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Thematic Quranic Translation Series - Installment 27
(IN ENGLISH LANGUAGE)

THE MYTH OF NOAH’S “ARK”
AND THE “GREAT DELUGE”

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational
and Academic Scrutiny

PRELUDE

Be it the story of Prophet Jonah’s missionary struggle, or the narrative of Prophet Moses’ travels of ‘grooming’ as a leader of men during his exile from Egypt, or the reference towards the noble character and remarkable achievements of the ancient king named “The Two Horned One” (Zil Qarnayin), or the mention of a terrorist segment in the human societies called Gog and Magog, or the charismatic or miraculous tale of a group of ancient righteous men called “The Seven Sleepers” of a Cave, all these guidance oriented historical episodes contained in the divine text of Quran have been misconceived and misrepresented in the form of some super natural events in the prevalent Quranic interpretations/translations. In stark contrast to that, Quranic research in recent times has discovered these episodes to be quite logical facts of history deliberately misquoted after having been grossly distorted under the royal agenda of earlier Umayyad rulers who happened to be the worst enemies of Islam.

Another ancient analogy of the same style is that of the “miraculous” episode of Prophet Noah, which has also been misinterpreted in the same old mythical style by earlier unscrupulous religious scholars hired by despotic Arab kings to carry out their nefarious agenda. These enemies of Islam worked closely together to corrupt

and spoil the essence of Islam for the only reason that the Real Islamic doctrine went against their despotic interests or imperial rule. As Islam in its true essence was a socio-economic-political movement to create a class-less welfare society, the survival of a tyrannical empire was only possible by burying the true Islamic revolutionary ideology deep under the ground and replacing it with the introduction of a fake religion. The job was carried out systematically and with a brutal efficiency. The Muslim masses were deceived, kept mentally retarded and entangled in the super natural under the threat of sword.

So, in Prophet Noah's story too, the Quranic narrative of a socio-political movement was wrapped into the cloak of an ancient mythical narrative which is confirmed by Wikipedia as coming directly from the Book of Genesis of the Hebrew Bible, and goes like this:-

“A **flood myth** or **deluge myth** narrative in which a great flood sent by God, destroys all existing civilizations, as an act of divine retribution. The flood waters are described as a measure for the cleansing of humanity, in preparation for rebirth. In the Genesis mythology of the Hebrew Bible, Yehwah decides to flood the earth because of the depth of the sinful state of mankind. Righteous Noah is given instructions to build an ark. **Noah's Ark** is the vessel in the Genesis flood narrative (Genesis chapters 6–9) by which God spares Noah, his family, and a remnant of all the world's animals from a world-engulfing flood. According to Genesis, God gave Noah instructions for building the ark. Seven days before the deluge, God told Noah to enter the ark with his household and the animals. The story goes on to describe the ark being afloat for 150 days and then coming to rest on the Mountains of Ararat and the subsequent receding of the waters. The story is repeated, with variations, in the Quran, where the ark appears as *Safina Nuh* (Arabic: سفينة نوح "Noah's boat"). The Genesis flood narrative is similar to numerous other flood myths from a variety of cultures. The earliest known written flood myth is the Sumerian flood myth found in the *Epic of Ziusudra*.

[Searches for Noah's Ark](#) have been made from at least the time of [Eusebius](#) (c. 275–339 CE) to the present day. There is no scientific evidence for a global flood, and despite many expeditions, no evidence of the ark has been found. The challenges associated with housing all living animal types, and even plants, would have made building the ark a practical impossibility.”

So many logical questions arise from this myth. Is the Divine Messenger, Noah, the leader of men and the force behind a movement of freedom from despotic powers of his time, to be regarded another Adam from whose progeny the human race took a new start once again after a total annihilation of life on earth? How could he, in those ancient times, build a mammoth ship which could house two pairs of millions of species of plants and animals? How could he gather those forms of life from all over the globe? How could he store all the food items needed for all of them? If God was really going to destroy the entire humanity for their sins, what was the crime or sin on the part of innocent animals and birds that these life forms were also to be perished along with the entire vicious human race? Was it really a boat or was this big “vessel” a metaphor for a population unit, a community or a separate society which was defined in Quran with the word “FULK”? Do the relevant Quranic texts ever give a hint or sign of an “animal” or “plant”, or of “two pairs of all of those”? AND was it not possible to climb up the mountain of JUDI (Ararat in the Old Testament) where supposedly the Ark had anchored, without having the trouble to build the Ark? What was the need for an Ark while JUDI was located in the neighborhood and to mount it on foot was not an improbable undertaking? And then, Quran does not stipulate a “mountain”; it describes only “Al-Judi” which has its own lexical meaning other than the name of some supposed mountain! And from which word of Quran a great deluge was derived as we only find there the compound of “Faar at-tanoor” (فار التنور) which just cannot be construed as a Deluge? Only in Verse 14/29 a word “Toofan” is used which in the context of respective Verse gives the meaning of an encircling, extreme situation of tragedy or decline. Toofan’s Root is t w f from which tafa, taif, tawaf etc. are the derivatives which define “walking, encircling, surrounding, making a boundary, monitoring” etc.

Even if we suppose that it was a smaller scale flood which caused the valleys of Euphrates and Tigris to submerge into water and the respective populations of evil humans to perish, still after a prolonged exploration in the fields of science, history, anthropology and archaeology, we have not been able to discover a single proof, signs, trace, remains or some tangible justification for such an historical episode.

It goes without saying that in our religious legacy and in all of our inherited old and later interpretations, we find the same assortment of illogical narratives which expose a very organized, all pervading and integrated planning against the most rational and practical Islamic doctrine of peace. That’s why in our holy books you will find, over and above the older myths, the imaginative details of all those animals which were housed in Noah’s Ark. Working with unknown minute

details, our predecessors have worked out highly speculative data to measure the exact length, breadth and height of that hypothetical boat. We also are told as to where exactly the windows were fitted in that Ark to dispose of the excrement of animals into the sea, how many decks were built and the kind of life forms that were housed in each of those decks! Under the same old royal conspiracy, our scholars have also been engaged in superfluous conjectures about the supposed pool of water in paradise called Haudh-e-Kauthar (Chapter 108: Al-Kauthar), the made up length and breadth thereof has been detailed in many books. Similarly, the magnitude and specifications of the great physical entity of the arch angel called Jibrael are described whose wings have been measured in size as larger than our globe. Same is the case with the measurement of Prophet Saleh's miraculous she-camel that emerged out of a mountain. We know that they fabricated all those idiotic details sitting at ease within the comforts of their homes.

Kindly check these stupefying details in English translations of Asad, A.J. Arberry, Pikthal, Ahmed Ali, Shakir, Yousuf Ali, Waheed-ud-Din Khan, Sahih International etc. Same goes in Urdu translations too, for example, Moududi, Ahmed Raza Khan, Jalandhary, Tair al-Qadri, Mohammad Juna Garrhi, Najafi as well as in the work of our Quran-centric teachers too.

Since “ماء” is the main theme of this episode, from where it is very easy to derive the meaning of “water”, therefore, before we embark on the latest and most rational translation work, let us present before the Readers the full scope of the authentic meanings of this word so that what follows may become acceptable:-

كالماء الجاري : الماء الجارى : م و ه : Root: ماء , ماء , مياه؛ pl. - ماء...الماء
ماء : fluently, smoothly, like clockwork; ماء الشباب : freshness of youth, prime of youth; ماء
عذب : fresh water, potable water, ماء الوجه : alwajh: honor, decency, modesty, self-
respect; اراق ماء وجهه : to sacrifice one's honor, abase; to dishonor, disgrace. In
metaphoric sense, the Revelation or Divine Commandments have been described as
“maa” or “al-maa”, as in Verse 8/11 which reads: And He causes “water to descend
upon you from the above” so as to create purity of character in you, remove the fear
of evil, provide integrity in your hearts and bring solidarity in your actions - وَيَنْزِلُ
” عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

Verses 7/59 to 7/64: -

All these verses depict the episode of Noah, however, we concentrate only upon Verse 7/64 which relates to our Theme.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

“But they declared him (Noah) a liar, that’s why We saved him, and those with him in the righteous Community (فِي الْفُلْكِ): and We ruined (drowned in misery) those who rejected Our signs. They were indeed a shortsighted people!”

(Let us keep in mind here that “Fulk” and “Safinah” are metaphors for a lively, vibrant society revolving around a center. In the context of Prophet Junah (Younus) also the terms “Fulk” and “Fulk al-Mashhoon” are used. The literal, commonplace definition of these terms is “vessel or boat”, and our religious monopolists are concerned with only the commonplace and street language).

Verses 11/25 to 11/48:

All of these Verses too relate to Prophet Noah’s mission. Since under review is only our theme of Boat and Deluge, so we start our research accordingly from Verse 11/36.

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا
وَوْحَيْنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعِ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ
إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ
مُّقِيمٌ ﴿٣٩﴾

“AND THIS was revealed unto Noah that never will any of thy people believe except those who have already attained to faith and peace. Be not, then, distressed by anything that they may do, but build the righteous Community (وَأَصْنَعِ الْفُلْكَ) under Our vision and according to Our communication, and do not appeal to Me in behalf of those who are bent on injustice (الَّذِينَ ظَلَمُوا) for they are destined to be ruined (مُغْرَقُونَ)!” And so he set himself to building the righteous Community (وَيَصْنَعِ الْفُلْكَ) and every time the elitist class of his people (مَلَأٌ مِنْ قَوْمِهِ) passed by him, they scoffed at him (سَخِرُوا مِنْهُ). [Thereupon] he said: "If you scoff at us then we too scoff at your ignorance just like you are scoffing at us. But in time you will come

to know who it is that shall be visited by a humiliating torment, a long lasting suffering.”

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾

“And so it went on till the time when Our judgment came to pass (جَاءَ أَمْرُنَا), and fire started rising out of the furnace (وَفَارَ التَّنُّورُ) (meaning, “things reached their climax”). We instructed him to make responsible (احْمِلْ) in that community (فِيهَا) all the praise-worthy (اثْنَيْنِ) comrades (زَوْجَيْنِ), and gather all of his people including those who have attained to faith and peace, excepting those who are doomed. Though the believers with him were in a small number, he asked them: “Join this community (ارْكَبُوا فِيهَا) by keeping in mind the attributes of Allah swt (بِسْمِ اللَّهِ) which are the driving force behind its firm establishment and functioning (مَجْرَاهَا وَمُرْسَاهَا). Verily, my Sustainer is indeed much-forgiving, a dispenser of grace!”

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾ قَالَ سَأُولِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَّمَاءُ أَفْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

“However, that community with its people moved on in a state of such violent confrontation as if facing high mountains (مَوْجٍ كَالْجِبَالِ). Meanwhile, it so happened that Noah cried out to a son of his who had separated from them (فِي مَعْزِلٍ) and asked him to join with them (ارْكَب مَعَنَا) and remain not with the deniers of truth. But the son answered: “I will seek protection (سَأُولِي) with a powerful one (إِلَىٰ جَبَلٍ) who would rescue me from ‘disgrace’ (يَعْصِمُنِي مِنَ الْمَاءِ). Said Noah: “There is no protector now from Allah’s decree except for those who have earned his mercy”. Then the state of severe confrontation (الْمَوْجُ) became a barrier between them (حَالَ) as a result of which he also went down with the doomed ones.

And the words were spoken: "O Land, get blighted (ابْلَعِي مَاءَكَ)! And, O Heavens, cease your blessings" (أَفْلَعِي). And thus there was a total lack of divine values and blessings (وَغِيضَ الْمَاءِ); the decree was implemented; Noah’s community got established (عَلَىٰ الْجُودِيِّ) on an excellent footing (وَاسْتَوَتْ). And the word was spoken: "Away with the cruel and unjust people" (لِلْقَوْمِ الظَّالِمِينَ)!

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾ قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ ۚ وَأُمَّمٌ سَنَمَتُّهُمْ ثُمَّ يَمْسُهُم مِنَّا عَذَابٌ أَلِيمٌ (48)

“And Noah called out to his Sustainer, and said: "O my Sustainer! Verily, my son was of my family; and, verily, Your promise always comes true, and You are the most just of all judges!" [God] answered: "O Noah, behold, he was not of your people, for, verily, he was unrighteous in his conduct. And thou shall not ask of Me anything whereof thou possesses no knowledge: thus, behold, do I admonish you lest you become one of those who are unaware of what is right." Said Noah: "O my Sustainer! Verily, I seek refuge with YOU from ever again asking of YOU anything whereof I cannot have any knowledge! For unless YOU grant me forgiveness and bestow Your mercy upon me, I shall be among the lost!" Thereupon the word was spoken: "O Noah! Move forward (اهْبِطْ) in peace from Us (بِسَلَامٍ مِنَّا), and with blessings upon you as well as upon those people with you. But as for the other people, though We shall provide them sustenance too, but grievous suffering shall befall them from Us."

It's very important to note here from Verse 11/48 that Noah's despotic nation had not disappeared by drowning under some kind of deluge, but was still alive after their defeat. However, the time had become ripe for them to undergo a humiliating downfall and subjugation. Allah's punishment for a nation always comes in the form of social and political downfall of its elite class, not in the form of an earthly or divinely disaster.

Verses 23/23 to 23/31:

All these Verses too belong to the episode of Prophet Noah. Nevertheless, the theme under discussion starts from Verse 27.

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا ۖ وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۖ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۖ وَلَا تَخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۖ إِنَّهُمْ مُغْرَقُونَ ﴿٢٧﴾ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ

الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

“Thereupon We sent him revelation to create a special society according to Our vision and revelation. And when our verdict is passed and the furnace is ready with burning fire, connect together in that society (فَاسْلُكْ فِيهَا) all the admirable comrades (رَوَّحِينَ اثْنَيْنِ), and gather all of his people excepting those who are doomed. And do not appeal to Me in behalf of those who are bent on cruelty and injustice (الَّذِينَ ظَلَمُوا). They will be overtaken (مُعْرِفُونَ). “And when you and your companions are settled/established in that society, say: All praise is due to Allah Who rescued us from the community of tyrants; and say: O Lord, bless us by Your grace because You are the best in blessing. Indeed in this episode there are important signs to learn because it shows that we have been subjecting man to tests and trials.”

Verses 26/105 to 26/121:

All these Verses too relate with Prophet Noah’s mission. However, our theme starts from the Verse 26/116.

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾

“Said they: “Indeed, if you desist not, O Noah, you will surely be among the condemned (or stoned to death!)” Noah prayed: “O my Sustainer! Behold, my people have given me the lie: hence, lay you wide open the doors of victory in this confrontation between me and them, and save me and those of the believers who are with me!” And so We saved him and those with him as a fully populated community (فِي الْفُلِّ الْمَشْحُونِ), and then We caused those who stayed behind to drown in decline and humiliation (أَغْرَقْنَا). Indeed there are great signs in this episode as their majority was not of peaceful believers.”

Verse 29/14-15:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾

Note: This Verse is included on the recommendation of friends only because it serves to determine correctly the question of the ***alleged extraordinary age span of Prophet Noah***. As per the facts of science and physical laws of nature, human age span just five or six thousand years earlier from today, could not have been of thousands of years' duration; therefore, effort is made to discover alternative meanings of respective words so that a rational and acceptable truth about this Quranic injunction can be drawn forth. So, here is the latest research based translation of this Verse:-

“And, indeed, We had deputed Noah unto his people, and he had dwelt among them (فَلَبِثَ فِيهِمْ) for a certain well known period of years (أَلْفَ سَنَةٍ) without ever resorting to a conduct of lies and deception (إِلَّا خَمْسِينَ عَامًا). Then an encompassing division came upon them because they used to commit tyranny against common men. And we saved Noah and the community of his companions (وَأَصْحَابَ السَّيْفِينَةِ) and made them a symbol for all people to remember.”

In Verse 29/14 some authentic meanings for particular words are used. Their full range of meanings is given below for double checking by Readers:-

Alif-Lam-Fa = he kept or clave to it, he frequented it, resorted to it habitually, he became familiar with it or accustomed/habituated, became sociable/companionable/friendly with him, liked/approved/amicable, protect/safeguard, covenant/obligation involving responsibility for safety. to unite or bring together, state of union/alliance/agreement, to cause union or companionship, to collect/connect/join/conjoin. Become a thousand. **A certain rounded number that is well known.**

Kh-m-s: خمسين : **خ م س**; **خمس**; to use deceit; to make a false pretense; (Hava, p.177; Qamoos al-Waheed, p.373; Hans **to make a deceit, to make a false pretense**; Hans Wehr;

Ayn-Wow-Mim: **عام**; ع و م: **عاما**: swim, the course adopted while swimming; any **course/way/conduct**; a year or passing of a year; ‘aam عام is also taken as equal to a year as the sun takes a particular way or course during a year’s time.

= **Tay-Waw-Fa** = act of going/walking, going/walking around or otherwise, to go or wander about, circuited/compassed, journeyed, came to him, come upon, visitation, visit, approach, drew near, to go round or round about often, encompass, "the men/people/locusts filled the land like the TWF/flood/deluge", overpowering/overwhelming

rain/water that covers; a servant that serves one with gentleness and carefulness; a detached/distinct part/portion, a piece or bit, a **party/division/sect**.

Authentic meanings of the words in parenthesis in the whole thesis:-

Fa-Lam-Kaf = become round, anything circular, persist/persevere, ship, Ark, the place of the revolving of the stars, the celestial sphere, vault of heaven, firmament, surrounding spheres, sky, revolvment, circling, circuit, going to and fro, in a state of commotion, whirl of a spindle, one who goes round. AND Pieces of Land, or of sand, having a circular form, and elevated above what is around them, with ruggedness and evenness

Gh-Ra-Qaf : غرق = sank, drowned, **went downwards and disappeared**, became without need, drew the bow to the full, outstripped, engrossed, a man overwhelmed by trials, single draught, ornamented, obligatory, suddenly/violently, to come near to any one.

Ra-Kaf-Ba : ركب = to ride, embark, mount, be carried, go on board of a ship, voyage on (the sea), walk on (a road), commit (a fault). rakbun - caravan. rukban (pl. of rakib) - one who rides, mounted. rikab - camels. rakub - use of a beast for riding. mutarakibun - laying in heaps, ridden on one another, close growing, cluster over clustered, layer upon layer. tarkabunna - to pass on, rise, ascen.

Fa-Waw-Ra : فار؛ فور = to boil, boil over, gush forth, run, do in haste, rush, come in a headlong manner, be raised, be in a fit of passion, be in a hurry, come instantly, come immediately, fall of a sudden, make a sudden rush.

Ta-Nun-Ra (tannur) : تنور = Spring; ground; face of the earth. Highest part of the earth; place where the water of a valley collects; a circular earthen oven, furnace, fire-place. Shining of dawn.

Ba-Lam-Ayn : بلع = swallow (without chewing), gulp, voracious or great eater Grayness. Hole of perforation in the midst of a house, into which rainwater or just water descends -A well cased with stones or baked bricks.

Qaf-Lam-Ayn : اقلع = to remove, extract, abate, pluck, snatch of, drive away, dismiss, take off, swallow, cease, wrap, collect, refrain, withdraw, abandon, leave off. aqla'a (vb. 4) - to abate and stop, have no trace.

Gh-Ya-Dad : غيض = became scanty or little in quantity, decreased, diminished, became deficient, fell short; sank into the earth, disappeared in the earth, went away into the earth or enters or collects, place where water sinks [applied to water]; an abortive fetus (not completely formed, less than seven months old)

Jiim-Waw-Dal : ج و د : جودی = To be good or goodly, approvable or excellent, to be egregious, to be liberal/bountiful/munificent/generous, affected or overcome with longing desire, to be feetful/swift (said of a horse).

Nun-Jiim-Waw : ن ج و = to be saved, delivered, rescued, escape, go free. najaa/najwan - to whisper (a secret), confide.

Shiin-Ha-Nun : ش ح ن = to fill/load/furnish.

ha-Ba-Tay : ه ب ط : ببط = to go forth, descend, cause to come down, descend from a high state to a low one, move from one place to another, enter into, change in condition, come forth from, become low, degraded.

Siin-Waw-Ya : س و ی : استوی = to be worth, equivalent to. sawwa - to level, complete, arrange, make uniform, even, congruous, consistent in parts, fashion in a suitable manner, make adapted to the exigencies or requirements, perfect a thing, put a thing into a right or good state. istawa - to establish, become firm or firmly settled, turn to a thing, to direct one's attention to a thing, mount. ala sawain - on terms of equality, i.e. in such a manner that each party should know that it is free of its obligations, at par. sawiyyun -even, right, sound in mind and body. sawiyyan - being in sound health. sawwa (vb. 2) to proportion, fashion, perfect, level, equal, fill the space. sawa - midst.

Miim-Waw-Jiim : م و ج : موج = To be in a state of commotion, to be agitated, tumultuous, conflict or dash, to be in a confused and disturbed state, perplexed or amazed, move backwards and forwards, move from side to side.

= **Ba-Ayn-Dal** : ب ع د : بعد = becoming distant, remote, far off, aloof or far away, removed, retired, withdrew to a distance, alienated, estranged, wide separation, great distance. Possessing judgment and prudence, penetrating, effective judgment, depth or far reaching judgment. Go or going a great length or far in hostility.