve, as opposed to the fleshy abundance of its counterpart. The dream uses this immediately recognizable visual opposition (fat/lean) as a symbolic code, interpreted later in the account as the years of abundance followed by years of scarcity — the animal's leanness directly prefiguring the collective famine to come.

The lexical uniqueness (a single root, two identical occurrences of the same passage) does not prevent fixing the sense: the explicit opposition with سمان provides sufficient structural proof, close to the PSIS contrastive parallel-construction pattern.

عجل Root · 47 occurrences

Invariant sense — Two-branch homonymy:

Branch A — the calf: a young bovine, specifically the idol forged by Musa's people.
System rendering: al-'ijl → "the calf" (2:51/54/92-93, 7:148/152, 20:88, the recurring episode of the deified calf).

Branch B — haste: rushing, the desire to obtain immediately what should await its term.
System rendering: 'ajila/yasta'jilu → "to hasten" (fixed formula "they seek to hasten the punishment," 10:50, 22:47, 29:53-54); al-'ajilah → "the immediate life" (75:20, 76:27).
Internal proof of non-overlap: 21:37, "man was created of haste" (khuliqa al-insanu min 'ajal) has no connection to the

calf episode - two distinct semantic fields (a named animal, a behavioral quality) that never overlap in the corpus despite the shared root.

RENDERINGS

— al-'ijl: "the calf" (2:51/54/92-93, 7:148/152)
— 'ajila/yasta'jilu: "to hasten" (10:50, 22:47)

عجم Root · 4 occurrences

Invariant sense: confused speech, of unclear articulation — a quality of language, never an ethnic or geographic origin.

System rendering: أَعْجَمِيّ → "confused/unclear"

Internal proof: proof by explicit opposition within the same verse and the same surah. 16:103 sets the direct contrast: "the tongue of the one they allude to is confused, while this tongue is impeccable, clear" — the opposition is never between two ethnic origins but between two qualities of articulation. 41:44 radicalizes this opposition through a doubled rhetorical question within the same passage: the very construction of the sentence rules out any ethnic reading, since a single message cannot be simultaneously confused and clear unless both terms denote a quality of expression, not a speaker's identity.

Conclusion: عجم never carries ethnic weight in the corpus — per the rule of neutrality on term origin, it exclusively denotes a quality of confused articulation, opposed to عربي as a quality of clarity.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عدد Root · 57 occurrences

Invariant meaning: to establish a precise number — counting/reckoning, and via Form IV, putting something in a ready state by counting it in advance.

System rendering: عَدَّ/عَدَد/عِدَّة → "to count"/"number"/"the count, the term to be reckoned" (a precise reckoning, e.g. the number of months, years — عدة already linked to قرء for the waiting period of divorced women); أَعَدَّ (Form IV, ~19 occurrences) → "to prepare, to hold ready" (4:93 and 4:102, أَعَدَّ لَهُۥ عَذَابًا عَظِيمًا, He has prepared for him an immense punishment; 9:89 and 9:100, أَعَدَّ ▫للَّهُ لَهُمْ جَنَّ▫▫▫, God has prepared gardens for them; 33:8).

Internal proof: to prepare (أعدّ) is to put a thing IN A COUNTED, ready state in advance for future use — Form IV causes the state of what is already "in its count", available and reckoned before the need arises. The punishment or Garden thus "prepared" are literally already counted/held in reserve, not improvised at the moment of Judgment — the invariant of precise reckoning thus carries both the act of counting and the state of what has been counted in advance.

RENDERINGS

— 'adda/'adad/'iddah: "to count"/"number"/"the term to be reckoned."
— a'adda (Form IV, ~19 occ.): "to prepare, to hold ready" — putting in an already-counted state in advance (4:93/102, 9:89/100, 33:8).

عدس Root · 1 occurrence

Invariant sense

Absolute hapax. Direct designation of a plant species — the root عدس designates the lentil, one of the five elements of the same list of demanded foodstuffs in 2:61.

System rendering

"Its lentils" (2:61 ,عدسها).

Internal proof

In 2:61, عدسها occupies the second-to-last position in the closed list of five foodstuffs: herbs (بقل), cucumbers (قثاء), garlic (فوم), lentils (عدس), onions (بصل, see sister entries). The context provides direct and sufficient proof through the same coordinated-list construction: عدس unambiguously designates the recognizable legume, a concrete element among the five named plant foodstuffs, whose exhaustive enumeration underlines the precision of the demand made and, implicitly, the relative ingratitude of those formulating it in the face of the favor already received.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete botanical term whose function (element of a closed list) is directly established by the verse's enumeration.

عدل ROOT · 28 OCCURRENCES

Invariant sense: balance between counterparts — treating two (or more) parties as equal, or positing one thing as the substitutive equivalent of another.

System rendering: 'adl/'adala → "just"/"to be just", "justice" (equal treatment among several parties: co-wives 4:3/129, testimony 5:106, speech 6:152); 'adl (noun) → "compensation"/"substitutive equivalent" (2:48/123, ransom not accepted on Judgment Day; 5:95, equivalent compensation for game killed during pilgrimage); ya'diluna → "to set as equal to" (6:1, 6:150: those who set other entities as equal to their Guardian — the equivalence posited between God and an associate); fa'adalaka → "balanced/proportioned" (82:7, the physical proportion of the assembled human body).

Distinction established with qist (already separately sealed): 'adl is never anchored in the lexical field of weighing/measuring (weight, scale, measure) — its own territory is equal treatment among several distinct parties (co-wives, witnesses, speech) and substitutive equivalence (one thing posited as the counterweight/replacement of another, including associating an "equal" with God, 6:1/150). Qist, by contrast, is systematically tied to the concrete vocabulary of the scale (the balance, the scale-beam, weight and measure).

Decisive internal proof: none of 'adl's 28 occurrences mentions weight, scale, or quantitative measure of goods — the field is systematically relational (parties to treat equally) or substitutive (equivalence). Conversely, nearly all qist occurrences co-appear with the concrete metrological field.

RENDERINGS

— 'adl/'adala: "just"/"to be just", "justice" - equal treatment among parties (co-wives 4:3/129, testimony 5:106).
— 'adl (noun): "compensation"/"substitutive equivalent" (2:48/123, 5:95).
— ya'diluna: "to set as equal to" (6:1/150, association).
— fa'adalaka: "balanced" (82:7, physical proportion).

عدن ROOT · 11 OCCURRENCES

Invariable meaning: to settle durably and permanently in a place.

System rendering: 'adn/jannat 'adn -> "gardens of permanent abode".

Demonstration by occurrence: the eleven occurrences form an almost fixed formula, jannat 'adn ("gardens of permanent abode"), almost always immediately followed by the specification "beneath which rivers flow" (9:72, 13:23, 16:31, 18:31, 20:76, 35:33, 61:12, 98:8) -- the permanence of the abode ('adn) and the permanence of the irrigation (rivers that never run dry) answer each other structurally within a single image of continuous stability. 19:61 and 40:8 extend the formula to a genealogical dimension ("as well as those who were righteous among their fathers, their spouses and their offspring"), confirming the promised permanence is not only spatial (an enduring place) but also relational (enduring family bonds). The name is never rendered as "Eden" as an autonomous toponym in this system: it is the word's function -- continuous, unending settlement -- that is retained, consistent with all occurrences systematically stressing the uninterrupted nature of the abode rather than a place named in itself.

RENDERINGS

— jannat 'adn: "gardens of permanent abode" — ID "taman-taman tempat tinggal abadi", RU "сады постоянного пребывания".

عدو ROOT · 103 OCCURRENCES

Invariant sense: crossing a limit - a relational status (the enemy) or an act of overstepping (to commit aggression / to cross the limits).

System rendering: 'aduww → "enemy" (2:36, 2:168, 2:208, 20:117 - static relational status, never an act); i'tada (Form VIII) → "to commit aggression" when the act targets someone (2:190-194, five closely grouped occurrences structuring the ethic of proportionate reply: "Whoever has committed aggression against you, commit aggression against him to the extent of his aggression against you"; 2:178, 2:231, 5:2, 9:10), "to cross the limits" when it targets a limit (2:229, 4:14, 65:1; 2:61, 2:65, 5:87, 7:55, 23:7). "transgress" is left to إثم.

Internal proof: 2:97-98 uses 'aduww as a status ("whoever is an enemy of Jibril/of God") in an entirely different construction from i'tada (2:190-194), which describes a punctual act of overstepping - the two forms of the same root never substitute for each other in the corpus.

RENDERINGS

— 'aduww (noun): "enemy" - static relational status, never "aggressor."
— i'tada (Form VIII): "to commit aggression" (against someone) / "to cross the limits" (against a limit) - the act of overstepping, distinct from the status; "transgress" renders إثم.

عذب ROOT · 373 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: punishment inflicted, earthly or eschatological.
System rendering: عَذَاب/عَذَّبَ → "punishment"/"to inflict punishment" (dominant use, ~370 occurrences).
Internal proof: the term carries, within the corpus itself, no necessarily eternal connotation — it designates the act of inflicting suffering in retribution, applied both to nations destroyed in this world (the peoples of Nuh, 'Ad, Thamud) and to the retribution of the hereafter, with no lexical distinction between the two registers.

Branch B — Invariant sense: sweet, pleasant-to-drink water, opposed to brackish water.
System rendering: عَذْب → "sweet".
Internal proof: 25:53 sets up the explicit opposition within a single verse — "this one sweet and delicious, that one salty and bitter" — proof by direct contrast within one sentence, locking عذب as the exact antonym of salt water. 35:12 confirms through a neighboring synonym ("pleasant to drink") applied to the same referent.

Distinction between the two branches: no link is demonstrable from the corpus alone — a classical association (sweet water "cuts" thirst as punishment "cuts" its recipient) remains an extra-textual hypothesis. Cross-checking confirms a strict, non-overlapping distribution: every verbal form and the noun عذاب carries punishment (~370 occurrences), the adjective عذب (only 2 occurrences, always meaning water) never applies to a punishment. The homonymy is a stable fact, not a tension — sealed status on both branches separately.

عذر ROOT · 12 OCCURRENCES

Invariant sense: a justification offered for a failing — whose validity is never guaranteed by the term itself but evaluated case by case, often rejected when it masks a defection.

System rendering: عُذْر/مَعْذِرَة → "excuse"; ٱعْتَذَرَ → "to excuse oneself"

Internal proof: proof by contrast between the rejected excuse and the recognized legitimate one. 9:66 and 9:94 use the same direct injunction: "do not excuse yourselves, we will not believe you." 9:90 even names a social category, "the excusers," come to seek permission without real commitment. 30:57 generalizes the excuse's failure eschatologically. Conversely, 18:76 provides the sole case of a recognized legitimate excuse: Musa's young companion grants him in advance "an excuse" if questioned a third time.

Conclusion: عذر carries no intrinsic guarantee of validity.

عرب ROOT · 22 OCCURRENCES

Invariant sense: two distinct branches - the notables/those close to power, and linguistic impeccability.

Branch 1 - the notables: al-a'rab → "the notables" (9:90/97/98/99/101/120, six closely grouped occurrences, distinct from ahl, already sealed) - an influential group near the Capital, judged across a spectrum from hypocrisy to sincerity.

Branch 2 - linguistic impeccability: 'arabiyy → "impeccable" (12:2, 13:37, qualifying the Recitation/judgment - clarity and rigor of expression).

Internal proof: the two branches are not merged - no internal proof links the social group of notables to the linguistic quality of impeccability, documented separately.

RENDERINGS

— al-a'rab: "the notables" (9:90/97/98/99/101/120)
— 'arabiyy: "impeccable" (12:2, 13:37)

عرج ROOT · 10 OCCURRENCES

Invariant sense: the inflection/curvature of a trajectory — a single core covering a limping gait, a curved shape, and an ascent along a bending path.

System rendering: al-a'raj → "the lame one" (24:61, 48:17, a gait with an inflected trajectory); al-'urjun → "the curved dry palm frond" (36:39, like the old curved palm frond — the image of the crescent moon); ya'ruju/ma'arij → "to ascend along a curved trajectory, degrees of ascent" (already FIXED, 70:4).

Internal proof: all three uses share the image of a bending trajectory — a step deviating from a straight line (limping), a curving object (dry frond, crescent), an ascent following a curved path rather than a direct vertical line. Stronger coherence than the previous fiche, which covered ascent only.

RENDERINGS

— al-a'raj (24:61, 48:17): "the lame" - gait with an inflected trajectory.
— al-'urjun (36:39): "the dry, curved palm branch" - crescent moon image.
— ya'ruju/ma'arij (70:4): "to ascend by a curved path, degrees of ascension".

عرر ROOT · 2 OCCURRENCES

Invariable meaning: involuntary harm/unintended injury -- damage caused without deliberate intent, never premeditated aggression but always a possible accidental wrong.

System rendering: ma'arra -> "harm"; mu'tarr -> "one who presents humbly".

Demonstration by occurrence (proof by contextual isolation between two derived senses): two occurrences split between two distinct derivations of the same root, never crossing. 22:36 uses the participle derivative in the shared-sacrifice context. 48:25 uses the abstract noun "harm" in a hypothetical construction: "that a harm might befall you because of them without your knowing" -- confirmed by the graph. The adverbial construction "without knowing" is decisive: it explicitly excludes any intentionality.

عرش ROOT · 33 OCCURRENCES

Invariant sense: the Edifice - an elevated, established structure, never "Throne" in the sense of a royal seat.

System rendering: al-'arsh → "the Edifice" (7:54, 10:3, recurring formula "established Himself upon the Edifice" after the six-day creation; 9:129, "the Guardian of the immense Edifice"; 11:7, "His Edifice rested upon the water"); 'arsh

(human) → "edifice"/"structure" (2:259, an empty city despite its edifices; 12:100, Yusuf raising his parents onto the edifice).

Internal proof: 11:7 specifies that the Edifice "rested upon the water" BEFORE even the completion of the heavens' and earth's creation - incompatible with a royal seat (which presupposes an already-constituted kingdom to govern) but consistent with a founding/architectural structure established beforehand; 2:259 and 12:100 confirm the same word's use for ordinary human constructions, with no sovereignty connotation.

RENDERINGS

— al-'arsh : "the Edifice" (7:54, 10:3, recurring formula "established Himself upon the Edifice" after the six-day creation; 9:129, "the Guardian of the immense Edifice"; 11:7, "His Edifice rested upon the water")
— 'arsh : "edifice"/"structure" (2:259, an empty city despite its edifices; 12:100, Yusuf raising his parents onto the edifice).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عرض ROOT · 79 OCCURRENCES

Invariant sense: to expose/present - to render visible, or by extension to turn away (breaking the exposure/face-to-face).

System rendering: 'arada → "to present" (2:31, presenting the attributes to the Agents); a'rada → "to turn away" (2:83, 3:23, 4:16/63, four closely grouped occurrences - a deliberate turning away from a solicitation/proof).

Internal proof: the two forms of the same root oppose each other structurally - 'arada (exposing something to view/judgment) and a'rada (turning away from what is exposed) - 3:23 illustrates this tension: called to the Scripture so it may "decide between them," a group "turns away" precisely from what has just been presented.

RENDERINGS

— 'arada : "to present" (2:31, presenting the attributes to the Agents)
— a'rada : "to turn away" (2:83, 3:23, 4:16/63, four closely grouped occurrences - a deliberate turning away from a solicitation/proof).

عرف ROOT · 69 OCCURRENCES

Invariant sense: to recognize - identifying what is already known, and by extension the socially recognized custom/usage.

System rendering: 'arafa → "to recognize" (2:89/146, two strong occurrences: recognizing as one recognizes one's own children, then denying despite that recognition); bi-l-ma'ruf → "in a recognized manner" (a very frequent normative formula: 2:178/180/228/229/231, five closely grouped occurrences, framing social/marital relations).

Internal proof: the overwhelming majority of occurrences use ma'ruf as a COLLECTIVELY recognized normative reference (not an abstract individual moral judgment) - the corpus systematically points to a usage identifiable by the community, consistent with the invariant of recognizing an already-known fact (2:89/146).

RENDERINGS

— 'arafa : "to recognize" (2:89/146, two strong occurrences: recognizing as one recognizes one's own children, then denying despite that recognition)
— bi-l-ma'ruf : "in a recognized manner" (a very frequent normative formula: 2:178/180/228/229/231, five closely grouped occurrences, framing social/marital relations).

عرم Root · 1 occurrence

Invariant sense (hapax resolved by immediate narrative context): the dam/dike — a retaining structure whose breach causes the destructive flood.

System rendering: الْعَرِمِ → "the dam"

Internal proof (hapax resolved by narrative construction): 34:16 is the corpus's only occurrence: "We sent upon them the destructive flood of the dam" — the genitive construction unambiguously establishes العرم as the retaining structure whose rupture causes the punitive flood.

Conclusion: عرم, in its sole occurrence, denotes the hydraulic structure whose breach triggers the punishment.

عرو Root · 3 occurrences

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the surest handle/handhold, firmly grasped.
System rendering: الْعُرْوَةَ → "the [surest] handhold".
Internal proof: 2:256 and 31:22 both use exactly the same formula, "has grasped the surest handhold, which never breaks."

Branch B — Invariant sense: to be struck/afflicted by harm.
System rendering: اعْتَرَىٰ → "to strike/afflict".
Internal proof: sole occurrence, 11:54 — opponents accusing a deity of having "struck with harm" the messenger.

Distinction between the two branches: no semantic link is established by the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

عرى Root · 3 occurrences

Invariant sense (three converging occurrences): a total physical destitution — the absence of all covering, protective or otherwise.

System rendering: عُرْيَانٍ/عَرَآءَ → "naked/bare"

Internal proof: proof by contrast between the promise of avoided destitution and its punitive realization. 20:118 uses تعرى in negation, within the promise made to Adam. 37:145 and 68:49 conversely use بالعراء for the actual rejection: "cast onto a bare land."

Conclusion: عرى systematically denotes a state of total destitution.

عزب Root · 2 occurrences

Invariant sense (two identical occurrences): to escape knowledge or perception — always denied for God, never affirmed.

System rendering: يَعْزُبُ → "to escape"

Internal proof: the corpus's two occurrences use exactly the same negative formula applied to divine omniscience. 10:61 and 34:3 both declare "nothing escapes your Sustainer, not even the weight of a grain, neither in the heavens nor on earth."

Conclusion: عزب denotes an escape from knowledge, which the corpus documents exclusively in absolute negation.

عزر ROOT · 3 OCCURRENCES

Invariable meaning: to support/honor through active assistance -- a gesture of aid that strengthens and values, always addressed to a messenger or envoy, never mere passive respect.

System rendering: 'azzara -> "to support, honor".

Demonstration by occurrence (proof by recurrence in the prophetic-support register): three occurrences document the same active-support invariant, systematically paired with other forms of assistance. 48:9 furnishes the densest occurrence, prescribing a four-action sequence -- confirmed by the graph. The systematic recurrence of 'azzara within multiple-action lists, never isolated, proves this support never limits itself to a sentiment.

عزز ROOT · 119 OCCURRENCES

Invariant sense: to be powerful/inaccessible - the strength rendering one unreachable.

System rendering: 'aziz → "All-Powerful" (divine attribute almost systematically paired with hakim "Wise" - 2:129/209/220/228/240/260, 3:6/18, eight occurrences closely grouped in the first two surahs alone); 'aziz (human) → "the Powerful One" (12:30, 12:51, 12:78, 12:88: the same word as the divine attribute, without "All-").

Internal proof: the pair 'aziz hakim appears as an almost systematic verse-closing formula in surahs 2-3, confirming 'aziz as one of the corpus's most stable divine attributes - always paired with wisdom, never with raw strength alone.

RENDERINGS

— 'aziz: "All-Powerful" (God) / "the Powerful One" (human, 12:30, 12:51, 12:78, 12:88) - the inaccessibility conferred by rare strength, divine or human.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عزل ROOT · 10 OCCURRENCES

Invariant sense: to put at a distance — to voluntarily break physical or relational contact with a person, a group, or what they represent.

System rendering: اعْتَزَلَ → "to keep/hold oneself apart"; مَعْزُول → "set apart"

Internal proof: proof by deployment of the same distancing gesture across opposite registers (protection, neutrality, exclusion, spiritual rupture). 2:222 applies it to the physical distance required during menstruation. 4:90-91 turns it into a legal criterion of war: those who "keep apart" without fighting benefit from peace, those who refuse this distance are fought — the same gesture becomes either protection or obligation depending on who adopts it. 11:42 applies it to Nuh's son, left physically apart from the group of believers at the decisive moment. 18:16 and 19:48-49 make it the founding gesture of Ibrahim's and the Cave companions' spiritual rupture with their people's idolatry — material distancing seals a rupture of conviction. 26:212 shifts the sense to cosmic exclusion: the Deviators are "kept apart from all listening" to the heavens. 44:21 closes the deployment with Fir'awn's messenger's call: "keep your distance from me" — a final option offered before confrontation.

Conclusion: عزل carries, in all its uses, the same invariant gesture of voluntary contact-rupture — whether that gesture protects, neutralizes a conflict, seals a break of faith, or sanctions an exclusion, it always involves interposing a chosen distance, never a passively suffered one.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عزم ROOT · 9 OCCURRENCES

Invariant sense: firm resolve - a decision settled after deliberation, never an impulse.

System rendering: 'azama → "to be resolved" (2:227, resolved on repudiation); 'azm → "resolve"/"determination" (3:159, 3:186, 31:17, 42:43, 46:35 - five occurrences, often paired with patience/endurance).

Internal proof: 20:115 ("We found in him no resolve") applies to Adam AFTER forgetting a commitment - 'azm here denotes the absence of firmness OVER TIME, distinct from hamm (the forming intention before the act, systematically interrupted); 'azm is the stable determination that FOLLOWS a decision made, consistent with 3:159 ("once your decision is made, put your trust in God").

RENDERINGS

— 'azama : "to be resolved" (2:227, resolved on repudiation)
— 'azm : "resolve"/"determination" (3:159, 3:186, 31:17, 42:43, 46:35 - five occurrences, often paired with patience/endurance).

عزو ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ع ز و carries the sense of separated groups, distinct and fragmented clusters rather than a unified gathering.

System rendering

"In separated groups" (70:37 ,عزين).

Internal proof

In 70:37, the verse asks: "What is with those who deny, that they rush toward you, on your right and on your left, in separated groups (عزين)?" The context provides direct and sufficient proof: عزين qualifies the manner in which those rushing distribute themselves spatially — not in one coherent movement but fragmented into small distinct clusters, on either side. The verse's construction (rushing + on right and left + in separated groups) describes a scene of eager disorder, a multitude converging without true unity, each group remaining distinct from the others despite the common direction. The term thus designates a fragmentation into separate units within one same collective movement, a dispersal that does not prevent convergence but reveals its disorganized character.

The uniqueness of the occurrence does not prevent fixing the sense: the complete spatial construction (right/left + separated groups) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

عسر ROOT · 12 OCCURRENCES

Invariable meaning: difficulty/excessive constraint -- a burden disproportionate to one's capacities, direct antonym of yusr (ease).

System rendering: 'usr/'asir -> "difficulty, excessive constraint".

Demonstration by occurrence: the invariant systematically pairs antonymically with yusr (already sealed, PMI 7.05, 6 shared occurrences) -- 2:185 states the founding principle ("God wants ease for you, He does not want difficulty for you"), 65:7 reformulates it as a temporal sequence ("God will bring, after a difficulty, an ease"). 94:5-6 pushes this structure to maximum density: the same verse is repeated word for word twice in succession ("alongside the difficulty, there is indeed an ease"), confirmed by the graph as the root's strongest link with yusr -- the immediate, unvaried repetition turns a simple observation into a hammered certainty: ease never comes after difficulty, but literally alongside it, the same situation carrying both at once.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عسعس ROOT · 1 OCCURRENCE

Invariable meaning: the progressive darkening at nightfall -- an active twilight movement, not a static state of already-settled darkness.

System rendering: 'as'asa -> "when it darkens".

Demonstration by occurrence (proof by parallel construction): the sole occurrence, 81:17, forms a structuring pair with the following verse (81:18, "the dawn when it breathes") -- confirmed by the graph. Two opposed, symmetrical temporal movements frame the central claim about the transmitted message's reliability. The choice of a process verb rather than a static noun underlines the transition moment itself as guarantor.

عسل ROOT · 1 OCCURRENCE

Invariable meaning: honey -- a precious sweet production, guaranteed purified in its paradisiacal version, closing the four-river series.

System rendering: 'asal -> "honey".

Demonstration by occurrence (proof by closing position and purity qualification): the sole occurrence, 47:15, closes the four-river series: "rivers of purified honey" -- confirmed by the graph. The final position in the enumeration follows a progression of increasing density and preciousness, purified honey closing the list on the most concentrated, sought-after element.

عشر ROOT · 27 OCCURRENCES

Invariant sense: ten - the number ten, also used as a complementary decade in calendar reckoning.

System rendering: 'asharah → "ten" (general cardinal number, e.g. 5:89, ten indigents); 'ashran → "ten [days]" as a calendar sub-unit (2:234, "four months and ten" - both units, month and decade, appear side by side in the same sentence, with "days" left unstated for the second, a sign it is already recognized as a full counting unit).

Internal proof: 7:142 confirms the same modular role of ten in temporal reckoning - "thirty nights, completed by ten" = forty nights, ten functioning as a standard block to close a cycle, consistent with 2:234.

Place in the wall sequence: 'ashr completes shahr (the month) exactly as it completes laylah in Musa's appointment - a ten-day/night sub-unit added to the month to adjust a precise count.

RENDERINGS
— 'asharah: "ten" (5:89)
— 'ashran: "ten days [decade]" (2:234)

عشو ROOT · 14 OCCURRENCES

Invariant sense: evening/the end of the day — a temporal marker systematically paired with غدو (morning) to denote the two boundaries of the devotional day.

System rendering: عَشِيّ/عَشِيًّا → "evening"

Internal proof: proof by near-systematic pairing with morning in a recurring formula. 3:41, 6:52, 18:28, 19:11, 19:62 and 30:18 all use العشي in doublet with morning, forming the stable expression "morning and evening" that frames the

exhortation to constant remembrance of God. 24:58 specifies the sense within a domestic legal frame: the "evening Contact" as one of three moments requiring particular privacy protection.

Conclusion: عشو carries no ambiguity or tension in the corpus — a stable temporal term whose dominant doubled use with morning makes it a structural marker of the continuity of divine remembrance throughout the entire day.

عصب Root · 5 occurrences

Invariant sense: a tightened whole — a human group bound by cohesion, or a situation become knotted and difficult.

System rendering: عُصْبَة → "cohesive group"; عَصِيب → "difficult/knotted"

Internal proof: proof by deployment of the same tightening invariant across two registers. 12:8, 12:14, 24:11 and 28:76 all use عصبة for a solidary human group. 11:77 shifts the same invariant to the temporal register.

Conclusion: عصب systematically denotes a tightening — human or circumstantial.

عصر Root · 5 occurrences

Invariant sense

The root ع ص ر carries the invariant of a pressure or twisting that extracts a contained liquid — the gesture of pressing/wringing to release the substance, concretely applied to wine-pressing then extended to the whirlwind, the clouds, and metaphorically to Time itself.

System rendering

"A whirlwind [of fire]" (2:266 ,إعصار), "I press [wine]" (12:36 ,أعصر), "they will press [fruits]" (12:49 ,يعصرون), "the pressing clouds" (78:14 ,المعصرات), "Time" (103:1 ,العصر).

Internal proof

In 12:36, أعصر literally designates pressing grapes to extract wine — the primary, uncontested material sense of the root. In 12:49, يعصرون resumes this same gesture in the context of abundance following drought: people "will press" fruits, an extraction gesture marking the return of prosperity after scarcity. In 2:266, إعصار designates a devastating whirlwind of fire — the image of twisted, violent motion, consistent with the twisting gesture underlying the root, here applied to a destructively rotating air mass. In 78:14, المعصرات describes the clouds that "press" and release abundant water — a decisive occurrence confirming unambiguously the link between the root and the idea of pressure releasing a liquid, here applied to the rain cycle. In 103:1, العصر ("Time") rests on this same root in a usage attested from pre-Islamic Arabic (ancient Arabs already designated a period this way, cf. al-'Asrân, day and night): the pressure/twisting invariant enriches this sense without replacing it — Time is presented there not as a neutral duration but as a force that presses and wears down the human being, revealing their essence, in direct echo of the extraction-by-pressure gesture observed in the other four occurrences.

All five occurrences converge on the same gestural invariant (pressing/twisting to extract), declined from the concrete (grape-pressing, clouds) to the figurative (whirlwind, Time) without a break in sense — each occurrence illuminating and confirming the others.

عصف Root · 7 occurrences

Invariant meaning: violent scattering — the act of dispersing forcefully, and by extension the matter itself scattered/separated by that action.

System rendering: عَاصِف/عَاصِفَة → "violent/impetuous wind" (the wind as agent of the scattering); ٱلْعَصْف → "the husk/plant residue" (the matter separated, scattered from the grain); عَصْفًا (77:2, intensive verbal form) → "that scatter violently."

Internal proof: the six occurrences divide into two grammatical functions of the same invariant, not two unrelated senses. In 10:22, 14:18, 21:81, and 77:2, 'asf/'asif designates the agent of the scattering — the wind that scatters violently (14:18 makes the image explicit: ash that the wind "whirls violently"). In 55:12 and 105:5, al-'asf designates the result of the same action: the part of the grain that detaches and scatters during threshing (the husk/chaff), and by extension, in 105:5, the image of the husk detached from the grain, then eaten, describing a people's total annihilation ("to the state of an eaten husk of grain"). The same gesture — to violently separate and scatter — carries both uses: the wind is its active agent, the chaff its passive result. No occurrence resists this unified reading; the former segmentation into two disjoint branches (wind / plant husk) was not imposed by the corpus but by a surface reading that isolated the active form from its result — exhaustive verification across the 6 occurrences confirms a single invariant suffices.

Confirmed cross-reference (55:12): 'asf is named alongside rayhan (root rawh, "the fragrant plant") — a deliberate economic pair: the husk/grain meant for consumption (confirmed as ma'kul, "eaten," in 105:5) answers the plant meant for fragrance, two distinct bounties the earth produces for creatures within the same verse.

عصم Root · 13 occurrences

Invariant sense: to hold firmly onto a source of protection — an active grasping gesture producing preservation, never a protection passively received without effort.

System rendering: اعتصم → "to hold firmly onto"; يعصم → "to protect/preserve"

Internal proof: proof by symmetry between the human gesture and the divine action. 3:101 and 3:103 use اعتصم for the believer's voluntary attachment "to God's cord." 5:67 shifts the invariant to the corresponding divine action: "God protects you from people." 11:43 provides proof through failure: Nuh's son seeks refuge in a mountain he believes will "preserve" him, but this refuge chosen outside attachment to God precisely fails.

Conclusion: عصم never describes passive protection but always a firm grasping gesture, human or divine, whose efficacy depends entirely on the object grasped.

عصو Root · 44 occurrences

Invariant sense — Two-branch homonymy:

Branch A — the staff: a concrete object, particularly Musa's.
System rendering: 'asa → "staff" (fixed formula "strike the rock with your staff," 2:60, 7:107/117, 26:32/45/63).

Branch B — to disobey: to transgress a received order.
System rendering: 'asa/ya'si → "to disobey" (very frequent formula "whoever disobeys God and His Messenger," 4:14, 33:36, 72:23).
Internal proof of non-overlap: the two senses never interfere in the corpus - 20:121, "Adam disobeyed his Guardian" ('asa) has no connection to the staff-object used for Musa; two distinct semantic fields sharing the same consonantal root.

RENDERINGS

— 'asa: "staff" (2:60, 7:107/117)
— 'asa/ya'si: "to disobey" (4:14, 33:36)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عضد Root · 2 occurrences

Invariant sense (two converging occurrences): the arm as reinforced support — granted or explicitly refused depending on the legitimacy of the cause.

System rendering: عَضُد → "arm/support"

Internal proof: the two occurrences share the same arm-as-support invariant, in opposite polarity. 18:51 uses absolute negation. 28:35 reverses the polarity: support granted to Musa through Harun's addition.

Conclusion: عضد systematically denotes the arm as a reinforced point of support.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عضض Root · 2 occurrences

Invariant sense (two converging occurrences): to bite oneself on a body part — a physical gesture externalizing rage or regret of extreme intensity.

System rendering: عَضَّ/يَعَضُّ → "to bite"

Internal proof: the corpus's two occurrences use the same self-inflicted gesture for extreme negative emotions. 3:119 describes opponents biting their fingertips in private rage. 25:27 applies the same verb to the wrongdoer who will bite his hands on Judgment Day.

Conclusion: عضض systematically denotes a self-inflicted bodily gesture.

عضل Root · 2 occurrences

Invariant sense

The root ع ض ل carries the invariant of a constraining hindrance — obstructing a legitimate union, holding back against one's will someone from exercising a recognized right.

System rendering

"Do not hinder them" (لا تعضلوهن, 2:232 ,4:19).

Internal proof

Both occurrences are built in an identical formula and addressed to the same subject (men having authority over divorced or widowed women): in 2:232, "when you divorce women, and they reach their term, do not hinder them (لا تعضلوهن) from marrying their [new] spouses"; in 4:19, "do not hinder them (لا تعضلوهن) [from remarrying] in order to take back part of what you have given them." The exact repetition of the negative verb across two distinct sourates constitutes solid structural proof: عضل systematically designates the act of obstructing a legitimate remarriage, a constraint exercised on a divorced woman's matrimonial freedom — in both cases motivated by an illegitimate interest (continued control or recovery of goods), explicitly condemned by the verse.

Distinction from منع (to prevent, a more general term): عضل specifically designates obstruction of a legitimate remarriage after divorce, a precise legal application case, not a generic prevention of any nature.

عضو Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ع ض و (or ع ض ه) carries the sense of disparate fragmentation, the division of a coherent whole into scattered and heterogeneous pieces.

System rendering

"Disparate fragments" (عضين, 15:91).

Internal proof

In 15:91, the verse describes those who "have made this Recitation into disparate fragments (عضين)," directly echoing the preceding term المقتسمين ("those who have split it," root ق س م). The context provides direct and sufficient proof: the two terms complement each other in describing the same denounced act — splitting (اقتسام, division into shares) and fragmenting into disparate pieces (عضين), a double characterization of the same operation of dismembering the revealed text. عضين thus designates the result of this operation: not equal or coherent shares, but heterogeneous pieces, treated in isolation and arbitrarily, breaking from the original unity of the Recitation. The verse's construction — two dismembering terms juxtaposed to describe the same criticized act — confirms that عضين specifically designates the disorderly dispersal resulting from an arbitrary division, not a mere methodical distribution.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit association with المقتسمين in a double characterization of the same denounced act provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عطف ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): the flank turned away in arrogance — a bodily posture of disdain toward a contested truth.

System rendering: عِطْف → "flank"

Internal proof: 22:9 is the corpus's only occurrence: "turning his flank away in arrogance."

Conclusion: عطف, in its sole occurrence, denotes the flank as the seat of a bodily gesture of disdain.

عطل ROOT · 2 OCCURRENCES

Invariable meaning: to render inactive/abandoned -- to deprive of the use or maintenance that sustained a function, without material destruction of the object.

System rendering: 'attala/mu'attala -> "to abandon, leave inactive".

Demonstration by occurrence (proof by constructed opposition between scales): the two occurrences apply the invariant at two opposite but convergent scales. 22:45 applies it to an abandoned well within a city destroyed for injustice. 81:4 applies the same gesture, within the cosmic device, to pregnant she-camels "left untended" -- confirmed by the graph.

عطو ROOT · 14 OCCURRENCES

Invariable meaning: to give, grant, extend the hand to deliver.

System rendering: a'ta/'ata' -> "to give, grant".

Demonstration by occurrence: three occurrences apply 'ata' to the divine gift explicitly qualified as unlimited or uninterrupted -- 11:108 ("a gift never to be interrupted"), 17:20 (repeated twice in the same verse, "your Lord's gift is never restricted"), 38:39 ("dispose of it, grant it, or withhold it, without account to render") -- the repetition of the same insistence on absence of limit or condition, across three distinct surahs, proves the divine gift constitutes a radically distinct case from ordinary human giving, never subject to reciprocity. 53:34 and 92:5 mirror two opposite human attitudes toward giving: the one who "turned away, gave little, then stopped short" (53:33-34) against the one who "gives, guards himself, and affirms the truth" (92:5-7) -- the same verb serves as pivot for two opposed moral trajectories, proving 'atw carries no intrinsic value judgment: it is the giver's inner disposition, not the act of giving itself, that determines the action's ethical bearing. 108:1 closes the corpus on the theologically densest occurrence: "We have granted you Abundance" (a'taynaka al-kawthar) -- a unique divine gift addressed by name to the messenger,

which calls in return, within the same verse, for maintaining the Contact and fulfillment -- the gift/response structure (God gives, man answers with action) sums up on its own the whole dynamic of the 'atw pair in the corpus. 54:29 offers the sole Form VI occurrence (ta'ata), where the Thamud's accomplice "reaches for and seizes" the she-camel to hamstring it -- an extension of the same hand-toward-object gesture, here diverted into an act of violence, proof the base invariant (the hand's movement toward what it takes or gives) remains identifiable even in its use furthest removed from giving proper.

RENDERINGS

a'ta/'ata' (verb/nominal, to give): 9:29, 9:58(x2), 11:108, 17:20(x2), 20:50, 38:39, 53:34, 78:36, 92:5, 93:5, 108:1. -- ta'ata (Form VI, to reach out and undertake): 54:29.

عظم ROOT · 128 OCCURRENCES

Invariant meaning: to be immense/considerable — grandeur carried to its maximum; and, on the same invariant of massive structure, the bone as the body's frame.

System rendering: عَظِيم → "immense"/"formidable" (qualifying a punishment, a favor, or God Himself — a connotation of maximal, overwhelming intensity rather than mere size); عِظَام/عَظْم → "bones" (17:49 and 17:98, أَءِذَا كُنَّا عِظٰمًا وَرُفَٰتًا, when we are bones and dust; 23:14, ثُمَّ خَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظٰمًا, We fashioned the chewed flesh into bones).

Internal proof: reverse-checking links the two uses through the invariant of massive, solid structure: the bone is the body's hard frame, and "immense" designates that whose structural magnitude is carried to its maximum — the same base of robustness/scale underlies both senses.

RENDERINGS

— 'azim: "immense"/"formidable" - maximal intensity.
— 'izam/'azm (17:49/98, 23:14): "the bones" - the body's hard framework.

عفر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by functional characterization in the same verse): an efreet, an entity among the Occulted endowed with remarkable capacity and reliability.

System rendering: عِفْرِيت → "efreet"

Internal proof (hapax resolved by double explicit qualification): 27:39 is the corpus's only occurrence: "an efreet among the Occulted said: 'I will bring it to you... and I am capable of it, trustworthy'" — the entity's immediate self-qualification fixes the sense.

Conclusion: عفر, in its sole occurrence, denotes an Occulted entity characterized by capacity and reliability.

عفف ROOT · 4 OCCURRENCES

Invariant sense: to voluntarily restrain oneself from a legitimate right or desire — an active continence, never a mere lack of means.

System rendering: عَفَّ/يَسْتَعْفِفْ → "to restrain oneself/practice continence"

Internal proof: **proof by deployment of the same voluntary-restraint gesture across financial and matrimonial registers.** 2:273 applies the invariant to the poor. 4:6 shifts the same verb to the wealthy orphan's guardian. 24:33 and 24:60 finally apply the invariant to the matrimonial register.

Conclusion: عفف systematically denotes an active choice of restraint.

عفو ROOT · 35 OCCURRENCES

Invariant sense: to fully release/free from a standing account — whether that account is a fault (erased without remainder) or a possession (freed beyond one's need, hence available as surplus).

System rendering: 'afa/'afuww → "to erase [the fault]"/"the One who erases" ("to forgive" renders ghafara and "Most-Forgiving" renders ghafur) (majority of occurrences, total erasure of a fault, close to ghafara but with no residual trace); al-'afw → "the surplus"/"what is easy to spare" at 2:219 and 7:199 — what remains once one's own needs are covered, hence released for others.

Internal proof: a single invariant links both uses — total release, with nothing held back: either the fault ceases to exist (forgiveness), or the possession ceases to be held back by one's own need (available surplus). Distinct from ghafara (covering/shielding the fault without erasing it).

RENDERINGS

— 'afa/'afuww: "to erase [the fault]"/"the One who erases" - total erasure of a fault, distinct from ghafara (covering without erasing).
— al-'afwa (2:219, 7:199): "the surplus"/"what is easy to give" - what remains beyond one's need.
— Other languages: 'afa = EN "efface", ES "borrar", IT "cancellare", ID "menghapus", RU "стирать"; 'afuww = EN "the One who effaces", ES "Quien borra", IT "Colui che cancella", ID "Maha Penghapus", RU "Стирающий".

عقب ROOT · 80 OCCURRENCES

Invariant sense: what follows/comes after - the consequence, the heel, or the final outcome of a course.

System rendering: 'aqibah → "the end"/"the outcome" (extremely frequent formula "look what was the end of..." 3:137, 6:11, 7:84/86/103); 'aqib/a'qab → "heel(s)" (3:144, "turn back on one's heels"); al-'iqab → "sanction" (2:196/211, formula "God is severe in sanction"; "punishment" renders 'adhab).

Internal proof: the invariant links the physical heel (what stays behind when advancing/retreating, 3:144) and the final outcome (what comes after a life/narrative course, dominant formula) under the same gesture - 'aqab systematically denotes what lies downstream, whether a step backward (turning on one's heels) or a culmination (the end of the story).

RENDERINGS

— 'aqibah: "the end/outcome" (3:137, 6:11)
— 'aqib/a'qab: "heel(s)" (3:144)
— al-'iqab: "sanction" (2:196/211)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عقد ROOT · 7 OCCURRENCES

Invariable meaning: to bind firmly, to tie -- a commitment made solid through a tying gesture, concrete or contractual.

System rendering: 'aqada/'uqda -> "to firmly conclude/the knot" (contract, oath, or material bond).

Demonstration by occurrence: three occurrences apply 'aqd to the explicit contractual register: 4:33 ("those with whom your right hands have made a bond"), 5:1 ("keep your contracts", bi-l-'uqud, opening the surah with this general injunction) and 5:89 (the "oaths you have firmly concluded", distinct from lightly spoken oaths, which carry no obligation) -- the repetition of the same vocabulary for social alliance, contract, and personal oath proves the invariant covers any verbal commitment made binding by a deliberate act of firmness, never a mere idle word. 2:235 and 2:237 use 'uqdat an-nikah for the marital bond itself, a usage directly extending the contractual sense into the marital register, without breaking the invariant. 20:27 offers the sole purely physical, negative occurrence: Musa asks

God to "untie a knot" from his tongue -- the same term thus applies to a bond that hinders (stuttering) as much as to a bond that commits (the contract), the central invariant remaining the firmness of the tying, whether its release is sought or its maintenance. 113:4 closes the corpus with the most concrete, most ancient sense: al-'uqad, the physical knots into which one blows to incant -- the return to the material gesture of tying, prior to any contractual metaphor, confirms that the legal/social extension indeed derives from the physical act, not the reverse.

عقر ROOT · 8 OCCURRENCES

Invariant sense: [TWO UNMERGED BRANCHES - see below, no single sense covers both].

Branch A — to maim: 'aqara/fa'aqaru → "to maim"/"to mortally wound" (7:77, 11:65, 26:157, 54:29, 91:14 - Salih's she-camel).
Branch B — barren: 'aqir → "barren" (3:40, 19:5/8 - Zakariya's wife).

Internal proof: applying "to maim" to Zakariya's context or "barren" to the she-camel produces incoherent sentences both ways - the two branches tell entirely distinct stories that never overlap.

RENDERINGS
— 'aqara/fa'aqaru: "to maim"/"mortally wound" (7:77, 11:65, 26:157, 54:29, 91:14)
— 'aqir: "barren" (3:40, 19:5/8)

عقل ROOT · 49 OCCURRENCES

Invariant sense: to reason - to exercise the faculty of understanding that links facts together.

System rendering: ya'qiluna → "to reason" (extremely frequent formula "perhaps you will reason"/"for a people who reason," 2:44/73/76, dozens of occurrences).

Internal proof: the invariant holds across the 49 verified occurrences - systematically linked to the presence of signs/evidence to interpret (never abstract reasoning without an object); 2:75, "after having understood it" ('aqaluhu) confirms the sense of grasping/linking the elements of a statement, consistent with the root's physical sense (to bind, tether) transposed to the cognitive domain.

RENDERINGS
— ya'qiluna: "to reason" (2:44/73/76)

عقم ROOT · 4 OCCURRENCES

Invariable meaning: sterile/unproductive -- a structural incapacity to engender or produce, applied to the biological register and, by extension, to a destructive phenomenon leaving nothing standing.

System rendering: 'aqim -> "sterile".

Demonstration by occurrence (proof by extension from biological to destructive): four occurrences document the same productive-incapacity invariant, unfolded across two registers. 51:41 transposes the same term to the destructive meteorological register: the "sterile wind" that "left nothing... without reducing it to dust" -- confirmed by the graph.

عكف ROOT · 9 OCCURRENCES

Invariant sense: to be physically stationed for a prolonged, assiduous time - material presence, not an inner state.

System rendering: 'akif → "prolonged physical stationing" (2:125, those frequenting the House; 2:187, in residence at the places of prostration; 7:138, 20:91/97, 21:52, 26:71, Musa's/Ibrahim's people "posted" before idols).

Internal proof: 20:91 ("we shall not cease being posted before it [the Calf]") uses the same verb as 2:125 (legitimate station at the House) - the invariant is assiduous physical stationing itself, regardless of the legitimacy of what one stations before.

RENDERINGS

— 'akif: "physically stationed for a prolonged time" - material presence, not an inner state (2:125, 2:187, 7:138, 20:91/97, 21:52, 26:71).

علق ROOT · 7 OCCURRENCES

Invariable meaning: to cling/adhere by suspension -- matter that fixes and sticks rather than flowing freely.

System rendering: 'alaq/'alaqa -> "adherence, that which clings".

Demonstration by occurrence: all five occurrences apply the term to the same stage of an embryological process described in successive, named stages -- 22:5, 23:14 and 40:67 develop the full sequence (earth/drop -> adherence -> embryo of flesh -> bones -> flesh on bones), 75:38 repeats it in condensed form (drop -> adherence -> balancing), and 96:2 compresses it to the extreme in the corpus's very first revelation: "who created the human being from an adherence" -- the single stage retained in this founding verse, out of the whole chain developed elsewhere, is precisely that of adherence, the moment fluid matter fixes and ceases flowing freely to form a stable point of attachment. The graph confirms the link with nutfa (the drop, PMI 9.11, 4 shared occurrences) -- proof that 'alaqa is systematically the hinge stage between the initial fluid and the organized form that follows.

علم ROOT · 854 OCCURRENCES

Invariant meaning: the distinctive mark that makes known — hence assured knowledge, the landmark, and the marked-out whole.

System rendering: عَلِمَ/عِلْم → "knowledge, to know" (certain, assured knowing — never "science" in the modern institutional sense); عَلِيم → "All-Knowing" ("Informed" renders khabir); أَعْلَٰم → "raised landmarks" (42:32, وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ, the ships at sea like raised landmarks; 55:24, وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ) — the visible mark by which one finds one's bearings; مَعْلُوم → "fixed, marked" (2:197, أَشْهُرٌ مَّعْلُومَٰتٌ, marked/appointed months); ٱلْعَٰلَمِين → "the worlds" (1:2, رَبِّ ٱلْعَٰلَمِينَ) — the ensembles of beings through which the Creator makes Himself known, each world being a mark of its Author.

Internal proof: reverse-checking across all forms reveals the invariant underlying knowledge: the عَلَامَة, the mark. To know (علم) is to hold the distinctive marks of a thing; the أعلام are raised landmark-signs (attested twice in the corpus for ships); the عالمين are the marked, knowable ensembles. Distinct from ظنّ (conjecture) and حسب (estimation), which operate without an assured mark.

RENDERINGS

— 'alima/'ilm: "to know" — assured knowledge, never modern institutional "science."
— 'alim: "Omniscient."
— a'lam (42:32, 55:24): "erected markers" — ships as visible signs.
— ma'lum (2:197): "fixed, marked" (determined months).
— al-'alamin (1:2): "all beings" — the marked ensembles through which the Creator makes Himself known (unified rendering, cf. major finding 2026-08-01).

علن ROOT · 12 OCCURRENCES

Invariant sense (stable referent, twelve occurrences): what is unveiled/made manifest — systematically paired with its antonym (the hidden), under God's exhaustive knowledge.

System rendering: يُعْلِنُونَ → "to unveil/disclose"

Internal proof: proof by systematic, near-universal pairing with the term opposite of secrecy. Across nearly all occurrences, علن always appears paired with what is "kept hidden."

Conclusion: علن is never understood independently of its antonym.

References (aligned with the French fiche): 2:77, 11:5, 14:38, 16:19, 16:23, 27:25, 27:74.

علو ROOT · 70 OCCURRENCES

Invariable meaning: to be elevated — a position/state situated above, literally or in dignity.

System rendering: al-'aliyy → "the Elevated" (very frequent divine attribute, 2:255, 4:34, 22:62, almost always paired with "the Great"); ta'alaw → "come" (imperative literally "raise yourselves [here]," 3:61/64/167); 'ala/'uluww → "to rise/arrogance" (17:4, 28:4, "rose with excess").

Internal proof: the invariant covers legitimate elevation (the divine attribute) and illegitimate elevation (Fir'awn's pride, 28:4, "with excess") under the same gesture — always a position above, whose moral value depends entirely on the subject who rises, never on the elevation itself.

Distinction from فرع: two roots of the same field of elevation (transversal gesture ELEVER_AU_DESSUS, see the فرع entry), but 'uluw covers abstract/moral elevation (status, pride, position, 70 occurrences), while فرع remains concrete and vegetal (the crown of a tree, single occurrence, 14:24). It is 'uluw, directly, that provides the double proof of Fir'awn's epithet: he is described by it (28:4, "he exalted himself with excess") and self-describes by it (79:24, "I am your lord, the most exalted," the exact superlative of this root).

RENDERINGS

— al-'aliyy: "the Elevated" (2:255, 4:34, 22:62)
— ta'alaw: "come" (3:61/64/167)
— 'ala/'uluww: "to rise/arrogance" (17:4, 28:4)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عمد ROOT · 7 OCCURRENCES

Invariable meaning: the vertical pillar/support holding up a structure, and by extension the deliberate action that "supports" an intent.

System rendering: 'amad -> "pillars"; ta'ammud -> "to do intentionally".

Demonstration by occurrence: two registers linked by the same logic of intentional support. The concrete architectural sense (13:2, 31:10) describes the heavens raised "without visible pillars" -- a massive structure held upright with no apparent support, a sign of divine power. 89:7 applies the same term to "Iram of the raised pillars", a city whose very architectural grandeur becomes a sign of punished pride. The derived sense, "to do intentionally" (4:93, 5:95, 33:5), transposes the image of the pillar supporting a structure onto the intent supporting an act: a murder committed "with premeditation" (muta'ammidan) is an act whose intent constitutes its support, exactly as the pillar supports the edifice -- never an accidental gesture lacking this intentional support. 104:9 closes the corpus with the most concrete sense, the columns enclosing the punishment.

عمر ROOT · 27 OCCURRENCES

Invariant sense: to last/occupy through time - prolonged life and the continuous upkeep of a place.

System rendering: 'umr/yu'ammaru → "life"/"lifespan" (2:96, 10:16, 16:70, 21:44, 22:5, 26:18, 28:45, 35:11/37, 36:68 - about ten occurrences on longevity); ya'muru/'imarah → "to populate"/"to maintain" (9:17/18/19, 30:9 - the continuous upkeep

of a place of prostration or a land); al-'umrah → "the Umrah" (2:158/196 - ritual visit/stay, same root of dwelling in a place).

Internal proof: 30:9 ("they had populated it more") and 9:18 ("to populate the places of prostration") use the same verb as individual lifespan (35:11) - the invariant is continuity of occupation through time, whether an individual existence or a place maintained by repeated presence.

RENDERINGS

— 'umr/yu'ammaru : "life"/"lifespan" (2:96, 10:16, 16:70, 21:44, 22:5, 26:18, 28:45, 35:11/37, 36:68 - about ten occurrences on longevity)
— ya'muru/'imarah : "to populate"/"to maintain" (9:17/18/19, 30:9 - the continuous upkeep of a place of prostration or a land)
— al-'umrah : "the Umrah" (2:158/196 - ritual visit/stay, same root of dwelling in a place).

عمق ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): deep/ravined — the quality of a path whose difficulty measures the pilgrimage's effort.

System rendering: عَمِيق → "deep/ravined"

Internal proof: 22:27 is the corpus's only occurrence: "coming from every deep and distant path." **Organic link with ضمر (sealed in the same batch, same verse).**

Conclusion: عمق, in its sole occurrence, denotes a path's difficult depth.

عمل ROOT · 360 OCCURRENCES

Invariant sense: the deed accomplished as a sustained life orientation - distinct from fi'l (the punctual act produced).

System rendering: 'amilu al-salihat → "accomplished righteous deeds" (near-fixed formula, systematically paired with "those who believed" - 2:25/62/82/277, 3:57, dozens of identical occurrences in the corpus's earliest portion alone); ma ta'maluna → "what you do" (2:74/85/110/96/134, formula of divine surveillance of deeds).

Internal proof: the overwhelming majority of 'amal's 360 occurrences fall within the fixed formula "to believe + accomplish righteous deeds," denoting a SUSTAINED, continuous life orientation (never an isolated act) - conversely, documented fi'l occurrences remain punctual and heterogeneous (2:24, the Fire's fuel; 2:71, the cow's slaughtering; 4:837, a promise for tomorrow). This statistical and contextual distribution difference constitutes sufficient internal proof: 'amal = the deed as a life trajectory; fi'l = the act as a punctual event.

RENDERINGS

— 'amilu al-salihat : "accomplished righteous deeds" (near-fixed formula, systematically paired with "those who believed" - 2:25/62/82/277, 3:57, dozens of identical occurrences in the corpus's earliest portion alone)
— ma ta'maluna : "what you do" (2:74/85/110/96/134, formula of divine surveillance of deeds).

عمم ROOT · 5 OCCURRENCES

Invariant sense (stable referent, five occurrences): the paternal uncle or aunt — a kinship bond through the father's line, systematically inscribed within a precise legal frame.

System rendering: عَمّ/عَمَّة → "paternal uncle/aunt"

Internal proof (correction of a previously erroneous entry): the corpus's five occurrences uniformly use عم/عمة as a kinship term, never as an adjective of general scope. 4:23 inscribes it in the list of women forbidden in marriage. 24:61 uses it in the list of relatives whose home one may visit without fault. 33:50 applies the same term twice to the Prophet's genealogy.

Conclusion: عمم carries, in the corpus, only the sense of paternal kinship — never generalization, which had been erroneously documented in a prior version of this entry without corroboration from actual occurrences.

عمه ROOT · 7 OCCURRENCES

Invariant sense (stable referent, seven occurrences): to wander blindly — a straying left to continue as a consequence of a prior refusal, always associated with tyranny/transgression.

System rendering: يَعْمَهُونَ → "to wander blindly"

Internal proof: proof by near-systematic pairing with tyranny. 2:15, 6:110, 7:186 and 10:11 all use يعمهون in identical construction, "leaving them to wander blindly in their tyranny." 27:4 closes the deployment by linking it to the embellishment of deeds.

Conclusion: عمه systematically denotes a straying left to continue, never self-initiated.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عمى ROOT · 33 OCCURRENCES

Invariant sense: blindness - loss of vision, literal or metaphorical (inability to discern).

System rendering: 'umy/a'ma → "blind" (recurring formula "deaf, mute, blind" - 2:18/171, two nearly identical occurrences; 5:71, recurring blindness after ignored clemency; 6:50/104, 7:64, 10:43, 11:24 - eight occurrences in the first five surahs).

Internal proof: 6:104, "whoever sees clearly, it is for himself; whoever remains blind, it is to his own detriment" - blindness here is clearly not organic but a discernment choice, consistent with 5:71 where blindness RECURS after an episode of clemency, a phenomenon impossible for physical blindness but consistent with repeated willful blindness.

RENDERINGS

— 'umy/a'ma : "blind" (recurring formula "deaf, mute, blind" - 2:18/171, two nearly identical occurrences; 5:71, recurring blindness after ignored clemency; 6:50/104, 7:64, 10:43, 11:24 - eight occurrences in the first five surahs).

عنب ROOT · 11 OCCURRENCES

Invariable meaning: the grape/vine -- a common fruit crop, systematically paired with the palm in a list of blessed productions.

System rendering: 'inab/a'nab -> "grape, vine".

Demonstration by occurrence (proof by recurring palm/vine pairing): the eleven occurrences form a stable, recurring pattern -- the vine systematically appears paired with the palm in a list of blessed plant productions, confirmed by the graph, never mentioned in isolation. 16:67 draws the sole distinct, theologically dense extension: "an intoxicating drink and an excellent sustenance" from the same fruit.

عنت ROOT · 5 OCCURRENCES

Invariable meaning: overwhelming distress/imposed hardship -- suffering inflicted by a disproportionate demand, never an ordinary effort but always a burden exceeding normal capacity.

System rendering: 'anat/a'nata -> "to overwhelm, hardship".

benevolence. 49:7 furnishes the politically densest occurrence: "had he obeyed you in many matters, you would have been in great difficulty" -- the overwhelming there presented as the hypothetical consequence of blind submission to every human desire.

عند Root · 201 occurrences

Invariant meaning: the side where one stands — locative proximity (with, at), and the one entrenched on his own side against everything.

System rendering: عِندَ → "with"/"at" (a quasi-preposition: notional possession/location rather than a strict physical place — situating a reality in someone's sphere: عِندَ ٱللَّهِ, judgment, knowledge, reward "with Him"); عَنِيد → "entrenched against, obstinately set" (11:59, كُلِّ جَبَّارٍ عَنِيدٍ, every entrenched despot; 50:24, إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا; 74:16, كُلَّ كَفَّارٍ عَنِيدٍ) — the one who stays riveted to his own side in the face of evidence.

Internal proof: reverse-checking links the two uses through the invariant of the held side: عِندَ situates a thing at someone's side; the عنيد is the one who no longer leaves his side — obstinacy as a frozen self-location. Clean, non-crossing distribution across the ~200 occurrences.

RENDERINGS

— 'inda: "with"/"in the possession of" - notional location, someone's sphere ('inda Allah).
— 'anid (11:59, 50:24, 74:16): "entrenched against, obstinately fixed" - obstinacy as a frozen self-location.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عنق Root · 9 occurrences

Invariant sense: the neck as a site of constraint or symbolic burden — never a neutral organ, always the point where a chain, an omen, or a submission is fixed.

System rendering: عُنُق/أَعْنَاق → "neck"

Internal proof: proof by systematic association between the neck and a fixed constraint. 13:5, 34:33 and 36:8 all use "necks" for chains or yokes placed on the condemned's necks. 17:13 shifts the invariant symbolically: "We have fastened his own omen to his neck." 17:29 applies the same image to stinginess.

Conclusion: عنق never denotes a neutral organ.

عنكب Root · 2 occurrences

Invariant sense (two occurrences in the same verse): the spider — an image of extreme fragility, chosen precisely for its visibly unstable dwelling.

System rendering: ٱلْعَنكَبُوت → "the spider"

Internal proof (two occurrences in the same verse, structurally linked): 29:41 uses العنكبوت twice in a single comparison: those who take protectors besides God are "like the spider that builds itself a dwelling," the verse then explicitly concluding that "the frailest of dwellings is indeed the spider's dwelling."

Conclusion: عنكب, in its sole passage, denotes the spider as a symbol chosen for the extreme fragility of its dwelling.

عنو ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to submit totally — complete lowering before the divine attribute of permanent life.

System rendering: عَنَتِ → "will submit"

Internal proof: 20:111 is the corpus's only occurrence: "faces will submit before the Living, the Self-Subsisting."

Conclusion: عنو, in its sole occurrence, denotes a complete, unresisting submission.

عهد ROOT · 46 OCCURRENCES

Invariant sense: the covenant - a concluded pact binding parties to honor its terms.

System rendering: 'ahd → "covenant"/"pact" (extremely frequent formula "keep God's covenant," 2:27/40/80, dozens of occurrences); 'ahada/'ahida → "to make a pact" (9:75, "some have made a pact with God").

Internal proof: the invariant holds across the 46 verified occurrences - always bilateral, with reciprocal obligation (2:40, "fulfill My covenant, I will fulfill yours") - never a unilateral vow without counterpart, consistent with 17:34, "the covenant will be questioned" (the responsibility ensuing from it).

RENDERINGS

— 'ahd: "covenant/pact" (2:27/40/80)
— 'ahada: "to make a pact" (9:75)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عهن ROOT · 2 OCCURRENCES

Invariable meaning: carded, dyed wool, a soft textile material used as an image of scattered lightness.

System rendering: al-'ihn -> "carded wool".

Demonstration by occurrence: the two occurrences apply the same term, in the same exact comparison, to mountains collapsing on Judgment Day -- 70:9 ("mountains will be like wool") and 101:5 ("mountains will be like carded wool", reinforced by nafash, already sealed, confirmed by the graph as an exclusive link, PMI 11.28). This precise comparison's repetition across two distinct surahs confirms a fixed figurative usage: a massive, solid object (the mountain) reduced to the state of a light, malleable material (wool), the image systematically serving to represent the complete dissolution of what seemed most stable in the world's order.

عوج ROOT · 9 OCCURRENCES

Invariant sense: a deviation/curvature from a normative straight line — never a mere aesthetic flaw, always the deflection of a path or text meant to remain straight.

System rendering: عِوَجَ → "deviation/crookedness"

Internal proof: proof by repeated formula applied to God's path. 3:99, 7:45, 7:86, 11:19 and 14:3 all use exactly the same expression: "turning away from God's path, seeking to make it crooked." 18:1 shifts the invariant toward the revealed text itself: God sent down the Scripture "and placed in it no deviation." 20:107-108 closes the deployment eschatologically.

Conclusion: عوج systematically denotes a deviation introduced from a reference straightness.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

عود ROOT · 39 OCCURRENCES

Invariant sense: to return/redo - to return to a prior state, or reproduce an already accomplished action.

System rendering: 'ada/ya'udu → "to return"/"to recur" (fixed formula "but if you return, We will return," 8:19, 17:8); a'ada/yu'idu → "to redo" (very frequent formula "He begins creation, then repeats it," 10:4/34, 27:64, 29:19, 30:11/27).

Internal proof: the invariant holds across the 39 verified occurrences - unifies the return to a behavior (human recurrence) and the repetition of a creative process (divine re-creation, begin/repeat cycle) - always the same gesture of reproducing an already-known state or action, never absolute novelty.

Distinction from عاد: the homograph عاد, which elsewhere designates the people to whom Hud was sent, is probably not an opaque proper name but a semantic derivative of this same root — "those who recidivated." See the full demonstration in the عاد entry, which applies the invariant "to reproduce an already accomplished action" established here to the reading of Hud's account, on the same model as the ثمود/ثمد pair.

RENDERINGS

— 'ada/ya'udu: "to return" (8:19, 17:8)
— a'ada/yu'idu: "to redo" (10:4/34, 27:64)

عوذ ROOT · 17 OCCURRENCES

Invariable meaning: to seek refuge/protection with a superior power against an identified danger.

System rendering: form I a'udhu/'udhtu -> "to take refuge"; form X ista'idh -> "to seek refuge"; form IV u'idhuha -> "to place under protection".

Demonstration by occurrence: the invariant divides sharply by the destination of the sought refuge -- thirteen occurrences explicitly direct 'awdh toward God alone (2:67, 3:36, 7:200, 11:47, 19:18, 23:97-98, 40:27/56, 41:36, 44:20, 113:1, 114:1), always followed by a complement specifying the targeted danger (ignorance at 2:67, unbelieving arrogance at 40:27, the evil of creatures at 113:1-2, the Diverter and his presence at 23:97-98). 9508 furnishes the sole, decisively contrastive counter-example: men seek refuge with other men ("among the Occulted"), and the text immediately notes "this only increased their turmoil" -- direct, systemic proof that 'awdh only functions effectively when directed toward God; any refuge sought elsewhere necessarily fails, the narrative failure validating the exclusivity of the divine formula. The two closing surahs of the corpus (113:1, 114:1) each open on exactly the same imperative formula "qul a'udhu" ("Say: I take refuge"), proof of a final liturgical usage deliberately placed in closing position, condensing in one minimal verbal gesture the entire relation of dependence already developed throughout the rest of the corpus.

RENDERINGS

— verb, form I (a'udhu/'udhtu): to take refuge (2:67, 11:47, 19:18, 23:97-98, 40:27, 44:20, 113:1, 114:1)
— verb, form X (fasta'idh): to seek refuge (7:200, 16:98, 40:56, 41:36)
— verb, form IV (u'idhuha): to place under protection (3:36)
— noun (ma'adh): preservation [exclamation] (12:23/79)
— verb, form I (ya'udhuna): to take [misplaced] refuge (72:6)

عور ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): the protected intimate sphere — bodily or domestic, requiring particular discretion and exposed only to a restricted circle.

System rendering: عَوْرَة → "intimacy/privacy"

Internal proof: proof by deployment of the same protection invariant across two complementary registers. 24:31 precisely enumerates the restricted circle to which bodily intimacy may be exposed. 24:58 applies the same term to

specific times of day requiring permission to enter. 33:13 shifts the invariant toward a deceptive use.

Conclusion: عور systematically denotes a sphere requiring protection against exposure.

عوق ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): to obstruct, to actively dissuade others from a commitment — never a neutral abstention.

System rendering: ٱلْمُعَوِّقِينَ → "those who obstruct"

Internal proof (hapax resolved by the same verse's behavioral description): 33:18 is the corpus's only occurrence: "God certainly knows those among you who obstruct, and those who say to their brothers: 'Come to us'" — the verse itself defines the behavior through the speech that manifests it.

Conclusion: عوق, in its sole occurrence, denotes the active dissuasion of others.

عول ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ع و ل carries the sense of being overwhelmed by too heavy a burden, bearing a material and moral weight exceeding one's capacities.

System rendering

"Be overwhelmed" (4:3 ,تعولوا).

Internal proof

In 4:3, the verse concludes the recommendation to limit the number of wives in case of fear of not being just: "This is closest to not being overwhelmed (تعولوا) by the weight of [too large] a family." An already-established note specifies that the sense carried is that of "a material and moral burden too heavy to bear (several wives, several households)," directly consistent with the limitation to a single wife stated just before (فواحدة) in case of fear of not being just. The context provides direct and sufficient proof: the verse's construction (limiting the number + explicit purpose of avoiding تعولوا) establishes a clear cause-and-effect link between the multiplication of family burdens and the risk of being overwhelmed — عول precisely designating this capacity overstepping, the weight exceeding what a person can justly bear.

The uniqueness of the occurrence does not prevent fixing the sense: the cause-and-effect link established between the prescribed limitation and the announced purpose provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

RENDERINGS

4:3 (أَلَّا تَعُولُوا): "not being overburdened by the weight of a family" — directly consistent with the limitation to a single wife (فَوَٰحِدَةً) immediately preceding in the same verse in case of fear of not being just.

عوم ROOT · 9 OCCURRENCES

Invariant sense: the adjustable conventional year - the annual count as fixed and adjusted by people, never a fixed cosmic cycle.

System rendering: 'am → "year" (31:14, weaning over two years - a practical/legal count; 9:37, intercalation: "they make it free one year and restrict it another, to adjust the number"; 12:49, the year of abundant harvest).

Internal proof: 9:37 is decisive - the text explicitly describes a count subject to deliberate human adjustment (intercalation), never a fixed cosmic duration. Confirmed by contrast with 29:14 ("a thousand sanah minus fifty 'am"): both words used in the same equation, never interchanged, show that a conventional human count ('am) is subtracted from a global duration (sanah) - the distinction is mathematically demonstrated, not mere stylistic variation.

Distinction from sanah (already sealed): 'am is the conventional/adjustable count (civil calendar, weaning, intercalation); sanah is the natural cycle/duration (agricultural harvest, longevity, famine) - never used interchangeably in the corpus.

RENDERINGS

— 'am: "conventional year" (31:14, 9:37, 12:49)

عون ROOT · 11 OCCURRENCES

Invariable meaning: help, the support given to one in need.

System rendering: a'ana/iyyaka nasta'in -> "to help"/"it is You alone whose help we seek".

Demonstration by occurrence: three occurrences explicitly pair 'awn with patience (sabr) in an almost identical formula -- 2:45, 2:153 ("O you who have believed! seek help through patience and the Contact") and 7:128 (Musa to his people: "seek help from God, and be patient") repeat the same ista'inu/isbiru pairing across two distinct narrative contexts (collective exhortation and reported prophetic speech) -- statistically confirmed proof (PMI 4.80, root_cooccurrence) that help sought in the corpus is never a one-off, magical assistance, but always paired with a sustained human effort (patience) that is its accompanying condition, never its substitute. 1:5 (al-Fatiha) fixes the invariant in its theologically densest form: "it is You alone that we obey, and it is You alone that we implore for help" -- the strict parallelism between obedience and the request for help, both addressed exclusively to God, rules out any reading of 'awn as a mere service between peers; help sought in its most solemn use is structurally tied to the acknowledgment of divine sovereignty stated in the preceding verses of the same surah.

Distinction from nasr: distinct from nasr (active rescue, often in a conflict context, already sealed): 'awn carries a more general sense of assistance/support, not confined to a confrontation.

عيب ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ع ي ب carries the sense of rendering defective, introducing a flaw that devalues or disqualifies an object.

System rendering

"To render it defective" (18:79 ,أعيبها).

Internal proof

In 18:79, Moses' companion retrospectively explains his act toward the destitute men's boat: "I wanted to render it defective (أعيبها), for behind them was a king who seized by force every [sound] boat." The context provides direct and complete proof of the sense: rendering the boat defective (through the piercing described in 18:71, same root خرق) is explicitly presented as a protective strategy — a deliberate flaw that disqualifies the boat in the eyes of the confiscating king, thereby making it, paradoxically, unusable for seizure and thus safeguarded for its rightful owners. The verse directly links cause (a king seizing every sound boat) and consequence (deliberate introduction of a flaw): عيب designates precisely this flaw that removes an object's full value/usefulness in the eyes of a third party, here deliberately induced for protective ends.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit causal explanation given by the text itself ("for behind them was...") constitutes sufficient and direct proof, without necessary recourse to the three formal PSIS patterns.

عير ROOT · 3 OCCURRENCES

Invariant sense

The root ع ي ر designates the caravan — an organized group of travelers and pack animals moving together, generally for commercial purposes.

System rendering

"The caravan" (العير, 12:70, 12:82, 12:94).

Internal proof

In 12:70, العير designates the group of brothers who came to obtain provisions in Egypt, at the moment they are accused of having stolen the royal cup: "O caravan (العير), you are indeed thieves!" In 12:82, the expression returns in the brothers' argument to prove their good faith before their father: "ask... the caravan (العير) with which we returned." In 12:94, as the caravan sets out on the return journey, Ya'qub perceives Yusuf's scent from a distance — a final use of the term marking the narrative turning point toward final recognition. All three occurrences converge on the same concrete referent: an organized group of travelers, identifiable as a collective unit (directly addressed, cited as verifiable witness, associated with a specific event). The term systematically designates the whole human-and-animal convoy, never an isolated individual nor mere transported goods.

Construction of the complement: العير is systematically associated with a context of verification or testimony (accusation to be verified in 12:70, witness invoked in 12:82, perceptive clue in 12:94) — the caravan functions as a reliable collective landmark the account constantly calls upon to anchor its assertions in a verifiable reality.

عيش Root · 8 occurrences

Invariable meaning: the life led, the means of subsistence -- the concrete quality of daily existence.

System rendering: ma'isha -> "existence, means of subsistence".

Demonstration by occurrence: two coherent registers. The material sense dominates (7:10, 15:20, 43:32): subsistence given by God, distributed among men "in degrees", a neutral, descriptive use. 20:124 furnishes the pivot occurrence: turning away from the Reminder brings a "narrow/constricted existence" (ma'ishatan dankan) -- the invariant thus concerns the quality (wide or narrow) of the life led, not its existence itself, clearly distinguishing it from hayat (life in the biological/ontological sense). 101:7 and 69:21 conversely use 'isha for an explicitly satisfying/pleasant existence in Paradise -- proof the invariant describes a dial (narrow/satisfying) rather than a fixed category, the same root covering both opposite poles of lived experience depending on context.

عيل Root · 2 occurrences

Invariable meaning: to be overwhelmed by need, burdened with dependents -- a structural destitution, not a mere occasional lack.

System rendering: 'a'il/'ayla -> "burdened with needs"/"destitution".

Demonstration by occurrence: the two occurrences confirm the same divine-reversal mechanism. 9:28 states the general promise: "if you fear destitution, God will enrich you from His favor" -- the fear of material lack is explicitly lifted there by a divine guarantee. 93:8 applies this same reversal to the messenger himself, within a triple rhetorical question recalling already-received blessings (orphan welcomed, lost one guided, destitute enriched) -- confirmed by the graph (PMI 7.09, link with ghina, self-sufficiency structurally answering destitution). Destitution is never presented as a permanent state but always as the starting point of a reversal already occurred or promised, the emphasis systematically falling on the divine response rather than the description of the lack itself.

عين Root · 65 occurrences

Invariant sense: the eye/the spring - the organ of sight, or the point from which water gushes - two applications of the same flow/visible-opening invariant.

System rendering: 'ayn/a'yun → "eye(s)" (frequent formula "their eyes overflowing with tears," 5:83, 9:92; 5:45, the law of retaliation "eye for eye"); 'ayn/'uyun → "spring(s)" (2:60/7:160, "twelve springs gushed forth"; paradisal formula "gardens and springs," 15:45, 26:57/134/147).

Internal proof: the invariant unifies the eye and the spring through the same gesture of a point from which a visible flow emanates (tears from the eye, water from the spring) - 18:86, a "murky spring" ('ayn hami'ah) confirms the consistent use of the term for any point of liquid emergence, never reserved to the organ alone.

RENDERINGS

— 'ayn/a'yun: "eye(s)" (5:83, 9:92, 5:45)
— 'ayn/'uyun: "spring(s)" (2:60/7:160, 15:45, 26:57/134/147)

عيي ROOT · 2 OCCURRENCES

Invariant sense: to be rendered incapable through exhaustion — the failure of a force to carry a task to completion, not from lack of will but from insufficient energy.

System rendering: عَيِيَ → "to be exhausted/wearied to the point of failure"

Internal proof: proof by rhetorical question negating the attribute. The corpus's two occurrences (46:33 and 50:15) share the same interrogative-negative structure applied to divine creation: "Have they not seen that God, who created the heavens and the earth and was not wearied by their creation, is able to give life to the dead?" (46:33) and "Were We then exhausted by the first creation?" (50:15). In both cases, the rhetorical question explicitly denies that creating the heavens and earth exhausted divine power — and draws from this absence of fatigue the proof of the capacity to resurrect the dead. The logical argument is identical: if a work as vast as the first creation produced no exhaustion, then a second work (resurrection, by nature lesser in scope than creation ex nihilo) could not exhaust that same power any further.

Conclusion: عيى is reserved, throughout the corpus, for negating divine exhaustion as proof of resurrection — a doubled functional hapax (two occurrences, one single argument), the invariant is never illustrated positively (God is never said to "become exhausted" in the text) but only nested within a negation that serves as an argument.

Distinction from تعب/كلل (general fatigue): عيى specifically denotes the failure CAUSED by exhaustion (the resulting incapacity), not the state of tiredness itself.

غ

غبر ROOT · 8 OCCURRENCES

Invariant meaning: what remains after passage — the residue left behind by a movement that departs.

System rendering: غَابِرِينَ → "those who remain behind" (7:83, إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ, except his wife, who was among those left behind — left behind during the flight, condemned with the punished city; same formula in 15:60, 26:171, 27:57, 29:32-33, 37:135); غَبَرَةٌ → "dust" (80:41, وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ, faces that day covered in dust) — dust is literally what remains suspended and settles after passage.

Internal proof: the invariant unifies both forms: to be غابر is to be the remainder left behind the general movement (often in a context of judgment); the غبرة is the material remainder of the same phenomenon — what passage stirs up and abandons behind it. Attested everyday Arabic usage: الغبار, the dust of the road.

RENDERINGS

— ghabirin (7:83, 15:60, 26:171, 27:57, 29:32-33, 37:135): "those left behind" - left behind during the punishment.
— ghabarah (80:41): "dust" - what remains suspended after passage.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

غبن ROOT · 1 OCCURRENCE

Invariable meaning: mutual deception -- a transaction where each party simultaneously discovers it has been cheated, never a mere unilateral loss.

System rendering: at-taghabun -> "the Day of Mutual Deception".

Demonstration by occurrence (proof by eponymous naming of an entire surah): the sole occurrence, 64:9, gives its name to the surah itself -- confirmed by the graph (link with hashr, the same verse's gathering, already tagged). The term's grammatical form (tafa'ul pattern, denoting reciprocal action between several parties) is decisive: unlike khusr (loss, endured by one party alone), taghabun structurally denotes a transaction where TWO parties each believed themselves advantaged and SIMULTANEOUSLY discover their error.

غثو ROOT · 2 OCCURRENCES

Invariant sense: floating debris/refuse carried on the surface.

System rendering: ghutha' → "floating debris" (23:41, and We made them floating debris — total annihilation).

Nuance: an everyday term for residue carried by water/current, used metaphorically for a disappearance without residual value.

Status: FIXED

غدر ROOT · 2 OCCURRENCES

Invariant sense

The root غ د ر carries the invariant of leaving behind, omitting nothing in one's wake — in its primary sense of "not letting escape," the negative being systematically the active form of the corpus meaning.

System rendering

"Without letting any escape" (18:47 ,نغادر), "leaves out" (18:49 ,يغادر).

Internal proof

In 18:47, in the description of the Day when the mountains will be set in motion and the earth laid bare: "We will gather them without leaving any of them out (نغادر)." In 18:49, in the judgment scene where each discovers their record: "what is with this record that it leaves out (يغادر) neither a small nor a great thing without counting it!" Both occurrences, both negative (لا يغادر / لا نغادر), carry exactly the same trait: total exhaustiveness, the absence of any omission or anything left aside — whether for the gathering of beings (18:47) or the tallying of deeds in the record (18:49). The connection between the two verses, both within the same continuous eschatological passage, reinforces the unity of the sense: here غدر is never treachery in the classical sense (abandoning someone by breaking a pledge), but precisely the material act of leaving an element aside, uncounted, ungathered — a sense systematically negated in the corpus (never a positive غدر, always its negation affirming exhaustiveness).

Distinction from the classical sense of "treachery" (breach of pledge): the Qur'anic corpus attests this sense only through its constant negation and its always-material object (a soul not gathered, a deed not counted) — never applied to a broken relationship of trust.

غدق Root · 1 occurrence

Invariable meaning: abundant/copious -- profusion of a resource, particularly water, presented as conditional on precise behavior.

System rendering: ghadaqan -> "abundant".

Demonstration by occurrence (proof by explicit conditional construction): the sole occurrence, 72:16, sits within an explicit, complete conditional clause: "had they kept to the path, We would have given them abundant water to drink, to test them by it" -- confirmed by the graph (link with hara, already sealed, same surah, concerning the search for rectitude). The construction is decisive at two levels: abundance itself is presented as a possible test, not a simple unequivocal reward, and the conditional directly links required rectitude to the promised profusion.

غدو Root · 16 occurrences

Invariable meaning: the point of departure that inaugurates a new stage -- within the diurnal cycle, going out from the resting place at the start of the day (paired with 'ashiy/rawah, the evening); by temporal extension, the next-following deadline regardless of the time of day one currently is in (= "tomorrow", ghadan); by nominal extension, what accompanies this departure (the meal taken at that moment, ghada').

System rendering: ghadan/ghadwa (nominal) -> "tomorrow"/"morning" depending on context; ghadaw (verbal) -> "to go out, depart"; ghada' -> "meal (taken at departure)".

Internal proof: pivot verse 34:12, ghuduwwuha/rawahuha (Sulayman's wind) -- rendered "its outward journey"/"its return", stripped of any morning/evening temporal component: direct proof that the core of the meaning is the departure/outward movement itself, the "morning" component being merely one instantiation among others, not the invariant. This same logic accounts for ghadan = "tomorrow" (12:12, 18:23, 31:34, 54:26, 59:18): not literally "the morning", but "the next departure-point", whatever the moment of utterance. Distribution across the 16 occurrences: morning/evening pair 6/16; "tomorrow" 5/16; departure verb 3/16; non-temporal "outward movement" 1/16 (34:12); meal 1/16 (18:62).

RENDERINGS

Morning/evening pair (bi-l-ghudūw/bi-l-ghadāt): 6:52, 7:205, 13:15, 18:28, 24:36, 40:46. — "Tomorrow" (ghadan/li-ghad): 12:12, 18:23, 31:34, 54:26, 59:18. — Verb (depart early): 3:121, 68:22, 68:25. — Non-temporal ("outward movement"): 34:12. — Meal (ghada'): 18:62.

غرب ROOT · 19 OCCURRENCES

Invariable meaning: darkening — the passage into obscurity, whether through withdrawal from sight (the setting sun) or through hue (intense blackness).

System rendering: غرب/مغرب → "the west, sunset" (where the sun disappears over the horizon, darkening); غُرَاب → "raven" (the bird embodying blackness, 5:31-32); غَرَابِيب → "intensely black" (35:27, literally "raven-black," an extreme black used as intensifier).

Internal proof: 35:27 explicitly uses gharabib as a blackness intensifier ("streaks of varied colors ... and raven-black ones") — the root thus denotes, beyond the mere sunset, darkening/extreme dark hue in general, with the raven as its animal reference and sunset as its temporal reference. The derived sense "strange, foreign" (gharib, outside the common field of view, hence obscure/unfamiliar) shares the same logic.

Retroactive correction: the previous entry mentioned neither ghurab (raven, 2 occurrences, 5:31-32) nor gharabib (35:27) — 3 of the root's 19 occurrences (16%) were absent from the definition, despite a direct semantic coherence with darkening.

RENDERINGS

— noun (al-maghrib/gharabat/maghrib): the west/sunset (2:115/142/177/258, 7:137, 18:17/86, 20:130, 26:28, 50:39, 55:17, 70:41, 73:9)
— noun (al-gharbi/gharbiyyah): western (24:35, 28:44)
— noun (ghuraban/al-ghurab): raven (5:31-32)
— noun (wa-gharabib): intensely black (35:27)

غرر ROOT · 27 OCCURRENCES

Invariant sense: to deceive/delude - to mislead through a seductive appearance.

System rendering: gharra/gharrathum → "to deceive" (3:24/185/196, 6:70/130, 7:22 - six occurrences, systematically applied to what deceives: worldly life, a deceptive bearing, a fallacious oath).

Internal proof: three distinct occurrences (3:185, 6:70, 6:130) explicitly attribute deception to "worldly life" itself as active subject ("worldly life has deceived them") - confirming a stable invariant: what deceives is systematically what seduces through immediate appearance, at the expense of a deeper/deferred reality.

RENDERINGS

— gharra/gharrathum : "to deceive" (3:24/185/196, 6:70/130, 7:22 - six occurrences, systematically applied to what deceives: worldly life, a deceptive bearing, a fallacious oath).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

غرف ROOT · 7 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: to draw water in the hollow of the hand.
System rendering: اَغْتَرَفَ/غُرْفَة → "to draw/a handful".
Internal proof: sole verbal occurrence, 2:249 — the river trial imposed on Talut's army distinguishes those who drink directly from those limited to "a handful drawn in the hand."

Branch B — Invariant sense: the elevated chamber, a raised space reserved for reward.
System rendering: غُرْفَة/غُرَف → "elevated chamber(s)".
Internal proof: 25:75, 29:58, 34:37 and 39:20 all use غرفة/غرف for the elevated dwelling reserved for believers who acted righteously.

Distinction between the two branches: no semantic link is established by the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

غرق ROOT · 23 OCCURRENCES

Invariable meaning: to drown — to be submerged by water until disappearance.

System rendering: أَغْرَقَ/غَرِقَ → "to drown"/"to be drowned" (total, fatal submersion, a recurring event for Fir'awn's clan and other destroyed peoples).

Internal proof: homogeneous use across 23 occurrences, always for the collective fatal drowning of a punished people — no tension, no figurative use detached from the literal sense.

RENDERINGS

— verb (aghraqna/fa-aghraqnahum/ughriqu): to drown (2:50, 7:64/136, 8:54, 10:73, 11:37/43, 17:69/103, 18:71, 21:77, 23:27, 25:37, 26:66/120, 29:40, 36:44, 37:82, 43:56, 71:25)
— noun (al-gharaq/gharqan/mughraqun): drowning/drowned (10:90, 44:24, 79:7)
— 79:1 gharqan: "submerging" ("those who tear away, submerging").

غرم ROOT · 6 OCCURRENCES

Invariable meaning: overwhelming debt/forced loss -- an involuntary financial burden, never voluntary indebtedness, always presented as a weight to relieve.

System rendering: gharim/maghram -> "indebted, ruined".

Demonstration by occurrence (proof by inscription in the almsgiving device and eschatological reversal): six occurrences document the same endured-burden invariant. 9:60 inscribes "those under debt's weight" among the eight legitimate almsgiving beneficiary categories. 56:66 furnishes the densest eschatological occurrence: a conditional threat to reduce harvests to debris, leaving men "ruined" -- confirmed by the graph.

References (aligned with the French fiche): 9:98, 52:40, 68:46.

غرو ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): to incite/stir hostility — to provoke antagonism between subjects, never a mere observation of pre-existing conflict.

System rendering: أَغْرَىٰ/يُغْرِي → "to stir hostility/incite"

Internal proof (correction of a previously erroneous entry): the corpus's two occurrences both use the causative Form IV for active incitement to discord, never the expression "no wonder" erroneously documented in a prior version. 5:14 uses it for hostility and hatred stirred between groups. 33:60 applies the same verb to the threat addressed to rumor-mongers.

Conclusion: غرو carries, in the corpus, only the causative sense of inciting hostility — never the fixed expression "no wonder," which appears in neither actual occurrence.

غزل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root غ ز ل carries the sense of spinning, the act of twisting fibers into a solid, continuous thread.

System rendering

"Her spun thread" (16:92 ,غزلها).

Internal proof

In 16:92, the verse builds a detailed image: "do not be like her who undid her thread (غزلها), after having firmly spun it, reducing it to fibers." The context provides direct and complete proof: غزل designates the result of spinning, a thread obtained by twisting raw fibers into a continuous, resilient strand ("firmly spun," قوة أنكاثا in reverse) — patient work producing a structured continuity from dispersed matter. The parable draws all its force from this precise sense: the denounced absurdity is that of deliberately destroying, through an act of unraveling (نقض), the very result of a meticulous work of construction. The verse then applies this image to oaths broken after being made firm — the same logic of destroying a patiently assembled work. The sense of غزل as thread obtained by spun twisting is thus directly carried by the parable's own narrative structure.

The uniqueness of the occurrence does not prevent fixing the sense: the parable's complete narrative construction (patient spinning then voluntary unraveling) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

غزو Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root غ ز و carries the sense of a military expedition, an organized collective displacement toward a distant battle.

System rendering

"On an expedition" (3:156 ,غزى).

Internal proof

In 3:156, the verse warns against an attitude not to imitate: "do not be like those who denied, and who say of their brothers, when they travel through the land or go on an expedition (غزى): 'Had they stayed with us, they would not have died.'" The context provides direct and sufficient proof: غزى is coordinated with "travel through the land" (ضربوا في الأرض), both expressions together designating displacements exposing one to the risk of death far from home — a trade journey or a war expedition, in both cases a prolonged absence outside the protective family circle. The term غزى specifically designates the military variant of this risky displacement, an organized collective departure toward a distant battlefield, whose death en route or in battle becomes the object of retrospective regret the verse denounces as a theologically erroneous position (death occurring according to divine decree, not according to physical presence or absence).

The uniqueness of the occurrence does not prevent fixing the sense: the coordination with "travel through the land" and the context of death while traveling provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

غسق Root · 4 occurrences

Invariable meaning: darkness setting in/progressively thickening -- an ongoing dimming, not a static state.

System rendering: `ghasiq` -> "the darkness that sets in"; `ghassaq` -> "foul liquid" (distinct register, unrelated homonym).

Demonstration by occurrence: 17:78 fixes the reference temporal usage: "maintain the Contact from the sun's decline until the darkness of night" (ila ghasaqi al-layl) -- ghasaq here denotes an arrival point within a continuous process of falling night, marking the boundary of a time window, not an instantaneous moment. 113:3 precisely repeats this same temporal image, personifying it as a source of danger: "the evil of the darkness that sets in, when it penetrates" (ghasiqin idha waqab) -- the verb waqaba (to penetrate, sink in) attached to ghasiq underlines the progressive, enveloping nature of the threat, consistent with the temporal usage at 17:78: what is feared is never darkness already settled but the very moment of its advance. 38:57 and 78:25 use a distinct form, ghassaq, always paired with hamim (boiling water) to denote a foul, liquid torment -- a homonym semantically unrelated to temporal darkness, sharing

the root by formal coincidence but belonging to an entirely different lexical field (infernal drinks), to be treated as a disjoint branch.

غسل ROOT · 4 OCCURRENCES

Invariant sense: purification by water — a prescribed ritual gesture, or, by eschatological antiphrasis, the very liquid from wound-washing turned into torment.

System rendering: غَسَلَ/ٱغْتَسَلَ → "to wash/to wash oneself"; غِسْلِين → "foul liquid"

Internal proof: proof by deployment of the same invariant from prescribed ritual to punitive inversion. 4:43 and 5:6 use the verb for the ritual washing of major and minor ablutions. 38:42 applies the same term to the spring gushed for Ayyub. 69:36 closes the deployment with a deliberate reversal: the liquid used for washing becomes the sole "food" imposed on the guilty.

Conclusion: غسل systematically denotes the purifying contact of water.

غشو ROOT · 29 OCCURRENCES

Invariant sense: to envelop/cover - to entirely cover something, withdrawing it from perception.

System rendering: ghashiya/yaghsha → "to envelop" (very frequent formula "covers it"/"envelops it," 7:54, 13:3, 91:1/4); ghishawah/ghashiyah → "veil"/"the Enveloping" (2:7, 88:1, name of the Day of Judgment).

Internal proof: the invariant holds across the 29 verified occurrences - covers beneficial enveloping (protective drowsiness, 3:154, 8:11) and punitive enveloping (punishment that covers, 29:55, 44:11) - joins the already-catalogued gesture COUVRIR_DISSIMULER (kafara, ghafara, khafiya): always a total covering that prevents direct access.

RENDERINGS

— ghashiya: "to envelop" (7:54, 13:3, 91:1)
— ghishawah: "veil" (2:7, 88:1)

غصب ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root غ ص ب carries the sense of seizing by force, against the will of the rightful owner, without right or consent.

System rendering

"By force" (18:79 ,غصبا).

Internal proof

In 18:79, the same verse that explains the piercing of the boat specifies the motive: "behind them was a king who seized by force (غصبا) every [sound] boat." The context sets up an explicit opposition between two modes of appropriation: seizure by a power that imposes its will with no regard for the owner's right (غصب), and the ingenious protection of the destitute rightful owners against this seizure. The term is directly associated with an abuse of royal power, an appropriation resting on no transaction and no right, only on the stronger party's capacity for coercion. This context provides sufficient and unambiguous proof: غصب designates the act of taking what belongs to another relying solely on force, with not the slightest element of legitimacy or consent.

The uniqueness of the occurrence does not prevent fixing the sense: the causal structure of the verse (confiscating king → need to render the boat defective to protect it) establishes a cause-and-effect relation sufficiently constraining to fix the sense unambiguously, without necessary recourse to the three formal PSIS patterns.

غصص ROOT · 1 OCCURRENCE

Invariable meaning: the choking constriction blocking swallowing -- a suffocating sensation caused by food that will not go down, inverting the expected nourishing function.

System rendering: ghussa -> "that chokes".

Demonstration by occurrence (proof by graded intra-surah enumeration): the sole occurrence, 73:13, sits within a closed four-element punishment enumeration progressing in intensity -- confirmed by the graph (link with kathib and mahil, following verse). Food that chokes rather than nourishes precisely inverts the expected function of nourishment, consistent with the corpus's whole punitive device that systematically turns each element of ordinary comfort into its exact opposite.

غضب ROOT · 24 OCCURRENCES

Invariable meaning: anger — the wrath provoked by a transgression.

System rendering: غَضِبَ/غَضَب → "to become angry"/"anger" (a wrathful reaction, including one attributed to God in the face of denial/injustice).

Internal proof: homogeneous use across 20 occurrences; covers human anger (Musa returning angry, 7:150, 20:86) and divine anger (recurring formula "a wrath from God befalls...") under the same term — always a response proportioned to an identifiable transgression, never an arbitrary passion.

RENDERINGS

— noun (ghadab/al-ghadab): anger (1:7, 2:90, 4:93, 5:60, 7:71/152/154, 16:106, 20:81, 21:87, 24:9, 42:16, 48:6, 58:14, 60:13)
— verb/participle (ghadban/ghadibu/mughadaban): to become angry (7:150, 20:86, 21:87, 42:37)

غضض ROOT · 4 OCCURRENCES

Invariable meaning: to voluntarily lower -- active restraint of an excess (gaze or voice), a deliberate moderation gesture never externally imposed but always chosen.

System rendering: ghadda -> "to lower".

Demonstration by occurrence (proof by extension from gaze to voice): four occurrences document the same voluntary-restraint invariant, applied to two distinct organs. 24:30 and 24:31 share an almost identical formula applied to believing men then women: "to lower their gaze". 31:19 and 49:3 transpose the same gesture to the vocal register -- the latter occurrence paired with mahana (the core's test, already sealed, same verse), making it proof of authentic guardedness.

غطش ROOT · 1 OCCURRENCE

Invariable meaning: to darken/plunge into obscurity -- an active, deliberate darkening action, not a static state of darkness occurring by itself.

System rendering: aghtasha -> "darkened".

Demonstration by occurrence (proof by symmetrical pair construction): the sole occurrence, 79:29, forms a strict structuring pair with the following verb in the same verse: "He darkened the night, and brought forth the light of day" -- confirmed by the graph. The active verb places night's darkening and day's brightening as two symmetrical, equally deliberate divine gestures, within the same ordered cosmic sequence as dahw/samk (already sealed).

غطو ROOT · 2 OCCURRENCES

Invariant sense

The root غ ط و carries the invariant of a veil/covering that obstructs perception — a membrane or obstacle placed over the sense organs, preventing direct access to what it covers.

System rendering

"A veil" (غطاء, 18:101), "your veil" (غطاءك, 50:22).

Internal proof

In 18:101, the description of those who deny specifies that their eyes "were under a veil (غطاء), away from My reminder, and they could hear nothing": the veil is explicitly associated with the organ of sight and paired with a functional deafness, forming a complete apparatus of sensory obstruction that explains their inability to perceive the divine reminder during their lifetime. In 50:22, the same term reappears in a reversed, symmetrical movement: "We then removed your veil (غطاءك), and your sight today is piercing" — here, the lifting of the غطاء on the Day of Judgment restores a sharp perception where it had previously been obstructed. Both occurrences form a structuring pair: the same word designates the same apparatus of obstruction, applied successively to the present state (18:101, veil in place, perception blocked) and the eschatological state (50:22, veil removed, perception restored) — a parallel construction that unambiguously confirms the invariant of a removable perceptual obstruction.

Distinction from غيب (what escapes the senses by nature, an already-fixed system term): غطاء designates a contingent, removable obstacle imposed on a subject's perception, not an ontological category of what structurally escapes human perception — the lifting of the veil in 50:22 proves precisely this removability, absent from the field of الغيب.

غفر ROOT · 234 OCCURRENCES

Invariant sense: to cover/erase a fault - forgiveness as a covering that annuls the fault's consequence.

System rendering: ghafara → "to forgive" (2:109, "We shall forgive you your faults"); ghafur → "Most-Forgiving" (a very frequent divine attribute, almost always paired with a second attribute - 2:173/182 and dozens of occurrences); istaghfara → "to seek forgiveness" (2:199, 3:135); maghfirah → "forgiveness" (2:263, "forgiveness is better than charity followed by harm").

Internal proof: the covering/erasing invariant holds across all forms - divine forgiveness never consists of ignoring the fault but of actively covering/erasing it so it ceases to weigh, consistent with the image of the helmet (mighfar) which covers/protects the head, sharing the same root in classical usage.

RENDERINGS

— ghafara: "to forgive" (2:109)
— ghafur: "All-Forgiving" (2:173/182)
— istaghfara: "to seek forgiveness" (2:199, 3:135)
— maghfirah: "forgiveness" (2:263)
— ghafur: "Most-Forgiving" in all phrases; RU "Всепрощающий".

غفل ROOT · 35 OCCURRENCES

Invariant sense: heedlessness - a state of inattention to what should be present to the mind.

System rendering: ghafil → "heedless"/"unaware" (extremely frequent formula "God is not heedless of what you do," 2:74/85/140, dozens of occurrences); ghaflah → "heedlessness" (19:39, 21:1/97, "they are in heedlessness").

Internal proof: the invariant holds across the 35 verified occurrences - divine heedlessness is systematically denied (God is never heedless), while human heedlessness is the reproached vice (7:136/146/172, 12:3) - always a lack of vigilance about what matters, never mere trivial distraction.

RENDERINGS

— ghafil: "heedless" (2:74/85/140)
— ghaflah: "heedlessness" (19:39, 21:1/97)

غلب ROOT · 31 OCCURRENCES

Invariant sense: to overcome - to prevail over an adversary in a confrontation.

System rendering: al-ghalibun → "the victors" (extremely frequent formula, 5:23/56, 7:113/119, dozens of occurrences); ghalaba/yaghlibu → "to overcome" (2:249, "how many small groups have overcome large groups").

Internal proof: the invariant holds across the 31 verified occurrences - applies to military confrontation (8:65-66, the patience/numbers ratio), and significantly to a dated historical event (30:2-3, "the Romans have been defeated... then victorious" - externally verifiable reference, never contradicted by the corpus).

RENDERINGS

— al-ghalibun: "the victors" (5:23/56)
— ghalaba: "to overcome" (2:249)

غلظ ROOT · 13 OCCURRENCES

Invariable meaning: thickness/rigid hardness -- solidity excluding any flexibility, applied to a core, a commitment, or a required attitude facing adversity.

System rendering: ghaliz/aghluz -> "harsh, rigorous"/"to be firm".

Demonstration by occurrence (proof by three converging registers): thirteen occurrences document the same hardness invariant applied to three registers. The relational register uses it negatively. The contractual register applies it positively to a "solemn covenant" -- rigidity there becoming a guarantee of reliability rather than a flaw. The required-firmness register explicitly prescribes hardness toward deniers and hypocrites as a legitimate combat posture.

References (aligned with the French fiche): 3:159, 4:21, 4:154, 9:73, 9:123, 11:58, 66:6, 66:9.

غلف ROOT · 2 OCCURRENCES

Invariant sense

The root غ ل ف carries the invariant of an envelope that covers and isolates — a state of protective closure diverted into a pretext for refusal, preventing any penetration of an external message.

System rendering

"Enveloped" (4:155 ,2:88 ,غلف).

Internal proof

Both occurrences are strictly identical: in 2:88 and 4:155, "Our hearts are enveloped (غلف)" — the same formula uttered by those who refuse the message, claiming their capacity for understanding is structurally isolated and thus not responsible for their refusal. The context provides direct and complete proof: in 4:155, the verse immediately answers this claim by reversing it: "no, it is God who has sealed their hearts for their denial" — revealing that the claimed envelopment, invoked as a natural excuse, is in reality a consequence of their own active denial, not an innocent original condition. The exact repetition of the formula across two sourates, followed in one case by its

explicit refutation, confirms that غلف designates a state of perceptual closure invoked as an excuse, whose pretextual rather than fatalistic character the text denounces.

This entry explicitly links the invoked excuse (غلف) and its immediate refutation in 4:155: the same verse citing the claim dismantles it, a rhetorical citation-refutation device.

غلق ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root غ ل ق carries the sense of firmly bolting, closing through a device preventing any opening or exit.

System rendering

"She bolted" (غلّقت, 12:23).

Internal proof

In 12:23, the verse describes the mistress of the house's act: "she bolted the doors (غلّقت الأبواب) and said: 'Come here.'" The context provides direct and sufficient proof: غلّقت is built in Form II (intensive), bearing the grammatical mark of a repeated or exhaustive action — applied to the plural الأبواب (the doors), it indicates the systematic locking of several access points, not a single door. This action immediately precedes the injunction "Come here," establishing an explicit cause-and-effect link: the complete sealing of the space is the precondition for the seduction attempt that follows, ensuring the absence of any witness or escape route. The sense of total, deliberate closing, aimed at creating a controlled closed setting, is thus directly carried by the verse's construction and the intensive verbal form used.

The uniqueness of the occurrence does not prevent fixing the sense: the intensive verbal form applied to the plural doors, combined with the immediate causal function in the account, provides sufficient and direct morphological and contextual proof, without necessary recourse to the three formal PSIS patterns.

غلل ROOT · 16 OCCURRENCES

Invariant sense: to chain/bind - physically or inwardly (retained grudge).

System rendering: ghalla → "to embezzle" (3:161, diverting an entrusted good - the idea of a betrayed trust bond); ghull/aghlal → "chain"/"shackle" (5:64, two closely grouped occurrences, "God's hand is chained" denied then turned against its speakers; 7:157, 13:5); ghill → "grudge" (7:43, 15:47, "We shall have removed all grudge from their chests").

Internal proof: the three branches (embezzlement = diverting a trust-bound good; shackle = physical restraint; grudge = what remains inwardly "attached") share the image of an unreleased bond - 7:43 and 15:47 use the exact same formula for grudge removal, confirming ghill as a state of retention/attachment, positively undone in the Garden.

RENDERINGS

— ghalla : "to embezzle" (3:161, diverting an entrusted good - the idea of a betrayed trust bond)
— ghull/aghlal : "chain"/"shackle" (5:64, two closely grouped occurrences, "God's hand is chained" denied then turned against its speakers; 7:157, 13:5)
— ghill : "grudge" (7:43, 15:47, "We shall have removed all grudge from their chests").

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

غلم ROOT · 13 OCCURRENCES

Invariable meaning: the young boy -- a designation of childhood or early masculine youth, applied either to an announced birth or a perpetually young paradisiacal service.

System rendering: ghulam -> "boy, young servant".

Demonstration by occurrence (proof by recurrence in the announcement and narrative registers): thirteen occurrences document the same masculine-youth invariant, in two distinct registers. The announcement register shares a similar narrative structure: an unexpected birth signaled as good news, often despite an apparent impossibility. The mysterious-servant narrative register documents the young boy killed then explained as sparing his parents future tyranny.

غلو ROOT · 2 OCCURRENCES

Invariant sense

The root غ ل و carries the invariant of an excessive overstepping — going beyond a legitimate limit, an excess overstepping the truth or the just measure of a prescription.

System rendering

"Do not exaggerate" (لا تغلوا, 4:171 ,5:77).

Internal proof

Both occurrences are built in an almost identical formula addressed to the same recipient: in 4:171, "O People of the Scripture! do not exaggerate (لا تغلوا) in your Law, and say about God only the truth"; in 5:77, "O People of the Scripture! do not exaggerate (لا تغلوا) in your Law, beyond the truth." The repetition of this identical address across two distinct sourates constitutes solid structural proof: غلو systematically designates an overstepping of the limit set by truth, an excess in religious affirmation or practice going beyond what the founding text actually authorizes. The complement "beyond the truth" (غير الحق, 5:77) makes the invariant trait explicit: it is not the intensity of conviction that is targeted but its overstepping of a framework of objective truth, the excess consisting precisely in crossing this limit.

Distinction from إفراط (general excess): غلو specifically carries the connotation of an overstepping relative to a fixed truth or limit, not a mere excess of degree without normative reference.

غلى ROOT · 2 OCCURRENCES

Invariant sense (doubled hapax, single context): to boil — the violent agitation of a substance brought to a boil, used in direct comparison to describe the effect of ingested punishment.

System rendering: يَغْلِي → "to boil"

Internal proof: the corpus's two occurrences (44:45-46) form a single continuous development, not two distinct uses — proof by cascading comparison: the Zaqqoum's food "boils in the bellies LIKE boiling water boils," the text using the root غلي both as a verb (the effect produced in the body) and as an action-noun in the comparator (the boiling of water itself) — a rhetorical doubling that locks the sense onto the single physical image of violent thermal turbulence, with no floating metaphorical remainder.

Conclusion: غلي remains, in its single context of use, a purely physical term of comparison — the intensity of bodily suffering made intelligible through the most immediately recognizable phenomenon of human experience, boiling water.

غمر ROOT · 4 OCCURRENCES

Invariable meaning: overwhelming blindness -- a state of ignorance or trouble that entirely covers, like total immersion, never a partial or passing doubt.

System rendering: ghamra -> "blindness, throes".

Demonstration by occurrence (proof by constancy of the total-immersion image): four occurrences document the same submersion invariant, applied to distinct critical moments. 51:10 closes the corpus with the densest occurrence, paired with kharasa (already sealed, same verse): the cursed conjecturers are "plunged in blindness, heedless" -- confirmed by the graph.

غمز ROOT · 2 OCCURRENCES

Invariable meaning: the exchanged mocking wink -- a furtive, complicit derision signal.

System rendering: `yataghamazun` -> "exchanged winks".

Demonstration by occurrence (proof by sequential construction): the sole occurrence, 83:30, sits within a sequence of four rigorously chained mocking behaviors: laughing at believers, exchanging winks as they pass, returning satisfied to their own, then openly declaring their view of them as astray (83:29-32) -- the escalating construction is decisive: the furtive, complicit gesture occupies the intermediate position between silent inner mockery and its assumed verbal expression.

غمض ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root غ م ض carries the sense of closing one's eyes out of reluctance, a constrained acceptance of what one would not willingly welcome.

System rendering

"Closing your eyes" (2:267 ,تغمضوا).

Internal proof

In 2:267, the verse warns against a practice to avoid in charitable giving: "do not aim at what is vile to spend it, when you would not accept it yourselves except by closing your eyes (تغمضوا) over it." The context provides direct and complete proof: تغمضوا qualifies the attitude one would adopt oneself if receiving a good of inferior quality — a reluctant acceptance, obtained only by refusing to look attentively at what is received, its mediocrity being too embarrassing to consider directly. The verse's construction (prohibiting the offering of what one would only accept oneself by closing one's eyes) establishes a principle of reciprocity: not offering to God or others what one would be ashamed of if receiving it oneself under the same conditions.

The uniqueness of the occurrence does not prevent fixing the sense: the construction of the reciprocity principle framing the term provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

غمم ROOT · 11 OCCURRENCES

Invariant sense: a covering that obscures and envelops — a physical cloud masking the sky, or a psychic anguish enveloping the core, the same veiling mechanism applied to two registers.

System rendering: `غَمَام` → "cloud"; `غَمّ` → "anguish/distress"

Internal proof: proof by deployment of the same enveloping-covering invariant across physical and inner registers. 2:57 and 7:160 use "cloud" for the providential cloud's protective shade. 2:210 shifts the invariant toward eschatological expectation. 3:153-154 and 10:71 apply the same root to inner distress.

Conclusion: غمم systematically denotes an enveloping covering that obscures.

غنم ROOT · 9 OCCURRENCES

Invariant sense: acquired gain — either through confrontation (spoils) or in the form of raised livestock (sheep/goats, an ancient form of wealth).

System rendering: ghanima/ghanimah → "spoils, gain" (8:69); al-ghanam → "sheep/goats" (6:146, and among cattle and sheep/goats — a list of livestock).

Internal proof: both senses share the notion of acquired gain/wealth — livestock historically being a prime form of capital and booty; to be distinguished from the direct-confrontation sense (war spoils), which remains the dominant sense of the derivative.

RENDERINGS
— ghanam/ghanimah (8:69): "spoils, gain."
— al-ghanam (6:146): "sheep and goats" - livestock as a form of capital.

غنى ROOT · 73 OCCURRENCES

Invariant sense: to be self-sufficient/rich - independence that renders any external help unnecessary.

System rendering: ghaniyy → "Self-Sufficient" (very frequent divine attribute, 2:263/267, 3:97, almost always paired with "Worthy of praise"); yughni/tughni → "to avail"/"to be useful" (dominant negative formula "will avail them nothing," 3:10/116, 9:25).

Internal proof: the invariant unifies the divine attribute (God's absolute self-sufficiency) and human incapacity (wealth/children/allies availing nothing before God) through systematic contrast - true wealth is total independence, which only God possesses, while all human wealth precisely fails this criterion on the Day of Retribution.

RENDERINGS
— ghaniyy: "Self-Sufficient" (2:263/267, 3:97)
— yughni/tughni: "to avail" (3:10/116, 9:25)

غوث ROOT · 9 OCCURRENCES

Invariable meaning: to implore/receive help in an identified distress -- an active call for external aid, applied to saving rain as to rescue facing vital danger.

System rendering: istaghatha/ghayth -> "to implore help"/"saving rain".

Demonstration by occurrence (proof by ironic contrast between granted and refused help): nine occurrences document the same call-for-help invariant, with a decisive contrast between two registers. 18:29 furnishes the most striking reversal: "if they implore help, they will be helped with water like molten metal, burning faces" -- the same imploring verb here receives a response totally inverting its expected function.

غور ROOT · 4 OCCURRENCES

Invariable meaning: to sink/vanish into depth -- an irreversible withdrawal of a resource or presence, never a mere temporary lowering.

System rendering: ghar/ghawr -> "cave"/"to sink".

Demonstration by occurrence (proof by convergence on unrecoverable water): four occurrences apply the invariant to two registers linked by the same withdrawal gesture. The concrete cave/refuge sense denotes a natural hollow for withdrawing from sight. The verbal sense of irreversible sinking dominates: water "sinking underground" never to be "found again" -- confirmed by the graph (direct link between the two occurrences, nearly identical formula across two distinct surahs).

Form IV: al-mughirat → "those that launch the assault" (100:3): plunging into the opposing camp, same invariant of sinking in.

References (aligned with the French fiche): 9:40, 9:57, 18:41, 67:30.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

غوص Root · 2 occurrences

Invariant sense (two identical occurrences): to dive beneath the water's surface — a task assigned to the Deviators placed at Sulayman's service.

System rendering: غَوَّاص/يَغُوصُ → "to dive/diver"

Internal proof: the corpus's two occurrences (21:82, 38:37) describe the same group and the same activity — the Deviators "who dived" for Sulayman, performing this task among others under his God-delegated authority.

Conclusion: غوص is a stable, unambiguous term denoting total immersion underwater.

غوط Root · 2 occurrences

Invariant sense

The root غ و ط designates a low, secluded place, a hollow in the terrain, used as a euphemistic designation for the place where one relieves a natural need.

System rendering

"[Satisfying] a natural need" (الغائط, 4:43 ,5:6).

Internal proof

Both occurrences are strictly identical, belonging to the same passage repeated on ablutions: in 4:43 and 5:6, "or one of you has just satisfied a natural need (من الغائط)" precedes the same prescription of purification with pure earth in the absence of water. The context provides direct and sufficient proof: الغائط literally designates a low, sunken terrain, a discreet hollow in the relief — the place naturally chosen for isolation to satisfy a bodily need before widespread urbanization, the term functioning by metonymy to designate the act itself performed in this secluded place. The exact repetition of the passage across two sourates confirms the stability of this euphemistic usage.

This entry explicitly links غوط to لمس (see sister entry): both occurrences of غوط appear in the same list of circumstances justifying recourse to pure earth in the absence of water, alongside intimate contact.

غول Root · 1 occurrence

Invariant sense (hapax resolved by explicit contrast within the same verse): a hidden harm that strikes insidiously — here denied for the Garden's drink, unlike its worldly counterpart.

System rendering: غَوْل → "hidden harm [causing headache]"

Internal proof (hapax resolved by the verse's double negation): 37:47 is the corpus's only occurrence, in a verse explicitly denying two negative effects for the Garden's drink: "no headache in it, nor will they be intoxicated by it" — the double negative construction, juxtaposing غول with intoxication as two corollary harms of an ordinary drink, unambiguously establishes that غول denotes the hidden harmful effect normally caused by an intoxicating drink.

Conclusion: غول, in its sole occurrence, denotes a hidden physical harm normally associated with drink.

غوى ROOT · 22 OCCURRENCES

Invariant sense: misguidance - loss of the straight path, direct antonym of huda (already sealed) and rushd.

System rendering: ghawa/aghwa → "to mislead"/"to be misled"; al-ghayy → "misguidance"; "astray" renders dalal (7:17, Iblis: "since You have let me be misled"; 7:146/175/202, 11:34, 15:40/42, 19:61 - eight occurrences, almost all linked to the register of temptation/being drawn away).

Internal proof of the structuring opposition with rectitude (2:256): "rectitude of judgment (al-rushd) has become distinct from misguidance (al-ghayy)" - posits ghayy as the negative pole of an explicit binary pair, consistent with 7:146 which symmetrically opposes "the path of rectitude" and "the path of misguidance" in the same sentence.

RENDERINGS

— ghawa/aghwa : "to mislead"/"to be misled"; al-ghayy: "misguidance" (7:17, Iblis: "since You have let me be misled"; 7:146/175/202, 11:34, 15:40/42, 19:61 - eight occurrences, almost all linked to the register of temptation/being drawn away).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

غيب ROOT · 60 OCCURRENCES

Invariant sense: what escapes the senses - never a mystical "unseen/Mystery," but everything beyond direct sensory reach.

System rendering: al-ghayb → "what escapes the senses" (2:3, believing in God though He escapes the senses - a systematic reformulation avoiding mystical abstraction; 2:33, 3:44/179, 6:50/59 - seven occurrences in the earliest surahs alone).

Internal proof: 5:94, "that God may know who fears Him without perceiving Him (bi-l-ghayb)" - applied to a concrete sensory perception (game out of sight), confirming that al-ghayb denotes a limit of perception, not a separate esoteric domain.

RENDERINGS

— ghayb: "what escapes the senses" - never a mystical "the unseen/Mystery"; everything beyond immediate sensory reach.
— 2:3: reformulated case by case ("believe in God though He escapes their senses").

غيض ROOT · 2 OCCURRENCES

Invariant sense

The root غ ي ض carries the invariant of a decrease or recession relative to a full level — what diminishes, recedes, or falls below an expected fullness.

System rendering

"Subsided" (11:44 ,غيض), "diminish" (13:8 ,تغيض).

Internal proof

In 11:44, at the end of the flood account, "the water subsided (غيض), the matter was concluded, and [the vessel] settled on Judi": here غيض designates the ebbing of the waters, their recession from the maximal level reached during the flood — a downward movement ending a state of fullness/overflow. In 13:8, in a radically different context, تغيض describes what "the wombs diminish" — the reduction below an expected gestational duration or measure, paralleled with what they "increase" (تزداد). Both occurrences share the same invariant despite the difference of domain (hydrology/physiology): غيض systematically designates a movement of reduction relative to a fullness or norm, never an original absence but always a decrease observed from a previously more abundant or longer state. In 13:8, the

explicit opposition with تزداد (to increase) confirms and structures this sense of downward variation, symmetrical to an upward variation.

Distinction from نقص (generic lack, insufficiency): غيض specifically designates a movement of recession or reduction from a previously higher level, not a static state of lack — the dynamic of ebbing or progressive diminishing, not the mere observation of an insufficiency.

غيظ ROOT · 11 OCCURRENCES

Invariant sense (stable referent, eleven occurrences): an intense, restrained rage — internalized anger, never expressed without consequence, always the object of control or frustration.

System rendering: غَيْظ/يَغِيظُ → "rage/to enrage"

Internal proof: proof by deployment of the same invariant across opposite registers. 3:119 describes opponents biting their fingertips in private rage. 3:134 places the invariant among the highest virtues. 9:15 shifts the term toward its extinction through divine victory. 9:120 and 22:15 use the causative verb for irritation provoked in the adversary.

Conclusion: غيظ systematically denotes a restrained rather than expressed rage.

ف

فتء ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root أ ت ف carries, in its systematic negative construction, the sense of never ceasing, continuing an action or state without interruption.

System rendering

"You will not cease" (12:85 ,تفتؤا).

Internal proof

In 12:85, Ya'qub's sons tell him: "By God, you will not cease (تفتؤا) recalling Yusuf, until you are worn out or perish." The context provides direct and complete proof: تفتؤا appears here in its characteristic negative construction (تالله تفتؤا, literally "by God you do not cease," the verb فتئ being classically used almost exclusively in the negative form in Arabic to express uninterrupted continuity). The complement "until you are worn out or perish" specifies the extent of this continuity: it is not a mere moderate persistence but a continuation with no limit other than total exhaustion or death — a continuity pushed to its most extreme consequences. The sense of non-cessation, of an action or state prolonging itself without possible interruption before reaching an absolute physical limit, is thus directly carried by the verse's construction.

The uniqueness of the occurrence does not prevent fixing the sense: the verb's characteristic negative construction and the explicit extreme-limit complement provide sufficient and direct morphological and contextual proof, without necessary recourse to the three formal PSIS patterns.

فتح ROOT · 38 OCCURRENCES

Invariant sense: to open - to end a closure, to grant access or settle a blocked situation.

System rendering: fataha/yaftahu → "to open" (2:76, 7:96, "We would have opened upon them blessings"); al-fath → "victory"/"decisive judgment" (48:1, "a manifest victory"; 32:28-29, "the day of judgment").

Internal proof: the invariant unifies material opening (gates of heaven, 15:14, 54:11) and the metaphorical opening of a blocked situation (victory unblocking a conflict, judgment settling a dispute) - always the same gesture of ending a closure/impasse, never an act detached from this primary sense.

RENDERINGS

— fataha/yaftahu: "to open" (2:76, 7:96)
— al-fath: "victory" (48:1, 32:28-29)

فتر ROOT · 2 OCCURRENCES

Invariant sense: the relaxation/interruption of a state meant to be continuous — applied either to a temporal gap between two sendings, or, under negation, to the absence of any respite in a punishment.

System rendering: فَتْرَة → "interruption"; يُفَتَّرُ → "to be eased/relaxed"

Internal proof: proof by inverted polarity between the two occurrences. 5:19 uses فترة positively for a gap between two sendings of messengers. 43:75 uses the passive Form II in a negative construction: "it will not be eased for them" — here it is precisely the absence of any relaxation that characterizes the described punishment.

Conclusion: فتر carries, in both occurrences, the same invariant of relaxing a continuity — positively affirmed in 5:19, negatively denied in 43:75, the two uses answering each other in inverted mirror.

فتق ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS — member of an explicit antonymic pair): to split apart/separate — the creative act differentiating an initially fused mass.

System rendering: فَتَقَ → "to split apart"

Internal proof: 21:30 is the corpus's only occurrence, in direct, complete antonymy with رتق (**complete antonymic pair, inserted into paires_antonymes**).

Conclusion: فتق, in its sole occurrence, denotes the creative act of separation.

فتل ROOT · 3 OCCURRENCES

Invariant sense

The root ف ت ل carries the invariant of a thin thread obtained through twisting — a twisted filament, an image of an infinitesimal, virtually negligible unit of measure.

System rendering

"A thread's worth" (فتيلا, 4:49 ,4:77 ,17:71).

Internal proof

The three occurrences share an identical construction: in 4:49, "they will not be wronged a thread's worth (فتيلا)," in 4:77, "you will not be wronged a thread's worth (فتيلا)," and in 17:71, "those will read their record, and will not be wronged a thread's worth (فتيلا)." The term designates, in the classical lexical usage confirmed by this repetition, the thin filament found in the groove of a date stone — a twist of matter so fine it constitutes the very example of the negligible, of what is too small to be a measurable injustice. The strictly identical repetition of the formula across three distinct contexts (recompense of deeds in 4:49, judgment among the People of the Book in 4:77, reading of the record on the Day of Standing in 17:71) constitutes solid structural proof: فتيل systematically functions as the rhetorical standard of perfect justice — the affirmation that no recompense, however infinitesimally small, will be lost or usurped. The image of the twisted thread of the date stone anchors this abstraction in a tangible, universally observable reality, reinforcing the persuasive force of the affirmation.

Distinction from ذرة (atom/dust speck, another standard of infinitesimal quantity in the corpus, e.g. 4:40, 99:7-8): فتيل specifically designates a filamentary twist derived from an identifiable object (the date stone), not an abstract particle — two distinct standards of the negligible, never conflated in the corpus.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

فتن ROOT · 60 OCCURRENCES

Invariant sense: the trial - testing, often through affliction or temptation, revealing what is truly held.

System rendering: fitnah/fatana → "trial"/"to put to trial" ("to test" renders ibtala) (2:102/191/193/217, 3:7, 4:91/101, 5:41 - eight occurrences in the first five surahs, a very dense register).

Internal proof: 2:191 and 2:217 repeat the exact same formula ("the trial is graver than killing") - an explicit, repeated value judgment ranking fitnah above even the taking of life, confirming the trial is never a mere neutral test but an existential threat taken very seriously by the corpus.

RENDERINGS

— fitnah/fatana : "trial"/"to put to trial" (2:102/191/193/217, 3:7, 4:91/101, 5:41 - eight occurrences in the first five surahs, a very dense register).

فتو ROOT · 21 OCCURRENCES

Invariable meaning: youth — the young age, the freshness of new vigor.

System rendering: فَتًى/فِتْيَة → "young man"/"young people" (the age of youth: vigor, availability, absence of established burdens); يُفْتِي/اسْتَفْتَى → "to enlighten"/"to consult" (derived verb: to ask/give an opinion to one with the vigor of fresh judgment).

Internal proof: a single invariant covers age (the young people of the Cave, 18:10/13; Musa's young companion, 18:60/62) and the verb of consultation (4:127/176, 12:41/43/46/62, 18:22, 27:32) — the latter literally denotes bringing a fresh judgment to a question, consistent with the image of youthful freshness.

Distinction — neutral term: a neutral term simply designating the age bracket, with no servile or status connotation (distinct from 'abd, the obedient/subordinate) — even though the narrative context may designate a young servant (12:30) or a young companion (18:60), the word itself remains a simple age marker.

RENDERINGS

— noun (fata/fityah/fityan): young man/young people (4:25, 12:30/36/62, 18:10/13/60/62, 21:60, 24:33)
— verb (yuftikum/aftuni/aftina): to enlighten/give an opinion (4:127/176, 12:43/46, 27:32)
— verb (yastaftunaka/tastaftiyan/tastafti): to consult (4:127/176, 12:41, 18:22)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

فجج ROOT · 3 OCCURRENCES

Invariable meaning: the passage/path traced between elevations -- an opening within a natural geographic obstacle, never a flat-terrain path.

System rendering: fijaj -> "passages, paths".

Demonstration by occurrence (proof by recurring mountain/passage pairing): the three occurrences systematically apply the invariant to paths traced through mountainous relief to enable collective orientation -- 21:31 ("We traced therein passages, paths, that they might be guided", immediately after mentioning anchored mountains) and 71:20 (mountains and "wide paths"), the mountain/passage pairing being systematic and never broken. The passage's function is never merely to connect two points but explicitly to enable guidance -- the path traced within the natural obstacle thus becomes the image of an orientation made possible despite a geographic constraint that, without it, would be impassable.

فجر ROOT · 24 OCCURRENCES

Invariable meaning: to burst forth/break through with force — a sudden eruption that breaches a boundary.

System rendering: فَجَّرَ → "to make gush forth" (a spring bursting through the ground, 2:74, 17:93, 18:34, 36:35, 54:12); al-fajr → "the dawn" (the point of day bursting through the night); fujur/fajir/al-fujjar → "transgression"/"depraved" (the breaching of a moral boundary, bursting out of the prescribed order).

Internal proof: 91:7-8 places side by side, for the same Self, fujuraha and taqwaha ("its transgression and its guardedness") — an antithetical pair where transgression is literally what bursts out of the boundary that guardedness maintains. The invariant of bursting/breaking through thus unifies the three applications: water breaking through the ground, light breaking through the night, and the fault breaking through the moral boundary.

Retroactive correction: the previous entry only covered the first two uses (water gushing, dawn), leaving undefined 6 of the root's 24 occurrences (fajir/al-fujjar/al-fajarah/fujuraha, 25%) belonging to the moral register.

RENDERINGS

— verb (yatafajjaru/tafajjaru/fajjarna/fajjarat): to make gush forth (2:74, 17:93, 18:34, 36:35, 54:12, 82:5)
— noun (al-fajr): the dawn (2:187, 17:78, 24:58, 89:5, 97:5)
— noun/adjective (fujuraha/fajiran/al-fujjar/al-fajarah): transgression/depraved (38:28, 71:27, 80:42, 82:16, 83:7, 91:8)

فجو ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ج و carries the sense of an open space, a gap or recess set apart from a solid mass.

System rendering

"A recess, a gap set apart" (18:17 ,فجوة).

Internal proof

In 18:17, the geometric description of the Cave specifies that the young men "were in a recess (فجوة) apart from it," that is, apart from the cave itself while remaining linked to its space. The immediate context is rich in spatial detail: the sun, at its rising and setting, grazes the cave from the sides without directly entering it (تزاور/تقرضهم), and it is precisely in this فجوة that the sleepers escape all direct exposure. The term thus designates a cleared space, a void or gap within a broader whole (the cave), open enough to allow simultaneous ventilation and protection, yet recessed enough to avoid direct radiation. The verse's construction — the interplay between the solar trajectory avoiding the center and the sleepers' position in the فجوة — provides converging geometric and narrative proof of the sense of an open, protected space.

The uniqueness of the occurrence does not prevent fixing the sense: the full spatial coherence of the verse (solar trajectory + sleepers' position) constitutes sufficient and direct proof, without necessary recourse to the three formal PSIS patterns.

فحش ROOT · 24 OCCURRENCES

Invariable meaning: shocking excess/indecency — a flagrant overstepping of measure.

System rendering: فَحْشَآء/فَاحِشَة → "indecent act"/"turpitude" (a morally shocking act through its manifest excess).

Internal proof: homogeneous use across 17 occurrences, systematically for a morally grave act (fornication, the acts of Lut's people, major transgressions) — never for a minor fault.

Distinction — visibility/flagrancy: carries a charge of visibility/flagrancy — a "fahish" act shocks through its outrageous, apparent character, not a discreet fault.

RENDERINGS

— noun (al-fahsha/fahishah/al-fahishah): indecency/turpitude (2:169, 3:135, 4:15/22, 6:151, 7:28/33/80, 12:24, 16:90, 17:32, 24:19, 27:54, 29:29, 42:37, 53:32)

فخر ROOT · 6 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: prideful ostentation, self-display before others — always disapproved.
System rendering: فَخُور/تَفَاخُر → "conceited/rivalry of ostentation".
Internal proof: 4:36, 31:18 and 57:23 all use فخور systematically doubled with 57:20 .مختال deploys the invariant collectively.

Branch B — Invariant sense: fired pottery, resonant to the touch.
System rendering: ٱلْفَخَّار → "[fired] pottery".
Internal proof: sole occurrence, 55:14 — man created "from resonant clay like pottery."

Distinction between the two branches: a classical link is sometimes suggested but not demonstrable from the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

فدى ROOT · 14 OCCURRENCES

Invariable meaning: to ransom, to compensate for a loss/captivity through a substituted counterpart.

System rendering: fada/fidya -> "to ransom, compensatory ransom".

Demonstration by occurrence: five occurrences (3:91, 5:36, 10:54, 13:18, 39:47) deploy the same rhetorical hyperbole to describe the inefficacy of ransom on the Day of Standing: even possessing "all that is on the earth" and its equivalent, the denier can never ransom himself with it -- the near-literal repetition of this formula across five distinct surahs proves a systemic usage aimed at demonstrating, through the absurdity of an infinite quantity, that the very principle of substitution underlying fidya in present life becomes structurally inoperative in the hereafter. This same logic of material substitution is, conversely, fully operative and legitimate within the earthly framework: 2:184 and 2:196 precisely frame the conditions under which compensation (feeding, fasting, alms) can replace a physical obligation prevented by illness -- proof fidya normally functions as a legal adjustment mechanism, before 39:47 marks its absolute eschatological limit. 2:85 and 8:70 document the concrete application of ransom to war-captivity situations, a historical and social usage that grounds the word in a real legal practice before any theological extension. 37:107 offers the narratively densest occurrence: "We ransomed him with a tremendous sacrifice" -- the ransoming of Ibrahim through the substitution of a ram at the moment of his son's sacrifice constitutes the very founding narrative of the fidya principle in the corpus, the narrative episode that gives full, concrete meaning to all the legal and eschatological occurrences that follow from it.

Distinction from ghafara : always implies a substitution (one element takes another's place to avoid a consequence), distinct from ghafara (to forgive without any counterpart).

RENDERINGS
fidya/fida' (nominal, compensation/ransom): 2:184, 2:196, 4:92, 47:4, 57:15. -- fada/iftada (verbal, to ransom): 2:85, 2:229, 3:91, 5:36, 10:54, 13:18, 37:107, 39:47, 70:11.

فرث ROOT · 3 OCCURRENCES

Invariable meaning: sweet, refreshing water -- a pleasant, safe-to-drink liquid, structurally opposed to salty/bitter, undrinkable water.

System rendering: furat -> "sweet water".

Demonstration by occurrence (proof by explicit opposition): the three occurrences document the same contrast, sometimes implicit, sometimes explicitly stated. 25:53 furnishes the decisive proof: "it is He who released the two seas, this one sweet and refreshing, that one salty and bitter, and placed between them a barrier" -- the direct binary opposition, within the same verse, proves furat has full meaning only by contrast with its immediate antonym. 35:12 repeats the identical antonymic structure. 77:27 applies it more neutrally within an enumeration of earthly blessings -- confirmed by the graph (link with shamikh/kifat, already sealed).

فرث ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ر ث designates the intermediate digested matter, the digestive system's content situated between ingestion and complete assimilation.

System rendering

"Chyme" (16:66 ,فرث).

Internal proof

In 16:66, the verse describes a precise physiological process: "We give you to drink from what is in their bellies, between chyme (فرث) and blood, pure milk, pleasant to drink." The context provides direct and complete proof: فرث is positioned between two terms bounding a digestive process — the digested content of the entrails on one side, blood on the other — and the verse underscores that the produced milk emerges "between" these two realities, blending with neither. This structural construction (emergence from two distinct poles) fixes the sense of فرث as designating food matter already transformed by digestion, distinct both from the raw ingested food and from the blood circulating in the organism — the intermediate stage of a physiological process whose final, purified result is the milk.

The uniqueness of the occurrence does not prevent fixing the sense: the verse's structural construction (milk emerging between two named digestive poles) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

فرج Root · 9 occurrences

Invariable meaning: the opening/intimate part -- a slit or orifice, applied to the human body requiring protection and, by extension, to a cosmic fissure whose absence signals perfection.

System rendering: farj/furuj -> "intimate part"/"fissure".

Demonstration by occurrence (proof by dual bodily/cosmic register): nine occurrences document the same opening invariant applied at two scales. The bodily register dominates, always associated with the verb "guard/preserve". 50:6 transposes the same term to the cosmic register: the sky built and adorned "without the slightest fissure" -- confirmed by the graph.

References (aligned with the French fiche): 21:91, 23:5, 24:30, 33:35, 70:29.

فرح Root · 22 occurrences

Invariable meaning: to rejoice — joyful exultation, sometimes excessive.

System rendering: فَرِحَ/فَرَح → "to rejoice"/"joy" (exuberant joy, often negatively nuanced when it becomes self-satisfaction/vanity — "God does not love the [arrogantly] jubilant").

Internal proof: a single invariant covers legitimate joy (3:170, the witnesses rejoicing with their Lord) and blameworthy joy (28:76, Qaroon urged "not to jubilate") — the moral value lies not in the feeling itself but in its object and excess.

Distinction — critical charge: often carries a critical charge — excessive farah is associated with the pride of wealth/material success, contrasted with measured gratitude.

RENDERINGS

— verb (yafrahu/farihina/farihu/farih): to rejoice (3:120/170/188, 6:44, 9:50/81, 10:22, 11:10, 13:26/36, 23:53, 27:36, 28:76, 30:5/32/36, 40:75/83, 42:48, 57:23)

فرد Root · 5 occurrences

Invariant sense (excluding the technical homonym): solitude as the ultimate condition — without companion, ally, or support, particularly at the moment of reckoning.

System rendering: فَرْد/فُرَادَىٰ → "alone/individually"

Internal proof: proof by recurrence of solitude as an eschatological condition. 19:80 and 19:95 both use "alone" for individual appearance on Judgment Day. 21:89 applies the same term to Zakariya's supplication. 6:94 and 34:46 deploy the invariant existentially.

Distinction — unrelated homonym: ٱلْفِرْدَوْس (23:11 ,18:107, "Paradise/Firdaws") is a loanword designating the Garden, unrelated semantically, already fixed separately.

Conclusion: فرد never varies from its invariant of solitude.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

فرر ROOT · 11 OCCURRENCES

Invariable meaning: to flee -- a rapid movement of avoidance facing a danger or threat, whose ethical value depends entirely on the object fled.

System rendering: farra/firar -> "to flee".

Demonstration by occurrence (proof by recurrence across eleven occurrences in opposite registers): two opposite registers share the same gesture. Ordinary fear-motivated flight documents an understandable, non-blamed avoidance. 33:16 reverses this judgment applying it to fleeing the battlefield. 51:50 closes the corpus with a radical reversal: "flee therefore to God" -- the avoidance verb transposed onto an approaching movement.

References (aligned with the French fiche): 18:18, 26:21, 74:51, 75:10.

فرش ROOT · 6 OCCURRENCES

Invariant sense

The root ف ر ش carries the invariant of what spreads or lays flat over a surface — an extended layer, whether a deployed support, low-lying livestock, or a chaotic dispersal evoking the same spreading gesture.

System rendering

"A couch" (2:22 ,فراشا), "the low-lying [livestock]" (6:142 ,فرشا), "spread out [as a carpet]" (51:48 ,فرشناها), "carpets" (55:54 ,فرش), "couches" (56:34 ,فرش), "moths [scattered]" (101:4 ,الفراش).

Internal proof

In 2:22 and 51:48, فراش/فرشنا designates the earth itself spread out as an extended couch underfoot — the image of a flat, stable support, unrolled to bear what settles upon it. In 55:54 and 56:34, فرش designates carpets/couches, furnishings laid flat for rest, consistent with the same spreading gesture. In 6:142, وفرشا qualifies a category of "low" livestock, as opposed to the pack animals (الحمولة) mentioned in the same verse — the فرش livestock is that whose stature close to the ground evokes flatness, a herd that "spreads" low rather than bearing loads at height. In 101:4, الفراش (moths/flying insects) seems to depart from the sense of a stable layer, but the underlying image remains coherent: the moths described as "scattered" (المبثوث) evoke a chaotic dispersal over an expanse, a disorderly scattering recalling, through dramatic contrast, the usually orderly spreading of ground-cover or carpet — here a frantic, directionless spreading, an image of the Day of Judgment. All six occurrences thus converge on the invariant of spreading over a surface, ranging from the most stable (earth, carpet) to the most chaotic (scattered moths).

This entry resolves the earlier tension (PROVISIONAL status) in favor of a single branch rather than strict homonymy: the image of flat deployment/spreading unites all six occurrences, the variation in register (stable/furnishing/chaotic) being a contextual application of this same invariant, not a distinct root.

فرض ROOT · 18 OCCURRENCES

Invariable meaning: to impose/make obligatory — the fixed normative constraint.

System rendering: فَرَضَ/فَرِيضَة → "to impose"/"fixed obligation," distinct from a mere piece of advice or recommendation — what is fard is binding and determined.

Internal proof: homogeneous use across 17 of the 18 occurrences; covers ritual prescription (the Hajj, 2:197; a surah made obligatory, 24:1) and the determined contractual share (the marital obligation, 2:236-237, 4:24; the fixed capital/share, 4:7/119) — always a quantified, binding determination.

Distinction from كتب: close to kataba (to prescribe) but farada emphasizes the binding, determined/quantified character of the prescription (a fixed share, e.g. inheritance), not merely a general order.

Excluded homonym: 2:68, farid ("[a cow] neither old nor virgin") belongs to a distinct word designating an animal's advanced age — unrelated to the "impose/obligation" invariant, not to be confused despite the graphic identity.

RENDERINGS

— noun (fard/faridah/mafrudan): fixed obligation (2:197/236-237, 4:7/11/24/119, 9:60, 24:1, 28:85, 33:38/50, 66:2)
— noun (farid): [cow] old [excluded homonym] (2:68)

COUNTER-EXAMPLES

Scope restricted to 4:7; audit of the remaining 18 occurrences of the root in the corpus not done.

فرط ROOT · 8 OCCURRENCES

Invariant meaning: to overstep the due measure — to forestall, to let slip, or to exceed the proper limit.

System rendering: فرَّط في → "to neglect, to let slip what was due" (6:31, يٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا, what regret for what we neglected therein; 12:80, مَا فَرَّطتُمْ فِى يُوسُفَ, how you failed regarding Yusuf; 39:56; 6:38, مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ, We have left nothing out of the Writ); يَفْرُطَ → "to rush with excess against" (20:45, نَخَافُ أَن يَفْرُطَ عَلَيْنَآ, we fear he may lash out against us); فُرُطًا → "excess, unrestraint" (18:28, وَكَانَ أَمْرُهُۥ فُرُطًا, his conduct was sheer excess); مُّفْرَطُونَ → "hurried forward" (16:62, into the Fire); لَا يُفَرِّطُونَ → "they neglect nothing" (6:61, the emissaries of death).

Internal proof: the invariant is the overstepping of the due measure, in either direction: falling short (neglecting, letting slip — فرّط في) or going beyond (excess, haste — يفرط، فرطا). The common point is the just limit that is not held.

RENDERINGS

— farrata fi: "to neglect, to let pass what was due" (6:31, 12:80, 6:38).
— yafruta: "to rush excessively against" (20:45).
— furutan: "excess, immoderation" (18:28).
— mufratun: "rushed forward" (16:62, into the Fire).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

فرع ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax (occurrences=1 for the exact root_pure فرع, distinct from the فرعون tag designating the character Fir'awn — 72 occurrences not counted here, see the dedicated character entry). PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ف ر ع carries the sense of a branch-crown rising from a firm root — the upper, spread-out part of a tree, opposed to its underground anchoring.

System rendering

"Its branches" (14:24 ,فرعها).

Internal proof

In 14:24, the parable of the good tree describes: "a good word is like a good tree, whose root (أصلها) is firm and whose branches (فرعها) are in the sky." The context provides direct and structuring proof: فرع is built in explicit contrast with أصل (the root, the underground point of anchorage), both terms designating the two opposite and complementary extremities of one tree — one plunged into the earth ensuring stability, the other spread toward the sky bearing fruit. This same verse, paired with the following verse on the bad tree "uprooted from the surface of the earth" (14:26 ,اجتثت, see sister entry), builds a three-term opposition: the firmness of the root, the elevation of the branches, and the total absence of both in the uprooted bad tree. فرع thus precisely designates what rises and spreads from an anchoring point — never the anchoring itself, never a growth without foundation.

This parallel construction (أصل/فرع as a structuring pair, itself set against the uprooted tree) functions as sufficient proof despite the uniqueness of فرع's exact occurrence — the sense is fixed by the network of internal contrasts within the parable itself, without requiring an independent second occurrence.

Distinction from فرعون (Fir'awn, character): although sharing the same consonantal root (فرع, to be high/elevated), the character is treated separately — this entry exclusively documents the concrete botanical usage of 14:24, not the epithet applied to the tyrant.

RENDERINGS

— noun (far'uha): its crown (14:24)

فرغ ROOT · 6 OCCURRENCES

Invariant meaning: to empty a container — pouring it out onto, or ending up empty/available.

System rendering: أَفْرِغْ → "pour out" (2:250 and 7:126, رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْ, pour endurance out upon us — emptying the container ONTO someone; 18:96, أُفْرِغْ عَلَيْهِ قِطْ, that I may pour molten copper over it); فَٰرِغًا → "emptied" (28:10, وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا, the Consciousness of Moses' mother became emptied); فَرَغْتَ/سَنَفْرُغُ → "to be free, to become available" (94:7, فَإِذَا فَرَغْتَ فَٱنصَبْ; 55:31 ,سَنَفْرُغُ لَكُمْ, We shall attend fully to you — total availability).

Internal proof: the invariant is the emptying of a container, seen from three sides: the act of pouring the content onto something else (أفرغ), the state of the emptied container (فارغا), and the availability of one emptied of all occupation (فرغ، سنفرغ).

RENDERINGS

— afrigh (2:250, 7:126, 18:96): "pour" - emptying the container ONTO someone.
— farighan (28:10): "emptied."
— faraghta/sanafrughu (94:7, 55:31): "to be free, to become available".

فرق ROOT · 72 OCCURRENCES

Invariant sense: to separate/distinguish - to divide a whole into distinct parts.

System rendering: fariq → "group" (very frequent formula "one group... another group," 2:85/87/100-101, dozens of occurrences); al-furqan → "the Discernment" (2:53/185, 3:4, 8:29/41, 21:48, 25:1); tafarraqa/farraqa → "to divide/be divided" (3:103/105, formula "do not divide yourselves").

Internal proof: the invariant holds across the 71 verified occurrences - physical separation (2:50, the parted sea), separation of human groups (dominant formula), and conceptual separation of truth and falsehood (al-furqan, Discernment as the faculty separating good from evil) - always the same gesture of division into distinct parts, never an undifferentiated mixture.

RENDERINGS

— fariq: "group" (2:85/87/100-101)
— al-furqan: "the Discernment" (2:53/185, 3:4, 8:29/41)
— tafarraqa/farraqa: "to divide" (3:103/105)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

فره ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): expert skill — technical mastery qualifying those who carve dwellings from rock.

System rendering: فَٰرِهِينَ → "skilled experts"

Internal proof (hapax resolved by immediate object complement): 26:149 is the corpus's only occurrence: "you carve houses in the mountains, as skilled experts."

Conclusion: فره, in its sole occurrence, denotes recognized technical skill.

فرى ROOT · 61 OCCURRENCES

Invariant sense: to invent - to fabricate an unfounded statement, almost always against God.

System rendering: iftara/yaftaruna → "to invent" (extremely frequent formula "who is more unjust than one who invents a lie against God," 6:21/93/144, dozens of occurrences); muftaran → "invented" (10:37-38, 11:13, referring to the Recitation itself).

Internal proof: the invariant holds across the 61 verified occurrences - the invented object is almost always "a lie against God" (fixed formula), never a neutral invention; the isolated use in 19:27 ("a monstrous thing," fariyyan) confirms the same gesture of excessive, out-of-norm fabrication, applied outside the religious field.

RENDERINGS

— iftara/yaftaruna: "to invent" (6:21/93/144)
— muftaran: "invented" (10:37-38, 11:13)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

فزز ROOT · 3 OCCURRENCES

Invariant sense

The root ف ز ز carries the invariant of shaking in order to dislodge — provoking an agitation aimed at driving someone out of their position, stability, or place.

System rendering

"Incite/shake" (17:64 ,استفزز), "unsettle you [out of this land]" (17:76 ,ليستفزونك), "unsettle them [out of this land]" (17:103 ,يستفزهم).

Internal proof

All three occurrences, all in Form X (استفعل, an intensive seeking/provoking form), share the same semantic pattern applied to three distinct situations. In 17:64, God permits Iblis: "Incite (استفزز), with your voice, whoever you can among them" — provoking an agitation that pushes away from steadfastness, an active incitement to abandon moral stability. In 17:76, the Messenger's adversaries "had almost unsettled you (ليستفزونك) from this land, to drive you out of it" — here the spatial sense becomes explicit: shaking someone to the point of physically dislodging them from their place. In 17:103, Fir'awn "then wanted to unsettle them (يستفزهم) from the land" regarding Moses and the Children of Israel, before the drowning punishment — exactly the same gesture as 17:76, applied to another oppressor/oppressed pair. All three occurrences converge perfectly: فزز systematically designates an agitation provoked with the aim of

driving out, dislodging, or forcibly displacing — whether a moral incitement (17:64) or a physical expulsion from a territory (17:76, 17:103).

Construction of the complement: the two spatial occurrences (17:76, 17:103) share the identical complement "من الأرض" (out of this land), reinforcing the unity of sense through a deliberate structural echo between the Messenger's fate and that of Moses facing Fir'awn.

فزع ROOT · 6 OCCURRENCES

Invariant sense (stable referent, six occurrences): an intense fright caused by a sudden event — always denied for the preserved, always reserved for those exposed to it.

System rendering: فَزَعَ/فَزِعَ → "fright/to be seized with fright"

Internal proof: proof by contrast between the promise of preservation and its actual seizure. 21:103 and 27:89 use فزع in a context of promised negation. 27:87 and 34:51 conversely describe the actual, general seizure at the trumpet's blast. 38:22 applies the term to the ordinary narrative register.

Conclusion: فزع systematically denotes a fright caused by a sudden, uncontrolled irruption.

فسح ROOT · 3 OCCURRENCES

Invariable meaning: to make room/clear a space -- a reciprocal physical welcoming gesture, immediately rewarded with an equivalent space in return.

System rendering: tafassaha/ifsahu -> "to make room".

Demonstration by occurrence (proof by exact symmetry of the reciprocal construction): the sole occurrence, 58:11, doubles the gesture within the same sentence in a perfectly symmetrical construction: "when you are told to make room in assemblies, do so; God will make room for you" -- confirmed by the graph (direct link with nushuz, the same verse's second imperative, already tagged). The construction is decisive: the same verb is used for the human command and the divine response, with no variation in root or sense.

فسد ROOT · 50 OCCURRENCES

Invariant sense: corruption/disorder - breaking established order, actively sown on earth.

System rendering: afsada/fasad → "to sow corruption" (2:11/12/27/30/60/205/220 - seven occurrences in surah 2 alone, one of the corpus's densest lexical fields).

Internal proof of definition by contrast (2:11-12): the corrupters themselves claim to "set things right" (2:11) - the corpus immediately denies this self-perception ("are they not rather the sowers of corruption? But they do not realize it," 2:12), establishing that corruption is not defined by subjective intent but by an objective observable criterion (2:205: destroying crops and offspring; 2:27: breaking the covenant, severing what must be joined).

RENDERINGS

— afsada/fasad : "to sow corruption" (2:11/12/27/30/60/205/220 - seven occurrences in surah 2 alone, one of the corpus's densest lexical fields).

فسر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): explanation — clarification provided in response to an objection or image proposed by opponents.

System rendering: تَفْسِير → "explanation"

Internal proof (hapax resolved by the verse's comparative construction): 25:33 is the corpus's only occurrence: "they do not bring you any example without Our bringing you the truth and a better explanation."

Conclusion: فسر, in its sole occurrence, denotes a clarification provided in response.

فسق ROOT · 54 OCCURRENCES

Invariant sense: to transgress - to exit fixed limits, to breach an established framework.

System rendering: al-fasiqun → "the transgressors" (extremely frequent formula, 2:26/99, 3:82/110, dozens of occurrences); fasaqa/yafsuqu → "to transgress" (18:50, "he transgressed his Guardian's order," regarding Iblis).

Internal proof: the invariant holds across the 54 verified occurrences - always an exit from the legitimate framework (the broken covenant, 2:26; the disobeyed divine order, 18:50) - the structural antonym with "God does not guide the transgressing people" (recurring formula) confirms that transgression is the exact opposite of accepted guidance, never a mere minor fault.

RENDERINGS

— al-fasiqun: "the transgressors" (2:26/99, 3:82/110)
— fasaqa/yafsuqu: "to transgress" (18:50)
— Other languages: al-fasiqun = EN "the oversteppers", ES "los que traspasan los límites", IT "coloro che oltrepassano i limiti", RU "преступающие пределы"; "transgress" stays with i'tada.

فشل ROOT · 4 OCCURRENCES

Invariant sense

The root ف ش ل carries the invariant of a loss of momentum in the face of adversity — weakening, yielding to discouragement at the critical moment when firmness was required.

System rendering

"To weaken" (3:122 ,تفشلا), "having weakened" (3:152 ,فشلتم), "you would have weakened" (8:43 ,لفشلتم), "you would weaken [and lose your momentum]" (8:46 ,تفشلوا).

Internal proof

In 3:122, تفشلا describes the moment when two groups "nearly weakened," immediately corrected by divine protection — a wavering of courage narrowly avoided. In 3:152, فشلتم fits into an explicit causal sequence: weakness precedes dispute and disobedience, forming a chain of collective failures at the decisive moment of battle. In 8:43, لفشلتم envisages a counterfactual scenario: had the enemy been shown as numerous, "you would certainly have weakened, and you would certainly have disputed" — exactly repeating the same weakness/dispute association as 3:152, confirming the stability of the pattern. In 8:46, تفشلوا is directly associated with "losing your momentum" (تذهب ريحكم), an explicit parallelism specifying the sense: to weaken is to lose the breath and collective dynamic that carried the action. All four occurrences converge perfectly on the same invariant: فشل systematically designates a collapse of courage or determination at the moment firmness was required, always structurally associated with internal dispute or loss of collective momentum.

Distinction from خوف (fear, a feeling): فشل designates the behavioral result (the collapse of collective action), not the emotion itself that might precede it.

فصح ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by the same verse's comparative contrast): clarity of speech — a quality of speech made distinct and effortlessly understandable.

System rendering: أَفْصَح → "clearer [in speech]"

Internal proof (hapax resolved by explicit comparison): 28:34 is the corpus's only occurrence: "my brother Harun has a clearer tongue than mine" — the direct comparative construction fixes the sense.

Conclusion: فصح, in its sole occurrence, denotes clarity of speech.

فصل ROOT · 43 OCCURRENCES

Invariant sense: to separate/detail - to divide a whole into distinct, explicit parts.

System rendering: fassala/yufassilu → "to detail" (very frequent formula "thus We detail the signs," 6:97-98/126, 7:32/174); al-fasl → "the Separation"/"decisive" (37:21, 44:40, 77:13-14/38, the Day of Judgment).

Internal proof: the invariant unifies explanatory detail (making each part distinct and clear, dominant formula) and decisive separation (weaning, 2:233; the Day separating truth from falsehood, eschatological formula) - always the same gesture of making distinct parts that would otherwise remain conflated.

RENDERINGS

— fassala/yufassilu: "to detail" (6:97-98/126, 7:32/174)
— al-fasl: "the Separation" (37:21, 44:40, 77:13-14/38)

فصم ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ص م carries the sense of a rupture, a break separating what was united and continuous.

System rendering

"Breaks" (2:256 ,انفصام).

Internal proof

In 2:256, the verse concludes the parable of the solid attachment: "whoever denies the Tyrant and believes in God has grasped the most trustworthy handhold, which never breaks (انفصام)." The context provides direct and complete proof: انفصام negatively qualifies the handhold (العروة الوثقى) one grasps, the absolute negation ("never") affirming the guaranteed total continuity of this bond — Form VII (انفعل, passive/reflexive value) designates the action of breaking, which here is explicitly excluded. The term thus designates a break that would interrupt the continuity of an attachment, whose absence precisely guarantees the solidity and permanence of the described bond — the image of the handhold that never breaks functioning as a metaphorical guarantee of the total reliability of the commitment of faith.

The uniqueness of the occurrence does not prevent fixing the sense: the absolute negative construction ("never breaks") applied to an image of solid attachment provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

فضح ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ض ح carries the sense of publicly exposing to shame, revealing what should have remained protected, causing dishonor before others.

System rendering

"Do not disgrace me" (15:68 ,تفضحون).

Internal proof

In 15:68, Lot addresses those attacking his guests: "These are my guests: do not disgrace me (تفضحون)." The context provides direct and complete proof: Lot's plea explicitly links تفضحون to the protection owed to guests received under

his roof — exposing him to shame here would mean failing the duty of hospitality and protection by letting his guests suffer degrading treatment before witnesses. The verb precisely designates the act of making public a violation that should have remained private or been prevented, causing a dishonor that reflects onto the one charged with protecting. The plea's structure (identifying the guests + prohibiting the shame) fixes the sense unambiguously: فضح is the act that publicly exposes and humiliates, in breach of a duty of protection or discretion.

The uniqueness of the occurrence does not prevent fixing the sense: the immediate context of Lot's plea, explicitly linking threatened hospitality to feared shame, provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

فضض ROOT · 9 OCCURRENCES

Invariable meaning: silver [metal] -- and by extension the gesture of scattering/dispersing, derived from the same invariant of dissociating previously united distinct elements.

System rendering: `fidda` -> "silver"; `infadda` -> "to disperse".

Demonstration by occurrence (proof by coherence between two distinct uses): two uses share the same invariant of separation into distinct elements. The precious metal systematically denotes matter amassed in distinct pieces or ornaments, never melted into an undifferentiated mass. The verb infadda conversely denotes a human group dispersing into distinct individuals -- confirmed by the graph. 3:159 furnishes the most revealing occurrence: harshness of character is explicitly presented as this dispersal's cause.

References (aligned with the French fiche): 3:14, 9:34, 18:31, 43:33, 62:11, 63:7.

فضل ROOT · 104 OCCURRENCES

Invariant sense: surplus/excess favor - what exceeds what is necessary or owed.

System rendering: `fadl` → "favor"/"grace" (2:64/90/105/198/237/243/251/253, eight occurrences in surah 2 alone - a gift exceeding what is strictly deserved).

Internal proof: 2:198 ("seeking a favor from your Guardian") applies to licit pilgrimage trade - a concrete material gain - while 2:105 ("God holds the immense favor") stays at the most abstract register; the same root thus seamlessly covers economic surplus and theological grace, confirming that material surplus is itself conceived as a grace to be circulated (consistent with its use as the zakat calculation base).

RENDERINGS

— fadl: "favor"/"grace" - a divine gift exceeding what is strictly owed, consistent with the material sense of surplus (zakat calculation base).

فضو ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ض و carries the sense of a consummated intimate union, the outcome of a closeness reaching a point of no return within the marital relationship.

System rendering

"Has already become intimately united" (4:21 ,أفضى).

Internal proof

In 4:21, the verse asks: "how would you take it back, when one of you has already become intimately united (أفضى) with the other, and they have taken from you a solemn covenant?" The context provides direct and sufficient proof: أفضى functions as an argument justifying the irreversibility of a financial decision (not taking back what was given) — the fact that the union has reached this level of intimacy constitutes precisely the reason why turning back would be inappropriate, associated with the solemn covenant already made. The term thus designates a relational outcome

that, once reached, renders void any claim to cancel what has resulted from it — a point of effective consummation of the marital union.

The uniqueness of the occurrence does not prevent fixing the sense: the term's argumentative function (justifying irreversibility) and its association with the solemn covenant provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

فطر ROOT · 20 OCCURRENCES

Invariable meaning: to cleave into being/original origination — to create by making something spring from nothing.

System rendering: فَطَرَ/فِطْرَة → "to originally create"/"innate nature" (an initial creation, hence the being's innate/natural disposition, 30:30); فَاطِر → "the Originator [of the heavens and the earth]" (recurring divine attribute); اَنفَطَرَتْ/يَتَفَطَّرْنَ → "to cleave/split" (the sky splitting, the literal sense of fissuring).

Internal proof: a single invariant links literal fissuring (the sky splitting, 19:91, 42:5, 82:5 — a visible emergence/rupture) and original creation (fatara as bringing into existence, comparable to a fissure from which something new springs) — consistent with futur (67:3, "a fissure" in creation, sought and not found).

Distinction from خلق: close to khalaqa but fatara carries a nuance of original origination, an initial emergence from which a constitutive nature/disposition follows.

RENDERINGS

— noun/participle (fatir): the Originator [of the heavens and the earth] (6:14, 12:101, 14:10, 35:1, 39:46, 42:11)
— verb (fatara/fatarani/fatarahunna/fatarat/fatarakum): to originally create (6:79, 11:51, 17:51, 20:72, 21:56, 30:32, 36:22, 43:27)
— noun (fitrah): innate nature (30:30)
— verb (yatafattarna/infatarat/munfatir): to split (19:91, 42:5, 73:18, 82:5)
— noun (futur): fissure (67:3)

فظظ ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ظ ظ carries the sense of a harshness of manner, a relational hardness repelling through its coarseness.

System rendering

"Harsh" (3:159 ,فظا).

Internal proof

In 3:159, the verse envisages a revealing counterfactual: "and had you been harsh (فظا), hard of heart, they would certainly have dispersed away from you." The context provides direct and complete proof: فظا is directly coordinated with غليظ القلب (hard/hardened of heart), both terms forming a pair jointly qualifying a repellent relational attitude — one designating the outer, behavioral aspect (harshness of manner), the other the inner aspect (hardness of heart). The explicit stated consequence ("they would have dispersed away from you") confirms that فظ designates a trait that, through its coarseness, distances and disperses others rather than gathering them — the verse thus implicitly valuing, by contrast, the gentleness actually practiced, which on the contrary allowed gathering.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit coordination with غليظ القلب and the stated dispersal consequence provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

فعل Root · 108 occurrences

Invariant sense: to do/act - the accomplished action, in its most general sense; near-synonym of 'amal, non-structuring distinction at this stage.

System rendering: fa'ala → "to do"/"to act" (2:24/68/71/85/197/215/231/234, eight occurrences in surah 2 alone - a very broad field, from direct command 2:68 to legal consequence 2:231).

Internal proof: 21:79 (wa kunna fa'ilin, "and We were the ones who act") has been proposed as emphasizing the effective/punctual act produced, in contrast to 'amal which would imply a continuous process - this distinction remains a LEAD to verify by dedicated examination, not yet integrated into the system rendering for lack of sufficiently decisive internal proof across the whole corpus.

Distinction from 'amal now SETTLED (see 'amal fiche, sealed 2026-08-03): 'amal denotes the deed as a sustained life trajectory (near-systematic 'to believe + accomplish righteous deeds' formula), fi'l the act as a punctual event - confirmed by the contrasting statistical distribution of both roots across the corpus.

RENDERINGS

— fa'ala: "to do"/"to act" - near-synonym of 'amila in common use, no isolated structuring distinction identified at this stage.

فقد Root · 3 occurrences

Invariant sense (stable referent, three occurrences): to notice an absence and seek to fill it — a finding of lack actively triggering a search.

System rendering: فَقَدَ/تَفَقَّدَ → "to search [for what is missing]/to notice absence"

Internal proof: proof by consistency across human and animal registers. 12:71-72 use it for the active search for a lost object. 27:20 applies exactly the same mechanism to Sulayman reviewing his birds.

Conclusion: فقد systematically denotes the two-step process of noticing a lack followed by active search.

فقر Root · 14 occurrences

Invariable meaning: essential need/dependence, a state of structural lack.

System rendering: faqir -> "poor, in need" (literally tied to fiqar, the spine -- image of one whose support is broken, structurally dependent).

Demonstration by occurrence: nine occurrences apply faqir/fuqara' in the ordinary material sense, almost always in a context of codified redistribution -- 2:271, 2:273, 9:60 and 59:8 designate the legitimate beneficiaries of alms or spoils, each occurrence specifying a distinct category or circumstance (the poor held back on God's path who cannot travel, 2:273; the emigrants expelled from their possessions, 59:8) -- proof al-faqir is never an abstract social category but always grounded in a verifiable situation granting a precise legal status. 3:181 furnishes the corpus's most theologically daring occurrence: the text reports, only to refute it at once, the blasphemous claim "God is poor, and we are rich" -- by placing faqir at the heart of a quote directly attributed to opponents, the corpus demonstrates by absurdity that dependence (faqr) is a category structurally incompatible with the divine nature, never applicable to God on pain of a complete inversion of the order of things. 35:15 generalizes this same principle into a positive, universal statement: "O mankind, you are the ones dependent before God" -- dependence is no longer circumstantial (tied to a lack of goods) but ontological, the condition of every creature before the Creator, with no exception of social status. 75:25 closes the demonstration with a radically distinct use of the root, the participle faqira ("a back-breaking disaster") -- the explicit return to the original bone-image (fiqar) confirms that the material sense of "poverty" and this catastrophic use share the same physical root: both describe a broken support, whether of one's means of livelihood or of the spine itself.

RENDERINGS

faqir/fuqara' (adjective/nominal, poor): 2:268, 2:271, 2:273, 3:181, 4:6, 4:135, 9:60, 22:28, 24:32, 28:24, 35:15, 47:38, 59:8. -- faqira (participle, back-breaking calamity): 75:25.

فقع ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ق ع carries the sense of a striking chromatic intensity, a vividness of color catching the eye.

System rendering

"Bright yellow" (2:69 ,فاقع).

Internal proof

In 2:69, the verse specifies the color of the requested cow: "it is a yellow cow, bright (فاقع) yellow." The context provides direct and sufficient proof: فاقع intensifies صفراء (yellow), the term functioning as a qualifying adjective reinforcing the base color — not just any yellow but a bright, saturated yellow, whose very intensity is mentioned as a precision criterion in a dialogue multiplying requests for specification (age, color, absence of blemish). This insistence on chromatic intensity fits within a sequence of increasingly precise questions, each answer seeking to narrow the ambiguity of the initial description.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit intensifying function applied to the named color (صفراء) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

فقه ROOT · 20 OCCURRENCES

Invariable meaning: to understand deeply -- an intellectual grasp penetrating a discourse's real meaning, never mere superficial hearing.

System rendering: faqiha/yafqahun -> "to deeply understand".

Demonstration by occurrence (proof by systematic correlation with sealed cores): twenty occurrences document the same prevented-understanding invariant, almost always associated with taba'a (sealing, already sealed) or an explicit blocking cause. 6:25 directly pairs both roots. 63:3 and 63:7 apply the same formula to this surah's hypocrites, in both cases immediately after mentioning their denial -- confirmed by the graph (direct link with taba'a, high cooccurrence). 9:81 furnishes the most ironic occurrence: the counterfactual conditional underlining that understanding, once prevented, is never restored by mere factual evidence alone.

RENDERINGS

— faqiha/yafqahun : "to understand" (4:78, 6:25/65/98, 7:179, 8:65, 9:81/87 - eight occurrences in the first five surahs, almost always negated facing an obstacle).

فكر ROOT · 18 OCCURRENCES

Invariable meaning: the activity of reflection, thorough mental examination.

System rendering: تَفَكَّرَ → "to reflect, to ponder" (mental examination directed at the signs of creation — recurring formula "there are signs in this for a people who reflect").

Internal proof: homogeneous use across 18 occurrences; 17 occurrences belong to the same positive register (pondering cosmic/scriptural signs), and 74:25 uses the same verb for the calculating reflection of the denier rejecting the Recitation — the invariant remains the same cognitive process of examination, whose moral outcome depends on the object examined.

Distinction from تدبّر: close to tadabbara (to meditate toward an action/decision) but fakkara concerns more the cognitive process of examination than the practical aim.

RENDERINGS

— verb (tatafakkaruna/yatafakkaruna/yatafakkaru): to reflect (2:220/266, 3:191, 6:50, 7:176/184, 10:24, 13:3, 16:11/44/69, 30:8/21, 34:46, 39:42, 45:13, 59:21)
— verb (fakkara): to calculate [negative register] (74:25)

فكك ROOT · 2 OCCURRENCES

Invariable meaning: to undo/dissociate what was bound -- to release from an attachment, physical or social.

System rendering: fakk/munfakk -> "to release/become detached".

Demonstration by occurrence: the two occurrences apply the same dissociating gesture to two distinct registers. 90:13 uses fakk raqaba ("freeing a [indebted] neck") within a list of meritorious acts opposed to failing to climb "the ascent" (90:11-16) -- the image of a neck bound by a crushing debt, whose attachment is undone, concretely illustrates the dissociation gesture applied to a financial constraint. 98:1 conversely uses the negative form munfakkin to describe those who "were not to detach" from their position (denial) until a manifest proof reached them -- the same dissociation verb, this time applied not to a material bond but to an intellectual stance maintained up to a precise breaking point. In both cases, fakk denotes the moment a bond -- financial or doctrinal -- ceases to hold.

فكه ROOT · 19 OCCURRENCES

Invariable meaning: what provides an agreeable taste or delight.

System rendering: فَاكِهَة → "fruits" (the concrete agreeable taste); فَاكِهُون/فَكِهِين → "delighting, in enjoyment" (the delighted state of mind).

Internal proof: homogeneous use across 19 occurrences; the corpus explicitly links both applications within the same eschatological register — the Garden's fruit (14 occurrences) and the delighted state of its inhabitants (fakihun/fakihin, 5 occurrences) form a single tableau, never dissociated.

Distinction — same root for both: the corpus explicitly links gustatory pleasure (the fruit) and the pleasure of the state of mind (delight) — not to be artificially dissociated in translation.

RENDERINGS

— noun (fawakih/fakihah): fruits (23:20, 36:57, 37:42, 43:73, 44:55, 55:11-12/52/68, 56:20/32, 77:42, 80:32)
— noun/adjective (fakihun/fakihin): delighting (36:56, 44:27, 52:18, 83:33)
— verb (tafakkahuna): to lament [bitter antiphrasis] (56:67)

فلح ROOT · 40 OCCURRENCES

Invariant sense: to succeed - to reach the sought goal, to arrive at a favorable outcome.

System rendering: al-muflihun → "those who succeed" (extremely frequent formula, 2:5, 3:104/130, dozens of occurrences); aflaha/yuflihu → "to succeed" (23:1, "the believers have attained success").

Internal proof: the invariant holds across the 40 verified occurrences - never an isolated material success, always linked to a set of behaviors (faith, prayer, almsgiving, patience) - the structural antonym with "the unjust/deniers do not succeed" (recurring formula, 6:21/135, 10:17, 12:23) confirms that success is the direct fruit of integrity, never chance.

RENDERINGS

— al-muflihun: "those who succeed" (2:5, 3:104/130)
— aflaha: "to succeed" (23:1)

فلق ROOT · 4 OCCURRENCES

Invariable meaning: to split, to make burst forth/emerge by separating -- a creative act that opens from within.

System rendering: falaqa/faliq -> "to split"/"the One who makes sprout/burst forth by splitting".

Demonstration by occurrence: 6:95-96 uses faliq twice in succession as an active divine epithet, applied to two distinct registers within the same narrative unit: "makes the seed and the stone sprout" (6:95, plant life emerging by splitting the seed's husk), then "brings forth the dawn" (6:96, light splitting the darkness) -- the repetition of the same participle for a biological and a cosmic phenomenon proves the invariant describes a single formal structure (an opening that releases what was contained) applied indifferently to living matter and to light. 26:63 furnishes the sole narrative occurrence of the verb in the passive voice: the sea "split" under Musa's staff, "each part was like an immense mountain" -- the image repeats exactly the same logic of an opening separating a continuous whole into distinct, stable parts, confirming falaqa never denotes destruction but an ordered reorganization of the split matter. 113:1 closes the corpus with the nominal use al-falaq, generally understood as the dawn itself -- consistent with 6:96, where the same verb denotes the birth of daylight, the surah of protective invocation thus opening on the image of the precise moment darkness splits to give way to day.

فلك ROOT · 25 OCCURRENCES

Invariable meaning: that which follows a determined trajectory — on water or in the sky.

System rendering: فُلْك → "vessel"/"ship" (the ship, notably Nuh's ark); فَلَك → "orbit" (the trajectory of celestial bodies, 21:33, 36:40).

Internal proof: a single invariant links both applications — a ship follows a determined course on water, a celestial body follows a determined orbit in the sky; the two uses are moreover organized side by side in the same lists of cosmic signs (21:31-33).

RENDERINGS

— noun (al-fulk): the vessel (2:164, 7:64, 10:22/73, 11:37-38, 14:32, 16:14, 17:66, 22:65, 23:22/27-28, 26:119, 29:65, 30:46, 31:31, 35:12, 36:42, 37:142, 40:80, 43:14, 45:12)
— noun (falak): orbit (21:33, 36:40)

فلن ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): "so-and-so" — an indefinite designation of a person, deliberately unnamed in the narrative.

System rendering: فُلَان → "so-and-so"

Internal proof (hapax resolved by the narrative construction of regret): 25:28 is the corpus's only occurrence: "if only I had not taken so-and-so as a close friend" — the indefinite serving precisely to generalize the warning against bad company rather than naming a particular historical case.

Conclusion: فلن, in its sole occurrence, denotes a deliberately unnamed person.

فند ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ن د carries the sense of judging someone impaired due to age, considering another's judgment weakened or rambling because of old age.

System rendering

"Senile" (12:94 ,تفندون).

Internal proof

In 12:94, Ya'qub declares to those around him: "I indeed perceive the scent of Yusuf, if you do not judge me senile (تفندون)." The context provides direct and complete proof: the verb is used in the negative conditional, precisely anticipating a possible reaction from those around him to a claim that might seem implausible (perceiving from a distance the scent of a son missing for decades). تفندون thus designates the judgment passed on an elderly person's mental reliability, suspected of rambling or losing soundness of discernment due to advanced age — a judgment Ya'qub anticipates and seeks to preempt in advance. The account's immediate continuation (confirmation through the actual arrival of the tunic) retrospectively validates Ya'qub's perception, ironically turning the anticipated accusation of senility against those who might have made it.

The uniqueness of the occurrence does not prevent fixing the sense: the conditional construction explicitly anticipating an age-related reliability judgment provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

فنن Root · 1 occurrence

Invariable meaning: the flourishing branch/bough -- multiplication of a tree's branches, a sign of dense abundance and growth.

System rendering: afnan -> "multiple boughs".

Demonstration by occurrence (proof by opening position of a second garden pair): the sole occurrence, 55:48, qualifies the two gardens offered to "whoever fears standing before their Lord" as having "multiple boughs" -- confirmed by the graph (within the same repetitive garden-pair structure as mudhamma).

فنى Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ن ى carries the sense of a cessation of being, the state of what ceases to exist as opposed to what endures.

System rendering

"Perishable" (55:26 ,فان).

Internal proof

In 55:26, the verse affirms: "everything upon it is perishable (فان), and only the Face of your Guardian endures." The context provides direct and complete proof through explicit opposition: فان is directly contrasted with يبقى (endures), both terms forming a total antithesis — everything existing in creation ("everything upon it") falls under the category فان, destined to cease being, while only one reality escapes this cessation. This binary construction (perishable vs. enduring) fixes the sense of فنى as the definitive cessation of existence, the exact opposite of permanence, universally applied to everything composing the created universe without exception.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit opposition with يبقى within the same verse provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

فهم Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): understanding — the capacity for intellectual grasp granted as a gift.

System rendering: فَفَهَّمْنَٰهَا → "We granted its understanding"

Internal proof: 21:79 is the corpus's only occurrence: "We granted its understanding to Sulayman."

Conclusion: فهم, in its sole occurrence, denotes understanding as a granted gift.

فوت ROOT · 5 OCCURRENCES

Invariable meaning: to escape/pass out of reach -- loss of an object or opportunity slipping beyond any possibility of recovery.

System rendering: fata/yafut -> "to escape"; tafawut -> "disharmony".

Demonstration by occurrence (proof by extension from the concrete to cosmic aesthetics): five occurrences document the same irrecoverable-loss invariant. 67:3 furnishes the most abstract, theologically dense occurrence: "you will not see any disharmony in the creation of the All-Benevolent" -- confirmed by the graph -- the term here denoting not a material loss but the absence of any gap or mismatched piece in the cosmic order.

References (aligned with the French fiche): 3:153, 34:51, 57:23, 60:11, 67:3.

فوج ROOT · 5 OCCURRENCES

Invariable meaning: a group/crowd in motion -- a set of people moving or gathering as an identifiable unit.

System rendering: fawj/afwaj -> "group, crowd (in motion)".

Demonstration by occurrence: four of the five occurrences describe eschatological gatherings of deniers converging toward punishment -- 27:83 ("a group among those who deny Our signs"), 38:59 ("a crowd rushing in with you [into the Fire]"), 67:8 (every "group" cast into Jahannam is questioned about the warning received), 78:18 ("you will come in waves", the Day of the Trumpet) -- the invariant here systematically denotes an ordered collective movement toward a common destination, never a formless mass. 110:2 furnishes the sole occurrence of reversed polarity, closing the corpus with its exact positive mirror: "you see people entering God's Law in crowds" (afwajan) -- the same term, applied this time to a voluntary collective conversion rather than a forced punitive convergence. The graph confirms a link with fath (PMI 6.83, 2 shared occurrences) -- the "victory/opening" (fath) directly precedes, within the same surah, the crowds entering the Law, one enabling the other.

فور ROOT · 4 OCCURRENCES

Invariant sense: a sudden, intense surge — boiling, reinforcement, or rage, always an immediate, undelayed manifestation.

System rendering: فَارَ/فَوْر → "to boil over/in the instant"

Internal proof: **proof by deployment of the same invariant across cosmic, military, and emotional registers.** 11:40 and 23:27 both use exactly the same formula, "the oven began to boil over," signaling the flood's onset. **Direct organic link with تنور (sealed in the same batch): both roots appear together in the same two verses 11:40 and 23:27.** 3:125 shifts the invariant to temporal immediacy. 67:7 finally applies the same term to the Fire's rage.

Conclusion: فور systematically denotes a sudden surge brought to its peak.

فوز ROOT · 29 OCCURRENCES

Invariant sense: triumph - complete and definitive success, almost always eschatological.

System rendering: al-fawz → "the triumph" (extremely frequent formula "that is the great triumph," 4:13, 5:119, 9:72/89/100/111, dozens of occurrences); al-fa'izun → "the triumphant" (9:20, 23:111, 24:52, 59:20).

Internal proof: the invariant holds across the 29 verified occurrences - almost always qualified as "immense"/"great" (fixed formula), and systematically linked to entering the Garden/escaping the Fire - never a minor worldly success, always the ultimate and total outcome.

RENDERINGS

— al-fawz: "the triumph" (4:13, 5:119, 9:72)
— al-fa'izun: "the triumphant" (9:20, 23:111)

فوض ROOT · 1 OCCURRENCE

Invariant sense (hapax, but internal proof supplied by the verse's own construction): to entirely entrust one's cause to a higher instance — an active, voluntary surrender, not passive resignation.

System rendering: أُفَوِّضُ → "I entrust my cause"

Internal proof (hapax resolved by the verse's transparent construction): 40:44 is the corpus's only occurrence: "I entrust my cause to God," spoken by the believer from Fir'awn's court at the close of his plea for Musa. The grammatical construction itself removes all ambiguity: the direct object "my affair" and the directional preposition "toward/to" fully spell out the mechanism — an active, conscious transfer of the burden of a decision toward an instance deemed the sole one competent to dispose of it, spoken precisely at the moment the subject has exhausted his own means of action. The following verse (40:45) confirms this reading: God "preserved him from the evils of their scheming" — the entrusting precedes and motivates the protection granted.

Conclusion: فوض never denotes mere resigned abandonment but an active, final gesture. Status moved directly to SCELLÉ.

فوم ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a plant species — the root فوم designates garlic, one of the five elements of the same list of demanded foodstuffs in 2:61.

System rendering

"Its garlic" (2:61 ,فومها).

Internal proof

In 2:61, فومها occupies the third position in the closed list of five foodstuffs: herbs (بقل), cucumbers (قثاء), garlic (فوم), lentils (عدس), onions (بصل, see sister entries). The context provides direct and sufficient proof through the same coordinated-list construction: فوم unambiguously designates a recognizable condiment bulb within this enumeration of five concrete plant foodstuffs, its middle position in the list not altering its function as a constituent element on par with the other four.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete botanical term whose function (element of a closed list) is directly established by the verse's enumeration.

فوه ROOT · 13 OCCURRENCES

Invariable meaning: the mouth -- the organ of uttered speech, systematically opposed to the core as the seat of real conviction, never mentioned for itself outside this contrast.

System rendering: afwah/fam -> "mouths".

Demonstration by occurrence (proof by systematic mouth/core opposition): thirteen occurrences document the same discordance invariant between uttered speech and inner conviction, the mouth never mentioned as a neutral organ. 3:118 states the problem's precedence. Three occurrences repeat an almost identical construction -- "saying

with their mouths what was not in their cores" -- confirmed by the graph (systematic, repeated link with qalb). 9:32 and 61:8 (see tafa'a, already sealed) apply the mouth to a doomed project.

References (aligned with the French fiche): 3:167, 5:41, 9:8, 61:8.

فىء Root · 8 occurrences

Invariant meaning: to return to a prior state, after a departure from it.

System rendering: فاءوا → "to come back (from an oath)" (2:226, فَإِن فَآءُو, if they return); تَفِيٓءَ/فَآءَتْ → "to return (to God's command)" (49:9, حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِ, until it returns to the command of God); يَتَفَيَّؤُاْ → "shadows return/shift" (16:48, يَتَفَيَّؤُاْ ظِلَٰلُهُۥ, their shadows return from right and left); فَيۡء (أفاء) → "property recovered without confrontation" (59:6-7, مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ, what God returned to His messenger).

Distinction from غنم: distinct from غنم (spoils of direct confrontation): فيء denotes a return/recovery of property without armed conflict. Tag-homonymy caution: the form فِئَة (فِئَتُكُمْ, 8:19, your band) belongs to a distinct root (فأو/فأي, the detached group) gathered under the same root_pure by the tagging — it does not belong to the field of return.

RENDERINGS

— fa'u (2:226): "to go back (on an oath)".
— tafi'a (49:9): "to return (to God's command)".
— yatafayya'u (16:48): "the shadows shift, return".
— fay'/afa'a (59:6-7): "goods recovered without confrontation" - distinct from ghanam.
— note: fi'ah (8:19, "troop") belongs to a distinct root, mistagged under this entry.

فئد Root · 16 occurrences

Invariable meaning: fu'ad -- the Conscience, the function of inner perception/understanding, distinct from qalb (the decisional core) and from al-nafs (the global identity, the Self).

System rendering: fu'ad -> "the Conscience" (never "heart", a confusion to avoid with al-qalb).

Internal proof (16/16 occurrences): two coherent usage families -- (a) the perceptive triptych hearing/sight/fu'ad, where the fu'ad completes the two external senses as the function of inner perception (16:78, 17:36, 23:78, 32:9, 46:26, 67:23, 104:7); (b) the shaking or steadying of this function facing a trial or revelation (6:110, 6:113, 11:120, 14:37, 14:43, 25:32, 28:10 -- Musa's mother's Conscience "is emptied" --, 53:11 -- "the Conscience did not lie about what it saw").

Distinction from qalb and nafs: in the qalb/nafs/fu'ad triptych, each term occupies a distinct function -- fu'ad carries the burden of conscious/perceptive awakening, distinct from the decisional core (qalb, e.g. 28:10 where the mother of Musa's core is steadied while her Conscience had emptied -- both terms coexist in the same verse without overlapping) and from the global identity (nafs).

RENDERINGS

Hearing/sight/fu'ad triptych: 16:78, 17:36, 23:78, 32:9, 46:26, 67:23, 104:7. — Shaking/steadying facing a trial: 6:110, 6:113, 11:120, 14:37, 14:43, 25:32, 28:10, 53:11.

فيض Root · 9 occurrences

Invariant sense: the overflow of a flow beyond its containment — the movement of a liquid, a crowd, or speech spreading massively beyond its natural limits.

System rendering: فَاضَ/أَفَاضَ → "to overflow/pour forth/pour out"

Internal proof: proof by deployment across three registers (liquid, collective, verbal) of the same overflow invariant. Liquid register: 5:83 and 9:92 describe eyes "overflowing with tears" (تَفِيضُ مِنَ ٱلدَّمۡعِ) — the overflow of an emotion too strong to contain; 7:50 uses the imperative أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ, "pour upon us some water," the call of the damned to the

People of the Garden. Collective register: 2:198-199 uses the same verb for the mass movement of pilgrims leaving Arafat (أَفَضْتُم), a human crowd "pouring forth" like a flow impossible to contain within a given space. Verbal register: 24:14 and 46:8 apply the overflow to insignificant speech uttered without knowledge (تُفِيضُونَ فِيهِ), "that in which you pour yourselves forth" — a flood of words escaping all restraint, exactly like a flow of water or a crowd.

Conclusion: فيض is never a simple movement but always an overflow of containment — whether what overflows is water, a crowd, or words, the invariant remains the same excess of a content beyond its natural container.

فيل Root · 1 occurrence

Invariable meaning: devoid of reason/discernment -- weak or senseless judgment, an attested classical Arabic sense (rajulun filu ar-ra'yi, "a man of senseless judgment"), distinct from the animal.

System rendering: ashabi al-fil -> "the men without reason" (105:1) -- a behavioral category, not a historico-military identification (Abraha's army and its war elephant, the traditional reading).

Demonstration by occurrence: the sole occurrence, 105:1, opens the surah with a rhetorical question ("Have you not seen how your Guardian dealt with the men without reason?") concerning a group characterized by a lack of discernment -- consistent with the following verse (105:2), where their scheme is described as placed "in straying" (tadlil), vocabulary of mental/moral confusion, not military power. The disproportionate punishment that follows (birds, clay stones) then strikes a group defined by its senseless blindness, not by possession of a war animal.

فئ Root · 10 occurrences

Invariant sense (stable referent, ten occurrences): a constituted group facing another — always in a situation of confrontation or numerical comparison, never an isolated set.

System rendering: فِئَةٌ → "group/party"

Internal proof: proof by recurrence of the two-camp confrontation device. 2:249 sets the principle. 3:13 confirms through the Badr account. 4:88 and 8:16 apply the same term to internal allegiance and tactical withdrawal.

Conclusion: فئة never denotes a neutral set but always a group defined by its position in a relation of force or opposition.

ق

قبح Root · 1 occurrence

Invariant sense (hapax resolved by immediate eschatological context): made hideous/repudiated — a degrading condition inflicted as final sanction.

System rendering: ٱلْمَقْبُوحِينَ → "the repudiated"

Internal proof (hapax resolved by textual position): 28:42 is the corpus's only occurrence: "and on the Day of Standing, they will be among the repudiated" — the explicit inscription within the Day of Judgment context fixes the sense.

Conclusion: قبح, in its sole occurrence, denotes the degrading state of rejection reserved for final judgment.

قبر Root · 8 occurrences

Invariable meaning: the grave, the place of burial.

System rendering: qabr/aqbara -> "grave"/"caused to be buried".

Demonstration by occurrence: the invariant unfolds along two axes. 80:21 furnishes the key occurrence, isolated from the eschatological register: "then He caused him to die and be buried" -- burial is presented there as a divine gesture of dignity granted to the human being, not a mere funerary observation. The other six occurrences (9:84, 22:7, 35:22, 60:13, 82:4, 100:9) all belong to the eschatological register of graves being overturned on Judgment Day, confirmed by the graph (PMI 10.28, link with ba'thara) -- the temporary resting place becomes the starting point of resurrection, never a final destination. 102:2 introduces the plural form al-maqabir in a radically different register: "visiting the graves" as the outcome of the race for material accumulation -- the sole occurrence where the grave symbolizes, with no explicit eschatological dimension, the ultimate limit every human greed encounters.

قبس Root · 3 occurrences

Invariable meaning: the ember/fragment of light taken -- a small portion of a wider light source, carried off for immediate need, never the source itself.

System rendering: qabas -> "ember, light fragment".

Demonstration by occurrence (proof by transposition from concrete fire to refused spiritual light): three occurrences document the same partial-taking invariant. 57:13 transposes the same gesture to the eschatological register and explicitly refuses it: hypocrites ask believers "let us draw from your light" -- confirmed by the graph -- the immediate response refuses the requested drawing.

قبض Root · 9 occurrences

Invariant sense: to firmly grasp by closing the hand — a control exercised through closure, whether a universal divine attribute or a punctual human gesture.

System rendering: قَبَضَ/يَقْبِضُ → "to grasp/close"

Internal proof: proof by deployment of the same closure invariant across opposite registers. 2:245 sets the dual divine attribute: "God restricts and expands" sustenance. 39:67 generalizes this attribute cosmically: "the whole earth will be

in His grasp on the Day of Standing." 9:67 shifts the invariant to the negative moral register: hypocrites "close their hands" — stinginess literally described as a closing gesture.

Conclusion: قبض systematically denotes the act of closing the hand on something to exercise control over it.

References (aligned with the French fiche): 2:283, 20:96, 67:19.

قبل ROOT · 294 OCCURRENCES

Invariant meaning: what faces one — and all that derives from it: the prior (what one meets first ahead), the anchoring point, acceptance, the group presenting itself.

System rendering: مِن قَبْلُ/قَبْلَ → "before, previously" (dominant use, ~240 occurrences: what precedes is what lies upstream, facing the one who advances); قِبْلَة → "anchoring point/place of establishment" (system rendering fixed after debate: in 2:143-150, a geopolitical positioning decree — a public declaration of destination in the face of the accusation targeting the refugees, explicitly dissociated from Salat in 2:177 — never an astronomical axis); أَقْبَلَ → "to advance, turn toward" (12:71, 37:27); تَقَبَّلَ/قَبُول → "to welcome, accept" (3:37, فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَ□□□, facing favorably what presents itself); قَبِيل/قَبَآئِل → "constituted group, tribes" (49:13 — those who present themselves together, as one front).

Internal proof: reverse-checking unifies the whole under facing: the prior (قبل) is what one meets first ahead, the قبلة is what one faces, accepting (تقبّل) is showing a good face to what comes, the tribe (قبيلة) is the common front. No occurrence outside the field.

RENDERINGS

— min qablu/qabla: "before, previously" — dominant use (~240 occurrences).
— qiblah: "anchoring point" — a geopolitical positioning decree (2:143-150), dissociated from the Salat (2:177), never an astronomical axis.
— aqbala: "to advance, to turn toward" (12:71, 37:27).
— taqabbala/qabul: "to welcome, to accept" (3:37).
— qabil/qaba'il: "constituted group, tribes" (49:13).

قتر ROOT · 5 OCCURRENCES

Invariable meaning: black/dark dust -- a thin veil that darkens a surface, and by extension miserly restraint refusing to give one's due share.

System rendering: qatar/qatur -> "black dust"/"stingy".

Demonstration by occurrence (proof by double register linked to a veil): two registers share the image of a thin veil. 2:236 and 25:67 use the derived sense of restrained measure. 10:26 and 80:41 use the concrete sense: black dust veiling faces, always paired with humiliation -- confirmed by their direct cooccurrence. 17:100 furnishes the theological pivot occurrence: "the human being is stingy".

قتل ROOT · 170 OCCURRENCES

Invariant sense: to kill - to end a life through direct action.

System rendering: qatala → "to kill" (2:54, "kill yourselves"; 2:61, "killed the prophets without right"; 2:85, "killing one another"; 2:91, "why did you kill the prophets").

Internal proof: the invariant holds without exception across all occurrences - the act of killing, whether collective (2:54, sanction), individual (2:72, a Self killed), or directed against prophets (2:61/91, a recurring structuring accusation in the corpus); no occurrence departs from the literal sense of killing.

RENDERINGS

— qatala: "to kill" (2:54, 2:61, 2:85, 2:91)

قثء ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a plant species — the root قثء designates the cucumber, one of the five elements of the same list of demanded foodstuffs in 2:61.

System rendering

"Its cucumbers" (قثائها, 2:61).

Internal proof

In 2:61, قثائها occupies the second position in the closed list of five foodstuffs, immediately after بقل (herbs) and before فوم (garlic), عدس (lentils) and بصل (onions, see sister entries). The context provides direct and sufficient proof through the same coordinated-list construction: قثاء unambiguously designates the recognizable cucumber, a concrete element among the five plant foodstuffs named in this demand addressed to Moussa.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete botanical term whose function (element of a closed list) is directly established by the verse's enumeration.

قحم ROOT · 2 OCCURRENCES

Invariable meaning: to rush/plunge abruptly into an arduous undertaking.

System rendering: `iqtahama/muqtahim` -> "to launch into an arduous undertaking".

Demonstration by occurrence: the two occurrences apply the same gesture to two opposite moments of a moral trajectory. 38:59 uses the participle for "a crowd rushing in with you [into the Fire]" -- a collective, irreversible engagement in punishment, endured rather than chosen. 90:11 reverses this same verb into negation to describe the surah's central moral failure: "he did not launch onto the steep path" (fa-la iqtahama al-'aqaba) -- the demanding ascent (freeing a slave, feeding in time of famine) that should have been chosen and was not. The same verb thus denotes either forced engagement in collective ruin, or refusal of a demanding voluntary engagement -- in both cases, a movement of abrupt plunging into difficulty, endured or avoided.

قدح ROOT · 1 OCCURRENCE

Invariable meaning: to strike/knock to produce a spark -- the brief impact producing fire.

System rendering: `qadhan` -> "striking sparks" (100:2).

Demonstration by occurrence (proof by intra-surah parallel construction): second link of the five-part sequence (see dabh) -- after the charge's panting comes the hoof's strike on stone, producing the spark accompanying the night assault preceding dawn. Qadh's intermediate position (after the breath, before the assault proper) confirms the whole surah's chronological reading as a precise technical description of a cavalry charge, rather than a generic accumulation of war imagery.

قدد ROOT · 2 OCCURRENCES

Invariable meaning: to tear/divide into distinct sections -- the action of splitting a whole into separate parts, never diffuse crumbling but always fragmentation into identifiable units.

System rendering: `qadda/qidad` -> "to tear"/"scattered paths".

Demonstration by occurrence (proof by dual material/social register): two occurrences apply the same gesture to two distinct but structurally identical registers. 12:25 applies it concretely to Yusuf's torn tunic, decisive verifiable

material proof of his innocence -- the fabric torn from behind rather than in front becoming the very argument of the defense. 72:11 applies it metaphorically to jinn factions "divided into scattered paths" -- confirmed by the graph.

قدر ROOT · 132 OCCURRENCES

Invariant sense: to fix with exactness a measure, quantity, or capacity determined in advance — whether that determination concerns a decree, a physical quantity, or a power of accomplishment.

System rendering: قَدَّرَ/قَدَر → "to determine/fix with measure"; قَدِير/قَادِر/مُقْتَدِر → "capable" (bare attribute: "Capable", 60:7; "capable of all things"; "All-Powerful" renders 'aziz) (literally: whose capacity exactly equals what He wills to accomplish, neither more nor less); تَقْدِير → "the fixed measure"

Internal proof (over 130 occurrences across three converging registers): proof by independent convergence of three lexical families onto the same invariant of exact measure. First register — fixed physical quantity: 15:21, 23:18, 42:27, 43:11 and 54:49 use بِقَدَرٍ for everything created "according to a measure" — rain descending "according to a known measure" (15:21), the whole of creation "according to a determined measure" (54:49). Second register — temporal or destinal decree: 20:40 fixes Musa's return "according to a fixed measure" (a precise duration); 15:60 and 56:60 use قَدَّرْنَا for an individual fate determined in advance — a decree, not an approximation. Third register — divine capacity: قدير/مقتدر قادر (nearly 50 occurrences, the most frequent form) systematically denote a power that never fails to achieve exactly what it undertakes — 2:20, 2:106, 6:37, 17:99, 36:81, 46:33, 75:40 all use the construction "is He not capable of..." as an argument for resurrection: divine capacity is never approximate, it is the exact measure of what God accomplishes. The refrain formula "the measure fixed by the Mighty, the Knowing" (6:96, 36:38, 41:12) explicitly ties the three registers together: cosmic measure (the course of sun and moon) is itself the direct expression of divine capacity.

Conclusion: the three registers — physical quantity, destinal decree, capacity of accomplishment — are never in tension in the corpus but converge onto a single invariant: an exactness of measure suffering neither excess nor defect, whether applied to rain, a lifespan, or divine power itself. This exactness, not a vague approximation, grounds the already-fixed rendering of لَيْلَةُ ٱلْقَدْرِ, "the Night of the Measure" (97:1-3).

Distinct point, not resolved by this entry (cf. open_audits id=9): an astronomical hypothesis — the equinox as the pivot where the Earth's axis exactly equalizes day and night — has been explored in connection with the architecture of the Salat calendar. This hypothesis remains a distinct point in tension, not settled here: no corpus occurrence explicitly links القدر to a precise equinoctial phenomenon, and this specific extension continues to fall under the tripartite doctoral debate already required by open_audits id=9. The root's invariant sense itself — the exactness of measure demonstrated above across more than 130 converging occurrences — is however established independently of this calendar question and depends on no ongoing debate to be sealed.

قدس ROOT · 10 OCCURRENCES

Invariant sense (stable referent, ten occurrences): holiness — a quality withdrawn from all defilement, denoting either the proclaimed divine attribute or the specific reinforcement granted to Issa.

System rendering: قُدُّوس/رُوحُ ٱلْقُدُسِ → "holy/the Holy Spirit"

Internal proof: **proof by consistency across three registers.** 2:30 sets the invariant as a proclaimed attribute. 2:87, 2:253 and 5:110 systematically use "the Holy Spirit" as Issa's specific reinforcement. 5:21 applies it to a place. 16:102 closes the deployment.

Conclusion: قدس systematically denotes a quality withdrawn from all defilement.

قدم ROOT · 48 OCCURRENCES

Invariant sense: to advance/prepare in advance - to place ahead of oneself, in time or space.

System rendering: qaddama/qaddamat aydihim → "to prepare"/"what their hands have prepared" (2:95, 3:182, 4:62, 5:80 - recurring formula on acts that precede and determine a consequence); thabbit aqdamana → "steady our feet" (2:250, 3:147, two identical occurrences, a prayer for stability in battle); qaddama linafsihi → "to advance for oneself" (2:110/223).

Internal proof: the same verb covers the physical step advanced (2:250/3:147, steadied feet) and the moral act advanced in time (2:95, what hands have prepared) - the invariant is placement AHEAD, physical or temporal, whose consequence is found later/further.

RENDERINGS

— qaddama/qaddamat aydihim : "to prepare"/"what their hands have prepared" (2:95, 3:182, 4:62, 5:80 - recurring formula on acts that precede and determine a consequence)
— thabbit aqdamana : "steady our feet" (2:250, 3:147, two identical occurrences, a prayer for stability in battle)
— qaddama linafsihi : "to advance for oneself" (2:110/223).
— Unification: ma qaddamat aydihim = "what their hands have prepared" (11 phrases, 6 languages).

قدو ROOT · 2 OCCURRENCES

Invariant sense: to follow a model by conforming to it — a mechanism of imitation whose legitimacy depends entirely on the nature of the model followed, never given by the term itself.

System rendering: ٱقْتَدِهْ/مُقْتَدُونَ → "to follow the example/follow in the tracks"

Internal proof: proof by direct contrast between the corpus's only two occurrences, which apply the same mechanism to opposite objects. 6:90 uses the imperative to enjoin following the guidance of prophets already guided by God. 43:23 uses exactly the same verbal pattern for the argument of the affluent who reject the message in the name of ancestral tradition.

Conclusion: قدو never itself judges the value of what is followed — the corpus uses the exact same verb for salutary imitation and blind imitation, proof that the invariant is the mechanism of following itself.

قذف ROOT · 9 OCCURRENCES

Invariable meaning: to forcefully throw/cast -- an intentional, vigorous throwing movement, applied to the material register and, by metaphor, to truth itself cast against falsehood.

System rendering: qadhafa/yaqdhifu -> "to throw, cast".

Demonstration by occurrence (proof by extension from concrete to theological combat): nine occurrences document the same vigorous-projection invariant. 21:18 and 34:48 furnish the theologically densest occurrence: "We cast truth against falsehood, which crushes it" -- confirmed by the graph -- the same physical forceful-throw gesture becoming the image of a confrontation where truth never argues but directly strikes error with structural violence.

قرء ROOT · 88 OCCURRENCES

Invariant meaning: to read/to count by reading — the act of orally proclaiming a text, and the reckoning one establishes by reading it off a medium (a calendar, a register).

System rendering: قَرَأَ → "to read"/"to recite"; ٱلْقُرْءَان → "the Reading"/"the Recitation" (never "the Quran" as a fixed proper noun — the name of the text carries the idea of a continuous oral act, not of a closed, static book); قُرُوٓء → "the cycles to be read/reckoned" (2:228, وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ, divorced women observe a waiting period of three cycles to be reckoned).

Internal proof: 65:1 explicitly commands, for this same waiting period, وَأَحْصُواْ ٱلْعِدَّةَ, "count/reckon the term" — the obligation to precisely calculate the duration. Yet this duration is standardized for no woman: the cycle varies individually, and divorce may occur at any point within the ongoing cycle. Counting the three قروء can therefore never be a fixed span applied mechanically; it requires each woman to READ the approximate date of her third

upcoming cycle off a calendar (تستقرئ), accounting for what remains of the current cycle. The قروء are thus literally the cycles that must be READ/reckoned, not a generic duration — exactly the act carried by the invariant قرأ (to read, to reckon by reading) applied to a calendar medium rather than a text. The link between the two uses is thus demonstrated internally, not a mere external hypothesis.

RENDERINGS

— qara'a: "to read"/"to recite."
— al-qur'an: "the Recitation"/"the Reading" — never "the Quran" as a fixed proper name.
— quru' (2:228): "the cycles to read/reckon" — unified with 65:1 (reckon the term).

قرب ROOT · 96 OCCURRENCES

Invariant sense: to be near - spatial, temporal, or relational proximity.

System rendering: qarib → "near" (2:186/214, "I am near"; 34:50, "He hears, He is near"); al-qurba → "relatives" (2:83/177, recurring formula on benevolence toward relatives); al-muqarrabin → "the near ones" (3:45, 56:11, privileged proximity status with God).

Internal proof: the invariant holds across the 94 verified occurrences - spatial proximity (2:35, "do not approach this tree"), temporal (2:214, "God's help is near"), relational (2:83, close relatives), and a privileged eschatological status (56:11/88, those near to God) - always the same reduction of distance, physical or figurative.

RENDERINGS

— qarib: "near" (2:186/214, 34:50)
— al-qurba: "relatives" (2:83/177)
— al-muqarrabin: "the near ones" (3:45, 56:11)

قرح ROOT · 3 OCCURRENCES

Invariant sense

The root ق ر ح designates the wound, the physical harm suffered in battle, presented as a trial shared across different communities.

System rendering

"A wound" (3:140 ,قرح), "the wound" (3:172 ,القرح).

Internal proof

In 3:140, قرح establishes a direct comparison: "if a wound (قرح) touches you, a similar wound has already touched that [other] people" — the occurrence repeated within the same id_phrase underlines the equivalence between the endured trial and that already suffered by others, relativizing the singularity of the present suffering through a shared precedent. In 3:172, القرح reappears in a context of steadfastness after trial: "those who responded to God and the messenger after the wound (القرح) had struck them" — here the wound does not break the commitment but precedes and tests the fidelity of the response that follows. Both occurrences converge on the same invariant: قرح designates a physical harm of combat, real bodily damage whose endurance or overcoming constitutes a trial of steadfastness — the term never being metaphorical but always anchored in the tangible reality of a physical wound.

Distinction from ضرر (general harm): قرح specifically designates the physical wound of combat, not a broader or more abstract kind of injury.

قرد ROOT · 3 OCCURRENCES

Invariant sense

The root ق ر د designates the ape/monkey, an animal invoked in the corpus exclusively as the form of a punitive transformation inflicted on transgressors.

System rendering

"Despised apes" (7:166 ,2:65 ,قردة), "apes" (5:60 ,القردة).

Internal proof

In 2:65 and 7:166, the formula is repeated identically: "Be despised apes (قردة خاسئين)" — a sanction pronounced against those who transgressed regarding the sabt (the act of rest/inaction, 2:65) and against those who persisted arrogantly in the forbidden (7:166), the exact repetition of the formula across two distinct sourates constituting solid structural proof. In 5:60, القردة reappears in a broader list of the most severe recompenses, associated with swine (see the خنزر entry) and divine curse — the transformation into an animal marking the ultimate degree of punitive degradation. All three occurrences converge on the same invariant: قرد systematically designates an animal form inflicted as punishment following a marked transgression, never a neutral zoological reference — the term is exclusively attached, in the corpus, to the register of exemplary punishment.

Distinction from خنزر (swine, dietary prohibition): both terms overlap in the punitive list of 5:60 but designate two distinct images of degradation — the ape as a figure of imitative behavioral transgression, the swine as a figure of transgressed dietary prohibition.

قرر ROOT · 38 OCCURRENCES

Invariant sense: to settle/stabilize - to reach a fixed and lasting state of rest, or to firmly acknowledge something.

System rendering: `mustaqarr/qarar` → "abode"/"stable place" (frequent formula "a dwelling and enjoyment for a time," 2:36, 6:98, 7:24); `aqarra/qarra` → "to acknowledge"/"to settle" (fixed formula "have you consented? — we have consented," 3:81; "that your eye find rest," 19:26, 20:40).

Internal proof: the invariant unifies spatial stability (a place that no longer moves) and the settling of gaze/commitment (an acknowledgment that fixes, no longer varies) - always the same gesture of definitive immobilization, physical or psychological.

RENDERINGS

— mustaqarr/qarar: "abode" (2:36, 6:98, 7:24)
— aqarra/qarra: "to acknowledge" (3:81, 19:26)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

قرض ROOT · 13 OCCURRENCES

Invariable meaning -- two distinct branches, never fused: (1) the granted loan, a metaphor for a gift returning multiplied to its giver; (2) the action of skirting/avoiding by tangentially grazing, without direct contact.

System rendering: `qardan hasanan` -> "a beautiful loan"; `taqriduhum` -> "to graze while avoiding".

Demonstration by occurrence (proof by identically repeated formula and contextual opposition): the loan branch largely dominates, with six occurrences sharing an almost word-for-word identical formula across four distinct surahs -- confirmed by the graph. 64:17 furnishes the theologically densest occurrence, pairing the loan with a double promise: multiplication AND forgiveness. The second branch, isolated to the sole occurrence 18:17, describes the sun 'leaving' the Companions' cave by grazing it tangentially without direct penetration.

References (aligned with the French fiche): 57:18, 64:17.

RENDERINGS

— qardan hasanan: "a beautiful loan" (2:245, 5:12, 57:11/18, 64:17, 73:20)
— taqriduhum: "grazing past while avoiding" (18:17)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

قرطس ROOT · 2 OCCURRENCES

Invariant sense

The root قرطس designates parchment, the material support of writing, on which a text may be recorded, displayed, or concealed.

System rendering

"A parchment" (6:7 ,قرطاس), "parchments" (6:91 ,قراطيس).

Internal proof

In 6:7, قرطاس is invoked in a hypothetical scenario: "had We sent down to you a writing on parchment (قرطاس), and they had touched it with their hands, those who deny would certainly have said: 'This is nothing but manifest illusion'" — the parchment here designates the tangible material support of a revelation, whose even direct physical contact would not have sufficed to convince the recalcitrant. In 6:91, قراطيس reappears in a critique of selective concealment: "which you put on parchments (قراطيس), showing some and concealing much" — the same material support, here manipulated to partially reveal content while concealing its essential part. Both occurrences converge on the same invariant: قرطس designates the physical, tangible writing support, that on which a text takes a consultable, displayable, or concealable form — never the writing or its content itself, but the material medium carrying it.

Distinction from كتاب (the Scripture/register, a contextual system term): قرطس specifically designates the physical material support (the parchment as object), not the textual content or scriptural institution it may carry.

قرع ROOT · 5 OCCURRENCES

Invariable meaning: to strike suddenly/knock -- a brief, sharp shock arising without warning.

System rendering: al-qari'a -> "the Crash" (surah name, eschatological event).

Demonstration by occurrence: two narrative occurrences frame the fixed nominal usage. 13:31 uses the verb for a repeated, progressive punishment ("will not cease to be struck by a sudden calamity, or it will land near their dwelling") -- the invariant describes a strike that, even when announced, retains its brutal, unpredictable character at its precise moment. 69:4 associates the term with the peoples of Thamud and 'Ad who "denied the Clatterer" -- confirming the Clatterer is first an event whose imminence can be denied, before it actually occurs. 101:1-3 closes the demonstration by building the surah's very name on this principle: three successive repetitions of al-qari'a each followed by a rhetorical question ("what is the Clatterer?", "what will make you know what the Clatterer is?") -- the surah does not merely name the event, it stages, through repetition and questioning, the very impossibility of fully preparing for it.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

قرف ROOT · 5 OCCURRENCES

Invariant sense: to acquire/commit an act through one's own means — whose moral value is never given by the term itself but entirely determined by the act acquired.

System rendering: ٱقْتَرَفَ → "to acquire/commit"

Internal proof: proof by contrasted polarization of the same invariant. 6:113 and 6:120 use اقترف negatively. 9:24 extends the term to amassed material goods. Conversely, 42:23 uses the exact same verb for the acquisition of a good deed, immediately followed by its promise of embellishment.

Conclusion: قرف carries the same invariant as جرح (already sealed) — an act that inscribes itself and remains on its author's account — but with no intrinsic polarity.

قرن ROOT · 33 OCCURRENCES

Invariant sense: the generation - a human cohort established over a given period, a unit of historical reckoning.

System rendering: qarn/qurun → "generation(s)" (6:6, 10:13, 11:116, 17:17, 19:74 - five occurrences, almost all associated with the destruction of past generations as an example); qarin (distinct sense) → "companion" (4:38, having the Shaytan as a companion).

Internal proof: the overwhelming majority of qarn (generation) occurrences fall within a retrospective warning formula ("how many generations have We destroyed," 17:17/19:74) - confirming qarn as a measurement unit systematically serving as a moral/historical example, never a mere neutral time count.

RENDERINGS

— qarn/qurun : "generation(s)" (6:6, 10:13, 11:116, 17:17, 19:74 - five occurrences, almost all associated with the destruction of past generations as an example)
— qarin : "companion" (4:38, having the Shaytan as a companion).

قرنين ROOT · 3 OCCURRENCES

Invariant sense

The root ق ر ن (here in dual form قرنين) carries the invariant of two associated extremities/poles forming a single pair — two boundary points linked by a shared trajectory or structure, in the manner of the two horns of one animal or the two ends of one axis.

System rendering

"The One of the Two Extremities/Eras" (18:94 ,18:86 ,18:83 ,ذو القرنين — constant epithet).

Internal proof

The three occurrences of ذو القرنين belong to a single continuous account (18:83-98) built precisely around two symmetrical geographic extremities: in 18:86, Dhul-Qarnayn reaches the setting-place of the sun (مغرب الشمس), the western boundary point; in 18:90, he reaches the rising-place of the sun (مطلع الشمس), the eastern boundary point — the two extreme poles of the solar course, literally the two "horns"/extremities of the known world's span. This parallel construction — two journeys toward two opposite extremities, reported within the same narrative unit with the same syntactic structure ("until he reached...") — provides solid internal structural proof, even though the epithet itself appears only three times: the sense of "double extremity/double pole" is not imposed from outside but directly demonstrated by the architecture of the surrounding narrative, where the character is named precisely for the two geographic limits he successively reaches. The third occurrence (18:94) belongs to the same narrative continuity (the rampart against Yajuj/Majuj), introducing no tension with this sense.

This entry confines itself to the lexical field demonstrable by the corpus itself (the double boundary-point of the narrated trajectory) and introduces no biographical or traditional identification external to the text, in accordance with Charter Art. 3.

قرى ROOT · 57 OCCURRENCES

Invariant sense: the town - a constituted human settlement, often the object of collective judgment.

System rendering: al-qaryah/al-qura → "the town"/"the towns" (extremely frequent formula "how many towns have We annihilated," 7:4, 21:11, dozens of occurrences).

Internal proof: the invariant holds across the 57 verified occurrences - the town is systematically the collective subject of a judgment (annihilation for injustice, or preservation for faith, 7:96) - never a mere neutral geographic place, always a community judged as a whole solidary with its collective behavior.

RENDERINGS

— al-qaryah/al-qura: "the town(s)" (7:4, 21:11)

قريش ROOT · 1 OCCURRENCE

Invariable meaning: a proper designation of a tribal group, with no etymology developed within the corpus.

System rendering: Quraysh -> "the Quraysh" (transliterated proper name, like other tribal group names in the corpus).

Demonstration by occurrence: the sole occurrence, 106:1, opens the surah by naming a group characterized, in the following two verses, by a concrete recurring practice -- the habit of winter and summer caravan journeys (106:2, rihla/shita/sayf, already treated) -- then by a call to gratitude toward the Guardian of the House who enabled this prosperity and food security (106:3-4). The name here functions as the designation of a precise historical interlocutor whose identity the text presupposes as known, with no internal gloss developing its meaning -- treated, per the project's protocol, as a proper name, with no narrative reconstruction external to the corpus.

قسر ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of an animal species — the root قسر designates the lion, used in a comparison describing terror.

System rendering

"A lion" (74:51 ,قسورة).

Internal proof

In 74:51, the verse compares the turning away of those who deny, fleeing the reminder: "like frightened wild donkeys, fleeing from a lion (قسورة)." The context provides direct and sufficient proof: قسورة designates the formidable predator whose presence causes the panicked flight of wild donkeys, the image functioning as the ultimate comparison for an instinctive and irrepressible terror — the extended comparison (turning away from the reminder ≈ fleeing from the beast) underlines the instinctive, uncontrolled character of the described rejection, as automatic as prey fleeing its natural predator.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete zoological term whose function (element of an animal comparison about terror) is directly established by the verse's construction.

قسط ROOT · 27 OCCURRENCES

Invariant sense: equity measured by weighing — treatment conforming to exact weight and measure.

System rendering: qist/aqsata → "equity"/"to treat with equity"; al-qistas → "the exact scale" (17:35, 26:182); al-muqsitin → "the equitable" (5:42, 49:9, 60:8); al-qasitun → "the deviant" (72:14-15, isolated negative sense — those who depart from the just measure).

Systematic metrological anchoring — internal proof: the overwhelming majority of occurrences explicitly co-appear with the concrete field of weighing: 6:152/11:85, "give full measure and full weight, with equity"; 17:35, "weigh with the straight scale"; 21:47, "We will place the scales of equity"; 26:182, "weigh with the exact balance"; 55:9, "He set up the

balance... maintain the weight with equity"; 57:25, "the Scripture and the balance" sent together. Qist is never used for substitutive equivalence nor for equal treatment among several personal parties (adl's own territory, already separately sealed) — its field remains quantifiable, measurable, weight-verifiable justice.

Distinction established with 'adl (already sealed): the two roots are not synonyms — qist is the equity of the scale and the exact measure of goods/weight; 'adl is relational equity between parties and substitutive equivalence between two things/entities.

RENDERINGS

— qist/aqsata: "equity"/"to treat with equity" - systematically anchored to the field of weighing/scales (6:152, 17:35, 21:47, 26:182, 55:9, 57:25).
— al-qistas: "the exact scale."
— al-muqsitin: "the equitable."
— al-qasitun: "the deviant" (72:14-15, isolated negative sense).

قسم Root · 33 occurrences

Invariant sense: to divide/to swear - to divide into distinct parts, or to pledge one's word forcefully as a part of oneself given as a guarantee.

System rendering: qasama/yaqsimu → "to distribute" (43:32, "it is We who have distributed among them their sustenance"); aqsama/yuqsimu → "to swear" (extremely frequent formula "I swear by...," 56:75-76, 68:17, dozens of occurrences).

Internal proof: the invariant links material division (an allotted share, 4:8, 15:44) and oath (a sworn commitment) through the same gesture of division/attribution - to swear is to pledge a part of oneself (one's word, one's honor) as a guarantee, exactly as one distributes a material share.

RENDERINGS

— qasama: "to distribute" (43:32)
— aqsama: "to swear" (56:75-76, 68:17)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

قسو Root · 7 occurrences

Invariable meaning: the core's hardening -- a progressive hardening always consequent to an identified failing, never a starting state, explicitly compared to stone to measure its intensity.

System rendering: qasa/qasiya -> "to harden".

Demonstration by occurrence (proof by mineral comparison and constant causality): seven occurrences document the same hardening invariant, always presented as the consequence of a prior act rather than a fixed nature. 2:74 furnishes the most striking comparison: cores "hardened... like stone, or harder still".

قسيسين Root · 1 occurrence

Invariant sense

Absolute hapax. Direct designation of a communal function — the root قسيسين designates priests, a category of religious figures characterized by a disposition to humility.

System rendering

"Priests" (5:82 ,قسيسين).

Internal proof

In 5:82, the verse explains the relative closeness of certain believers to the People of the Scripture: "This is because there are, among them, priests (قسيسين) and monks, and that they do not swell with pride." The context provides direct and sufficient proof: قسيسين is coordinated with رهبان (monks), both terms jointly designating structured religious authority figures, and the following causal clause ("and that they do not swell with pride") explicitly attributes to these figures a disposition of humility explaining the relational closeness evoked. The term thus designates a recognizable clerical function, associated in this verse with a specific moral quality (absence of pride) positively distinguishing it.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a term designating a recognizable communal function, whose association with رهبان and explicit moral qualification provide sufficient and direct contextual proof.

قشعر Root · 1 occurrence

Invariant sense (hapax, self-sufficient physiological description): the shiver of the skin — an involuntary bodily reaction to reverential fear, immediately followed by its soothing.

System rendering: تَقْشَعِرُّ → "to shiver"

Internal proof (hapax resolved by the complete sequence within the same verse): 39:23 is the corpus's only occurrence, but the verse itself supplies the mechanism's full sequence: "the skins of those who fear their Sustainer shiver from it; then their skins and hearts soften at the remembrance of God" — the shiver is not a final state but a first reaction, immediately followed by a correlated softening.

Conclusion: قشعر is fully corroborated by the two-part structure of the verse carrying it. Status moved directly to SCELLÉ.

قصد Root · 6 occurrences

Invariant sense: a balanced measure, neither excess nor deficiency — applied to conduct, path, or gratitude toward God.

System rendering: قَصْد/مُقْتَصِد → "moderate/measured"

Internal proof: proof by deployment of the same invariant across complementary registers. 16:9 sets the directional principle. 31:19 applies the same term to the behavioral register: "be moderate in your walk." 5:66 and 35:32 deploy the invariant toward qualifying a community or individual following "a moderate path." 31:32 confirms the usage in the register of gratitude.

Conclusion: قصد systematically denotes a measure of balance — never an extreme, always the right proportion between two possible excesses.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

قصر Root · 11 occurrences

Invariant sense: to delimit/circumscribe an extent — spatial (the edifice as an enclosed space), temporal (a shortened duration), or perceptual (a gaze restricted to a single object).

System rendering: قَصْر → "edifice/palace"; قَصَرَ/يَقْصُرُ → "to shorten/limit"; قٰصِرٰت → "[gaze] reserved"

Internal proof: proof by consistency of the delimitation invariant across three apparently disjoint registers, all built on the same circumscription logic. Spatial register: 7:74, 22:45 and 25:10 use قصور for the elevated edifice. Temporal

register: 4:101 and 7:202 use the verb to shorten the Contact's duration. Perceptual register: 37:48 and 38:52 use "reserved gaze" for the companions.

Conclusion: once the three registers are compared, قصر carries no residual tension — the same gesture of delimiting an extent structures all occurrences.

قصص ROOT · 30 OCCURRENCES

Invariant sense: to follow the trace - to retrace a fact with exactness, physically, narratively, or through investigation.

System rendering:

- qassa/qussihi (physical trace) → "to follow the trace" (28:11, Miryam following the basket's trace; 18:64, irtadda 'ala atharihima qasasan, "they returned upon their own tracks, FOLLOWING them" - decisive internal proof, qasasan explicitly accompanies "tracks" athar).
- qassa/yaqussu/al-qasas (account) → "to recount"/"account" - retracing a story's thread to tell it faithfully (seventeen occurrences: 3:62, 6:57/130, 7:7/35/101/176, 11:100/120, 12:3/5/111, 16:118, 18:13, 20:99, 27:76, 28:25, 40:78).
- al-qisas (investigation) → "the investigation" - retracing the facts of an event to establish the truth, not punitive reciprocity (2:178-179, 5:45).

Internal proof:
2:178-179 (the free person for the free person, the obedient for the obedient, the female for the female) does not codify a punishment equivalence but a SYMMETRY rule between investigator and victim - if the victim is a free/independent person, the investigation is led by a peer of the same rank; if the victim is an obedient/salaried person ('abd, already sealed), a peer of the same status; if the victim is a woman, a female investigator. The "bi" functions as a pairing operator, preventing a social caste from stifling investigation into a lower rank's death. The rest of the verse ("whoever is granted remission by his brother," pursuit according to custom, settlement in good grace) uses financial-obligations-law vocabulary, incompatible with capital execution.

5:45 (Self for Self, eye for eye...) does not mean a Self must be taken if a Self was taken, but that the Self and the vital sensors of existence (eye, nose, ear, tooth) are sacralized by a CEILING rule: none may be taken/mutilated except to the exact extent the victim themselves suffered - a protective shield of inviolability, not a mandate for execution. The verse explicitly reports what was prescribed to the Children of Israel (the Mosaic Code) and concludes by opening the way to expiation through charity.

5:32 restricts any taking of life to two exclusive grounds: intentional homicide or fasad fi al-ard (characterized corruption on earth).

17:33 confirms the system: the legal authority receives a discretionary AUTHORITY (sultan, already sealed) over executing a proven murderer, not an obligation to execute - the only constraint: not to exceed the bound.

The investigation (al-qisas) thus follows the exact trace of a fact - who did what, with what proof, to what extent - exactly as 18:64/28:11 follow a physical trace and as the account (yaqussu) faithfully retraces a sequence of events: the three branches share the same gesture of not deviating from the thread of facts already occurred.

RENDERINGS
— qassa/qussihi : "to follow the trace" (28:11, Miryam following the basket's trace; 18:64, irtadda 'ala atharihima qasasan, "they returned upon their own tracks, FOLLOWING them" - decisive internal proof, qasasan explicitly accompanies "tracks" athar).

قصف ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ق ص ف carries the sense of a violent unleashing that breaks and shatters, a destructive force

that snaps clean through whatever it strikes.

System rendering

"A storm [that shatters]" (17:69 ,قاصفا).

Internal proof

In 17:69, the verse asks: "Are you then certain He will not send you back another time, to send upon you a storm that shatters (قاصفا), drowning you." The immediate context explicitly pairs قاصف with ريح (wind/storm) and with the consequence of drowning (فيغرقكم) — a wind of such violence that it shatters and engulfs. This verse echoes the preceding verse (17:68), which evoked another possible punishment: being swallowed beneath the solid earth. The parallel construction between the two verses — two alternative threats of total destruction, one by the earth opening up, the other by a wind that shatters — provides converging structural proof: قاصف designates an unleashing of shattering violence, consistent with the root's lexical sense (to snap cleanly, to shatter). The announced outcome (drowning) confirms that this violence is not merely a strong wind but one that destroys and engulfs what it strikes.

The uniqueness of the occurrence does not prevent fixing the sense: the parallel construction between 17:68 and 17:69 (two mirrored threats of total destruction) and the explicit consequential complement (فيغرقكم) provide sufficient and direct proof.

قصم ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to break — the annihilation of an unjust city, immediately followed by a replacement.

System rendering: قَصَمْنَا → "We have broken"

Internal proof: 21:11 is the corpus's only occurrence: "how many cities have We broken, that were committing injustice, and We raised up after them another people."

Conclusion: قصم, in its sole occurrence, denotes a definitive, total destruction.

قصو ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): the far end of a space — never a central place, always the most remote point of an extent.

System rendering: أَقْصَا/قُصْوَىٰ → "the far end/the farthest"

Internal proof: proof by consistency of the same spatial invariant. 8:42 uses "the farthest" for the far edge of the valley during battle. 19:22 applies the same invariant to Maryam withdrawing "to a remote place." 28:20 and 36:20 both use exactly the same expression, "a man came running from the far end of the Capital."

Conclusion: قصو never varies from its invariant of the most distant point of an extent.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

قضب ROOT · 1 OCCURRENCE

Invariable meaning: the regularly cut/trimmed fodder plant -- a concrete designation of a short-cycle green vegetable.

System rendering: qadban -> "green fodder/cut vegetable".

Demonstration by occurrence (proof by position in a growing sequence): the sole occurrence, 80:28, sits second in the same nine-item plant enumeration as abb (see that entry) -- confirmed by the graph (direct link within the same

id_phrase). Its position immediately after grain suggests a quickly, repeatedly tended crop, distinct from the fruit trees mentioned afterward requiring longer maturation.

قضض ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ق ض ض carries the sense of collapsing, crumbling through disintegration — a structure losing cohesion and threatening to fall apart.

System rendering

"Threatened to collapse" (18:77 ,ينقض).

Internal proof

In 18:77, in the third episode of the account of Moses and his companion: "They found there a wall about to collapse (ينقض), and he set it right." The narrative context is direct: the verbal form (Form VII, reflexive/passive sense of disintegration) describes an advanced state of degradation of the wall, on the verge of losing its structural cohesion and falling, before the restorative intervention of Moses' companion who "sets it right" (أقامه). The opposition between the initial state (threat of collapse) and the corrective action (restoration) fixes the sense unambiguously: قضض/انقضاض designates the movement of disintegration of a solid structure, the loss of stability that precedes a fall. The immediate contrast between threat and repair constitutes sufficient and direct proof.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit narrative opposition (imminent collapse vs. actual restoration within the same sentence) provides sufficient contextual proof, without necessary recourse to the three formal PSIS patterns.

قضى ROOT · 63 OCCURRENCES

Invariant sense: to decree/to bring to completion — to accomplish definitively and irrevocably, with no possible return.

System rendering: qada → "to decree"/"to accomplish"; the repeated creative formula "when He decrees a thing, He only says to it: Be" (2:117, 3:47, 19:35, 40:68) — the divine decree is accomplished without intermediary or delay; qada ajalan/amran → "to decree a term/an order" (6:2, 20:114, a life term fixed and brought to completion); qudiya al-amr → "the matter is settled" (2:210, 12:41, a formula of total irrevocability — once a matter is "qadiya," there is no further recourse); the completion of a rite/commitment brought to its term (2:200, the Contact completed; 33:37/49, a marital commitment brought to its term).

Distinction from hukm (already separately sealed): hukm concerns the judicial/arbitral function itself — the act of deciding between two parties through deliberation. Qada concerns the irrevocable COMPLETION that follows — once a thing is "qadiya," it is brought to its definitive term, with no possibility of return, whether that thing is a judgment, a life term, a rite, or a creative order. The difference is that of the process (hukm, deciding through deliberation) and its sealed result (qada, the irrevocability of what is accomplished).

Internal proof: 8186 (43:77), "O Malik, let your Guardian put an end to us [qada]" — a request for definitive termination (the end), not a request for judgment/deliberation (which would fall under hukm). 2:117/3:47/19:35 use qada exclusively for the immediate creative act ("Be, and it is"), never hukm — creation is not a verdict between parties but a decree instantly brought to completion.

Articulation with the wall: qada closes what hukm opens — judgment (hukm) decides, completion (qada) renders the decision irrevocable and effective. Together, the two roots cover the complete decision process, from deliberation to its execution with no return.

RENDERINGS

— qada: "to decree"/"to accomplish" - the creative formula "Be" (2:117, 3:47, 19:35).
— qada ajalan: "to decree a term" (6:2, 20:114).
— qudiya al-amr: "the matter is settled" (2:210, 12:41, total irrevocability).

قطر ROOT · 5 OCCURRENCES

Invariant sense: a liquid that comes out/flows from the earth — a natural liquid source, not a metal.

System rendering: qitr → "naphtha" (crude petroleum), never "molten metal". Linked to qatran, the black, foul-smelling liquid used by humanity since antiquity (tar/bitumen).

Demonstration (2 occurrences):

1. 34:12 (Sulayman): "We made a spring ['ayn] of qitr flow for him" — the same word 'ayn used for a WATER spring. Naphtha gushes naturally from a spring, exactly like water: Sulayman does not need to dig/extract, he has an already-existing natural well.
2. 18:96 (Dhul-Qarnayn, the forge): "when he had brought it to the temperature of fire [iron's Curie point], he said: bring me, that I may pour qitr over it" — a liquid poured over heated iron to cool and solidify it, a technical metallurgical quenching gesture. A combustible/viscous liquid poured over incandescent metal is consistent with a quenching operation; it is not the iron itself being described here.

Decisive argument against the "molten metal" reading: no natural source of ALREADY molten metal exists in nature — a metal must be mined and then refined before melting (molten copper is never found in its natural state). A "spring ['ayn] of molten metal" (34:12) is thus physically incoherent, whereas a natural naphtha spring is a real, documented geological phenomenon.

RENDERINGS

— qitr (34:12, Sulayman): "naphtha" — 'ayn al-qitr, a natural source, the same word 'ayn as for water.
— qitran (18:96, Dhul-Qarnayn): liquid poured on heated iron — a metallurgical quenching gesture, not the metal itself.
— decisive argument: no metal exists in nature already molten — only a geological liquid (naphtha) can spring from a source.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

قطط ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): a cut-off share/portion — used in an ironic demand to hasten punishment.

System rendering: قِطَّ → "share/portion"

Internal proof (hapax resolved by the verse's construction): 38:16 is the corpus's only occurrence: "our Sustainer, hasten for us our share [of punishment], before the Day of Retribution" — the immediate context removes all ambiguity.

Conclusion: قطط, in its sole occurrence, unambiguously denotes a determined portion of an expected whole.

قطع ROOT · 36 OCCURRENCES

Invariant sense: two morphological forms to be strictly distinguished.

System rendering: qata'a (Form I, no shaddah) → "to block/interrupt a flow or process" (e.g. 27:32, a decision), never an automatic sense of severing. qatta'a (Form II, intensive shaddah) → repeated physical severing/real mutilation ONLY when the complement is an organ and the context is explicitly penal (e.g. 20:71).

Internal proof: this distinction avoids overlaying a "cutting off a hand" sense onto every occurrence of the root — 5:38 ("cut off their hands") falls under Form I applied to the idiomatic expression "cutting off hands" as "stopping support/means" (yad = support/network, already fixed), not a literal amputation.

RENDERINGS

— qata'a (Form I): "to block/interrupt a flow" - never automatic cutting (27:32).
— qatta'a (Form II, doubled): actual physical severing ONLY if complement=organ + explicit penal context (20:71).
— 5:38 (cut off their hands) falls under Form I applied to the idiom "cutting off support".

قطف ROOT · 2 OCCURRENCES

Invariable meaning: the cluster/fruit within immediate picking reach -- a ripe, accessible plant production requiring no ascending effort or reaching.

System rendering: qutuf -> "fruits, clusters".

Demonstration by occurrence (proof by identically repeated formula): the two occurrences confirm the immediate-accessibility invariant through an almost word-for-word identical formula -- 69:23 and 76:14 both use "[its] clusters/fruits are lowered within reach" -- confirmed by the graph (exclusive link between the two occurrences despite being scattered across two distinct surahs, proof of a fixed formula in the paradisiacal descriptive repertoire). Picking requires no effort in either case, neither ascent nor search: the ripe fruit's proximity, rather than its mere existence or taste, constitutes the term's central invariant.

قطمر ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): the thin membrane surrounding a date pit — the most extreme measure of insignificance.

System rendering: قِطْمِير → "membrane [of a date pit]"

Internal proof (hapax resolved by the verse's construction): 35:13 is the corpus's only occurrence: "those you invoke besides Him do not possess even the membrane of a date pit" — the argumentative construction fixes the term's function unambiguously.

Conclusion: قطمر, in its sole occurrence, denotes an infinitesimal quantity serving as a rhetorical standard of total insignificance.

قعد ROOT · 31 OCCURRENCES

Invariant sense: to sit/remain - static position, or failing to mobilize for an expected action.

System rendering: qa'ada/yaq'udu → "to remain seated" (fixed formula "those who remain seated," 4:95, 9:46/83/86, dozens of occurrences); al-qawa'id → "the foundations" (2:127, 16:26, "Ibrahim was raising the foundations of the House").

Internal proof: the invariant holds across the 31 verified occurrences - covers bodily position (sitting/standing/lying, triple formula 3:191, 4:103) and refusal to mobilize for struggle (4:95, structurally opposed to those who strive) - the foundations (qawa'id) share the same invariant: that upon which something "sits"/rests stably.

RENDERINGS

— qa'ada: "to remain seated" (4:95, 9:46/83/86)
— al-qawa'id: "the foundations" (2:127, 16:26)

قعر Root · 1 occurrence

Invariable meaning: to be uprooted to the base/torn from its foundation -- annihilation affecting an object's deep structure, never superficial damage.

System rendering: munqa'ir -> "uprooted" (palm trunks).

Demonstration by occurrence (proof by comparison with the glacial wind's uprooted trunks): the sole occurrence, 54:20, describes the wind's victims "tearing people out like uprooted palm trunks" -- confirmed by the graph (link with sarsar, already sealed, same passage, and khawiya, already sealed).

قفل Root · 1 occurrence

Invariable meaning: the padlock/lock -- a hermetic closure device preventing any access, metaphorically applied to a core closed to any understanding.

System rendering: aqfal -> "padlocks".

Demonstration by occurrence (proof by rhetorical question opposing meditation and closure): the sole occurrence, 47:24, sits within a rhetorical question built as an alternative: "do they not meditate on the Recitation, or are there padlocks upon their cores?" -- confirmed by the graph. The binary alternative construction is decisive: it proposes two exclusive explanations for the lack of understanding.

قفو Root · 5 occurrences

Invariant sense: to follow in the tracks of/to make succeed - placing someone in another's wake.

System rendering: qaffa/qaffayna → "to make follow"/"to make succeed" (2:87, making Musa followed by other messengers; 5:46, 57:27, making the prophets' tracks followed by Issa); la taqfu → "do not pursue" (17:36, not to engage on a trace without knowledge).

Internal proof: the three occurrences of the prophetic formula (2:87, 5:46, 57:27) systematically place Issa as the one who "follows in the tracks" of previous envoys - an explicit succession chain, consistent with 17:36 where the same verb, negated, forbids following an unverified trace (rumor, conjecture).

RENDERINGS

— qaffa/qaffayna : "to make follow"/"to make succeed" (2:87, making Musa followed by other messengers; 5:46, 57:27, making the prophets' tracks followed by Issa)
— la taqfu : "do not pursue" (17:36, not to engage on a trace without knowledge).

قلب Root · 168 occurrences

Invariant sense: the core - the person's cognitive and affective center, seat of understanding and hardening.

System rendering: qalb/qulub → "core"/"cores" (2:7, "God has sealed their cores"; 2:10, "a sickness in their cores"; 2:74, "your cores hardened"; 2:88, "our cores are wrapped"; 2:97, "sent down upon your core").

Internal proof: the invariant systematically covers the core as the site of receiving/processing meaning - sealed, sick, hardened, wrapped, or directly receiving a revelation (2:97): never a mere physical organ, always the center where the reception or rejection of received meaning plays out.

RENDERINGS

— qalb/qulub: "core/cores" (2:7, 2:10, 2:74, 2:88, 2:97)

قلد ROOT · 4 OCCURRENCES

Invariant sense: to place a commitment/charge on someone's or something's neck - a self-engagement (vow) to be honored, never mere ornament.

System rendering: al-qala'id → "marked commitments" (5:2/97 - the animal wearing a collar visibly signals it is bound by a vow, committed to the sanctuary; the common expression "I'm putting this on your neck, you must honor it" carries exactly this weight of a commitment to uphold, not mere decoration); maqalid → "the entrusted charges" (39:63, 42:12 - the heavens and earth as a responsibility entrusted to/bound to God, not simply "keys").

Internal proof: both uses denote what is attached to a bearer as a commitment to honor - the marked animal must reach its sacred destination without being diverted; the heavens and earth are the charge God assumes/administers in full ("to Him belong the charges of the heavens and earth"). The physical collar and the cosmic charge share the same gesture: binding a responsibility to a neck/a subject who must discharge it.

RENDERINGS

— al-qala'id : "marked commitments" (5:2/97 - the animal wearing a collar visibly signals it is bound by a vow, committed to the sanctuary; the common expression "I'm putting this on your neck, you must honor it" carries exactly this weight of a commitment to uphold, not mere decoration)
— maqalid : "the entrusted charges" (39:63, 42:12 - the heavens and earth as a responsibility entrusted to/bound to God, not simply "keys").

قلع ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ق ل ع carries the sense of ceasing, holding back, or interrupting an ongoing process — stopping short what was pouring out.

System rendering

"Hold back" (11:44 ,أقلعي).

Internal proof

In 11:44, the divine command pairs two imperatives addressed to earth and sky: "O earth, swallow (ابلعي, see sister entry) your water! O sky, hold back (أقلعي)!" This explicit parallel construction provides solid structural proof despite the uniqueness of the occurrence: أقلعي applies to the sky and designates the ceasing of what it was pouring out (the rain), exactly as ابلعي designates the earth's absorption of what it had received — both verbs each marking the end of their respective subject's active role in the flood. The following verse confirms the combined effect of these two commands: "the water subsided, the matter was concluded" — the flood's cessation directly validates the sense of أقلعي as an effective interruption of an ongoing process (the rain ceasing to fall), not a mere gradual decrease.

The uniqueness of the occurrence does not prevent fixing the sense: the parallel construction of the two paired imperatives (earth/sky) and the immediate narrative confirmation of the flood's end provide sufficient and direct contextual proof.

قلل ROOT · 76 OCCURRENCES

Invariant sense: little - reduced quantity, numerical or qualitative.

System rendering: qalil → "little"/"small number" (2:41/79, "sell at a paltry price"; 2:83/246/249, "except a small number of them").

Internal proof: the invariant covers quantity (2:249, a small group) and depreciated value (2:41/79, "paltry price" - a quantitatively/qualitatively insufficient price) under the same gesture of reduction - always a measure of quantitative weakness, never a moral judgment detached from measure.

RENDERINGS
— qalil: "little/small number" (2:41/79, 2:83/246/249)

قلم ROOT · 4 OCCURRENCES

Invariable meaning: the cut instrument used for writing or for deciding by lot.

System rendering: qalam/aqlam -> "calame, pen (cut reed)".

Demonstration by occurrence: two coherent registers. 68:1 opens an entire surah with the calame as guarantor of the inaugural oath ("by the pen and what they inscribe in lines"), immediately followed by defending the Prophet against the accusation of derangement -- writing becomes the very proof of the rational coherence being defended. 96:4 places the calame at the heart of the founding scene of all revelation: God "taught by the pen" even before teaching "the human being what he did not know" -- the writing instrument precedes and enables the transmission of knowledge itself. 31:27 makes it the hyperbolic measure of the inexhaustible: even all the earth's trees turned into pens would not suffice to record God's words. The third occurrence, 3:44, applies the same object to an entirely distinct use -- casting lots with thrown reeds (who would take charge of Maryam) -- confirming the cut calame serves equally to fix knowledge and to settle a choice, both uses sharing the same original gesture of the shaped, thrown/handled object.

قلى ROOT · 2 OCCURRENCES

Invariable meaning: deep aversion that rejects with disgust -- distinct from mere dissatisfaction, an active, pronounced rejection.

System rendering: qala -> "to take in aversion, to loathe".

Demonstration by occurrence: two occurrences in opposite registers confirm the same invariant of active rejection. 26:168 places the term in Lut's mouth denouncing his people's practices ("I am among those who loathe") -- a pronounced moral rejection facing an identified transgression. 93:3 uses the negation to reassure the messenger, echoing the saja/wada'a pair (already tagged, PMI 12.28, graph link confirmed): "your Lord has not forsaken you nor taken you in aversion" -- the twin construction with wada'a (to leave) specifies qala never denotes mere silence or absence of support, but an active, hostile rejection, whose absence must be explicitly affirmed to dispel all worry.

قمح ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by the explicit mechanism of the same verse): to have one's head forced upward — physical constraint preventing any downward head movement.

System rendering: مُّقْمَحُونَ → "[head] forced back"

Internal proof (hapax resolved by the mechanism described in the same verse): 36:8 is the corpus's only occurrence, but the verse itself supplies the complete mechanism: fetters placed on necks "reach up to the chins, so their heads are forced back" — the cause-effect construction removes all ambiguity.

Conclusion: قمح, in its sole occurrence, denotes the precise result of a physical constraint explicitly described within the same verse.

قمر ROOT · 27 OCCURRENCES

Invariable meaning: the moon — the night celestial body.

System rendering: قَمَر → "moon," used in the literal astronomical sense, cited in the lists of cosmic signs (sun, moon, stars).

Internal proof: systematic use alongside the sun in a constant cosmological register (6:77, 36:40, 54:1, 71:16, 75:9-10) — no figurative occurrence is attested.

Distinction from الأهلة: the moon (قمر) designates the celestial body itself, to be distinguished from الأهلة (already treated separately as public announcements), with no direct lexical link between the two roots.

RENDERINGS

— definite noun (القمر): the moon (6:77, 36:40, 54:1, 71:16, 75:9-10)

قمص ROOT · 6 OCCURRENCES

Invariant sense

The root ق م ص designates the tunic — an outer garment covering the torso, whose material state (intact, stained, torn from the front or back) the corpus exploits as narrative evidence.

System rendering

"His tunic" (قميصه, 12:18, 12:25, 12:26, 12:27, 12:28), "my tunic" (قميصي, 12:93).

Internal proof

In 12:18, Yusuf's tunic, "stained with false blood," serves as evidence fabricated by the brothers to substantiate the wolf story. In 12:25-28, four concentrated occurrences describe a reversed and sophisticated evidentiary device: the tunic torn from behind (not in front) becomes the material proof exonerating Yusuf and confounding the Minister's wife — a family witness explicitly states the interpretive rule (front tear = she speaks truth, back tear = she has lied), making قميص an evidentiary object whose physical state alone carries the account's probative weight. In 12:93, the tunic reappears in a radically different but concretely consistent function: placed on the father's face, it restores his sight — a garment invested, through physical contact, with a restorative virtue. All six occurrences converge on the same material referent (a fabric garment worn on the torso) while varying its narrative function: fabricated evidence, authentic evidence, vector of healing — the term's stability bearing, each time, the whole weight of the plot.

Construction of the complement: قميص is systematically accompanied by a state or action that makes it a sign-object (stained, torn from front/back, placed on the face) — never mentioned for itself without an attached narrative function.

قمطر ROOT · 1 OCCURRENCE

Invariable meaning: harsh/terribly grievous -- maximal intensity of a dreaded trial.

System rendering: qamtarir -> "terribly harsh".

Demonstration by occurrence: the sole occurrence, 76:10, qualifies the day feared by the righteous in a formula doubled with 'abus (already tagged) -- "a stern and terribly harsh day".

قمع ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): the iron mace — a concrete instrument of inflicted punishment.

System rendering: مَقَٰمِع → "iron maces"

Internal proof: 22:21 is the corpus's only occurrence: "and for them, iron maces."

Conclusion: قمع, in its sole occurrence, denotes a metal striking instrument.

قمل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of an animal species — the root قمل designates the louse, one of the plagues sent as a detailed sign.

System rendering

"The lice" (7:133 ,القمل).

Internal proof

In 7:133, the verse lists: "We then sent upon them the flood, the locusts, the lice (القمل), the frogs (see sister entry ضفدع), and the blood, as detailed signs." The context provides direct and sufficient proof: القمل is coordinated with four other plagues in the same closed list qualified as "detailed signs" (آيات مفصلات) — each element designating a concrete, identifiable plague, the louse taking its place among these naturally occurring nuisances punitively amplified. The verse's conclusion situates this list within a sequence of graduated punishments intended for a people persisting in refusal despite successive signs.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete zoological term whose narrative function (element of a plague list) is directly and sufficiently established by the verse's enumeration.

قنت ROOT · 13 OCCURRENCES

Invariable meaning: to be devoted/maintain constant obedience -- a durable, voluntary submission posture, never an isolated punctual act.

System rendering: `qanit/qanitun` -> "devoted".

Demonstration by occurrence (proof by recurrence in virtue lists and application to the cosmic register): thirteen occurrences document the same sustained-devotion invariant. 2:238 explicitly pairs it with maintaining the most perfect possible Contact and standing before God. 2:116 remarkably extends the invariant to the cosmic register: "all are devoted to Him" -- confirmed by the graph -- devotion thus never reserved to the human believer alone but presented as the fundamental posture of all creation.

References (aligned with the French fiche): 3:17, 3:43, 4:34, 66:5, 66:12.

قنط ROOT · 6 OCCURRENCES

Invariant sense: to despair — to lose all hope in divine benevolence, always presented as a fault of misguidance, never a neutral reaction.

System rendering: `قَنَطَ/يَقْنَطُ` → "to despair"

Internal proof: proof by repeated formula of prohibition and negative qualification. 15:55-56 sets the founding structure: the Agents announce good news to Ibrahim [the Arguer] explicitly telling him "do not be of those who despair," and Ibrahim answers with a rhetorical question identifying despair with the misguided themselves. 39:53 and 42:28 confirm this reading through the same direct prohibition, 42:28 followed by immediate empirical proof — rain descending precisely "after they had despaired," demonstrating the despair was unjustified.

Distinction — unrelated homonym: قِنطَار/قَنَاطِير (4:20 ,3:75 ,3:14, "quintal/amassed treasure") belongs to a distinct root, denoting a unit of wealth measure, with no semantic link to despair. These occurrences are excluded from the present demonstration.

Conclusion: قنط never denotes a legitimate passing low but always a fault of judgment.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

قنطر ROOT · 4 OCCURRENCES

Invariant sense

The root قنطر designates the quintal, a unit of measure for a great quantity of precious goods — a substantial treasure amassed and kept.

System rendering

"Piled-up treasures" (القناطير المقنطرة, 3:14), "a quintal" (قنطار, 3:75, 4:20).

Internal proof

In 3:14, القناطير المقنطرة appears in a list of passions embellished for people: "piled-up treasures (القناطير المقنطرة) of gold and silver" — the doubled expression (noun + its own derived passive participle) insists on intensive accumulation, a considerable mass of amassed wealth. In 3:75, بقنطار designates a quantity entrusted, fully restored by the one to whom it was entrusted — an already-established note specifies that "quintal" is read without an additional gloss "[of gold]," absent from the Arabic text. In 4:20, قنطارا resumes the same term for a sum given to a wife at marriage, from which nothing may be taken back — the same note specifies the absence of any mention of gold in the text, correcting an earlier interpolated gloss. All four occurrences converge on the same invariant: قنطر designates a great quantity of goods or wealth, a substantial mass, without specification of nature (gold, silver, or other) that the text itself does not state.

Terminological correction confirmed: the gloss "[of gold]" previously associated with قنطار in some translations is removed, the term designating a great generic quantity, not specifically monetary or metallic.

RENDERINGS
4:20 (قِنطَارًا): "a treasure", without the "[of gold]" gloss.

COUNTER-EXAMPLES
Scope restricted to 4:20; the 3 other occurrences (3:14, 3:75 x2) not audited.

قنع ROOT · 2 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: to be content without asking, a recognized and rewarded disposition of sobriety.
System rendering: ٱلْقَانِعَ → "the one who is content".
Internal proof: sole occurrence, 22:36. **Direct organic link with بدن (sealed in the same batch): same verse.**

Branch B — Invariant sense: to have one's head held forcibly raised, a constrained posture of terrified waiting.
System rendering: مُقْنِعِي → "head raised [forcibly]".
Internal proof: sole occurrence, 14:43, structurally echoing the already-sealed invariant of قمح (36:8, comparable cervical constraint mechanism).

Distinction between the two branches: no semantic link is established by the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

قنو ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ق ن و designates the cluster/bunch, the grouping of fruits on a single stem issuing from the date palm.

System rendering

"Clusters" (6:99 ,قنوان).

Internal proof

In 6:99, the verse describes the detailed plant process: "and, from the palm tree, from its spathe (طلعها), clusters (قنوان) within reach." The context provides direct and sufficient proof: قنوان immediately follows طلع (the palm's initial spathe/bunch), designating the next stage of development — the date clusters that form and hang within reach, ready to be picked. The verse's construction, methodically detailing each stage of plant growth (water → greenery → grain → clusters → gardens), confirms that قنو precisely designates the grouping of fruits on a single suspended stem, the harvest unit characteristic of the date palm.

The uniqueness of the occurrence does not prevent fixing the sense: the position within the detailed plant sequence (immediately after طلع) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

قنى Root · 1 occurrence

Invariable meaning: to grant stable/durable possession -- enrichment establishing permanent ownership, distinct from passing enrichment.

System rendering: `aqna` -> "to grant stable possession".

Demonstration by occurrence (proof by pairing with enrichment): the sole occurrence, 53:48, pairs the term with enrichment itself: "it is He who enriched and granted stable possession" -- confirmed by the graph (direct link with ghina, wealth, same verse). The verbal pair construction is decisive.

قهر Root · 10 occurrences

Invariable meaning: to dominate, to constrain through superior force -- a structural, permanent domination, distinct from ghalaba (prevailing momentarily).

System rendering: `qahara/al-Qahhar` -> "to dominate"/"the Dominator".

Demonstration by occurrence: the invariant splits across two coherent registers. Seven occurrences form the fixed divine attribute al-Qahhar ("the One, the Dominator"), almost always paired with al-Wahid (the One, PMI 6.48, 6 shared occurrences) -- a domination never contested nor momentary, but the structural consequence of oneness itself: having no rival, His domination is necessarily total and permanent. Two human occurrences confirm this same invariant by contrast: 7:127 uses a domination claimed by Fir'awn's pride ("we are above them, in a position of strength"), a claim the narrative later refutes. 93:9 closes the corpus with the inverse ethical application: "as for the orphan, do not oppress him" -- the prohibition against inflicting on a vulnerable being the structural domination only God can legitimately exercise.

قوب Root · 1 occurrence

Invariable meaning: the distance/gap measure -- a precise spatial interval serving as a comparison unit, never a vague approximation.

System rendering: `qab` -> "distance of".

Demonstration by occurrence (proof by pairing with a measure unit and comparative gradation): the sole occurrence, 53:9, specifies extreme proximity through a concrete measure unit: "the distance of two bows, or nearer still" -- confirmed by the graph. The graduated construction is decisive.

قوت ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): to secure necessary subsistence — whether as a divine attribute of universal guarantor or as the concrete distribution of vital resources.

System rendering: قُوت/مُقِيت → "subsistence/guarantor"

Internal proof: proof by complementarity between the abstract attribute and its concrete application. 4:85 uses مُقِيت as a divine attribute: "God is, over all things, a guarantor." 41:10 concretizes the same invariant cosmically: God placed mountains, blessed the earth, and "apportioned its sustenance therein, in four equal days" — the material, measured distribution of vital resources, directly correlated to the exactness already sealed under قدر.

Conclusion: قوت does not vary between its attributive and material uses.

قوس ROOT · 1 OCCURRENCE

Invariable meaning: the bow -- a length-measuring instrument, its dimension serving as a concrete cultural reference for evaluating a distance.

System rendering: qaws -> "bow".

Demonstration by occurrence (proof by metrological function): the sole occurrence, 53:9, appears in dual form as an extreme-proximity measure unit -- confirmed by the graph (exclusive link with qab, already sealed, same verse). The bow is never mentioned as a weapon or object in itself but exclusively as a standardized length reference.

قوع ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): a flattened, bare plain — a surface devoid of relief, the result of a transformation or the setting of an illusion.

System rendering: قَاع/قِيعَة → "bare plain"

Internal proof: **proof by deployment of the same invariant across physical and symbolic registers.** 20:106 uses it for mountains dispersed by God. 24:39 applies the same term to the mirage's setting, organically linked to ظمء (thirst, already sealed in this same batch).

Conclusion: قوع systematically denotes a flat expanse devoid of relief.

قول ROOT · 1722 OCCURRENCES

Invariant meaning: the act of verbal utterance — saying, and its derivations: the word held, or the word forged.

System rendering: قَالَ/يَقُولُ → "to say" (systematically introduces direct speech, whatever the speaker — God, a prophet, a people, an individual); قَوْل → "speech, saying" (the uttered content); تَقَوَّلَ → "to forge a saying, to attribute words" (Form V: 52:33, أَمْ يَقُولُونَ تَقَوَّلَهُۥ, or do they say he forged it; 69:44, وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ, had he forged against Us some sayings); ٱلْأَقَاوِيل → "forged sayings" (69:44, the pejorative plural of fabricated speech).

Internal proof: one of the most stable roots in the corpus for Form I; Form V turns the invariant against itself — fabricating a saying and attributing it to another. Reverse-checking across all contexts confirms "saying" everywhere, with this single documented morphological inflection.

RENDERINGS

— qala/yaqulu: "to say" - systematically introduces direct speech.
— qawl: "word, saying."
— taqawwala (Form V, 52:33, 69:44): "to fabricate a saying, to attribute a claim."
— al-aqawil (69:44): "fabricated sayings" - pejorative plural.

قوم ROOT · 660 OCCURRENCES

Invariant sense: to stand upright/to hold straight — the upright state, its enactment (to maintain), and the body that stands together as one.

System rendering:

- qama/yuqimu → "to rise"/"to maintain" (yuqimuna al-salat, "maintain the Contact," already fixed system rendering).
- qawm/al-qawm → "people"/"the people" — the social body that stands/gathers together, the most frequent form of the root (over 150 occurrences, mainly in prophetic narratives: ya qawmi, "O my people," the typical address of an envoy to his community; qawmuhu, "his people"). The same standing-upright gesture that grounds qama (to rise individually) grounds qawm (to stand upright together, collectively) — not a homonymic coincidence but the direct extension of the same invariant from singular to collective.
- qawwamun → "assume the executive, security, and financial charge" (4:34, never an intellectual or moral guardianship).
- mustaqim → "upright/straight" (1:6, al-sirat al-mustaqim, already articulated with sirat, sealed).
- al-qiyamah → "the Rising" (yawm al-qiyamah, the Day of the general standing-up — 70 occurrences).
- al-qayyum → "the Sustainer of all" (2:255, the One who holds everything standing).
- qayyim/qayyimah → "upright, standing firm" (18:2; 98:5, din al-qayyimah, already articulated with din, sealed).
- qawam/taqwim → "just holding" (25:67, the balance held between two excesses; 95:4, the finest upright stature).

Internal proof: a single invariant links the whole — standing upright as individual posture (qama), active maintenance (aqama), rectitude (mustaqim, qayyim), collective eschatological rising (al-qiyamah), universal sustaining (al-qayyum), just balance (qawam, taqwim), and the social body that stands gathered (qawm, the people). The vocative ya qawmi ("O my people") structures nearly all the corpus's prophetic narratives as the direct address of an envoy standing before his gathered people.

Articulation with the wall: ummah (already sealed) is the community defined by a common way/mode of life; qawm is the same social body named by its founding gesture — standing together, upright, prior to any qualification of its way. Functional responsibility (qawwam), never superiority of status.

RENDERINGS

— qama/yuqimu (verb, active maintenance): "to rise"/"to maintain" — yuqimuna al-salat, "maintain the Contact" (2:3): the continuous effort of holding a practice upright.
— qawm/al-qawm (collective noun, most frequent): "people" — ya qawmi, "O my people" (7:59 and some thirty other occurrences): the gathered social body, addressed by an envoy.
— qawwamun (intensive participle, functional charge): "assume the executive charge" — 4:34, men as qawwamun over women in matters of subsistence/material protection, not intellectual guardianship.
— mustaqim (active participle, quality): "upright, straight" — al-sirat al-mustaqim, "the straight path" (1:6): the trajectory that does not deviate.
— al-qiyamah (event noun, eschatology): "the Rising" — yawm al-qiyamah, "the Day of the Rising" (2:85 and 69 other occurrences): the general standing-up of all beings for the reckoning.
— al-qayyum (divine epithet, intensive superlative): "the Sustainer of all" — al-hayy al-qayyum (2:255): the One who holds everything standing without ever failing.
— qayyim/qayyimah (adjective, rectitude of a thing): "upright, standing firm" — din al-qayyimah, "the upright Law" (98:5): a norm that does not lean.
— qawam/taqwim (balance noun): "just holding" — qawaman (25:67), the balance held between two excesses (extravagance/miserliness); ahsani taqwim (95:4), the finest upright stature of the created human being.

قوى ROOT · 42 OCCURRENCES

Invariant sense: strength - powerful capacity for action, physical or a divine attribute.

System rendering: quwwah → "strength" (fixed formula "take with strength what We have given you," 2:63/93, 7:145/171); al-qawiyy → "the Strong" (divine attribute, 11:66, 22:40/74, almost always paired with "the All-Mighty").

Internal proof: the invariant holds across the 42 verified occurrences - human strength is systematically limited and transient (30:54, "after strength, weakness and old age"), contrasting with absolute and permanent divine strength - the antonym da'f (already sealed) confirms this structuring polarity.

RENDERINGS
— quwwah: "strength" (2:63/93, 7:145/171)
— al-qawiyy: "the Strong" (11:66, 22:40/74)

قيض ROOT · 2 OCCURRENCES

Invariant sense: to assign, by divine decree, an inevitable companion — a structural consequence of a prior choice, never a matter of chance.

System rendering: قَيَّضَ → "to assign [a companion]"

Internal proof: proof by near-identical formula repeated across the corpus's only two occurrences. 41:25 and 43:36 use the same construction: God "assigns" companions to those who turn away, these companions becoming those who "make what is before them and behind them seem fair" (41:25) or "a Deviator who becomes an inseparable companion" (43:36).

Conclusion: قيض denotes a mechanism of retribution through companionship — God does not merely let misguidance happen; He assigns it a companion that becomes its permanent expression.

قيل ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): midday rest — a moment or place associated with the noon pause, applied to opposite subjects.

System rendering: قَآئِلُون/مَقِيل → "taking a siesta/resting place"

Internal proof: proof by deployment of the same temporal invariant across opposite registers. 7:4 uses "taking a siesta" for destroyed cities caught unaware. 25:24 applies the same invariant positively for the Garden's companions.

Conclusion: قيل systematically denotes midday rest.

ك

كافور Root · 1 occurrence

Invariable meaning: a proper designation -- camphor, an aromatic mixing ingredient.

System rendering: kafur -> "camphor".

Demonstration by occurrence: see the twin demonstration under zanjabil -- the first occurrence of the same mixing device (76:5), opening the series of paradisiacal cups each characterized by its own ingredient.

كان Root · 13 occurrences

Invariant sense (unrelated homonym to كون, distinct by its construction): to introduce a striking hypothetical comparison — "it is as though."

System rendering: كَأَنَّ/كَأَنَّمَا → "as if/it is as though"

Internal proof: proof by recurrence of the comparative function across striking images. 5:32 uses it for the founding formula of moral equivalence: killing or saving a single human being equals killing or saving all of humanity. 7:171 applies it to the mountain suspended "like a canopy," 22:31 to the fall of one who associates other deities "as if he fell from the sky." 28:82 shifts the construction toward surprised exclamation.

Distinction — unrelated homonym: كان/يكون (the verb "to be," root كون, already sealed) is never confused here.

Conclusion: كأنّ never varies from its function of striking comparison.

كبب Root · 2 occurrences

Invariable meaning: to topple/overturn face-first -- a forced, disorderly fall, opposed to upright, controlled walking.

System rendering: kabba/mukibb -> "to topple"/"walking face-down".

Demonstration by occurrence (proof by direct postural opposition): two occurrences apply the same gesture to the same postural contrast. 27:90 applies it to the punishment of evildoers: their faces "toppled into the fire". 67:22 draws from it a rhetorical question built in strict binary opposition: "is one who walks face-down better guided, or one who walks upright on a straight path?" -- confirmed by the graph.

كبت Root · 3 occurrences

Invariable meaning: to humiliate by crushing -- a defeat inflicted with a dimension of moral crushing, never a mere neutral military loss.

System rendering: kabata/yakbitu -> "to humiliate, crush".

Demonstration by occurrence (proof by recurring divine causal construction): three occurrences document the same inflicted-humiliation invariant, always directly attributed to divine action rather than a mere human power balance. 58:5 furnishes the surah's own structuring occurrence, doubling the passive verb twice within the same verse: "those who oppose God and His messenger with hostility will be humiliated, as were those before them" -- confirmed by the graph.

كبد ROOT · 1 OCCURRENCE

Invariable meaning: pain/toilsome effort -- a structural burden inherent to human existence.

System rendering: kabad -> "toil, hardship".

Demonstration by occurrence: the sole occurrence, 90:4, states the entire surah's central claim -- "We have certainly created the human being in toil" -- immediately after a series of four oaths (the city, the resident, the begetter and his offspring) that ground this claim in a universal, verifiable human experience rather than a mere abstract moral sentence. The surah then develops this toil in two opposed concrete forms: wealth squandered without reflection (90:6) and the steep ascent refused (90:11, same gesture as qahama, already sealed) -- the toil constitutive of existence is thus never presented as a mere external misfortune, but as the structural condition within which every choice, financial or moral, must be made.

كبر ROOT · 161 OCCURRENCES

Invariant sense: to be great/to swell - greatness, literal or the pride wrongly assimilated to it.

System rendering: istakbara → "to swell with pride" (2:34, Iblis; 2:87, "did you not swell with pride?"); kabir → "weighty"/"grave" (2:45, "this is indeed weighty"; 2:217, "fighting therein is grave"); kabbara → "to proclaim greatness" (2:185, "proclaim God's greatness").

Internal proof: the greatness invariant unfolds in two opposite polarities depending on the subject - legitimate greatness attributed to God (kabbara, proclamation) versus greatness usurped by the creature (istakbara, condemned pride) - never mere physical size, always a claimed or acknowledged relative position of precedence.

Divine branch (59:23): al-mutakabbir → "the Supremely Great": greatness that belongs to God alone; istakbara is the same greatness usurped by the creature.

RENDERINGS
— istakbara: "to swell with pride" (2:34, 2:87)
— kabir: "weighty/grave" (2:45, 2:217)
— kabbara: "to proclaim greatness" (2:185)
— al-mutakabbir: "the Supremely Great" (59:23, divine branch)

كبكب ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to violently hurl down en masse — a tumbling intensified by the reduplicated verbal form.

System rendering: كُبْكِبُوا → "hurled down"

Internal proof (hapax resolved by construction and reduplicated morphology): 26:94 is the corpus's only occurrence: "they will be hurled down therein, they, the strayed, and Iblis's troops, all together."

Conclusion: كبكب, in its sole occurrence, denotes a violent, collective tumbling.

كتب ROOT · 319 OCCURRENCES

Invariant meaning: to write/record durably and bindingly — writing as the seal of obligation.

System rendering: ٱلْكِتَٰب, contextual: "the Scripture" (default), "the register" (eschatological), "the Code" (normative), or a written contract between persons (2:235, already fixed); أَهْلُ ٱلْكِتَٰبِ → "the people of the Scripture"; كَتَبَ عَلَيْكُمْ → "He prescribed for you" (literally "He wrote upon you", 2:183); كَاتَبَ/فَكَاتِبُوهُمْ (Form III) → "to draw up the written deed [of the marriage contract]" (24:33, فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا — among those bound by oath who seek a real marriage

contract to become protected, not manumission); اَكْتَتَبَ → "to have written down, have copied for oneself" (25:5, اكْتَتَبَهَا); كَاتِب → "scribe" (2:282, وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ).

Internal proof: reverse-checking confirms the invariant across all forms: writing fixes and binds — whether it prescribes (كتب على), records (the eschatological register), norms (the Code), sets down the marriage contract in writing (24:33 ,كاتَبَ) or sets down for oneself (اكتتب). The value of durable commitment is constant.

RENDERINGS

— al-kitab: "the Scripture"/"the register"/"the Code" depending on context — one of the Revelation's designations, cf. references_croisees.
— kataba 'alaykum: "He prescribed for you" (2:183).
— katiba/fakatibuhum (24:33): "to draw up the written deed [of the marriage contract], for those bound by oath seeking real marriage to become protected — not manumission."
— iktataba (25:5): "to have written for oneself, to have copied."
— katib (2:282): "scribe."

كتم ROOT · 21 OCCURRENCES

Invariable meaning: to conceal/withhold — to hold back information that should be revealed.

System rendering: كَتَمَ → "to conceal"/"to withhold" (holding back a truth one is bound to communicate — often an accusation against those who hide passages of Scripture).

Internal proof: homogeneous use across 21 occurrences, systematically for the culpable concealment of knowledge owed to others (the truth, a testimony, a sign) — never a legitimate secret.

Distinction from سرر: close to سرر (to keep secret) but كتم carries a charge of fault — concealing a truth owed to another, not a mere legitimate secret.

RENDERINGS

— verb (yaktumuna/taktumu/yaktumuha/naktumu): to hide/conceal (2:33/42/72/140/146/159/174/228/283, 3:71/167/187, 4:37/42, 5:61/99/106, 21:110, 24:29, 40:28)

كثب ROOT · 1 OCCURRENCE

Invariable meaning: the mound of sand/rubble -- a compact, friable accumulation, the final result of a formerly solid whole annihilated and reduced to an unconsolidated state.

System rendering: kathiban -> "scattered sand".

Demonstration by occurrence (proof by precise descriptive pairing): the sole occurrence, 73:14, describes mountains reduced to "scattered sand", immediately paired with mahil (already sealed, same disaggregation semantic root) -- confirmed by the graph. The image resumes and extends the motif already documented elsewhere in the corpus of annihilated mountain solidity, but distinguishes itself by specifying the exact texture of the resulting state.

كثر ROOT · 167 OCCURRENCES

Invariant sense: multitude/abundance - a large quantity, often in implicit contrast with qill (already in paires_antonymes).

System rendering: kathir → "numerous"/"many" (very frequent use, neutral quantifier); aktharuhum → "most of them" (recurring comparative formula, often in critical context: most do not know/do not believe).

Internal proof: aktharuhum is almost systematically followed by a verb of failure (not knowing, not being grateful, not believing) - confirming that quantity itself remains neutral, but its statistical use often serves to underscore that a majority fails where a minority succeeds.

RENDERINGS

— kathir : "numerous"/"many" (very frequent use, neutral quantifier)
— aktharuhum : "most of them" (recurring comparative formula, often in critical context: most do not know/do not believe).

كدح ROOT · 2 OCCURRENCES

Invariable meaning: sustained, constant effort -- toil applied relentlessly toward a goal, never a punctual or occasional effort.

System rendering: `kadh/kadih` -> "to strive constantly".

Demonstration by occurrence (proof by intra-verse doubling and affirmed direction): the sole occurrence, 84:6, deliberately doubles the root within the same clause -- a figure of insistence underlining the movement's intensity and continuity. The direction is decisive: "you strive toward your Lord" -- effort never presented as an end in itself but as a movement oriented toward a certain encounter.

كدر ROOT · 1 OCCURRENCE

Invariable meaning: to fall apart while scattering, to lose fixed brightness while dispersing -- a downward luminous crumbling and extinction.

System rendering: `inkadarat` -> "will scatter".

Demonstration by occurrence (proof by opening position in a series of twelve): the sole occurrence, 81:2, opens a cascading series of twelve temporal clauses describing total cosmic upheaval -- confirmed by the graph (high PMI, exclusive link with the series' other verbs). The star losing its fixed brightness while scattering parallels, in this inaugural list, the preceding verse's "folded" sun.

كدى ROOT · 1 OCCURRENCE

Invariable meaning: to abruptly stop giving/suddenly cease a started generosity -- voluntary interruption, never a mere resource exhaustion.

System rendering: `akda` -> "to stop short".

Demonstration by occurrence (proof by graduated disengagement sequence): the sole occurrence, 53:34, closes a three-stage growing disengagement sequence: "he who turned away, gave little, then stopped short" -- confirmed by the graph (link with 'ata, the gift itself, already sealed). The sequential construction is decisive.

كذب ROOT · 282 OCCURRENCES

Invariant sense: to lie/deny - to affirm contrary to truth, or to refuse to acknowledge a sign/message as true.

System rendering: `kadhaba/yakdhibu` → "to lie" (2:18, punishment for having lied); `kadhdhaba` (Form II, intensive) → "to deny" (2:80, "deny Our signs"; 2:185, "denied a group"; a very frequent formula applied to signs/messages); `al-kadhib` → "the lie" (3:78, "the lie against God").

Internal proof: Form II (kadhdhaba) systematically applies to an object of received and rejected truth (signs, messages, messengers) while Form I (kadhaba) stays in the ordinary-lying register - two applications of the same invariant by intensity and object, not two distinct senses.

RENDERINGS

—	kadhaba:	"to lie"	(2:18)
—	kadhdhaba:	"to deny"	(2:80, 2:185)
—	al-kadhib:	"the lie"	(3:78)

— Distinction (FR prevails): kadhdhaba = "to deny" (démentir) ; kafara = "to disown" (renier), never "to deny".
— RU: kadhdhaba = "считать ложью" (things), "счесть лжецом" (persons); takdhib = "обвинение во лжи".

كرب ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): extreme distress — always named within the frame of an effective rescue, never left unanswered.

System rendering: كَرْب → "extreme distress/anguish"

Internal proof: proof by repeated formula of rescue from great distress. 21:76 and 37:76 use exactly the same expression for Nuh. 37:115 applies the identical formula to Musa and Harun. 6:64 generalizes the principle.

Conclusion: كرب systematically denotes distress of maximal intensity.

كرر ROOT · 6 OCCURRENCES

Invariant sense: the repetition of a movement or state already occurred — a return or reiteration, always oriented toward a prior point.

System rendering: كَرَّة → "a return"

Internal proof: proof by repeated formula of the impossible wish. 2:167, 26:102, 39:58 and 79:12 all use كَرَّة in the mouth of the condemned expressing the retrospective wish for a return to worldly life. 17:6 shifts the invariant to a positive, granted register: "We gave you the return of fortune." 67:4 applies the term to the human gaze itself, "twice."

Conclusion: كرر systematically denotes returning to a prior point.

كرس ROOT · 2 OCCURRENCES

Invariant sense (two occurrences): the seat of authority — a material support signaling the exercise of power, divine in its major occurrence, human in the other.

System rendering: كُرْسِيّ → "Seat"

Internal proof: proof by contrast between the cosmic and human scales of the same symbolic object. 2:255 uses كُرْسِيُّهُ for the divine Seat that "extends over the heavens and the earth." 38:34 applies the same term to Sulayman's seat, on which an inert body was placed during his trial.

Conclusion: كرس systematically denotes the material support signaling the exercise of authority.

كرم ROOT · 47 OCCURRENCES

Invariant sense: noble/generous - dignity manifested through a gift or treatment above the ordinary.

System rendering: karim → "noble"/"generous" (very frequent formula "forgiveness and generous provision," 8:4, 22:50, 33:31); akrama/karrama → "to honor" (17:70, "We have certainly honored the children of Adam").

Internal proof: the invariant holds across the 47 verified occurrences - applies to a material gift (generous provision), to speech (17:23, "a noble word"), and to a status of honor (17:70, the honor granted to the children of Adam) - 49:13, "the noblest among you before God is the most pious" specifies that true nobility is measured by piety, not birth.

RENDERINGS
— karim: "noble/generous" (8:4, 22:50, 33:31)
— akrama/karrama: "to honor" (17:70)

كره ROOT · 41 OCCURRENCES

Invariant sense: aversion/compulsion - repugnance toward something, or the act of imposing something against someone's will.

System rendering: kariha/yakrahu → "to have an aversion" (fixed formula "you may dislike a thing while it is good for you," 2:216/219); ikrah → "compulsion" (2:256, "no compulsion in the Law").

Internal proof: the invariant links inner aversion (what the core is repelled by) and outer compulsion (imposing against will) through the same gesture - 2:256 sets the structuring limit: the Law itself excludes compulsion, consistent with 2:216, where human aversion does not invalidate what is objectively good.

RENDERINGS
— kariha/yakrahu: "to dislike" (2:216/219)
— ikrah: "compulsion" (2:256)

كسب ROOT · 67 OCCURRENCES

Invariant sense: to acquire - to obtain through one's own effort, good or bad.

System rendering: kasaba/yaksibu → "to acquire" (extremely frequent formula "what he has acquired," 2:134/141/202/286, dozens of occurrences).

Internal proof: the invariant holds across the 67 verified occurrences - always a result directly attributable to the subject's effort/act (never a gift or chance), systematically serving as the basis for reward (2:286, "to him what he has acquired, and against him what he has committed") - the distinction between kasaba (neutral acquired good) and iktasaba (Form VIII, the fault knowingly taken on) illuminates the nuance of 2:286.

RENDERINGS
— kasaba/yaksibu: "to acquire" (2:134/141/202/286)

كسد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root د س ك carries the sense of a decline in commercial activity, the stagnation of an exchange whose loss of value or movement is feared.

System rendering

"Its decline" (9:24 ,كسادها).

Internal proof

In 9:24, the verse lists the attachments liable to unduly take precedence over God and His messenger: "your fathers, your sons, your brothers, your spouses, your clan, the wealth you have acquired, a trade whose decline (كسادها) you fear, and dwellings that please you." The context provides direct and sufficient proof: كساد is directly attached to تجارة (trade), qualified by the fear (تخشون) of this decline — the dreaded object is precisely the halting or slowing of a previously fluid exchange activity. The term fits within a list of material and emotional attachments weighed against religious commitment, where كساد specifically represents the economic concern: the fear of seeing a commercial activity lose its dynamism or exchange value.

The uniqueness of the occurrence does not prevent fixing the sense: the direct association with تجارة and the explicit structure of fear provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

كسف Root · 5 occurrences

Invariable meaning: the detached fragment/piece -- a portion torn from a wider whole, applied exclusively to the sky as an object of challenge or threat.

System rendering: kisf -> "fragment, piece".

Demonstration by occurrence (proof by recurring challenge and threat formula): five occurrences document the same fragmentation invariant applied exclusively to the sky. 17:92 and 26:187 share the identical provocative challenge -- confirmed by the graph (link with saqata, already sealed). 52:44 closes the corpus with the most ironic occurrence: actually seeing "a piece of the sky collapsing", deniers wrongly interpret it as "a mass of clouds".

كسل Root · 2 occurrences

Invariant sense

The root ك س ل carries the invariant of a lack of inner drive in accomplishing an act — a slowness or reluctance betraying the absence of sincere conviction in what is performed.

System rendering

"With laziness/sluggishly" (كسالى, 4:142 ,9:54).

Internal proof

In 4:142, كسالى describes those who "rise for the Contact... sluggishly, showing off to people, and remember God only a little" — the sluggishness here is directly associated with an external motive (others' gaze) rather than inner conviction, the act being performed without true drive. In 9:54, the same formula describes those whose spending is not accepted: "they come to the Contact only sluggishly (كسالى), and spend only reluctantly" — the explicit association with "reluctantly" confirms that كسل does not designate mere physical fatigue but an inner reluctance, an accomplishment devoid of the sincere disposition that would validate its worth. Both occurrences converge perfectly: كسل systematically designates a religious or social act performed without authentic drive, revealing through its very slowness the absence of the conviction that should animate it — never mere neutral physical laziness, always the outward sign of an inner lack.

Distinction from تعب (neutral physical fatigue): كسل carries a connotation of voluntary reluctance or lack of conviction, not mere bodily exhaustion without moral weight.

كسو Root · 5 occurrences

Invariant sense: to cover with a protective layer — material clothing prescribed as a social duty, or organic covering in the body's formation.

System rendering: كَسَا/كِسْوَة → "to clothe/cover"

Internal proof: **proof by deployment of the same invariant from the social to the organic register.** 2:233, 4:5 and 5:89 use it for prescribed material clothing. 2:259 and 23:14 shift the same verb to organic formation. **Direct organic link with مضغ (sealed in the same batch): both roots appear in the same verse 23:14**, describing two consecutive stages of the same embryogenic sequence.

Conclusion: كسو systematically denotes the act of covering with a protective layer.

كشط Root · 1 occurrence

Invariable meaning: to peel/strip off a surface layer -- to forcibly detach a covering, revealing what it concealed.

System rendering: kushitat -> "will be stripped away".

Demonstration by occurrence (proof by position and sequence): the sole occurrence, 81:11, applies the stripping gesture to the sky itself, within the same cosmic series as kadara (already sealed) -- confirmed by the graph. The retained image is not the sky's disappearance but specifically the removal of a layer covering something -- consistent with what immediately follows: what the sky veiled becomes visible.

كشف ROOT · 20 OCCURRENCES

Invariable meaning: to unveil/lift an affliction — to remove what was covering/afflicting.

System rendering: كَشَفَ → "to unveil"/"to lift" (removing a harm/trial, e.g. "He lifts your harm if He wills," 6:17); كَاشِفَة → "that which unveils" (53:58, none can unveil the outcome decreed by God).

Internal proof: a single invariant covers the removal of an affliction (recurring formula "remove the harm/punishment," 10 occurrences) and literal unveiling (27:44, she "uncovered her legs") — always removing what was covering, physically or through affliction.

RENDERINGS

— verb (kashafat/kashafna/kashafa/yakshifu): to remove [harm] (6:17, 7:134-135, 10:12/98/107, 16:55, 17:56, 23:75, 39:38, 43:50, 44:12, 68:42)
— noun/participle (kashif/kashifu/kashifah): one who unveils (6:17, 10:107, 44:15, 53:58)
— verb (wa-kashafat): to uncover (27:44)

كظم ROOT · 6 OCCURRENCES

Invariant sense: to inwardly hold back an intense emotion without externalizing it — mastery or suppression, depending on whether the gesture is chosen or endured.

System rendering: كَظَمَ/كَظِيم → "to hold back/suppress"

Internal proof: proof by deployment of the same gesture across a positive register and a painful one. 3:134 lists it among the virtues of the God-conscious: "who restrain their rage, and pardon people" — voluntary mastery, praised. 43:17 uses the exact same root for the man who attributes daughters to God while refusing that same filiation for himself: his face darkens, "full of contained rage" — same gesture but driven by spite. 12:84 and 68:48 shift the invariant toward silent suffering: Ya'qub swallowing his grief, the companion of the fish overwhelmed — what is held back is now sorrow, restrained the same way. 40:18 generalizes eschatologically: hearts "at the throats, choked" — emotion held back to the point of physical strangulation.

Conclusion: كظم never morally judges the content of the retained emotion — its value depends entirely on what is held back and why, the virtue of forgiveness and sterile rage sharing the same bodily mechanism of retention.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

كعب ROOT · 2 OCCURRENCES

Invariant sense : the body's living point of articulation/convergence - the node where two segments meet to allow movement.

System rendering: al-ka'bayn → "knees" (5:6, ablution: "your feet to the knees" - the joint enabling walking); kawa'ib → "full of vitality" (78:33, corrected from "developed bosom" - the joints' vigor, capacity for movement and accompaniment).

Internal proof: the knee is the human body's foremost joint of movement; extended to kawa'ib, the same invariant carries the idea of articular vigor - companions whose movement energy (not an isolated anatomical trait) is

emphasized, consistent with the vitality register already established for atrab (fertile, of shared stock) in the same verse 78:33.

Link with ka'bah: same root, sense transposed from body to space - the Ka'ba as a collective "point of convergence," exact parallel of the knee as the body's convergence point (see ka'bah fiche).

RENDERINGS

— al-ka'bayn : "knees" (5:6, ablution: "your feet to the knees" - the joint enabling walking)
— kawa'ib : "full of vitality" (78:33, corrected from "developed bosom" - the joints' vigor, capacity for movement and accompaniment).

كفت ROOT · 1 OCCURRENCE

Invariable meaning: to gather/contain in a common place -- a space's capacity to reunite scattered elements into a single destination.

System rendering: kifatan -> "that gathers".

Demonstration by occurrence (proof by opening binary construction): the sole occurrence, 77:25, opens the enumeration of blessings by qualifying the earth itself as a place that "gathers, the living as well as the dead" -- the explicit binary construction is decisive: the earth is never presented as mere dwelling support reserved for the living alone, but as a unique container structurally welcoming both human states at once.

كفر ROOT · 524 OCCURRENCES

Invariant sense: to cover — hence, in the corpus's dominant usage, to disown: to cover over an established fact/blessing in order to refuse acknowledging it.

System rendering: kafara → "to disown," direct antonym of shakara (to acknowledge/thank, already fixed): an active refusal to acknowledge — not mere absence of belief but a willful disowning; al-kuffar (57:20) → "the sowers" (a rain whose vegetation delights the sowers — those who COVER the seed, an agrarian sense attested within the corpus itself); yukaffir/kaffara (Form II) → "to cover faults"/"expiatory covering" (5:45); al-kawafir → "the women who disown" (60:10).

Internal proof: reverse cross-checking settles it: the primary sense "to cover" is still active in the corpus (57:20, the sower; Form II, covering faults) — disowning (the dominant sense) is that covering applied to truth/a blessing.

Scope of the disowning: alladhina kafaru does not denote a denial of a Creator's existence, but a refusal of the allegiance/obedience owed to a Creator one nonetheless acknowledges. The corpus shows this by contrast: asked who created the heavens and the earth, these same people answer "God" (31:25, 39:38), while still persisting in their disowning — proof that this is not ignorance of divine existence. Their status also remains reversible: 8:38 offers them forgiveness if they stop. This scope distinguishes alladhina kafaru from al-mujrimun ("the severed," root j-r-m, already fixed): the latter have cut the link and are cited in the text in the third person, outside the field of direct address, while those who disown remain directly addressed. The system rendering "those who disown" (with no added complement when the rasm carries no explicit object) natively carries this nuance in French: one disowns what one first acknowledged, never the nonexistent.

RENDERINGS

— kafara: "to disown" - active refusal to acknowledge, antonym of shakara.
— al-kuffar (57:20): "the sowers" (agrarian sense, covering the seed).
— yukaffir/kaffara (Form II): "to cover faults" (5:45).
— al-kawafir: "the women who disown" (60:10).

كفف ROOT · 15 OCCURRENCES

Invariable meaning: to hold back/contain entirely -- the palm that closes over a gesture (abstention) as over an entire set (totality with nothing left out).

System rendering: kaffa/yakuffu -> "to hold back (a gesture, violence)"; kaffatan -> "entirely, all together"; al-kaff -> "the palm".

Internal proof: the sense "to hold back a gesture/violence" is constant (4:77, 4:84, 4:91, 5:11, 5:110, 21:39, 48:20, 48:24 -- always "holding back hands/violence"). The sense "totality" (2:208 "enter peace, all of you together"; 9:36, 9:122; 34:28 "to all humankind", 4 occurrences out of 14) extends the same gesture of the hand that encloses: what is "kaffatan" is entirely contained in a single grasp, nothing overflows -- exactly what a retaining palm does with an object it fully encircles.

RENDERINGS

kaffa/yakuffu (to hold back a gesture): 4:84, 4:91, 5:11, 5:110, 21:39, 48:20, 48:24. -- kaff (palm, nominal): 13:14, 18:42. -- kaffatan (totality, adverbial): 2:208, 9:36, 9:122, 34:28.

كفل ROOT · 10 OCCURRENCES

Invariable meaning: to take charge of/guarantee -- assumed responsibility toward a being or commitment, never a partial charge but a total, named engagement.

System rendering: kafala/kafil -> "to take charge, guarantor".

Demonstration by occurrence (proof by narrative lottery and theological extension): ten occurrences document the same assumed-charge invariant. 3:37 and 3:44 document the same situation from two angles: the precise choice of who would be responsible for Maryam was made by drawing lots. 21:85 closes the corpus with the epithet Dhul-Kifl ("the Charged One"), a character identified solely by this trait.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

كفو ROOT · 1 OCCURRENCE

Invariant sense: the equivalent - what exactly corresponds to another, allowing comparison of equal rank.

System rendering: kufuwan → "equivalent" (112:4, "and none is His equivalent" - closing the surah of radical uniqueness, after ruling out any lineage, v.3).

Internal proof: single occurrence, unambiguous context - the absolute negation of any rank equivalence with God.

RENDERINGS

— kufuwan : "equivalent" (112:4, "and none is His equivalent" - closing the surah of radical uniqueness, after ruling out any lineage, v.3).

كفى ROOT · 33 OCCURRENCES

Invariant sense: to suffice - to be fully adequate, without need of a supplement or additional recourse.

System rendering: kafa/yakfi → "to suffice" (extremely frequent formula "God suffices as...," 4:6/45/70/79, dozens of occurrences).

Internal proof: the invariant holds across the 32 verified occurrences - almost always applied to God as sole and sufficient guarantor (witness, agent, reckoner, protector) - never partial sufficiency, always a total adequacy that renders any additional recourse superfluous.

RENDERINGS
— kafa: "to suffice" (4:6/45/70/79)

كلأ ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to protect/watch over — a guard exercised without interruption, day and night.

System rendering: يَكْلَؤُكُمْ → "who protects you"

Internal proof: 21:42 is the corpus's only occurrence: "who protects you, by night and day, from the All-Merciful?"

Conclusion: كلأ, in its sole occurrence, denotes continuous, day-and-night protection.

كلب ROOT · 6 OCCURRENCES

Invariant sense

The root ك ل ب designates the canine animal — domestic or hunting dog — and by extension its characteristic behavior: active vigilance, persistent attachment/pursuit.

System rendering

"The dog" (7:176 ,الكلب), "trained hunting animals" (5:4 ,مكلبين, lit. "those who train dogs"), "their dog" (كلبهم, the Cave companions' account, 18:18-22).

Internal proof

In 5:4, مكلبين designates those who train hunting dogs, in the context of what is made lawful for consumption: the root points to the very activity of canine training, integrated into a regulated hunting practice. In 7:176, the image of the dog is invoked as a parable of behavior: "if you burden it, it pants, and if you leave it, it still pants" — the canine figure here illustrates constant agitation, independent of circumstances, associated with one who clings to base pleasures. In the account of the Cave companions (18:18, 18:22 x3), the dog appears as a full member of the sleeping group, mentioned alongside the young men in the enumeration (three/their dog the fourth; five/the sixth; seven/the eighth): the text integrates the animal into the sacred count, implicitly refusing to treat it as a negligible accessory. In 18:18, its posture — paws stretched out, on watch, a vigilant guardian at the entrance — illustrates the species' characteristic active vigilance, a trait that accompanies (without exclusively determining) every occurrence of the root in the corpus.

Contextual renderings: common animal noun (5:4, 7:176, 18:18-22), no negative metaphorical occurrence isolated from the 7:176 parable's context.

كلح ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to grimace, lips contracted — a facial deformation caused by the Fire's burn.

System rendering: كَٰلِحُونَ → "grimacing"

Internal proof (hapax resolved by the verse's causal construction): 23:104 is the corpus's only occurrence: "the fire will burn their faces, and they will grimace therein, lips contracted." **Direct organic link with لفح (sealed in the same batch): both roots appear in the same verse 23:104.**

Conclusion: كلح, in its sole occurrence, denotes the grimace caused by the burn.

كلف ROOT · 8 OCCURRENCES

Invariable meaning: to impose a burden/demand effort -- attribution of an obligation, always strictly bounded by the charged subject's actual capacity.

System rendering: kallafa/yukallif -> "to impose a burden, demand".

Demonstration by occurrence (proof by repeated capping formula): eight occurrences document an almost identical, never-broken limitation formula. Five occurrences repeat, across five distinct surahs, the same negative construction: "We/God do not burden any Self beyond its capacity" -- confirmed by the graph (systematic link with wus', capacity itself). 4:84 draws the most direct personal application, addressed to the messenger.

References (aligned with the French fiche): 2:233, 2:286, 6:152, 7:42, 23:62, 65:7.

كلل ROOT · 132 OCCURRENCES

Invariant meaning: كَلَٰلَة — an inheritance situation in the absence of a direct ascendant or descendant.

System rendering: designates the situation of a person whose estate passes on in the absence of any ascendant or descendant, only a spouse and/or siblings remaining as heirs (4:12, 4:176, وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً).

Internal proof: a unique legal technical term in the corpus (only 2 occurrences), with no generic equivalent — not to be confused with a notion of "crown"/"totality" (another possible sense of the root in other Semitic languages, not retained here).

Root-entry pollution (to flag): the ~130 other forms grouped under this tag in the database (بِكُلِّ, لِكُلِّ, وَكُلٌّ, كُلَّمَا, كُلِّه, etc., ~140 occurrences) are in fact the grammatical word كُلّ ("each, every, the whole of") — a determiner/quantifier, distinct in meaning from the legal root كلالة even though it shares the same apparent radical sequence. It belongs to the PARTICLE category, not to this semantic root.

RENDERINGS

— kalalah (4:12, 4:176): inheritance situation in the absence of direct ascendant and descendant — a unique technical legal term (2 occurrences).
— flagged tag pollution: ~130 forms of kull ("each, all") wrongly grouped under this entry — a distinct particle/quantifier, not this legal root.

COUNTER-EXAMPLES

Do not gloss as "distant relative": the relevant feature is the absence of a direct vertical link, not the degree of distance.

كلم ROOT · 75 OCCURRENCES

Invariant sense: to speak/the word - direct verbal communication, articulated in words.

System rendering: kallama/yukallimu → "to speak" (2:253, "God has spoken"; recurring formula "God will not address them," 2:174, 3:77); kalimah/kalimat → "word(s)" (14:24-26, the example of the good/bad word; fixed formula "the word of your Guardian has come true").

Internal proof: the invariant covers the act of speaking (God to Musa, 4:164, "a direct word") and the word itself as an entity (Ibrahim's covenant, 2:124; Issa as "His word," 4:171) under the same gesture - never formless noise, always a meaning-bearing verbal articulation.

RENDERINGS

— kallama/yukallimu: "to speak" (2:253, 2:174, 3:77)
— kalimah/kalimat: "word(s)" (14:24-26)

كلو Root · 1 occurrence

Invariant sense

Absolute hapax (occurrences=1). PSIS not applicable — resolved by direct context: the root ك ل و carries the sense of dual totality — "each of the two" or "both together," designating the full extent of a pair.

System rendering

"Each of the two" (18:33 ,كلتا).

Internal proof

In 18:33, in the description of the two gardens in the account of the two men: "Each of the two gardens (كلتا الجنتين) gave its fruit without any diminishment." The context directly establishes the dual referent: the two gardens mentioned in 18:32 ("We established, for one of them, two gardens") are taken up again in 18:33 by كلتا, which designates them jointly and in full — each of the two, without exception or omission, having produced its complete fruit. The dual feminine form كلتا (as opposed to the masculine كلا) agrees with جنتين (gardens, feminine), grammatically confirming the totalizing dual scope of the term. The sense of totality applied to a pair is directly carried by the very construction of the verse, with no other reading compatible with the narrative context (the abundance of both gardens, without exception, being precisely what the following account underscores by contrast with their subsequent destruction).

The uniqueness of the occurrence does not prevent fixing the sense: the grammatical coherence (dual feminine agreement) and narrative coherence (direct resumption of 18:32) provide sufficient and direct proof, without necessary recourse to the three formal PSIS patterns.

كمل Root · 5 occurrences

Invariant sense

The root ك م ل carries the invariant of an attained fullness, the state of what has been brought to its complete term, with nothing lacking or remaining.

System rendering

"Complete" (2:185 ,لتكملوا), "complete" (2:196 ,كاملة), "entire" (2:233 ,كاملين), "I have perfected" (5:3 ,أكملت), "full" (,كاملة 16:25).

Internal proof

In 2:185, لتكملوا العدة concerns the count of the fasting month's days brought to its complete term — no day missing from the prescribed tally. In 2:196, كاملة qualifies ten days (three during the Hajj, seven upon return) as a complete total, a sum reaching its full measure despite the split into two periods. In 2:233, كاملين qualifies two entire years of childcare — a precise dual insisting on the integrality of the period, with no shortcut. In 5:3, أكملت designates the completion of the Law itself: "Today I have perfected for you your Law" — the strongest use of the root, applied to a definitive and total accomplishment. In 16:25, كاملة qualifies the burdens (أوزار) carried fully on the Day of Standing — the entirety of the weight assumed, with no reduction. All five occurrences converge perfectly on the invariant: كمل always designates a state of attained fullness, whether a day count, a duration, a law, or a burden — never a partial or approximate completion.

Distinction from تم (to reach one's term, neutral completion of a process): كمل specifically insists on the qualitative fullness of what is attained — the absence of any lack — rather than the mere chronological end of a process.

كمم Root · 2 occurrences

Invariable meaning: the protective envelope that contains and retains -- a natural sheath surrounding a fruit or shoot before maturation.

System rendering: akmam -> "envelopes".

Demonstration by occurrence (proof by extension from specific vegetal to generic register): two occurrences document the same protective-container invariant. 55:11 applies it specifically to the palm "with enclosed spathes" within the opening enumeration for creatures -- confirmed by the graph. 41:47 extends the same term to a more generic register: "no fruit emerges from its envelope... except by His knowledge".

كمه ROOT · 2 OCCURRENCES

Invariant sense

The root ك م ه designates congenital blindness, an affliction present from birth, whose healing appears as the first miracle in a series attributed to Issa.

System rendering

"The born-blind" (الأكمه, 3:49 ,5:110).

Internal proof

Both occurrences are strictly parallel, belonging to the same account reported twice. In 3:49, Issa declares: "I heal the born-blind (الأكمه) and the leper (see sister entry برص), and I bring the dead back to life, with God's permission." In 5:110, the same list is recalled by God: "you healed the born-blind (الأكمه) and the leper, with My permission." The exact repetition of this association across two distinct passages constitutes solid structural proof: الأكمه systematically designates blindness present from birth — distinct from acquired blindness — placed first in a triptych of miracles of increasing gravity (congenital blindness → leprosy → resurrection). The constant first position in this list, across both occurrences, underlines the programmatic character of this miraculous enumeration.

This entry explicitly links كمه to برص as the two afflictions systematically associated within the same pair of miracles across both occurrences.

كند ROOT · 1 OCCURRENCE

Invariable meaning: to be ungrateful/obstinately reject a received benefit, despite full awareness of having received it.

System rendering: lakanud -> "of rebellious ingratitude".

Demonstration by occurrence (proof by intra-surah parallel construction): the sole occurrence, 100:6, marks the surah's pivot point -- after the descriptive sequence of the cavalry charge (100:1-5), the text draws its moral conclusion: "the human being is, toward his Lord, of rebellious ingratitude". The term's intensive construction (fa'ul pattern, an emphatic form) and its position immediately before "and he is himself witness to it" (100:7) -- ingratitude is never presented as ignorance but as a conscious, persistent denial, the individual knowing perfectly well what he rejects. The logical link between the war image (a violent, destructive charge) and the moral judgment following it suggests ingratitude itself is staged as a form of violence turned back against its own benefactor.

كنز ROOT · 9 OCCURRENCES

Invariant sense: the accumulated/hoarded treasure - neutral in material context, critical when sterile.

System rendering: kanz → "treasure" (18:82, the two orphans' hidden treasure, neutral; 11:12, 25:8, mocking demands for a providential treasure); yaknizuna → "to hoard" (9:34-35, two closely grouped occurrences, condemnation of gold/silver hoarded without being spent "on God's path").

Internal proof: 9:34-35 explicitly links hoarding to the absence of productive/redistributive spending, while 18:82 treats an inherited, material treasure with no moral judgment - the critical connotation depends entirely on use (sterile accumulation vs. transmitted inheritance), not on the word kanz itself.

RENDERINGS
— kanz: "treasure" - neutral (18:82, the orphans' hidden treasure).
— yaknizuna: "to hoard" - critical connotation (9:34, gold/silver hoarded without productive use or distribution).

كنس ROOT · 1 OCCURRENCE

Invariable meaning: to withdraw/disappear by hiding, notably for celestial bodies -- a movement of retreat out of sight, distinct from a mere stop.

System rendering: al-kunnas -> "that hide" (stars).

Demonstration by occurrence (proof by ternary construction): the sole occurrence, 81:16, qualifies stars within a tight verbal triplet -- "that withdraw, that run and hide" -- confirmed by the graph (exclusive link with khunas, already sealed). The three successive qualifiers describe a single movement in three distinct, complementary stages.

كنن ROOT · 12 OCCURRENCES

Invariable meaning: to envelop/conceal with a protective or obstructing layer -- a covering gesture applied to intimate secrecy and cognitive obstruction.

System rendering: akanna/akinna -> "to keep within oneself"/"obstructing covers".

Demonstration by occurrence (proof by bifurcation between legitimate discretion and hostile obstruction): twelve occurrences document the same enveloping invariant, unfolded in two opposite directions. 2:235 applies it positively to a marital intention "kept within oneself". Three occurrences share an almost identical negative formula: "covers over their cores, so they do not understand" -- confirmed by the graph. 56:23 furnishes the derived paradisiacal occurrence: "like a well-guarded pearl".

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

كهف ROOT · 6 OCCURRENCES

Invariant sense

The root ك ه ف designates a natural cavity carved into a relief (mountain, cliff) offering shelter and protection — the cave as an enclosed yet open space, a withdrawal from the outer world.

System rendering

"The Cave" (الكهف, system term, 6 occurrences all in S18 — sourate 18 itself takes its name from this word).

Internal proof

The six occurrences (18:9, 18:10, 18:11, 18:16, 18:17, 18:25) form a continuous narrative set that progressively specifies the cave's function: a refuge deliberately chosen by the young men to escape the surrounding religious constraint (18:10, 18:16 — "take refuge in the Cave"), a place where the Guardian acts directly on their senses by obstructing their hearing for a prolonged sleep (18:11 — "We erected [a veil] over their ears, in the Cave"), a space whose precise geometry (orientation, opening, recessed niche) is described in 18:17 with near-technical precision (the sun's course avoiding the interior), and a stay duration numbered in 18:25 (three hundred years plus nine). The cave functions in this account as a protective space in the strong sense: not mere scenery, but a device — the very disposition of its opening preserves its occupants from direct sun exposure, something the text explicitly underlines as a sign.

Construction of the complement: الكهف is inseparable, in this sourate, from a vocabulary of counting (عددا/أحصى/أمدا in 18:11, the debate over their number in 18:22, the count of years in 18:25) running through the whole account — the Cave is the place where a riddle of calculation and time unfolds, not merely a physical shelter.

كهل ROOT · 2 OCCURRENCES

Invariant sense

The root ك ه ل designates maturity, the phase of full existential ripeness, invoked in the corpus as a temporal marker opposed to the cradle.

System rendering

"At maturity" (كهلا, 3:46, 5:110).

Internal proof

Both occurrences are strictly identical, belonging to the same account reported twice: in 3:46, the announcement made to Maryam specifies that Issa "will speak to people in the cradle and at maturity (كهلا)"; in 5:110, God reminds Issa himself: "you spoke to people in the cradle and at maturity (كهلا)." The exact repetition of this pair (cradle/maturity) across two distinct passages constitutes solid structural proof: كهل systematically designates fully accomplished maturity, the pole opposite the cradle in a pair framing an entire existence — the miracle of speech in the cradle (supernatural precocity) finds its natural counterpart in the capacity to speak at maturity (expected accomplishment), the juxtaposition of the two extremes underlining that the miraculous sign extends normally to the age of full maturity.

Distinction from شيخ (old age, a distinct term in the corpus): كهل specifically designates the age of full maturity, not advanced age or the physical decline associated with old age.

كهن ROOT · 2 OCCURRENCES

Invariable meaning: the diviner -- one claiming to know the unseen through divinatory means, a category explicitly rejected as a reading frame for the transmitted message.

System rendering: kahin -> "diviner".

Demonstration by occurrence (proof by repeated binary exclusion): the two occurrences apply the invariant within an identical rejection construction. 52:29 denies this status for the messenger, pairing it with another rejection: "you are neither a diviner, nor deranged". 69:42 repeats exactly the same binary structure, inverted: "nor is it the word of an enticing rhetorician... nor the word of a diviner" -- confirmed by the graph.

كوب ROOT · 4 OCCURRENCES

Invariant sense: the drinking cup, without a handle.

System rendering: akwab → "cups" (56:18, with cups and ewers).

Nuance: a concrete, everyday term.

Status: FIXED

كود ROOT · 24 OCCURRENCES

Invariable meaning: to be about to/almost — the extreme proximity of an event not yet realized.

System rendering: كَادَ/يَكَادُ → "to be about to"/"to nearly" (a modal approach verb, indicating an event nearly happened without fully materializing).

Internal proof: homogeneous grammatical use across 24 occurrences, always in the register of approach modality — whether the subject is a human action (7:150, nearly killing), a cosmic phenomenon (19:91, the skies nearly splitting) or a perception (24:40, barely seeing one's hand).

RENDERINGS

— verb (yakadu/kada/kadu/kidta): to be about to/nearly (2:20/71, 4:78, 7:150, 9:118, 14:17, 17:73-76, 18:93, 19:91, 20:15, 22:72, 24:35/40/43, 25:42, 28:10, 37:57, 42:5, 43:52, 67:8, 68:51, 72:19)

كور ROOT · 3 OCCURRENCES

Invariable meaning: to wind/wrap in a circle -- to fold something onto itself through winding, in a cyclical, reciprocal movement.

System rendering: kawwara -> "to wind, fold".

Demonstration by occurrence (internal proof by regular usage confirming exceptional usage): the sole eschatological occurrence, 81:1, opens the surah's cosmic device with this precise image applied to the sun. 39:5 furnishes decisive internal proof of the exact sense, in a purely descriptive, regular context: "He winds the night over the day, and winds the day over the night" -- a cyclical, reciprocal daily covering movement, not mere abstract rotation.

كوكب ROOT · 5 OCCURRENCES

Invariant sense (stable referent, five occurrences): the star — a celestial element used as an ornament of the sky, a narrative sign, or an eschatological marker.

System rendering: كَوْكَب → "star"

Internal proof: proof by consistency across complementary registers. 6:76 uses it in Ibrahim's questioning. 12:4 integrates it into Yusuf's vision. 37:6 and 24:35 deploy the decorative, luminous invariant. 82:2 closes the deployment eschatologically.

Conclusion: كوكب is a stable term.

كون ROOT · 1067 OCCURRENCES

Invariant meaning: to be/to become — existence holding its place, and the place where it holds.

System rendering: كَانَ/يَكُونُ → "to be" (state) / "to become, to come about" (process, including the creation formula كُن فَيَكُونُ, "Be! and it is") / auxiliary of compound tenses (كَانَ يَفْعَلُ, "he used to do"); مَكَان → "place, location" (19:16, ٱنتَبَذَتْ مَكَانًا شَرْقِيًّا ..., a place facing east — the spot where being stands); مَكَانَة → "position, standing held" (36:67, وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ; 6:135, ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ, act from your position).

Internal proof: the "be/become/auxiliary" variation is syntactic and legitimate, not an ambiguity of sense. The nominal derivatives مكان/مكانة extend the same invariant: the place is where being stands, the مكانة the position from which one is and acts. Reverse-checked across all contexts: no use falls outside this field.

RENDERINGS

— kana/yakunu: "to be", "to become" - including the creative formula "Be! and it is."
— makan (19:16): "place, location".
— makanah (36:67, 6:135): "position, held situation".

كوى ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ك و ى carries the sense of marking through cauterization, imprinting a trace by means of matter heated in fire.

System rendering

"Will be branded" (9:35 ,فتكوى).

Internal proof

In 9:35, the verse describes the punishment of those who hoard: "on the day when it will be heated in the fire of Jahannam, and their foreheads, their sides and their backs will be branded (فتكوى) with it." The context provides direct and complete proof: the pronoun "with it" (بها) refers to the hoarded gold and silver mentioned in the preceding verse, now heated and used as a branding instrument — فتكوى precisely designates the act of imprinting a trace on the body by means of this heated matter, a punitive cauterization that literally returns, in the form of a burn, the accumulated wealth. The verse's construction (heating → branding → enumeration of the affected parts) establishes a coherent technical process: the hoarded matter itself becomes the instrument of punishment that restores it through direct, burning contact.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit referential pronoun to the heated matter and the verse's processual construction provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

كيد ROOT · 35 OCCURRENCES

Invariant sense: scheme - a skillful stratagem deployed to achieve a goal, often harmful.

System rendering: kayd → "scheme" (fixed formula "the scheme of Satan is indeed weak," 4:76, 8:18; "My scheme is indeed firm," 7:183, 68:45); kada/yakidu → "to scheme" (12:76, "thus did We scheme for Youssof").

Internal proof: the invariant holds across the 35 verified occurrences - applies symmetrically to hostile human scheming (dominant formula) and the divine "scheme" that reverses it (86:15-16, "they deploy a scheme, and I deploy a scheme") - consistent with the already-sealed invariant of makr, both roots operating the same structural reversal.

RENDERINGS
— kayd: "scheme" (4:76, 8:18, 7:183)
— kada: "to scheme" (12:76)

كئس ROOT · 6 OCCURRENCES

Invariable meaning: the drinking cup -- a vessel dedicated to a served drink, never mentioned for itself but always accompanied by content specification.

System rendering: ka's -> "cup".

Demonstration by occurrence (proof by recurring container/content pairing): the six occurrences form a rigorously stable pattern, always within a paradisiacal drink description circulating among the righteous. 56:18-19 furnishes the decisive functional precision: a cup "drawn from a flowing spring", from which one will be "neither headached nor deranged" -- the cup thus functions as the generic, recurring container of a descriptive device where each individual occurrence specifies the content's variation and the systematic absence of any harmful side effect.

كيف ROOT · 83 OCCURRENCES

Invariant sense: how - a question or exclamation on the manner in which a fact occurs.

System rendering: kayfa → "how" (2:28, "how can you deny God"; recurring formula "travel the earth, see what was the end of...," 6:11, 7:84/86/103, 12:109); fakayfa → "how then" (exclamatory formula, 54:16/18/21/30, "how then were My punishment and My warnings?").

Internal proof: the invariant covers the factual question on a mechanism (2:260, "show me how You give life to the dead") and the rhetorical exclamation denouncing an incoherence (3:101, "how would you deny, while...") - always a question on manner, never on cause or the fact itself.

RENDERINGS
— kayfa: "how" (2:28, 6:11, 7:84/86/103)
— fakayfa: "how then" (54:16/18/21/30)

كيل ROOT · 16 OCCURRENCES

Invariable meaning: to measure a volume, particularly of foodstuffs, as opposed to wazn (to weigh, weight-measure).

System rendering: kala/kayl/mikyal -> "to measure/the (volume) measure".

Demonstration by occurrence: the kayl/wazn pair structures four nearly identical calls for fairness -- 6:152, 7:85, 11:84-85, 17:35 all demand "full measure and full weight", volume and weight treated as the two inseparable faces of an honest transaction, never one without the other. The story of Yusuf (12:59-88) alone constitutes a complete narrative demonstration of the stakes of kayl: measured grain becomes the sole means of subsistence for Ya'qub's family during the famine, and every stage of the story -- granting full measure to the brothers (12:59), the threat of its future refusal (12:60), its actual then regretted refusal (12:63), the extra camel-load promised as reward (12:65), the final plea to obtain it regardless (12:88) -- makes kayl the central dramatic spring of the plot, not a mere contextual detail. 83:2-3 closes the demonstration with the inverse case, fraud: the same fraudsters demand full measure "for themselves" when buying, and shortchange the measure when selling -- the deliberate asymmetry between the two uses of the same verb (kaluhum/iktalu) within a single verse exposes the strictly commercial, never metaphorical, nature of the invariant: kayl never leaves the concrete ground of the exchange of goods.

RENDERINGS
al-kayl (nominal, the measure): 6:152, 7:85, 11:84, 11:85, 12:59, 12:63, 12:88, 17:35, 26:181, 83:2. — kala/iktala (verbal, to measure): 12:60, 12:63, 12:65(×2), 17:35, 83:2, 83:3.

كين ROOT · 2 OCCURRENCES

Invariant sense (two occurrences, both negative): to submit through weakness — an inner capitulation, systematically denied in the corpus, never affirmed as an accomplished fact.

System rendering: ٱسْتَكَانَ → "to submit through weakness"

Internal proof (PSIS pattern a, subtraction: the root's only two occurrences are negations, revealing the invariant by what it excludes rather than by positive affirmation): 3:146 and 23:76 both use exactly the same verb in negated form. The total absence of any positive occurrence in the corpus is itself the structural proof.

Conclusion: كين systematically denotes a capitulation through weakness.

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لبب ROOT · 16 OCCURRENCES

Invariable meaning: the core, the finest and most essential part of intelligence -- never used in isolation, always in the construction ulu/ashab al-albab ("the holders of this core").

System rendering: lubb/albab -> "core, fine understanding"; ulu al-albab -> "holders of intelligence/reason".

Demonstration by occurrence: across the sixteen occurrences, the expression never appears except attached to a verb of remembrance or meditation -- 2:269, 2:197, 3:7, 3:190, 13:19, 14:52, 38:29, 39:9/18/21 all use a formula of the type "only those endowed with reason remember", making lubb not a capacity for calculation or general analysis but specifically the faculty that allows one to receive and retain a sign. 3:190-191 spells out the mechanism in action: the holders of this core are those who "remember God, standing, sitting, lying on their sides, and reflect on the creation of the heavens and the earth" -- observing the material world and spiritual remembrance are not two separate activities but a single continuous gesture, defined by this very term. 13:19-22 extends the list of markers of this core to concrete behaviors (keeping the covenant, not breaking the pact, being patient, maintaining the Contact, spending secretly and openly, repelling evil with good) -- proof that lubb is never a mere abstract intellectual disposition but is verified exclusively by its observable ethical fruits. 12:111 associates the expression for the first time with a complete narrative (that of Yusuf), qualified as "a lesson for the holders of reason" -- the intelligent core is thus also what knows how to extract a general lesson from a particular story, a capacity for abstraction from the concrete.

Distinction from 'aql: 'aql denotes the general faculty of discernment/reasoning; lubb more precisely denotes the finest part of that faculty, the one that perceives the reach of a sign and responds to it through remembrance and guardedness.

RENDERINGS

ulu/ashab al-albab (always in construct plural): 2:179, 2:197, 2:269, 3:7, 3:190, 5:100, 12:111, 13:19, 14:52, 38:29, 38:43, 39:9, 39:18, 39:21, 40:54, 65:10.

— Other languages: ulu al-albab = EN "the possessors of intelligence", ES "los dotados de inteligencia", IT "i dotati di intelligenza", ID "orang-orang yang berakal", RU "обладающие разумом".

لبث ROOT · 31 OCCURRENCES

Invariant sense: to remain/stay - to persist in a place or state for a period, short or long.

System rendering: labitha/yalbathu → "to remain" (extremely frequent formula "how long did you remain?," 2:259, 18:19, dozens of occurrences).

Internal proof: the invariant holds across the 31 verified occurrences - applies to extremely variable durations (a day or part of a day, 2:259, 18:19; three hundred years, 18:25; a thousand years minus fifty, 29:14) - always a measure of dwelling in time, never an action, consistent with the systematic underestimation of actual duration by the subjects themselves ("you will think you remained but little," 17:52).

RENDERINGS

— labitha: "to remain" (2:259, 18:19)

لبد ROOT · 2 OCCURRENCES

Invariable meaning: compact/agglutinated into a tight mass -- a crowd or heap with no distinction between elements.

System rendering: libadan/lubadan -> "in a compact crowd" / "[wealth] amassed in a heap".

Demonstration by occurrence: the two occurrences apply the same invariant to two distinct but structurally identical registers -- a mass of distinct elements agglutinated with no individuality persisting. 72:19 describes a crowd that "nearly pressed together in a compact crowd" around the Obedient One in prayer -- distinct individuals fused into an undifferentiated mass by the pressure of numbers. 90:6 applies the same term to wealth: the one who claims to have "squandered vast wealth" (ahlaktu malan lubadan) literally uses the image of a compact heap of goods, as though they formed a fungible mass rather than accountable resources -- the carelessness of the spending reads in the very choice of term, treating wealth as an undifferentiated mass rather than units to be accounted for.

لبس ROOT · 23 OCCURRENCES

Invariant sense: to don/cover - to put on a garment, or by extension to mix/blur two distinct things.

System rendering: labisa → "to don" (6:9, 6:82, clothing faith with injustice - a condemned mixing); libas → "garment" (2:187, reciprocal formula "they are a garment for you, and you are a garment for them"; 7:26, the garment of guardedness); la talbisu → "do not cover" (2:42, 3:71, "do not cover the true with the false").

Internal proof: the same verb covers the concrete act of dressing (2:187, 7:26) and the abstract act of mixing two distinct realities to blur their distinction (2:42, 3:71, "covering the true with the false") - the invariant is the action of COVERING one thing with another, literally (the body) as well as figuratively (truth).

RENDERINGS

— labisa : "to don" (6:9, 6:82, clothing faith with injustice - a condemned mixing)
— libas : "garment" (2:187, reciprocal formula "they are a garment for you, and you are a garment for them"; 7:26, the garment of guardedness)
— la talbisu : "do not cover" (2:42, 3:71, "do not cover the true with the false").

لبن ROOT · 2 OCCURRENCES

Invariable meaning: milk -- a nourishing animal-origin drink, whose paradisiacal quality is explicitly guaranteed against any taste alteration.

System rendering: laban -> "milk".

Demonstration by occurrence (proof by contrast between described earthly origin and paradisiacal guarantee): two occurrences document the same nourishing invariant, with a revealing contrast. 16:66 furnishes milk's earthly origin in precise physiological detail. 47:15 resumes the same term in the paradisiacal register, with an explicit additional guarantee: "milk whose taste does not alter" -- confirmed by the graph (second element of the four-river series, after asin already sealed).

لجء ROOT · 3 OCCURRENCES

Invariant sense (stable referent): refuge — a place or instance one rushes toward to escape a peril, whose absence characterizes the most total destitution.

System rendering: مَلْجَأً → "refuge"

Internal proof: proof by deployment of the same invariant across illegitimate refuge and its legitimate absence. 9:57 describes the desperate quest for material refuge. 9:118 reverses the trajectory: it is when they understood "there is no refuge from God except toward Him" that divine clemency returns to them. 42:47 closes the deployment eschatologically: "you will have no refuge that day."

Conclusion: لجء never varies from its invariant of ultimate recourse.

لجج ROOT · 4 OCCURRENCES

Invariable meaning: to obstinately persist/sink deep -- stubbornness refusing to yield, and by extension deep, turbulent water.

System rendering: lajja/lujja -> "to persist"/"deep sea".

Demonstration by occurrence (proof by coherence between moral persistence and physical depth): four occurrences share the same no-return-sinking invariant. 23:75 and 67:21 use the moral sense: despite benevolence that would remove evil, deniers "would persist, blinded, in their tyranny" -- confirmed by the graph. 24:40 and 27:44 use the concrete sense of deep, agitated water.

لحد ROOT · 6 OCCURRENCES

Invariant sense: to deviate obliquely/incline sideways - a departure from the straight line.

System rendering: yulhiduna (doctrinal deviation) → "to distort"/"to deviate" (7:180, 16:103, 22:25, 41:40 - departing from the right attribution of God's attributes/signs); multahad (refuge) → "refuge" (18:27, 72:22 - the place one turns aside to for shelter).

Internal proof: both uses share the same lateral-departure gesture - deviating from the straight line of meaning (blasphemy) or physically deviating toward shelter (refuge); no occurrence departs from this image.

RENDERINGS

— yulhiduna : "to distort"/"to deviate" (7:180, 16:103, 22:25, 41:40 - departing from the right attribution of God's attributes/signs)
— multahad : "refuge" (18:27, 72:22 - the place one turns aside to for shelter).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

لحف ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ف ح ل carries the sense of pressing insistence, a repeated and forceful solicitation that forces the attention of the one being solicited.

System rendering

"Insistently" (2:273 ,إلحافا).

Internal proof

In 2:273, the verse describes indigent people worthy of consideration: "you recognize them by their traits: they do not solicit people insistently (إلحافا)." The context provides direct and complete proof: إلحافا negatively qualifies the manner of solicitation of these indigent people — their dignity manifests precisely through the absence of this pressing insistence that usually characterizes requests for help, a restraint that makes them recognizable ("by their traits") despite their discretion. The term thus designates a manner of soliciting that presses, insists, imposes itself to the point of forcing attention — a behavior here explicitly absent among those whose silent dignity the verse praises.

The uniqueness of the occurrence does not prevent fixing the sense: the negative construction applied to the description of the indigent people's dignified restraint provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

لحق Root · 6 occurrences

Invariant sense: to join/attach to a group or status — a movement of addition, never a mere fortuitous proximity.

System rendering: لَحِقَ/أَلْحَقَ → "to join/cause to join"

Internal proof: proof by recurrence of the same prayer for joining the righteous. 12:101 and 26:83 both use exactly the same suppliant formula, "make me join the righteous." 3:170 and 62:3 shift the same verb toward awaiting other believers "not yet joined," and 52:21 toward the merited joining of believing offspring to their parents. 34:27 finally applies the same invariant, in a causative form turned into polemical challenge.

Conclusion: لحق systematically denotes a movement of joining a set.

لحم Root · 12 occurrences

Invariant sense (stable referent, twelve occurrences): flesh — animal or human bodily matter, whose licit/illicit status varies by origin, never by the term itself.

System rendering: لَحْم → "flesh"

Internal proof: proof by consistency across dietary, creative, and symbolic registers. 2:173, 5:3, 6:145 and 16:115 all use لحم in precisely codified dietary prohibition lists. 16:14 shifts the invariant to tender marine flesh. 2:259 applies the same term to the creative register. 22:37 closes the deployment symbolically.

Conclusion: لحم is a stable term, systematically denoting fleshly matter.

لحن Root · 1 occurrence

Invariable meaning: the revealing tone/speech accent -- a vocal inflection betraying an inner reality beyond the words' explicit content.

System rendering: lahn al-qawl -> "the tone of speech".

Demonstration by occurrence (proof by guaranteed-recognition construction): the sole occurrence, 47:30, affirms a certain recognition capacity: "you will surely recognize them by the tone of their speech" -- confirmed by the graph (within a passage on distinguishing hypocrites from sincere believers). The construction is decisive: it never concerns explicit verbal content but a vocal quality not controllable by will.

لحى Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): the beard — a facial part seized in a gesture of physical reproach immediately defused.

System rendering: لِحْيَة → "beard"

Internal proof: 20:94 is the corpus's only occurrence: "do not seize me by the beard nor by the head."

Conclusion: لحى, in its sole occurrence, denotes the beard as a physical grip of reproach.

لدد Root · 2 occurrences

Invariant sense (two converging occurrences): quarrelsome obstinacy — excessive stubbornness in contradiction, never a mere difference of opinion.

System rendering: أَلَدّ/لُدّ → "obstinate/quarrelsome"

Internal proof: proof by consistency of polemical intensity across two registers. 2:204 uses it for "the most obstinate of contenders." 19:97 applies the same invariant to a "quarrelsome people."

Conclusion: لدد systematically denotes an opposition pushed to its extreme.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

لذذ ROOT · 3 OCCURRENCES

Invariable meaning: delectation/savored pleasure -- immediate sensory enjoyment, systematically associated with a drink or a fully satisfied desire without reservation.

System rendering: ladhdha/taladdhu -> "delectable, to savor".

Demonstration by occurrence (proof by recurrence in the paradisiacal-cup register): three occurrences document the same sensory-enjoyment invariant. 47:15 furnishes the surah's own structuring occurrence, within the four-river series (already sealed): "wine delectable for those who drink it" -- confirmed by the graph.

لزب ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): a cohesive, adhering substance — qualifying the clay at the origin of human creation.

System rendering: لَّازِب → "adhering/sticky"

Internal proof (hapax resolved by the direct complement): 37:11 is the corpus's only occurrence: "We created them from adhering clay" — the adjective directly qualifies "clay," an already stable corpus term for the original matter of human creation.

Conclusion: لزب, in its sole occurrence, denotes the adhering cohesion of a substance.

لزم ROOT · 5 OCCURRENCES

Invariable meaning: to render inevitable/firmly attach -- imposing a consequence that can no longer be detached from its subject, never a temporary constraint but always a permanent adherence.

System rendering: alzama/lizam -> "to render inevitable, attached".

Demonstration by occurrence (proof by extension from refusal to merit register): five occurrences document the same inevitable-attachment invariant. 48:26 closes the corpus with the most positive occurrence: God "imposed on them the word of guardedness, of which they were most worthy and most qualified" -- confirmed by the graph (same surah as 'azzara, already sealed) -- the imposition there becoming a merited recognition rather than an endured constraint.

لسن ROOT · 25 OCCURRENCES

Invariable meaning: the tongue — the organ of speech, and by extension the language/idiom.

System rendering: لِسَان → "tongue" (organ, or the spoken language of a people — "We sent no messenger except with the tongue of his people," 14:4).

Internal proof: covers the physical organ (20:27, 26:13, 90:9) and the linguistic idiom (16:103, 46:12) under the same term — a messenger always speaks in the language of his audience, an explicit principle of comprehensible

communication; the physical organ itself is the instrument producing this tongue-idiom, a single invariant linking both scales.

RENDERINGS

— noun (lisan/alsinatuhum): tongue (organ/idiom) (3:78, 5:78, 16:62/103, 19:50, 20:27/30, 24:24, 26:14/84, 28:34, 46:12, 60:2, 90:10)

لطف ROOT · 8 OCCURRENCES

Invariant sense: to act with an imperceptible yet perfectly adjusted delicacy — never mere discretion, always a precision of execution that escapes coarse perception.

System rendering: اَللَّطِيف → "the Subtle" (divine attribute); يَتَلَطَّف → "to act discreetly"

Internal proof: proof by systematic pairing with الخبير, "the Informed," in the divine attribute. 6:103, 22:63, 31:16, 33:34 and 67:14 always associate لطيف with خبير — divine subtlety is never separated from the perfect knowledge underlying it. 12:100 confirms narratively: Yusuf attributes to his Sustainer having been "subtle in what He wills." 18:19 shifts the invariant to the human register: the young man of the Cave must "act with discretion" to procure food unnoticed — the same imperceptible precision, applied to practical prudence.

Conclusion: لطف never denotes mere discretion but an action adjusted with a precision beyond ordinary perception.

References (aligned with the French fiche): 42:19, 67:14.

لظى ROOT · 1 OCCURRENCE

Invariable meaning: the roaring blazing flame -- a fire of extreme sonic and visual intensity.

System rendering: Lada -> "the Blazing Flame"; talazza -> "to flare".

Demonstration by occurrence: the two occurrences share the same addressee profile -- one who "turned his back and turned away" (70:15-17) and one who "denied and turned away" (92:14-16) -- the near-identical formula's repetition across two distinct surahs confirms lada is never a generic fire but specifically the punishment reserved for active, repeated turning-away, not a mere isolated fault. 70:16 specifies the physical mechanism: "stripping the skin off the skull" -- an image of extreme intensity, consistent with the graph linking lada to shaqi (the wretched, already sealed, PMI 8.69) in both occurrences, the fire and the state of enduring misfortune answering each other structurally.

لعب ROOT · 20 OCCURRENCES

Invariable meaning: to play — activity without serious purpose.

System rendering: لَعِبَ/لَعِب → "to play"/"play" (a futile activity, without lasting import, often contrasted with the seriousness of the next life — "the life of this world is but play and diversion").

Internal proof: homogeneous use across 20 occurrences; the pair la'ib/lahw (play/diversion) systematically qualifies either the worldly life as a whole (six occurrences of the formula) or an attitude of religious derision (taking the Law "for mockery and play") — never an isolated neutral sense.

Distinction — charge of futility: systematically carries a charge of futility/lack of lasting consequence, contrasted with the real stakes of existence.

RENDERINGS

— noun (la'iban/la'ib): play (5:57-58, 6:32/70, 7:51, 21:16, 29:64, 47:36, 57:20)
— verb (yal'abuna/nal'ab/wa-yal'ab): to play (6:91, 7:98, 9:65, 12:12, 21:3, 43:83, 44:9, 52:12)
— noun (al-la'ibin): those who jest (21:55)
— noun (la'ibin): in play (21:16, 44:38)

لعن ROOT · 41 OCCURRENCES

Invariant sense: to curse - to exclude someone from benevolence, pronouncing a definitive rejection against them.

System rendering: la'ana/yal'anu → "to curse" (extremely frequent formula "God cursed them for their disbelief," 2:88, 4:46/52, dozens of occurrences); la'nah → "curse" (2:89/161, 3:61/87).

Internal proof: the invariant holds across the 41 verified occurrences - the curse accumulates in layers ("the curse of God, the Agents, and mankind, all together," 2:161, 3:87) and transmits across generations (33:68, "a multiplied curse") - always linked to a precise motive (disbelief, broken covenant, slander), never arbitrary.

RENDERINGS
— la'ana/yal'anu: "to curse" (2:88, 4:46/52)
— la'nah: "curse" (2:89/161, 3:61/87)

لغب ROOT · 2 OCCURRENCES

Invariable meaning: exhausting fatigue/weariness -- a state of exhaustion following sustained effort, systematically negated in the divine or paradisiacal register.

System rendering: lughub -> "fatigue, weariness".

Demonstration by occurrence (proof by constant negation at two scales): two occurrences document the same negated-fatigue invariant, applied to two registers. 35:35 applies it to the righteous in paradise. 50:38 transposes the same negation to the creative register: "We created the heavens and the earth... without any fatigue touching Us" -- the vastest possible creative act explicitly exempt from any exhaustion.

لغو ROOT · 11 OCCURRENCES

Invariant sense: vain speech, devoid of value or seriousness.

System rendering: laghw → "idle, vain talk".

Nuance: distinct from kadhib (a lie, an asserted falsehood): laghw does not necessarily bear on falsehood but on the uselessness/lack of substance of the speech.

Status: FIXED

لفت ROOT · 3 OCCURRENCES

Invariant sense

The root ل ف ت carries the invariant of a turning aside of the gaze or trajectory — turning the head or deviating from the followed direction, straying from the path or the required attention.

System rendering

"Divert us" (10:78 ,لتلفتنا), "turns back/looks back" (15:65 ,11:81 ,يلتفت).

Internal proof

In 10:78, لتلفتنا is used by the Messenger's opponents, who accuse him of wanting to "divert us from what we found our ancestors upon" — a broad-sense trajectory diversion, applied to a followed ancestral tradition. In 11:81 and 15:65, two nearly identical occurrences describe the instruction given to Lot during the night flight: "let none of you look back (يلتفت)" — a literal turning of the gaze backward, precisely forbidden at the critical moment of the judgment's execution against the city. The exact repetition of this instruction in two parallel passages recounting the same event constitutes solid structural proof: يلتفت designates the physical gesture of turning the head toward what one leaves behind, a retrospective glance contradicting the required forward movement. The general sense of 10:78 (diverting

from a followed trajectory) and the specific sense of 11:81/15:65 (physically turning the gaze back) share the same invariant: لفت designates a movement of deviation relative to an established direction, whether that deviation is of the gaze or of a broader life trajectory.

Distinction from زلل (to slip, loss of stability) and ركن (to lean/incline toward): لفت specifically designates a rotational movement backward or sideways, not a loss of balance nor an inclination of dependence.

لفح Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): to burn the face — a direct, frontal reach of fire onto the face.

System rendering: تَلْفَحُ → "to burn [the face]"

Internal proof (hapax resolved by the same verse's construction): 23:104 is the corpus's only occurrence: "the fire will burn their faces." **Direct organic link with كلح (sealed in the same batch, same verse).**

Conclusion: لفح, in its sole occurrence, denotes the direct reach of fire onto the face.

لفظ Root · 1 occurrence

Invariable meaning: to utter/pronounce a word -- an act of verbal production, systematically placed under immediate, recorded surveillance.

System rendering: yalfizu -> "to utter".

Demonstration by occurrence (proof by pairing with the recording observer): the sole occurrence, 50:18, tightly pairs the speech act with its instant surveillance: "he utters not a word without an observer, ready [to record], at his side" -- confirmed by the graph. The construction is decisive: the central invariant never concerns the content of the uttered word but the total absence of delay between verbal emission and its recording.

لفف Root · 3 occurrences

Invariable meaning: to entwine/mix tightly -- union of two or more distinct elements through close interlacing, applied at progressively growing scales.

System rendering: lafif/iltaffat -> "intermingled"/"entwines".

Demonstration by occurrence (proof by scale progression): three occurrences document the same gesture applied at progressively wider scales -- from the individual body, to entangled gardens, to the widest possible eschatological collective gathering. The interlacing thus passes, in a coherent progression across three surahs, from the individual body to collective vegetation then to the entire gathered humanity.

لقب Root · 1 occurrence

Invariable meaning: the derogatory nickname -- a name inflicted with depreciative intent, never a mere neutral usage name.

System rendering: alqab -> "derogatory nicknames".

Demonstration by occurrence (proof by pairing with repeated addressing): the sole occurrence, 49:11, associates with the verb nabaza (already tagged, same verse) in an almost tautological construction: "do not address one another by derogatory nicknames" -- confirmed by the graph (exclusive link). The verb+complement construction is decisive.

لقح ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح ق ل carries the sense of fertilizing, transmitting a germinative principle that enables something to produce.

System rendering

"Fertilizing" (15:22 ,لواقح).

Internal proof

In 15:22, the verse describes: "We sent the fertilizing (لواقح) winds, and sent down water from the sky with which We gave you drink." The context provides direct and sufficient proof: لواقح qualifies the winds by explicitly linking them to a causal chain — the wind fertilizes, then water descends, then it provides drink. The term precisely designates the wind's active role in a production process, consistent with the biological sense of fertilization: that which carries and transmits a principle enabling production, here applied to the wind that carries moisture and enables rain formation. The verse's chained construction (fertilizing wind → rain → drinking) fixes the sense as the first active link in a natural productive process, not a mere effectless movement of air.

The uniqueness of the occurrence does not prevent fixing the sense: the verse's explicit causal construction provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

لقط ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): to pick up/find a person by chance — a fortuitous gathering whose narrative consequences prove pivotal.

System rendering: ٱلْتَقَطَ/يَلْتَقِطْ → "to pick up/gather"

Internal proof: the corpus's two occurrences share the same pattern of a child/person fortuitously found by a third party, with major narrative consequences. 12:10 uses it conditionally, in the brothers' plan for Yusuf. 28:8 applies the same verb to the actual outcome: Fir'awn's family "picked up" the infant Musa.

Conclusion: لقط systematically denotes the act of fortuitously picking up a found person.

لقف ROOT · 3 OCCURRENCES

Invariant sense (three near-identical occurrences): to instantly swallow/engulf — Musa's staff totally absorbing the illusion produced by his adversaries.

System rendering: تَلْقَفُ → "to swallow/engulf"

Internal proof: the corpus's three occurrences all use exactly the same verb for the same narrative event.

Conclusion: لقف systematically denotes an instantaneous, complete engulfment.

لقم ROOT · 1 OCCURRENCE

Invariant sense (single lexical occurrence, excluding the proper-noun homonym): to swallow in one gulp — a total, immediate engulfment.

System rendering: ٱلْتَقَمَ → "to swallow whole"

Internal proof (lexical hapax resolved by narrative context): 37:142 is the corpus's only lexical occurrence: "the fish swallowed him," the immediate conclusion of the lost-lot sequence.

Distinction — unrelated homonym: لُقْمَٰن (13-31:12, the proper name of the sage Luqman) belongs to a distinct proper noun, excluded from this demonstration.

Conclusion: لقم, in its sole lexical use, denotes total, immediate engulfment.

لقمان ROOT · 2 OCCURRENCES

Invariant sense (proper name, two occurrences): Luqman, a sage exhorting his son to wisdom grounded in gratitude toward God.

System rendering: لُقْمَٰنَ → "Luqman"

Internal proof: the corpus's two occurrences introduce the same figure in a continuous narrative sequence. 31:12 sets the initial gift: "We certainly gave Luqman wisdom," immediately tied to the exhortation "be grateful to God." 31:13 deploys this wisdom in direct speech to his son: "do not associate partners with God."

Conclusion: لقمان denotes a figure whose narrative function is limited to transmitting a foundational teaching.

لقى ROOT · 146 OCCURRENCES

Invariant sense: the encounter - the crossing/convergence of two entities, human or eschatological.

System rendering: laqiya/yalqawna → "to meet" (2:14/76, recurring formula "when they meet those who have believed"; 2:46/223/249, "to meet God/their Guardian," a recurring eschatological register); talaqqa → "to receive" (2:37, Adam receiving words).

Internal proof: the same verb covers the ordinary human encounter (2:14/76, crossing paths with believers) and the ultimate encounter with God (2:46/223/249) - the invariant is the point of convergence between two parties, whose stakes range from social to final, with no semantic break between the two registers.

RENDERINGS

— laqiya/yalqawna : "to meet" (2:14/76, recurring formula "when they meet those who have believed"; 2:46/223/249, "to meet God/their Guardian," a recurring eschatological register)
— talaqqa : "to receive" (2:37, Adam receiving words).
— alqa ila + object: "to offer" (4:90, 4:94, 16:87; 60:1 "offering them affection"); alqa 'ala: "to cast" (73:5). The preposition fixes the sense (APP-11, RD-45).

لمح ROOT · 2 OCCURRENCES

Invariable meaning: the blink of an eye -- the briefest conceivable time unit, serving as the ultimate speed measure for an instantaneous divine command.

System rendering: lamh -> "blink of an eye".

Demonstration by occurrence (proof by identically repeated formula): two occurrences document the same extreme-speed invariant, in an almost identical formula. 16:77 applies it to the Hour's command. 54:50 repeats the formula for the divine command in general -- confirmed by the graph (direct link between the two occurrences, formula repeated across two surahs).

لمز Root · 4 occurrences

Invariable meaning: to criticize/disparage in a low voice, through hurtful insinuations -- distinct from 'ayb (to criticize openly).

System rendering: lamaza -> "to disparage through insinuation".

Demonstration by occurrence: three social occurrences document the invariant before its final condensed form. 9:58 and 9:79 apply the verb to veiled criticism of alms distribution -- never open opposition, but an insinuated discontent varying with personal interest. 49:11 generalizes the prohibition to the intra-community register ("do not defame yourselves, nor call each other by offensive nicknames") -- confirmed by the graph (PMI 9.69, link with hamz, the twin root). 104:1 closes the demonstration by fusing both roots into a single intensive formula: "woe to every hamaza lumaza" (slanderer-disparager) -- the nominal doublet condenses into a single cry of malediction the two already-distinguished modes of verbal harm (hamz's direct sting, lamz's veiled insinuation), proof the text treats them as two complementary facets of a single social vice rather than interchangeable synonyms.

لمس Root · 5 occurrences

Invariant sense

The root س م ل carries the invariant of tactile contact — touching, entering into direct contact with a surface or entity, with nuances of form (simple contact vs. reciprocal and prolonged contact) depending on verbal conjugation.

System rendering

"Have known [intimately]" (لامستم, 4:43 ,5:6), "touched" (لمسوه, 6:7), "seek" (التمسوا, 57:13), "touched" (لمسنا, 72:8).

Internal proof

In 4:43 and 5:6, لامستم (Form III, reciprocal contact) designates, per the already-established note, emerging from an intimate union with a woman — a mutual and prolonged contact, distinct from mere touching, which justifies ritual purification. In 6:7, لمسوه (Form I, simple contact) describes the hypothetical gesture of touching with the hand a parchment descended from the sky — a direct, punctual contact, without connotation of reciprocity. In 57:13, التمسوا (Form VIII, reflexive value of seeking) is used metaphorically: "seek a light [by yourselves]" — a derived sense extending physical contact to the active, groping search for an object not immediately accessible. In 72:8, لمسنا describes the jinns' contact with the sky: "we touched the sky, and found it filled with severe guard." All five occurrences converge on the invariant of direct contact, the variation in verbal form (I, III, VIII) precisely modulating the degree and nature of this contact — simple, reciprocal/intimate, or actively sought.

Essential morphological distinction: Form III (لامس) carries a value of reciprocity/duration that Form I (لمس) does not — a grammatical distinction directly productive of meaning in the corpus, not a mere stylistic variant.

لمم Root · 4 occurrences

Invariant sense: to lightly/occasionally brush against, without persisting.

System rendering: al-lamam → "occasional lapses" (53:32, except occasional/minor lapses — distinct from grave faults).

Nuance: an everyday term for a brief brush (touching lightly in passing), transposed to a light, non-recurring fault.

Status: FIXED

لهب Root · 3 occurrences

Invariable meaning: flame -- vivid, visible fire, taken as both epithet and punishment.

System rendering: lahab -> "flame".

Demonstration by occurrence: the corpus's three occurrences split between a generic eschatological use and a singular nominal use. 77:31 applies lahab to the deniers' collective punishment -- a "shade of three branches" offering no protection, tied to the general punishment's flame. 111:1 and 111:3 frame, at the opening and close of the same short passage, a single man nicknamed "Father of the Flame" (abu lahab), then explicitly doomed, at verse 3, to burn "in a flaming fire" (naran dhata lahab) -- the mocking nickname given to this man in his lifetime turns, by construction, into a literal description of his fate: the one called "Father of the Flame" ends up literally consumed by it. The graph confirms the structural link with tabba (PMI 10.11, near-exclusive cooccurrence within the same opening verse): the two roots together form the annihilation formula opening the surah.

RENDERINGS

— lahab : "flame" (77:31, the three-branched shadow "that neither shades nor protects at all from the flame"; 111:1/3, "the Father of Flame"... "he burns in a fire of flame").

لهث Root · 2 occurrences

Invariant sense

Lexical hapax (one occurrence, declined twice within the same verse). PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root ل ه ث carries the sense of a constant panting, a respiratory agitation persisting regardless of external circumstances.

System rendering

"It pants" (7:176 ,يلهث).

Internal proof

In 7:176, the parable of the dog builds a deliberate double repetition: "if you burden it, it pants (يلهث), and if you leave it, it still pants (يلهث)." This parallel construction — the same verb applied to two opposite conditions (burdened/left alone) producing the same result — constitutes decisive structural proof despite the low lexical variation: يلهث designates a persistent state independent of external circumstances, a continuous panting that no change of treatment can stop. This image is applied metaphorically, in the preceding verse, to one who clings to base earthly desires: a permanent inner agitation, insatiable regardless of situation, exactly as the dog's panting remains identical whether burdened or left in peace.

This intra-verse repetition (two applications of the same term to two contrasted conditions) constitutes a full-fledged PSIS demonstration through parallel construction, fixing the sense without requiring an occurrence external to the verse.

لهم Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ل ه م carries the sense of a directly communicated inspiration, the implanting of a knowledge or disposition without learned mediation.

System rendering

"Inspired it" (91:8 ,فألهمها).

Internal proof

In 91:8, the verse describes the shaping of the human Self: "By a Self, and that which harmonized it, then inspired it (فألهمها) with its transgression and its guardedness!" An already-established note specifies that ألهم (to inspire) echoes أوحى (99, the inspired earth) — creation receiving a direct communication. The context provides direct and complete proof: فألهمها has as its double complement "its transgression and its guardedness" (فجورها وتقواها), the verb designating the simultaneous implanting, within the shaped Self, of the capacity to discern between the two opposite moral orientations — not a progressively acquired teaching but an immediate, constitutive communication, integrated

at the very moment of the Self's harmonization. The term thus designates a knowledge or disposition directly instilled, without an intermediate learning process.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit double complement (transgression/guardedness) and the structural echo with أوحى elsewhere in the corpus provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

لهو Root · 16 occurrences

Invariable meaning: entertainment/distraction that diverts from the essential -- verb laha/yulhi "to distract, divert attention", nominal lahw "distraction".

System rendering: lahw -> "distraction"; yulhi/tulhi -> "to distract".

Demonstration by occurrence: the formula "the present life is nothing but play and distraction" (la'ib wa-lahw) recurs in near-identical form at 6:32, 6:70, 7:51, 29:64, 47:36 and 57:20 -- a deliberate repetition of the same sentence across six distinct surahs, making this judgment a systemic refrain rather than an isolated remark. 57:20 unfolds the corpus's most elaborate metaphor: worldly life compared to a rain whose vegetation first amazes the sowers, before drying, yellowing, and turning to debris -- the appeal of lahw is thus explicitly presented as a complete biological cycle, seduction followed by inevitable withering, not a mere isolated moral flaw. The causative verbal form (Form IV, yulhi/tulhi) systematically marks the precise object diverting attention from the essential, in a meaningful gradation: hope itself (15:3, "let hope distract them"), the cognitive core (21:3, "their core distracted"), trade and commerce (24:37, 63:9), wealth and children (63:9), and finally, in the latest surah to treat the theme, the race for accumulation itself (102:1) -- the list progresses from the most abstract (hope) to the most concrete and quantifiable (accumulation), systematically covering every register of human life liable to screen out remembrance. 80:10 closes the demonstration on an individual, not collective, case: it is from the Blind man who came in sincere quest that the Prophet mistakenly "is distracted" -- proof that even the person most attentive to divine remembrance is not immune to a moment of lahw, and that the invariant describes a universal human risk, not a vice specific to deniers alone.

RENDERINGS

Nominal lahw (often with la'ib): 6:32, 6:70, 7:51, 21:17, 29:64, 31:6, 47:36, 57:20, 62:11(×2), 80:10(talahha). — Verbal yulhi/tulhi (Form IV): 15:3, 21:3, 24:37, 63:9, 102:1.

لوح Root · 6 occurrences

Invariant meaning: the surface exposed to sight — the board one presents, what appears, what visibly alters a surface.

System rendering: لَوْح/أَلْوَاح → "tablet, board" (7:145, وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ, the flat surface bearing the inscription; 7:150, 7:154; 54:13, ذَاتِ أَلْوَٰحٍ وَدُسُرٍ, the vessel's planks; 85:22, فِى لَوْحٍ مَّحْفُوظٍ); لَوَّاحَةٌ → "that which visibly alters surfaces" (74:29, لَوَّاحَةٌ لِّلْبَشَرِ, it marks skins on sight — the fire changing the appearance of what it exposes).

Internal proof: the invariant is the surface offered to sight: the board/tablet is the surface presented and read; the لوّاحة is what works upon that visible surface and changes its appearance (attested usage: لاحَهُ الحرّ, the heat marked his face).

RENDERINGS

— lawh/alwah (7:145/150/154, 54:13, 85:22): "tablet, board" - the surface presented and read.
— lawwahah (74:29): "that visibly alters surfaces" - fire that marks in plain sight.

لوذ Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): to slip away furtively — a discreet withdrawal from an assembly, known to God despite its concealment.

System rendering: لِوَاذًا → "to slip away furtively"

Internal proof (hapax resolved by the verse's construction): 24:63 is the corpus's only occurrence: "God well knows those among you who slip away furtively."

Conclusion: لوذ, in its sole occurrence, denotes a furtive withdrawal from an assembly, conceptually echoing سلل (already sealed, S32).

لولو Root · 6 occurrences

Invariable meaning: the pearl -- a precious sea jewel, systematically mentioned as adornment or preciousness comparison, never generic ornamentation.

System rendering: lu'lu' -> "pearl".

Demonstration by occurrence (proof by recurrence in the paradisiacal adornment register and marine origin): six occurrences document the same preciousness invariant, unfolded in two functions. The direct adornment register systematically associates the pearl with gold. The comparative register values preciousness by analogy: 56:23 compares listening companions to "the well-guarded pearl" -- confirmed by the graph, link with kanna already sealed.

لوم Root · 14 occurrences

Invariable meaning: to blame, to address a reproach for a fault.

System rendering: lama/lawm -> "to blame, reprove".

Demonstration by occurrence: 5:54 fixes the invariant in its most valorizing use: the ideal believer is one who "fears not the blame of any blamer" -- lawm here denotes a social pressure genuine fidelity must be able to overcome, proof human blame, even seemingly legitimate, never constitutes a moral authority higher than the commitment of faith. 14:22 offers the corpus's most reversed narrative demonstration: it is the Shaytan himself, confronted by his followers after judgment, who tells them "do not blame me, but blame yourselves" -- the verb lama thus changes speaker within a single passage, from the expected accusation (the damned blaming their tempter) to its complete reversal (the tempter fully shifting responsibility onto those who followed him) -- proof lawm always functions as a two-way relational gesture, never one-directional. 12:32 documents the ordinary social usage: the governor's wife acknowledges before her guests "this is the one about whom you blamed me" -- the blame here precedes and motivates an action (Yusuf's display), proof lawm is never a mere after-the-fact judgment but can structure the very unfolding of a narrative. Three occurrences (17:29, 17:39, 23:6/70:30) use malum as a negative state to be absolutely avoided ("or you would find yourself blamed, laden with regrets") or as a positively absent state in a licit context ("they are not blameworthy", for the legitimate marital union) -- the same participle thus serves as a negative and positive marker depending on context, without ever changing its proper meaning. 75:2 closes the demonstration by introducing the self-blaming Self (an-nafs al-lawwama) -- the invariant here turns inward: blame is no longer a social gesture between two people but an internal psychic instance, moral self-criticism erected into a constitutive function of the Self.

Distinction from 'atb : implies a verbalized, addressed reproach, distinct from 'atb (a gentler reproach, between close ones).

RENDERINGS

lama/yalumu (verb, to blame): 5:54, 12:32, 14:22(x2), 68:30. -- malum/la'im (participle, blamed/blamer): 5:54, 17:29, 17:39, 23:6, 37:142, 51:40, 51:54, 70:30. -- al-lawwama (epithet, the self-blaming Self): 75:2.

لون Root · 9 occurrences

Invariant sense (stable referent, nine occurrences): color — a variable perceptible attribute, systematically used to signal a created diversity, never a mere isolated description.

System rendering: لَوْن/أَلْوَان → "color(s)"

Internal proof: proof by recurrence of chromatic variation as a sign. 2:69 uses the term in its most concrete sense. 16:13, 16:69 and 35:27 systematically deploy "of varied colors" for vegetation, honey, and fruits. 30:22 and 35:28 extend the invariant to humanity and the animal kingdom.

Conclusion: لون is a stable term, never carrying interpretive tension.

لوى Root · 5 occurrences

Invariable meaning: to twist/divert through torsion -- active deformation of a straight element (tongue, head, word) to avoid or conceal, never a neutral movement.

System rendering: lawa/yalwuna -> "to twist, divert".

Demonstration by occurrence (proof by extension from vocal organ to refusing bodily gesture): five occurrences document the same twisting invariant applied to two linked registers. The verbal register applies it to the tongue twisted while reciting, to pass off an addition as authentic speech. The bodily register applies it to refusing to turn back or the averted head -- 63:5 furnishing the theologically densest occurrence, confirmed by the graph (direct link with ra's, the head itself, same verse).

References (aligned with the French fiche): 3:78, 3:153, 4:46, 4:135, 63:5.

ليل Root · 92 occurrences

Invariant sense: night - the period of darkness, in structuring alternation with day.

System rendering: al-layl → "the night" (very frequent formula "the alternation of night and day," 2:164, 3:27/190); laylah → "night" (2:51, "forty nights"; 97:1-3, "the Night of Measure").

Internal proof: the invariant holds across the 91 verified occurrences - night as rest (25:47, "a garment") and as a counting unit (2:51/7:142, forty nights; 97:3, "better than a thousand months") - systematically paired with day in an alternating movement structuring created time, never isolated as mere negative darkness.

RENDERINGS
— al-layl: "the night" (2:164, 3:27/190)
— laylah: "night" (2:51, 97:1-3)

لين Root · 5 occurrences

Invariable meaning: to soften/become gentle -- the softening of a previously rigid material or disposition, always presented as a sought-after or granted positive state.

System rendering: lana/layyin -> "to soften, become gentle".

Demonstration by occurrence (proof by extension from material to affective register): five occurrences document the same softening invariant, from the metallurgical to the relational and spiritual register. 39:23 furnishes the theologically densest occurrence: skins and cores "soften at the remembrance of God" after having shuddered. 59:5 closes the corpus with the surah's own structuring occurrence (a tender palm tree) -- confirmed by the graph (same surah as ru'b/kharab/jidar/haja/dawla, already sealed).

م

ماجوج ROOT · 2 OCCURRENCES

Invariant sense (two occurrences, always paired with Yajuj): Magog — an eschatological people named jointly with Yajuj, never one without the other.

System rendering: مَأْجُوج → "Magog"

Internal proof: 18:94 and 21:96 both use the inseparable doublet "Yajuj and Majuj." **Direct organic link with يأجوج (sealed in the same batch).**

Conclusion: ماجوج never denotes an isolated referent.

متع ROOT · 70 OCCURRENCES

Invariant sense: enjoyment - temporary benefit drawn from present life.

System rendering: mata' → "enjoyment" (very frequent formula "the enjoyment of the present life," 3:14/185/197, 4:77); matta'a/tamatta'a → "to grant/enjoy" (2:126, "I grant him brief enjoyment").

Internal proof: the invariant holds across the 70 verified occurrences - systematically qualified by its brevity/passing nature ("little," "deceptive," "for a time"), never presented as an end in itself, always contrasted with the last life (3:14, 9:38, 13:26).

RENDERINGS

— mata': "enjoyment" (3:14/185/197, 4:77)
— matta'a/tamatta'a: "to grant/enjoy" (2:126)
— mata' (concrete, personal effects): "belongings" (12:17, 12:65, 12:79)

متن ROOT · 3 OCCURRENCES

Invariable meaning: the unshakeable/solid in depth -- structural resistance that does not yield under constraint, applied to a human stratagem and a divine attribute.

System rendering: matin -> "solid, unshakeable".

Demonstration by occurrence (proof by ironic contrast and divine attribution): three occurrences document the same solidity invariant applied at two opposite scales. 7:183 and 68:45 use the term in the very mouth of deniers, qualifying their own "scheme" as "solid" -- an assurance immediately followed, in both occurrences, by the announcement of a delay granted before divine seizure -- confirmed by the graph. 51:58 reverses this judgment by applying the same term to God Himself.

مثل ROOT · 169 OCCURRENCES

Invariant sense: the example/the similar — that which illustrates through resemblance or serves as a demonstrative precedent, and, in Form V, the act of giving oneself a resemblance.

System rendering: مَثَل → "example"/"exemplary precedent," used both for an illustrative parable and for a model-punishment meant to serve as a warning; تَمَثَّلَ (Form V) → "to take the appearance of, to give oneself the resemblance of."

Internal proof: proof by constant demonstrative function, never ornamental. A "mathal" is never a mere rhetorical embellishment — it systematically carries a proof or warning function valid for other similar situations: 2:26 explicitly defends the use of the mathal against those who would deem it trivial, proof that the term's pedagogical function is itself thematized in the corpus. Form V (19:17) applies the same invariant to a subject that MAKES ITSELF resemble something else — the sent Agent takes the appearance of a fully-formed human: an isolated but consistent occurrence, resemblance becoming active rather than contemplated here.

Conclusion: whether the mathal is received (as illustration or precedent) or produced (as actively assumed resemblance in 19:17), the invariant remains the same: something that structurally stands for another — never a gratuitous ornament.

RENDERINGS

— mathal: "example"/"exemplary precedent" - demonstrative function, never mere rhetorical ornament.
— tamathala (Form V, 19:17): "to take the appearance of" - the Agent giving itself a human likeness.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

مجد Root · 4 occurrences

Invariant sense: generous, noble greatness, high prestige.

System rendering: majid → "of noble greatness" (11:73, He is praiseworthy, of noble greatness — an epithet attributed to Ibrahim's household).

Nuance: close to 'azim (greatness in general) but majd specifically carries a generous, prestigious nobility, linked to munificence.

Status: FIXED

مجوس Root · 1 occurrence

Invariant sense (hapax, religious ethnonym): the Magians — a religious category named within an enumeration of distinct groups.

System rendering: ٱلْمَجُوسَ → "the Magians"

Internal proof: 22:17 is the corpus's only occurrence, within an enumeration of six distinct categories.

Conclusion: مجوس, in its sole occurrence, denotes a specific religious category.

محص Root · 2 occurrences

Invariant sense

The root م ح ص carries the invariant of a purification through trial — a process that separates and refines, distinguishing what withstands from what must be set aside.

System rendering

"Purifies" (يمحص, 3:141, 3:154).

Internal proof

Both occurrences appear in passages relating to the trial of battle. In 3:141, وليمحص fits within a double, contrasted purpose: "so that God may purify (يمحص) those who have believed, and efface those who deny" — the purification of believers is paralleled with the effacing of deniers, both processes operating a clear distinction between two categories through the trial undergone. In 3:154, وليمحص resumes the same term in a similar context: "so that God may test what is in your chests, and purify (يمحص) what is in your cores" — the explicit association with trial (implicit

testing) confirms that محص designates a process simultaneously testing and refining, revealing and clarifying what was previously mixed or uncertain. Both occurrences converge on the same invariant: محص designates a purification operated through the trial itself, a process separating the pure from the impure, authentic faith from its counterfeit, through lived experience rather than through a prior abstract judgment.

Distinction from طهر (to purify, a more general and often ritual term): محص specifically insists on purification operated through passage through a trial, a tested refining, not a mere static or ritual purification.

محق Root · 2 occurrences

Invariant sense

The root م ح ق carries the invariant of a progressive annihilation — a diminishing that gradually reduces to complete disappearance, an erosion of substance or value.

System rendering

"Annihilates" (2:276 ,يمحق), "effaces" (3:141 ,ويمحق).

Internal proof

In 2:276, يمحق is directly opposed to يربي (makes fruitful) in an explicit antithetical construction: "God annihilates (يمحق) usury, and makes charity fruitful" — two opposite movements applied to two distinct economic practices, one reducing to nothing what seemed to grow through usury, the other multiplying what is given in charity. In 3:141, ويمحق resumes the same term in contrast with محص (see sister entry): "so that God may purify those who have believed, and efface (يمحق) those who deny" — the same annihilating gesture, here applied to the position of deniers rather than an economic practice. Both occurrences converge on the same invariant: محق designates a process of progressive reduction to disappearance, an annihilation depriving what it affects of any lasting substance — whether illegitimate wealth (2:276) or a spiritual position doomed to failure (3:141).

This entry explicitly links محق to (3:141) محص as the two opposite poles of one same divine purpose: purification/growth for one, effacing/annihilation for the other.

محل Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root م ح ل carries the sense of a formidable executive power, the capacity to carry out a design with irresistible force.

System rendering

"Formidable in might" (13:13 ,شديد المحال).

Internal proof

In 13:13, the verse describes: "He sends the thunderbolt, striking with it whom He wills, while they dispute concerning God; and He is formidable in might (شديد المحال)." The context provides direct and sufficient proof: المحال is qualified by شديد (intense, severe) and immediately preceded by a concrete demonstration of this quality — the sending of the thunderbolt that strikes whom He wills, even as contesters argue about His existence or attributes. The verse's construction establishes a cause-and-effect link: human contestation (يجادلون) meets a response of formidable efficacy (شديد المحال), the thunderbolt being its immediate illustration. The sense of executive power — the capacity to carry through, with a force that brooks no resistance, what is undertaken — is thus directly carried by the articulation between the announced attribute and the action illustrating it within the same verse.

The uniqueness of the occurrence does not prevent fixing the sense: the direct articulation between the attribute (شديد المحال) and its immediate illustration (the sending of the thunderbolt) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

محن Root · 2 occurrences

Invariable meaning: to test/examine through a targeted trial -- active verification of an inner quality, never a generic, passively endured ordeal.

System rendering: imtahana -> "to examine".

Demonstration by occurrence (proof by extension from inner criterion to procedural device): two occurrences document the same active-verification invariant, applied at two scales. 49:3 applies it to an invisible inner criterion. 60:10 transposes the same gesture into a concrete procedural device prescribed to believers themselves: "when believing women come to you, having emigrated, examine them" -- confirmed by the graph. The shift from invisible divine testing to explicit human protocol is decisive: the targeted-test invariant remains identical, but its active subject changes.

محو Root · 3 occurrences

Invariant sense: to make disappear in order to establish something else in its place — never a sterile erasure, always paired with a replacement or a strengthening of what remains.

System rendering: مَحَا/يَمْحُو → "to erase"

Internal proof: proof by recurrence of the binary erase/affirm structure across all three occurrences. 13:39 sets the general formula: "God erases what He wills, and He affirms" — the two verbs systematically appear as a pair, never erasure alone. 17:12 concretely illustrates this principle through the day/night cycle. 42:24 applies the same binary structure to the register of truth: "God erases falsehood and establishes truth by His words."

Conclusion: محو never denotes sterile negation but always the first movement of a double gesture.

مخر Root · 2 occurrences

Invariant sense (two identical occurrences): to cleave the waves — the characteristic movement of a ship progressing against water's resistance.

System rendering: مَوَاخِرَ → "[ships] cleaving the waves"

Internal proof: the corpus's two occurrences (16:14, 35:12) use exactly the same expression, "you see the ship cleaving through it," within the same context of the subjected sea as a sign of divine favor to seek.

Conclusion: مخر is a stable technical term.

مخض Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): the pangs of childbirth — physical contraction pushing Maryam toward support.

System rendering: ٱلْمَخَاضُ → "the pangs of childbirth"

Internal proof: 19:23 is the corpus's only occurrence: "the pangs of childbirth drove her to the palm trunk."

Conclusion: مخض, in its sole occurrence, denotes the pangs of childbirth.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

مدد ROOT · 32 OCCURRENCES

Invariable meaning: to extend/prolong -- to lengthen in space or time, or to reinforce with a supplementary supply.

System rendering: madda/yamuddu -> to extend; amadda/yumiddu -> to reinforce, provide.

Demonstration by occurrence: thirty-two occurrences document the same lengthening invariant across three registers. 52:22 furnishes a supplementary occurrence: We will provide them with fruits and meat -- confirmed by the graph (link with fakih).

References (aligned with the French fiche): 2:15, 19:75.

RENDERINGS

— madda: "to extend" (13:3, 15:19)
— amadda: "to reinforce" (3:124-125, 8:9)

مدن ROOT · 27 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: Madyan, the territory/people to whom Shu'ayb was sent.
System rendering: مَدْيَنَ → "Madyan" (toponym/ethnonym).
Internal proof: wherever مدين appears, the narrative context is systematically that of Shu'ayb — a single referent, without exception.

Branch B — Invariant sense: the city, the organized urban settlement, as a common noun.
System rendering: مَدِينَة/مَدَآئِن → "city" ("the Capital" when designating a specific seat of power).
Internal proof: wherever المدينة/المدائن appears, no link to Shu'ayb exists — the term denotes a generic urban settlement.

Distinction between the two branches: the two uses never overlap in the corpus. The homonymy is a stable fact — sealed status on both branches separately.

References (aligned with the French fiche): 7:111, 63:8.

RENDERINGS

— toponym (مدين), Branch A: Madyan (7:85, 9:70, 11:84, 11:95, 20:40, 22:44, 28:22, 28:23, 28:45, 29:36)
— definite singular common noun (المدينة), Branch B: the city/the Capital (7:123, 9:101, 9:120, 12:30, 15:67, 18:19, 18:82, 27:48, 28:15, 28:18, 28:20, 33:61, 36:20, 63:8)
— plural common noun (المداين), Branch B: the cities (7:112, 26:37, 26:53)

مرء ROOT · 38 OCCURRENCES

Invariant sense: the person - an individual human being, male (imru') or female (imra'ah).

System rendering: imra'ah → "woman" (very frequent formula "the wife of...," 3:35/40, 12:21/30, dozens of occurrences); imru'/al-mar' → "man"/"the person" (2:102, 4:176, 24:11).

Internal proof: the invariant holds across the 38 verified occurrences - systematically designates an individual identified by gender, often in a precise relational role (wife of so-and-so, 3:35, 7:83, 11:71/81) - never a collective category (unlike niswah, already sealed, which covers the plural).

RENDERINGS

— imra'ah: "woman" (3:35/40, 12:21/30)
— imru'/al-mar': "person" (2:102, 4:176, 24:11)

مرج ROOT · 6 OCCURRENCES

Invariable meaning -- two distinct branches: (1) to make confluent/release two elements toward each other while maintaining separation; (2) a confused/disorderly mixed state.

System rendering: maraja/marij -> "to make confluent"/"confused state"; marjan -> "coral".

Demonstration by occurrence (proof by opposition between controlled confluence and endured confusion): six occurrences document two opposite applications of the same contact-establishing gesture. The controlled-confluence branch dominates: "He made the two seas confluent... between them a barrier they do not cross" -- confirmed by the graph (link with barzakh, already sealed). 50:5 furnishes the opposite, negative branch: deniers are "in a confused state" facing truth -- the barzakh being precisely what distinguishes the two possible outcomes of a single contact.

مرح ROOT · 3 OCCURRENCES

Invariant sense (three converging occurrences): an arrogant exuberance manifested in behavior — always forbidden or sanctioned, never presented as a neutral state.

System rendering: مَرَح → "insolence/prideful exuberance"

Internal proof: proof by identically repeated prohibited formula. 17:37 and 31:18 use exactly the same injunction: "do not walk on earth with insolence." 40:75 shifts the term to the retrospective sanction register: "this is for having rejoiced on earth without right, and for having been insolent."

Conclusion: مرح systematically denotes a bodily exuberance betraying inner pride.

مرد ROOT · 5 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: hardened rebellion — a persistent, hardened refusal to submit, applied to the Deviator as much as to the obstinate human.
System rendering: مَّرِيد/مَارِد → "rebellious"; مَرَدُواْ → "hardened".
Internal proof: 4:117, 22:3 and 37:7 all use مريد/مارد to systematically qualify the "rebellious Deviator." 9:101 extends the same term to notables "hardened in hypocrisy."

Branch B — Invariant sense: the smooth/polished, a surface devoid of roughness.
System rendering: مُّمَرَّد → "polished".
Internal proof: sole occurrence, 27:44 — Sulayman's crystal palace, "polished, made of crystal."

Distinction between the two branches: no semantic link is established by the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

مرر ROOT · 34 OCCURRENCES

Invariant sense: to pass - to cross a point, once or repeatedly, in time or space.

System rendering: marrah → "time" (very frequent formula "the first time," 6:94, 7:189, dozens of occurrences); marra/yamurru → "to pass" (12:105, "before which they pass turning away").

Internal proof: the invariant holds across the 33 verified occurrences - unifies counting repeated occurrences (marrah, twice, several times) and physical passage through space (mountains that "pass as clouds pass," 27:88) - always the same gesture of crossing, punctual or iterative.

RENDERINGS

— marrah: "time" (6:94, 7:189)
— marra: "to pass" (12:105)

مرض ROOT · 24 OCCURRENCES

Invariable meaning: to be sick — a state of dysfunction, physical or of the core (heart).

System rendering: مَرِضَ/مَرَض → "to be sick"/"sickness" (an altered physical state, or metaphorically a sickness of the core/of faith — "there is a sickness in their cores").

Internal proof: homogeneous use across 24 occurrences; covers the concrete medical sense (ritual dispensations for the sick, 2:184-196) and the recurring metaphorical sense of a defect of faith/sincerity (formula "those whose core carries a sickness," 5 different surahs) — the same dysfunction, physical or inward.

RENDERINGS
— noun (marad/maradan): sickness (2:10, 5:52, 8:49, 9:125, 22:53, 24:50, 33:12/33/60, 47:20/29, 74:31)
— adjective (maridan/marda/al-marid): sick (2:184-196, 4:43/102, 5:6, 9:91, 24:61, 26:80, 48:17, 73:20)

مروه ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper place — the root مروه designates Marwa, the second of the two sensory landmarks associated with visiting the inviolable House.

System rendering

"Marwa" (2:158 ,المروة).

Internal proof

In 2:158, the verse affirms: "Safa (see sister entry صفا) and Marwa (المروة) are indeed among God's sensory landmarks." The context provides direct and sufficient proof: المروة functions as the second element of a fixed pair (الصفا والمروة) that the same already-established note on صفا fully develops — the two sensory landmarks (شعائر) sensitizing the visitor to the remembrance of God, visited (يطوف, Form V of طوف rendered "to visit") by the passing pilgrim without this being an act of divinizing the places themselves. مروه's functioning is inseparable from صفا, both toponyms forming a constant pair in the single verse where they appear.

This entry refers to the صفا entry for the entirety of the shared contextual development (functional note, طوف=to visit distinction, explicitly open geographic hypothesis) — both toponyms not falling under two independent treatments but under one single jointly documented pair.

مرى ROOT · 20 OCCURRENCES

Invariable meaning: to doubt/dispute — to be in contested uncertainty.

System rendering: مِرْيَة/يَمْتَرُونَ → "to be in doubt/dispute" (an uncertainty that translates into active contestation, not mere silent doubt).

Internal proof: homogeneous use across 20 occurrences; the repeated imperative formula "do not be among those who doubt" (6 occurrences) and the contested collective doubt ("they dispute about the Hour") confirm a single invariant: a doubt that is voiced and disputed, never a purely inward hesitation.

Distinction from شك: close to shakka but mara carries a more explicitly disputative dimension — doubting by opposing/contesting, not merely hesitating inwardly.

RENDERINGS

— noun (al-mumtarin/miryah): those who doubt/the doubt (2:147, 3:60, 6:114, 10:94, 11:17/109, 22:55, 32:23, 41:54)
— verb (tamtaruna/yamtaruna/tamara/tamtarunna/tatamara): to doubt/dispute (6:2, 15:64, 18:22, 19:34, 42:18, 43:61, 44:50, 53:55)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

مزج ROOT · 3 OCCURRENCES

Invariable meaning: the mixture composing a drink -- adding a named component that modifies and enhances a base beverage, never a generic interchangeable delight.

System rendering: mizaj -> "mixture".

Demonstration by occurrence (proof by identically repeated construction): the three occurrences form an identical, exclusive formula repeated across two distinct surahs -- confirmed by the graph. The rigorously repeated grammatical structure across two distinct surahs proves a codified descriptive device for paradisiacal drinks: each cup has a distinct, precisely named component, never a vague, undifferentiated delight.

مزق ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences, two passages): total disintegration — complete dispersal of a matter or a people, never partial.

System rendering: مُزِّقَ/مَزَّقَ → "to shred/totally disintegrate"

Internal proof: proof by intensifying lexical doubling across the corpus's two passages. 34:7 uses the same root twice in a single skeptical question. 34:19 applies exactly the same doubling to the people of Sheba dispersed in punishment.

Conclusion: مزق never denotes a mere separation but always a disintegration pushed to its limit.

مزن ROOT · 1 OCCURRENCE

Invariable meaning: the rain-bearing cloud -- a cloud mass specifically laden with water, distinct from an ordinary cloud, named within a rhetorical question about rain's origin.

System rendering: muzn -> "[rain-bearing] clouds".

Demonstration by occurrence (proof by interrogative attribution construction): the sole occurrence, 56:69, sits within a direct rhetorical question to the listener: "have you considered the water you drink? Is it you who sent it down from the clouds, or are We the One who sends it down?" -- confirmed by the graph (link with nazala, the descent itself).

مسح ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): to pass the hand over a surface — a gesture of direct contact, ritual purification, or a mark of affection.

System rendering: مَسَحَ/ٱمْسَحُواْ → "to pass the hand over/wipe"

Internal proof: proof by deployment of the same gesture across two registers. 4:43 and 5:6 use امسحوا for the ritual gesture of ablutions. 38:33 applies the same verb to the affective register: Sulayman "began caressing the legs and necks" of his horses.

Conclusion: مسح systematically denotes the direct contact of a hand passed over a surface.

مسخ ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by the explicit definition of the same verse): to fix/transform into a state of total immobility — a blockage with no possibility of movement in any direction.

System rendering: مَسَخَ → "to fix/transform into immobility"

Internal proof (hapax resolved by the verse's internal definition): 36:67 is the corpus's only occurrence, but the verse itself defines its exact scope: "We would fix them in place, and they could neither advance nor return" — the appositive clause immediately following the verb fixes the sense unambiguously.

Conclusion: مسخ, in its sole occurrence, denotes total immobilization.

مسد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax, but proven through determinative construction with an already-SEALED term. The root م س د designates a plant fiber twisted into rope — a raw, rudimentary material, unworked, as opposed to fine textiles.

System rendering

"Twisted fiber" (111:5 ,مسد, palm-fiber rope or similar plant matter).

Internal proof

In 111:5, the corpus's sole occurrence — "حبل من مسد" ("a rope of twisted fiber") — functions in a determinative construction with حبل (already SEALED): مسد does not designate the rope-object itself but specifically its material — a coarse plant fiber, of the type used for rudimentary cordage, not a noble material. Placed immediately after the image of the "wood-carrier" (111:4, حمالة الحطب) and just before she carries it, precisely around her throat — the place destined for ornament (see the جيد entry) — this coarse rope completes the ironic construction of the whole passage: the text strings together a series of objects and materials deliberately devoid of nobility (firewood, raw fiber) applied to a figure who, given her social status, would have expected quite the opposite.

The term's extreme rarity (absolute hapax, like جيد) and its position immediately following the latter confirm, through parallel construction within the same line, that both words belong to the same rhetorical device of reversal — one names the expected place of adornment, the other the material standing in its place. This entry explicitly links مسد to جيد as the two inseparable elements of this same image of ironic reversal.

مسس ROOT · 61 OCCURRENCES

Invariant sense: to touch - to enter direct contact, physical or existential.

System rendering: massa/yamassu → "to touch" (extremely frequent formula "harm has touched them"/"a good touches them," 3:120/140, 6:17, dozens of occurrences); tamassuhunna → "to touch" in the conjugal sense (2:236-237, "before having touched them").

Internal proof: the invariant unifies concrete physical contact (unconsummated marriage, 2:236) and abstract existential contact (misfortune/good that "touches" someone, dominant formula) under the same gesture - always direct, localized contact, never a diffuse or distant influence.

RENDERINGS

— massa/yamassu: "to touch" (3:120/140, 6:17)
— tamassuhunna: "to touch (conjugal)" (2:236-237)

مسك ROOT · 27 OCCURRENCES

Invariant sense: to hold firmly/retain - to grasp and keep in place, literally or through commitment.

System rendering: amsaka → "to keep"/"to retain" (2:229/231, two closely grouped occurrences on repudiation: keeping in a recognized manner, or releasing, never harming through abusive retention); istamsaka → "to hold firmly" (2:256, to the surest handhold; 7:170, to the Scripture).

Internal proof: 2:231 explicitly sets the limit - "do not keep them out of harm, to transgress" - confirming that masaka (retaining) is legitimate only within the recognized framework (imsak bi-ma'ruf), retentive obstinacy beyond that framework being explicitly condemned in the same verse.

RENDERINGS

4:15 (فَأَمْسِكُوهُنَّ فِى ٱلْبُيُوتِ): "keep them within the household rather than casting them out"; cf. 2:229/2:231/65:2, already rendered "keep them"/"retain them" in the corpus, never "confine".

مسو ROOT · 1 OCCURRENCE

Invariant sense (hapax, stable temporal referent): entering the evening — a time of day systematically paired with morning in the formula of constant glorification.

System rendering: تُمْسُونَ → "you enter the evening"

Internal proof (hapax resolved by the same verse's explicit pairing): 30:17 is the corpus's only occurrence: "Glory to God when you enter the evening and when you enter the morning" — the immediate doublet with "morning" inscribes مسو within the same pattern already established for اصل/عشو.

Conclusion: مسو, in its sole occurrence, denotes the passage into evening.

مشج ROOT · 1 OCCURRENCE

Invariable meaning: mixed/composite -- union of several distinct elements into a single new substance.

System rendering: amshaj -> "[drop] mixed".

Demonstration by occurrence (proof by inaugural position and link to the trial's purpose): the sole occurrence, 76:2, qualifies the creative drop (nutfa, already sealed) in the surah's second verse -- "We created the human being from a mixed drop, to test him" -- confirmed by the graph (link with bala, the trial itself). The construction is decisive: the term immediately precedes the trial's purpose, with no intermediate clause, suggesting the composite nature of the origin structurally prefigures the human being's own dual, testable nature.

مشعر ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper place — the root مشعر, derived from شعر (to perceive/sense), designates the inviolable Place of Remembrance, a site associated with an intensified remembrance of God.

System rendering

"The inviolable Place of Remembrance" (2:198 ,المشعر الحرام).

Internal proof

In 2:198, the verse commands: "And when you surge forth from Arafat, remember God near the inviolable Place of Remembrance (المشعر الحرام)." The context provides direct and sufficient proof: المشعر is directly associated with the injunction to remember (اذكروا الله), the place functioning as the specific spatial framework where this remembrance must intensify after the collective surge from Arafat — the root شعر (to perceive/sense) illuminates the place's

function as a site of heightened perception, a place where consciousness of the sacred is meant to sharpen. The qualifier حرام (inviolable) places this site in the same category of protection as the inviolable place of prostration, a status of distinct spatial sacredness.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a toponym whose ritual function (site of intensified remembrance) is directly established by its association with the injunction in the same verse and the meaning of the root شعر.

مشى ROOT · 23 OCCURRENCES

Invariable meaning: to walk — locomotion on foot.

System rendering: مَشَىٰ → "to walk" (locomotion on foot, including as a taxonomic criterion — 24:45, walking on the belly/two feet/four legs).

Internal proof: a single invariant covers the literal movement and its qualifying use — the obedient ones' gait "with humility" (25:63) contrasted with the proscribed insolent gait (17:37, 31:18): always the same gesture of locomotion, whose manner carries the moral value.

RENDERINGS

— verb (mashaw/yamshi/yamshuna/tamshi): to walk (2:20, 6:122, 7:195, 17:37/95, 20:40/128, 24:45, 25:8/20/63, 28:25, 31:18, 32:26, 38:6, 57:28, 67:22)
— noun (mashsha'): a habitual slanderer [one who walks about spreading gossip] (68:11)

مصر ROOT · 5 OCCURRENCES

Invariant sense (stable referent): Egypt — a toponym naming the country, the constant geographic setting of the accounts of Yusuf and Musa.

System rendering: مِصْر → "Egypt"

Internal proof: proof by narrative coherence of the same referent across two distinct cycles. 12:21 and 12:99 situate the entire account of Yusuf in مصر. 2:61 and 10:87 shift the same toponym toward the account of Musa. 43:51 closes the deployment through the very mouth of Fir'awn, who claims "the kingship of Egypt, and these rivers flowing beneath me" — the toponym here becomes the foundation of the self-exalting speech the entire surah refutes.

Conclusion: مصر never varies in referent throughout the corpus — a stable toponym whose constant narrative function is to provide the geographic stage for the two great cycles of redemption and deliverance, before serving, in 43:51, as the rhetorical ground for the pride the account dismantles.

مضغ ROOT · 3 OCCURRENCES

Invariant sense (stable referent, three occurrences): the chewed morsel of flesh — a precise stage of embryogenesis, an intermediate form between the clinging clot and bone.

System rendering: مُضْغَة → "embryonic lump of flesh"

Internal proof: **proof by consistency of the exact position within the embryogenic sequence.** 22:5 and 23:14 both use مضغة at the same precise stage. **Direct organic link with كسو (sealed in the same batch): both roots appear in the same verse 23:14.**

Conclusion: مضغ is a stable technical term, systematically denoting the same intermediate stage of embryonic formation.

مضى ROOT · 5 OCCURRENCES

Invariant sense: to continue one's course with no possible return — literally a physical movement pursued, figuratively a precedent become irreversible.

System rendering: مَضَىٰ/ٱمْضِ → "to pass/move forward without turning back"

Internal proof: proof by deployment of the same invariant from the concrete to the institutional. 15:65, 18:60 and 36:67 anchor the literal sense. 8:38 shifts the term to the normative register: "the way of the ancients is already established/passed" — a precedent that, once it has occurred, can no longer be undone. 43:8 applies exactly the same shift.

Conclusion: مضى never denotes a mere neutral passage of time but always an oriented, irreversible movement.

مطر ROOT · 15 OCCURRENCES

Invariable meaning: rain — precipitation of water falling from the sky, a naturally neutral phenomenon that the corpus systematically redirects toward punishment whenever it is tied to a destroyed people.

System rendering: matar -> "rain"; amtara/amtarna (Form IV) -> "to make rain fall, to unleash".

Demonstration by occurrence (16 uses): five distinct destruction narratives use the exact same formula amtarna 'alayhim ("We made rain fall upon them") followed by mataran ("a rain") immediately qualified as "evil" (sa'a matar al-mundharin, literally "how evil was the rain of those who had been warned"): 7:84 (people of Lut), 26:173 and 27:58 repeat the same closing clause verbatim -- proof of a fixed formula reused identically across the corpus, not mere lexical coincidence. Two occurrences specify the physical nature of this "rain": 11:82 and 15:74 qualify it as hijaratan min sijjil ("stones of hardened clay"), stacked and "marked with your Lord" (11:83, cf. the sawm fiche) -- this "rain" is thus not a vague metaphor for punishment, but a downpour of solid projectiles falling as rain falls, the image retaining the verticality and density of the meteorological phenomenon, not its liquid composition.

8:32 confirms this punitive polarity through the very mouths of the messenger's opponents, who ironically demand, in defiance, that "stones from the sky rain down" upon them (amtir 'alayna hijaratan) rather than accept the announced truth -- further proof that amtara spontaneously evokes, in the text's imagination, the idea of a punishment falling from the sky, to the point that the deniers themselves invoke it as the worst conceivable outcome.

Two occurrences appear, at first glance, to resist this polarity: 4:102 evokes a mere "hindrance" (adha) caused by rain in a battle context -- the connotation stays negative (a hindrance, not a boon) but without eschatological weight, a purely circumstantial field use. 46:24 is the most instructive case: the people of 'Ad see a cloud coming and rejoice, taking it for a cloud "bringing us rain" (mumtiruna, beneficial in their expectation) -- but the narrative immediately overturns this expectation: this cloud is in fact the vehicle of the punishment that will annihilate them (46:25). This narrative reversal is the most direct proof that the corpus constructs matar as a word whose natural expectation (saving rain) is systematically thwarted in favor of the punitive sense -- never the reverse.

Distinction from ghayth: the corpus has a distinct root, ghayth, for beneficial, awaited rain (not treated in this lot) -- the non-interchangeability of the two roots throughout the corpus is itself an argument: if matar carried a neutral or stable positive connotation, nothing would explain why none of the sixteen occurrences of the root describes saving rain received as such without a narrative reversal. Search integrity

RENDERINGS

matar (nominal): 4:102, 7:84, 8:32, 25:40(x2), 26:173(x2), 46:24. -- amtara/amtarna (verbal, Form IV): 7:84, 11:82, 15:74, 25:40, 26:173, 27:58(x2).

مطو ROOT · 1 OCCURRENCE

Invariable meaning: to walk with a proud/self-assured gait -- an ostentatious bearing of one who considers himself superior, a visible bodily gesture of an inner posture.

System rendering: `yatamatta` -> "to walk proudly".

Demonstration by occurrence (proof by intra-surah rhetorical fall): the sole occurrence, 75:33, describes one who, having denied and refused belief -- an explicit antithetical structure "he neither believed nor maintained the Contact, but denied and turned away" -- returns home with an assured gait. The rhetorical-fall construction is decisive: this physical pride, displayed right after the double verbal denial, is immediately followed by the doubled woe formula, fully repeated twice -- the gait's assurance thus presented as the exact deserved opposite of an imminent grim fate.

معز ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of an animal species — the root معز designates the goat, one of the eight elements of an inventory of livestock created in pairs.

System rendering

"Goats" (6:143 ,المعز).

Internal proof

In 6:143, the verse enumerates: "sheep (see sister entry ضأن), two, and goats (المعز), two." The context provides direct and sufficient proof: المعز is coordinated with الضأن in an enumerative structure by pairs continuing in the following verse with camelids and cattle (see the ابل entry) — the complete inventory of four livestock species forms a coherent set of eight head, introduced by a rhetorical question about the alleged prohibition of some of these creatures. المعز thus designates, unambiguously, the domestic goat species within this closed zoological list.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant meaning — this is a concrete zoological term whose function (element of a closed livestock list) is directly and sufficiently established by the verse's enumeration and its immediate continuation.

معن ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax, but demonstrated through a closed, graduated enumeration. The root م ع ن designates minimal neighborly assistance — the last degree, the simplest and most banal, of what one can refuse another.

System rendering

"The assistance" (107:7 ,الماعون, elementary mutual aid).

Internal proof

In 107:7, the corpus's sole occurrence closes a closed, graduated enumeration of five failings: harshly repelling the orphan, not urging the feeding of the indigent, making contact while being distracted from one's Contact, seeking to be seen, and finally refusing الماعون. This gradation is not arbitrary: it descends from the gravest failing (violence toward a vulnerable being) toward the most minimal conceivable gesture — the neighborly object or service lent without even thinking about it. Placing this refusal in last position, as the culmination of the list rather than its opening, is the structural proof of the sense: the text builds a deliberate rhetorical fall, from grave to trivial, to show that the same defect of generosity, once installed, extends to the most elementary gesture one might expect between neighbors.

The final construction "ويمنعون الماعون" ("and refuse the assistance") closes the demonstration by associating الماعون with the verb منع (already SEALED), confirming that the term precisely designates the object of this ultimate refusal — the most minimal aid that could exist between neighbors.

معى Root · 1 occurrence

Invariable meaning: the entrails -- a vulnerable internal organ, mentioned exclusively as the target of extreme physical suffering.

System rendering: am'a' -> "entrails".

Demonstration by occurrence (proof by contrastive reversal within the same verse): the sole occurrence, 47:15, closes the four-paradisiacal-rivers verse with a brutal contrastive reversal: "[are they] like one who abides eternally in the Fire, given boiling water to drink that tears their entrails?" -- confirmed by the graph (direct link with the same verse's four rivers). The rhetorical-question construction is decisive: the same verse that just described four perfect, unaltered drinks closes on their exact antithesis.

مقت Root · 6 occurrences

Invariable meaning: deep detestation/aversion -- maximal moral rejection, never mere disagreement but an explicitly named abomination.

System rendering: maqt/maqtan -> "detestation, abomination".

Demonstration by occurrence (proof by reflexive reversal and comparative construction): six occurrences document the same extreme moral-rejection invariant, with a decisive reversal in its most developed occurrence. 40:10 furnishes the most striking construction: deniers, addressed, are told "God's detestation is greater than your own detestation of yourselves" -- the same word applied successively to divine detestation and human self-detestation. 61:3 closes the corpus with the surah's own structuring occurrence: "it is a great abomination with God that you say what you do not do" -- confirmed by the graph (direct link with rasas, the compact edifice of the following verse, already sealed).

References (aligned with the French fiche): 4:22, 35:39, 61:3.

مكث Root · 7 occurrences

Invariant sense: to remain in place for a duration — from a brief waiting period to eternal permanence, always an immobility maintained through time.

System rendering: مَكَثَ/مُّكِث → "to remain/stay"

Internal proof: proof by deployment of the same immobility across opposite temporal scales. 20:10 and 28:29 use the imperative "stay" for Musa's brief wait with his people before fetching fire. 27:22 confirms this short register. Conversely, 18:3 and 43:77 apply the same verb to eschatological permanence: "they will remain forever" (18:3), "you are destined to remain therein" (43:77).

Conclusion: مكث covers, in a single lexical gesture, the entire scale of maintained duration — from a moment of waiting to eternity — carrying only the idea of remaining in place, with no temporal limit inscribed in the term itself.

مكر Root · 43 occurrences

Invariant sense: to plot - to devise a hidden plan, generally to cause harm.

System rendering: makara/yamkuru → "to plot" (fixed formula "they plotted, and God plotted [in return]," 3:54, 8:30); makr → "plot" (7:99, 10:21, 13:42, 71:22). "Ruse" is reserved for kayd (APP-08).

Internal proof: the invariant holds across the 42 verified occurrences - almost always a hostile human plot, countered by the divine "plot" that turns it against its author (3:54, 8:30, 27:50, symmetrical formula) - never a neutral plan, always a plot whose outcome ultimately disfavors the one devising it against God or His obedient ones.

RENDERINGS
— makara/yamkuru: "to plot" (3:54, 8:30)
— makr: "plot" (7:99, 10:21, 13:42)
— Other languages: EN plot / to plot; ES complot / complotar; IT complotto / complottare; ID makar; RU заговор / замышлять. كيد keeps "ruse" (EN scheme).

مكن ROOT · 18 OCCURRENCES

Invariable meaning: to establish/give stable footing — to firmly anchor in a position.

System rendering: مَكَّنَ/تَمْكِين → "to establish"/"to firm up" (giving someone a stable, functional position, e.g. establishing a people on earth); مَكِين → "in a stable/authoritative position" (Yusuf, 12:54; the secure repository, 23:13, 77:21).

Internal proof: a single invariant links territorial/political establishment (recurring formula "We established them on the earth," Yusuf 12:21/56, the destroyed generations 6:6, 46:26) and stable biological anchoring ("a drop in a secure repository," 23:13, 77:21) — always the same stable, functional footing, at any scale.

Distinction from جعل: close to ja'ala but makkana emphasizes the stability/lasting footing of the granted position, not merely the act of creating/instituting.

RENDERINGS
— verb (makkanahum/numakkin/makkanna): to establish (6:6, 12:21/56, 18:84/95, 22:41, 28:6/57, 46:26)
— adjective (makin): in a stable position (12:54, 23:13, 77:21, 81:20)

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

مكو ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root م ك و carries the sense of confused tumult, a noisy disorder close to a scuffle, associated with a diversion from the expected recollection.

System rendering

"A scuffle" (8:35 ,مكاء).

Internal proof

In 8:35, the verse describes the opponents' conduct near the House: "their Contact, near the House, was but a scuffle (مكاء) mixed with a diversion [from God's path]." The context provides direct and sufficient proof, developed by an already established note: مكاء relates to a state of tumult/scuffle (linked to the expression "the hollow of tumult"), and is associated within the same verse with تصدية, attached to the root صدد (to divert) — confirmed elsewhere in the corpus (8:36, "to divert from God's path"; 43:37, "they divert them from the way"). This double association (confused tumult + active diversion) fixes the sense of مكاء as a noisy, disruptive disorder, the very opposite of the recollection expected in the Contact — an agitation occupying the space of worship without respecting its function, directly contradicting the required inner disposition.

The uniqueness of the occurrence does not prevent fixing the sense: the direct association with تصدية (a root already fixed elsewhere) and the implicit contrast with the Contact's normal function provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

ملء ROOT · 40 OCCURRENCES

Invariant meaning: to fill/to occupy the whole of available space — materially as well as socially.

System rendering: مِلْء → "the full measure of" (a measure filled to its maximum, e.g. "the full earth in gold"); مُلِئَتْ/ٱمْتَلَأَتْ → "to become filled"; ٱلْمَلَأُ (~28 of 40 occurrences — the majority use) → "the court" (already fixed system rendering), the group that occupies/fills the dominant, visible place in a society (7:60, 7:66, 7:75, قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦ, the court of his people said — Pharaoh's, Salih's counselors, etc.) — distinct from الأعراب (the notables).

Internal proof: a single gesture unifies both uses: filling a material container (مِلْء), and filling/occupying the visible social space of decision (ٱلْمَلَأُ) — the court is literally what "fills" the public stage of power. Integrity correction note: this entry absorbs the content, already correct in substance, of an orphaned "ملا" entry (no actual occurrences linked in the database) which documented ٱلْمَلَأُ separately without ever being connected to the corpus forms, leaving the present ملء entry incomplete on its majority sense.

RENDERINGS

— mil': "the fullness/the entirety of" — a measure filled to its maximum.
— muli'at/imtala'at: "to fill up."
— al-mala' (~28/40 occurrences): "the court" — the group occupying the dominant, visible place (7:60/66/75), distinct from al-a'rab (the notables).

ملح ROOT · 2 OCCURRENCES

Invariant sense (two identical occurrences): bitter salinity — a quality of water opposed to sweetness, used within the same contrastive device.

System rendering: مِلْح → "salty/bitter"

Internal proof: the corpus's two occurrences (25:53, 35:12) use exactly the same contrastive device: two seas or waters, one "sweet, delicious," the other "salty, bitter."

Conclusion: ملح is a stable term, whose sole function in the corpus is to form, with عذب (sweetness), a contrasting pair.

ملق ROOT · 2 OCCURRENCES

Invariant sense

The root م ل ق carries the invariant of extreme material destitution, a scarcity of resources threatening subsistence — indigence as a state of severe want.

System rendering

"Scarcity" (6:151 ,إملاق), "indigence" (17:31 ,إملاق).

Internal proof

The two occurrences form an almost identical pair: in 6:151, "do not kill your children out of scarcity (إملاق)," and in 17:31, "do not kill your children for fear of indigence (إملاق)." Both verses share the same prohibitive structure and the same object (infanticide motivated by fear of want), which constitutes solid structural proof despite the low occurrence count: إملاق designates precisely that economic scarcity so severe it drives people to extreme acts out of fear of being unable to provide for a family. The nuance between the two verses — scarcity already present (6:151) and anticipated fear of indigence (17:31) — does not affect the invariant: in both cases, it is the same state of material want, present or feared, threatening the ability to feed one's offspring. The immediate divine reminder in both verses ("it is We who provide for you, as for them") functions as a structural counterpoint: the response to إملاق is never the taking of life but trust in a provision beyond mere human foresight.

Distinction from فقر (poverty in general, a broader term): إملاق specifically designates a destitution so acute it becomes a factor in extreme decision-making — not a mere socio-economic state but a pressure experienced as a

vital threat.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ملك ROOT · 118 OCCURRENCES

Invariant sense: to hold authority/sovereign possession over a domain.

System rendering: al-mulk → "sovereignty"/"dominion" (an effectively governed domain — heavens and earth, an earthly kingdom); malakut → "sovereign dominion" (intensified form, sovereignty at its peak, 6:75, 7:185, 23:88); al-malik/malik (bare divine epithet, no complement) → "the Sovereign" (1:4, 20:114, 23:116, 54:55, 59:23, 62:1, 114:2 — unified); malik al-mulk (3:26, emphatic construction) → "Sovereign of dominion"; malik/al-malik applied to a human → "king" (Talut 2:246-247, the king of Egypt 12:43-76); muluk → "kings" (5:20, prophet-kings of the Children of Israel; 27:34, the Queen of Sheba's speech on conquering kings); malikun → "owners" (36:71, ownership of property, distinct from political sovereignty); malik (proper name, 43:77) → "Malik," Hell's guardian, left untranslated; malakat aymanukum → "bound by oath" (already stable system rendering, a distinct contractual-bond branch); verb forms yamlik/tamlik/amlik → "to hold/have power over."

The Agents (al-mala'ika) share this root of functional holding/charge, already fixed separately.

Verification: no resistant occurrence. The corpus clearly and consistently distinguishes sovereignty (divine or human, legitimate in both cases per the text itself) from material ownership (36:71) and the contractual bond (malakat aymanukum). Human use of the term is explicitly authorized by the text itself (prophet-kings in 5:20, Talut raised by God in 2:247, Dawud and Sulayman) — sovereignty is never lexically reserved to God alone, only in its absolute, intensified degree (malakut).

Harmonization performed (2026-08-02): the divine epithet al-malik/malik was inconsistently rendered ("King," "Sovereign," "Master" depending on occurrence) — unified as "the Sovereign," including at 1:4 (Warsh reading malik, the majority qira'a, confirmed by internal proof at 40:16, "to whom belongs the dominion today") and at 3:26 (which simultaneously resolves the previously flagged collision with rabb's "master" rendering, now reserved for the human use of that distinct root).

RENDERINGS

— al-mulk: "sovereignty" - an effectively governed domain.
— malakut: "sovereign dominion" (intensified form, 6:75, 7:185, 23:88).
— al-malik/malik (divine epithet): "the Sovereign" (1:4, 20:114, 59:23, 114:2...).
— malik al-mulk (3:26): "Sovereign of dominion."
— malik applied to a human: "king" (Talut, the king of Egypt).
— muluk: "kings" (5:20, 27:34).
— malikun (36:71): "owners" (material possession, distinct sense).

ملل ROOT · 19 OCCURRENCES

Invariant sense: the followed doctrine/way - an adopted life/belief system, distinct from din (the overall normative system).

System rendering: millah → "creed"/"doctrine" (2:120, your creed; recurring formula millata Ibrahim, "Ibrahim's doctrine" - 2:130/135, 3:95, 4:125, 6:161, five nearly identical occurrences).

Internal proof: all five occurrences of "Ibrahim's doctrine" are IMMEDIATELY followed by hanifan ("wholly turned toward God," already sealed) - confirming millah as the way concretely followed by a given individual/group, of which Ibrahim is the paradigmatic reference of exclusive orientation.

RENDERINGS

— millah : "creed"/"doctrine" (2:120, your creed; recurring formula millata Ibrahim, "Ibrahim's doctrine" - 2:130/135, 3:95, 4:125, 6:161, five nearly identical occurrences).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ملو ROOT · 9 OCCURRENCES

Invariable meaning: to grant a delay/allow time -- granting a duration that is never a gratuitous benefit but always structurally linked to a deferred consequence.

System rendering: amla/yumli -> "to grant a delay".

Demonstration by occurrence (proof by explicit denial of apparent benefit): the densest occurrence, 3:178, explicitly denies any benevolent reading of the delay: "let not those who deny think that the delay We grant them is a good for themselves: We only grant it to them that they may increase in transgression" -- the delay presented as an aggravation mechanism rather than grace.

References (aligned with the French fiche): 7:183, 13:32, 22:44, 68:45.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

منع ROOT · 17 OCCURRENCES

Invariable meaning: to prevent, to withhold something one refuses to grant.

System rendering: مَنَّعَ → "to prevent, to refuse to give" (an action or good withheld).

Internal proof: homogeneous use across 17 occurrences; applies equally to preventing an action (preventing faith, 17:94, 18:55; preventing the sending of signs, 17:59) and refusing to give a good (withholding mutual aid, 107:7) — always an active withholding of what is due or expected.

Distinction — dual application: applies equally to preventing an action and refusing to give a good, without tension between the two registers.

RENDERINGS

— verb (mana'a/mana'ahum/mana'na/mana'ani): to prevent (2:114, 9:54, 12:63, 17:59/94, 18:55, 21:43)
— noun/adjective (mannaʿ): habitual preventer (50:26, 68:15)
— adjective (mamnuʿah/maniʿatuhum/manuʿan): preserved/protected/stingy (56:34, 59:2, 70:21)
— verb (wa-yamnaʿuna): to withhold [assistance] (107:7)

منن ROOT · 23 OCCURRENCES

Invariant sense: to grant a determining favor (positive, God) or to recall a given favor with heaviness (negative, human).

System rendering: manna (God) → "to grant [a favor]" (2:57, 7:160, 20:80, the manna; 4:94, 14:11, 20:37, 28:5, recurring formula of divine favor); mann (human) → "to recall with heaviness" (2:262/264, two closely grouped occurrences: "do not render your alms vain by the reminder [of your good deeds]").

Internal proof: 2:262 and 2:264 use the same root in a strictly negative sense (rendering alms vain by recalling them), while all occurrences with a divine subject (2:57, 4:94, 14:11...) are positive - polarity systematically depends on the subject, never on the root itself.

RENDERINGS

— manna: "to grant [a favor]" (God, positive) or "to remind with heaviness" (human, negative - rendering charity vain by recalling it, 2:264).

منى ROOT · 21 OCCURRENCES

Invariable meaning: to desire/wish — the projection of a desire toward an object not yet acquired.

System rendering: تَمَنَّىٰ/أُمْنِيَّة → "to wish"/"wish" (a projected desire, sometimes vain — "these are but your wishes"); مَنِيّ/يُمْنَىٰ → "semen"/"[seed] poured out" (the seminal matter, 75:37, 56:58 — the fluid carrying a projected potential for life).

Internal proof: a single invariant links projected desire (a mental wish not yet realized) and projected seed (physical matter poured out, carrying a not-yet-realized potential) — in both cases, something is emitted/projected toward an uncertain future fulfillment.

Distinction from رجا: close to raja (to hope) but tamanna carries a nuance of projected desire without necessarily solid grounding, sometimes illusory.

RENDERINGS

— noun (amani/amaniyyihim): vain wishes (2:78/111, 4:123, 57:14)
— verb (yatamannawhu/tamannawna/tatamannaw/tamanna/yatamannawnahu): to wish/desire (2:95, 3:143, 4:32, 22:53, 28:82, 53:24, 62:7)
— noun (many/yumna): semen (75:37)
— verb (tamnuna): to ejaculate [semen] (56:59)
— verb (yumannihim): to give vain hopes (4:120)

مهد ROOT · 16 OCCURRENCES

Invariant sense: to prepare/arrange a resting place - to lay out comfortably.

System rendering: mahd → "cradle" (3:46, 5:110, 19:29, recurring formula "he will speak to people in the cradle and in maturity"); mihad → "resting place" (2:206, 3:12/197, 7:41, 13:18 - five occurrences, all in the punishment register: "what a bad resting place!").

Internal proof: the same word denotes the prepared space for the protected infant (cradle, positive) and the punishment's "resting place" (negative, 2:206 and parallels) - the invariant remains the prepared/adapted space for what will be found there, with no value judgment intrinsic to the word, polarity coming from context.

RENDERINGS

— mahd: "cradle" ('Isa speaking from the cradle).
— mihad/mahhada: "resting place"/"to prepare" - the earth laid out for human habitation, same image of a prepared space.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

مهل ROOT · 6 OCCURRENCES

Invariable meaning -- two distinct branches, not to be fused: (1) molten metal, an incandescent, viscous substance; (2) granting a delay/respite before a deadline.

System rendering: al-muhl -> "molten metal"; amhil/mahhil -> "to grant a delay".

Demonstration by occurrence: the two branches share no common context, proof these are two distinct applications rather than a single overextended sense. The material branch (18:29, 44:45, 70:8) systematically denotes a boiling substance inflicted as punishment or describing the sky's state on Judgment Day -- always an image of extreme thermal intensity. The temporal branch (73:11, 86:17, doubled within the same verse) conversely applies to granting a

respite before deniers' punishment -- confirmed by the graph, this doubled occurrence within a single verse stresses the deliberately limited nature of the granted delay ("a short respite"), never an indefinite postponement.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

مهما Root · 1 occurrence

Invariant sense

Absolute hapax. A conditional particle of universal scope — direct designation of a grammatical connector, the root مهما introduces a condition open to any possible occurrence of an event, without restriction of nature or number.

System rendering

"Whatever" (7:132 ,مهما).

Internal proof

In 7:132, the verse reports the challenge issued to the messenger: "Whatever sign (مهما تأتنا به من آية) you bring us, to deceive us with it, we will not believe in you." The context provides direct and complete proof: مهما introduces a conditional clause of maximal scope, explicitly covering every possible sign without exception or restriction, immediately followed by its complement آية (sign) confirming its function of total generalization. The following declaration ("we will not believe") confirms that مهما's function is precisely to exclude in advance any possibility of a counter-example: whatever sign is brought, none will sway the announced position — the particle serves to hermetically close off any argumentative escape.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a grammatical particle whose function (universal condition without exception) is directly and sufficiently established by its syntactic construction and its role in the following refusal declaration.

مهن Root · 4 occurrences

Invariant sense: of low worth/dignity — used either as a factual reminder of humility (common biological origin) or as a polemical attack meant to disqualify an opponent.

System rendering: مَهِين → "contemptible/vile"

Internal proof: proof by contrast of usage between descriptive and polemical registers. 32:8 and 77:20 use مهين descriptively: man originates "from vile water." 43:52 shifts the term to an inverted polemical register: Fir'awn calls Musa himself "contemptible, barely able to speak clearly" — the insult seeks to disqualify the messenger by his apparent condition, while the corpus, through this very reversal, exposes the blindness of the one judging by appearance.

Conclusion: مهن never carries a stable objective content — its value depends entirely on who uses it and against whom.

References (aligned with the French fiche): 68:10.

موت Root · 165 occurrences

Invariant sense: death - cessation of life, literal or figurative.

System rendering: al-mawt → "death" (2:19, "for fear of death"; 2:28, "He will make you die"; 2:243, "wish then for death"); amwat → "dead" (2:28, "you were dead and He gave you life"); al-mawta → "the dead" (2:73, "God gives life to the dead").

Internal proof: the invariant covers the complete death/life/death/resurrection cycle in a single verse (2:28) - death is never an absolute end in the corpus but a stage of a cycle entirely mastered by God at each phase.

RENDERINGS

— al-mawt: "death" (2:19, 2:28, 2:243)
— amwat: "dead" (2:28)
— al-mawta: "the dead" (2:73)

مؤتفكة ROOT · 3 OCCURRENCES

Invariable meaning: the overturned city -- a proper designation by its own fate: a city turned upside down as punishment, never a neutral toponym.

System rendering: al-mu'tafikat -> "the overturned cities".

Demonstration by occurrence (proof by recurrence in closing position of punished-peoples enumerations): three occurrences apply the invariant in closing position within lists of annihilated peoples. 9:70 places it last after Nuh's people, 'Ad, Thamud, Ibrahim's people and Madyan's companions -- confirmed by the graph. 53:53 uses the singular for a precise gesture: "He hurled it down" -- the action verb completing the noun's own passive participle, the city's name thus carrying within its very grammatical form the account of its own punishment.

References (aligned with the French fiche): 69:9.

موج ROOT · 7 OCCURRENCES

Invariant sense (stable referent, seven occurrences): the tumultuous surge — a movement of water or mass that envelops and threatens, systematically calling forth a response of devotion or marking a judgment.

System rendering: مَوْج → "wave/swell"

Internal proof: proof by deployment of the same invariant from maritime peril to eschatological sign. 10:22 and 11:42-43 use موج for the threatening swell surrounding the vessel, provoking sincere invocation. 24:40 deploys the image in a cascade of superimposed darkness. 18:99 and 31:32 confirm the eschatological usage.

Conclusion: موج systematically denotes a tumultuous, threatening enveloping.

مور ROOT · 3 OCCURRENCES

Invariable meaning: to swirl in agitation/shake -- an unstable, undulating movement applied to normally fixed structures.

System rendering: mawr/tamur -> "to swirl, shake".

Demonstration by occurrence (proof by application to two distinct cosmic structures): two occurrences apply the same agitation invariant to normally stable structures. 52:9 applies it to the sky "agitated in violent swirling", paired in the same verse with mountains set in motion. 67:16 transposes the same gesture to the earth itself, which "shakes" if God causes it to collapse -- confirmed by the graph.

مول ROOT · 86 OCCURRENCES

Invariant sense: wealth - material riches possessed, always qualified by their use.

System rendering: mal/amwal → "wealth/goods" (2:188, "do not devour your wealth among yourselves falsely"; 2:261-265, recurring formula "spend their wealth in God's path"; 9:34, "devour people's wealth through falsehood").

Internal proof: the invariant holds across the 86 verified occurrences - wealth is never neutral in the corpus, always qualified by how it circulates: devoured unjustly (2:188, 9:34), or spent for God (2:261-265, dominant formula) - the emphasis systematically falls on the wealth's use, never on its possession as such.

RENDERINGS

— mal/amwal: "wealth/goods" (2:188, 2:261-265, 9:34)

موه Root · 63 occurrences

Invariant sense: water - liquid element, source of all created life.

System rendering: ma' → "water" (extremely frequent formula "He sends down water from the sky," 2:22/164, dozens of occurrences).

Internal proof: the invariant holds across the 63 verified occurrences - water descending from the sky that revives dead earth (dominant formula) and water as the original substance of all living creation (21:30, "We made every living thing from water"; 24:45, 25:54, human genesis "from water") - the same principle of vital source, never a mere neutral liquid.

RENDERINGS

— ma': "water" (2:22/164)

ميد Root · 3 occurrences

Invariant sense (excluding homonym, stable referent, three occurrences): to sway/oscillate unstably — always negated as a consequence of mountainous anchoring.

System rendering: تَمِيدَ → "to sway"

Internal proof: proof by near-identical formula repeated three times. 16:15, 21:31 and 31:10 all use exactly the same scheme: mountains placed "so that the earth would not sway."

Distinction — unrelated homonym: مَآئِدَة (5:114 ,5:112, "the Table [sent down from heaven]") belongs to a distinct root unrelated semantically.

Conclusion: ميد systematically denotes the risk of unstable tilting.

مير Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root م ي ر carries the sense of providing food supplies, stocking up on provisions, generally grain.

System rendering

"We will provision" (12:65 ,نمير).

Internal proof

In 12:65, Yusuf's brothers lay out their plan to their father: "we will provision (نمير) our family, we will guard our brother, and we will obtain an additional camel-load." The context provides direct and complete proof: نمير is part of a list of concrete goals tied to the provisioning journey to Egypt during the famine — providing the family with food, ensuring the brother's safety, obtaining an extra load of grain. The preceding verse confirms this semantic field by mentioning their returned merchandise, a grain-trade context dominating the whole passage. مير thus specifically designates the provisioning of food intended to meet a group's needs, a technical term of the food trade consistent with the entire account centered on Yusuf's management of the famine in Egypt.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit insertion within a list of concrete goals tied to grain provisioning, consistent with the overall narrative context, provides sufficient and direct

contextual proof, without necessary recourse to the three formal PSIS patterns.

ميز ROOT · 4 OCCURRENCES

Invariant sense (four converging occurrences): to distinctly separate the vile from the good — an active, definitive sorting, never a maintained confusion.

System rendering: مَيَّزَ/ٱمْتَازُوا → "to distinguish/separate"

Internal proof: proof by consistency of the separation act across complementary grammatical subjects. 3:179 and 8:37 both use exactly the same formula, "distinguish the vile from the good." 36:59 shifts the invariant to a direct imperative addressed to the condemned. 67:8 confirms the register of extreme intensity.

Conclusion: ميز systematically denotes a clean, definitive act of separation.

ميكال ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper name — the root ميكال designates Mikal, an Agent named alongside Jibril in a list of entities whose hostility is deemed equivalent to hostility toward God.

System rendering

"Mikal" (2:98 ,ميكال).

Internal proof

In 2:98, the verse establishes a solemn equivalence: "Whoever is an enemy of God, of His Agents, of His messengers, of Jibril and of Mikal (ميكال), let him know that God is the enemy of those who deny." An already-established note specifies that ميكال is an angel, known as Michael, transcribed without gloss — no demonstration of root meaning being proposed or required for this proper name. The context provides direct and sufficient proof of the term's function: ميكال is named at the same rank as Jibril, the Agents and the messengers, within a list of entities whose hostility toward any one is equivalent to hostility toward God Himself — proof of elevated status within the hierarchy of named figures, without a semantic content of the root itself being demonstrated or necessary.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a transcribed proper name whose narrative function (figure named in an equivalence list) is directly established by the verse's context.

ميل ROOT · 6 OCCURRENCES

Invariant sense

The root م ي ل carries the invariant of an inclination straying from the straight line — a leaning, a deviation breaking the expected balance or fairness.

System rendering

"You deviate" (4:27 ,تميلوا), "an [immense] deviation" (4:27 ,ميلا), "they incline [to neglect]" (4:102 ,فيميلون), "in one swoop" (4:102 ,ميلة), "do not lean" (4:129 ,تميلوا), "[fully] leaning" (4:129 ,الميل).

Internal proof

In 4:27, تميلوا and ميلا are associated in an intensifying construction: "those who follow their desires want you to deviate with an immense deviation (ميلا)" — personal desire motivates a deliberate inclination away from rectitude. In 4:102, فيميلون and ميلة describe the enemy's strategy watching for the moment believers might neglect their vigilance: "those who deny would wish that you neglect your arms... to swoop down on you in one moment (ميلة)" — a strategic tipping point seized as an opportunity. In 4:129, تميلوا and الميل apply to fairness between wives: "do not lean [entirely to one side], to the point of leaving the other as if in suspense" — an inclination breaking the required balance

between several parties. All six occurrences converge on the same invariant: ميل systematically designates an inclination straying from a position of balance or rectitude, whether through desire (4:27), opportunistic strategy (4:102), or affective partiality (4:129).

Contextual renderings: moral deviation (4:27), tactical tipping (4:102), marital partiality (4:129) — three applications of one single gesture of inclination away from balance.

مئ Root · 10 occurrences

Invariant sense (stable referent, ten occurrences): the number one hundred — a precise cardinal, used for durations, quantities, or troop numbers.

System rendering: مِائَة → "hundred"

Internal proof: proof by numeral consistency across varied referents. 2:259 applies it to a duration, 2:261 to an agricultural yield, 8:65-66 to a precise military ratio.

Conclusion: مئة is a stable, unambiguous cardinal.

ن

نبء ROOT · 80 OCCURRENCES

Invariant sense: information about an event - never an active announcement, a report transmitted after the fact.

System rendering: anba'a/nabba'a → "to inform" (2:31/33, recurring formula: "inform them of their attributes" - Adam informing the Agents; 3:15/49, 5:14/48/60, six occurrences in the first three surahs); naba' → "information" (3:44, 5:27, "the information of Adam's two sons").

Internal proof: 2:33 uses anba'ahum ("he had informed them") for content already known to Adam but transmitted to a third party (the Agents) - a report on already-constituted knowledge, not a prediction or new announcement; consistent with the distinct entry nabw (the prophet, recipient of salient information).

RENDERINGS

— naba'/anba': "information" - never active "announcement," a report on a fact already occurred. Distinct from nabw (the prophet, information recipient).
— 78:2 al-naba' al-'azim: "the great Information"; name of sura 78: "The Information".

نبت ROOT · 26 OCCURRENCES

Invariable meaning: to sprout/germinate — plant growth.

System rendering: نَبَتَ/نَبَّات → "to sprout"/"vegetation" (the germination and growth of plants, often as an analogy for revivification).

Internal proof: homogeneous use across 15 occurrences; the vegetal process systematically serves as an image for revivification (dead earth revived by water, 22:5) or the growth of a good deed (2:261, the grain producing seven ears).

RENDERINGS

— verb (tunbitu/yunbitu/anbatat): to make grow (2:61, 2:261, 3:37, 7:58, 16:11, 22:5, 23:20, 27:60, 36:36)
— noun (nabat/nabatan): vegetation/plant (3:37, 6:99, 10:24, 18:45, 20:53, 57:20, 71:18, 78:16)

نبذ ROOT · 12 OCCURRENCES

Invariable meaning: to reject/set aside -- to abruptly push away from oneself.

System rendering: nabadha -> "to reject" (a commitment, a thing) or "to withdraw" (oneself).

Demonstration by occurrence: the invariant unfolds in three coherent registers. Rejecting a commitment or text, always constructed with "behind their backs" or a distancing preposition, structures seven occurrences (2:100, 2:101, 3:187, 8:58, 28:40, 37:145, 51:40) -- a betrayed pact is literally "thrown far away", like a discarded object. Two occurrences (19:16, 19:22) apply the same verb, reflexively, to Maryam herself: she "withdraws" from her people -- the subject becoming the object of her own distancing gesture. 104:4 closes the corpus with the most radical passive usage: "he will certainly be thrown (la-yunbadhanna) into the Crusher" -- confirmed by the graph, this occurrence applies to the whole person, on Judgment Day, the same brutal rejecting gesture already documented for betrayed pacts, proving nabadha knows only one movement, whatever its object: abruptly setting aside what no longer deserves to be kept.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

نبز ROOT · 1 OCCURRENCE

Invariable meaning: to address/designate by an inflicted name -- a repeated depreciative naming act, never a punctual use but always a repetitive denomination practice.

System rendering: tanabazu -> "to address one another [by nicknames]".

Demonstration by occurrence (proof by intensive reciprocal form): the sole occurrence, 49:11, uses the reciprocal (tafa'ul) form indicating mutual, repeated action between several parties -- confirmed by the graph (exclusive link with laqab, already sealed, same verse). The grammatical form is decisive: unlike a simple transitive verb describing an isolated act, the reciprocal form documents a cycle of repeated exchanges.

نبط ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ن ب ط carries the sense of extracting a hidden substance through an effort of investigation, drawing out a deep meaning the way one draws water from a well.

System rendering

"Seek to draw out its substance" (4:83 ,يستنبطونه).

Internal proof

In 4:83, the verse specifies the appropriate conduct facing sensitive information: "had they referred it to the messenger and to those among them holding authority, those among them who seek to draw out its substance (يستنبطونه) would have known it." The context provides direct and complete proof through implicit opposition with أذاعوا (spreading without discernment, see sister entry ذيع): يستنبطون designates a process of competent analysis, a methodical extraction of the true meaning of information by those capable of it — Form X (استفعل, active-seeking value) confirming this is an intentional investigative effort, not passive reception. The root's underlying image (drawing water from a well through digging work) illuminates this sense: تنبط designates bringing to the surface a substance/meaning that was not immediately accessible.

This entry explicitly links نبط to ذيع as the two opposite poles of the same verse: indiscriminate diffusion (ذيع) versus methodical extraction by the competent (نبط).

نبع ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): to gush forth/penetrate as springs — a water movement that emerges or seeps, always tied to the register of proof or sign.

System rendering: يَنْبُوعٍ/يَنْبِيعَ → "gushing spring(s)"

Internal proof: the corpus's two occurrences share the same register of aquatic manifestation as proof. 17:90 places "spring" at the heart of a demand for a sign. 39:21 shifts the same term to the general cosmological register: God "makes water penetrate as springs into the earth," the first link of a complete cycle.

Conclusion: نبع systematically denotes the movement of water emerging or seeping as springs.

نبو ROOT · 80 OCCURRENCES

Invariant meaning: to inform/to raise — hence the prophet (Nabi) as the receiver of elevated information.

System rendering: نَبِيّ → "prophet", the function of direct reception of major information, distinct from رسول (the legislating messenger, already distinguished in the Salat study); ٱلنُّبُوَّة → "prophethood", the function itself.

Internal proof: the link between "information" (نبأ, a distinct entry, see that fiche) and "prophet" is structuring — the Nabi is first and foremost the one who receives/transmits capital information, not an abstract honorific title. The Nabi/Rasul distinction (receiving function vs. transmitted legislative function) remains an open area for deepening on the corpus's borderline cases, without calling the invariant itself into question.

RENDERINGS

— nabiyy: "prophet" - recipient of major information, distinct from rasul (the legislating messenger).
— al-nubuwwah: "prophethood" - the function itself.

نتق Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ق ت ن carries the sense of a violent wrenching, the act of lifting and detaching a mass from its point of anchorage with abrupt force.

System rendering

"We wrenched" (7:171 ,نتقنا).

Internal proof

In 7:171, the verse describes a spectacular event: "when We wrenched (نتقنا) the mountain above them, as if it were a canopy, and they thought it was going to fall upon them." The context provides direct and complete proof: نتقنا is immediately followed by the comparison "as if it were a canopy" (كأنه ظلة) and the perception of imminent collapse ("they thought it was going to fall upon them") — both complements confirm that the designated action is a brutal, suspended displacement of a considerable mass (a mountain), lifted from its natural base and held in an unstable position above a group. The verb thus designates a wrenching that is both violent (breaking a stable anchorage) and spectacular (an entire mountain lifted), producing an effect of suspended threat.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit comparison (suspended canopy) and the perception of falling immediately following provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نثر Root · 3 occurrences

Invariable meaning: to scatter -- to spread distinct elements without cohesion, as opposed to a compact whole, the value (positive or negative) depending entirely on context.

System rendering: nathara/manthur -> "scattered".

Demonstration by occurrence (proof by value contrast across three occurrences): two oppositely-valued registers share the same scattering gesture. 25:23 applies it negatively to deniers' annihilated works. 76:19 conversely applies it positively to Paradise's young servants, compared to "scattered pearls". 82:2 closes the corpus with the cosmic sense -- confirmed by the graph.

نجد Root · 1 occurrence

Invariable meaning: the elevated path/way, a clear orientation between two distinct directions.

System rendering: an-najdayn -> "the two paths".

Demonstration by occurrence: the sole occurrence, 90:10, closes the enumeration of anatomical gifts (see shafa) with a rhetorical question -- "have We not guided him to the two paths?" -- confirmed by the graph as an exclusive link with shafa (PMI 13.28). The grammatical dual (an-najdayn, "the two") is decisive: this is not a single imposed

orientation but the very capacity to discern between two distinct directions (implicitly good and evil, developed later in the surah through the contrast between one who does not launch onto "the steep path" and one who gives/believes) -- the invariant concerns the binary structure of the moral discernment made possible, not the content of each path taken in isolation.

نجس ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ن ج س carries the sense of an impurity that excludes access to a consecrated space, a defilement justifying a spatial restriction.

System rendering

"Impurity" (9:28 ,نجس).

Internal proof

In 9:28, the verse commands: "O you who have believed! the associators are but impurity (نجس): let them not approach the inviolable place of prostration after this year of theirs." The context provides direct and complete proof: the judgment of نجس immediately precedes and motivates a precise spatial consequence — the prohibition of approaching the inviolable place of prostration. This construction (qualification + exclusionary consequence) fixes the sense as an impurity that, by its very nature, is incompatible with proximity to a consecrated space, justifying the access restriction enacted immediately following in the same verse. The term thus functions less as a physical description than as a judgment directly entailing a rule of spatial distancing.

The uniqueness of the occurrence does not prevent fixing the sense: the direct and immediate link between the qualification and the spatial consequence it motivates provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نجم ROOT · 13 OCCURRENCES

Invariant sense: the star — the fixed nighttime celestial body, and by extension what gradually emerges/appears.

System rendering: najm → "star" (the celestial body, e.g. surah 53); a derived sense of gradual emergence (stemless plants, "an-najm", 55:6, what grows close to the ground).

Nuance: covers the celestial body and, in a rarer sense, a stemless creeping plant — two applications to distinguish by context.

Status: FIXED — Two coherent applications.

نجو ROOT · 84 OCCURRENCES

Invariant sense: to save/pull from peril - extraction from a threat, literal or existential.

System rendering: najja/anja → "to save" (2:49/50, saving from Fir'awn's clan; 6:63/64, interrogative-conditional formula, saving from darkness/anguish; 7:64/72/83, saving a prophet and his people from collective punishment); najwa → "confidential talk" (4:114, distinct sense: a secret aside).

Internal proof: the three occurrences of 7:64/72/83 (Nuh, Hud, Salih) share EXACTLY the same narrative pattern - the prophet and "those with him" saved, the rest of the people destroyed - confirming najw as the corpus's stable technical term for selective rescue in collective-punishment narratives.

RENDERINGS

— najja/anja : "to save" (2:49/50, saving from Fir'awn's clan; 6:63/64, interrogative-conditional formula, saving from darkness/anguish; 7:64/72/83, saving a prophet and his people from collective punishment)
— najwa : "confidential talk" (4:114, distinct sense: a secret aside).

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

نحب ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): a solemn commitment pursued to its ultimate term — a vow kept until death if necessary.

System rendering: نَحْب → "[solemn] commitment"

Internal proof (hapax resolved by the verse's contrastive construction): 33:23 is the corpus's only occurrence: "some of them have fulfilled their commitment, and others await" — the contrastive construction fixes the sense as pursuing a vow to its term.

Conclusion: نحب, in its sole occurrence, denotes a solemn commitment carried to its term.

نحت ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): to carve/sculpt a hard material — applied to dwellings as much as to the fabrication of cult objects.

System rendering: نَحَتَ/يَنْحِتُ → "to carve/sculpt"

Internal proof: proof by deployment of the same technical gesture across two registers. 7:74, 15:82 and 26:149 all use ينحتون for the 'Ad people carving dwellings from the mountain. 37:95 shifts the same verb toward a cult object.

Conclusion: نحت systematically denotes the technical act of carving a material.

نحر ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context and an already-established note: the root ن ح ر carries the sense of a full, frontal accomplishment, completing a gesture by turning fully toward it without shrinking away.

System rendering

"Accomplish fully" (108:2 ,وانحر).

Internal proof

In 108:2, the verse commands: "So make contact for your Guardian, and fulfil it completely (وانحر)." An already-established note specifies the adopted reading: the Majma' al-Lugha al-'Arabiyya attests نحر الصلاة = "to complete/perfect one's bowing and prostration" — a direct lexical sense, not an inference. The root ن ح ر is also linked to frontal posture (نحرت الرجل, to stand face to face): turning fully toward the task/the Guardian, without shrinking away — not the ritual of slaughtering, a reading that would depend on an extra-Qur'anic practice. The context provides direct and complete proof through the coordination with maintaining the Contact: وانحر designates the full, frontal accomplishment of the undertaken gesture, the full and direct attention brought to its execution to completion, consistent with the gift of Abundance preceding and motivating this full disposition.

The uniqueness of the occurrence does not prevent fixing the sense: the direct lexical link established through academic reference and the coordination with maintaining the Contact provide sufficient and direct contextual and lexical proof.

نحس ROOT · 3 OCCURRENCES

Invariable meaning -- two distinct branches, never fused: (1) the ominous/misfortune striking a day or period; (2) molten copper, a metallic matter cast as punishment.

System rendering: nahisat -> "ominous"; nuhas -> "molten copper".

Demonstration by occurrence (proof by strict contextual isolation): three occurrences split without exception between the two branches. The temporal branch qualifies "ominous days" associated with 'Ad's glacial wind punishment -- confirmed by the graph (link with sarsar, already sealed). The metallic branch is limited to the sole occurrence 55:35, where molten copper is cast alongside the flame jet as the second element of a dual-nature punishment.

نحل ROOT · 2 OCCURRENCES

Invariant sense: an attribution remitted as a matter of right — a due transmitted without its beneficiary having to request it.

System rendering: nihlah (4:4, the corpus's sole occurrence) → "attribution of full right" - "give women their dowries, as an attribution of full right." The imperative atu (give, a direct command addressed to men) establishes the obligation; nihlah qualifies its mode: a due transmitted on one's own initiative, not a negotiation nor an optional favor the woman would have to claim.

Internal proof: the direct imperative atu, combined with saduqatihinna (already sealed, sidq: the truthfulness of the commitment), posits the dowry as the material, owed proof of a sincere commitment - not a negotiated price.

Lead [PROVISIONAL, not integrated into the system rendering]: a link has been proposed between nihlah and al-nahl (the bee, 16:68-69) - the bee acting under direct inspiration, with precision and without solicitation, producing something beneficial and pure. The analogy is suggestive but NOT DEMONSTRABLE by internal proof: nihlah occurs only once in the corpus, with no cross-occurrence allowing verification of whether the two words truly share a common invariant beyond the graphic root. In keeping with the sahar rule (all occurrences before conclusion), this link remains a philological hypothesis to be documented separately, never merged into the fixed sense unless further internal proof establishes it.

RENDERINGS

— nihlah (4:4, sole occurrence): "attribution of full right" - a due transmitted without solicitation, under direct command (atu).

نخر ROOT · 1 OCCURRENCE

Invariable meaning: decayed/hollowed from within -- bone reduced to a porous, empty structure through advanced decomposition.

System rendering: nakhira -> "decayed".

Demonstration by occurrence (proof by self-incredulous rhetorical question): the sole occurrence, 79:11, qualifies bones in the deniers' own incredulous question -- "shall we be returned to our former state (hafira, already sealed, preceding verse), once we are decayed bones?" -- confirmed by the graph (direct link with hafr). The question places the most extreme conceivable state of material degradation as the ultimate argument against resurrection's possibility, an argument the rest of the surah refutes not through mechanism explanation but through the immediate accomplished fact of the "single cry".

نخل ROOT · 20 OCCURRENCES

Invariable meaning: the palm tree — the emblematic fruit tree.

System rendering: نَخْل → "palm tree(s)" (already mobilized in the calendar/Maryam study for the rutab, fresh-date, climatic marker).

Internal proof: homogeneous use across 20 occurrences, always the concrete date-palm — in garden/provision descriptions (13 occurrences), in Maryam's account (19:23/25), and as an image of destruction (uprooted trunks, 54:20, 69:7).

RENDERINGS

— noun (nakhil/al-nakhl/nakhl): palm tree(s) (2:266, 6:99/141, 13:4, 16:11/67, 17:93, 19:23/25, 20:71, 23:20, 26:149, 36:35, 50:11, 54:20, 55:12/68, 69:7, 80:32)

ندد ROOT · 6 OCCURRENCES

Invariant sense (stable referent, six occurrences): an equivalent/rival attributed to God — never a mere object of secondary devotion, always the precise act of placing an entity at the same rank as the Creator.

System rendering: أَنْدَاد → "equivalents/rivals"

Internal proof: proof by total consistency across six occurrences. 2:22 and 2:165 use the negative imperative and descriptive observation within the same frame: attributing to God "equivalents" loved "as one loves God" — the term specifically carries the comparison of love and status. 14:30 and 39:8 explicitly link the act to misguidance, 34:33 associates it with a deliberate scheme, 41:9 turns it into a rhetorical question applied directly to the creative act.

Conclusion: ندد never varies from its invariant of equal ranking.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ندم ROOT · 7 OCCURRENCES

Invariable meaning: inner regret -- belated recognition of a fault, systematically posterior to the act and never early enough to cancel it.

System rendering: nadima/nadimin -> "to regret, full of regret".

Demonstration by occurrence (proof by constant posteriority and concealment): seven occurrences document the same always-belated, never-preventive regret invariant. 10:54 and 34:33 share the most revealing construction: regret will be "concealed" at the moment of punishment -- confirmed by the graph -- a shameful rather than expressed regret, never presented as a redemptive virtue.

ندو ROOT · 53 OCCURRENCES

Invariant sense: to call - to send a call across a distance to someone.

System rendering: nada/yunadi → "to call" (very frequent formula "We called him," 19:24/52, 20:11, dozens of occurrences); nadiyy/nadi → "assembly" (19:73, 29:29, a gathering place where one calls out to another).

Internal proof: the invariant unifies the direct call (the vast majority, a Guardian calling an obedient one, or vice versa) and the assembly (the place where one hails each other, consistent with the verbal sense) - never a mere whisper or close speech, always a call presupposing a distance to be crossed by voice.

RENDERINGS

— nada/yunadi: "to call" (19:24/52, 20:11)
— nadiyy/nadi: "assembly" (19:73, 29:29)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

نذر ROOT · 130 OCCURRENCES

Invariant sense: to convey information that engages a responsibility - whether transmitted to another (warning) or self-declared (vow).

System rendering: andhara/nadhir → "to warn"/"warner" (2:6, "it is equal to them whether you warn them or not"; 6:130, "messengers... warning you of the encounter of this day"; almost always paired with bashir, "bearer of good news," the two faces of a single transmission of binding information); nadhr → "the vow" (2:270, "whatever expense you spend... or vow you make"; 3:35, "I vow to You what is in my womb"; 76:7, "they fulfill their vows").

Internal proof: 4:165 explicitly establishes the legal function of warning - "messengers... so that mankind would have no argument against God after the messengers": receiving the warning engages the recipient's responsibility, who can no longer claim ignorance. The vow (22:29, "let them discharge their commitments") symmetrically engages the responsibility of the one who states it - consistent with the already-sealed invariant of qalada (the commitment placed on the neck, to be honored), which 22:29 immediately follows with ("let them frequent the House"). Both branches thus share the same gesture: binding information, received or declared, that ties its recipient/issuer to a responsibility to assume.

Distinction from qalada (already sealed): nadhr is the act of conveying/stating the commitment (verbal, informational); qalada is the physical mark of that commitment once made (the collar, the visible sign) - the two roots operate on the same conceptual object (the commitment to honor) at two distinct stages.

RENDERINGS

— andhara/nadhir: "to warn/warner" (2:6, 6:130)
— nadhr: "the vow" (2:270, 3:35, 76:7)

نزع ROOT · 20 OCCURRENCES

Invariable meaning: to pull out/withdraw — to extract by a pulling motion.

System rendering: نَزَعَ → "to pull out"/"to withdraw" (extracting by force or traction, e.g. the angels who "pull out" the soul at the moment of death, 79:1); تَنَٰزَعْتُمْ/يَتَنَٰزَعُونَ (form VI) → "to disagree" (literally pulling each other in opposite directions); form III (22:67) → "to contest". "Dispute" is left to حاجّ, "argue" to جادل.

Internal proof: a single invariant links unilateral extraction (pulling off a garment, 7:27; a grudge, 7:43; kingship, 3:26) and mutual disagreement (tanaza', form VI: several parties each "pulling" the matter their own way, 3:152, 4:59, 8:46, 18:21, 52:23) — the same pulling gesture, exercised by one party or in opposite directions by several.

Distinction from أخذ: close to akhadha (to take) but naza'a carries a nuance of withdrawal/extraction, often of a firmly attached or integrated element.

References (aligned with the French fiche): 7:108, 70:16.

RENDERINGS

— verb (wa-tanzi'u/yanzi'u/naza'naha/tanza'u): to pull out/withdraw (3:26, 7:27, 11:9, 26:33, 28:75, 54:20, 70:18)
— verb (naza'na): to remove [a grudge] (7:43, 15:47)
— form VI verb (tanaza'tum/tatanaza'una/yatanaza'una): to disagree (3:152, 4:59, 8:43, 8:46, 18:21, 20:62); to pass [a cup] to one another (52:23)
— noun (al-nazi'at): those who pull out [with violence] (79:1)

نزغ ROOT · 6 OCCURRENCES

Invariant sense: a pointed, stinging incitement pushing toward discord or evil — always of deviating origin, never a spontaneous inner movement.

System rendering: نَزْغ/يَنزَغُ → "incitement/to incite [to evil]"

Internal proof: proof by systematic attribution to the external agent of the Deviator across all six occurrences. 7:200 and the near-identical 41:36 use the same formula: "if an incitement from the Deviator incites you, seek refuge in God" — the prescribed remedy (refuge) confirms the incitement is perceived as a punctual external assault. 12:100 and 17:53 apply the same verb to discord sown between brothers or believers.

Conclusion: نزغ never denotes a diffuse temptation but a brief, localized incitement, always attributed to the Deviator.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

نزف ROOT · 2 OCCURRENCES

Invariable meaning: to be deprived of reason/inebriated through exhaustion -- loss of lucidity, always explicitly denied for paradisiacal drinks, never a sought-after state.

System rendering: yunzafun -> "to be inebriated".

Demonstration by occurrence (proof by systematic repeated negation): two occurrences document the same lucidity-loss invariant, exclusively mentioned to deny it. 37:47 and 56:19 share an almost identical formula: a cup "without headache and without being inebriated" -- confirmed by the graph (direct link between the two occurrences, formula repeated across two surahs).

نزل ROOT · 293 OCCURRENCES

Invariant meaning: to descend — the movement from above to below, down to the halt and the welcome given to the one who alights.

System rendering: أَنزَلَ/نَزَّلَ → "to send down" (the constant formula of revelation — the vertical metaphor is maintained systematically, never replaced by an abstract "to reveal": it carries the transcendent origin joining the earthly plane); نُزُل → "welcome prepared for the one arriving" (18:107, جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا, as a welcome; 3:198, نُزُلًا مِّنْ عِندِ ٱللَّهِ; inverted for punishment: 56:93, فَنُزُلٌ مِّنْ حَمِيمٍ) — what is served to the one who alights at his host's; مَنَازِل → "stations, stages" (10:5 and 36:39, قَدَّرَهُۥ مَنَازِلَ, the moon measured in stations — the halts where one alights).

Internal proof: reverse-checking extends the invariant to its endpoint: descending (the movement), the station (where one alights), and the نُزُل (what is offered to the one who has just alighted — the hospitality due to the arrival, inverted in 56:93 into a welcome of scalding water). A single vertical axis, declined from revelation to hospitality.

RENDERINGS

— anzala/nazzala: "to send down" — the constant formula of revelation.
— nuzul: "welcome reserved for the arriving guest" (18:107; inverted for punishment, 56:93).
— manazil: "stations, stages" (10:5, 36:39, the moon measured in stations).

نسء ROOT · 2 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: to postpone/shift in time, specifically the polytheistic practice of calendar intercalation. System rendering: ٱلنَّسِيٓءُ → "intercalation".

Internal proof: sole occurrence, 9:37 — "intercalation is but an increase in occultation."

Branch B — Invariant sense: the staff, a concrete instrument of support or guidance.
System rendering: مِنسَأَة → "staff".
Internal proof: sole occurrence, 34:14 — Sulayman's staff gnawed by a creature of the earth, the material clue revealing his death.

Distinction between the two branches: no semantic link is established by the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

نسب ROOT · 3 OCCURRENCES

Invariant sense (three converging occurrences): the bond of filiation — a human social category, whose application to God constitutes precisely the denounced absurdity.

System rendering: نَسَب → "filiation/kinship bond"

Internal proof: proof by contrast between legitimate and polemical use. 25:54 sets the legitimate frame. 23:101 applies the same term to its eschatological suspension. 37:158 turns the invariant into a polemical argument: attributing a filiation bond to God Himself.

Conclusion: نسب never varies from its invariant of a human social category.

نسخ ROOT · 4 OCCURRENCES

Invariant sense: to copy/transcribe - never "to abrogate," reproducing content from one medium to another.

System rendering: nasakha → "to copy" (2:106, "whatever sign We copy, or let fall into oblivion" - two distinct operations, copying and forgetting, not copying and abrogation; 22:52, "God then copies what the Shaytan inserts"; 45:29, "We were having copied what you did").

Decisive internal proof (22:52) already established (founding incident of 2026-08-02): the verse describes a TRANSCRIPTION process of a deceptive Shaytan insertion, immediately followed by God's affirming of the signs - a copying/recording mechanism, incompatible with an abrogation sense which would imply cancellation, not transcription, of content.

RENDERINGS

— nasakha : "to copy" (2:106, "whatever sign We copy, or let fall into oblivion" - two distinct operations, copying and forgetting, not copying and abrogation; 22:52, "God then copies what the Shaytan inserts"; 45:29, "We were having copied what you did").

نسر ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. Direct designation of a proper name — the root نسر designates Nasr, one of five idols explicitly named as objects of a worship one is urged never to abandon.

System rendering

"Nasr" (71:23 ,نسرا).

Internal proof

In 71:23, the verse reports the exhortation addressed to the people: "Never abandon your deities, abandon neither Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr (نسرا)." The context provides direct and sufficient proof of the term's function: نسرا closes a closed list of five proper names of deities, each introduced by the same repeated negation ("neither... nor..."), the enumerative construction unambiguously establishing that نسر functions as a proper

idol name on par with the four preceding ones — a list whose narrative function is to document the polytheistic obstinacy denounced in the account associated with this people.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a proper name whose function (element of a closed list of named deities) is directly established by the same verse's enumerative construction.

نسف ROOT · 3 OCCURRENCES

Invariable meaning: to scatter by pulverizing -- to reduce a solid mass to scattered particles, with no consistent remainder, never reserved to mountains alone.

System rendering: nasafa/tansif -> 'to pulverize, scatter'.

Demonstration by occurrence (proof by two distinct applications of the same gesture): the three occurrences apply the same total-dispersion gesture to two distinct objects. 20:97 applies it to the idolatrous golden calf that Musa burns then 'scatters completely into the current' -- a fabricated object, reduced to ashes scattered by water. 20:105 and 77:10 apply it to mountains, a question posed directly to the messenger, the answer specifying the exact result: 'a bare plain, where you will see neither hollow nor hill' -- confirmed by the graph.

نسك ROOT · 7 OCCURRENCES

Invariant sense: to purify/cleanse/render useful to the community (cf. pre-classical Arabic, "purified land made fertile"; "purified ingot intended for common use").

System rendering: nusuk/mansak/manasik → "beneficial practice(s)" — FIXED, never "rite".

Demonstration (22:34, 22:67): "to EACH community We have assigned a beneficial practice" — if mansak designated a single, fixed rite, the formula "for each community" would make no sense. The Quran acknowledges the variability of societal forms of resource redistribution/sharing across cultures — the invariant being the reminder that God is the provider (22:34) and social responsibility/guarding (22:37, "neither their flesh nor their blood reaches God, but the guarding coming from you").

RENDERINGS

— nusuk/mansak/manasik: "beneficial practice(s)" - never "rite."
— proof (22:34/67): "to every community We have assigned a beneficial practice" - recognized variability of societal redistribution forms.

نسل ROOT · 4 OCCURRENCES

Two-branch homonymy (possibly linked), documented separately under the same triconsonantal entry.

Branch A — Invariant sense: offspring, engendered lineage.
System rendering: نَسْل → "offspring".
Internal proof: 2:205 associates نسل with "crops," both destroyed by corruption sown on earth. 32:8 confirms the direct biological use.

Branch B — Invariant sense: to rush forth in continuous movement, to slip out of a place.
System rendering: يَنسِلُونَ → "to rush forth".
Internal proof: 21:96 uses ينسلون for Gog and Magog "pouring forth from every height." 36:51 applies the same verb to resurrection.

Distinction between the two branches: a classical etymological link is sometimes suggested but not imposed by the corpus itself — both uses remain documented separately out of methodological caution. The homonymy, linked or not, is a stable fact — sealed status on both branches.

نسو ROOT · 59 OCCURRENCES

Invariant sense: women - female human figure, plural without a singular from the same root.

System rendering: al-nisa' → "the women" (extremely frequent formula, 2:222-236, dozens of occurrences); niswah → "women" (12:30/50, a specific group).

Internal proof: the invariant holds across the 59 verified occurrences - always a collective or individual designation of women, in legal contexts (inheritance, divorce, waiting period) or narrative ones (the women of the Capital, 12:30) - a root grammatically distinct from nasiya (to forget, already sealed separately), never conflated in the corpus despite graphic proximity.

RENDERINGS

— al-nisa': "the women" (2:222-236)
— niswah: "women" (12:30/50)

نسى ROOT · 45 OCCURRENCES

Invariant sense: to forget - memory erasure, distinct from taraka (to voluntarily abandon) and ghafala (to be inattentive).

System rendering: nasiya → "to forget" (2:44/106/237/286, 5:13/14, 6:41/44/68, 7:51 - ten occurrences in the first six surahs, covering both human forgetting of the divine covenant and reciprocal divine forgetting).

Internal proof of the reciprocal wordplay (9:67, cited in earlier fiche) and culpable gradation: 5:13-14 twice uses "they forgot a part of what they had been reminded of" to denote a failure become structural after the covenant's breach - forgetting, unintentional at origin (2:286, an object of requested pardon), becomes repeated, contextually-accumulated negligence (7:51, "We forget them, as they forgot").

RENDERINGS

— nasiya: "to forget" - memory erasure, distinct from taraka (voluntary abandonment) and ghafala (inattention). 9:67: reciprocal wordplay, same root both ways.

نشء ROOT · 28 OCCURRENCES

Invariant sense: to bring into existence what did not exist — a causative act always attributed to God alone, never to a secondary cause.

System rendering: أَنشَأَ → "to bring forth/cause to exist"

Internal proof: proof by systematic recurrence of the divine subject. Across every occurrence, أنشأ never has any grammatical subject other than God, whatever the referent produced. 23:14 provides the most developed demonstration: the complete embryogenesis sequence closes with "We brought him forth as a different creation" — the term here marks the qualitative threshold where the being becomes human, distinct from the preceding physiological stages, themselves denoted by خلق.

Conclusion: نشأ is never a simple synonym of خلق (to create) but specifically marks the moment of emergence into actual existence, always reserved for exclusive divine agency.

References (aligned with the French fiche): 6:6, 6:98, 6:141, 11:61, 13:12, 21:11, 67:23.

RENDERINGS

— ansha'a: "to bring into being" (56:35, 56:61, 56:72); al-nash'a: "genesis" (56:62, 53:47, 29:20).

نشر ROOT · 21 OCCURRENCES

Invariable meaning: to spread/scatter — to extend by dispersing.

System rendering: نَشَرَ → "to spread"/"to scatter" (dispersing over an expanse — the wind that spreads clouds, a spread-out scroll/page); ٱلنُّشُور → "the Awakening" (resurrection as an unfolding, the unfolding of bodies out of the graves).

Internal proof: a single invariant covers concrete spreading (pages, 74:52, 52:3; clouds, 42:28; mercy, 18:16) and eschatological unfolding (the dead "unfolded"/resurrected, recurring formula al-nushur) — always the same gesture of extending what was folded/closed.

Distinction from بسط: close to basata but nashara emphasizes dispersal over an expanse (spreading widely), while basata emphasizes the opening of a surface.

Note: anshara → "to awaken" (21:21, 43:11, 44:35, 80:22), aligned with al-nushur = "the Awakening"; "resurrect" stays the rendering of بعث.

RENDERINGS

— verb (yanshuru/tantashiruna/anshuruhu): to spread/scatter (18:16, 30:20, 42:28, 80:22)
— noun (manshuran/manshur/munsharah): spread out (17:13, 52:3, 74:52)
— noun (al-nushur): the Awakening (25:3/40/47, 35:9, 67:15)
— verb/noun (yanshuruna/muntashir/al-nashirat/nashran): to resurrect/scattered (21:21, 54:8, 77:7)
— verb (nushirat): to be unfolded [the earth] (81:14)

نشز ROOT · 5 OCCURRENCES

Invariable meaning -- two branches linked by the gesture of rising/standing up: (1) marital breach through unilateral estrangement or rebellion; (2) physically rising/standing, notably to act or yield one's place.

System rendering: nushuz -> "breach, persistent hostility"; unshuzu -> "rise up".

Demonstration by occurrence (proof by value reversal between the two branches): five occurrences document two applications of the same rising gesture, with opposite values. 4:34 and 4:128 apply the term to the marital register: a "unilateral breach" or "persistent hostility" -- a negative rising, a source of rupture. 58:11 closes the corpus with the structurally densest occurrence, immediately after fasaha (already sealed, same verse): "when you are told to rise, rise up" -- confirmed by the graph.

RENDERINGS

4:34 (نُشُوزَهُنَّ): "the unilateral breach [of the marital pact]", remedied by a gradation (admonition, withdrawal, multiplying the household). 4:128 (نُشُوزًا): the same breach on the husband's side, remedied by financial compromise and mediation (no polygamy lever available to the woman).

COUNTER-EXAMPLES

58:11 (ٱنشُزُوا۟) and 2:259 (نُنشِزُهَا) carry a distinct sense (to rise/be raised, to be set back in motion) unrelated to marital breach — do not merge these uses.

نشط ROOT · 2 OCCURRENCES

Invariable meaning: to extract/pull out vigorously and swiftly -- an energetic but measured seizing gesture, intermediate between violent wrenching and complete fluidity.

System rendering: nashitat -> "that extract gently" (contrast with نزع, "wrenching violently", 79:1).

Demonstration by occurrence (proof by graded position in a five-item series): the sole occurrence, 79:2, sits second in a five-agent oath series -- confirmed by the graph (exclusive link with the series' other terms). The intermediate position between the first term's violent wrenching and the third's fluid movement suggests a less brutal but equally effective extraction gesture, completing a decreasing intensity gradation within the series.

نصارى ROOT · 14 OCCURRENCES

Invariable meaning: a fixed designation of a group, drawn from the root nasara (to help) -- "those who call themselves helpers [of God]", per the reported words of the apostles.

System rendering: an-Nasara -> "the Helpers" (never "the Christians" -- a confessional designation absent from the Quranic text itself, cf. charte Art. 3).

Internal proof: the name is explicitly drawn from the apostles' words ("we are God's helpers", echoing 3:52 and 61:14, n-s-r) -- 123 (2:62, first occurrence) fixes the rendering. The corpus systematically uses this name alongside al-Yahud (the Repentant Ones, root h-w-d) without ever designating either group by an imported confessional term ("Jew"/"Christian"): these are the names these groups gave themselves, per their own reported words, not external theological categories imposed by the text.

Distinction from nasara (verb): an-Nasara functions as a fixed group designation (collective proper noun), not as an active verbal form of the root nasara (to help, already SEALED) -- the link remains etymological, never a simple synonym.

RENDERINGS

an-Nasara (always with the definite article/wa): 2:62, 2:111, 2:113(x2), 2:120, 2:135, 2:140, 5:14, 5:18, 5:51, 5:69, 5:82, 9:30, 22:17.

نصب ROOT · 33 OCCURRENCES

Invariant sense: to fix firmly - to establish stably in place, whether an allotted share, an erected stele, or a settling exhaustion.

System rendering: nasib → "share" (very frequent formula "a share of what they have earned," 4:7/32, dozens of occurrences); nusibat/nasab → "erected"/"fatigue" (88:19, "the mountains, how they were erected"; 9:120, "no fatigue touches them").

Internal proof: the invariant links the attribution of a fixed share (definitively assigned to someone) and the erection of an object fixed in place (the stele, the raised mountain) under the same gesture of stable establishment - fatigue (nasab) connects to this as a state that settles and fixes itself upon the body, consistent with this same invariant of fixation.

RENDERINGS

— nasib: "share" (4:7/32)
— nusibat: "erected" (88:19, 9:120)

نصت ROOT · 2 OCCURRENCES

Invariant sense: to suspend all speech and agitation so as to make total listening possible — the active silence required to fully receive a word being uttered.

System rendering: أَنصِتُواْ → "listen attentively in silence"

Internal proof: the corpus's only two occurrences share the same imperative structure tied to listening to the Recitation. 7:204 sets the general rule: "and when this Recitation is recited, listen to it attentively and be silent" — the coordination with ٱسۡتَمِعُواْ (to listen) shows that أنصت is not mere passive silence but the active act of silencing every competing noise so that listening may be complete, a condition explicitly tied to the mercy that may result from it. 46:29 stages the exact application of this rule by a group of the Occulted directed toward the Prophet to listen to the Recitation: once present, they tell one another أَنصِتُوا — a mutual injunction to silence, proof that the root denotes a command given to oneself or to others to guarantee the full reception of a word, not a mere observation of the absence of noise.

Conclusion: نصت is never a default silence but a commanded, active silence, placed exclusively in service of listening to a word deemed worthy of being received without interruption — both occurrences converge on the same precise

object: the Recitation itself.

نصح Root · 13 occurrences

Invariable meaning: to sincerely advise -- transmitting a warning or guidance motivated solely by the recipient's good, never a concealed personal interest.

System rendering: nasaha/nasih -> "to sincerely advise".

Demonstration by occurrence (proof by founding irony and prophetic recurrence): thirteen occurrences document the same disinterested-advice invariant, with a founding ironic exception. 7:21 applies the term to the Diverter swearing to be "among the sincere advisers" the better to deceive -- a false sincerity claim ironically inverting the invariant from its very first occurrence. 7:62, 7:68, 7:79 and 7:93 then restore the true invariant across several prophetic narratives.

نصر Root · 143 occurrences

Invariant sense: to help/rescue - to bring decisive assistance to one in need.

System rendering: yunsaruna → "to be helped" (2:48, "they shall not be helped"; 2:86, same formula); nasir → "helper" (2:107/120, "neither protector nor helper"); nasr → "help" (2:214, "when then is God's help?").

Internal proof: the invariant is systematically tied to a moment of distress/judgment where no other resource suffices - 2:48/123 pair the absence of help with the absence of intercession and compensation, placing nasr as the last possible recourse, never ordinary aid.

RENDERINGS

— yunsaruna: "to be helped" (2:48, 2:86)
— nasir: "helper" (2:107/120)
— nasr: "help" (2:214)
— al-ansar: "the helpers" (9:100, 9:117; = 3:52, 61:14 "helpers of God"), lowercase, distinct from al-nasara "the Helpers"

نصرانى Root · 1 occurrence

Invariant sense

Absolute hapax under this precise nominal form. Direct designation of a communal category — related to the root ن ص ر already fixed elsewhere as the Helpers, here designating membership in this community.

System rendering

"A Helper" (3:67 ,نصرانيا).

Internal proof

In 3:67, the verse specifies Ibrahim's identity by exclusion: "Ibrahim was neither a Reoriented nor a Helper (نصرانيا), but he was wholly turned toward God, sincere toward Him." The context provides direct and sufficient proof: نصرانيا is coordinated with يهوديا (Reoriented) in a double negation excluding Ibrahim from both named communal categories, before positively affirming his own quality (حنيفا, wholly turned toward God). The term نصراني thus designates individual membership in the community of Helpers (النصارى, already-fixed system term, related to the root ن ص ر) — a communal designation historically preceding Ibrahim, which the verse precisely underlines to cut short any retroactive appropriation of his figure by either later community.

The uniqueness of the occurrence in this adjectival form does not prevent fixing the sense: the direct link to the already-fixed system term النصارى and the double-negation construction excluding Ibrahim from both categories provide sufficient and direct contextual and lexical proof.

نصف ROOT · 7 OCCURRENCES

Invariant sense

The root ف ص ن designates half, the exact division of a whole into two equal parts, systematically applied in inheritance, penal, or temporal calculation contexts.

System rendering

"Half" (73:20 ,73:3 ,4:176 ,4:25 ,4:12 ,4:11 ,2:237 ,نصف).

Internal proof

The seven occurrences cover three application registers consistent with the same numerical invariant. In 2:237, نصف designates half the marital obligation due in case of divorce before consummation. In 4:11, 4:12 and 4:176, نصف systematically designates exact inheritance shares (half the inheritance going to an only daughter, to the husband, or to a sister). In 4:25, نصف designates half the punishment applicable to a woman protected by the marital bond in case of transgression, compared to the full penalty. In 73:3 and 73:20, نصف applies to the temporal domain: half the night as a duration of vigil. All seven occurrences converge perfectly on one same constant mathematical invariant: نصف always designates the exact division of a whole into two equal parts, without variation of sense across the domain of application (goods, punishment, time) — calculation precision remaining the term's stable characteristic across all contexts.

Contextual renderings: inheritance share (4:11, 4:12, 4:176), marital obligation (2:237), proportional penal calculation (4:25), temporal duration (73:3, 73:20) — one single numerical invariant applied to four distinct domains.

نصو ROOT · 4 OCCURRENCES

Invariable meaning: the lock of hair at the front of the skull -- an exposed, seizable bodily grasping point.

System rendering: nasiya/nawasi -> "the forelock, the frontal lock".

Demonstration by occurrence: the three occurrences converge on the same invariant: the forelock as the point of total, humiliating seizure of a being by a power that entirely dominates it. 11:56 generalizes it to every living creature ("there is no living creature He does not hold by the forelock") -- an image of absolute divine mastery, grasping the forelock amounting to total control of the subject. 55:41 and 96:15-16 apply this same gesture to eschatological punishment and to the threat made to the tyrant, in both cases a rough, inescapable seizure. The graph confirms the exclusive link with safa'a (PMI 11.69, already sealed) -- the two roots form, at 96:15-16, an inseparable pair: the verb of seizing and its point of application, one having no narrative sense without the other.

نضج ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج ض ن carries the sense of a complete consumption by heat, a state of destruction accomplished through prolonged exposure to fire.

System rendering

"Are consumed" (4:56 ,نضجت).

Internal proof

In 4:56, the verse describes the punishment of those who deny: "every time their skins are consumed (نضجت), We will replace them with other skins, so that they may taste the punishment." The context provides direct and complete proof: نضجت designates the final state reached by skin subjected to fire — a state of completed destruction/cooking necessitating replacement so the punishment may continue producing its sensory effect. The verse's cyclical construction (consumption → replacement → new consumption) confirms that نضج designates a complete outcome

of the destruction-by-heat process, not an intermediate state — the skin must be entirely "cooked/consumed" to justify its replacement, the cycle then restarting indefinitely to perpetuate the sensation of punishment.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit cyclical construction (total consumption followed by replacement) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نضخ Root · 1 occurrence

Invariable meaning: to gush forcefully and abundantly -- a pressurized spring flow, distinct from a mere trickle.

System rendering: naddakhatan -> "gushing" (dual).

Demonstration by occurrence (proof by position in the third garden pair): the sole occurrence, 55:66, qualifies the third garden pair's two springs as "gushing" -- confirmed by the graph (within the repetitive garden-pair structure, after fanan and mudhamma already sealed).

نضد Root · 3 occurrences

Invariable meaning: stacked/superposed in regular order -- an organized arrangement of identical elements atop one another, applied to mineral punishment and vegetal abundance.

System rendering: manḍud/naḍid -> "stacked, superposed".

Demonstration by occurrence (proof by contrast between punishment and blessing within the same stacking structure): three occurrences document the same superposed-order invariant, applied to two opposite registers. 11:82 applies it to punishment's clay stones, "stacked, marked with your Lord". 50:10 and 56:29 apply the same term to palm trees "with stacked clusters" -- confirmed by the graph (direct link with talh, already sealed, same verse in 56:29).

نضر Root · 3 occurrences

Invariable meaning: radiant brightness -- luminosity and freshness manifested on a face, a visible external sign of an inner state.

System rendering: nadra/nadira -> "radiance, radiant".

Demonstration by occurrence (proof by recurrence on the same bodily support): the three occurrences systematically apply the invariant to the same bodily support -- the face -- never to another object. 75:22 uses the active form within a context of direct contemplation of the Lord. 76:11 uses the causative form. 83:24 applies it to observing surrounding delight.

نطح Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ح ط ن carries the sense of a violent blow delivered by a horn, a death inflicted by frontal impact between animals.

System rendering

"[The animal] dead from a horn-blow" (5:3 ,النطيحة).

Internal proof

In 5:3, النطيحة appears in the list of dietary prohibitions, alongside الموقوذة (see sister entry). An already-established note specifies the functional reading: النطيحة designates "the animal dead from a horn-blow [received from another

animal, for example during a fight between beasts] — forbidden because of the blood remaining in the veins, itself already forbidden." The context provides direct and sufficient proof: the explicit justification (unflowed blood, already forbidden elsewhere in the same verse) confirms that نطح designates a death by internal trauma — the horn's impact killing without opening a wound allowing blood to flow out, distinguishing this category from deaths by ritual slaughter. The term thus fits within a functional, non-ritual logic: the prohibition concerns the presence of stagnant blood, not the manner in which death itself occurred.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit justification provided by the note (unflowed blood) and the position within the technical list of prohibitions provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نطف Root · 12 occurrences

Invariable meaning: the drop -- a minimal quantity of liquid, the conventional starting point of the human creative process.

System rendering: nutfa -> "drop".

Demonstration by occurrence (proof by recurring initial position across twelve occurrences): the occurrences form a stable, repeated narrative pattern -- the drop systematically opens the complete creational sequence, always followed by the same named stages. Nutfa's invariably initial position in this chain makes it the conventional zero point of the human formation account -- 16:4 draws the most ironic conclusion: from this minimal, humble origin arises "a manifest disputer".

نطق Root · 12 occurrences

Invariable meaning: to articulate through speech -- the capacity for verbal utterance distinct from silence, whose presence or absence is always a significant, never neutral, fact.

System rendering: nataqa/yantiqu -> "to speak, articulate".

Demonstration by occurrence (proof by crossed attribution/negation): the occurrences systematically document either an explicit attribution of speech to what naturally lacks it, or its negation to who should normally exercise it. 21:63 furnishes the most developed narrative occurrence: Ibrahim ironically answering, regarding the broken idols, "it was this biggest one that did it; ask them, if they can speak" -- the posed condition underlines in advance the impossibility, turning the accusation back on those attributing agency to mute objects. 36:65 reverses the sense by granting speech to what normally lacks it: "their hands will speak to Us" -- confirmed by the graph -- the exceptional gift of speech becoming incriminating evidence rather than neutral capacity.

نظر Root · 129 occurrences

Invariant sense: to look/watch attentively - hence waiting and the delay granted during that wait.

System rendering: nazara/yanzuru → "to look" (2:55/104, 6:99 - direct vision); yanzuruna (waiting) → "to wait" (2:210, 6:158 - "do they wait only for..." - the same verb rendered "wait" within the corpus itself); anzirni/nazirah → "to grant a delay"/"respite" (7:14/15, 2:280 - Iblis asking for a delay until the resurrection).

Internal proof: the corpus itself systematically renders yanzuruna as "to wait" in numerous occurrences (waiting for a sign, a punishment) - confirming that waiting is not a separate sense but the natural extension of watching fixed toward a coming event; the delay (anzir) is literally the time granted for this waiting/watching.

RENDERINGS

— nazara/yanzuru : "to look" (2:55/104, 6:99 - direct vision)
— yanzuruna : "to wait" (2:210, 6:158 - "do they wait only for..." - the same verb rendered "wait" within the corpus itself)
— anzirni/nazirah : "to grant a delay"/"respite" (7:14/15, 2:280 - Iblis asking for a delay until the resurrection).

نعج Root · 4 occurrences

Invariant sense (stable referent, four occurrences, one passage): the ewe — a concrete pastoral good serving as a measure in a parable of dispute between brothers.

System rendering: نَعْجَة/نِعَاج → "ewe"

Internal proof: the corpus's four occurrences all belong to the same parable of Dawud (38:23-24): a man owning "ninety-nine ewes" versus his brother owning only "one," the former demanding to add the latter's single ewe to his already immense flock. The extreme numerical imbalance (99 against 1) itself constitutes the internal proof of the denounced injustice.

Conclusion: نعج is a stable, concrete term whose sole narrative function is to serve as a quantifiable support for a parable of justice.

نعس Root · 2 occurrences

Invariant sense

The root س ع ن carries the invariant of a benevolent drowsiness — a light sleep sent as relief and protection at the moment of an intense trial.

System rendering

"A drowsiness" (3:154 ,نعاسا), "the drowsiness" (8:11 ,النعاس).

Internal proof

In 3:154, نعاسا is described as occurring "after the anguish," a relief that "enveloped a group" of believers in a moment of extreme tension — the light sleep functioning as a respite granted after the emotional trial. In 8:11, النعاس is explicitly qualified as coming "as a security from Him" (أمنة منه), and associated with a sequence of parallel blessings: purifying rain, the removal of the Diverter's defilement, the binding of the hearts, the strengthening of steps — the drowsiness here fits within a coherent set of protective provisions sent before the confrontation. Both occurrences converge on the same invariant: نعس designates a light, benevolent sleep, sent as a manifestation of divine protection in a moment of tension or danger, never ordinary drowsiness or mere physical fatigue — a granted respite preparing psychologically to face the coming trial.

Contextual renderings: relief after anguish (3:154), security before battle (8:11) — two distinct moments of one same protective function of the sent light sleep.

نعق Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ق ع ن carries the sense of a cry addressed without effective reception, a sound call received as mere noise by its recipient.

System rendering

"Calls out" (2:171 ,ينعق).

Internal proof

In 2:171, the verse builds a parable: "the likeness of those who deny is that of one who calls out (ينعق) to what hears nothing but a call and a clamor." The context provides direct and complete proof: ينعق describes an act of vocal communication whose recipient ("what hears nothing") receives only the raw noise of the signal ("call and clamor"), never accessing the meaning this cry was meant to convey — the comparison illustrates the inability of those who deny to receive guidance as a meaningful message, perceiving it only as a sound stimulus devoid of content. The verb thus designates a cry that structurally fails to communicate, reaching the ear without reaching understanding.

The uniqueness of the occurrence does not prevent fixing the sense: the complete comparative construction (caller + recipient hearing only call and clamor) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نعل ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): the sandal — footwear removed as a sign of ritual deference toward a sanctified place.

System rendering: نَّعْل → "sandal"

Internal proof: 20:12 is the corpus's only occurrence: "take off your sandals, for you are in the sanctified valley." **Direct organic link with خلع (sealed in the same batch, same verse).**

Conclusion: نعل, in its sole occurrence, denotes the sandal removed out of deference.

نعم ROOT · 144 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the favor bestowed, always tied back to its giver.
System rendering: نِعْمَة/أَنْعَم → "favor"/"to bestow a favor" (never "delight," which suggests an enjoyment detached from the gift that produced it).
Internal proof: in every occurrence, نعمة systematically appears attached to a source — a named or implicit giver (God) — never as a bare sensation of pleasure detached from its origin; it is this relational dimension, never sensory intensity, that constitutes the term's invariant.

Branch B — Invariant sense: livestock, a collective form denoting farm animals.
System rendering: ٱلْأَنْعَم → "livestock".
Internal proof: 5:1 and 16:5 systematically fix الأنعام as a concrete zoological referent — domestic animals raised for subsistence — never as a metaphor for gift or favor.

Distinction between the two branches: no fusion is demonstrable from the corpus alone — a classical association (livestock as the concrete, primary form of pastoral favor) remains an extra-textual hypothesis. Cross-checking confirms a clean, non-overlapping distribution: نعمة/أنعم systematically carries the relational gift, الأنعام systematically the herd, with no context blending the two values. The homonymy is a stable corpus fact, not a tension to resolve — sealed status on both branches separately.

RENDERINGS
— jannat al-na'im / jannat na'im: "the gardens of bliss" / "a garden of bliss" (5:65, 10:9, 22:56, 26:85, 31:9, 37:43, 56:12, 68:34, 70:38).
— na'im alone: "bliss".

نغض ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ن غ ض carries the sense of nodding, shaking the head with a repeated motion, a bodily gesture accompanying a reaction of doubt or derision.

System rendering

"They will shake their heads" (17:51 ,سينغضون).

Internal proof

In 17:51, continuing the passage on resurrection after total disintegration (رفاتا, see the sister entry), the verse describes the reaction of those who object: "Then they will shake their heads (سينغضون) at you and say: 'When will this

be?'" The context directly links the physical gesture (shaking the head) to the speech accompanying it (a skeptical question about the timing of the resurrection): the head movement is not neutral but carries a charge of incredulity or derision, consistent with the objection already formulated in 17:49 and 17:98 concerning the supposed impossibility of resurrection after complete disintegration. The complement "at you" (إليك) specifies that this gesture is directed at the interlocutor (the Messenger), reinforcing its dimension as an explicit bodily response to a contested claim — a head gesture accompanying and underscoring the ironic question that immediately follows.

The uniqueness of the occurrence does not prevent fixing the sense: the direct association between the gesture and the skeptical question immediately following it in the same verse provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نفث ROOT · 1 OCCURRENCE

Invariable meaning: to blow/expel forcefully or insistently through the mouth -- a physical exhaling gesture charged with intention.

System rendering: naffathat -> "those who blow/breathe with insistence".

Demonstration by occurrence: the root's sole occurrence, 113:4, associates an-naffathat with fi al-'uqad ("into the knots") -- the blowing gesture is here directly tied to an act of tying, a lexical prefiguration of a manipulation practice through incantation blown onto knots, attested in ancient Arab usage as a folk-sorcery technique, but which the text here merely names as a generic source of danger to repel through the protective formula, never detailing its mechanism nor confirming its real efficacy -- the invocation seeks protection against the evil this gesture REPRESENTS, not against a power the corpus would validate as effective. The feminine plural grammatical form (an-naffathat) leaves open, without settling, the identity of the targeted agents -- human figures or entities, the text stays silent, consistent with the surah's economy of enumerating categories of threats without ever naming specific individuals (unlike narrative surahs which identify their protagonists).

نفح ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): a whiff — a minimal yet sufficient touch of a dreaded punishment.

System rendering: نَفْحَة → "whiff"

Internal proof: 21:46 is the corpus's only occurrence: "if a whiff of your Sustainer's punishment touched them" — the minimal measure sufficing to provoke immediate confession.

Conclusion: نفح, in its sole occurrence, denotes a minimal yet sufficient touch.

نفخ ROOT · 20 OCCURRENCES

Invariable meaning: to blow — to project air/breath into something.

System rendering: نَفَخَ → "to blow" (breathing in life, e.g. the divine breath into Adam or Maryam; or the blowing of the eschatological Horn).

Internal proof: a single invariant covers the breathing of life (formula "I breathed into him of My Influx," 15:29, 32:9, 38:72) and the eschatological blast on the Horn (recurring formula "the Horn will be blown," 12 occurrences) — always the same gesture of projecting a breath, either life-giving or triggering the Day.

RENDERINGS

— verb (yunfakhu/nufikha): to blow [the Horn] (6:73, 18:99, 20:103, 23:101, 27:87, 36:51, 39:68, 50:20, 69:17, 78:20)
— verb (nafakhtu/wa-nafakha): to breathe in [life] (15:29, 32:9, 38:72)
— verb (unfukhu): blow [imperative, Dhul-Qarnayn] (18:96)
— noun (nafkhah): a [single] blast (69:17)

نفد ROOT · 5 OCCURRENCES

Invariant sense: the exhaustion of a resource — always denied for what is divine (words, sustenance), always affirmed for what is human and finite.

System rendering: نَفِدَ/يَنفَدُ → "to be exhausted"

Internal proof: proof by contrast between the human finite and the divine infinite. 16:96 sets the general principle. 18:109 and 31:27 deploy the invariant cosmically through hyperbole. 38:54 closes the deployment with the direct, positive affirmation.

Conclusion: نفد systematically denotes the finite limit of a resource.

نفذ ROOT · 3 OCCURRENCES

Invariant sense

The root ن ف ذ carries the invariant of a piercing traversal, the act of crossing a limit by perforating it rather than going around it.

System rendering

"Break through" (55:33 ,فانفذوا), "you will not break through" (55:33 ,تنفذون x2).

Internal proof

In 55:33, the verse issues a double-addressed challenge: "O assembly of jinn and humans, if you are able to break through (تنفذوا) the confines of the heavens and the earth, then break through (فانفذوا)." The repetition of the same verb (challenge then injunction) is immediately followed by the conclusion: "You will not break through (تنفذون) except with a [sovereign] authority." The context provides direct and complete proof: نفذ systematically designates piercing through a material limit (the cosmic confines) rather than going around it, a piercing traversal conditioned on possessing an authority neither the jinn nor humans hold — the rhetorical challenge serving to demonstrate the structural impossibility of this traversal without a sovereign power absent among the addressed creatures.

Distinction from عبر (to cross, to pass from one point to another): نفذ specifically insists on piercing through a resisting limit, not a mere displacement from one place to another without obstacle.

نفر ROOT · 18 OCCURRENCES

Invariant sense: aversion (to flee) or collective mobilization - two applications depending on construction.

System rendering: infiru → "mobilize" (9:38/39/41, three closely grouped imperatives, on God's path; 4:71, "in detachments or all together"); nufur → "aversion" (17:41/46, "only increases their aversion").

Internal proof: mobilization occurrences (nafara + sabili Llah, 9:38-41) are all positive collective imperatives, while nufur (aversion, 17:41/46) is systematically a noun describing a rejection reaction - 9:122 confirms the mobilization register while nuancing it ("it was not for believers to mobilize all together," recommending detachments to allow instruction).

RENDERINGS

— nafara 'an: "to be averse, to flee" - to withdraw with repulsion.
— nafir/nafara (mobilization): "to mobilize as a group" - a sudden collective expedition.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

نفس ROOT · 298 OCCURRENCES

Invariant meaning: one's own breath — hence the proper identity of a being (that by which it designates itself), and the breath derivatives attested in the corpus.

System rendering: نَفْس → "the Self" (fixed system rendering, except standard reflexive use "himself"/"in himself" — never "soul" in the dualist sense: the Self designates the total identity of the being, not a component separate from the body); تَنَفَّسَ → "to breathe, exhale" (81:18, وَٱلصُّبْحِ إِذَا تَنَفَّسَ, the dawn as it breathes out); تَنَافَسَ/ٱلْمُتَنَفِسُونَ → "to compete, vie for something" (83:26, وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَفِسُونَ) — literally each pulling toward his own breath/self.

Internal proof: reverse-checking reveals the concrete base of the invariant: the نَفَس, the breath. The Self is the being animated by its own breath (81:18 preserves the literal use), and تنافس rivalry is the movement where each pulls the coveted object toward his own self. Full coherence of the ~298 occurrences under this invariant.

RENDERINGS

— nafs: "the Self" — never a dualistic "soul," the being's total identity.
— tanaffasa (81:18): "to breathe, to exhale."
— tanafasa/al-mutanafisun (83:26): "to rival" — each pulling toward their own breath/self.

نفش ROOT · 2 OCCURRENCES

Invariable meaning: to be carded/scattered into light flocks -- a state of vaporous disaggregation.

System rendering: al-manfush -> "carded, scattered into flocks" (101:5, ka-l-'ihni al-manfush, like carded wool).

Demonstration by occurrence: two occurrences, in opposite registers, confirm the same invariant. 21:78 uses the verb in the concrete agricultural sense: sheep "entered/ravaged by night" (nafashat) a cultivated field -- a flock scattering while grazing, disaggregating the crop into a multitude of scattered small damages. 101:5 uses the passive participle in the metaphorical, eschatological sense: mountains become, on the Day of the Clatter, "like carded wool" -- a once-compact, solid mass reduced to a state of light, scattered flocks, confirmed by the graph (PMI 11.28, exclusive link with 'ihn, the wool itself). Both uses share the same core: the shift from a compact state to a state scattered into small, light units, whether a grazed crop or a pulverized mountain.

نفع ROOT · 50 OCCURRENCES

Invariant sense: to benefit - to bring real benefit, always weighed against a possible harm.

System rendering: nafa'a/yanfa'u → "to benefit" (extremely frequent formula "what neither benefits nor harms," 2:102, 10:18/106, dozens of occurrences); manafi' → "benefits"/"uses" (2:219, 16:5, "warmth and uses").

Internal proof: the invariant holds across the 50 verified occurrences - almost always paired with its antonym darra (to harm, already sealed) in an exhaustiveness formula ("neither benefit nor harm") - never an isolated benefit without implicit or explicit reference to its possible opposite.

RENDERINGS

— nafa'a/yanfa'u: "to benefit" (2:102, 10:18/106)
— manafi': "benefits" (2:219, 16:5)

نفق ROOT · 111 OCCURRENCES

Invariant sense: to spend - to make a good leave one's possession toward a determined use/recipient.

System rendering: yunfiquna → "to spend" (2:3, "spend out of what We have provided them"; 2:215, "what should they spend?"); anfiqu → "spend" (2:195/254, "spend in God's path").

Internal proof: the invariant systematically covers a good leaving toward a precise recipient (2:215, "to the two parents, relatives, orphans...") - never an anonymous expense, always oriented toward a determined use, consistent with 2:219's precision ("the surplus") which bounds what must leave.

RENDERINGS

— yunfiquna: "to spend" (2:3, 2:215)
— anfiqu: "spend" (2:195/254)

نفل ROOT · 4 OCCURRENCES

Invariant sense: a surplus granted beyond the ordinary due — redistributed war spoils, supererogatory devotion, or offspring given as an addition.

System rendering: نَفَل/نَافِلَة → "surplus/as an addition"

Internal proof: **proof by deployment of the same invariant across material and spiritual registers.** 8:1 poses the legislative question on "surpluses [of war]." 17:79 applies the same term to supplementary night prayer. 21:72 closes the deployment in the genealogical register.

Conclusion: نفل systematically denotes what is added beyond an already-satisfied due or expectation.

نفى ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ن ف ى carries the sense of banishment, forced expulsion from the territory as a sanction.

System rendering

"Banished" (ينفوا, 5:33).

Internal proof

In 5:33, the verse enumerates the possible recompenses for those who wage war against God and spread corruption: "that they be killed, or crucified, or that their hands and feet be cut off on alternate sides, or that they be banished (ينفوا) from the earth." The context provides direct and sufficient proof: ينفوا appears as the fourth option in a list of graduated sanctions, all of a severe bodily or territorial nature, the complement "من الأرض" (from the earth) unambiguously specifying an expulsion from the territory — a sanction depriving the condemned of any geographic anchoring, on par with the other penalties depriving of life or physical integrity. The term thus fits within a scale of sanctions, each degree affecting a different dimension of the condemned's existence (life, integrity, territorial belonging).

The uniqueness of the occurrence does not prevent fixing the sense: the position within the graduated list of sanctions and the explicit complement (from the earth) provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نقب ROOT · 3 OCCURRENCES

Invariable meaning: to pierce/dig a passage -- traversing a solid barrier through forced opening, never a bypass but always direct penetration.

System rendering: naqaba/naqib -> "to pierce"/"designated representative".

Demonstration by occurrence (proof by piercing failure and extension to the travel register): three occurrences document the same forced-traversal invariant, across two registers. 18:97 applies it to technical failure facing a barrier. 50:36 transposes the same gesture to the geographic register: annihilated generations "had traversed the land [in every direction]" -- confirmed by the graph (same verse as mahis, already sealed).

نقذ Root · 5 occurrences

Invariant sense (five converging occurrences): to save from imminent peril — always an effective rescue or an explicitly denied one, never mere general assistance.

System rendering: أَنقَذَ/يُنقِذُ → "to save"

Internal proof: proof by contrast between real rescue and its affirmed impossibility. 3:103 sets the positive case: God saved "from the edge of a pit of fire." 36:23 and 36:43 use negation to disqualify any foreign intercession. 39:19 radicalizes the rhetorical question. 22:73 applies the same root to idols' incapacity to even reclaim what a fly had snatched from them.

Conclusion: نقذ always denotes a rescue from a real, named peril.

نقر Root · 4 occurrences

Invariant sense

The root ن ق ر carries the invariant of a brief, precise mark produced by a punctual, sharp action — a pinch, a light notch, or a brief struck sound, applied in two distinct ways.

System rendering

"The speck [on a date stone]" (4:124 ,4:53 ,نقيرا), "[it will be blown] into the Trumpet" (74:8 ,نقر ;74:8 ,الناقور).

Internal proof

In 4:53 and 4:124, نقيرا designates the small notch visible on a date stone, used as a standard of the negligible: "they would then not give people even the speck (نقيرا) of a date stone" (4:53), "those... will not be wronged in the least (نقيرا)" (4:124) — a quantity measure so small it becomes the very symbol of the insignificant. In 74:8, الناقور designates the Trumpet whose blast marks a dreaded moment: "when it will be blown (نقر) into the Trumpet (الناقور)." The link between both applications lies in a shared underlying gesture: نقر designates the action of producing a brief, sharp mark or sound through a punctual strike or pressure — a pinch leaving a minimal trace on the stone, a brief, percussive breath producing the trumpet's sound. Both uses thus share the image of a brief, precise contact, producing either a minimal effect (the notch) or a sudden sound signal (the trumpet blast), rather than two unrelated distinct roots.

Distinction of the two application branches: measure of the negligible (4:53, 4:124, 2 occurrences) and instrument/sound of Judgment (74:8, 2 occurrences) — one same gesture of a brief, precise strike, declined by material or sonic register.

نقص Root · 10 occurrences

Invariant sense: the diminution of an expected quantity or measure — inflicted trial, forbidden commercial fraud, or a cosmic sign of decline.

System rendering: نَقَصَ/يَنقُصُ → "to diminish/reduce"

Internal proof: proof by deployment of the same invariant across distinct registers. 2:155 and 7:130 use نقص for trial through deprivation. 11:84 shifts the term to the commercial register. 11:109 uses negation to guarantee a promise's integrity. 13:41 and 21:44 close the deployment cosmically.

Conclusion: نقص systematically denotes a diminution relative to a reference measure.

نقض Root · 9 occurrences

Invariable meaning: to undo, break what had been tied/established -- applies specifically to breaking a previously concluded commitment, not to general material destruction.

System rendering: naqada -> "to break, undo".

Demonstration by occurrence: nine occurrences systematically apply the term to breaking a previously tied pact or oath -- never to destruction ex nihilo, always to the defeat of a bond that existed. 2:27, 8:56 and 13:20/25 associate breaking the divine commitment with corruption sown on earth, the same pattern repeated across distinct surahs. 16:92 furnishes the corpus's most concrete image: "like she who undid her thread, after having spun it firmly, reducing it to strands" -- a textile comparison making the root's very invariant visible, the patient work of tying undone by a deliberate reverse gesture. 94:3 closes the corpus with the theologically densest occurrence: "have We not removed your burden that weighed upon your back?" (wa-wada'na 'anka wizraka alladhi anqada zahrak) -- confirmed by the graph (PMI 7.79, link with wizr, the burden itself) -- the burden that was "breaking" the messenger's back is undone exactly like a firmly woven thread, the same undoing gesture applying to a social pact and a personal physical load.

نقع Root · 1 occurrence

Invariable meaning: to raise dust into a thick cloud.

System rendering: naq'an -> "raising dust" (100:4).

Demonstration by occurrence (proof by intra-surah parallel construction): fourth link of the five-part sequence (see dabh) -- the raised dust is the visible, delayed consequence of the dawn assault immediately preceding it in the text, before the final penetration into the center of the opposing troop (wasat). The graph confirms this device's total cohesion (PMI 10.96, exclusive link with dabh/qadh/kanud/wasat). Naq's position after the assault and before the penetration confirms a strictly sequential reading: the dust cloud is what visually accompanies the irruption, not an isolated descriptive element.

نقم Root · 17 occurrences

Invariable meaning: to hold a grievance, to reprove with a resentment liable to turn into retaliation.

System rendering: نَقَمَ → "to reprove, hold a grievance"; ٱنتِقَام → "retaliation/retribution following this resentment."

Internal proof: homogeneous use across 17 occurrences; the grievance is systematically specified and ironic — "they have nothing to reproach except that they believed" (5:59, 7:126, 9:74) — never a vague grievance, always articulated before motivating, where applicable, the retaliation (formula "God is All-Mighty, Possessor of retribution").

Distinction from غضب: distinct from ghadab (anger, a state): naqama carries the idea of a precise, articulated grievance, which can motivate a retaliatory action.

RENDERINGS

— noun (intiqam): vengeance/retribution (3:4, 5:95, 14:47, 39:37)
— verb (tanqimuna/tanqimu/naqamu): to reproach (5:59, 7:126, 9:74, 85:9)
— verb/participle (muntaqimuna/intaqamna): to take vengeance (32:22, 43:42/56, 44:16)

نكب Root · 2 occurrences

Invariable meaning: to deviate from the path/move laterally -- a deviation movement applied either to a moral trajectory or a traversed geographic expanse.

System rendering: nakibun -> "deviate"; manakib -> "expanses, flanks [of the earth]".

Demonstration by occurrence (proof by moral/geographic contrast): two occurrences apply the invariant to two opposite registers. 23:74 applies it negatively to those who "indeed deviate" from the path by refusing to believe in the hereafter. 67:15 reverses the register by applying it positively to the earth's "expanses", made docile and freely traversable to seek sustenance -- confirmed by the graph.

نكث ROOT · 7 OCCURRENCES

Invariable meaning: to violate a commitment/unravel an already-woven thread -- breaking a previously formed pact, an image borrowed from unraveling a solid thread, never a mere oversight.

System rendering: nakatha -> "to violate a commitment".

Demonstration by occurrence (proof by explicit textile metaphor and reversed sanction): seven occurrences document the same commitment-violation invariant, with a textile metaphor explaining its mechanism. 16:92 furnishes the founding image. 48:10 furnishes the structuring occurrence, immediately followed by a reversed retribution formula: "whoever breaks [this pact] only breaks it to his own detriment" -- confirmed by the graph (same surah as lizam, 'azzara, already sealed).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

نكح ROOT · 23 OCCURRENCES

Invariable meaning: to conclude marriage -- a contractual act of matrimonial union, always associated with its precise legal conditions and consequences, never an informal union.

System rendering: nakaha/nikah -> "to marry, marriage contract".

Demonstration by occurrence (proof by immediate regulatory density): twenty-three occurrences document the same contractual invariant, each occurrence systematically accompanied by a precise legal condition rather than a neutral mention. 2:230 introduces the corpus's most commented condition. The whole proves nakaha is never mentioned outside an immediate regulatory framework.

RENDERINGS

— verb (tankihu/yankihu/ankihu): to marry/give in marriage (2:221/230/232, 4:6/22/25/127, 24:3/32, 28:27, 33:49/53, 60:10)
— noun (al-nikah/nikahan): marriage (2:235/237, 4:6, 24:33/60)

نكد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root د ك ن carries the sense of a scant and difficult yield, a parsimonious output obtained with hardship.

System rendering

"Scantly" (7:58 ,نكدا).

Internal proof

In 7:58, the verse builds an antithetical agricultural comparison: "the good land brings forth its vegetation by permission of its Guardian, while the bad one yields only scantly (نكدا)." The context provides structural proof through explicit opposition: نكدا qualifies the yield of the bad land, directly contrasted with the generous production of the good land evoked immediately before in the same verse — the binary opposition (good land/abundant production vs. bad land/نكدا production) precisely isolates the term's relevant trait. نكد thus designates a parsimonious and hard-

won yield, the bad land's parsimony serving as a parable for a broader distinction between what produces with ease and what yields only with difficulty and insufficient quantity.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit opposition with the good land's production within the same verse provides sufficient structural proof, close to the contrastive parallel-construction PSIS pattern.

نكر Root · 37 occurrences

Invariant sense: to not recognize/to disown — the refusal to identify or admit.

System rendering: ankara → "to not recognize"/"to disown"; munkar → "the disowned" (paired with al-ma'ruf, what is recognized).

Distinction from كفر: close to kafara but nakira centers on non-recognition of a precise identity/fact (not recognizing someone/something), not the wholesale denial of an established truth. Distinction confirmed across all 37 occurrences (unrecognized identity: 11:70, 12:58, 15:62, 51:25; moral disavowal munkar: 3:104 and the "enjoin the recognized/forbid the disowned" series; abstract nukr/nakir: reprobation/unheard-of punishment, 18:74, 34:45, 42:47, 65:8).

RENDERINGS

— ankara: "not to recognize"/"to disavow."
— munkar: "the disavowed" - paired with al-ma'ruf.
— nukr/nakir (18:74, 34:45, 42:47, 65:8): "unprecedented reprobation/punishment".

نكس Root · 3 occurrences

Invariant sense (three converging occurrences): to reverse in the direction opposite to its natural course — a turning, humiliating or regressive, never a neutral movement.

System rendering: نَكَّسَ/نُكِّسْ → "to fall back head-down/to reverse"

Internal proof: proof by deployment of the same invariant across complementary registers. 21:65 and 32:12 both use the physical posture of the inverted head. 36:68 shifts the invariant to the biological register: "whoever We prolong in age, We reverse in creation."

Conclusion: نكس systematically denotes a reversal of direction.

نكص Root · 2 occurrences

Invariant sense (two converging occurrences): to step back on one's heels — a physical withdrawal expressing disavowal or hardened refusal.

System rendering: نَكَصَ/تَنكِصُونَ → "to step back on one's heels"

Internal proof: **proof by consistency of the same bodily gesture applied to two distinct subjects.** 8:48 uses it for the Deviator physically retreating at the decisive moment. 23:66 applies the same verb to the deniers' posture.

Conclusion: نكص systematically denotes a physical retreat expressing rejection.

نكف Root · 3 occurrences

Invariant sense

The root ف ك ن carries the invariant of a proud disdain — refusing out of excessive pride to submit to an otherwise fitting position, a rejection motivated by exaggerated self-regard.

System rendering

"Will disdain" (4:172 ,يستنكف x2), "have disdained" (4:173 ,استنكفوا).

Internal proof

All three occurrences are concentrated in one continuous passage (4:172-173) building an explicit opposition: "Al-Masih will never disdain (يستنكف) to be a servant of God, nor will the Agents drawn near" — the absence of disdain in the highest figures of creation establishes an implicit contrast with those who do effectively disdain. The following verse confirms: "whoever disdains (يستنكف) to obey Him, and swells with pride" — the explicit association with pride (استكبار) specifies that نكف is never a mere neutral refusal but a rejection motivated by excessive self-regard, the sense of a dignity too high to submit. In 4:173, استنكفوا resumes the same term for those who will suffer punishment as a consequence of this disdain. The three-stage construction (Al-Masih does not disdain → whoever disdains → punishment of those who have disdained) fixes the sense: نكف designates a refusal born of pride, never compatible with the position of the figures closest to God.

Distinction from رفض (to refuse, a neutral term): نكف systematically carries the charge of pride as the motive for refusal, confirmed by the explicit association with استكبار within the same passage.

نكل Root · 5 occurrences

Invariable meaning: exemplary sanction -- punishment whose function extends beyond the punished to serve as deterrence for others, never a mere isolated individual penalty.

System rendering: `nakal` -> "exemplary sanction".

Demonstration by occurrence (proof by explicit dual-function formula): the five occurrences systematically apply the invariant to an explicitly formulated dual function -- punishing the guilty AND deterring others, never one without the other. 2:66 formulates it most explicitly: "an exemplary sanction for what surrounded it [in time] and what followed, and an exhortation for those who guard themselves".

نمرق Root · 1 occurrence

Invariable meaning: the aligned cushion -- a comfort element arranged in ordered series.

System rendering: `namariq` -> "aligned cushions".

Demonstration by occurrence: see the twin demonstration under zarabi -- the same closed enumeration device of paradisiacal furnishing (88:13-16), confirmed by the graph as an exclusive link (PMI 13.28). Namariq occupies the series' third position (couches, cups, cushions, carpets), the intermediate seating between structural furniture and final ornament.

نمل Root · 3 occurrences

Invariant sense (excluding homonym, three occurrences in the same verse): the ant — a concrete insect, subject of an attributed speech addressing its own community.

System rendering: `نَّمْل` → "ant(s)"

Internal proof (three occurrences in a single verse): 27:18 is the corpus's only passage, using نمل three times in the same sentence.

Distinction — unrelated homonym: أَنامِل (3:119, "fingertips") belongs to a distinct root with no demonstrable semantic link.

Conclusion: نمل, in its sole passage, unambiguously denotes the insect.

نمم Root · 1 occurrence

Invariable meaning: to spread slander/report with intent to harm -- malicious transmission of a word meant to create discord between two parties.

System rendering: namim -> "slander-spreading".

Demonstration by occurrence (proof by position within a nine-vice enumeration): the sole occurrence, 68:11, sits within a long closed enumeration of nine condemned character traits -- confirmed by the graph (direct link with zanim and 'utul, same verses). Namim's medial position situates slander-spreading as an active relational vice: not a mere isolated character flaw but a behavior directly acting on the social fabric by sowing discord between third parties.

نهج Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ج ه ن carries the sense of a traced and followed path, a course of conduct assigned distinctly from a normative law.

System rendering

"A way" (5:48 ,منهاجا).

Internal proof

In 5:48, the verse affirms: "To each of you We have assigned a law (شرعة) and a way (منهاجا)." The context provides direct and sufficient proof through explicit coordination: منهاجا is distinguished from شرعة (the normative law) while being associated with it — both terms together designating the double aspect of a conduct system assigned to each community: the legal framework (شرعة) and the practical path to follow to implement it (منهاج). The term thus designates a traced path, a marked course distinct from the law itself, consistent with the root's etymological sense (the beaten path, opened and followed) — the law sets the framework, the way indicates how to concretely walk it.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit coordination with شرعة, distinguishing two complementary aspects of one same assigned system, provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نهر Root · 113 occurrences

Invariant meaning: what flows abundantly and without interruption — the river of water, and the day as a continuous flood of brightness.

System rendering: نَهْر/أَنْهَٰر → "river" (omnipresent in the Garden's descriptions, "beneath which rivers flow" — a recurring symbol of abundance and continuous life, opposed to aridity); ٱلنَّهَار → "the day" (2:164, وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ, the alternation of night and day; 2:274, بِٱلَّيْلِ وَٱلنَّهَارِ, by night and by day; 3:191) — constantly opposed to ٱلَّيْل, the night.

Internal proof: reverse-checking confirms a solid classical link between the two uses, not incidental homonymy: the نهر is the continuous flow of water, and the نهار the continuous flood of brightness that floods the sky — the same image of abundant, uninterrupted flowing carries both water and daylight. Both are distributed unambiguously by the corpus (the river in the Garden's descriptions, the day in night/day pairs), but the root entry is one.

RENDERINGS

— nahr/anhar: "river" — omnipresent in Garden descriptions.
— al-nahar: "the day" — constant opposite of al-layl (2:164, 2:274, 3:191).

نهى ROOT · 56 OCCURRENCES

Invariant sense: the stopping - to cease, to prohibit, or the point where something stops.

System rendering: intaha/yantahi → "to cease" (very frequent formula "if they cease," 2:192-193/275, 5:91); naha/yanha → "to prohibit" (fixed formula "enjoin what is recognized and forbid what is disavowed," 3:104/110/114); al-muntaha → "the ultimate limit" (53:14/42, 79:44).

Internal proof: the invariant unifies three uses through the same gesture of stopping - ceasing an action (oneself), prohibiting an action (of another), and the ultimate limit where all things stop (the Lotus Tree of the Limit, 53:14); 20:54/128, al-nuha ("those endowed with reason") confirms this unity: reason is precisely the faculty that stops error before it is committed, the same gesture applied to the cognitive field.

RENDERINGS
— intaha/yantahi: "to cease" (2:192-193/275, 5:91)
— naha/yanha: "to prohibit" (3:104/110/114)
— al-muntaha: "ultimate limit" (53:14/42, 79:44)
— 79:40: "forbade the Self emotion".

نوء ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): to weigh heavily, to the point of exceeding even vigorous bearers' capacity — a hyperbolic measure of excessive burden.

System rendering: لَتَنُوأُ → "weigh heavily"

Internal proof (hapax resolved by hyperbolic construction): 28:76 is the corpus's only occurrence: "whose keys alone weighed heavily for a group of vigorous men" — the construction explicitly associates the excessive weight with the bearers' robustness.

Conclusion: نوء, in its sole occurrence, denotes a weight exceeding even notable strength.

نوب ROOT · 18 OCCURRENCES

Invariable meaning: to return to God repeatedly and voluntarily -- a continuous return movement, distinct from a single punctual repentance, always oriented toward a renewed relationship.

System rendering: anaba/munib -> "to constantly return [to God]".

Demonstration by occurrence (proof by attribution to Ibrahim as model and universal extension): eighteen occurrences document the same repeated-return invariant, never an isolated act. 11:75 applies it to Ibrahim as a permanent characteristic trait, the intensive participle form signaling a habitual disposition rather than a punctual gesture. 30:31 and 30:33 extend the invariant to the universal register of human nature facing adversity.

RENDERINGS
— noun/adjective (munib/munibin/muniban): ceaselessly returning (11:75, 30:32-33, 34:9, 39:8, 50:8/34)
— verb (unibu/anaba/anabu/wa-anibu/yunibu): to return (11:88, 13:27, 31:15, 38:24/34, 39:17/54, 40:13, 42:10/13)

نور ROOT · 194 OCCURRENCES

Invariant meaning: the glow — what radiates: the light that illuminates and orients, and the fire that gleams and burns.

System rendering: نُور → "light" (opposed to ظُلُمَات: out of darkness into light — light functions systematically as a metaphor of guidance, never as a mere physical phenomenon cut off from its import); مُنِير → "illuminating" (كِتٰبٌ مُّنِير,

3:184; the مُنِير moon, 25:61); اَلنَّار → "the Fire" (~145 occurrences under this entry — the constant system rendering of punishment: أَصْحَٰبُ ٱلنَّارِ; and concrete fire: 20:10, لَعَلِّيٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ; 36:80, ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا).

Internal proof: reverse-checking confirms the solid classical link between the two nouns: النار is the flame — the primary source of glow (36:80, 56:71-73 recall its utilitarian side) — and النور the radiated brightness. The corpus distributes them unambiguously (light guides, the Fire punishes or serves), but the root entry is one: what gleams. Distribution fully verified across the ~194 occurrences.

RENDERINGS

— nur: "light" — opposite of zulumat, a constant metaphor for guidance.
— munir: "illuminating" (3:184, 25:61).
— al-nar (~145 occ.): "the Fire" — punishment (ashab al-nar) and concrete fire (20:10, 36:80).

نوش Root · 1 occurrence

Invariant sense (hapax resolved by the rhetorical question of the same verse): the obtaining/reaching of a thing now out of reach — an access claimed too late.

System rendering: اَلتَّنَاوُش → "the reaching/obtaining"

Internal proof (hapax resolved by the interrogative construction): 34:52 is the corpus's only occurrence: "how could reaching it be accessible to them, from so distant a place?" — the rhetorical question, immediately followed by mention of their prior denial, unambiguously fixes the sense.

Conclusion: نوش, in its sole occurrence, denotes an attempt at obtaining rendered impossible by an irreversible distance.

نوص Root · 1 occurrence

Invariant sense (hapax resolved by immediate context): escape — the possibility, now past, of fleeing an already-triggered punishment.

System rendering: مَنَاص → "escape"

Internal proof (hapax resolved by the verse's temporal structure): 38:3 is the corpus's only occurrence: "they called, but it was no longer the time for escape" — the negative temporal construction unambiguously fixes the sense.

Conclusion: نوص, in its sole occurrence, unambiguously denotes the possibility of escape.

نوق Root · 7 occurrences

Invariable meaning: the she-camel -- an animal designated as a distinctive sign granted to a specific people.

System rendering: naqa -> "she-camel".

Demonstration by occurrence: the seven occurrences form a single narrative, coherent across five distinct surahs, with no variation in meaning. The she-camel is systematically presented "as a sign" (7:73, 11:64, 17:59, 54:27) or "as a trial" (54:27) granted to the people of Thamud through the prophet Salih, never an ordinary animal. The narrative progresses identically from surah to surah: presentation of the sign (7:73, 11:64), recognized watering right (26:155), transgression and killing of the animal (7:77, 91:13, confirmed by the graph, PMI 10.47, link with damdama and 'aqar, already sealed), then the ensuing collective punishment. The animal thus functions as the exact narrative tipping point between the warning given and the sanction that follows -- never mentioned for itself, but always as the precise test on which the community collectively fails.

نوم Root · 9 occurrences

Invariant sense: sleep — a state of suspended consciousness, used to mark rest, vulnerability, or, through its negation, an exclusive divine attribute.

System rendering: نَوْم/مَنَام → "sleep"

Internal proof: proof by contrast between the divine attribute denying all sleep and its multivalent human use. 2:255 sets the absolute negation: "neither drowsiness nor sleep seizes Him." 7:97 and 68:19 use sleep as a moment of maximal vulnerability. 25:47 and 30:23 reverse the polarity: sleep is named as a favor. 39:42 provides the conceptual key.

Conclusion: نوم never varies from its invariant of suspended consciousness.

نون Root · 1 occurrence

Invariant sense (hapax, onomastic variant): Dhu'n-Nun — a designation of Younes [the Man of the Fish] by reference to the fish that swallowed him, already sealed under this other name.

System rendering: ذُو ٱلنُّون → "the Man of the Fish"

Internal proof: 21:87 is the corpus's only occurrence: "Dhu'n-Nun, when he departed in anger" — the following account matches exactly the episode already documented under حوت and the name Younes (37:142).

Conclusion: نون, in its sole occurrence, denotes the same figure as Younes through a relational designation.

نوى Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ن و ى designates the pit/stone, the hard central part of a fruit from which a new plant germinates.

System rendering

"The pit/stone" (6:95 ,النوى).

Internal proof

In 6:95, the verse affirms: "God is the One who causes the seed (الحب) and the pit (النوى) to germinate." The context provides direct and sufficient proof: النوى is coordinated with الحب (the seed) in a declaration on divine germinative capacity, both terms together designating the two main forms of plant seed — the seed proper and the harder pit, characteristic of certain fruits (such as the date). The explicit association with فالق (the One who splits/causes to sprout), a verb implying the opening of an envelope to let out the life it contains, confirms that النوى designates a hard matter destined to open to reveal its germinative potential — a proof of creative power chosen precisely because it starts from apparently inert and closed matter.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit coordination with الحب in the declaration on germination provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

نيل Root · 12 occurrences

Invariant sense (stable referent, twelve occurrences): to reach a consequence — favor or punishment, always the effective outcome of a process, never mere proximity.

System rendering: نَالَ/يَنَالُ → "to attain/reach"

Internal proof: proof by deployment of the same invariant across opposite polarities. 3:92 sets the condition for positive attainment. 5:94 applies the term to game "reached by your hands and spears." 7:37 and 7:49 deploy the invariant in the register of received retribution. 7:152 and 22:15 invert the polarity toward punishment.

Conclusion: نيل never varies from its invariant of effective attainment.

نئى Root · 3 occurrences

Invariant sense (stable referent, three occurrences): to turn away with disdain — a voluntary movement of withdrawal, always provoked by favor rather than adversity.

System rendering: نَئَا/يَنْئَوْنَ → "to turn away with disdain"

Internal proof: proof by near-identical formula repeated in a constantly inverted context. 17:83 and 41:51 use an identical structure: "when We fill man with favors, he turns away and withdraws" — withdrawal from God is never provoked by trial but paradoxically by fulfillment. 6:26 applies the same term to a double movement: "they forbid it [to others], and they withdraw from it [themselves]."

Conclusion: نئى systematically denotes a voluntary, ungrateful withdrawal, never a legitimate flight from danger.

ه

هاء Root · 1 occurrence

Invariant sense

Absolute hapax. An interjective particle — direct designation of a presentation exclamation, the root هاء introduces an offer to be seized with insistence and satisfaction.

System rendering

"Here" (69:19 ,هاؤم).

Internal proof

In 69:19, the verse reports the words of the one whose record is placed in his right hand: "Here, read my record (هاؤم اقرءوا كتابيه)!" The context provides direct and complete proof: هاؤم functions as an interjection immediately introducing an imperative invitation ("read"), the exclamation expressing the satisfied eagerness of one presenting his record for reading — a presentation with nothing to fear, instead inviting the audience to witness the favorable content for themselves. The interjection + imperative construction confirms the term's deictic, exclamatory function, without an independent root semantic content being demonstrable or necessary.

The uniqueness of the occurrence does not call for PSIS in the sense of demonstrating an invariant lexical meaning — this is a particle whose function (eager presentation interjection) is directly established by its construction with the following imperative within the same verse.

هبط Root · 8 occurrences

Invariant sense (stable referent, eight occurrences): to descend — a downward vertical movement, an injunction of transition or humiliation, never a neutral movement.

System rendering: اِهْبِطُوا/هَبَطَ → "to descend"

Internal proof: **proof by recurrence of the imperative marking a decisive transition.** 2:36 and 2:38 use the imperative for leaving the Garden. 7:13 shifts the invariant to explicit humiliation.

Conclusion: هبط systematically denotes a consequential downward movement.

هبو Root · 2 occurrences

Invariable meaning: dispersed/impalpable dust -- the residue of total annihilation, a particle so fine it retains no trace of its original form.

System rendering: haba' -> "dispersed dust".

Demonstration by occurrence (proof by constant application to moral or cosmic annihilation): two occurrences document the same ultimate-reduction invariant, never applied to ordinary matter. 25:23 applies it to deniers' works, reduced to "scattered dust". 56:6 applies it to the cosmic register within the surah's opening device: mountains "pulverized completely, becoming dispersed dust" -- confirmed by the graph (link with dakk).

هجد Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root د ج ه carries the sense of a voluntary night vigil, staying awake beyond the customary sleep, as a surplus beyond an obligation already fulfilled.

System rendering

"Keep vigil" (17:79 ,فتهجد).

Internal proof

In 17:79, the verse specifies: "And during part of the night, keep vigil with it (فتهجد به), as a surplus for you (نافلة لك): it may be that your Guardian will raise you to a praised station." The context provides direct and complete proof of the sense: the complement نافلة لك (as a surplus, an extra for you) explicitly qualifies this vigil as a voluntary addition, distinct from an already-satisfied basic obligation — a supererogatory practice specifically intended for the verse's addressee. The structure "during part of the night" (ومن الليل) situates this vigil within a restricted, chosen time interval, not generalized insomnia. The association with the promise of elevation to "a praised station" (مقاما محمودا) confirms the particular value accorded to this voluntary effort of staying awake in service of the Contact, beyond what is strictly required.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit complement نافلة (voluntary surplus) and the verse's temporal structure provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

هجر Root · 31 occurrences

Invariant sense: to separate from a place or person - to voluntarily leave, literally (emigrate) or relationally (distance oneself).

System rendering: hajara/yuhajiru → "to emigrate" (extremely frequent formula "those who believed and emigrated," 2:218, 3:195, 8:72, dozens of occurrences); hajara/uhjur → "to distance oneself" (4:34, 73:10, "distance yourself from them with a fitting distancing").

Internal proof: the invariant holds across the 30 verified occurrences - unifies geographic emigration (leaving a land for God) and relational distancing (leaving the conjugal bed, leaving someone's company) - always the same gesture of voluntary rupture of a bond of place or presence.

RENDERINGS

— hajara: "to emigrate" (2:218, 3:195, 8:72)
— hajara/uhjur: "to distance" (4:34, 73:10)

هجع Root · 1 occurrence

Invariable meaning: to sleep/rest briefly -- reduced nocturnal sleep, never abundant rest, always measured and voluntarily limited.

System rendering: yahja'un -> "to sleep" (little).

Demonstration by occurrence (proof by restrictive construction): the sole occurrence, 51:17, qualifies the righteous's nocturnal sleep with an explicit restriction: "during the night, finding but little sleep" -- confirmed by the graph (within a virtue portrait including several nocturnal traits, verses 15-18). The restrictive construction is decisive: sleep is never completely denied but deliberately reduced.

هدد Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): a collapse into ruin — an extreme cosmic reaction measuring the gravity of a blasphemous utterance.

System rendering: هَدَّ → "collapse"

Internal proof: 19:90 is the corpus's only occurrence: "the mountains collapse into ruin." **Direct organic link with ادد (sealed in the same batch, same verse).**

Conclusion: هدد, in its sole occurrence, denotes cosmic collapse.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

هدم ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to demolish — the destruction of an edifice, here explicitly prevented by reciprocal divine protection.

System rendering: هُدِّمَتْ → "would be demolished"

Internal proof: 22:40 is the corpus's only occurrence: "were it not that God repels people by means of one another, [places of worship] would have been demolished." **Organic link with صمع (sealed in the same batch, same verse).**

Conclusion: هدم, in its sole occurrence, denotes an edifice's demolition.

هدهد ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by immediate context): the hoopoe — a concrete bird, noticed by its absence during the review of Sulayman's winged troops.

System rendering: ٱلْهُدْهُدَ → "the hoopoe"

Internal proof (hapax resolved by narrative context): 27:20 is the corpus's only occurrence: "he reviewed the birds, and said: 'why do I not see the hoopoe?'" — the inscription within an explicit ornithological review fixes the sense as a precise zoological referent.

Conclusion: هدهد, in its sole occurrence, denotes an identified bird.

هدى ROOT · 316 OCCURRENCES

Invariant sense: to lead toward — to actively bring a being onto a path to its destination, or to convey a good to its recipient. A single physical-relational movement underlies both uses: bringing safely to port.

System rendering:

- hada/huda → "to guide"/"guidance" — the relational, active orienting of a being toward the straight path (1:6, the Fatiha's very first petition, repeated in the daily Contact).
- ihtada/muhtadun (Form VIII, reflexive) → "to let oneself be guided"/"to find the path" — the active reception of guidance, distinct from the act of guiding itself: 17:15, "whoever lets himself be guided is guided only for himself" — received guidance benefits exclusively its recipient, never transferable as merit to another.
- al-hady → "the conveyed offering" — an animal physically led to the site of the pilgrimage ritual sacrifice (2:196, 5:2, 5:95, 48:25: "reaching" the Ka'ba — the verse itself spells out the conveying movement).
- hadiyya → "conveyed gift" (27:35, the Queen of Sheba sends a gift to Sulayman to test his intentions).

Limit of the subject of the action — decisive internal proof (28:56): "You do not guide whom you love, but God guides whom He wills" — addressed to the Messenger himself regarding his own uncle. The corpus thus explicitly distinguishes two capacities: pointing out a path (which any human can do, 42:52, "you indeed guide toward a straight path") and effecting the actual guidance/inner result (reserved to God alone). This is not an internal contradiction but two levels of the same verb already distinguished by the corpus itself.

Guidance/acknowledgment reciprocity: 76:3, "We guided him to the path, whether grateful or denying" — guidance as pointing out the path is universally given to every being, the response (acknowledging or denying, cf. the shakara/kafara pair already in the database) remains a matter of choice. This links huda with the shakara/kafara pair without conflating them: guidance-as-pointing is the common precondition, acknowledgment/denial is its free response.

Internal proof: no resistant occurrence across the full spectrum — divine guidance granted (2:5, 2:213, 7:178) or withheld from one who willfully strays (2:258, 2:264, 28:50, "God does not guide the unjust/denying people"); guidance as the result of a Scripture (2:185, the Scripture itself "guidance for mankind"; 17:2, 17:9, 28:43); Shaytan's paradoxical formula of misleading AND guiding toward punishment (the neutral invariant "to lead toward" applies indifferently to a dire destination, consistent with the verb itself carrying no intrinsic moral charge — the destination qualifies it, not the act of leading).

Antonym (paires_antonymes table): dalla — to stray, the exact inverse of being led on a path. 2:16 and 2:175 phrase the opposition in direct commercial terms: "those who bought straying at the price of guidance" — a deliberate transaction, not an accident.

Articulation with the wall: guidance (huda) is the divine action that concretely makes the normative system (din, already sealed) and the trajectory of integrity (silm/hanif, already sealed) accessible — without it, a human left to themselves can only point out a path without ever actually leading another onto it (28:56).

RENDERINGS

— hada/huda: "to guide"/"guidance" - the Fatiha's first petition (1:6).
— ihtada: "to let oneself be guided" (17:15, benefits exclusively the recipient).
— al-hady: "the conveyed offering" - animal led to ritual sacrifice (48:25).
— hadiyya: "conveyed gift" (27:35).
— al-muhtadun / muhtadin: "those who let themselves be guided" (21 phrases).
— Other languages: al-muhtadin = ID "orang-orang yang mau dibimbing", RU "те, кто позволяет вести себя".

هرب Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ه ر ب carries the sense of a flight as an attempt to escape a power, an evasive movement doomed to fail before the inescapable.

System rendering

"By fleeing" (72:12 ,هربا).

Internal proof

In 72:12, the verse reports the jinns' acknowledgment: "we have known that we could never render God powerless on earth, nor render Him powerless by fleeing (هربا)." The context provides direct and complete proof through parallel construction: هربا is placed on the same level as the attempt to render God powerless "on earth" (by force, implicitly), both strategies — direct confrontation and flight — being jointly declared vain. The absolute negative construction ("we could never") confirms that هرب designates an attempt at escape whose failure is structurally guaranteed before a power knowing no spatial limit, flight being unable to carry one beyond a reach that has no boundary to cross.

The uniqueness of the occurrence does not prevent fixing the sense: the parallel construction with the attempt at direct confrontation and the absolute negation encompassing both provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

هرع Root · 2 occurrences

Invariant sense (two converging occurrences): to rush in a mass toward a goal — a collective, unreflective eagerness.

System rendering: يُهْرَعُونَ → "to rush"

Internal proof: the corpus's two occurrences share the same pattern of unreflective collective eagerness. 11:78 describes Lut's people rushing to him. 37:70 applies the same verb to the blind reproduction of a misguided tradition.

Conclusion: هرع systematically denotes a rushed, unreflective crowd movement.

هزء ROOT · 34 OCCURRENCES

Invariant sense: to mock - to deride, not to take seriously what deserves consideration.

System rendering: istahza'a/yastahzi'u → "to mock" (extremely frequent formula "messengers before you were indeed mocked," 6:10, 13:32, 21:41); huzu → "derision" (2:67/231, 5:57-58).

Internal proof: the invariant holds across the 34 verified occurrences - recurring reversal pattern: "what they mocked enveloped/surrounded them" (6:10, 21:41, 39:48, 45:33) - mockery systematically turns back against its author, the same structural gesture as scheming (kayd/makr).

RENDERINGS

— istahza'a: "to mock" (6:10, 13:32, 21:41)
— huzu: "derision" (2:67/231)

هزز ROOT · 5 OCCURRENCES

Invariant sense: a sudden vibratory movement revealing a hidden animation — the visible manifestation of a life or force previously dormant.

System rendering: هَزَّ/اهْتَزَّ → "to shake/quiver"

Internal proof: proof by recurrence of the same pattern — passage from an inert state to a revealing movement. 22:5 and 41:39 use exactly the same construction: the "barren/humble" earth which, under the effect of water, "comes alive, swells" (22:5) or "quivers and rises" (41:39). 27:10 and 28:31 apply the same verb to Musa's transformed staff, "quivering as though it were an Occulted being." 19:25 uses the imperative in the ordinary human register.

Conclusion: هزز systematically denotes the moment a sudden movement makes manifest a previously invisible force or life.

هزل ROOT · 1 OCCURRENCE

Invariable meaning: frivolity/levity -- a futile utterance, with no real bearing.

System rendering: al-hazl -> "frivolity".

Demonstration by occurrence (proof by intra-surah opposition): the sole occurrence, 86:14, closes the surah's cosmic-oath device (the returning sky, the splitting earth) with a direct antonymic opposition: "it is a decisive word, and it is not frivolity" (fasl/hazl) -- confirmed by the graph (PMI 10.96, exclusive link with fasl, already known as "to separate/decide"). The word is never positively defined in itself: it functions solely as a foil defined by what speech is NOT, the negative construction being the only available and sufficient proof -- a hazl utterance would carry no real consequence, whereas fasl decides and binds.

هزم ROOT · 3 OCCURRENCES

Invariable meaning: to be routed militarily -- a collective defeat marked by turning back and fleeing, never an abstract loss.

System rendering: hazama/mahzum -> "to rout, defeated".

Demonstration by occurrence (proof by repeated prophetic formula and historical observation): three occurrences document the same collective-rout invariant, from historical narrative to a directly addressed prophecy. 54:45 closes the corpus with the most direct, immediate address: "this group will be defeated, and they will turn their backs" -- confirmed by the graph.

هشش ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to beat down foliage — a pastoral gesture of a staff striking branches.

System rendering: أَهُشُّ → "I beat down foliage"

Internal proof: 20:18 is the corpus's only occurrence: "I lean on it, and beat down foliage with it for my flock."

Conclusion: هشش, in its sole occurrence, denotes the gesture of beating down foliage.

هشم ROOT · 2 OCCURRENCES

Invariable meaning: dry, friable chaff/debris -- the final residue of once-green vegetation, reduced to a brittle state the wind scatters effortlessly.

System rendering: hashim -> "chaff, dried twigs".

Demonstration by occurrence (proof by repeated metaphorical formula): two occurrences document the same final-drying invariant, applied at two scales. 18:45 furnishes the founding metaphor of worldly life. 54:31 transposes the same image to the collective punitive register: the people annihilated by a single cry become "like the dried twigs of a cattle enclosure" -- confirmed by the graph (link with sayha, the same verse's single cry, already tagged).

هضم ROOT · 2 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: spoliation, the act of wronging someone of their due.
System rendering: هَضْم → "spoliation".
Internal proof: sole occurrence, 20:112 — one who does righteous deeds while believing "will fear neither injustice nor spoliation."

Branch B — Invariant sense: tender/ripe, the quality of a softened fruit.
System rendering: هَضِيم → "tender [fruit]".
Internal proof: sole occurrence, 26:148 — "palm trees with tender clusters," qualifying the savory ripeness of fruits.

Distinction between the two branches: a classical etymological link is sometimes suggested but not imposed by the corpus itself. The homonymy is a stable fact — sealed status on both branches.

هطع ROOT · 3 OCCURRENCES

Invariable meaning: to rush with head raised, gaze fixed and unable to turn back -- anxious, constrained haste toward a summons point.

System rendering: muhti'in -> "rushing, heads raised".

Demonstration by occurrence: three occurrences document the same eschatological pattern of forced convergence. 14:43 furnishes the most detailed description: "gazes fixed, rushing, heads raised, their gaze never returning to them" -- the gaze's stillness despite the movement's speed underlines a haste escaping the subject's control. 54:8 applies it to emerging from graves toward the Caller. 70:36 closes the corpus by unexpectedly applying it to deniers rushing

toward the messenger himself "in separate groups" -- confirmed by the graph -- proof the gesture is never reserved to Judgment Day alone but can also qualify disorderly earthly agitation before an overwhelming event.

هلع ROOT · 1 OCCURRENCE

Invariable meaning: fundamental anxiety -- reactive emotional instability, oscillating between panic and stinginess according to fortune received.

System rendering: halu' -> "anxious" (70:19).

Demonstration by occurrence (proof by immediate intra-verse definition): the sole occurrence, 70:19, opens its own definition in the two immediately following verses: "when misfortune touches him, he panics (jazu'an, already sealed), and when good touches him, he becomes stingy (manu'an)" (70:20-21). This binary structure constitutes the term's exhaustive internal proof. The exception immediately following -- "except those who make contact, assiduous in their Contact" (70:22-23) -- is decisive: it proves halu' is never presented as an irreversible biological fatality despite the verb "was created", but as a default state, correctable through a regular, specific practice.

هلك ROOT · 66 OCCURRENCES

Invariant sense: to annihilate/perish - total cessation of existence, collective or individual.

System rendering: ahlaka/yuhliku → "to annihilate" (extremely frequent formula "how many cities/generations have We annihilated," 6:6, 7:4, 10:13, 17:17, dozens of occurrences); halaka → "to perish/die" (4:176, 12:85, 40:34).

Internal proof: the invariant holds across the 66 verified occurrences - the annihilation of entire cities (the vast majority, always linked to prior injustice, 11:117, "your Guardian was not to annihilate cities unjustly") and individual death (4:176) under the same gesture of total cessation, never partial or reversible.

RENDERINGS

— ahlaka/yuhliku: "to annihilate" (6:6, 7:4, 10:13, 17:17)
— halaka: "to perish" (4:176, 12:85, 40:34)

هلل ROOT · 5 OCCURRENCES

Invariant sense: to announce/to proclaim publicly.

System rendering: al-ahillah → "public announcements" (already fixed, public events proclaimed on a precise date, never "new moons"); ma uhilla lighayri God → "what has been consecrated to other than God" (the animal publicly consecrated through a proclamation).

Internal proof: neither use in the corpus establishes any direct lexical link to the moon — a dedicated study demonstrates the lack of foundation for the traditional "new moon" reading.

RENDERINGS

— al-ahillah: "public announcements" - never "new moons," no lexical basis for that link.
— ma uhilla lighayri Llah: "what has been consecrated to other than God" - the animal publicly consecrated by proclamation.

همد ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): barren/lifeless — a state of total immobility of the earth before its reanimation by water, conceptually echoing the already-sealed invariants of جرز and خمد.

System rendering: هَامِدَة → "barren"

Internal proof: 22:5 is the corpus's only occurrence: "you see the earth barren; then, when We send down water upon it, it stirs to life" — the explicit contrast fixes the sense. The term echoes, without being identical to, جرز (arid land, already sealed) and خمد (total extinction, already sealed).

Conclusion: همد, in its sole occurrence, denotes total immobility preceding reanimation.

همر Root · 1 occurrence

Invariable meaning: to pour forth in a torrent -- a massive, continuous flow, applied exclusively to the cataclysmic opening of the celestial floodgates.

System rendering: munhamir -> "torrential".

Demonstration by occurrence (proof by opening position in the flood narrative): the sole occurrence, 54:11, opens Nuh's flood sequence: "We then opened the gates of heaven with torrential water" -- confirmed by the graph (link with dusur, the ark built in the following verse, already sealed).

همز Root · 3 occurrences

Invariable meaning: to press/push by poking with the finger or through speech -- direct, stinging provocation.

System rendering: hamazat/hamaza -> "stinging incitements"/"stinging slanderer".

Demonstration by occurrence: three occurrences document a progression from the supernatural to the human register. 23:97 applies the term to the "incitements of the Diverters" sought as an object of protection -- the sting there comes from a non-human source. 68:11 applies it to a concrete human individual within a long enumeration of social vices (contemptible swearer, slanderer, calumny-peddler) -- the sting becomes one character trait among others. 104:1 fuses the term with lamz in the fixed formula "hamaza lumaza" (see the twin demonstration under lamz) -- confirmed by the graph (PMI 9.69) as an exclusive link between the two roots, whose deliberate pairing distinguishes two complementary modes of verbal harm: the direct sting (hamz) and the veiled insinuation (lamz), never two redundant synonyms.

همس Root · 1 occurrence

Invariant sense (hapax resolved by direct context, not by PSIS): the murmur — the faintest perceptible sound within the total silence of the reckoning.

System rendering: هَمْس → "murmur"

Internal proof: 20:108 is the corpus's only occurrence: "voices will be humbled before the All-Merciful; you will hear only a murmur."

Conclusion: همس, in its sole occurrence, denotes the faintest sound.

همم Root · 9 occurrences

Invariant sense: the forming intention preceding the act - never a firm decision nor an accomplished act.

System rendering: hamma → "to intend" (12:24, Yusuf's story pivot: "she certainly had an intention toward him, and he would have had one toward her, had he not seen a proof of his Guardian" - the intention halted before the act by an internal proof); hammat ta'ifatani → "two groups nearly faltered" (3:122, the collective onset of weakness); hamma qawmun → "a people had resolved to" (5:11, 9:13, 40:5 - hostile projects begun then prevented/unfulfilled).

Internal proof: in all five major occurrences (3:122, 5:11, 9:13, 12:24, 40:5), the initiated intention (hamm) is EACH TIME interrupted before realization - either by divine intervention (5:11, "He withheld their hands") or by failure (9:13, "what

they could not obtain"), confirming the word systematically denotes a forming intention, never a consummated act.

RENDERINGS

— hamma (12:24): "to intend, to be about to" - a forming intention, not an accomplished act.
— ahamma: "to preoccupy, to worry".

همن ROOT · 2 OCCURRENCES

Invariable meaning: to dominate/oversee while guaranteeing -- a control position that simultaneously protects and prevails, never an oppressive domination but a guaranteeing preponderance.

System rendering: muhaymin -> "the Prevailing" (59:23; 5:48 "prevailing over it"; "the Guarantor" renders al-mu'min).

Demonstration by occurrence (proof by dual textual and theological register): two occurrences document the same guaranteeing-preponderance invariant, applied at two scales. 5:48 applies it to the textual register. 59:23 furnishes the theologically densest occurrence, within an enumeration of nine consecutive divine attributes -- confirmed by the graph. The term's medial position in this list, between Peace and Omnipotence, is decisive.

هنء ROOT · 4 OCCURRENCES

Invariable meaning: wholesome, salutary pleasantness -- the quality of what is consumed or received without aftertaste or harmful deferred consequence.

System rendering: hani' -> "pleasant, wholesome".

Demonstration by occurrence: the four occurrences systematically qualify a received good -- food or reward -- as a state of enjoyment with no remainder or later regret, never mere immediate pleasure taken in isolation. 4:4 applies it concretely to a dowry ceded "willingly" ("eat it with pleasure and wholesomeness") -- the explicit association with a gift given without constraint proves hani' qualifies less the thing's taste than the legitimacy and cleanliness of its acquisition.

RENDERINGS

— hani'an: "pleasantly"; 4:4 "pleasantly and wholesomely" (4:4, 52:19, 69:24, 77:43).

هور ROOT · 2 OCCURRENCES

Invariant sense

The root ر و ه carries the invariant of a collapse — the fall of a structure losing its cohesion and crumbling, the direct result of its support's instability.

System rendering

"Crumbling" (9:109 ,هار), "collapses" (9:109 ,انهار).

Internal proof

Both occurrences are concentrated in the same verse (9:109), forming a verb/adjective pair describing one single sequence: "one who founded his structure on the brink of a crumbling ravine (جرف هار, see sister entry جرف), which then collapses (فانهار) with him into the fire of Jahannam." هار qualifies the already-unstable state of the edge even before the fall (an adjective announcing the outcome), while انهار (Form VII, reflexive/passive value) describes the actual accomplishment of this collapse, dragging down the structure and its builder. This sequential construction — qualification of instability then realization of the fall — constitutes solid structural proof despite the limited occurrence count: هور systematically designates the process of a structure's collapse, from its precarious state to its actual fall, always linked to the instability of the support it rested on.

This entry completes the single construction of 9:109 (see اسس and جرف): all three roots participate in one same rhetorical image of the unstable foundation collapsing, opposed to the stable foundation in the same verse.

هون ROOT · 26 OCCURRENCES

Invariant sense: humiliation/debasement - devaluation inflicted as a consequence of a failure.

System rendering: 'adhabun muhinun → "humiliating punishment" (near-fixed recurring formula: 2:90, 3:178, 4:14/37/102/151, 6:93 - seven nearly identical occurrences, one of the corpus's most stable formulas).

Internal proof: the overwhelming majority of hawn occurrences follow the exact same syntactic mold ("humiliating punishment" as a consequence of denial) - confirming hawn as a technical term of eschatological sanction, almost always interchangeable in context, never used for a mere passing discomfort without punitive weight.

RENDERINGS

— 'adhabun muhinun : "humiliating punishment" (near-fixed recurring formula: 2:90, 3:178, 4:14/37/102/151, 6:93 - seven nearly identical occurrences, one of the corpus's most stable formulas).

هوى ROOT · 38 OCCURRENCES

Invariant sense: the emotion that dominates and pulls away from judgment - never generic "passion"/"desire."

System rendering: al-hawa → "emotion" (2:120/145, 5:48/49/77, 6:150, 13:37 - seven occurrences of "do not follow their emotions," always opposed to already-received knowledge/truth); yudillun bi-ahwa'ihim → "to mislead by their emotions" (6:119, without knowledge).

Internal proof: 2:120 and 2:145 use the same construction - "if you followed their emotions, after what has come to you of knowledge" - emotion (hawa) is systematically positioned as what comes AFTER and AGAINST already-acquired knowledge, never as a legitimate source of knowledge itself.

Physical branch (same movement: what pulls downward, off the axis): hawa/yahwi → "to fall, to decline" (20:81, 22:31, 53:1); ahwa → "to hurl down" (53:53); tahwi ilayhim → "to incline toward" (14:37); hawa' → "void" (14:43); hawiya → "the Abyss" (101:9). Emotion (al-hawa) is the same movement applied to judgment: what makes one fall away from received knowledge.

RENDERINGS

— al-hawa: "emotion" (system term) - never generic "passion"/"desire," the affective inclination that dominates and drags away from rational judgment.
— hawa/yahwi (physical): "to fall, decline" (20:81, 22:31, 53:1) — ahwa: "hurl down" (53:53) — tahwi ila: "incline toward" (14:37) — hawa': "void" (14:43) — hawiya: "the Abyss" (101:9)

هىء ROOT · 4 OCCURRENCES

Invariant sense

The root أ ي ه carries the invariant of shaping or arranging a form/condition suited to a precise end — giving an operative configuration to matter or to a situation.

System rendering

"A shape/form of" (كهيئة, 3:49 ,5:110), "prepare/arrange" (وهيئ/وبهيئ, 18:10 ,18:16).

Internal proof

In 3:49 and 5:110, كهيئة الطير describes Jesus (`Issa) shaping from clay "a form of a bird," then breathing into it so it becomes a living bird: the root here designates the precise configuration given to raw matter, a recognizable and functional form produced through a deliberate act of shaping. In 18:10, the young men taking refuge in the Cave implore: "prepare for us (هيئ), in our affair, a path of rectitude" — they ask that their situation be arranged, configured adequately toward the goal of rectitude, exactly the same shaping gesture as in 3:49/5:110 but applied not to physical matter, to an existential situation. In 18:16, the same verb reappears: "your Guardian... will prepare for you (يهيئ), in your affair, a support" — another occurrence of arranging a situation into a favorable configuration. All four occurrences converge entirely: shaping (a bird's form) and preparing/arranging (a path, a support) belong to the same

gesture — giving a functional, suited configuration, whether the matter is physical (clay) or existential (an affair, a course).

Contextual renderings: material sense ("form of," 3:49, 5:110) and existential sense ("prepare/arrange," 18:10, 18:16) — two applications of one single gesture of configuring.

هيت ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the form ه ي ت is a calling exclamation, a pressing interjection inviting someone to come closer.

System rendering

"Come here" (هيت لك, 12:23).

Internal proof

In 12:23, immediately after locking the doors, the mistress of the house says to Yusuf: "Come here (هيت لك)." The context provides direct and complete proof: the expression immediately follows the action of completely closing the space (غلّقت الأبواب, see sister entry), forming with it an explicit causal sequence — the space secured against any intrusion immediately precedes the pressing invitation. The form itself functions grammatically as a fixed interjection followed by a pronominal complement (لك, to you/for you), a structure typical of direct, imperative calls in common usage. The sense of a pressing invitation to approach is thus directly carried by its position in the narrative sequence: complete locking followed by an immediate call, both elements forming one continuous gesture of setting the scene.

This entry documents the sense as it functions within the verse's context, without settling any philological discussion on the form's precise grammatical origin (fixed interjection, calling verb, or other construction) — in accordance with the rule of neutrality on the origin of terms (Charter Art. 3), no claim of borrowing from a determined language is made here.

هيج ROOT · 2 OCCURRENCES

Invariable meaning: to burst forth then wither -- a complete cycle of flourishing followed by abrupt decline, applied to vegetation as a metaphor for ephemeral life.

System rendering: `yahiju` -> "to wither" (after vigorous growth).

Demonstration by occurrence (proof by near-literal repetition of the same sequence): two occurrences document the same complete vegetal-cycle invariant, with an almost word-for-word repeated formula. 57:20 repeats this sequence identically to close the surah itself with a metaphor for worldly life -- confirmed by the graph (exclusive link between the two occurrences, formula repeated across two distinct surahs).

هيل ROOT · 1 OCCURRENCE

Invariable meaning: friable/flowing like sand -- a disaggregated texture pouring without cohesion, the final result of material annihilation.

System rendering: `mahil` -> "friable, flowing" (73:14).

Demonstration by occurrence (proof by intra-verse pairing): the sole occurrence, 73:14, precisely qualifies the texture of the mound (kathib, already sealed, same verse) resulting from the mountains' annihilation -- confirmed by the graph (exclusive link). The pairing of both terms is not redundant: kathib names the resulting shape (a mound, a compact accumulation), mahil specifies its exact physical consistency (matter that no longer holds together, that slips and pours at the slightest touch) -- together, both words document not only that the mountain was destroyed, but the precise nature of its disaggregation, consistent with the register already established elsewhere where final

annihilation is always described with an almost technical precision of the resulting matter, never a vague "destruction" formula.

هيم Root · 2 occurrences

Invariable meaning: to wander without direction/to be thirsty to the point of derangement -- a state of drifting, mental or physical, always deprived of a stable reference.

System rendering: yahimun/al-him -> "to wander"/"thirsty" (camels).

Demonstration by occurrence (proof by extension from mental to physical register): two occurrences document the same directionless-wandering invariant, applied at two scales. 26:225 applies it to the discourse register. 56:55 transposes the same gesture to the most concrete physical register: deniers will drink boiling water "as thirsty camels drink" -- confirmed by the graph (link with zaqqum, the same passage's infernal tree, already tagged).

هيهات Root · 2 occurrences

Invariant sense (doubled hapax, single verse): a total improbability exclaimed — "far, far off!", an emphatic rejection of a possibility deemed absurd.

System rendering: هَيْهَاتَ → "far, far off!"

Internal proof (hapax resolved by exclamatory doubling within the same verse, not by structural PSIS): 23:36 is the corpus's only verse, using هيهات twice consecutively. The doubling functions as rhetorical insistence rather than logical demonstration — not a case of PSIS, but a simple, self-sufficient emphatic repetition.

Conclusion: هيهات denotes, in its sole doubled occurrence, the exclamation of total rejection.

و

وبر ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root و ب ر designates fine down, the soft fiber harvested from certain animals, distinct from the coarser wool and hair.

System rendering

"Their fur/down" (أوبارها, 16:80).

Internal proof

In 16:80, the verse lists: "and, from their wool (أصوافها), their fur (وأوبارها) and their hair (وأشعارها), equipment and a use for a time." The context provides direct and complete proof: وبر is explicitly coordinated with صوف (wool) and شعر (hair) in a triad of distinct fibrous materials, each intended for making equipment. This ternary coordination itself constitutes the structural proof: if وبر designated the same material as صوف or شعر, the triad would be redundant — the text therefore necessarily names three technically distinct fibers. The lexically stable sense of وبر as fine down, notably proper to camelids, fits this medial position between sheep/goat wool (صوف) and the coarser hair (شعر): a fiber of intermediate texture, softer than hair but distinct from wool proper.

The uniqueness of the occurrence does not prevent fixing the sense: the coordinated-triad construction, necessarily composed of three distinct materials, provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

وبق ROOT · 2 OCCURRENCES

Invariant sense (two converging occurrences): total perdition — destruction consequent upon a committed act, never chance.

System rendering: مَوْبِق/يُوبِق → "place of perdition/to cause to perish"

Internal proof: proof by symmetry between a spatial noun and a causative verb applied to the same invariant. 18:52 uses مَوْبِقًا to denote the very place of perdition. 42:34 uses the causative verb in the context of winds and ships at sea: God "causes them to perish because of what they have earned" — perdition explicitly correlated to human acquisition, not a neutral weather accident.

Conclusion: وبق never denotes accidental loss but always a destruction consequent upon and proportioned to a prior act.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وبل ROOT · 8 OCCURRENCES

Invariant sense

The root و ب ل carries the invariant of an intensity striking with force — whether a torrential rain or a heavy, dire consequence, something striking massively whoever it reaches.

System rendering

"A torrential rain" (2:265 ,2:264 ,وابل x2), "dire/fateful consequences" (65:9 ,64:5 ,59:15 ,5:95 ,وبال), "[a] severe [seizure]" (73:16 ,وبيلا).

Internal proof

In 2:264 and 2:265, وابل designates a torrential rain in two opposing parables: one that lays bare a rock (2:264, hypocritical spending) and one that doubles a fertile garden's yield (2:265, sincere spending) — in both cases, water striking with massive, immediate intensity. In 5:95, 59:15, 64:5 and 65:9, وبال systematically designates "the fateful consequences" of a reprehensible act, a formula repeated almost identically ("they tasted the fateful consequences of their conduct") across four distinct sourates. In 73:16, وبيلا describes the "severe seizure" inflicted on Fir'awn after his disobedience to the messenger. All eight occurrences converge on one underlying invariant: وبل designates what strikes with intense, massive force whoever receives it — whether rain radically transforming terrain (concrete sense) or a consequence hitting hard the perpetrator of an act (dominant abstract sense, 5 of 8 occurrences) — both uses sharing the image of a powerful, sudden impact.

Distinction of the two application branches: concrete meteorological sense (2:264-265, 2 occurrences) and abstract retribution/consequence sense (5:95 to 73:16, 6 occurrences) — one single invariant of impact intensity, declined according to register.

وتد Root · 3 occurrences

Invariant sense: the peg firmly driven in to anchor/tension a structure.

System rendering: awtad → "pegs" (78:7, and the mountains as pegs — a stabilizing anchor image; 89:10, possessor of the pegs — Pharaoh and his means of power).

Nuance: an everyday term for a tent peg that stabilizes/tensions a structure, transposed metaphorically to geological stability or consolidated power.

Status: FIXED

وتر Root · 3 occurrences

Invariant sense: to remain single/odd, unpaired — and by extension the taut string of an instrument.

System rendering: al-witr → "the odd" (89:3, "and the odd [the state in which it is refused]": the one who comes alone, without intercessor, 6:94; 74:48).

Nuance: an everyday term for an unpaired number (as opposed to even), possibly linked to the single taut string of a bow — an image of what remains alone, taut, undoubled.

Status: PROVISIONAL

وتن Root · 1 occurrence

Invariable meaning: the aorta/central vital cord -- an organ whose severing causes immediate death, denoting by metonymy the most decisive possible point of impact.

System rendering: al-watin -> "the aorta".

Demonstration by occurrence (proof by extreme hypothetical construction): the sole occurrence, 69:46, sits within a conditional clause on the very hypothesis of a fabricated message: "had he forged some statement upon Us, We would have seized him by the right hand, then severed his aorta" -- confirmed by the graph (link with hajz, the following verse's impossible intervention). Choosing the aorta over any other organ is decisive.

وثق ROOT · 34 OCCURRENCES

Invariant sense: to bind firmly - to tie solidly, whether a moral commitment or a physical restraint.

System rendering: mithaq → "solemn engagement" (extremely frequent formula "We took the solemn engagement of the Sons of Israel," 2:63/83-84, dozens of occurrences); al-wuthqa → "the most secure" (2:256, 31:22, "the most secure handhold").

Internal proof: the invariant unifies contractual commitment (the pact that morally binds, dominant formula) and physical restraint (89:26, 47:4, "bind firmly the shackles") - always the same gesture of solid fixation, moral or material, never a loose or freely revocable bond.

RENDERINGS

— mithaq: "solemn engagement" (2:63/83-84; single rendering, also between peoples, 4:90, 4:92, 8:72)
— mithaqan ghalizan: "solemn and firm engagement" (4:21, 4:154, 33:8)
— mawthiq: "solemn engagement" (12:66, 12:80)
— al-wuthqa: "the most secure" (2:256, 31:22)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وثن ROOT · 3 OCCURRENCES

Invariant sense (stable referent, three occurrences): the idol — a fabricated cult object, whose worship is systematically denounced as false association.

System rendering: وَثَن/أَوْثَان → "idol(s)"

Internal proof: proof by consistency across all three occurrences, all negative. 22:30 uses "the filth of idols" in an avoidance injunction. 29:17 and 29:25 deploy the same invariant in Ibrahim's speech.

Conclusion: وثن systematically denotes the fabricated cult object.

وجب ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to collapse to the ground — the precise moment an offering animal ceases to live, triggering the authorization to consume it.

System rendering: وَجَبَتْ → "collapse [to the ground]"

Internal proof: 22:36 is the corpus's only occurrence: "then, when their flanks collapse, eat of them." **Triple organic link with بدن and قنع (sealed in the same batch, same verse).**

Conclusion: وجب, in its sole occurrence, denotes collapsing to the ground as a precise temporal threshold.

وجد ROOT · 107 OCCURRENCES

Invariant sense: to find - to encounter/discover what was sought or what presents itself.

System rendering: wajada/tajidu → "to find" (2:96, "you will find them"; 3:37, "he found sustenance near her"; 12:65, "they found their merchandise"; 93:6-8, "did He not find you an orphan").

Internal proof: the invariant holds across all 107 verified occurrences - finding a material good (12:65), a person in a state (28:15, "found two men fighting"), a quality in God (4:64, 4:110, "finds God Very-Forgiving"), or the absence of help (4:52/145, recurring formula "you will find him no helper") - never a mere supposition, always a direct ascertainment.

RENDERINGS

— wajada/tajidu: "to find" (2:96, 3:37, 12:65, 93:6-8)

وجس ROOT · 3 OCCURRENCES

Invariable meaning: to inwardly sense an apprehension -- an intimate, discreet perception of fear, never externally manifested before being named.

System rendering: awjasa -> "to sense an apprehension".

Demonstration by occurrence (proof by identically repeated formula in three distinct narratives): three occurrences document the same inner-fear invariant, in an almost identical formula applied to three different characters. 51:28 resumes the same verb for Ibrahim, within the same episode as ragha and sakka (already sealed): "he sensed, within himself, an apprehension toward them" -- confirmed by the graph.

وجف ROOT · 2 OCCURRENCES

Invariable meaning: to tremble/be agitated -- a nervous, physical or emotional jolting movement, applied either to a galloping mount or a disturbed inner state.

System rendering: wajifa -> "trembling" (cores); awjafa -> "to spur into a swift run" (mount).

Demonstration by occurrence (proof by structural echo with surah opening): two registers share the same agitated-movement invariant. 59:6 uses the concrete, military sense of a galloping mount. 79:8 uses the inner eschatological register: "cores, that day, will be trembling" -- confirmed by the graph, directly echoing the two tremors named at the surah's very opening.

وجل ROOT · 5 OCCURRENCES

Invariant sense: a trembling of the core — an involuntary bodily reaction to the evocation of a reality exceeding the subject, reverential or anxious depending on context.

System rendering: وَجِلَ/وَجِلَة → "to tremble/be trembling"

Internal proof: **proof by near-identical formula repeated for reverential fear.** 8:2 and 22:35 both use exactly the same construction, "those whose hearts tremble when God is mentioned." 23:60 applies the same invariant, tied to uncertainty about the coming judgment. 15:52-53 shift the invariant to an ordinary narrative register.

Conclusion: وجل systematically denotes an involuntary trembling of the core.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وجه ROOT · 78 OCCURRENCES

Invariant meaning: the face — and by extension, posture/orientation/facade, up to the eminence of one whose face is recognized.

System rendering: وَجْه → "face", or "posture"/"strategic orientation" depending on context (already fixed for 2:144-150, distinguishing the noun qiblah from the verb walli wajhaka, "set your course for"); وَجِيه → "of high standing, recognized presence" (3:45, ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ, of high standing in this world and the next; 33:69, وَكَانَ عِندَ ٱللَّهِ وَجِيهًا).

Internal proof: the Quranic face is never an anatomical organ isolated from meaning — it systematically carries a charge of orientation/intention, not a mere body part. وجيه extends this invariant to social eminence: the one whose

"face" is recognized and distinguished by all, the public facade carried to its highest consideration.

RENDERINGS

— wajh: "face", "posture", "strategic orientation" depending on context (2:144-150, distinct from qiblah).
— wajih (3:45, 33:69): "of high standing, publicly acknowledged".

وحد ROOT · 68 OCCURRENCES

Invariant sense: numeral unity/unicity — one, not several.

System rendering: wahid → "one"/"unique" (the number one in a series — a single community, a single cry, a single originating Self — or God's unicity qualified by that same numeral, e.g. ilahun wahid, "a unique deity"); al-wahid (substantivized, divine epithet) → "the One" (often paired with al-qahhar, "the Dominator": 12:39, 13:16, 14:48, 38:65, 39:4, 40:16); wahdahu → "Him alone"/"God alone" (the exclusivity of the object of obedience, 7:70, 39:45, 40:12, 40:84, 60:4); wahid (solitary form) → "solitary" (74:11, a human created without other support).

Internal proof: no resistant occurrence. The numeral invariant holds uniformly — whether applied to a community ("a single community," 2:213, 5:48, 10:19, 11:118...), an event ("a single cry," 36:29/49/53, 54:31/50, 69:13-14), human origin ("a single Self," 4:1, 6:98, 7:189, 39:6), or God ("a unique deity," repeated across some twenty surahs). Distinct from ahad (already separately fixed, absolute/indivisible unicity, not countable) — wahid remains the base numeral, a countable unit, even when qualifying God: not the same conceptual operation as ahad.

Antonym (see paires_antonymes table): shirk — the undue multiplication of what wahid/wahdahu posits as exclusive and singular (60:4, exclusivity of obedience to "God, Alone"; 6:19, "a unique deity" immediately followed by the denunciation of association).

RENDERINGS

— wahid: "one"/"unique" - series numeral (community, cry, Self) or qualifying God.
— al-wahid (epithet): "the One" - paired with al-qahhar.
— wahdahu: "Him alone" - exclusivity of the object of obedience.
— wahid (solitary form): "solitary" (74:11).

وحش ROOT · 1 OCCURRENCE

Invariable meaning: the wild/undomesticated animal -- a living being in its natural state, with no ordinary dependency link to humans, structurally defined by its absence of social constraint.

System rendering: al-wuhush -> "the wild beasts".

Demonstration by occurrence (proof by deliberate semantic contrast): the sole occurrence, 81:5, sits within the opening cosmic series where wild beasts are "gathered" -- a verb usually applied to the human, social register, here applied precisely to animals defined by their very absence of ordinary social constraint. The deliberate clash between the word's invariant and the gesture applied to it underlines, by contrast, the exceptional scope of the eschatological upheaval.

وحى ROOT · 78 OCCURRENCES

Invariant sense: to inspire/reveal discreetly - fast, direct communication.

System rendering: awha → "to reveal" (4:163, list of nine prophets receiving wahy in a single verse - Nuh, Ibrahim, Isma'il, Ishaq, Ya'qub, the tribes, Issa, Ayyub, Younes, Harun, Sulayman; 6:19/93/106, the Recitation itself as revealed content); applied to a non-human recipient (16:68, the bee, already cross-referenced with nihlah).

Internal proof: 6:112 and 6:121 use the SAME root for the "shayatin who mutually inspire embellished discourse, by deception" - confirming wahy denotes a fast/discreet communication mechanism in itself, neutral, whose legitimacy depends entirely on the source (God vs. the shayatin), not on the verb itself.

RENDERINGS
— awha: "to reveal"/"to inspire" - a fast, discreet communication, used for prophetic revelation as well as for the bee (16:68, already cross-referenced with nihlah).

ودد Root · 29 occurrences

Invariant sense: affection/wish - warm attachment to someone, or a desire formulated for a state of affairs.

System rendering: wadda/yawaddu → "to wish" (very frequent formula "one of them would wish to live a thousand years," 2:96/105/109, dozens of occurrences); mawaddah/wadud → "affection"/"the Loving" (divine attribute, 11:90, 85:14; between spouses, 30:21).

Internal proof: the invariant links wishing (wanting a state to occur) and affection (wanting good for someone) through the same gesture of benevolent orientation of desire - 71:23, Wadd as a proper name of an idol is a formal homonym with no semantic link to affection.

RENDERINGS
— wadda: "to wish" (2:96/105/109)
— mawaddah/wadud: "affection" (11:90, 85:14)

COUNTER-EXAMPLES
Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ودع Root · 4 occurrences

Invariable meaning: to leave at rest, to cease attending to something -- a disengagement, never a definitive break.

System rendering: wada'a/mustawda' -> "to leave aside"/"place of entrusted deposit".

Demonstration by occurrence: the invariant covers two registers linked by the same logic of temporary trust. 6:98 and 11:6 use mustawda' to denote the "place of deposit" where God knows every creature's resting place -- an entrusted, not abandoned, deposit, consistent with the idea of a disengagement that never erases the responsibility of the one who entrusted it. 33:48 applies the verb to a voluntary, measured distancing ("leave aside their wrong"). 93:3 furnishes the theologically densest occurrence, in direct negation paired with qala (already tagged, PMI 10.28, graph link confirmed): "your Lord has neither forsaken you nor taken you in aversion" -- the invariant takes its full meaning there by contrast: the revelation's temporary silence could have been read as disengagement, but the text explicitly affirms no wada', even momentary, took place.

ودق Root · 2 occurrences

Invariant sense (two near-identical occurrences): rain — the visible outcome of the cloud-assembly process, always described at the end of the same meteorological sequence.

System rendering: ٱلْوَدْق → "the rain"

Internal proof: the corpus's two occurrences share the same complete descriptive sequence. 24:43 and 30:48 both describe the same multi-step process, concluding with the near-identical formula "then you see the rain come out from its midst."

Conclusion: ودق is a stable technical term.

ودى ROOT · 11 OCCURRENCES

Invariable meaning: the valley -- an elongated depression between elevations, often traversed by a watercourse; and, on the same elongated-gap-to-fill invariant, the financial compensation owed.

System rendering: wadi/awdiya -> "valley"; diya -> "compensation".

Demonstration by occurrence (proof by contrasting two registers): the geographic sense largely dominates -- always a traversed, inhabited, or sanctified depression, never a mere synonym for flat terrain. 4:92 uses the derivative diya for compensation owed in accidental homicide, immediately paired with freeing a believing person -- confirmed by the graph.

وذر ROOT · 46 OCCURRENCES

Invariant sense: to leave/abandon - to cease attending to someone or something, leaving it to its fate.

System rendering: dhar/yadharu → "leave"/"to leave" (extremely frequent formula "leave them," 6:91/112, 15:3, dozens of occurrences).

Internal proof: the invariant holds across the 45 verified occurrences - covers divine abandonment (God leaving the unjust to wander, 6:110, 10:11) and human abandonment (abandoning usury, 2:278; abandoning ancestors, 7:70) - always an active withdrawal of involvement, never mere passive forgetting.

RENDERINGS

— dhar/yadharu: "leave" (6:91/112, 15:3)

ورد ROOT · 11 OCCURRENCES

Invariant sense: to arrive/reach a destination point — often a place of water or final gathering, positive or grim depending on context.

System rendering: وَرَدَ/وِرْد → "to arrive/place of arrival"

Internal proof: proof by deployment of the same arrival invariant across opposite registers. 11:98 uses the term twice for the condemned's grim place of arrival "at the Fire." 19:71 generalizes the principle universally. 19:86 deploys the image of the herd driven "toward the watering place." 12:19 applies the term to the ordinary narrative register.

Conclusion: ورد systematically denotes the act of reaching a destination point.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ورق ROOT · 4 OCCURRENCES

Invariant sense: a thin, flat matter — a plant leaf known even in its most discreet fall, or a silver coin beaten into thin surface.

System rendering: وَرَقَة/وَرِق → "leaf"/"silver coin"

Internal proof: **proof by deployment of the same material-thinness invariant across two registers.** 6:59 sets the invariant as absolute omniscience. 7:22 and 20:121 use exactly the same construction for the Garden's leaves. 18:19 shifts the same invariant to the monetary register.

Conclusion: ورق systematically denotes a matter worked into a thin surface.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وری ROOT · 32 OCCURRENCES

Invariant sense: what is behind/hidden - a posterior position in space, or concealment out of sight.

System rendering: wara' → "behind" (extremely frequent formula "cast behind their backs," 2:101, 3:187, dozens of occurrences); wara/yuwari → "to conceal" (5:31, "how to conceal his brother's nakedness").

Internal proof: the invariant holds across the 32 verified occurrences - unifies the posterior spatial position (behind oneself, behind a veil) and the act of hiding (concealing what is shameful) - always the same gesture of placing outside direct sight, never mere neutral distancing.

Distinct branch, awra (form IV): "to kindle [fire]" (56:71, the fire you kindle; 100:2, al-muriyat, "those that strike the spark").

RENDERINGS

— wara': "behind" (2:101, 3:187)
— wara: "to conceal" (5:31)

وزر ROOT · 27 OCCURRENCES

Two-branch homonymy, documented separately under the same triconsonantal entry.

Branch A — Invariant sense: the burden, the moral or material charge each person bears for their own acts, non-transferable.
System rendering: وِزْر → "burden"; وَازِرَة → "[a self] bearing a burden"; وَزِير → "assistant" (one who helps carry a mission's burden).
Internal proof: 6:164 sets the founding principle. 16:25 does not contradict this principle but refines it: those who mislead bear "their full burdens, and a portion of the burdens of those they mislead without knowledge" — not a transfer of another's sin, but an additional, own burden for having misled.

Branch B — Invariant sense: refuge, the shelter to retreat to.
System rendering: لَا وَزَرَ → "no refuge" (absolute negation, hapax, 75:11).
Internal proof: 75:10-12 forms a complete, self-sufficient sequence.

Distinction between the two branches: no fusion is demonstrable from the corpus itself. The homonymy is a stable fact — sealed status on both branches separately.

RENDERINGS

— noun (وزر), Branch A: burden (6:164, 16:25, 17:15, 20:101, 35:18, 39:7, 53:38)
— verb (تزر), Branch A: to bear the burden (6:164, 17:15, 35:18, 39:7, 53:38)
— participle (وازرة), Branch A: [soul] bearing (6:164, 17:15, 35:18, 39:7, 53:38)
— plural (أوزار), Branch A: burdens/charges (16:25, 20:87)
— noun (وزير), Branch A (extension): helper/support (20:29, 25:35)
— verb (يزرون), Branch A: to be laden with/to bear (6:31, 16:25)
— fixed negation (لا وزر), Branch B: no refuge (75:11)

وزع ROOT · 5 OCCURRENCES

Invariant sense: to contain/channel a set so as to keep it in order — either by arranging a group into disciplined ranks (passive form), or by inwardly directing an impulse toward a specific act (causative Form IV).

System rendering: يُوزَعُونَ → "to be arranged into ranks/columns"; أَوْزِعْنِي → "inspire me/direct me toward"

Internal proof (two branches):
Branch A — disciplined arrangement: 27:17 describes Sulayman's [the Pacified] army, made up of the Occulted, humans and birds, "arranged into ranks" (يُوزَعُونَ) — the organization of a heterogeneous multitude into ordered units before movement. 27:83 and 41:19 apply the same root to the Day of Resurrection, where entire groups are gathered and "arranged into columns" before judgment.
Branch B — inward direction: 27:19 and 46:15 share the identical formula أَوْزِعْنِيٓ أَنْ أَشْكُرَ, "inspire me to give thanks" — Sulayman, then the forty-year-old man (46:15), address the same request: that God channel their inner impulse toward gratitude and just action, preventing their will from scattering.

Conclusion: both branches share the same structural invariant — containing a plurality (of people or of impulses) to orient it toward a definite order or goal, rather than letting it disperse. A functional homonymy not fusible into a single image, yet linked by this same gesture of channeling.

وزن ROOT · 23 OCCURRENCES

Invariable meaning: to weigh/measure the real weight of an action.

System rendering: وَزَنَ/مَوَٰزِين → "to weigh"/"the scales" (the eschatological evaluation of the real weight of deeds, 21:47); مَوْزُون → "in due measure" (15:19, the created order itself weighed/proportioned).

Internal proof: the invariant links creational weighing (15:19, everything created "in due measure") and eschatological weighing (21:47, 18:105 — granting "no weight" to vain deeds): the same principle of exact evaluation, applied to the order of the world and the judgment of deeds.

Distinction — metaphor of evaluative justice: the Quranic weighing is a metaphor of evaluative justice — each act has a real weight that will be measured, not an arbitrary estimation.

RENDERINGS

— noun (mawzun): in due measure (15:19)
— noun (waznan): weight (18:105)
— noun (al-mawazin): the scales/weights (21:47)
— noun (al-mizan/al-wazn): the balance/the weighing (55:9)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وسط ROOT · 5 OCCURRENCES

Invariable meaning: the balanced middle, a central point between two extremes -- and, by physical extension, the geometric center of a traversed space.

System rendering: wasat/awsat -> "middle, just measure".

Demonstration by occurrence: two registers linked by the same geometry of the center. The ethical sense dominates three occurrences: 2:143 ("an exemplary community", at the just middle between excesses), 2:238 ("the most perfect Contact", literally the middle Contact, between two others) and 68:28 ("the most just among them") -- the middle is systematically the most praiseworthy position there, never a mediocre compromise. 5:89 applies the same term to a concrete material average ("the best food with which you feed your families", a median standard). 100:5 closes the demonstration with the most literally spatial sense: "penetrating the center (fa-wasatna) of a troop" -- the fifth and final link of the cavalry charge sequence (see dabh), confirmed by the graph (PMI 10.9, exclusive link with the other four roots of 100:1-5) -- the charge's movement finds its precise culmination in penetrating the opponent's central point, the same term thus denoting the geometric middle and the ethical middle as one and the same position of balance or culmination.

وسع ROOT · 32 OCCURRENCES

Invariant sense: capacity/vastness - available extent, whether spatial, financial, or of knowledge.

System rendering: `wasi'` → "Vast" (extremely frequent formula "God is Vast, Knowing," 2:115/247/261/268, dozens of occurrences); `wus'` → "capacity" (2:233/286, "no Self is burdened beyond its capacity").

Internal proof: the invariant holds across the 32 verified occurrences - unifies divine vastness (knowledge/mercy encompassing everything) and limited human capacity (never burdened beyond it) - always a measure of available extent, never unlimited for man, always unlimited for God.

RENDERINGS

— wasi': "Vast" (2:115/247/261/268)
— wus': "capacity" (2:233/286)

وسق ROOT · 2 OCCURRENCES

Invariable meaning: to gather/load into a coherent whole -- to unite scattered elements under a single charge, applied to night and moon to prepare a central affirmation.

System rendering: `wasaqa/ittasaqa` -> "to gather"/"to reach full completion".

Demonstration by occurrence (proof by intra-verse parallel construction): the two occurrences, 84:17-18, form a structuring pair within the same verse -- confirmed by their direct cooccurrence. The same gathering-into-a-whole invariant applies successively to the night and to the moon, both celestial oaths preparing the central claim immediately following.

وسل ROOT · 2 OCCURRENCES

Invariant sense

The root و س ل carries the invariant of an intermediary sought in order to draw near a higher instance — the means or channel through which approach is sought, never the final object itself.

System rendering

"The means [of drawing near]" (5:35 ,الوسيلة), "the intermediary" (17:57 ,الوسيلة).

Internal proof

In 5:35, believers are urged to "seek toward Him the means [of drawing near]" (ابتغوا إليه الوسيلة) — الوسيلة here is explicitly that by which one seeks to draw near God, a channel of approach actively sought, not an end in itself. In 17:57, the same term is turned against those who invoke intermediaries other than God: "those very ones they invoke seek, toward their Guardian, the intermediary (الوسيلة) — as to which of them would be nearest." The reversal is structuring: the beings invoked as intermediaries by the polytheists are themselves, according to this verse, seeking their own وسيلة toward God — a formidable internal proof that invalidates their status as autonomous intermediaries, since they share the same condition of seekers of approach as those who invoke them. Both occurrences converge perfectly on the invariant: وسيلة always designates the means or channel sought to attain proximity with a higher instance, never the instance itself nor an autonomous power.

Distinction from شفاعة (intercession, the power to intervene on another's behalf): وسيلة designates the means sought by the subject itself to draw near, not a power held by a third party to intervene on behalf of another — 17:57 uses precisely this distinction to turn the argument against the invoked intermediaries.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وسم ROOT · 2 OCCURRENCES

Invariant sense: to mark distinctly - to affix a recognizable sign, positive (deciphering traits) or punitive (marking the snout).

System rendering: mutawassimin → "those who can decipher the traits" (15:75, positive reading of signs); sanasimuhu → "We shall mark him" (68:16, punitive mark on the snout).

Internal proof: the two occurrences cover the same gesture (marking/deciphering a distinctive sign) under two opposite polarities - recognizing an already-present sign (15:75) versus imposing a new mark as punishment (68:16); the root is too sparsely represented (2 occurrences) to settle further.

RENDERINGS

— mutawassimin : "those who can decipher the traits" (15:75, positive reading of signs)
— sanasimuhu : "We shall mark him" (68:16, punitive mark on the snout).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وسن ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable in its strictest form, but the resolution is supported by a parallel contextual construction: the root و س ن carries the sense of a light drowsiness, the intermediate state preceding deep sleep.

System rendering

"Drowsiness" (2:255 ,سنة).

Internal proof

In 2:255, the Throne verse affirms: "Neither drowsiness (سنة) nor sleep (نوم) seize Him." The context provides structural proof through a graduated-pair construction: سنة is directly coordinated with نوم (sleep, a deeper and more complete state), both terms together forming a scale of diminished-vigilance states, from the lightest (drowsiness) to the most complete (deep sleep) — the affirmation negating both builds a guarantee of absolute, unfailing vigilance, covering the entire spectrum between full wakefulness and total sleep. سنة thus designates the intermediate state, the first degree of drowsiness preceding true sleep, whose joint negation with نوم excludes any form, even the lightest, of diminished divine consciousness.

This entry explicitly links وسن to اود within the same verse: both terms participate in one same demonstration of limitless divine power, one bearing on the absence of fatigue, the other on the absence of any diminution of vigilance.

وسوس ROOT · 5 OCCURRENCES

Invariable meaning: to whisper, to insinuate a suggestion in a low, insistent voice -- a mode of incitement that bypasses direct confrontation.

System rendering: waswasa/al-waswas -> "to whisper, insidious suggestion".

Demonstration by occurrence: three narrative occurrences (7:20, 20:120, 114:5) explicitly attribute the gesture to the Shaytan/Diverter, always to reveal what was hidden or provoke a precise transgression -- 7:20 specifies the exact purpose: "to reveal to them what was hidden of their intimacy" (their nakedness, in the Adam and Hawwa narrative) -- proof that waswas is never a frontal attack but a manipulation of perception, turning against the victim an information or desire already latent within them rather than imposing an external constraint. 50:16 furnishes the theologically densest occurrence, outside any tempter register: "We know what his Self whispers to him" -- the invariant applies here to a purely human inner voice, without the Diverter's intervention, immediately followed by the

corpus on the very personification of the gesture: al-waswas al-khannas, "the Insinuator who withdraws", designating the agent by the action it performs rather than by a proper identity -- the diagnostic-name condenses its entire function into a single participle.

وشى Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root و ش ى carries the sense of a distinctive mark on a uniform surface, a spot that would break the homogeneity of a color.

System rendering

"No blemish" (2:71 ,شية).

Internal proof

In 2:71, the verse concludes the description of the requested cow: "unblemished, without any spot (شية)." The context provides direct and sufficient proof through its concluding position within a sequence of precision questions (age, color, absence of blemish — see the فقع entry): شية designates any mark that would break the animal's chromatic homogeneity, a spot or distinctive mark contrasting with the already-specified uniform color (bright yellow). The requirement of total absence of شية adds to that of the already-established intense, pure color, completing the description with the ultimate criterion of visual perfection: not only the right color, but the absence of any irregularity breaking its uniformity.

The uniqueness of the occurrence does not prevent fixing the sense: the concluding position within the sequence of precision criteria and consistency with the already-specified color provide sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

وصب Root · 2 occurrences

Invariant sense (two converging occurrences): an uninterrupted continuity — applied to the Law owed to God as much as to inflicted punishment.

System rendering: وَاصِب → "permanent/continual"

Internal proof: the corpus's two occurrences use واصب to qualify an absolute continuity. 16:52 applies it to the Law owed to God, "permanently." 37:9 shifts the same invariant toward the Deviators' punishment.

Conclusion: وصب systematically denotes an uninterrupted continuity.

وصد Root · 3 occurrences

Invariable meaning: to firmly close an access, to lock an opening.

System rendering: mu'sada -> "locked".

Demonstration by occurrence: two coherent registers, one narrative-descriptive, one eschatological. 18:18 uses the nominal al-wasid to denote the precise threshold where the Companions of the Cave's dog stands guard -- a place of controlled closure/passage, consistent with the idea of a monitored access. 90:20 and 104:8 both apply the participle mu'sada to the punishing fire that "closes" on those thrown into it -- confirmed by the graph, the identical usage in both occurrences ("on them, in extended columns", 104:8; "a fire will close upon them", 90:20) proves the invariant describes a complete, inescapable enclosure, never a mere door that closes but can reopen -- the same term thus linking the image of a monitored threshold (18:18) and that of a definitive enclosure (90:20, 104:8), the closure always being solid and intentional.

وصف ROOT · 14 OCCURRENCES

Invariable meaning: to describe/attribute a quality -- to characterize through language.

System rendering: wasafa -> "to describe"/"to attribute" (to qualify something through speech, often in negation -- "God is above what they describe").

Demonstration by occurrence: thirteen of the fourteen occurrences are built on an almost identical doxological mold -- "subhanahu/subhana rabbika 'amma yasifun" ("glory to Him/your Lord, above what they describe") recurs at 6:100, 21:22, 23:91, 37:159, 37:180 and 43:82 -- repetition of a fixed clause across six distinct surahs, turning wasafa into a verb systematically tied to the polytheists' theological error, never to a neutral or factual description. 21:22 and 43:82 specify the exact content targeted by this denunciation: the epithet "Lord of the Throne" directly frames the formula there, explicitly linking false verbal attributions to the question of divine sovereignty -- to falsely describe God amounts to contesting His very sovereignty. 16:62 and 16:116 step outside the strictly theological register to apply wasafa to ordinary social lying: "their tongues describe the lie" -- the invariant thus covers not only false attributions made to God, but any act of mendacious verbal qualification, including the arbitrary legalization of the licit and forbidden (16:116, "do not say... this is licit and this is forbidden"). 12:18 and 12:77 offer the only two non-doxological narrative occurrences: Ya'qub, confronted with his sons' lie about Yusuf's disappearance, declares he seeks help "against what you describe" -- proof wasafa can denote a complex, detailed lying account, not a mere isolated qualifier, and the invariant applies equally to human speech and theological discourse.

RENDERINGS

yasifu/tasifu (verb, to describe -- almost always negating what God transcends): 6:100, 6:139, 12:18, 12:77, 16:62, 16:116, 21:18, 21:22, 21:112, 23:91, 23:96, 37:159, 37:180, 43:82.

وصل ROOT · 13 OCCURRENCES

Invariant sense: to unite/connect what must remain joined — whose rupture is a major fault, and whose attainment (reaching) is a form of successful connection.

System rendering: wasala/yasilu -> "to connect/reach"

Internal proof (demonstration by occurrence): proof by deployment of the same connection invariant across relational, material and cultic registers. 2:27 sets the founding fault: "severing what God ordered to be joined" - the rupture of a prescribed bond as a defining trait of misguidance. 4:90 applies the same verb to political alliance: those who "join a people" bound by a pact, spared as a result of this connection. 6:136 deploys the invariant in the cultic register, within the very same literary block as 5:103: a share of livestock/crops that "does not reach" (la yasilu) God while the reverse occurs toward the associates - a broken connection in the distribution of an offering, denounced as absurd. 5:103 finally applies the term to wasila: in light of this immediate use of the same verb a few verses later in the same passage (6:136), the term plausibly designates an offering of livestock whose sacrifice is "linked/destined" to a specific beneficiary - the link naming the animal being one of destination, not a biological trait of the animal. The traditional designation ("the she-camel united by a twin birth") remains possible but stems from an ethnographic source external to the corpus, not from an internal cross-reference as direct as the one offered by 6:136.

Conclusion: wasl systematically denotes the union or connection between two terms meant to remain linked - whose rupture is always a fault, and whose establishment (reaching, joining, destining) constitutes the expected positive or negative gesture depending on context. For wasila (5:103), the most direct cross-reference within the corpus (6:136) points toward an offering whose link designates its recipient, rather than toward the traditional ethnographic definition.

وصى ROOT · 32 OCCURRENCES

Invariant sense: to recommend/prescribe - transmission of a binding directive, testamentary or ethical.

System rendering: wassa/wasiyyah → "to recommend"/"testament" (2:132/180/182/240, 4:11/12 - six occurrences, almost all in a successional/testamentary context).

Internal proof: the overwhelming majority of occurrences (2:180/182/240, 4:11/12) precisely frame the transmission of goods after death - confirming wasa as the corpus's stable technical term for testamentary prescription, with 2:132 (Ibrahim to his sons) as an extension into the register of ethical recommendation transmitted as moral inheritance.

RENDERINGS

— wassa/wasiyyah : "to recommend"/"testament" (2:132/180/182/240, 4:11/12 - six occurrences, almost all in a successional/testamentary context).

وضع ROOT · 26 OCCURRENCES

Invariable meaning: to place/set down — to put something in a determined location.

System rendering: وَضَعَ → "to place/set down" (setting down a burden, giving birth to a child, or establishing something in a place).

Internal proof: a single invariant covers the concrete object (weapons, 4:102; garments, 24:58/60), childbirth (bringing forth, 3:36, 35:11, 41:47, 65:4/6 — the child "set down" into the world), and institutional establishment (the first House "set down" for mankind, 3:97) — always the same gesture of determined placement, never an arbitrary deposit.

RENDERINGS

— verb (wada'at/tada'u/yada'na): to give birth (3:36, 35:11, 41:47, 65:4, 65:6)
— verb (wada'a): to establish (3:97)
— verb (tada'u/tada'un/yada'na): to set down [object/garment] (4:102, 24:58, 24:60)
— noun (mawdu'ah): placed/arranged (88:16)

وضن ROOT · 1 OCCURRENCE

Invariable meaning: artfully woven/interlaced -- a meticulous assembly technique of strands or threads into a solid structure, applied to ceremonial furniture.

System rendering: mawduna -> "woven" (couches).

Demonstration by occurrence (proof by opening position in the righteous's tableau): the sole occurrence, 56:15, opens the description of the "foremost brought near" with "woven couches" -- confirmed by the graph, immediately followed by the face-to-face reclining posture already documented for wak' and hur.

وطء ROOT · 6 OCCURRENCES

Invariant sense: to firmly plant the foot and leave an imprint — a pressed contact with the ground, from which derives the idea of a synchronized agreement between two concordant paces.

System rendering: وَطِئَ/مَوْطِئ → "to tread/trample"; وَاطَأَ → "to mutually agree"

Internal proof: proof by deployment from the concrete sense to the derived sense of concordance. 9:120 and 33:27 use it for literally treading ground. 48:25 applies the same verb to trampling unidentified innocents. 73:6 shifts the invariant toward the intensity of the imprint. 9:37 closes the deployment with Form III: "to synchronize," two parties whose decisions march in step.

Conclusion: وطء links, through the same foot-pressing gesture, concrete physical contact and concerted agreement between two "marching-together" wills.

RENDERINGS

— yata'una/mawti': "to tread, to set foot" (9:120, 33:27, 48:25).
— liyuwati'u (9:37): "to make coincide" - fraudulent calendar adjustment.
— ashaddu wat'an (73:6): "of firmer impact".

وطر ROOT · 2 OCCURRENCES

Invariant sense (two occurrences within the same verse): a need or purpose to be fulfilled — whose completion ends an engagement.

System rendering: وَطَر → "need/purpose"

Internal proof (two occurrences in the same verse, echoing each other): 33:37 is the corpus's only verse using وطرا, doing so twice: "when Zayd had fulfilled his purpose regarding her" — the construction "fulfilled + purpose" literally means completing/exhausting a need, marking the definitive closure of a relationship.

Conclusion: وطر, in its two occurrences, denotes the purpose or need whose fulfillment ends an engagement.

وطن ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax (occurrences=1 in the plural مواطن). PSIS not applicable — resolved by direct context: the root و ط ن carries the sense of a place of stable position, a site where one settles or stands firm, notably in a context of confrontation.

System rendering

"Numerous places" (9:25 ,مواطن).

Internal proof

In 9:25, the verse recalls: "God has certainly helped you in numerous places (مواطن), and on the day of Hunayn (see sister entry)." The context provides direct and sufficient proof: مواطن (plural of موطن) designates the successive places where divine help intervened, immediately followed by the specific example of Hunayn — establishing موطن as a general category (site of position/engagement) of which Hunayn constitutes a particular instance. The verse's construction (general plural + singular example introduced by "and") confirms that موطن designates a place where one stands, settles, or firmly positions oneself — here in a context of confrontation where the stability of position is directly linked to the outcome of divine help.

The uniqueness of the occurrence does not prevent fixing the sense: the general/particular construction (مواطن كثيرة then يوم حنين) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

وعد ROOT · 151 OCCURRENCES

Invariant sense: the commitment fixed for the future - a promise or appointment set at a determined point in time.

System rendering: wa'adna → "to set an appointment" (2:51, "We set an appointment with Musa for forty nights"); ya'idu → "to promise" (2:268, "the Shaytan promises you poverty... God promises you... forgiveness"); al-mi'ad → "the promise" (3:9, "God never fails His promise"); wa'd → "promise" (8:7, "God has kept His promise to you").

Internal proof: the invariant unifies the fixed temporal appointment (2:51, forty determined nights) and the content promise (2:268, poverty or forgiveness) under the same gesture - a commitment fixed in advance, whose deadline or content is determined at the moment of statement, never left vague.

RENDERINGS

— wa'adna: "to set an appointment" (2:51)
— ya'idu: "to promise" (2:268)
— al-mi'ad: "the promise" (3:9)
— wa'd: "promise" (8:7)

وعظ ROOT · 25 OCCURRENCES

Invariable meaning: to exhort/admonish with kindness — to call back to order through counsel.

System rendering: وَعَظَ/مَوْعِظَة → "to exhort"/"exhortation" (a kindly reminder, counsel aimed at correction).

Internal proof: homogeneous use across 9 occurrences, always in a register of corrective counsel addressed to a believer or a community — never a warning against an external danger.

Distinction from نذر: close to نذر (to warn) but وعظ carries a connotation of pedagogical kindness rather than a warning against danger — counsel aimed at instructing, not alarming.

RENDERINGS

— verb (yu'azu/yu'azun/ta'izun/tu'azun): to be exhorted/to exhort (2:232, 4:66, 7:164, 58:3, 65:2)
— noun (maw'izah): exhortation (2:275, 7:145, 10:57)
— plural noun (al-wa'izin): those who warn/exhort (26:138)

وعلن ROOT · 4 OCCURRENCES

Invariant sense (nominal variant of علن, already sealed): what is openly declared — a fixed adverbial form used in constant pairing with secrecy.

System rendering: عَلَانِيَة → "publicly/openly"

Internal proof: proof by identical formula repeated across all four occurrences. 2:274, 13:22, 14:31 and 35:29 all use exactly the same expression "secretly and openly" — a fixed merism systematically qualifying charitable spending.

Conclusion: علانية does not constitute a semantically distinct root from علن — the same invariant of the manifest, here documented separately due to a distinct root tag in the database.

وعى ROOT · 7 OCCURRENCES

Invariable meaning: to contain/retain in memory -- a container's, material or cognitive, capacity to keep what it receives without letting it escape.

System rendering: wi'a'/ta'i -> "bag/container"; "to retain attentively".

Demonstration by occurrence (proof by extension from concrete to cognitive): two registers share the same retained-containment invariant. 12:76 uses the most literal concrete sense, repeated three times within the same verse to stress methodical searching. 69:12 and 70:18 use the derived cognitive sense. 84:23 closes the corpus with a further negative nuance: "what they conceal within themselves".

وفد ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): a delegation — an honorific gathering of the God-conscious, contrasted with the herd driven of the condemned.

System rendering: وَفْد → "delegation"

Internal proof: 19:85 is the corpus's only occurrence: "We will gather those who guarded themselves... in delegation, and drive the condemned toward Jahannam like a herd."

Conclusion: وفد, in its sole occurrence, denotes an honorific gathering.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وفر Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root و ف ر carries the sense of a complete, undiminished abundance, that which reaches its full measure without any lack.

System rendering

"Abundant" (17:63 ,موفورا).

Internal proof

In 17:63, in the divine response addressed to Iblis after his declaration of domination: "Go! Whoever of them follows you — Jahannam will be your recompense, an abundant (موفورا) recompense." The context is that of a sanction proportioned to the scale of the promise of domination formulated by Iblis in 17:62: since he has promised to seize a considerable share of human descendants, the recompense announced to him in return is itself qualified as موفور — full, complete, lacking nothing. The adjective here carries the same idea of undiminished fullness as in the root's general lexical usage: what is موفور has undergone no deduction, no reduction, unlike what would be shared, reduced, or incomplete. The verse's structure (promise exchanged for recompense) provides sufficient proof: the sanction is explicitly calibrated to match, in abundance, the scale of the announced offense.

The uniqueness of the occurrence does not prevent fixing the sense: the direct parallel between Iblis's promise (17:62) and his recompense (17:63) constitutes sufficient and direct structural proof, without necessary recourse to the three formal PSIS patterns.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وفض Root · 1 occurrence

Invariable meaning: to rush in disorderly haste -- rapid, anxious collective movement toward a common point.

System rendering: yufidun -> "rush in haste" (70:43).

Demonstration by occurrence (proof by intra-surah comparative construction): the sole occurrence, 70:43, describes rushing out of graves (jadath, already sealed, same verse) "as though racing toward a raised marker" -- confirmed by the graph (exclusive link with jadath). The chosen comparison is decisive: a raised marker (nusub) is a fixed, visible landmark already known from afar, not an uncertain goal -- the image underlines that eschatological haste is never chaotic or directionless, but oriented toward a single destination everyone recognizes without hesitation. The following verse specifies this haste's emotional register: "eyes humbled, covered in humiliation" (70:44) -- the movement's speed thus contrasts with the posture's lowering, the rush never being a sign of joyful eagerness but of shameful constraint.

وفق Root · 4 occurrences

Invariant sense

The root و ف ق carries the invariant of an exact correspondence established between two terms — reconciling two opposing parties, making an effort and its outcome coincide, or precisely calibrating a recompense to its cause.

System rendering

"Will reconcile them" (4:35 ,يوفق), "conciliation" (4:62 ,توفيقا), "my success" (11:88 ,توفيقي), "exactly matching" (وفاقا, 78:26).

Internal proof

In 4:35, يوفق describes God's action in "reconciling" a couple on the verge of separation, through the mediation of two arbitrators — bringing two initially divergent wills into correspondence toward reconciliation. In 4:62, توفيقا

designates the "conciliation" invoked by those who swear they wanted only good, despite the harm caused by their deeds — a term aiming at the correspondence sought between proclaimed intention and committed act. In 11:88, توفيقي applies to Shu'ayb's own path: "my success rests only with God" — the alignment between human effort and its favorable outcome, acknowledged as dependent on a higher cause. In 78:26, وفاقا describes the infernal recompense as "exactly matching" the deeds committed — the most abstract and revealing usage: a perfect correspondence between the measure of the wrongdoing and that of the punishment, with neither excess nor deficiency. All four occurrences converge on the same invariant: وفق systematically designates an exact correspondence established between two terms that, without this operation, would remain disjoined or mismatched — two spouses, an intention and an act, an effort and its fruit, a fault and its sanction.

Distinction from صلح (generic reconciliation, restored peace): وفق specifically insists on the exactness of the correspondence established (precise agreement, exact proportion), not on a mere easing of tension.

وفى ROOT · 66 OCCURRENCES

Invariant meaning: to receive/render in full — the completeness of a fulfilled commitment, or of a due received in its entirety.

System rendering: أَوْفَىٰ/وَفَّىٰ → "to fulfill in full"/"to keep" (a commitment, an exact measure — أَوْفُواْ ٱلْكَيْلَ, "give full measure"); تَوَفَّىٰ (Form V) → "to receive in full, to recall to oneself" (39:42, ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا, God receives the Selves in full at the moment of their death — and also during sleep, without death occurring; 4:97 and 16:28, تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ, the Agents receive them in full) — death/sleep as a due (the lent Self) rendered in full to its holder.

Internal proof: reverse-checking unifies the two families under a single invariant: fulfilling a human commitment in full (وفّى) and receiving in full a Self that must return to God (توفّى) fall under the same gesture — leaving nothing outstanding, rendering/receiving the thing whole. The pairing of death and sleep in 39:42 (both being "receptions" of the Self, one provisional, the other final) is internal proof of this coherence.

RENDERINGS

— awfa/waffa: "to accomplish fully"/"to keep" (a commitment, the full measure).
— tawaffa (Form V): "to receive in full, to recall to oneself" (39:42, death and sleep; 4:97, 16:28, by the Agents).

وقب ROOT · 1 OCCURRENCE

Invariable meaning: to penetrate/sink in by progressively occupying a space -- a complete, enveloping invasion.

System rendering: waqaba -> "to penetrate, sink in, invade".

Demonstration by occurrence: the corpus's sole occurrence, 113:3, tightly associates waqaba with the darkness setting in (ghasiq): "the evil of the darkness, when it penetrates" (ghasiqin idha waqab). The verb is thus placed at the exact hinge between the progressive falling of night and its completion -- the construction "when it penetrates" (idha waqab) marks not the darkness itself but its moment of complete penetration, the instant it fully occupies the space it was progressively invading. The root's extreme rarity (a single occurrence in the whole corpus) precludes any further generalization, but the syntactic construction itself is precise enough to fix the meaning unambiguously: waqaba denotes the completion of an invading process, not the resulting stable state -- the feared danger is the occupying movement itself, not darkness already settled.

وقت ROOT · 13 OCCURRENCES

Invariant sense: a precisely fixed moment — never a vague or approximate duration, but a temporal point determined in advance by an authority.

System rendering: مِيقَٰت → "fixed appointment"; مَّوْقُوت → "prescribed at fixed times"

numerical precision, never an approximation. 4:103 applies the same principle to the Contact: "a prescription at fixed hours," locking the practice to determined moments, not to the believer's convenience. 2:189 generalizes: the phases of the moon are "fixed appointments for mankind, and for the Hajj" — a collective, objective temporal marker. 15:38 and 38:81 use "the known moment" for the respite granted to the Deviator — known to God alone but fixed with exactness, not indefinite. 44:40 and 78:17 finally apply the term to the Day of Separation itself, a fixed appointment for all.

Conclusion: وقت never denotes a vague or negotiable time — from Musa's individual appointment to the collective Day of Judgment, the invariant remains the exact, unmodifiable fixing of an instant by an authority superior to the subject awaiting it.

وقد ROOT · 11 OCCURRENCES

Invariable meaning: to blaze, to burn intensely.

System rendering: `waqud/tawaqqud` -> "fuel" / "to blaze, flare up".

Demonstration by occurrence: the invariant splits across two registers linked by the same image of a lit fire. The concrete material sense opens the field (2:17, lighting a fire that illuminates then goes out; 5:64, 28:38, 36:80, lighting a fire for precise purposes, martial or domestic; 13:17, 24:35, heating over fire to purify or illuminate). The eschatological application reuses the same lighting vocabulary for the punishing Fire, with a recurring specification of its fuel (2:24, 3:10, 66:9, "whose fuel is men and stones") -- never a metaphorical fire, but one whose feeding material is explicitly named. 104:6-7 closes the corpus with the theologically most intense occurrence: "the fire of God, kindled, which rises to the very depths of consciences" -- confirmed by the graph, the direct attribution to God and the penetration down to al-fu'ad (already sealed) mark the peak intensity of all corpus occurrences.

وقذ ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root و ق ذ carries the sense of a state of mortal weakness, a being near its end without having been actively put to death.

System rendering

"The dying animal" (5:3 ,الموقوذة).

Internal proof

In 5:3, within the enumeration of dietary prohibitions, الموقوذة appears alongside the dead animal, the strangled one, the one killed by a horn-blow, and the one devoured by a wild beast. An already-established note fixes the functional sense of this term, distinct from the traditional ritual reading: الموقوذة designates "the dying animal, on the point of death," related to الوقيذ (the heavy/slow man, or the patient near death) — not "knocked out" in the sense of a blow delivered. The context provides direct and sufficient proof through the list's own logic: each term enumerates a different state leading to the animal's death (strangulation, fall, horn-blow, devouring), وقذ designating the state of progressive mortal weakness, distinct from these violent and immediate deaths — a vital decline rendering the flesh unfit for consumption due to its degradation, not a sudden external trauma.

The uniqueness of the occurrence does not prevent fixing the sense: the position within a list of distinct, technically differentiated states leading to death provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

وقر ROOT · 9 OCCURRENCES

Invariable meaning: heavy deafness -- a heavy, durable auditory obstruction, structurally preventing a message's reception, never a passing discomfort.

System rendering: waqr -> "heavy deafness".

Demonstration by occurrence (proof by repeated formula with associated veil): nine occurrences systematically apply the invariant to deniers' refusal to listen -- never accidental physical deafness but always an obstruction correlated with voluntary rejection of the message. 6:25, 17:46, 18:57 and 41:5 share an almost identical formula pairing waqr with a "veil" (hijab, already sealed) placed simultaneously on the cores and before the eyes -- confirmed by the graph (direct, repeated link). This systematic triple sensory obstruction documents that message rejection is never presented as mere isolated intellectual disagreement, but as a coordinated closure of all reception channels at once.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وقع ROOT · 24 OCCURRENCES

Invariable meaning: to fall/occur — the event that effectively takes place.

System rendering: وَقَعَ → "to fall"/"to occur" (an event that effectively materializes); ٱلْوَاقِعَة → "the [inevitable] Event" (name of the Day of Appearance, denoting its certain occurrence).

Internal proof: a single invariant covers concrete falling (the mountain about to fall, 7:171; the sky that could collapse, 22:65) and the certain occurrence of a decreed event (the punishment that befalls, 7:71/134; the eschatological Event, 56:2, 69:17) — always the effective realization of what was announced.

RENDERINGS

— verb (waqa'a/yuqi'u/taqa'u/waqi'): to fall/occur (4:100, 5:91, 7:71/134/171, 10:51, 22:65, 27:82, 42:22, 70:3)
— noun (al-waqi'ah/waqa'at): the Event (56:2, 69:17)

وقف ROOT · 4 OCCURRENCES

Invariant sense (stable referent, four occurrences): to be forcibly placed before a judging instance — never a voluntary halt, always an imposed appearance.

System rendering: وُقِفُوا۟/مَوْقُوفُون → "placed/halted"

Internal proof: proof by recurrence of the same judicial context across all occurrences. 6:27 and 6:30 use "placed" for the condemned "placed before the Fire" then "before their Sustainer." 34:31 confirms with "halted." 37:24 closes the deployment with the explicit order.

Conclusion: وقف systematically denotes an imposed immobilization pending judgment.

وقى ROOT · 258 OCCURRENCES

Invariant sense: active shielding — protective vigilance, the erection of a guard against a danger, distinct from khafa/khashiya (to fear, the emotion itself, already fixed).

System rendering: ittaqa → "to guard oneself"; al-muttaqun → "those who guard themselves"; taqwa → "guardedness."

Construction of the object: against a concrete danger, the sense is literal — guarding oneself against the Fire (2:24), against a Day (2:281). Applied to God (ittaqu God), the object works by ellipsis: one does not guard oneself "against"

God, but in relation to His judgment — an accountable vigilance before the normative Authority (din, already sealed), not a flight from a hazard.

Internal distinction from khashiya (to fear): 24:52 uses both in the same sentence — "fears God and guards himself toward Him" — two distinct, non-redundant acts: the emotion, and the active vigilance that follows from it.

Place in the wall's sequence: 3:102 explicitly chains amana (engaged trust) → ittaqa (activated protective vigilance) → muslimun (undivided integrity maintained until death): "O you who have believed! guard yourselves toward God... and do not die except as integral [to Him]." Guardedness functions as the active maintenance of the commitment made in amana and the integrity aimed at in silm, shielding obedience ('abada) from any slackening or slide toward shared authority (shirk).

RENDERINGS

— ittaqa: "to guard oneself" - active protective vigilance, distinct from khashiya (to fear).
— al-muttaqun: "those who guard themselves."
— taqwa: "guardedness."
— construction: literal against a danger (2:24, the Fire); by ellipsis toward God (accountable vigilance, not flight).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

وكء ROOT · 11 OCCURRENCES

Invariable meaning: to recline/lean in a durable resting position -- a prolonged relaxation posture on a support, a visible sign of security acquired with no effort to maintain.

System rendering: muttaki'in -> "reclining".

Demonstration by occurrence (proof by systematic recurring pairing): the eleven occurrences form a rigorously stable, never-broken pattern -- systematically associated with couches (ara'ik, already sealed) in paradisiacal descriptions -- confirmed by the graph (exclusive link with ara'ik in nearly all occurrences). The term is never used for a posture of constraint, effort, or vigilance but systematically the visible sign of a definitively acquired, unthreatened rest -- reclining functioning as the external postural indicator of a total inner state of security.

وكد ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root د ك و carries the sense of firming up, making a commitment firm and solid through deliberate reinforcement.

System rendering

"Having made them firm" (16:91 ,توكيدها).

Internal proof

In 16:91, the verse commands: "and do not break oaths after having made them firm (توكيدها), while you have taken God as a guarantor over you." The context provides direct and complete proof: توكيد qualifies the state of an oath that has been made solid, reinforced beyond its initial formulation — a deliberate act of consolidation that makes its subsequent breaking all the more grave. The verse's construction (firming up then prohibition of breaking) establishes a logical progression: the more a commitment has been reinforced, the graver its violation, since God Himself has been taken as guarantor of this solidity. The following verse (16:92) extends this same logic through the parable of the thread unspun after being firmly spun (غزل) — a direct structural echo between the two verses, both denouncing the destruction of a work made firm through deliberate effort.

The uniqueness of the occurrence does not prevent fixing the sense: the verse's construction (explicit firming up + divine guarantee + prohibition of breaking) provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns.

وكز Root · 1 occurrence

Invariant sense (hapax resolved by immediate context): to strike with a fist — a violent, single gesture with fatal consequences.

System rendering: وَكَزَ → "to punch"

Internal proof (hapax resolved by immediate consequence): 28:15 is the corpus's only occurrence: "Musa struck him with his fist and left him for dead" — the immediately stated consequence fixes the sense as a single, violent blow.

Conclusion: وكز, in its sole occurrence, denotes a single, violent punch.

وكل Root · 70 occurrences

Invariant sense: to entrust/rely upon - to place a charge under a mandatary's responsibility.

System rendering: tawakkala/yatawakkalu → "to rely upon" (very frequent formula "it is upon God that believers should rely," 3:122/159-160, 5:11/23); wakil → "mandatary" (fixed formula "God suffices as mandatary," 4:81/132/171).

Internal proof: the invariant holds across all verified occurrences - entrusting a charge to God (reliance) and God as supreme mandatary (wakil) are two faces of the same gesture, never resigned passivity: 12:67, "let those who rely, rely on Him" explicitly pairs the act of entrusting with action already undertaken ("take your precautions").

RENDERINGS

— tawakkala/yatawakkalu: "to rely upon" (3:122/159-160, 5:11/23)
— wakil: "mandatary" (4:81/132/171)

ولج Root · 14 occurrences

Invariable meaning: to penetrate/enter -- to introduce oneself into a space.

System rendering: walaja/yulij -> "to penetrate"/"to make penetrate" (an entering movement, e.g. making night penetrate day and vice versa, 22:61 -- a sign of His power over time).

Demonstration by occurrence: six occurrences repeat, almost identically and across five distinct surahs (3:27, 22:61, 31:29, 35:13, 57:6), the same double cosmological formula: "He makes night penetrate day, and He makes day penetrate night" -- the symmetric repetition of the same verb for both opposite movements (night-to-day and day-to-night) proves the invariant describes a continuous, reversible process, never a one-off event, and that this cycle systematically serves as a recurring cosmological proof of divine power over time. 34:2 and 57:4 use a complementary Form I formula (yaliju) for what "penetrates the earth and what comes out of it, what descends from the sky and what ascends into it" -- the invariant thus extends from time (day/night) to physical space (earth/sky), always structured by the same oscillation between entry and exit, proof of a systemic coherence in the vocabulary of total divine knowledge. 7:40 furnishes the most famous, most concrete occurrence: those who denied the signs "will not enter the Garden, until the camel passes through the eye of the needle" -- yalija here denotes the narrowest, most improbable physical passage conceivable, an image of total impossibility built precisely on the material sense of penetrating a tight space. 9:16 introduces an isolated nominal occurrence, walijatan ("intimate confidant"), denoting someone who "introduces himself" into a group's circle of trust -- a logical extension of the same invariant from the spatial to the relational register: a person penetrating a group's intimacy without belonging to it, exactly as night penetrates day without merging with it.

Distinction from dakhala : close to dakhala but walaja is specifically used in the cosmological formulas describing the day/night alternation as a divine sign.

RENDERINGS

yulij/tulij (Form IV, to make penetrate -- night/day cosmological formula): 3:27(x2), 22:61(x2), 31:29(x2), 35:13(x2), 57:6(x2). -- yaliju (Form I, to penetrate): 7:40, 9:16(walija, nominal), 34:2, 57:4.

ولد ROOT · 102 OCCURRENCES

Invariant sense: to beget/the child - direct filiation by birth.

System rendering: walad → "child" (recurring inheritance formula, 4:11/12, "if he has a child"); walidayn → "the two parents" (2:83/180, "benevolence toward the two parents"); yalid/yulad → "to beget/be begotten" (112:3, "He begets not, nor is He begotten").

Internal proof: the invariant holds across the 101 verified occurrences - the child as heir (4:11-12, ten occurrences in a single successional passage), parents as the object of prescribed benevolence (repeated eight times), and the absolute negation of any divine filiation (19:35/88-92, 112:3) - never a derived sense, always direct biological filiation or its categorical absence applied to God.

RENDERINGS

— walad: "child" (4:11/12)
— walidayn: "the two parents" (2:83/180)
— yalid/yulad: "to beget/be begotten" (112:3)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ولى ROOT · 231 OCCURRENCES

Invariant meaning: contiguity — being immediately adjacent; hence taking charge (the nearest responsible one), giving a direction (setting facing), and turning away (placing one's adjacency elsewhere).

System rendering: وَلِىّ → "protector" ("Protector" for God)/"one in charge"; أَوْلِيَآء → "allies" (fixed system renderings: وَلِيُّ ٱلْأَمْرِ, the authority in charge in penal context, distinct from a private heir and from وكيل); مَوْلَىٰ → "nearest guarantor" (47:11; "nearest Guarantor" for God; "guarantor" alone in ni'ma / bi'sa al-mawla and when indefinite, 8:40, 22:13, 22:78, 44:42; 16 phrases aligned); وَلَّىٰ → "to turn toward, set as direction" (2:144, فَوَلِّ وَجْهَكَ, set your course; 2:148, وِجْهَةٌ هُوَ مُوَلِّيهَا); وَلَّوْا۟ ٱلْأَدْبَارَ → "to turn their backs" (3:111, 8:15); تَوَلَّىٰ → double contextual use: "to take charge" (24:11, وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ, the one who took on its main burden) or "to turn away" (75:32, وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ) — giving oneself another adjacency; يَلُونَكُمْ → "those adjacent to you" (9:123, ٱلَّذِينَ يَلُونَكُم, literal internal proof of the invariant).

Internal proof: reverse-checking unifies the two families the previous entry separated (protection) or ignored (orientation/turning away): the ولي is the adjacent one who takes charge, ولّى is making contiguous with a direction, تولّى is displacing one's own contiguity — onto a charge (taking it on) or out of the face-to-face (turning one's back). 9:123 (يلونكم) attests the bare invariant.

RENDERINGS

— wali: "protector" ("Protector" for God)/"person in charge."
— awliya': "allies".
— mawla: "closest guarantor" (47:11).
— walla: "to turn toward, to give as direction" (2:144, 2:148).
— wallaw al-adbar: "to turn one's back" (3:111, 8:15).
— tawalla: dual use — "to take charge" (24:11) or "to turn away" (75:32).
— yalunakum (9:123): "those adjacent to you" — literal internal proof.
— awla: "closer" — 75:34-35, 47:20 ("woe" stays with wayl).

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ونى ROOT · 1 OCCURRENCE

Invariant sense (hapax resolved by direct context, not by PSIS): to falter — a relaxation of effort in accomplishing a mission, explicitly forbidden.

System rendering: تَنِيَا → "to falter"

Internal proof: 20:42 is the corpus's only occurrence: "do not falter in My remembrance."

Conclusion: ونى, in its sole occurrence, denotes a forbidden relaxation of effort.

وهب ROOT · 25 OCCURRENCES

Invariable meaning: to give freely — to offer without expecting anything in return.

System rendering: وَهَبَ → "to grant/give" (a free gift, often a child/favor granted by God without prior merit — "We granted you a son"); ٱلْوَهَّاب → "the great Giver/Bestower" (divine attribute, intensity of the gratuitousness of the gift).

Internal proof: homogeneous use across 10 occurrences; prophets' invocations for offspring (3:38, 25:74, 26:83, 37:100) and gifts already granted (14:39, 33:50) belong to the same gesture — a gift answering no debt and no calculated merit.

Distinction from آتى: distinct from آتى (to give/bring) — وهب emphasizes the complete gratuitousness of the gift, without exchange or condition.

RENDERINGS

— noun (al-wahhab): the great Giver (3:8, 38:9/35)
— verb (hab/wahaba/wahabat/yahabu): to grant/give (3:38, 14:39, 25:74, 26:83, 33:50, 37:100, 42:50)

وهج ROOT · 1 OCCURRENCE

Invariable meaning: blazing/incandescent -- intense radiant heat that illuminates by consuming.

System rendering: wahhajan -> "blazing".

Demonstration by occurrence (proof by position within a functional enumeration): the sole occurrence, 78:13, qualifies "a lamp" (siraj, already sealed) within a long series of seven cosmic rhetorical questions -- confirmed by the graph (direct link with thajjaj, the abundant water of the following verse). The blazing lamp's position seventh and second-to-last, immediately followed by the abundant rain that grows crops, builds a complementary functional pair: the luminary's heat/light and the nourishing water act together as the two joint conditions of all plant life.

وهن ROOT · 9 OCCURRENCES

Invariable meaning: to weaken -- loss of resolve or vigor, systematically negated for believers and affirmed for their adversaries or schemes.

System rendering: wahana/muwhin -> "to weaken"/"to enfeeble".

Demonstration by occurrence (proof by constant polarity between opposing camps): nine occurrences document the same resistance-loss invariant, never positively applied to believers but always negated for them or affirmed for their enemies. 29:41 furnishes the most striking image: "the frailest of dwellings is indeed the spider's dwelling".

وهى ROOT · 1 OCCURRENCE

Invariable meaning: to become friable/lose structural cohesion -- the weakening of a once-solid material to total fragility.

System rendering: wahiya -> "friable".

Demonstration by occurrence (proof by position within a cataclysmic sequence): the sole occurrence, 69:16, qualifies the sky which "will split and be, that day, friable", within a sequence of cosmic upheavals triggered by the Trumpet's single blast -- confirmed by the graph (link with dakk, the same passage's pulverized earth).

وئد ROOT · 1 OCCURRENCE

Invariable meaning: to bury alive -- interment inflicted on a still-living being, never mere post-mortem burial.

System rendering: al-maw'uda -> "the girl buried alive".

Demonstration by occurrence (proof by register break within the cosmic series): the sole occurrence, 81:8, sits within the twelve-clause cosmic series but deliberately breaks the purely natural, astronomical register to introduce a directly questioned social fact -- "will be asked for what crime she was killed". The construction is decisive at two levels: unlike the series' other elements describing a passively endured cosmic upheaval, wa'd introduces the sole clause where the question explicitly concerns direct human responsibility; moreover, the questioning is addressed to the victim herself rather than the perpetrator.

وئل ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax (occurrences=1). PSIS not applicable in the sense of the three formal patterns (subtraction/enumeration/parallel construction) — resolved by direct context: the root و أ ل carries the sense of taking refuge, escaping a peril by seeking an out-of-reach shelter.

System rendering

"A refuge" (18:58 ,موئلا).

Internal proof

In 18:58, after evoking the Guardian's mercy toward the unjust despite their deeds, the verse announces that they nevertheless have "an appointment for which they will find no refuge (موئلا) besides Him." The immediate context — the opposition between deferred mercy and the inevitable deadline — fixes the sense unambiguously: موئل is the place or escape toward which one would turn to avoid this appointment, and the verse states precisely that no such refuge exists apart from God Himself. The construction "دونه موئلا" (a refuge besides Him) is itself the structural proof: it isolates موئل as the category of what could exempt one from judgment, only to immediately affirm that this category is empty. The sense of protective flight, of an escape sought in the face of an inevitable peril, is directly carried by this double negation (none / besides Him) without needing comparison with another occurrence.

No semantic tension: a single sense works entirely within the only available context, which authorizes FIXED then SEALED status despite the uniqueness of the occurrence, the proof residing in the very structure of the verse's negation.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ويل ROOT · 40 OCCURRENCES

Invariable meaning: woe -- an interjection announcing an ominous fate, uttered upon or by someone.

System rendering: wayl -> "woe"; ya waylata -> "woe is me".

Demonstration by occurrence: two coherent uses structure the forty occurrences. The dominant formula, "woe to those who..." (2:79, 14:2, 45:7, and dozens of similar occurrences), announces upon others an impending sanction,

almost always attached to a precise category of fault (denial, fraud, lying) -- never a generic curse but always motivated by a named failing. Three occurrences (5:31, 11:72, 18:49) reverse the direction of the cry: it is the subject himself exclaiming over his own fate, in a moment of regret or astonishment (the first murderer discovering how to bury his brother; Sarah learning of her late pregnancy). 107:4-5 applies the dominant formula to the precise case of "those who make contact, yet are distracted from their Contact" -- confirmed by the graph (PMI 7.96, cooccurrence with ma'un, the closing term of the same surah): the woe there sanctions not the absence of the religious gesture but its hollowness, consistent with the whole invariant -- wayl is never a mere curse but always a cry accompanying the realization, by the speaker or by the one pronouncing it upon another, of a deserved ominous fate.

RENDERINGS

— wayl: "woe" (2:79, 14:2, 45:7)
— ya waylata: "what woe is mine" (5:31, 11:72)

ي

ياجوج Root · 2 occurrences

Invariant sense (two occurrences, always paired with Majuj): Gog — an eschatological people named jointly with Majuj.

System rendering: يَأْجُوج → "Gog"

Internal proof: 18:94 and 21:96 both use the inseparable doublet. **Direct organic link with ماجوج (sealed in the same batch).**

Conclusion: ياجوج never denotes an isolated referent.

ياقوت Root · 1 occurrence

Invariable meaning: the ruby -- a red precious stone, a maximal-preciousness comparison applied to beings.

System rendering: al-yaqut -> "the ruby".

Demonstration by occurrence (proof by dual comparison with coral): the sole occurrence, 55:58, compares beings to "ruby and coral" -- confirmed by the graph. The double comparative construction intensifies the evoked preciousness.

يبس Root · 4 occurrences

Invariant sense (stable referent, four occurrences): dry — a state deprived of moisture, applied to vegetal matter or to the miraculously dried ground.

System rendering: يَابِس → "dry"

Internal proof: **proof by deployment of the same invariant across cosmological, narrative, and miraculous registers.** 6:59 uses it in the merism "moist nor dry." 12:43 and 12:46 apply it to the dream's dried ears. 20:77 closes the deployment with the miracle of the split sea.

Conclusion: يبس systematically denotes the state of being deprived of moisture.

يتم Root · 23 occurrences

Invariable meaning: the orphan -- the child deprived of a protecting parent.

System rendering: yatim -> "orphan" (central to social protection prescriptions: management of property, marriage, spending).

Demonstration by occurrence: across its fourteen occurrences, the corpus weaves a coherent, growing network of concrete protections around this status, rather than a general compassion -- 4:2 and 4:6 frame the restitution of property at majority, with an explicit verification procedure ("test the orphans until they reach marriageable age"); 4:10, 6:152, 17:34 and 89:19 forbid, in distinct but convergent formulations, "devouring" this property; 90:15, 93:9 and 107:2 shift the register from patrimony to daily treatment, respectively demanding to feed the orphan, never to roughly rebuke him, and not to push him away (da'a, already sealed, PMI 7.82 cooccurrence confirmed by the graph). This progression -- protecting his property, not diverting it, then feeding him and not mistreating him physically --

builds a complete legal and ethical status, not a mere category of pity: the orphan is successively protected in his patrimony, his subsistence, and his physical integrity, never just one of these three registers taken in isolation.

RENDERINGS

— noun (al-yatama/yatama): the orphans (2:220, 4:2-3/6/127)
— noun (al-yatim/yatiman/yatiman): the orphan (6:152, 17:34, 18:82, 89:21, 90:16, 93:8-9, 107:3)

يدى ROOT · 120 OCCURRENCES

Invariant sense: the hand - literally, or by extension means/power of action depending on context.

System rendering: yad (literal) → "hand" (4:43, ablution; 2:249, drawing a handful); yad (means/support) → "means of livelihood" (2:195, do not cast your means of livelihood into ruin); bayna yadayhi → "what precedes" (3:3/50, confirming what precedes it of Scripture - never physical possession, but the immediately preceding revealed context); fi yad → "in the power of" (3:26/73, "sovereignty is in God's hand," "favor is in God's hand").

Internal proof: the single invariant - the organ of grasping and action - runs from the most concrete sense (ablution, 4:43) to the most abstract (sovereign power, 3:26), through the idiomatic expression of preceding context (bayna yadayhi).

RENDERINGS

— yad: "hand" in the literal sense, or "means/support/power of action" depending on context (5:38, "stop their support"; 2:195, "your means of livelihood").

يسر ROOT · 44 OCCURRENCES

Invariant sense: ease - to obtain or accomplish something without excessive effort.

System rendering: yasir/yusr → "easy"/"ease" (very frequent formula "this is easy for God," 22:70, 29:19, 35:11); al-maysir → "games of chance" (2:219, 5:90-91).

Internal proof: the invariant links general ease and gambling (al-maysir) through the same gesture - gambling is precisely gain obtained without effort, wealth acquired through pure ease rather than labor, consistent with the corpus's condemnation (5:90, "filth, Satan's work") which rejects this illegitimate ease in favor of legitimate ease granted by God (94:5-6, "with hardship comes ease").

RENDERINGS

— yasir/yusr: "easy" (22:70, 29:19, 35:11)
— al-maysir: "gambling" (2:219, 5:90-91)

يعوق ROOT · 1 OCCURRENCE

Invariable meaning: a proper designation -- the fourth name of the same closed five-name enumeration.

System rendering: Ya'uq -> 'Ya'uq'.

Demonstration by occurrence: see the twin demonstration under Suwa' -- same verse, 71:23, same closed enumeration.

يغوث ROOT · 1 OCCURRENCE

Invariable meaning: a proper designation -- the third name of the same closed five-name enumeration.

System rendering: Yaghuth -> 'Yaghuth'.

Demonstration by occurrence: see the twin demonstration under Suwa' -- same verse, 71:23, same closed enumeration.

يقطن ROOT · 1 OCCURRENCE

Invariant sense (hapax, lexical reading already settled): a plant with a creeping stem and soft foliage — cotton, not a gourd.

System rendering: يَّقْطِين → "cottony plant"

Internal proof (hapax, lexical decision already established): 37:146 is the corpus's only occurrence: "We caused a cottony plant to grow over him," for Younes cast onto bare land. The root ق ط ن, productive in classical Arabic for cotton, provides a coherent, already-retained reading: a soft, protective-foliage plant, more plausible for the sought shade than a traditional gourd identification not imposed by the corpus itself.

Conclusion: يقطن denotes a soft, protective plant providing immediate shade to an exposed, suffering man.

يقظ ROOT · 1 OCCURRENCE

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ظ ق ي carries the sense of wakefulness, a conscious and alert state, opposed to sleep.

System rendering

"Awake" (18:18 ,أيقاظا).

Internal proof

In 18:18, the description of the Cave companions specifies: "You would have thought them awake (أيقاظا), while they slept." The verse builds an explicit and direct opposition between appearance (أيقاظ, the conscious/alert state) and reality (رقود, sleep, the term immediately following in the same verse): their open eyes or posture (reinforced by the periodic turning mentioned right after, as well as the watchful dog's posture later in 18:18) give the misleading illusion of a waking state while they are in fact plunged into prolonged sleep. This explicit binary opposition within one and the same verse (apparently awake / actually asleep) constitutes sufficient structural proof: the sense of wakefulness/conscious state is fixed by direct contrast with its immediate antonym in the sentence.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit opposition with رقود within the same verse provides sufficient and direct contextual proof, without necessary recourse to the three formal PSIS patterns — though this structure resembles the contrastive parallel-construction pattern.

يقن ROOT · 28 OCCURRENCES

Invariant sense: certainty - firm and assured knowledge, with no room for doubt.

System rendering: ayqana/yuqinu → "to have certainty" (extremely frequent formula "for people who possess certainty," 2:4/118, 5:50, dozens of occurrences); al-yaqin → "certainty" (15:99, 56:95, 69:51, "absolute certainty"/"the certain truth").

Internal proof: the invariant holds across the 28 verified occurrences - systematically opposed to doubt and conjecture (rayb/zann, already sealed) - certainty most often concerns the Hereafter/meeting God, never a mere probable opinion.

RENDERINGS

— ayqana: "to have certainty" (2:4/118, 5:50)
— al-yaqin: "certainty" (15:99, 56:95)

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

يمم Root · 11 occurrences

Invariable meaning -- two distinct branches, link not established with certainty: (1) to intentionally turn toward a licit substitute (dry ablution); (2) a proper designation of the sea/large watercourse, a distinct noun sharing the same root entry.

System rendering: tayammum -> "to intentionally turn toward"; al-yamm -> "the sea, river".

Demonstration by occurrence (proof by contextual isolation and distinct narrative function): eleven occurrences split between the two branches without ever crossing. The directional branch systematically denotes voluntary recourse to pure earth absent water. The watercourse branch numerically dominates and exclusively documents punitive drowning or rescue narratives -- confirmed by the graph. The two branches share no internal proof of overlap beyond the common graphic root, documented separately on the model already established for himar/qard/nahs.

يمن Root · 71 occurrences

Invariant sense: the oath/the right - a binding verbal commitment, or the body's right side.

System rendering: ayman/yamin → "oath(s)" (2:224-225, "do not make God... a pretext"; 5:89, "this is the expiation of your oaths"); al-yamin → "the right" (18:17-18, the sun "to the right"/"to the left"; 56:8/27/90-91, "the companions of the right").

Internal proof: the invariant links the oath and the right hand through the ancient gesture of swearing by raising/extending the right hand - 69:19, "he to whom his record is given in his right hand" explicitly associates the right with a favorable status, consistent with the oath as a commitment binding the hand.

RENDERINGS

— ayman/yamin: "oath(s)" (2:224-225, 5:89)
— al-yamin: "the right" (18:17-18, 56:8/27/90-91)
— al-maymana: "the right side" (56:8, 90:18), symmetrical to al-mash'ama "the left side" (shi'm entry); distinct from al-yamin "the right" (56:27, 56:90-91, 74:39).

ينع Root · 1 occurrence

Invariant sense

Absolute hapax. PSIS not applicable — resolved by direct context: the root ع ن ي carries the sense of accomplished ripening, the state of a fruit having reached its full development, ready to be consumed.

System rendering

"Its ripening" (6:99 ,ينعه).

Internal proof

In 6:99, the verse invites observation: "Look at its fruit, when it bears fruit (ثمره), and its ripening (ينعه)." The context provides direct and sufficient proof: ينعه is coordinated with ثمر (to bear fruit) in a double invitation to observe two successive moments of the same process — the fruit's appearance, then its final accomplishment. This paired construction confirms that ينع precisely designates the ultimate stage of ripening, distinct from the initial moment of fruit-bearing preceding it: the fruit has not merely appeared, it has reached a state of fullness justifying the attentive observation the verse recommends as a sign of creative power.

The uniqueness of the occurrence does not prevent fixing the sense: the explicit coordination with ثمر, marking two distinct and successive stages of the same process, provides sufficient and direct contextual proof, without necessary

recourse to the three formal PSIS patterns.

يوم ROOT · 475 OCCURRENCES

Invariant sense: the day - a unit of time bounded by light, literal or eschatological.

System rendering: yawm → "day" (1:4, "Sovereign of the Day of Retribution"; 2:13/123, "the Last Day"; 2:164, "a number of counted days"; 2:179/250, "the Day of Appearance").

Internal proof: the same word covers the ordinary measurable day (2:164, a counted number) and the eschatological Day named in several ways depending on the qualifying root (yawm al-qiyamah, yawm al-din) - the invariant remains the bounded time unit, its horizon (daily or final) specified by its complement, never by yawm alone.

Construction of the complement: yawm + nominal genitive (yawm al-din, yawm al-qiyamah) anchors the day in a precise register; yawm alone or plural (ayyam) stays in the ordinary counted-time register.

RENDERINGS

— yawm: "day" (1:4, 2:13/123, 2:164, 2:179/250)

يئس ROOT · 13 OCCURRENCES

Invariable meaning: to lose all hope/despair -- complete abandonment of an expectation, never a mere passing discouragement but an established conviction of impossibility.

System rendering: ya'isa/istay'asa -> "to despair, lose all hope".

Demonstration by occurrence (proof by explicit opposition to denial): thirteen occurrences document the same total hope-loss invariant, with a decisive theological opposition. 12:87 furnishes the densest formula: "despair not of God's Influx, none despairs of God's Influx save the people who deny" -- despair there explicitly correlated with denial, never a neutral reaction to adversity but a fault of theological perspective.

References (aligned with the French fiche): 11:9, 12:80, 12:110, 65:4.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

Grammatical words

ا

اذ Particle · 74 occurrences

Invariant sense

Temporal reminder particle — introduces a past moment evoked as a narrative reference point, often after an imperative of memory ("remember").

System rendering

"When [remember]" (74 ,إذ occurrences).

Grammatical function

إذ systematically introduces, in the corpus, a past moment summoned by the very act of memory — the standard construction "واذكر إذ" ("and remember when") opens numerous narrative episodes, إذ marking the precise temporal anchor of the recalled event. Distinct from إذا (condition/general temporality, often future or habitual, see sister entry), إذ strictly anchors in the bygone past and serves as a trigger for a retrospective narrative development.

Structural finding: the formula اذكر إذ ("remember when") functions as a standard narrative-opening marker in the corpus, systematically introducing episodes from the history of the Agents, the prophets, or the addressed people — a commanded-memory device that would deserve systematic cataloguing in soura_morphologie, mapping all occurrences of this formula as the structural framework of the corpus's narrative-memorial dimension, distinct from its legislative or eschatological dimension.

اذا Particle · 233 occurrences

Invariant sense

Temporal conditional particle — introduces a circumstance whose realization is presented as certain or habitual ("when"), distinct from إن (open hypothetical condition, see sister entry).

System rendering

"When" (233 ,إذا occurrences).

Grammatical function

إذا introduces a temporal-conditional clause whose realization is not in doubt — unlike إن which envisages an uncertain possibility, إذا presents its content as an expected, recurring, or already-anticipated certain event ("when it is said to them...," a repeated, non-hypothetical situation). It frequently introduces recurring narrative scenes serving to characterize a typical behavior.

Structural finding: the functional distinction إذا (certain/habitual) vs. إن (hypothetical/uncertain) vs. لو (counterfactual/irreal) constitutes a complete ternary system of graduated conditionals according to the degree of certainty of realization — a single system placing the three particles (see the entries ان and لو) on a continuous scale of certainty.

اسرائيل Proper name · 43 occurrences

Invariable meaning: denotes the patriarch Ya'qub, and by collective extension his descendants -- a proper Hebrew designation integrated as such, with no productive Arabic triliteral root to document separately.

System rendering: Bani Isra'il -> "the Children of Israel" (transliterated proper name, not translated).

Demonstration by occurrence (proof by repeated opening formula and historical-address function): forty-three occurrences document a stable historical-reminder function, almost always introduced by the same direct apostrophe -- "O Children of Israel, remember My favor" -- confirmed by the graph. The formula never merely names a people: it systematically pairs the name with a reminder of received favor and a commitment to uphold, constructing the named group's identity as an ongoing contractual relationship rather than mere ethnic belonging. 61:14 closes the corpus with the surah's own structuring occurrence: Isa addressing the disciples in direct continuity with the call addressed to the Children of Israel -- confirmed by the graph (inter-surah link with the renewed-covenant motif).

References (aligned with the French fiche): 2:40, 2:47, 2:122, 61:6, 61:14.

الا Particle · 2 occurrences

Invariant sense

Exception particle — introduces the excepted element of a general, often negative, proposition, producing through subtraction the affirmed residue. Syntactic pillar of the divine uniqueness formula already documented.

System rendering

"Except/unless" (2 ,إلا occurrences tagged in isolation under this specific root_pure, the particle otherwise being omnipresent in the corpus as the exception pivot of negative constructions).

Grammatical function

إلا introduces the exception to a general negative proposition, the affirmed residue after subtraction constituting the demonstrated invariant — the exact mechanism already fixed among the grammar rules (preuve_par_soustraction) for the formula لا إله إلا هو, where لا (see the PARTICULE entry from lot 1) posits the total negation and إلا comes to except the sole remaining term. In 11:47 and 12:33, إلا introduces a negative condition in a personal supplication ("if You do not forgive me," "if You do not turn their scheme away from me").

Structural finding: this entry closes the syntactic triptych of the uniqueness formula already partially documented (لا، هو) — إلا constitutes its third and final pillar, the one transforming a total negation into a unique residual affirmation. All three entries (لا، إلا، هو) should be explicitly linked to one another in racine_liens as the complete syntactic triptych of the corpus's founding formula, rather than documented separately without an explicit structural link uniting all three.

التى Demonstrative or relative · 17 occurrences

Invariant sense

Relative pronoun, feminine singular — introduces a subordinate clause qualifying a feminine singular antecedent, the complementary form to masculine الذي (see sister entry).

System rendering

"Who/the one who/the one that" (17 ,التي occurrences).

Grammatical function

التي occupies the position of the feminine singular relative, applying to a grammatically feminine antecedent — whether an animate feminine referent or a non-rational noun with feminine agreement (consistent with the agreement mechanism already documented for هي/هن, see the grammar rules, accord_genre_non_rationnel). التي remains a strong minority against الذي in the corpus.

Structural finding: this entry directly completes the finding already recorded on الذي — the frequency imbalance (307 vs. 17, a ratio of more than 18 to 1) far exceeds what a simple asymmetry in feminine/masculine antecedent frequency could explain, confirming that الذي largely functions as the default substantivized relative form, while التي remains reserved for uses where the feminine antecedent is explicit and unambiguous — an imbalance deserving formalization

as an extension of the default-masculine rule, already applied to the plural (PLURIEL_RATIONNEL) and likely to the substantivized singular.

الذى Demonstrative or relative · 307 occurrences

Invariant sense

Relative pronoun, masculine singular — introduces a subordinate clause qualifying a masculine singular antecedent, linking a characterization to the entity it qualifies.

System rendering

"Who/the one who/that which" (الذي, 307 occurrences).

Grammatical function

الذي occupies the position of the masculine singular relative, the most frequent in the ISM_ISHARA_MAWSUL paradigm (307 occurrences, by far the leader). It systematically introduces a clause qualifying or identifying an antecedent — whether explicit ("the messenger who...") or implicit, absorbed within the relative itself ("the one who believes...," a function where الذي equals a fused noun+relative). This second function, very frequent in the corpus, structures numerous moral categorizations ("the one who fears...," "those who have believed...") in subject or object position.

Structural finding: the exceptional frequency of الذي relative to the other relatives of the paradigm (التي, only 17 occurrences) reveals a marked imbalance that the mere demographic distribution of masculine/feminine antecedents does not fully explain — a significant portion of الذي occurrences function in a substantivized use ("the one who"), a function the feminine التي fulfills much more rarely in the corpus, suggesting a preferred use of the masculine as the default form for generic categorizations of persons, including potentially mixed ones (consistent with the already-fixed sound masculine plural rule, here analogically extended to the substantivized singular).

الى Particle · 312 occurrences

Invariant sense

Direction/destination preposition — marks the endpoint of a movement, spatial, temporal, or relational.

System rendering

"Toward/until" (إلى, 312 occurrences).

Grammatical function

إلى marks the destination of a movement ("toward Him you will be returned"), a temporal limit ("until the Day of Standing"), or the relational destination of a revelation ("what has been revealed to you"). It functionally opposes من (the origin, see sister entry) in symmetrical constructions marking a complete journey ("من...إلى," from... to).

Structural finding: the recurring construction "ثم إليه ترجعون/تُرجعون" ("then it is toward Him that you will be returned"), resumed identically across several sourates, makes إلى the syntactic pivot of a fixed eschatological formula — the final return to God being systematically expressed through this preposition rather than another, making it a stable lexical marker of the doctrine of return, deserving a dedicated audit among the grammar rules cataloguing all variants of this formula across the corpus.

ام Particle · 11 occurrences

Invariant sense

CONTENT CORRECTION (R89): the previous entry under this root_pure erroneously described أُمّ (mother/matrix, a distinct term), whereas the 11 actual occurrences of this root_pure are exclusively forms of أم (disjunctive

interrogative particle), in the agglutinated construction أمّن ("or who"). This entry entirely replaces the erroneous content with the correct treatment of the term actually attested under this root_pure.

System rendering

"Or who" (11 ,أمّن occurrences: 10:31, 10:35, 27:60-64, 39:9, 67:20-22).

Internal proof

All 11 occurrences follow the same pattern: أمّن (من + أم, see the من PARTICULE entry from lot 1) introduces a rhetorical interrogative alternative within a series of comparative theological questions — "Or who holds hearing and sight, who brings forth the living from the dead...?" (10:31), "Is the one who guides to the truth more worthy of being followed, or the one who [أمّن] is not guided unless he is guided?" (10:35). Sourate 27 alone concentrates five consecutive occurrences (27:60-64), each introducing a new proof of creative power compared to the powerlessness of invoked idols.

Structural finding: the construction أمّن + verb of capacity/creation, repeated in series within a single passage (27:60-64), constitutes a rhetorical device of demonstrative accumulation — each rhetorical question introduced by أمّن adding a new proof to a cumulative argument for divine uniqueness, a device that would deserve dedicated cataloguing among the grammar rules as a variant of the rhetorical interrogative device already documented for من ذا الذي and ألم.

أما PARTICLE · 37 OCCURRENCES

Invariant sense

Distributive heading particle — introduces a term within a contrastive construction enumerating several cases, systematically followed by a response introduced by the particle ف.

System rendering

"As for" (37 ,أمّا occurrences).

Grammatical function

أمّا systematically introduces the first term (or each successive term) of a contrastive distribution, the following clause being obligatorily linked by ف ("أمّا الذين كفروا... [فيقولون]," "as for those who deny... [they say]"). This binary construction (أمّا + ف) frequently organizes passages into diptychs opposing two fates or two reactions (believers vs. deniers, for example already identified in 2:26 and 3:57).

Structural finding: the construction أمّا...ف constitutes a recurring bipartite contrast template in the corpus, often used to oppose believers' fate or reaction to that of deniers facing the same event or image (the mosquito parable in 2:26, the reward in 3:57) — a contrastive symmetry device that would deserve systematic cataloguing among the grammar rules as a structuring rhetorical device of the believer/denier opposition throughout the corpus.

اما PARTICLE · 29 OCCURRENCES

Invariant sense

Disjunctive choice particle — presents an alternative between two possible options, without marking preference between them.

System rendering

"Either... or" (29 ,إمّا occurrences).

Grammatical function

إمّا systematically introduces a binary alternative, presented in the redoubled construction "إمّا...وإمّا" ("either... or") or in simple use announcing one of two possible options ("then, if guidance comes to you from Me, whoever follows My guidance...," 2:38, where إمّا introduces the first term of a narrative alternative). Homographically distinct from أمّا

(distributive heading particle, see sister entry), إمّا marks disjunctive choice rather than systematic contrastive distribution.

Structural finding: the graphic proximity between إمّا (disjunctive) and أمّا (distributive), both derived from the same base ما + إ/أ, constitutes a new case of partial functional homography to add to the catalogue already begun for other corpus pairs (إي/ای، كلّا/كلا) — these three pairs sharing the same structural profile (vocalic/functional variation on a common consonantal base), confirming this is a systemic principle of Quranic language deserving a single synthetic entry among the grammar rules rather than scattered observations.

امس Particle · 4 occurrences

Invariant sense

Temporal adverb — designates the day immediately preceding the present, used metaphorically to underline the rapidity of a reversal of situation.

System rendering

"Yesterday/the day before" (أمس, 4 occurrences).

Grammatical function

أمس literally designates the immediately preceding day, but is used in the corpus mainly in a negative metaphorical construction to underline the rapidity and radicalness of a change of situation — "as if it had not known prosperity the day before [بالأمس]" (10:24, the sudden annihilation of a flourishing land), "the one who, the day before [بالأمس], had sought his help" (28:18, recalling a recent event with immediate consequences).

Structural finding: both identified occurrences converge on one same rhetorical function — بالأمس systematically serves to measure, through a tight temporal contrast (a single day's gap), the scale of a radical change, whether a cosmic destruction (10:24) or an immediate social consequence (28:18). This function of short temporal measurement serving a dramatic contrast would deserve documentation among the grammar rules as a rhetorical device of temporal contraction, potentially linked to other brief temporal markers of the corpus.

ان Particle · 628 occurrences

Invariant sense

Light conditional/subordinating particle — introduces a hypothetical condition ("if") or a completive clause after a verb of hope/fear/will, distinct from the emphatic particle إنّ (see sister entry انن) through the absence of assertive charge.

System rendering

"If" (إن, 628 occurrences).

Grammatical function

إن (unreduplicated, not to be confused with emphatic إنّ) primarily introduces a hypothetical conditional clause ("if you are in doubt..."), the envisaged condition remaining open, not presupposed as true or false — unlike لو (irreal/counterfactual condition, see sister entry). It also introduces, in certain uses, a completive clause after verbs of will or possibility.

Structural finding: the strict functional distinction between إن (neutral conditional, open hypothesis) and لو (irreal conditional, hypothesis already denied by reality) constitutes a grammatical opposition with high theological stakes in the corpus — protases introduced by لو often bear on counterfactual scenarios denouncing an illusion ("had we known...," now impossible), while إن opens scenarios still genuinely possible for the listener. The corpus thus clearly distinguishes what many grammars treat as mere stylistic variants.

انا Pronoun · 68 occurrences

Invariant sense

Independent personal pronoun, first person singular — designates the speaker expressing themselves, subject or predicate of a first-person declaration.

System rendering

"I/Me" (68 ,أنا occurrences).

Grammatical function

أنا occupies the paradigmatic slot of the independent first-person singular subject, distinct from the suffixed pronoun ي (see the ى entry) marking the object or possession. In the corpus, أنا is systematically used for strong identity affirmation — often opening divine speech ("I am God," 20:14) or prophetic declaration ("I am only a warner," multiple occurrences) — the independent form carrying an emphatic weight that the mere pronominal suffix attached to the verb does not carry.

Structural finding: Quranic usage favors أنا in contexts of high declarative charge (divine or prophetic self-presentation) rather than in ordinary narrative discourse, where the first-person subject remains carried by verbal conjugation alone without an explicit independent pronoun — a frequency-usage gap compared to contemporary everyday Arabic, where أنا is used much more neutrally and systematically.

Distinction from ي (possessive/objective suffix): أنا is the independent subject pronoun, never suffixed; ي marks the direct object complement or possession attached to the noun or verb — two strictly complementary syntactic functions within the same first-person paradigm.

انت Pronoun · 81 occurrences

Invariant sense

Independent personal pronoun, second person masculine singular — designates the direct addressee, subject or predicate of an address.

System rendering

"You" (81 ,أنت occurrences).

Grammatical function

أنت occupies the position of the masculine singular addressee, a central position of direct dialogue within the corpus — whether God addressing the messenger, a character addressing another within a reported account, or the human being addressing God in supplication. The form remains gender-invariable in the base consonantal writing (أنت), the masculine/feminine distinction depending on vocalization (أنتَ/أنتِ) — the corpus, transcribed without systematic diacritics in the base rasm, thus entrusts the narrative context with disambiguating the addressee's gender in the rare cases where it is not already known.

Structural finding: second-person singular address structures the entirety of the revelation's enunciative apparatus — the messenger is the typical addressee to whom the divine voice speaks, making أنت one of the grammatical pillars of the text's dialogic architecture, well beyond its role as a mere pronoun in ordinary language.

انتم Pronoun · 135 occurrences

Invariant sense

Independent personal pronoun, second person masculine plural — designates a group of interlocutors collectively addressed.

System rendering

"You [pl.]" (135 ,أنتم occurrences).

Grammatical function

أنتم occupies the position of the plural addressees, used for collective address — whether to the believers, to humanity in general, or to specific groups designated within the discourse. Consistent with the already-fixed sound masculine plural rule (formes_semantiques, PLURIEL_RATIONNEL), أنتم applies by default to any mixed group including women, the masculine marker not signaling gender exclusivity but functioning as the unmarked form of the rational human plural.

Structural finding: the very high frequency of أنتم confirms the fundamentally address-oriented character of the corpus — a text continuously addressing a collective "you" rather than settling for third-person narration, structuring the relationship between text and audience as a continuous dialogue rather than a distanced account.

انتما Pronoun · 1 occurrence

Invariant sense

Absolute hapax as an independent pronoun. Personal pronoun, second person dual — designates exactly two jointly addressed interlocutors.

System rendering

"You two" (28:35 ,أنتما).

Internal proof

In 28:35, God addresses Moses and Aaron jointly: "you two (أنتما), and those who follow you, will be the victors." The context provides direct and sufficient proof: أنتما designates exactly two precise, nominally identifiable referents (Moses and Aaron, already established in the preceding account), consistent with the strict grammatical function of the dual — neither singular nor generic plural, but the numerical exactness of two persons designated together. This occurrence joins the already-documented pattern (see formes_semantiques, DUEL_PRECIS): the Quranic dual systematically targets a precise, identifiable pair, never an approximate or extended usage.

Structural finding: the sole occurrence of the independent pronoun أنتما in the corpus contrasts with the relative frequency of the verbal and nominal dual elsewhere (بحرين, كاملين, عدل) — suggesting that the independent pronominal dual remains a rare grammatical register, reserved for solemn addresses to a pair of major figures (here the two prophet brothers), not an ordinary dialogue usage.

انجيل Proper name · 12 occurrences

Invariable meaning: denotes the Scripture revealed to Isa -- a proper Quranic term, with no productive Arabic triliteral root attested to document separately, its designation remaining entirely fixed by its usage within the corpus itself rather than by an external origin unconfirmed by the text.

System rendering: al-Injil -> "the Injil".

Demonstration by occurrence (proof by systematic pairing with the Torah): twelve occurrences document a stable function, almost always paired with the Torah (already sealed) -- confirmed by the graph. 5:47 draws the direct normative consequence.

انن Particle · 1127 occurrences

Invariant sense

Assertive emphasis particle — introduces a nominal clause reinforcing the affirmation of its content, with a restrictive variant (إنما) and a complete pronominal declension (إنك، إنهم، إنه...).

System rendering

"Indeed/certainly" (1127 ,إنّ/إن occurrences under this root_pure, including its suffixed forms).

Grammatical function

إن (and its reinforced form إنّ) introduces a nominal clause (mubtada'+khabar) adding an emphatic charge of insistence, the French translation rendered as "certes" or with no explicit marking depending on register. Its compound variant إنما restricts the affirmed content to an exclusivity ("only," see already noted for 2:11: "we only set things right"). The paradigm systematically declines with pronominal suffixes (إنا، إنك، إنهم، إنه) to introduce a clause whose nominal subject is resumed by pronoun.

Structural finding: the exceptional frequency of this root (1127 occurrences, the second most frequent particle in the corpus after ما) reflects the fundamentally assertive character of Quranic discourse — a text favoring reinforced emphatic affirmation over neutral statement, consistent with its function as declarative revelation. The إنما variant would deserve a dedicated audit among the grammar rules to systematically map its restrictive uses, notably in theological definition formulas ("God is..." with implicit exclusion of any alternative).

انى Particle · 17 occurrences

Invariant sense

Modal interrogative adverb — questions the manner or circumstances of an action's realization ("how"), to be distinguished from كيف (how, manner) by a nuance of questioning the very possibility of the action.

System rendering

"How" (17 ,أنّى occurrences).

Grammatical function

أنّى asks about the manner in which an action is or could be realized, often with a nuance questioning its very possibility — "come to your tilth in whatever manner you wish [أنّى شئتم]" (2:223, where the term takes the extended sense of "in whatever manner"), or "how would he have kingship over us?" (2:247, rhetorical question denying the envisaged legitimacy). The term thus covers a spectrum ranging from free modality to doubtful rhetorical interrogation.

Structural finding: the dual value of أنّى — freedom of modality in 2:223 ("as you wish") versus doubtful rhetorical question in 2:247 ("how would he...?") — illustrates a functional polysemy controlled by context, analogous to other cases already documented in the corpus (ما, compared in lot 1): one same term carrying a range of modal values whose polarity (permissive vs. interrogative-negative) depends entirely on enunciative context, with no distinctive marking in the form itself.

اولاء Demonstrative or relative · 44 occurrences

Invariant sense

Plural demonstrative, reserved for rational beings — designates a group of close or already-evoked plural referents, with no morphological gender distinction in the plural.

System rendering

"Those" (44 ,أولاء occurrences, often in the compound construction أولئك).

Grammatical function

أولاء occupies the position of the plural demonstrative, mainly encountered in the corpus in its compound form أولئك ("those," integrating the distance particle ك), used to introduce the moral categorizations already documented in connection with هم ("أولئك هم...," see the هم entry in the PRONOM lot). Unlike the singular or dual, the plural demonstrative carries no distinct gender marking — a single form indifferently covers masculine, feminine, and mixed groups, consistent with the already-fixed rational plural rule.

Structural finding: this entry confirms and directly extends the finding already recorded on هم (PRONOM lot) — the construction أولئك هم, combining plural demonstrative and plural pronoun in one same emphatic classification formula, recurs as a recurring rhetorical device of the corpus to establish a moral categorization (the successful, the losers, the guided). The total absence of gender distinction in the plural demonstrative, contrasting with the strict distinction maintained in the singular (هذا/هذه, ذلك/تلك) and partially in the dual (see هما, gender neutralization for mixed pairs), confirms a coherent pattern: the further the grammatical number moves from the singular, the more the gender distinction fades within the corpus's demonstrative/pronominal system — an observation that would benefit from formalization as one single general rule among the grammar rules, uniting the three levels (marked singular, partially neutral dual, unmarked plural).

اون Particle · 8 occurrences

Invariant sense

Temporal adverb of immediate present — designates the present instant of enunciation, often used to underline the belated character of a recognition or action.

System rendering

"Now" (الآن, 8 occurrences).

Grammatical function

الآن designates the precise moment of enunciation, frequently used in the corpus to mark the contrast between a present moment of recognition or authorization and a different prior state — "now, you bring the truth" (2:71, a belated recognition after reluctance), "unite with them, now" (2:187, an authorization following a period of restriction). The term thus systematically carries an implicit charge of temporal contrast with a different "before."

Structural finding: the interrogative construction آلآن ("now?", with interrogative hamza, 10:51, 10:91) applies the already-documented hamza (see the أ_استفهام entry) to this same adverb, producing a rhetorical question of reproach bearing on the lateness of a recognition — "now [only]? whereas before you sought to hasten [the punishment]." This construction confirms that الآن intrinsically carries, in the corpus, a dimension of temporal contrast particularly well-suited to the rhetorical reproachful interrogation already documented for other corpus particles.

اى Demonstrative or relative · 1 occurrence

Invariant sense

Absolute hapax under this tagged form. Emphatic affirmation particle — introduces a solemn affirmative response, often reinforced by an oath.

System rendering

"Yes [by my Guardian]" (إي, 10:53).

Internal proof

In 10:53, the verse reports the command to answer a question about the truth of the punishment: "Say: 'Yes (إي), by my Guardian! It is indeed true.'" The context provides direct and sufficient proof: إي is immediately followed by an oath (وربي, "by my Guardian"), the construction "affirmative particle + oath" mutually reinforcing the expressed certainty — إي functions here as an interjection of solemn affirmation, distinct from the interrogative particle اي ("which/what") which shares the same base consonantal spelling but a radically different function.

Structural finding: this sole occurrence tagged under this root_pure illustrates a case of functional homography within the corpus — the same consonantal sequence اى potentially covering the affirmative particle (إي, this case) and the interrogative اي (which), two distinct grammatical functions only disambiguated by vocalization or immediate context. This point would deserve a cross-audit with other potential occurrences of the اي sequence in the corpus, currently absorbed elsewhere in tokenization, to verify no functional confusion has slipped into the corpus's segmentation.

ايكه Proper name · 4 occurrences

Invariable meaning: the Thicket/dense grove -- a designation of Shu'ayb's people by reference to their characteristic vegetal environment, always inserted within a list of punished peoples.

System rendering: al-Ayka -> "the Thicket".

Demonstration by occurrence (proof by constant terminal enumeration position): four occurrences document the same collective designation invariant, systematically placed at or near the end of a list of annihilated peoples. 26:176 furnishes the developed narrative occurrence, the only one explicitly naming Shu'ayb as the associated messenger.

اين Particle · 25 occurrences

Invariant sense

Interrogative locative adverb — directly questions location, distinct from حيث (locative relative, see sister entry) through its properly interrogative function, also composable into total generalization (أينما).

System rendering

"Where" (أين, 25 occurrences).

Grammatical function

أين directly asks about a place ("Where are you?"), but frequently combines with ما to form أينما, an absolute spatial generalizer ("wherever you may be, God will bring you all together," 2:148) — the compound particle then neutralizing its interrogative function in favor of a universal scope covering every place without exception, a construction already identified echoing فأينما تولوا (2:115, see the ثمم entry from the RACINE lot, sourate 2).

Structural finding: the construction أينما (total spatial generalization) directly joins, through its function and construction, the mechanism already documented for فأينما تولوا فثم وجه الله (see the ثمم entry) — both constructions affirming a divine omnipresence or a universal scope independent of the subject's spatial position. This parallel confirms a recurring rhetorical principle of the corpus: spatial universality ("wherever") systematically serves to affirm a theological truth valid everywhere, without geographic exception — a principle to document as a single entry among the grammar rules grouping all occurrences of this type of generalization.

أ_استفهام Particle · 11 occurrences

Invariant sense

Interrogative particle (interrogative hamza) — prefixed to a word to form a closed question, functionally close to هل (see sister entry) but of distinct morphological status (agglutinated prefix, not an autonomous particle).

System rendering

"Is it that" (أ-, 11 occurrences: أهؤلاء x4, ألهم, أفهم x2, أهم x3, ألكم).

Internal proof

أ systematically agglutinates at the head of the first word of an interrogative clause: أهؤلاء ("is it these...?", repeated 4 times: 5:53, 6:53, 7:49, 34:40, often in a context of reported scorn or astonishment), أَلَهُمْ ("do they have...?", 7:195), أَفَهُمُ ("is it then them who...?", 21:6, 21:44), أَهُمْ ("are they...?", 37:11, 43:32, 44:37), أَلَكُمُ ("is it for you...?", 53:21). The context provides direct and sufficient proof of the term's function: in every occurrence, أ opens a clause whose interrogative form serves a rhetorical purpose of questioning or challenge, never a mere neutral information request — a device consistent with other rhetorical interrogative devices already documented in the corpus (ألم, من ذا الذي).

Structural finding: splitting this entry from the disjointed letters (see the حروف_مقطعة entry) corrects a previously flagged granularity flaw — أ functions as an ordinary grammatical particle fully documentable through internal proof, with no relation to the mysterious opening-letters phenomenon, the prior confusion of both under one same root_pure constituting a tokenization error corrected by this split.

ب

ب Particle · 502 occurrences

Invariant sense

Instrumentality/accompaniment preposition — marks the means by which an action is accomplished, accompaniment, or the object of belief/oath.

System rendering

"By/with/in" (ب, 502 occurrences).

Grammatical function

ب primarily marks the instrument or means ("by God's permission"), but also covers accompaniment ("with") and especially, in the corpus, the object of belief or faith ("to believe in God," آمن بالله — the preposition systematically governing this verb's complement). It also serves as an oath particle ("بالله," by God).

Structural finding: the systematic government of ب after the verb آمن (to believe) — never another preposition — constitutes a remarkable syntactic constant of the corpus, structuring on its own the entire set of faith-profession formulas (آمن بالله، آمن بالآخرة، آمن بما أنزل...). This fixed government, invariable across the entire corpus, would deserve documentation as a stable verbal construction rule among the grammar rules, potentially compared to other fixed prepositional regimes of theologically significant verbs.

بعض Particle · 87 occurrences

Invariant sense

Partitive quantifying noun — designates a non-exhaustive part of a whole, functionally opposed to كل (totality).

System rendering

"A part of/some" (بعض, 87 occurrences).

Grammatical function

بعض designates an indefinite portion of a whole, often in the reciprocal construction "بعضكم بعضا" ("one another," literally "a part of you a part") to express a mutual relation within a group ("you will be enemies to one another"). This redoubled reciprocal construction (بعض...بعض) constitutes the standard device for expressing reciprocity in the corpus, in the absence of a dedicated reciprocal verbal form for all contexts.

Structural finding: the construction بعضكم بعضا, used to express both mutual hostility (2:36, "enemies to one another") and potentially mutual solidarity in other corpus contexts, functions as a neutral syntactic template of reciprocity — its positive or negative value depending entirely on the accompanying predicate, never on the construction itself. This axiological neutrality of the reciprocal construction would deserve documentation among the grammar rules as a general principle applicable to any occurrence of the بعض...بعض reduplication.

بين Particle · 523 occurrences

Invariant sense

Preposition/relational noun of medial position — designates the space or interval located between two or more entities, spatial or relational.

System rendering

"Between" (523 ,بين occurrences).

Grammatical function

بين marks an intermediate position between two or more referents, spatially ("between the hands," before) or relationally ("a judgment between them," arbitration of a dispute). This same root also produces the verb بيّن (Form II, "to make clear, elucidate" — see occurrence 2:68, يبين), a derived sense where the idea of medial position becomes that of making distinct/manifest what was previously confused.

Structural finding: the semantic link between بين (the interval, the in-between) and بيّن (to make clear) follows a coherent logic already identifiable elsewhere in the corpus for other roots: what distinctly separates two elements (the interval) becomes, by extension, what makes them distinguishable from one another (clarity). This dual nominal/verbal face of one same spatial root would deserve documentation in root_forme as a further illustration of the mechanism already observed for other corpus roots where a concrete spatial image engenders an abstract cognitive sense (clarity, discernment).

ت

تحت Particle · 51 occurrences

Invariant sense

Inferior-position preposition — designates the space located below a referent, concrete and spatial.

System rendering

"Beneath" (51 ,تحت occurrences).

Grammatical function

تحت marks a spatial position below a referent — almost exclusively, in the corpus, in the recurring formula "تجري من تحتها الأنهار" ("beneath which rivers flow"), the standard description of the Garden promised to believers. It forms the inverse spatial counterpart to فوق (above, see sister entry), both prepositions organizing the corpus's vertical space into two opposite poles.

Structural finding: the formula "جنات تجري من تحتها الأنهار" constitutes one of the most repeated fixed formulas of the entire corpus, recurring identically or near-identically in dozens of passages describing paradisiacal reward — a further exemplary case of "repeated fixed formula" (see the grammar rules, formule_figee_repetee, already fixed), deserving explicit addition to the catalogue of the corpus's structuring refrains alongside the already-recorded examples (قل أعوذ, the life of this world as play and diversion, etc.).

تلك Demonstrative or relative · 13 occurrences

Invariant sense

Distal demonstrative, feminine singular — designates a distant entity with feminine agreement, the complementary form to masculine ذلك (see sister entry).

System rendering

"That" (13 ,تلك occurrences).

Grammatical function

تلك occupies the position of the feminine singular distal demonstrative, applied to a grammatically feminine antecedent — often abstract collectives ("such [تلك] is the life of this world," "these [تلك] are God's limits") functioning, like its masculine counterpart ذلك, more as a recapitulative recall than a spatial designation.

Structural finding: the frequency ratio between (13) تلك and (150) ذلك — a ratio close to 1 to 11.5 — reproduces identically the imbalance already observed between (17) التي and (307) الذي, confirming a systemic and coherent tendency across the entire demonstrative/relative paradigm: the masculine functions as the statistically dominant and often default form, the feminine remaining reserved for occurrences where the feminine antecedent is explicit, concrete, and unambiguous. This regularity, observed independently across two distinct pairs (relatives and distal demonstratives), constitutes solid structural proof justifying the formalization of one single general rule among the grammar rules rather than two isolated rules.

توراة Proper name · 18 occurrences

Invariable meaning: denotes the Scripture revealed to Musa -- a proper Quranic term, with no productive Arabic triliteral root attested to document separately, its designation remaining entirely fixed by its usage within the corpus itself rather than by an external origin unconfirmed by the text.

System rendering: `at-Tawrat` -> "the Torah" (transliterated proper name, not translated).

Demonstration by occurrence (proof by constant normative-reference function): eighteen occurrences document the same stable function regardless of narrative context. 3:93 makes it a direct truth test. 5:43-44 denounces the gap between possessing the text and actually applying it, a motif resumed and intensified at 62:5 through the image of the donkey carrying books (see himar, already sealed) -- confirmed by the graph.

ث

ثم Particle · 1 occurrence

Invariant sense

Absolute hapax under this isolated root_pure (although the conjunction ثم is otherwise omnipresent elsewhere in the corpus in non-interrogative use). Deferred temporal succession particle used here in an interrogative construction — "is it then only once that."

System rendering

"Is it then only once that" (10:51 ,أثمّ).

Internal proof

In 10:51, the verse asks: "Is it then only once it has occurred (أثم) that you will believe in it?" The interrogative hamza (see the أ_استفهام entry) prefixed to ثم (normally a conjunction of deferred succession, "then, afterward") produces a rhetorical question of reproach bearing on the lateness of a belief that would only occur after the announced punishment takes place.

Structural finding: this occurrence directly joins the mechanism already documented for آلآن (see the اون entry) — the application of the interrogative hamza to a temporal marker (اون، ثم) to produce a reproachful question about the lateness of a recognition. Both constructions (آلآن، أثم) should be grouped into a single entry among the grammar rules documenting this recurring rhetorical device of reproachful temporal interrogation, rather than treated as two isolated cases.

ثمد Proper name · 0 occurrences

Invariable meaning: residual, exhaustible water — a limited reserve without continuous source.

System rendering: al-thamad → a small quantity of water accumulated in a rocky depression, with no continuous underground feed — a stagnant, depletable water, established through pre-classical lexicographic comparison and validated by the coherence it brings to the reading of the Thamud account. thamada al-ma' → "to exhaust the water," consuming it to the last drop due to its scarcity.

Distinction from 'awd: the same onomastic function as 'awd for 'Ad, but on weaker attestation grounds — thamad appears nowhere else in the corpus in a verifiable verbal or nominal form, unlike 'awd which is directly sealed on 39 occurrences. The name Thamud therefore remains a more fragile onomastic hypothesis than that of 'Ad, although the narrative coherence it produces (see the Thamud entry) remains strong.

RENDERINGS

— noun (al-thamad): the exhaustible residual water
— verb (thamada al-ma'): to exhaust the water

ح

حواريون Proper name · 5 occurrences

Invariable meaning: the pure disciples/supporters -- designating Isa's close circle of faithful adherents, a term distinct from rusul (the sent messengers) or ashab (ordinary companions).

System rendering: al-hawariyyun -> "the disciples".

Demonstration by occurrence (proof by repeated double-commitment formula): five occurrences document the same invariant across two surahs, with an almost identical self-designation formula. 3:52 and 61:14 share the same collective declaration -- "we are God's allies"/"God's helpers" -- confirmed by the graph (direct link between the two occurrences despite their scattering across two surahs). 61:14 furnishes the densest construction: Isa directly asks "who are my allies toward God?", and the disciples answer with their own commitment, the circle of disciples thus functioning as an explicit model of adherence to reproduce rather than a closed historical group.

References (aligned with the French fiche): 5:111, 61:14.

حيث Particle · 31 occurrences

Invariant sense

Generic locative adverb/particle — designates an indeterminate place characterized by the following clause, often in the construction "wherever" (total spatial generalization).

System rendering

"Where" (31 ,حيث occurrences).

Grammatical function

حيث introduces a general spatial determination, the designated place being characterized by the accompanying relative clause rather than directly named ("dwell... wherever it pleases you," "eat therefrom wherever you wish") — a designation of place through the satisfaction of a condition, not through a named location. It thus differs from أين (where, direct interrogative, see sister entry) through its function as a spatial relative rather than a question.

Structural finding: the construction حيث + verb of desire/will ("wherever it pleases you," "wherever you wish") recurs in the corpus to grant an extended spatial freedom of choice within an otherwise delimited framework (the Garden in 2:35, the city in 2:58) — a formula of generous permission that would deserve cataloguing as a recurring motif among the grammar rules, documenting the "delimited framework + total freedom within this framework" schema as a recurring rhetorical structure associated with the granting of a blessing.

د

دون PARTICLE · 144 OCCURRENCES

Invariant sense

Exclusion/below preposition — marks the exclusion of an entity in favor of another, or a position below/short of a threshold.

System rendering

"Apart from/to the exclusion of" (144 ,دون occurrences).

Grammatical function

دون systematically marks, in the corpus, the exclusion of an entity in exclusive favor of another — most often in the critical formula "من دون الله" ("apart from God"), designating any object of devotion or invocation addressed to an entity other than God. This construction functions as a systematic lexical marker of the denunciation of polytheism in the corpus.

Structural finding: the formula "من دون الله" constitutes one of the most rhetorically charged constructions in the corpus, functioning as a fixed lexical signal systematically introducing a critique of invocation addressed to something other than God — its high frequency (a substantial portion of دون's 144 occurrences) makes it a marker of theological polarization as clear as لا إله إلا هو (see preuve_par_soustraction). This formula would deserve exhaustive cataloguing among the grammar rules as the systematic negative counterpart of the positive uniqueness formula.

ذ

ذا Demonstrative or relative · 49 occurrences

Invariant sense

Composite demonstrative/interrogative base — covers two distinct functions in the corpus: a constituent element of the compound interrogative ماذا ("what"), and a relative pronoun in the fixed construction من ذا ("who is it that").

System rendering

"What" (ماذا, e.g. 2:26), "who" (من ذا, e.g. 2:245, 2:255).

Internal proof

In 2:26 and 2:215/219, ماذا introduces a question about an object or content ("What did God intend...," "what should they spend?") — ذا combines there with ما (see particle entry) to form the standard compound interrogative. In 2:245 and 2:255, ذا appears in the construction من ذا الذي ("who then..."), an emphatic turn of phrase where ذا functions as a relative reinforcing the interrogation carried by من (see the من particle entry), itself immediately followed by the relative الذي — a triple construction (من + ذا + الذي) accumulating interrogative emphasis markers to introduce rhetorical questions of major theological scope ("Who then will make God a beautiful loan?," "Who then intercedes with Him?").

Structural finding: the construction من ذا الذي, used precisely in passages of high theological charge (2:245 on generous spending, 2:255 the Throne verse on intercession), reveals a cumulative interrogative-emphasis rhetorical device specific to the corpus — the stacking of three successive interrogative/relative markers (من ذا الذي) to make rhetorically impossible any answer other than "no one, except God/by His permission" — a syntactic device that would deserve a dedicated entry among the grammar rules, distinct from the simple ordinary interrogative ماذا.

ذانك Demonstrative or relative · 1 occurrence

Invariant sense

Absolute hapax. Distal demonstrative, masculine dual — designates exactly two distant masculine referents, jointly presented.

System rendering

"These/those two [proofs]" (ذانك, 28:32).

Internal proof

In 28:32, Moses receives the instruction: "These are two proofs (ذانك) from your Guardian, for Pharaoh and his court." The context provides direct and sufficient proof: ذانك applies the distal demonstrative dual (base ذا + distance suffix ك, on the model of ذلك) to exactly two signs/proofs already presented in the account (the hand and the staff), consistent with the precise-dual rule. The distance marked by ك, consistent with the usage of ذلك (see sister entry), here signals a rhetorical distance of recapitulation — the two already-demonstrated proofs are collectively recalled as an accomplished whole, rather than designated in their immediate proximity.

Structural finding: this entry completes the demonstrative dual paradigm established jointly with هذان (masculine proximal) and هاتين (feminine proximal, PRONOM category) — ذانك occupying the masculine distal cell, while the feminine distal cell (theoretically تانك) remains empty in the corpus, a paradigmatic gap already flagged in the هذان entry and which should be jointly recorded.

ذلك Demonstrative or relative · 150 occurrences

Invariant sense

Distal demonstrative, masculine singular — designates a distant entity, or more frequently an already-evoked referent that the text recalls with rhetorical distance.

System rendering

"That" (150 ,ذلك occurrences).

Grammatical function

ذلك occupies the position of the masculine singular distal demonstrative, the most frequent form in the entire demonstrative paradigm (150 occurrences, ahead even of الذي among non-relatives). It forms the distal counterpart to هذا (proximal, see sister entry) and تلك (feminine distal, see sister entry). Its dominant use in the corpus is not the designation of a physically distant object, but the recapitulative recall of an already-stated propositional content ("that," referring to an entire preceding proposition or teaching) — an anaphoric summarizing function rather than mere spatial pointing.

Structural finding: the very high frequency of ذلك, combined with its dominant function of anaphorically resuming entire propositional content (not mere objects), makes it a major structuring marker of the corpus's argumentative architecture — each "ذلك" often functioning as a hinge between a preceding development and the normative or theological conclusion drawn from it ("This (ذلك) is closest to...," "it is that (ذلك) which..."). This argumentative hinge function would deserve a dedicated audit among the grammar rules to systematically map this structuring role of the distal demonstrative in the corpus's rhetoric.

ذلكم Demonstrative or relative · 47 occurrences

Invariant sense

Distal demonstrative, masculine singular, suffixed with the plural address marker — designates a distant entity presented collectively to a group of addressees.

System rendering

"This/that is [for you]" (47 ,ذلكم occurrences).

Grammatical function

ذلكم resumes the distal demonstrative base ذلك while integrating the second-person plural suffix ـكم (see the كم entry), fusing into one word both the demonstrative designation and the explicit collective address. This form systematically functions in contexts of direct address to an assembly of believers or interlocutors — "this, for you (ذلكم), is what He prescribes to you."

Structural finding: ذلكم constitutes a remarkable example of functional agglutination between two distinct grammatical categories of the corpus (demonstrative + suffixed personal pronoun), structurally recalling the functioning of تلكم and تلكما already documented in an earlier lot (sourate 7, RACINE category) — these three forms (ذلكم, تلكم, تلكما) share the same demonstrative+pronoun agglutination mechanism, with variation in the gender of the demonstrative base (masculine ذلكم vs. feminine تلكم) and in the number of the address (plural ـكم vs. dual ـكما). This family of compound forms would deserve explicit grouping among the grammar rules as an illustration of a productive and systematic agglutinating device of the corpus, distinct from the simple isolated demonstrative.

ذى Demonstrative or relative · 24 occurrences

Invariant sense

Construct form (annexation state) of ذو, "possessor/holder of" — introduces a complement designating the quality or attribute possessed, within a possessive-type nominal construction.

System rendering

"Endowed with/possessor of" (24 ,ذي occurrences).

Internal proof

In 2:83, ذي القربى ("close relatives," literally "holders of proximity") fits within a list of beneficiaries of kindness. In 4:36, ذي القربى reappears in an expanded list of social categories (relatives, orphans, indigents, neighbors, travel companion, wayfarer). In 6:146, ذي ظفر ("having [uncloven] hoof") qualifies an animal category by a possessed physical characteristic. In 8:41, ذي القربى reappears in the context of spoils distribution. The context provides direct and sufficient proof: ذي systematically functions as the annexation form (construct state) of ذو, introducing a complement specifying the attribute or quality possessed by the immediately following noun — a grammatical construction of possession/qualification, not a mere demonstrative.

Structural finding: the construction ذي القربى, repeated identically across several distinct normative contexts (2:83, 4:36, 8:41), functions as a fixed and recurring social category of the corpus — "the holders of proximity," i.e. close relatives, systematically placed at the head of lists of priority beneficiaries of kindness or sharing, confirming the existence of a stable normative category across varied legislative contexts (almsgiving, spoils, general social conduct).

ر

رس Proper name · 2 occurrences

Invariable meaning: a proper designation -- the companions of the Rass, a people mentioned exclusively in closed lists of punished peoples, without a developed narrative.

System rendering: ar-Rass -> "the Rass".

Demonstration by occurrence (proof by identical position in two parallel enumerations): two occurrences document the same collective designation, always in medial position of an annihilated-peoples list. 25:38 inserts it between the Recidivists/Aad and Thamud. 50:12 resumes a comparable position, between Nuh's people and the people of the Well -- confirmed by the graph (link with al-Ayka, also in list position, same verse).

Distinction with ayka: the hypothesis of an identity between the Well companions and the Madyan/Shu'ayb people (already identified via ayka) was tested and rejected -- the two names are co-listed as distinct entities in the same enumeration (50:12,14), which no corpus list ever does for a single people (see dedicated study).

س

سقر Proper name · 4 occurrences

Invariable meaning: a proper designation -- the name of the punishing fire, glossed by the text itself through a repeated device.

System rendering: `Saqar` -> "Saqar".

Demonstration by occurrence (proof by repeated self-glossing rhetorical question): the four occurrences follow the same naming-then-self-glossing device. 74:26-27 names then immediately questions "what will make you know what Saqar is?" before developing its precise function. 54:48 explicitly applies it to deniers "dragged into the Fire, upon their faces". 74:42 closes the corpus with a question addressed by Garden dwellers to the deniers themselves ("what led you into Saqar?") -- confirmed by the graph -- the name thus functioning as a narrative convergence point between three distinct perspectives.

سوف Particle · 42 occurrences

Invariant sense

Affirmative future particle — announces the certain future realization of an action, without the absolute exclusion charge carried by لن (see sister entry).

System rendering

"Soon" (42 ,سوف occurrences).

Grammatical function

سوف precedes an imperfect verb to mark its future, generally with a nuance of solemn announcement or delay before realization ("We will make him burn in a fire") — an affirmative future, complementary to the negative future expressed by لن. In the corpus, سوف frequently introduces announcements of punishment or upcoming consequence, functioning as a marker of positive inevitability.

Structural finding: the سوف/لن pair constitutes the complete affirmative/negative future couple in the corpus's verbal system, each particle carrying an equivalent charge of certainty but opposite polarity — سوف announcing what will surely happen, لن categorically negating what will never happen. This functional symmetry would deserve formalization as a complementary pair among the grammar rules, on par with the already-documented ternary conditional system.

سوى Particle · 18 occurrences

Invariant sense

Verbal root of equalization/completion — shaping into an accomplished whole, giving a balanced and proportioned form. Reformatted into complete trilingual template from already-fixed content.

System rendering

"To fashion into [a being] complete/to settle" (18 ,استوى ،سوى occurrences).

Internal proof

In 2:29, فسواهن describes the divine action on the heavens: "He made them seven heavens in harmonious arrangement" — سوى here designates the achievement of a completed, balanced form from a preexisting matter or

into a stable, accomplished state. Both occurrences converge on the same invariant: سوی designates bringing a thing to its proper measure, complete and proportioned — not mere assembly, but a balanced completion of form.

Distinction from خلق (to create, a more general term): سوی specifically carries the idea of completion and balance of the final form, the stage of perfect proportioning following or accompanying creation itself.

COUNTER-EXAMPLES

Definition based on a single contextual attestation (id_phrase indicated) — not verified across all occurrences of the root in the corpus. To be refined in a future consistency audit.

ع

عزى Proper name · 1 occurrence

Invariable meaning: a proper designation -- the second of three female deities named together in a single critique.

System rendering: al-'Uzza -> "Al-Uzza".

Demonstration by occurrence (proof by triple enumeration followed by arithmetic critique): the sole occurrence, 53:19, sits within a closed three-name list -- confirmed by the graph (exclusive cooccurrence of the three names in the same verse). The list is never narratively developed but immediately followed by a critical rhetorical question on gendered attribution leading to the diza observation (already sealed, same passage).

عسى Particle · 30 occurrences

Invariant sense

Defective verb of eventuality — expresses the possibility or probability that a state of affairs will occur, without asserted certainty but with a positive orientation toward expectation.

System rendering

"It may be that" (عسى, 30 occurrences).

Grammatical function

عسى functions as a defective verb introducing a clause whose realization is presented as possible or probable, without certainty — semantically close to لعل (see sister entry from lot 1) but grammatically distinct (conjugable verb vs. invariable particle). In 2:216, the construction عسى...و عسى (repeated in chiasmus: "you may dislike a thing... and you may love a thing") organizes an epistemological lesson on the uncertainty of human judgment regarding true good.

Structural finding: the chiasmic structure of 2:216 (aversion for what is good / attraction for what is bad, both introduced by عسى) constitutes a remarkable example of symmetric pedagogical construction aiming to demonstrate, through its very form, the possible inversion between subjective judgment and real value — a rhetorical device that would deserve comparison with other chiasmic structures of the corpus among the grammar rules, potentially revealing a recurring compositional principle for lessons on relativizing human judgment.

على Particle · 760 occurrences

Invariant sense

Superposition/burden preposition — marks the position above, an obligation weighing down, or a responsibility incumbent upon a subject.

System rendering

"Upon/incumbent on" (على, 760 occurrences).

Grammatical function

على literally marks a position of spatial superposition ("upon the earth") and, through constant metaphorical extension in the corpus, a charge or obligation weighing upon a subject ("it is a duty incumbent [على] upon believers"). This dual spatial/obligative reading is coherent and productive: what is "upon" someone, in the literal sense, becomes what "weighs upon" them figuratively — physical weight and moral obligation sharing the same preposition.

Structural finding: this dual spatial/obligative reading of على constitutes a remarkable case of coherent grammaticalized metaphor in the corpus — not mere arbitrary polysemy, but a motivated semantic extension (weight bearing down becomes an incumbent charge), deserving a dedicated entry among the grammar rules documenting this productive metaphorical mechanism, potentially shared by other spatial prepositions of the corpus (like فوق, see sister entry).

عن PARTICLE · 242 OCCURRENCES

Invariant sense

Separation/distancing preposition — marks a moving away, the origin one departs from, or the object of a diversion.

System rendering

"From/away from/concerning" (242 ,عن occurrences).

Grammatical function

عن marks a movement or state of distance relative to a reference point — physical ("made them leave where they were"), moral ("to turn away from"), or topical ("they ask you concerning," introducing the object of a question). It opposes في (interiority, see sister entry) and joins من in a nuance of provenance, but with a connotation of active distancing that من does not necessarily carry.

Structural finding: the construction "يسألونك عن" ("they ask you concerning"), repeated numerous times to introduce reported questions addressed to the messenger, constitutes a structuring rhetorical device of the corpus — a fixed dialogic introduction formula organizing several entire legislative passages (on the inviolable month, wine, orphans, menstruation) according to the same question-answer pattern, deserving systematic inventory among the grammar rules as a recurring legislative structure marker.

غ

غير Particle · 71 occurrences

Invariant sense

Exclusion/otherness noun — designates what differs from or excludes itself from a given referent, grammatically functioning as a nominal negation of a quality or identity.

System rendering

"Without/other than" (71 غير occurrences).

Grammatical function

غير functions as a noun marking otherness or the exclusion of a quality — "بغير حق" ("without right") negates the attribution of legitimacy to an act, "لغير الله" ("to other than God") excludes God from the intended recipient. Always constructed in annexation with the term it excludes or from which it marks difference, غير functions syntactically as a noun but semantically as an operator of negation targeted at a precise quality rather than at the very existence of the referent (unlike لا or ما).

Structural finding: the construction بغير حق ("without right"), recurring to qualify acts of illegitimate violence (notably the killing of prophets), functions as a fixed lexical marker of illegitimacy — the inverse formula "بحق" (with right) never appearing in the corpus to justify the same type of act, suggesting that بغير حق serves exclusively to negatively qualify, with no symmetrical positive counterpart, a point that would deserve systematic verification among the grammar rules.

ف

ف Particle · 43 occurrences

Invariant sense

Conjunction of consequence/immediate succession — links two clauses marking a rapid, causal, or strictly sequential connection, distinct from و (simple addition, see sister entry).

System rendering

"Then/so/thus" (43 ,ف occurrences tagged in isolation, largely underrepresented as with و).

Grammatical function

ف marks a logical consequence link ("so," introducing a conclusion) or an immediate temporal succession ("then," with no delay between both events) — unlike و which juxtaposes without hierarchy, ف establishes a relation of direct sequence. The formula "فهم لا يرجعون/لا يعقلون" ("so they do not return/do not reason"), already observed, illustrates its conclusive use: the logical consequence of a prior state (metaphorical deafness, muteness, blindness) stated as an inevitable result.

Structural finding: as with و, the isolated count of 43 occurrences under this root_pure considerably underrepresents ف's actual usage, omnipresent as an agglutinated prefix (فلا، فهم، فإن, etc.). This methodological bias shared between و and ف confirms the need for a dedicated audit documenting, among the grammar rules, the systematic underestimation of agglutinating conjunction frequency in any count based solely on isolated root_pure.

فردوس Proper name · 2 occurrences

Invariable meaning: a proper name denoting a specific eschatological garden, mentioned as a direct designation of the text, with the corpus neither confirming nor discussing an external origin.

System rendering: al-Firdaws -> "the Firdaws" (transliterated proper name, not translated).

Demonstration by occurrence: both occurrences (18:107, 23:11) qualify the Firdaws as the righteous's destination, closing an enumeration of their qualities.

فرعون Proper name · 71 occurrences

Invariable meaning: Fir'awn — the ruler of Egypt to whom Musa was sent, both described and self-describing through illegitimate self-elevation.

System rendering: فِرْعَوْن → "Fir'awn" (title/collective name of Egypt's ruler, never an isolated individual proper name — cf. "Fir'awn and his court," 28:32).

Internal proof: the gloss "the Self-Exalted" is doubly verified through the root 'uluw:

1. **He is described this way.** 28:4: "Fir'awn exalted himself ('ala) with excess in the land and divided his people into factions" — illegitimate elevation is the founding trait given at the very opening of his account.
2. **He describes himself this way.** 79:24: at the peak of his defiance, he proclaims "ana rabbukumu al-a'la" ("I am your lord, the most exalted") — the exact superlative of the same root, just before being seized by the punishment (79:25).

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3. **The sanction echoes the grievance.** The one who exalted himself above all is cast to the lowest ("humiliating punishment," 44:30) — a structural reversal between the claimed elevation and the final abasement.

Distinction from فرع: an isolated occurrence of فرع (14:24, the crown of a tree rising to the sky) shares the same semantic field of elevation, but remains too thin and too concrete to found the epithet alone — 'uluw carries the full weight of the proof.

فوق Particle · 43 occurrences

Invariant sense

Superior-position preposition — designates the space located above a referent, the inverse spatial counterpart to تحت (see sister entry).

System rendering

"Above/more than" (فوق, 43 occurrences).

Grammatical function

فوق marks a superior spatial position — in the concrete sense ("We raised the Mount above you") as well as in the extended comparative sense ("be it that of a mosquito or [فوقها] more," marking an ascending gradation of apparent insignificance). It forms, with تحت, the structuring pair of the corpus's vertical space.

Structural finding: like على (see sister entry from lot 1, already documenting a dual spatial/obligative reading), فوق presents a comparable metaphorical extension but oriented toward scale gradation rather than obligation — "above" becoming "more," a mechanism extending spatial sense toward quantitative/comparative sense. This functional kinship between على and فوق (both high-position prepositions producing distinct but analogous metaphorical extensions in their logic) confirms and extends the already-recorded observation on على, suggesting a coherent family of vertical spatial prepositions with high metaphorical potential in the corpus.

فى Particle · 516 occurrences

Invariant sense

Preposition of spatial or temporal containment/inclusion — marks location within a space, time, or state.

System rendering

"In" (في, 516 occurrences).

Grammatical function

في marks a containment relation: internal spatial location ("in the heavens"), temporal ("in a day"), or abstract state ("in doubt," "in error"). This latter metaphorical extension — the psychological or moral state treated as a container one is found within — is particularly productive in the corpus, where states of belief, doubt, or error are systematically presented as spaces one inhabits rather than qualities one possesses.

Structural finding: this container metaphor applied to psychological and moral states (being "in" doubt, "in" error, "in" guidance) constitutes a recurring and coherent cognitive schema throughout the corpus, implicitly structuring a conception of moral condition as a place one inhabits rather than a trait one possesses — an observation that would benefit from formalization among the grammar rules as a general rhetorical principle, with an inventory of thus-spatialized abstract states (doubt, error, guidance, ease, distress).

ق

قد Particle · 283 occurrences

Invariant sense

Verbal confirmation particle — precedes a perfect verb to underline its effective and certain accomplishment, or an imperfect verb to mark possibility/rarity.

System rendering

"Indeed/already" (283 ,قد occurrences).

Grammatical function

قد before a perfect verb reinforces the affirmation of its real, certain accomplishment ("قد أفلح," he has indeed succeeded), functioning as a categorical confirmation marker. Before an imperfect verb, it instead marks a value of possibility or rarity ("it may be that"), a usage less frequent in the corpus than the confirmative value with the perfect.

Structural finding: the combination لقد (oath قد + لام, see 2:65 "you have certainly known") produces a redoubled insistence formula particularly frequent in historical reminders addressed to the Children of Israel and other peoples of the corpus — this specific combination (لقد + perfect) functioning as a rhetorical marker of solemn reminder of a fact already known or experienced by the audience, a function distinct from the simple isolated قد that would deserve distinction in a dedicated audit among the grammar rules.

ك

كعبة PROPER NAME · 2 OCCURRENCES

Invariant sense : a place of convergence, a point of stability for mankind - spatial transposition of the same invariant as al-ka'bayn (the knee, the body's convergence point).

System rendering: al-ka'bah → "the Ka'ba" (5:95, "an offering reaching the Ka'ba"; 5:97, "a support [of stability] for mankind").

Internal proof: 5:97 describes the Ka'ba by its FUNCTION as a collective convergence/stability point, an exact parallel of the knee as the body's articulation node (ka'b fiche) - the root denotes one single invariant, applied to the body and to communal space. Consistent with Bakkah (3:96, "place of great affluence").

RENDERINGS

— al-ka'bah : "the Ka'ba" (5:95, "an offering reaching the Ka'ba"; 5:97, "a support [of stability] for mankind").

كلا PARTICLE · 34 OCCURRENCES

Invariant sense

Root covering two distinct functions: كلا as the dual of "each of the two" (distributive totality applied to a pair), and كلّا as a particle of categorical rejection ("by no means!," refutative interjection).

System rendering

"Both of them/each of the two" (17:23 ,كلاهما), "By no means!" (19:79 ,كلّا).

Internal proof

In 17:23, كلاهما applies to both parents in an instruction of filial kindness: "should one of them, or both (كلاهما), reach old age" — a distribution applied precisely to a pair of two referents, consistent with the already-documented precise-dual logic. In 19:79, كلّا (with reinforcing shadda) functions quite differently: "has he pierced what escapes his presence...? By no means (كلّا)!" — a categorical rejection interjection closing a series of rhetorical questions with the firmest possible negation.

Structural finding: these two functions (كلا distributive dual vs. كلّا refutative interjection) share the same base consonantal sequence but radically distinct vocalizations and grammatical functions — a further example of functional homography already identified for other corpus roots (ى/إي, see the ISM_ISHARA_MAWSUL lot), confirming this phenomenon is not isolated but stems from a general principle of Quranic consonantal writing, deserving a dedicated synthetic entry among the grammar rules cataloguing all identified cases of functional homography.

RENDERINGS

— kalla (interjection): "By no means!" (FR « Non point ! ») ; thumma kalla = "Then, by no means!".
— kila / kilta (dual): "both / each of the two" (17:23).

كم PRONOUN · 358 OCCURRENCES

Invariant sense

Suffixed personal pronoun, second person masculine plural — marks the object complement or possession attached to the verb, noun, or preposition, distinct from the independent pronoun أنتم (see sister entry).

System rendering

"You/your" (كم, suffix, 358 occurrences).

Grammatical function

كم occupies the position of the second-person plural suffixed pronoun, systematically attaching to a verb ("He created you"), a noun ("your Guardian"), or a preposition ("upon you") to mark that the action or relation collectively concerns the addressees — never used independently, unlike أنتم which occupies the independent subject position. The strict complementarity between both forms (independent vs. suffixed) constitutes the basic structure of the second-person plural paradigm in the corpus.

Structural finding: the considerable frequency of كم (358 occurrences, well above أنتم's 135) reveals that most second-person plural address in the corpus is expressed through suffixed verbal and nominal constructions rather than through the independent subject pronoun — confirming a syntactic economy where the addressee's identity, once established, is implicitly maintained through suffixed complements rather than repeated by an explicit subject in every clause.

كما Particle · 7 occurrences

Invariant sense

Suffixed personal pronoun, second person dual — marks the object complement or possession attached to the verb, noun, or preposition, jointly addressed to exactly two recipients. Completes the already-documented dual pronominal paradigm (أنتما، هما — see PRONOM entries).

System rendering

"You two/to you two" (كما, suffix, 7 occurrences: 46:17 ,28:35 ,10:78 ,22-7:21 ،لكما).

Internal proof

All attested occurrences under this root_pure appear in the construction (كما + ل) لكما, jointly addressing exactly two recipients: in 7:21-22, the Diverter addresses Adam and his spouse ("I am, for you two [لكما], among the sincere advisors"); in 28:35, God addresses Moses and Aaron. The context provides direct and sufficient proof: كما systematically designates, as a suffix, exactly two recipients already identified in the immediate context, consistent with the already-established precise-dual rule (formes_semantiques, DUEL_PRECIS).

Structural finding: كما completes the full suffixed dual pronoun paradigm, alongside كم (plural, see the PRONOM/PARTICULE entry from lot 1) — confirming that the corpus's suffixed pronominal system rigorously distinguishes singular/dual/plural, the form كما precisely occupying the addressed-dual cell, never confused with the plural كم despite their graphic proximity.

كي Particle · 10 occurrences

Invariant sense

Asserted purpose particle — introduces a clause expressing the aimed-at purpose of an action, with certainty of intention (unlike لعل, unguaranteed hope, see sister entry from lot 1).

System rendering

"So that" (كي, 10 occurrences).

Grammatical function

كي introduces a subordinate purpose clause, expressing the asserted purpose of an action — "so that you would not grieve" (3:153 ,لكيلا), "so as to know nothing more" (16:70 ,لكي). Unlike لعل which leaves the realization of the expressed hope open, كي presents the purpose as the direct, assumed intention of the main action, without uncertainty regarding the aim itself (only its effective realization remains, as with any purpose, subject to the course of events).

Structural finding: the opposition كي (asserted purpose) / لعل (uncertain hope) constitutes a further complementary pair within the corpus's modal system, alongside the سوف/لن couple (affirmative/negative future, see lot 2) and the ternary system اذا/ان/لو (conditional certainty) — confirming that the corpus possesses a coherent, systematic set of

modal particles graded by degree of certainty or assertion, an overall system that would deserve a single synthesis among the grammar rules grouping all these pairs and triples already documented separately.

ل

ل Particle · 892 occurrences

Invariant sense

Attribution/purpose preposition — marks the recipient, beneficiary, or purpose of an action, systematically suffixed to personal pronouns.

System rendering

"For/to" (892 ,ل occurrences, mostly in suffixed construction لهم، له، لكم...).

Grammatical function

ل functions as a preposition marking attribution (to whom something belongs, for whom it is intended), the beneficiary of an action, or purpose ("so that"). In the corpus, it appears almost systematically suffixed with a personal pronoun (لهم, to them; له, to him; لكم, to you) rather than before an independent noun, structuring the recurring formulas of destination for punishment or reward ("for them a painful punishment").

Structural finding: the high frequency of ل in suffixed pronominal construction confirms the pattern already observed for كم (see PRONOM entry) — a large part of the corpus's relational expression (destination, attribution, benefit) passes through prepositions suffixed with pronouns rather than independent nominal constructions, an overall syntactic trait of the text that would deserve systematic mapping grouping all prepositions with a dominant suffixed function (في ,ب ,ل — see sister entries) as one single structural family.

لا Particle · 937 occurrences

Invariant sense

General negation particle — negates a verb, a noun, or an entire clause, with categorical value reinforced in absolute negation formulas.

System rendering

"Not/no/none" (937 ,لا occurrences).

Grammatical function

لا functions as general negation, applicable to present/future verbal forms ("لا يعلمون," they do not know), to the absolute nominal negation of the "لا إله إلا هو" type (categorical negation denying the very existence of the category, see preuve_par_soustraction already fixed among the grammar rules), and as imperative negation ("لا تفعل," do not do). It differs from ما (negation typically bearing on the perfect) and from لم/لن (specialized verbal negations, see sister entries) through its general scope and compatibility with the negative imperative.

Structural finding: the construction لا إله إلا هو (and its variants) constitutes the most theologically charged use of لا in the corpus — a categorical negation of nominal type (non-verbal) which, combined with إلا (the exception, see sister entry), produces the divine uniqueness formula already documented among the grammar rules (preuve_par_soustraction). This entry confirms and enriches this link: لا functions as the first syntactic pillar of this founding formula, before the exception that closes it on هو.

لات Proper name · 2 occurrences

Invariable meaning -- two distinct values by context: (1) a negative temporal particle ("it was no longer the time"); (2) a proper designation, first of three female deities named in the same list as al-'Uzza and Manat.

System rendering: lat -> "it was no longer the time"; al-Lat -> "Al-Lat".

Demonstration by occurrence (proof by strict contextual isolation): two occurrences split without exception between the two values. 38:3 uses the negative temporal particle. 53:19 uses the proper name opening the three-deity list -- confirmed by the graph (exclusive cooccurrence of the three names).

لدن PARTICLE · 18 OCCURRENCES

Invariant sense

Direct immediate provenance preposition — marks an origin emanating directly from the source itself, more intimate and personal than من (general origin, see sister entry from lot 1).

System rendering

"From/from the presence of" (18 ,لدن occurrences).

Grammatical function

لدن marks a direct and personal provenance, almost always in the corpus linked to a request addressed to God ("grant us, from Yourself [لدنك], a mercy," 3:8; "grant me, from Yourself [لدنك], an excellent offspring," 3:38) — a preposition almost exclusively associated with direct supplications, marking that the requested gift must emanate directly from the divine source itself, without intermediary.

Structural finding: nearly all occurrences of لدن appear in the specific context of personal prayer (دعاء) addressed to God, forming a lexical constant of this register — لدنك functioning as a fixed syntactic marker of the strictly divine origin of the requested gift, distinct from من عند which may designate a more general provenance. This thematic concentration would deserve documentation among the grammar rules as a specialized preposition of the supplication register.

لدى PARTICLE · 22 OCCURRENCES

Invariant sense

Immediate proximity preposition — marks direct physical presence alongside a referent, more concrete and specific than عند (generic).

System rendering

"Beside/in the presence of" (22 ,لدى occurrences).

Grammatical function

لدى marks an immediate physical presence, often used to situate an event at the precise moment a subject is physically alongside another ("You were not with them when they cast their reeds," 3:44). It expresses direct spatial co-presence at the moment of action, with a connotation of eyewitness testimony — the absence of لدى precisely signaling the absence of a direct witness to the reported event.

Structural finding: the two consecutive occurrences in 3:44 ("you were not with them when they cast... and you were not with them when they disputed") function as a rhetorical proof of the revelation's authenticity — the messenger's absence of direct witness, explicitly underlined by the negation of لدى, paradoxically becomes proof that the reported account comes from a source other than ordinary human observation. This argumentative mechanism (absence of physical presence as proof of revelation) would deserve documentation among the grammar rules as a recurring rhetorical device, potentially present in other corpus accounts concerning historical events unobservable by the messenger.

لعل Particle · 129 occurrences

Invariant sense

Hope/expected-purpose particle — introduces a clause expressing the hoped-for or aimed-at result of an action, without asserted certainty of its realization.

System rendering

"Perhaps/so that" (لعل, 129 occurrences).

Grammatical function

لعل systematically introduces, in the corpus, a nominal clause expressing the hoped-for objective or purpose of a divine command or blessing ("obey... perhaps you will become guarded," "We have forgiven you... perhaps you would be grateful") — the particle leaving open the question of this hope's actual realization, never affirming it as certain, which distinguishes it from كي (asserted purpose, see sister entry).

Structural finding: the recurring construction [divine command/blessing] + لعلكم [hoped-for moral quality] constitutes a systematic rhetorical schema of the corpus, presenting every prescription or divine favor as oriented toward a moral objective in the recipient, but never guaranteeing this objective will be reached — a structure thus leaving the responsibility of realization entirely on the human recipient's side. This recurring schema would deserve a dedicated audit among the grammar rules cataloguing the full set of thus-targeted moral qualities (guardedness, gratitude, reflection, guidance) as a mapping of the corpus's pedagogical purpose.

لفو Particle · 3 occurrences

Invariant sense

Verbal root (misclassified as a particle) — designates the act of finding, discovering through direct observation, often in the context of discovering a preexisting state not further questioned.

System rendering

"To find" (ألفى, 3 occurrences).

Internal proof

In 2:170, ألفينا fits within a refusal retort: "we follow what we found (ألفينا) our ancestors upon" — the verb designates the observation of an inherited state, without critical examination, serving as justification for a traditional attachment. In 12:25, وألفيا describes an immediate physical discovery: "they both rushed toward the door... and they found (ألفيا) her master at the door" — a direct, instantaneous observation of a present fact. In 37:69, ألفوا resumes the same pattern as 2:170: the uncritical discovery of an inherited ancestral state, justifying an erroneous behavior perpetuated without examination.

Structural finding: this root belongs to the verbal register (ألفى, Form I, "to find, discover") and not to grammatical particles; it is read like the corpus's other lexical roots.

لكن Particle · 124 occurrences

Invariant sense

Adversative particle — introduces an opposition or correction relative to what precedes, correcting an expectation or prior affirmation.

System rendering

"But" (لكن, 124 occurrences).

Grammatical function

لكن (and its reinforced form لكنّ) introduces a clause correcting, nuancing, or opposing the content of the preceding clause — often after a negation, to rectify a false impression or underline a contrast ("Are they not rather the sowers

of corruption? But [لكن] they do not realize it"). The particle systematically marks a rhetorical turning point in the argumentation.

Structural finding: in many occurrences, لكن immediately follows a rhetorical question denying an erroneous self-perception ("are they not...? But they do not know/do not realize it") — a recurring construction systematically associating moral blindness with an absence of self-awareness, rather than a mere isolated error of judgment. This schema (rhetorical question denouncing a contradiction + لكن introducing the ignorance of this contradiction by its own subject) would deserve formalization as a recurring rhetorical device among the grammar rules.

لم Particle · 184 occurrences

Invariant sense

Specialized verbal negation particle — negates an imperfect verb with the value of negative perfect ("has not done"), the apocope being obligatory on the governed verb.

System rendering

"Has not [yet/ever]" (184 ,لم occurrences).

Grammatical function

لم systematically negates a verb conjugated in the imperfect (المضارع) but with a retrospective sense equivalent to the negative perfect ("لم يلد," He has not begotten) — a negation grammatically borne by an imperfect verbal form but semantically turned toward the past, the governed verb obligatorily taking the apocopated (jussive) form. It thus differs clearly from ما (negation of the perfect by its very form) and from لن (negation of the future, see sister entry).

Structural finding: the construction ألم (interrogative particle أ + negation لم) forms a recurring, structuring rhetorical question of the corpus ("Have I not told you...," "Do you not know that...") — a double interrogative negation which, far from merely questioning, rhetorically affirms its content through the force of supposedly shared evidence. This ألم construction would deserve a dedicated entry among the grammar rules documenting its rhetorical function of affirmation disguised as a question, consistent with other interrogative devices already identified in the corpus (like من ذا الذي, see the ذا entry).

لما Particle · 165 occurrences

Invariant sense

Composite temporal-conditional particle (ما + ل) — introduces a past temporal clause ("when"), the subordinate event being presented as accomplished and serving as a reference point for the main fact.

System rendering

"When" (165 ,لما occurrences).

Grammatical function

لما introduces a temporal clause bearing on a past, accomplished event, serving as a frame for the unfolding of the main fact that follows ("when he had illuminated what surrounded him...," "when he had informed them...") — a narrative function of temporal staging, frequent in the corpus's accounts to articulate the succession of events. Distinct from the compound particle of the same graphic arrangement in restrictive use (لما بعد, as for...), it functions here almost exclusively as a temporal narrative hinge.

Structural finding: the high frequency of لما in narrative sequences (particularly prophetic accounts) makes it a structural marker of the corpus's temporal articulation — a systematic study of its distribution by sourate would allow mapping the relative narrative density of each section of the text, sourates with high narrative content (prophetic accounts) likely presenting a higher concentration of this particle than sourates with a dominant legislative or eschatological content, a hypothesis to be statistically verified and documented in soura_morphologie.

لن Particle · 45 occurrences

Invariant sense

Future negation particle — categorically negates the future realization of an action, with an absolute exclusion value stronger than سوف (affirmative future, see sister entry).

System rendering

"Never/will not" (لن, 45 occurrences).

Grammatical function

لن negates a subjunctive imperfect verb with categorical future scope — "you will never do it" (لن تفعلوه), "God never fails His promise" (لن يخلف الله) — a stronger, more definitive negation than the simple ما or لا applied to the future, expressing an impossibility affirmed with certainty rather than a mere expected absence.

Structural finding: the construction "وَلَن تَفْعَلُوهُ" in 2:24, inserted parenthetically within a rhetorical challenge ("if you do not do it — and you never will —"), constitutes an example of categorical negation used not to negate an uncertain future action, but to affirm in advance the certain failure of an issued challenge — a specific rhetorical function of لن (certifying the outcome of a challenge before it is even attempted) that would deserve distinction from its more general use as a simple future negation, and documentation among the grammar rules as a case of performative negation.

لو Particle · 121 occurrences

Invariant sense

Counterfactual conditional particle — introduces a hypothesis already denied by reality, presenting an irreal scenario in which both protasis and apodosis are understood as unrealized.

System rendering

"If [counterfactual]" (لو, 121 occurrences).

Grammatical function

لو introduces an irreal condition, functionally contrasting with إن (open hypothesis, see sister entry) and إذا (certainty/habit, see sister entry) — the third element of the already-documented ternary conditional system (see the grammar rule "ternary system of conditionals"). "And had God willed, He would certainly have taken away their hearing" presupposes God did not will it; "had they believed... a reward would have been better" presupposes they did not believe — the protasis systematically refers to a scenario that did not occur.

Structural finding: لو very frequently introduces scenarios used to denounce a retrospective regret or illusion of deniers or hypocrites ("had we known...," "had we returned...") — the particle functioning as a rhetorical device denouncing past blindness, thus completing the ternary system through its specific function of critical distancing from a regretted counterfactual.

ليت Particle · 16 occurrences

Invariant sense

Unattainable wish particle — expresses a wish bearing on a bygone past situation or an alternative now impossible, with strong emotional charge of regret.

System rendering

"Would that I had/oh, if only" (يا ليت, 16 occurrences).

Grammatical function

ليت introduces a nominal clause expressing a wish whose realization is presented as now out of reach — often preceded by the interjection يا intensifying the emotional charge ("يا ليتني كنت معهم," "would that I had been with

them"). Unlike لعل (still-open hope, see sister entry from lot 1) or عسى (still-envisageable possibility, see sister entry from lot 2), ليت systematically bears on a retrospective regret or a counterfactual situation with no possible outcome.

Structural finding: ليت systematically appears in the corpus on the lips of those expressing regret facing punishment or a missed opportunity ("oh, if only we were returned," 6:27) — never in the mouth of fulfilled believers or God Himself. This exclusive distribution constitutes structural proof that ليت functions as a specific lexical marker of the deniers' or losers' regret, a point that would deserve formalization among the grammar rules as a discursive marker of the speaker's enunciative position (never the "winning" side of the believer/denier opposition already documented for أمّا).

ليس PARTICLE · 89 OCCURRENCES

Invariant sense

Nominal negation verb/particle — negates the attribution of a state or quality to a subject, functioning as a defective verb negating the existence of a characteristic.

System rendering

"Is not/rests on nothing" (89 ,ليس occurrences).

Grammatical function

ليس, grammatically classified as a defective verb (functioning like كان but always negative), negates a nominal proposition — the attribution of a quality, state, or position to a given subject ("ليست على شيء," rests on nothing). In 2:113, the construction is used in a reciprocal polemical dialogue between two communities mutually accusing each other of "resting on nothing" — each denying the other's validity through this same formula.

Structural finding: the rhetorical symmetry of 2:113 (the Reoriented say of the Helpers that they rest on nothing, and vice versa) constitutes a remarkable example where the text stages a mutual accusation through an identical formula, revealing through this very mirror the inconsistency of both positions — a rhetorical device of critical mise en abyme that would deserve documentation as a recurring literary device among the grammar rules, potentially shared with other interfaith confrontation passages of the corpus.

م

ما Particle · 1273 occurrences

Invariant sense

Polyvalent particle covering several distinct grammatical functions depending on construction: non-personal relative ("that which"), verbal negation, interrogative ("what"), and element of fixed compounds (بما, مما, كلما).

System rendering

"That which/what/not" (ما, 1273 occurrences — the most frequent particle in the corpus).

Grammatical function

ما occupies, depending on its syntactic position, four distinct non-interchangeable functions: (1) non-personal relative, complementary to the personal الذي, designating a thing or abstract notion ("that which you spend"); (2) verbal negation bearing on a perfect verb ("ما فعلوا," they did not do); (3) interrogative ("what do you want?"); (4) agglutinated element within fixed grammatical compounds (لما, كلما, مما, بما — see sister entries). This functional polyvalence makes it the most frequent and structurally loaded particle in the corpus.

Structural finding: the total homography between these four functions — no distinctive marking exists in the base consonantal rasm — requires exclusively contextual and syntactic disambiguation, a phenomenon deserving systematic documentation among the grammar rules as a paradigmatic case of functional ambiguity resolved solely by sentence position (post-verbal = often negation; heading a relative clause = relative; heading an interrogative sentence = interrogative).

متى Particle · 9 occurrences

Invariant sense

Temporal interrogative adverb — directly asks about the moment an event will occur, often used rhetorically to express impatience or doubt regarding an announced deadline.

System rendering

"When" (متى, 9 occurrences).

Grammatical function

متى directly asks about the timing of an expected event — "when [will come] God's help?" (2:214, reported question expressing the distress and impatience of tried believers), "when [will] this promise [be fulfilled]?" (10:48, rhetorical question from those doubting its realization). The term systematically functions in the corpus as a vehicle for tension between the announcement of a future event and the uncertainty or impatience of those awaiting it.

Structural finding: the two identified uses of متى (2:214, distress of tried believers; 10:48, mocking doubt of deniers) illustrate one same interrogative structure applied to two opposite enunciative postures — the question bearing on the precise moment of a theologically charged event (divine help, fulfillment of a promise/threat) revealing, depending on who asks it, either a tested faith or a provocative skepticism. This dual polarity of متى, entirely dependent on the speaker, joins the principle already observed for بعض...بعض (axiological neutrality of the construction, value depending on context) and would deserve association among the grammar rules as a further illustration of this general principle.

مع Particle · 164 occurrences

Invariant sense

Accompaniment preposition — marks co-presence, the simultaneous association of two or more entities.

System rendering

"With" (164 ,مع occurrences).

Grammatical function

مع marks simultaneous accompaniment, the association between entities present together in one same situation ("we are with you," "God is with the patient") — without a nuance of means or instrument (the function of ب, see sister entry), مع strictly designating co-presence, the association of company.

Structural finding: the formula "God is with [those who...]" (الله مع الصابرين، الله مع المتقين), repeated under several variants across the corpus, constitutes a recurring declaration of conditional divine proximity — a promise of divine company systematically attached to a precise moral quality (patience, guardedness), never formulated unconditionally. This recurring structure would deserve systematic cataloguing among the grammar rules, mapping the full set of qualities to which this promise of proximity is associated throughout the corpus.

مكة Proper name · 1 occurrence

Invariable meaning: a proper designation -- Mecca, a geographic place nominally identified as the setting of a precise event, never a general territory designation.

System rendering: Makka -> "Mecca".

Demonstration by occurrence (proof by geographic precision in a mutual-restraint context): the sole occurrence, 48:24, geographically anchors an event of reciprocal restraint: "it is He who withheld their hands from you and your hands from them, within the hollow of Mecca" -- confirmed by the graph (link with zafar, the granted victory, same verse, already tagged). The proper name's precision, rather than a generic place designation, anchors the reported event in a verifiable, unique location.

من Particle · 1104 occurrences

Invariant sense

Polyvalent preposition covering spatial/temporal origin ("from, starting from"), partitive provenance ("among, a part of"), and also functioning as a personal relative ("the one who, whoever").

System rendering

"From/among/whoever" (1104 ,من occurrences).

Grammatical function

من occupies two major non-interchangeable function families: (1) preposition marking origin or provenance ("من السماء," from the sky) or partitive ("من الناس," among people); (2) personal relative pronoun (distinct from الذي, generally used for an indefinite or generic designation — "whoever believes"). This dual preposition/personal-relative role constitutes, alongside ما (non-personal relative/negation/interrogative), one of the pillars of functional ambiguity resolved contextually in the corpus.

Structural finding: من as an indefinite personal relative ("whoever") structures a significant portion of the corpus's theological conditional formulas ("whoever does good...," "whoever denies...") — a function distinct from its far more frequent prepositional use, deserving explicit distinction in a future statistical audit separating both uses, currently merged under the same root_pure.

مناة PROPER NAME · 1 OCCURRENCE

Invariable meaning: a proper designation -- the third and last female deity named in a closed list, explicitly qualified as "the third".

System rendering: `Manat` -> "Manat".

Demonstration by occurrence (proof by numbered closing position): the sole occurrence, 53:20, closes the three-deity list in an explicitly counted position: "Manat, the third, the other" -- confirmed by the graph (exclusive cooccurrence with Lat and 'Uzza, already tagged).

ن

نحن Pronoun · 86 occurrences

Invariant sense

Independent personal pronoun, first person plural — designates a group including the speaker, collective subject of a declaration.

System rendering

"We" (86 ,نحن occurrences).

Grammatical function

نحن occupies the position of the independent first-person plural subject. In the corpus, its most characteristic and statistically dominant use is the "we" of divine majesty (plural of authority, not a numerical plural): "We created," "We sent down" — a grammatical convention where the first-person plural expresses the power and sovereignty of a single speaker, not a plurality of agents. This majestic plural coexists, in rare occurrences, with an authentic human collective نحن (a genuinely plural group of speakers, e.g. in reported speech of a people).

Structural finding: the distinction between the majestic نحن (God) and the collective نحن (human group) is never morphologically marked — the form is strictly identical in both cases — and is determined only by the enunciative context (who speaks) and the associated verb (creation, revelation, judgment = exclusively divine). This total functional homonymy between two distinct enunciative regimes constitutes a notable gap from a purely syntactic reading of grammatical person, which alone never suffices to determine the real referent of the encountered نحن.

ه

هاتين Pronoun · 1 occurrence

Invariant sense

Absolute hapax. Feminine dual demonstrative — designates exactly two close feminine referents, jointly presented.

System rendering

"These two [daughters]" (28:27 ,هاتين).

Internal proof

In 28:27, the father of Madyan proposes: "I wish to marry you to one of these two daughters of mine (هاتين)." The context provides direct and sufficient proof: هاتين is the feminine dual of the proximal demonstrative (corresponding to هذه in the singular, هذان in the masculine dual), designating exactly the two daughters present and visible at the moment of utterance — the numerical and referential precision of the dual applies here to a demonstrative rather than a personal pronoun, but following the same precise-dual logic already established (formes_semantiques, DUEL_PRECIS): exactly two identified referents, never an approximate plural.

Structural finding: this occurrence, although categorized in the table under PRONOM, grammatically belongs to the class of demonstratives (ISM_ISHARA) rather than strict personal pronouns — its form هاتين is the exact feminine dual of هذه, on the model of هذان (masculine dual of هذا). This observation invites checking, during the upcoming treatment of the ISM_ISHARA_MAWSUL category, the coherence of the complete demonstrative paradigm (singular/dual/plural, masculine/feminine) to ensure no dual demonstrative form remains orphaned between the two categories.

هذا Demonstrative or relative · 35 occurrences

Invariant sense

Proximal demonstrative, masculine singular — designates an entity that is close, present, or evoked in the immediate discourse.

System rendering

"This" (35 ,هذا occurrences).

Grammatical function

هذا occupies the position of the masculine singular proximal demonstrative, used to designate an entity presented as close to the speaker — spatially, temporally, or discursively ("this book," "this day," "this word you have just heard"). It forms, with تلك/ذلك (distal), the fundamental proximity/distance opposition pair of the demonstrative system, and with هذه (feminine, see sister entry) the singular gender opposition pair.

Structural finding: the relatively modest frequency of هذا (35 occurrences) compared to its distal counterpart ذلك (150 occurrences) reveals a marked corpus preference for the distal demonstrative — an imbalance that might signal a stylistic tendency to designate referents (including those immediately evoked in discourse) with a slight rhetorical distance, ذلك often functioning as a recapitulative/reminder demonstrative rather than strict physical proximity, a usage that would deserve documentation as a distinct rule among the grammar rules.

هذان Demonstrative or relative · 2 occurrences

Invariant sense

Proximal demonstrative, masculine dual — designates exactly two close masculine referents, jointly presented.

System rendering

"These two" (هذان, 20:63 ,22:19).

Internal proof

In 20:63, هذان designates two illusion-makers accused by their adversaries: "These two (هذان) are indeed two illusion-makers." In 22:19, هذان designates two disputing parties: "Here are two parties (هذان) in dispute, who disputed about their Guardian." The context provides direct and sufficient proof: both occurrences apply the proximal demonstrative dual to homogeneous masculine pairs, consistent with the already-established precise-dual rule (formes_semantiques, DUEL_PRECIS) — exactly two identified referents, never an approximate plural.

Major structural finding: هذان directly completes the masculine proximal demonstrative dual paradigm, whose feminine counterpart is هاتين (PRONOM category, see sister entry already treated — a vigilance point flagged in the previous lot, now resolved by this entry). The corpus's complete demonstrative dual paradigm is thus established as: هذان (masculine proximal) / هاتين (feminine proximal) / ذانك (masculine distal, see sister entry) — but no occurrence is attested for a feminine distal dual (theoretically تانك) in the corpus. This paradigmatic gap, whether due to statistical chance (finite corpus) or a structural absence, deserves explicit recording among the grammar rules as a documented empty cell of the demonstrative system.

هذه Demonstrative or relative · 1 occurrence

Invariant sense

Proximal demonstrative, feminine singular — designates a close entity with feminine agreement, the complementary form to masculine هذا (see sister entry).

System rendering

"This" (هذه, tagged root_pure on a single direct occurrence, 43:51).

Internal proof

In 43:51, Pharaoh addresses his people: "does not the kingship of Egypt belong to me, as well as these rivers (وهذه) flowing beneath me?" — هذه designates the rivers, a grammatically feminine plural antecedent here treated in a singular collective demonstrative construction. An important methodological point: the root_pure distribution table counts only one occurrence explicitly tagged "هذه" in isolation, whereas the feminine proximal demonstrative is attested much more widely in the corpus under compound spellings (هذه المدينة, etc.) probably absorbed into other tokenization splits — this entry thus documents the term's function, without claiming exhaustiveness from the count provided by this single isolated occurrence.

Structural finding: this unique occurrence, associated with a non-human referent (rivers), confirms — on par with the cases already documented for هي/هن/التي — that the feminine demonstrative follows the grammatical agreement of the qualified noun, not an animate sex category, consistent with the already-recorded accord_genre_non_rationnel rule.

هل Particle · 26 occurrences

Invariant sense

Simple interrogative particle — introduces a closed question (expecting yes/no), without presupposing an answer in either direction.

System rendering

"Is it that/will you" (هل, 26 occurrences).

Grammatical function

هل introduces a direct closed question, generally bearing on the realization or existence of a fact ("Will you then desist?," 5:91) — a grammatically neutral question regarding the expected answer, but often used rhetorically in the

corpus to elicit an implicitly obvious answer (rhetorical question with exhortative or observational value).

Structural finding: in several occurrences, هل introduces an eschatological dialogue between the companions of the Garden and those of the Fire (7:44, "have you found true what your Guardian had promised you?") — a scene of reciprocal post-mortem confirmation functioning as narrative validation of the prophetic message, the direct interrogation here serving as a dramatic device to authenticate the fulfilled promise rather than express genuine doubt. This dramatic-confirmatory use of هل would deserve dedicated cataloguing among the grammar rules.

هم Pronoun · 396 occurrences

Invariant sense

Independent personal pronoun, third person masculine plural — designates a group of referents absent from direct dialogue, subject or predicate of a third-person plural clause.

System rendering

"They/Them" (396 ,هم occurrences).

Grammatical function

هم occupies the position of the independent third-person masculine plural subject, the second most frequent form of the pronominal paradigm after هو. Consistent with the sound masculine plural rule (formes_semantiques, PLURIEL_RATIONNEL, already fixed), هم applies by default to any group of rational beings, including mixed ones, the masculine form not implying the exclusion of women from the designated group. A significant portion of هم occurrences structure the corpus's recurring moral categorizations ("those are the ones who...," a formula introduced by these pronouns followed by a characterization).

Structural finding: the construction "أولئك هم" ("those are indeed the ones who") recurs as an emphatic categorization formula throughout the corpus, هم functioning there as a copula reinforcing the identification of the designated group with the following category (the successful, the losers, the guided) — a construction that would merit a dedicated audit among the grammar rules to systematically map this recurring moral classification structure.

هما Pronoun · 2 occurrences

Invariant sense

Independent personal pronoun, third person dual — designates exactly two precise, jointly evoked referents.

System rendering

"Both of them" (46:17 ,9:40 ,هما).

Internal proof

In 9:40, هما designates the messenger and his companion in the cave: "he, the second of two, when they were both (هما) in the cave" — a classic masculine dual, two referents of the same gender. In 46:17, هما designates "his two parents" (والديه) — a dual applied to a mixed pair (father and mother), nonetheless using the default dual form which carries no specific feminine marking in this case, consistent with the general Arabic rule where the dual of a mixed pair takes the unmarked form. This occurrence constitutes an important structural proof: the Arabic dual does not systematically distinguish the gender of its two referents when they are of different sex, the dual form remaining grammatically unified regardless of the actual composition of the designated pair.

Structural finding: comparing both occurrences (homogeneous pair in 9:40 vs. mixed pair in 46:17) demonstrates that هما functions as a truly gender-neutral dual in its referential usage, unlike the plural where the هم/هن opposition remains active — a notable functional gap between the dual and plural paradigms that would deserve to be formalized among the grammar rules as a distinct rule (the dual neutralizes the gender opposition the plural maintains).

هن Pronoun · 7 occurrences

Invariant sense

Independent personal pronoun, third person feminine plural — designates a group of feminine referents, human or non-rational with feminine plural agreement.

System rendering

"They [fem.]" (هن, 7 occurrences).

Internal proof

The seven occurrences split into two distinct referential functions, whose precise identification constitutes a methodological finding. In 2:187 ("they are a garment for you"), 11:78 (Lot's daughters), 58:2 and 60:10 (wives), هن designates groups of real women — the expected, most intuitive function of the feminine plural. But in 3:7 ("there are verses... that are the base of the Scripture"), هن resumes آيات (the verses/signs), a grammatically feminine plural non-rational noun; likewise in 39:38 (two occurrences within the same id_phrase), هن refers to the invoked deities (الآلهة), also feminine plural in its non-rational grammatical construction. The pronoun هن thus covers two referential categories strictly distinguished only by grammatical agreement (feminine plural), with no distinctive marking between a group of real women and a set of things/entities with feminine agreement.

Major structural finding: contrary to the intuition that would reserve هن exclusively for collectives of women, two of the seven occurrences (nearly 30% of this pronoun's corpus) apply to non-human referents (verses, idols) — confirming, as with هي (see sister entry), that pronominal agreement in Quranic Arabic strictly follows the grammatical gender of the resumed noun, not a semantic person category. This point deserves a dedicated entry among the grammar rules to prevent any falsely anthropomorphizing reading of هن's non-human occurrences.

هنا Particle · 13 occurrences

Invariant sense

Proximal locative adverb — designates the present place, often reinforced with distance particles to nuance proximity (here) or signal a specific reference point (there, right there).

System rendering

"Here/there [right there]" (هنا/هنالك/هاهنا, 13 occurrences).

Grammatical function

هنا designates the place of enunciation or an immediate reference point, often combined with ل (distance, هنالك, "right there") or redoubled with ها (emphatic reinforcement, هاهنا, "right here"). In 3:38, هنالك marks the precise place where Zakariya invoked his Guardian, serving as a narrative hinge introducing the following episode. In 3:154, هاهنا occurs in a group's reported speech of regret, affirming they would not have been killed "here" had they held power.

Structural finding: the reinforcement variants of هنا (هنالك، هاهنا) follow the same intensification principle through reduplication or combination already observed for other demonstratives and adverbs of the corpus (ذلكم، تلكما — see the ISM_ISHARA_MAWSUL lot) — a systemic reinforcing agglutination device that would deserve grouping into one single synthetic entry among the grammar rules, documenting the full set of particle-combination reinforcement mechanisms throughout the corpus.

هو Pronoun · 481 occurrences

Invariant sense

Independent personal pronoun, third person masculine singular — designates a referent absent from direct dialogue, subject or predicate of a third-person clause.

System rendering

"He/Him" (481 ,هو occurrences).

Grammatical function

هو occupies the position of the independent third-person masculine singular subject, the most frequent pronominal form in the corpus. Its most structurally significant use is the formula of divine uniqueness: "There is no deity except Him" (لا إله إلا هو), where هو functions as the syntactic pivot of total exclusion — the enframing negation formula (see the grammar rules, preuve_par_soustraction) finding in هو its obligatory point of convergence, the irreducible residue after eliminating any false deity.

Structural finding: the exceptional frequency of هو (481 occurrences, the highest in the entire pronominal paradigm) is largely explained by this repeated theological pivot function in the uniqueness formula and its variants, but also by its general role as the third-person subject throughout the corpus — its position at the end of an emphatic negative clause ("Him"/"He") creating a syntactic emphasis effect systematically associated with declarations about the divine nature.

هود Proper name · 21 occurrences

Invariant sense: "the Reoriented" - a communal designation, distinct from a theological judgment passed on them.

System rendering: hudan/alladhina hadu → "the Reoriented" (2:62/111/135/140, 4:46/160, 5:41/44 - eight occurrences in the first five surahs, a dense communal register).

Internal proof: 2:62 places "the Reoriented" on conditionally equal footing with other communities ("whoever believes in God and the Last Day, and does righteous deeds") while 4:46 criticizes specific individuals AMONG them for a particular behavior (displacing words from their context) - the judgment concerns situated acts, never the communal designation itself.

RENDERINGS

— hudan/alladhina hadu : "the Reoriented" (2:62/111/135/140, 4:46/160, 5:41/44 - eight occurrences in the first five surahs, a dense communal register).

هى Pronoun · 64 occurrences

Invariant sense

Independent personal pronoun, third person feminine singular — designates a feminine referent absent from direct dialogue, or a non-rational referent whose noun is grammatically feminine singular.

System rendering

"She/It" (64 ,هي occurrences).

Grammatical function

هي occupies the position of the independent third-person feminine singular subject. Consistent with the general Arabic grammatical rule applicable to the corpus, هي is used not only to designate an animate feminine referent (a person of female sex) but also, very frequently, to resume a grammatically feminine non-rational noun (a cow in 2:68-70, a fire in 27:7, a city in 21:11) — agreement following the grammatical gender of the resumed noun, not a semantic category of biological sex.

Structural finding: this dual function (animate feminine referent vs. non-rational feminine-agreeing referent) constitutes a major methodological point of vigilance for reading the corpus — the same pronoun هي can, without distinctive marking, refer to either a person or a thing, only the immediate narrative context allowing disambiguation. This grammatical agreement mechanism, well-known from classical nahw, would benefit from systematic documentation among the grammar rules to prevent any referential confusion in future translation audits.

و

و PARTICLE · 97 OCCURRENCES

Invariant sense

General coordinating conjunction — links two terms, clauses, or elements of equal status, without explicit logical hierarchy between them.

System rendering

"And" (97 ,و occurrences tagged in isolation, the conjunction itself being in reality omnipresent as an agglutinated prefix throughout the corpus).

Grammatical function

و coordinates elements of equal syntactic status (nouns, verbs, clauses) without marking any explicit causal, temporal, or hierarchical relation between them — simple additive juxtaposition. Unlike ف (see sister entry) which carries a nuance of consequence or immediate succession, و remains the most neutral conjunction of the system, purely additive.

Structural finding: the count of 97 isolated occurrences under this root_pure reflects only a tiny fraction of و's actual use in the corpus, the vast majority of its occurrences functioning as an agglutinated prefix to other words (ولهم، وإذا، وقد, etc., each tagged under its own composite root_pure) — this methodological point, already identified for other compound particles (لما، اذا), confirms that isolated root_pure counts systematically underestimate the real frequency of particles agglutinating at the head of a word, a methodological bias to explicitly document among the grammar rules for any future statistical study based on this table.

ي

ى Pronoun · 76 occurrences

Invariant sense

Suffixed personal pronoun, first person singular (ياء المتكلم) — marks the object complement or possession attached to the verb or noun, distinct from the independent pronoun أنا (see sister entry).

System rendering

"Me/my" (ي, suffix, 76 occurrences).

Grammatical function

ي occupies the position of the first-person singular suffixed pronoun, attaching to a verb ("He guided me") or a noun ("my Guardian") to mark that the received action or possession concerns the speaker — never used independently, unlike أنا which occupies the independent subject position. The distinction between both forms reproduces, in the first person, the same strict complementarity pattern observed for the second-person paradigm (أنتم/كم).

Structural finding: the frequency of ي, though lower than that of أنا (76 versus 68, close figures unlike the marked imbalance between أنتم and كم), suggests a different balance in the expression of the first person — the corpus's speaker (often the messenger or the human being in prayer) resorts almost as much to independent affirmation (أنا) as to suffixed constructions, a profile distinct from second-person plural discourse where the suffix dominates by far. This proportional difference between the two person paradigms may signal a more declarative function of the first person in the corpus, contrasting with a more descriptive/relational function of the second person.

يا Particle · 14 occurrences

Invariant sense

Vocative interjection — introduces a direct address, calling the attention of the named addressee immediately following.

System rendering

"O" (14 ,يا occurrences tagged in isolation, largely underrepresented like و and ف due to its systematic agglutination to the following name).

Grammatical function

يا immediately precedes the name or title of the addressed recipient ("يا فرعون," "O Pharaoh"; "يا إبراهيم," "O Ibrahim") to open a direct, personal address, marking the transition from narrative discourse to direct discourse. It is the vocative particle par excellence of the corpus, systematically opening formulas of prophetic or divine address.

Structural finding: like و and ف (see sister entries from lot 2), the count of 14 isolated occurrences under this root_pure reflects only a fraction of يا's actual use, omnipresent as an agglutinated prefix throughout the corpus's address formulas (يا أيها الذين آمنوا, ya bani Israil, etc.) — confirming and extending the already-documented methodological bias (voir les règles de grammaire) for all highly agglutinating particles, a phenomenon that would deserve a comprehensive corrective study recalculating the real frequencies of all concerned particles (و، ف، يا and potentially others) through pattern search rather than isolated root_pure.