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AI-Furuq fi al-Lughah, by Abu Hilal
al-Askari: a Thesaurus for
Distinctions of Meaning between
Assumed Synonyms in Arabic.

presented by

Mohammad Akram Chaudhary

Thesis submitted for the Degree of Doctor of Philosophy
in the Faculty of Arts, University of Glasgow.

December 1985
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The following symbols are used to transcribe the Arabic letters:

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Abstract

The struggle against "inaccurate use of the language" began in the first Hijrah century. To safeguard the Arabic language against this and to preserve their linguistic heritage was the prime concern of early linguists.

Writings on al-Furūq "differences" were originally confined to works on ḥayawān "animals". Abū Hilāl al-Askarī (d. 395 A.H.) was the first linguist to adapt this format to language, with his book on al-furūq al-lughawiyah "linguistic (semantic) differences". He devised eight rules of his own for discriminating between words of close meanings, which he applied in his al-Furūq fi al-Lughah, in addition to those propounded by his linguist predecessors, like al-Mubarrad, Tha'alab and Ibn Durustawayh.

Abū Hilāl presents his rules for discrimination between various different meanings and his methodology in the first chapter of his book; in the rest of the 29 chapters he deals with nearly 1000 pairs of words generally considered to have similar meanings. He successfully employs his rules on this material. We have divided our work of this important book into two parts. The first comprises a critical study of it and of Abū Hilāl's views on the occurrence of synonymy in Arabic. It consists of the following chapters.


Chapter II: Methodology of Abū Hilāl al-Askarī in determining meanings.

Chapter III: Abū Hilāl al-Askarī's views on Synonymy.

Chapter IV: Sources of al-Furūq fi al-Lughah.
Chapter V: The impact of Abū Hilāl al-Askarī on subsequent linguistic studies.

In the second part we have attempted to present the distinctions of meaning between assumed synonyms made by Abū Hilāl al-Askarī. We give all the usages of the various words, as cited by Abū Hilāl. It has been necessary to paraphrase and rearrange his material, and to shorten some of his definitions and to omit superfluous examples, while preserving, and often clarifying, the points that he is making.
Introduction

The problem of synonymy and whether or not it occurs in Arabic has always received a great deal of attention from both modern and ancient linguists. The careless use of words in inappropriate places has always caused them to be taken as synonymous with those which are semantically close to them. The ripples of the most forceful plea made by Muhammad al-Mubarak and others in recent times for the use of the proper word in the proper place have stimulated the repeated publication of al-Furuq fī al-Lughah or al-Furuq al-Lughawiyyah of Abū Hilāl al-Askarī (d. 395 A.H.), being the most important work among those which advocate the appropriate use of words.

Abū Hilāl's thesaurus of the distinctions of meaning between assumed synonyms was published for the first time in Cairo by Maktabat al-Qudsī in 1353 A.H. under the title: al-Furuq al-Lughawiyyah. It was re-edited by Ǧādīl Nuwayhid and published by Dar al-Afaq al-Jadidah, in Beirut, in 1973. Both of these editions have been issued many times, the first by various publishers: Dar al-Kutub al-Arabiyyah, Beirut in 1981 and by several Saudi publishers in Makkah al-Mukarramah. Although neither of the editions is free from mistakes, we have chosen that of Dar al-Afaq al-Jadidah as the better one for our purposes, since it makes use of the other. Even this edition, however, is, in places, apparently so corrupt that it becomes difficult to see the point which Abū Hilāl is trying to make. In such cases, we have consulted lexicons such as al-Qāmus al-Muhīt and Lisan al-ʿArab, and have indicated in the foot-notes what we believe to be mistakes in the text. However, where we remained uncertain, we have simply used the symbol (?).
It was intended, at the beginning, that this thesaurus should be arranged in alphabetical order, but shortage of time compelled us to leave the material as arranged by Abū Hilāl himself. Nevertheless, two lists have been appended at the end of the thesis. The first comprises all the entries (pairs of words assumed to be synonyms) in al-Furuq fī al-Lughah, arranged in alphabetical order, even if it occurs otherwise in al-Furuq. For example, if the text reads: أُبْرَر وَلَوْلَاب, we have arranged it as: لوْلَاب و أُبْرَر.

The other list forms an index of all the words dealt with by Abū Hilāl; in this case the arrangement of Hans Wehr's "Dictionary of Modern Written Arabic", edited by J.M. Cowan, has been followed.

In the first part of this thesis we have attempted to investigate the reasons for Abū Hilāl's being classified, by modern Arab linguists, among those who deny the occurrence of synonymy in absolute terms, whereas, in fact, he denies that it occurs within the same dialect, rather than in the whole of the language - which is a conglomerate of different dialects. Nevertheless, this study reveals that Abū Hilāl could not give a satisfactory explanation of the phenomenon of the over-lapping of dialects, which ultimately causes the emergence of synonymy in Arabic.

Al-istishhād al-lughawī "quoting citations from linguistic authorities" has been a topic of major concern for the Arab linguists of all times. One chapter in the first part of this thesis examines Abū Hilāl's sources for the purpose of linguistic citation and determining the senses of various words; this rebuts the criticism of Johann Fück and Muhammad Ėid, that early linguists did not use the Qur'ān or the Hadith for al-istishhād al-lughawī.
Much more work remains to be done on the topic currently very popular among contemporary Arab linguists, i.e. semantic extension in the meanings of the words. Some linguists scornfully designate those who pay attention to the root-meanings of words as "derivationalists" or "root-obsessed". Abū Hilāl was very well aware of the phenomenon of the semantic extension of words and their referred senses, yet he tried to explain every word in al-Furuq in the light of its root-meaning. We hope, that, in the future, serious study may be made of this issue, seeing that derivation from roots is one of the basic characteristics of the Arabic language.
Part I

Critical Study of al-Furuq fi al-Lughah

by Abū Hilāl al-Askarī
Chapter 1

An Introduction of al-Furuq fi al-Lughah

by Abu Hilal al-Askari

A: Writings on al-Furuq

After the first half of the Hijrah century, because of the intermingling of other languages and cultures with the Arabic language, there was a growing danger of the loss of the heritage of the Arabic language. The close contacts between people from different languages resulted in occurrence of lahn\(^1\) in the Arabic language.

\(1\) Lahn is to commit a mistake in the pronunciation, or grammar, or derivation, or understanding the implication of a word or phrase. Lahn, is the very beginning started as wrong reading of the case endings, and then it was applied to wrong implications of the words or inappropriate usages. The history of lahn can be traced back to the period of the holy prophet. \(^{\text{c}}\)Abd al-\(^{c}\)Aziz Matar, under the authority of Abu al-Tayyib al-Lughawi quotes from his book: Maratib al-Nahwiyyin: A person committed lahn in the presence of the holy prophet, the prophet responded and said to his companions: "... يارسرا أخاكم". Lahn al-\(^{c}\)Amah ff daw al-Dirasat al-Lughawiyyah al-Hadithah, pp.17-36. Some other reports about occurrence of lahn in the early period of Islam and the disapproval of the caliph \(^{c}\)Umar, \(^{c}\)Abd al-Malik b. Marwam and \(^{c}\)Umar b. \(^{c}\)Abd al-\(^{c}\)Aziz can be seen in: Mu\(^c\)Jam al-Khat' wa al-Sawab by Imil Ya'qoob, pp.22-24.
At this time, the zeal of non-Arab Muslims to learn the language of Islam, to understand the Qur'ān and the sayings of the holy prophet, and the struggle of the scholars to safeguard and preserve the language through fighting against lahn were the basic causes of the emergence of grammatical and linguistic studies in the Arabic language. We find a clear picture of experimentation in the earlier period of concern for the preservation of the lexicographical heritage of the Arabic language. At first the vocabularies of limited scope and uncertain arrangement were written, and then full dictionaries were written on an "anagrammatic" basis, and we are concerned here with the first phase only. The early glossaries and books of vocabularies were written in many fields; and since the essence of Arabic education was learning by ear rather than eye in the early period, the riwayah of lughah took the shape of the riwayah of hadith, and the linguists made various categories of: afsah, fasih, ajwad, jayyid, da'if, munkar and matruq like those in hadith: sahih, hasan, da'if, etc. and held that the language used in the Qur'ān is afsah than the rest of the Arabic language, but this tradition (of oral transmission from one to the other) could not prolong or perpetuate itself among Arab linguists.

(2) Ibrahim al-Samarrai'i rejects the idea and insists that all al-`Ulum al-`Arabiyyah were caused by al-Dars al-Qur'āni "a zeal to acquire the Qur'ānic sciences" and not in the process of fighting against lahn. Min Asālīb al-Qur'ān, pp.5-10.


(4) Kahlālah, Umar Rada : Al-Lughah al-`Arabiyyah wa Ulūmuha p.15
From among the early collections of vocabulary arranged under topics or dealing with a specific field, the first book was about 
Gharīb al-Qur'ān, explaining uncommon and unusual words used in 
the Qur'ān, ascribed to 'Abd Allah b. 'Abbas (d.68 A.H.) (5). Then 
a series of books started in the fields of Gharīb al-Hadīth, 
Lughāt al-Qabā'il, al-Lahān, al-Hayāwān which included Ibl, Khayl, 
etc., al-Hasharāt "insects", al-Nabāt "plants", Khalq al-Insān, 
al-Buldān wa al-Mawādi' "cities and places", al-Nawādīr "strange 
things", and al-Furuqu "the differences".

The books of al-Furuq were originally on al-Hayāwān because 
they dealt with the words which applied to different organs of 
various living organisms and species (6).

The following is the list of those who wrote books on 
al-Furuq till the fourth Hijrah century:

(1) Abū Zayd al-Kilābī, Yazīd b. 'Abd Allah b. al-Hurr, (lived in the 
time of the Caliph al-Mahdī).

(2) Al-Qutrub, Abū 'Alī Muḥammad b. al-Mustanīr, (d.206 A.H.). His 
book was published by Rudolf Geyer, in S.B.W.A. 1888 A.D. 
ll5/380-391 under the title: "Kitāb mā khālafā fīhi al-insānu 
al-bahīmata fī asma'i al-wuhūshi wa sifātihā."

(3) Abū 'Ubaydah Muḥammad b. al-Muthannā al-Taymi (d.209 A.H.).


portion of his book is reproduced in Khizānāt al-Adab (published 

(5) Ibid p.20
(6) Husayn Nassār: Dirāsāt Lughawiyyah p. 178
(6) Ibn al-Sikkit, Abu Yusuf Ya'qub b. Ishāq (d.244 A.H.) quotations from his Kitāb al-Farq are found in al-Mu'arrab of al-Jawālīqī, and al-ʿUbāb of al-Saghānī.


(8) Thābit b. ʿAlī Thābit al-Lughawi (one of the companions of Abū ʿUbayd al-Qāsim b. Salām al-Harawi (d.224 A.H.); his book (title not given) was published by Muhammad al-Fāsī in 1973 A.D. in Rabat.

(9) Abū Ishaq al-Zajjāj, Ibrahīm b. al-Sirrī (d.311 A.H.).

(10) Abū Bakr al-Jaʿad, Muhammad b. ʿUthmān (d.c.311 A.H.). (He was among the pupils of Ibn Kīsān (d.320 A.H.).


(12) Ibn Jinnī (d.392 A.H.).

(13) Abū al-Ḥud al-ʿAjlānī, al-Qāsim b. Muhammad b. Ramdān (d.c.400 A.H.). (He was among the contemporaries of Ibn Jinnī).

(14) Abū al-Fadl Muhammad b. Abī Qhasan al-Bakri.


Some of the encyclopedic works like al-Gharib al-Mussannaf of Abū ʿUbayd (8) (d.224 A.H.) contained chapters on al-Furūq;

(7) These details are taken from Dirāsāt Lughawiyah pp.177-185, and Kitāb al-Farq; Ibn Fāris, ed. Ramadan ʿAbd al-Tawwāb, preface pp.40-43.

(8) Ramadan ʿAbd al-Tawwāb has edited this work.
and al-Tha'alab (d. 291 A.H.) in his book: al-Fasih also wrote a chapter on al-Furūq, and dealt with the words applied to, for example, the lips, nails, udders, sexual urge, death, etc. of different animals (9).

It seems better to give some examples from the books of al-Furūq by some writers which would show the incentive of the writers to preserve the language, their ambition that all words should be used in their appropriate places, and that al-Furūq were a natural step towards al-Furūq al-Lughawiyyah. For example, al-Asma'ī says about "sitting" of various living organisms: "جلس يجلس جلساً و تود يتعدّ تخوةً، و ينال للنزق. و بكل ذي حاضر. و رضح يرمش رمضاً. و ينال للطير. و الماء جواماً و الماء هو الوصي الذي يرميه. و ينال للامبر. برك بيرك بروكاً." (10)

Tha'alab says about "lips": "هي النشفة من الإنسان، ومن: شفاه. ذوات النشفة المشعر، ومن ذوات المنسرة المشعرة، ومن أذوات الشفاه الممسة والمشرفة، ومن النشرة المشعرة، ومن السبايق المشعرة، ومن الاملوز المشعر، ومن الطيل المشعر. ومن ذي الفنار غير الصائد المشعر، ومن الصائد المشعر." (11)

Ibn Fāris adds in this regard: "اسم شفاه النباب: الذقن. "

Ibn Fāris says in the chapter on "hair": "و أعمّ اسماء الشعر: الشعر. "

(9) Husayn Nassār: Dirāsāt Lughawiyyah p. 185
(10) Ibid p.184.
(11) Ibid p.185.
(12) Kitāb al-Farq p.51
As far as linguistic or semantic differences between words of close meanings are concerned, the writings about them started when the linguists felt that even the people of letters and the intelligentsia were using various words without considering their proper implications and import. For example Ibn al-Sikkit (d.244 A.H.) wrote a book: Al-Huruf allati yutakallamu biha fi ghayri mawadi'iha (13). Al-Jahiz (d.255 A.H.) complains that people do not take care about the semantic implications when they use words like: saghab and ju' or ghayth and matar (14).

Ibn Qutaybah (d.276 A.H.) wrote a chapter in his book: Adab al-Katib, about the semantically inappropriate use of words, under the title: Babu ma Yada'u hu al-nasu fi ghayri mawdi'ihi (15). Qutrub (d.206 A.H.), however, says in this regard that people who used two (or more) words for one meaning did so just to show off their vocabulary and deep knowledge of the language (16).

We should not necessarily assume from this remark that all the linguists, in the early periods of Islam, who used two or more words for one meaning essentially believed in the occurrence of synonymy in Arabic, or that they did not recognize any differences (النون) between two words of close meanings, for example sarim and muhannad (two descriptive names for sayf) (17).

(13) This book was edited by Ramadan ‘Abd al-Tawwab and published in Cairo. See: Kitāb al-Farq, preface p.41.
(15) Adab al-Katib pp.21-42.
(16) Al-Suyūṭī : Al-Muzhir 1:400
It is said that Abu 'Ali al-Farisi (d.377 A.H.) was in the company of Sayf al-Dawlah and there were some other linguists including Ibn Khalawayh (d.370 A.H.). Ibn Khalawayh said: "I have memorised fifty names for sayf". Abu 'Ali smiled and said: "I know only one name for it and that is sayf". Ibn Khalawayh asked: "And what do you say about sārim, muhannad, etc.?" Abu 'Ali replied: "They are descriptions (of sayf)". The same is held by Ibn Faris who says: "In our opinion the name is one i.e. sayf, and the rest of them are descriptions; and every description implies that which other descriptions do not imply".

As we have said earlier, most of the linguists who used two or more words for one meaning do not deny semantic furūq between them; so, they regard these words as synonymous in terms of general synonymy (الترادف العام) but not absolute synonymy (الترادف المطلق). Among them al-Asma'ī is the first to write on this subject in: Ma ikhtalafa alfazuhu wa ittafaqa maṣanīhi, then 'Abd al-Rahman b. 'Īsā al-Hamadānī (d.327 A.H.) wrote al-Alfāz al-Kitābiyyah (20), and 'Ali b. 'Īsā al-Rummani (d.384 A.H.) wrote al-Alfāz al-Mutaradifah (21). In the same way Abu 'Ubayd's al-Musannaf and Ibn al-Sikkit's Kitāb al-Alfāz contained a lot of words without discriminating between the basic ism and its sifāt. Perhaps Ibn al-Ārabi (d.231 A.H.) was the first linguist who denied the occurrence of synonymy in the Arabic language and held that every

(18) Al-Suyūṭī : Al-Muzhir 1:400
(19) Ibid, 1:404
word in Arabic has a different meaning (22). His pupil Tha‘lab followed him and proclaimed: All words which are considered to be synonymous are not, and they are different from the others because of the descriptions they imply, e.g. in the words insan and bashar, the first implies nisyan "forgetfulness" or mu‘anisah "intimacy", while the other implies that he has an outer skin or appearance (23).

Abū Hilāl al-‘Askarī is the first linguist who devised the very first book on the linguistic differences (النزاع اللغوي), and denied the occurrence of synonymy in the Arabic language except when the two (or more) words which are thought to be synonyms come from the different dialects. Abū Hilāl himself claims: I have seen books in every branch of knowledge but I did not see any book about the differences between close meanings of the words e.g. ʿilm and ma‘rifah, fitnah and dhaka‘, ghadab and sukht etc. and now these words are not being used in their appropriate sense (24). In accepting the possibility of synonymy when synonyms come from different dialects, Abū Hilāl follows Ibn Durustawayh (d.347 A.H.) who says: It is impossible that fa‘ala and af‘ala forms can give similar meanings in one dialect as their form or construction is different ....... , and in one dialect it is impossible that two different words give the same meaning (25). The view of Abū Hilāl is comparatively

(22) Lu‘aybī, Ḥakīm Mālik p.198; Al-Suyūṭī 1:399-400
(23) Al-Suyūṭī: Al-Muzhir 1:403
clearer than that of Ibn Durustawayh. He maintains that the difference of expressions and the nouns (سبب) employed imply a difference in meaning, because a noun (اسم) is a word which leads to a meaning by way of indicating it. The pointing out of something once implies something different than the pointing out of the same for the second and third time (26). He has also devised eight rules to understand the differences between various close meanings, which we will discuss in the chapter on his methodology.

C: Al-Faruq fi al-Lughah by Abu Hilal

Two different views have been given about the beginning of writings on Al-Faruq al-Lughawiyyah in particular, and Arabic linguistic and grammatical studies in general:

(1) The linguists wrote on Al-Faruq al-Lughawiyyah with the same aim and intention they wrote against lāhn i.e. to preserve language and guard it from adulteration. The writings on Al-Faruq al-Lughawiyyah are nothing but a chapter among the chapters of lāhn, in the field of semantics; the linguists who wrote on it were not then aware of the phenomenon of semantic extension and thought that language was a thing which can be handed on to the following generation as they themselves received it from the previous generation. These writings were produced with the intention of reviving the semantic implications of the words on the basis of their roots and derivations only (الدلالة الأصلية) (27).


(2) The other view implies that writings on language emerged in a natural way just like writings on other subjects, and that this was a natural outcome of the intellectual activity which was inspired by Qur'ānic studies, rather than a reaction against lāhān.(28)

In the case of al-Forūq of Abū Hilāl we find that probably both of the above mentioned were the factors which made him undertake this work. With regard to the first he says in the preface of his al-Forūq: I found books on every branch of knowledge, but I did not find any book on the differences between close meanings of words; people do not discriminate between, for example: ʿiḥm and maʿrifah, fitnah and dhaka, etc.(29). But Abū Hilāl is very much aware of the dynamic character of language and does not believe it to be a static and stationary thing, and he talks about semantic extension more than 150 times in his book. Regarding the second view mentioned above, he says in the same preface that he has dealt with the words of the Qur'ān, terms used by the jurists and mutakallimūn and the words of everyday life (which are considered to be synonyms).(30)

He cites hundreds of verses from the Qur'ān to determine meanings of words, and sometimes when he does not mention a verse from the Qur'ān to determine a meaning, he deals with that word on the basis of its meaning and use in the Qur'ān, implying that its meaning and semantic implication are already known to everybody.

(28) Al-Sāmarrāʾī, I. : Min Asālīb al-Qur'ān, p.9
(29) Al-Forūq p.9
(30) Ibid p.9
We will deal with this topic in the chapter on sources of *al-Furuq fi al-Lughah*. And, thus, we can say that this work of Abu Hilal was inspired by the Qur'an and was aimed at facilitating the study of the Qur'an. In another book of his he says: "Rhetoric is essential to understand *i̱jāz al-Qur'an*". It seems impossible that he considered philology or semantics less important for the understanding of the language of the Qur'an.

D: Arrangement of the material in *al-Furuq fi al-Lughah*

Abu Hilal followed his linguistic predecessors who wrote on *al-Furuq* in his arrangement of his *al-Furuq fi al-Lughah*, in that he tried to put the material in each chapter under a relevant heading, rather than putting the items in alphabetical order. He divided the material into different chapters on the basis of the similarity between the meanings of the words. For example, the 18th chapter is about the differences between *dīn* and *millah*; *tā'ah* and *ibādah*; *fard* and *wujūb*; *mubah* and *halāl*; *tawbah* and *i̱ridhār*; etc. and their opposites. Sometimes he also arranges words under different topics, e.g. the 7th chapter is about the difference between the *aqsām* of *irādat* "volitions", and their opposites; and between the *aqsām* of *af'lāl"actions". However, in general, the arrangement of the material in the whole book is very loose and does not follow any specific pattern, probably because he has taken into consideration many branches of knowledge while collecting the material. He says in the preface:

(31) *Kitāb al-Sanā'atayn*, p. 9
(32) *Al-Furuq*, p. 11
(33) Ibid p. 10
(34) Ibid p. 10
Nevertheless, it may be remarked that Abu Hilal devotes the first chapter to his methodology in determining the nature of the differences between meanings, before dealing with the assumed synonyms in the body of the work.

In view of the fact that Abu Hilal is well aware that frequent use of a word keeps it alive in a language, with whatever meaning it thus acquires, he seems to be somewhat pedantic in treating differences between the meanings of words on a logical and philosophical, rather than a linguistic bases. He also uses quite a number of terms employed in traditional logic. This application of the methods of logic to language and linguistics has provoked criticism from many modern linguists and scholars, and from some ancient ones, like Ibn Khaldun, who says:

« ناهجت صناعة العربية كأيام من بعثة قوائم المنطقي العقلية أو جيد، وبنيت عن ما في اللسان ومكتبه، وما ذاك إلا نوء على البين في شواهد اللسان وتركيبه وتميز أساليبه وخصائصه من المران في ذلك... وتلك القوائم في نور السياق، كلهم أجزأءها على نير ما قدب بما، أعادوها يكتبونها ويسرها بذلك عن مرة » (35)

As far as the modern linguists are concerned, Abu Hilal has received severe criticism from most of them regarding his treatment of the linguistic differences between meanings; this

(35) Al-Furuq, pp.9-10
(36) Muqaddimah, p.495
will be discussed in the chapter on the impact of al-Furūq of Abū Hilāl on subsequent linguistic and semantic studies. About the subject-matter and material of al-Furūq fī al-Lughah, Hākim Malik says that Abū Hilāl is very much concerned with the terminology used by logicians, jurists, and mutakallimūn; Abū Hilāl himself points this out in his preface. This is apparent when we see units of synonyms like: حقيقة and حقّ; حنّ and حسن; كلماتي and منظم; ذات and حقّ; حقيقة; رسماً and حدد; دالة and ذات; نصّ and مال; سبب and عدة; دليل; دالة and عالية; وجاء and ذات; الشروط and سبب; نفس وجمية and دوى. In such examples, he very commonly follows mutakallimūn, philosophers, jurists, and sometimes even physicians, in determining the linguistic implications of words. It has been suggested that it is inappropriate to name a book al-Furūq al-Lughawiyyah on the grounds that lughawiyyah should apply only to ālim al-lughah.

Nevertheless, we may say that although the work contains terms from a number of different fields, it is overwhelmingly concerned with the language of the educated man of letters of the time, and particularly of the lughawi and nahwī, as exemplified by Abū Hilāl himself, and that hence, Abū Hilāl was justified in naming it al-Furūq fī al-Lughah or al-Furūq al-Lughawiyyah, even assuming that lughawiyyah is to be understood in a narrow sense.

(37) Al-Furūq, see pages: 23,24,27,35,36,59,64,65,69,96.
(38) Ibid p.96
(39) First edition of al-Furūq fī al-Lughah was published under the title: al-Furūq al-Lughawiyyah in Cairo in 1353 A.H.
(40) Al-Tarāḍuf fī al-Lughah, pp.227-228.
In the final analysis, however, as I shall attempt to demonstrate, it is probably true to say that his principal object in writing the book was to establish the exact nuances of the meanings of words as used in the Qur'ān.
Chapter II

Methodology of Abū Hilāl al-Askari

in determining meanings

In the first chapter of al-Furūq fī al-Lughah, Abū Hilāl gives a list of eight rules for discriminating between meanings. He considers that the meanings of words which are taken to be synonyms differ from one another for one of eight reasons. On the basis of discrimination between the meanings of words according to these criteria, he concludes that synonymy does not occur in Arabic, except when the words which are thought to be synonyms come from different dialects (or linguistic units) (1). The following are the eight rules for discriminating between the meanings of words, as propounded by Abū Hilāl:

(1) Two different words cannot be regarded as synonyms if they are used in different ways, e.g. ʿilm and maʿrīfah. The difference between the meanings of ʿilm and maʿrīfah can be appreciated from the fact that ʿilm may take two objects while maʿrīfah can take only one object. The difference between the meanings of these words can further be verified from the usage of these words by linguists. The difference between them is that maʿrīfah implies particularization of the known from the unknown, whereas ʿilm does not (2), since it connotes either general or detailed knowledge.

(1) Al-Furūq pp.13-19
(2) Ibid p.17
of a thing. Every macrifah is cilm but not every cilm is macrifah. Macrifah is single as far as its object is concerned, that is to say that it implies cognition simply of the person or thing at which it is directed, whereas cilm is dual as far as its object is concerned, in that it requires, with respect to a person or concrete object, further information concerning that person or object in order to yield any meaning. For example علنت زيداً by itself contains no information. It is only when a word like عرنت زيداً is added that information is conveyed. On the other hand, conveys information by itself.

(2) Two words cannot be regarded as synonyms if their meanings entail different qualities, e.g. hilm and imhāl. Hilm can only be good whereas imhāl can be either good or bad. Hilm is only a praiseworthy quality, whereas imhāl may be a reprehensible quality. Moreover every hilm is imhāl but not every imhāl is hilm.

(3) The meanings of two words cannot be identical if they refer to different contexts, e.g. mazāh and istihzā'. Mazāh does not imply the degradation or humiliation of the one at whom it is directed; for example, a follower may express mazāh about his leader or a king without implying any contempt. Istihzā', on the other hand, necessarily implies the degradation of the one at whom it is directed.

(4) Two different verbs cannot have the same meaning if they take different prepositions to make them transitive, e.g. عنصر and عنصر. One says: غزرت عنه meaning "I have waived his

(3) Al-Furuq pp.72-73
(4) Ibid p.17
(5) Ibid p.195-196
(6) Ibid p.17
punishment", while the expression: فَرَتَ لَهُ implies: "I have concealed his sin and not disgraced him on account of it"(7).

(5) Two words cannot have the same meaning if their opposites are different, e.g. hifz and riṣayah. The opposite of hifz is ida'ah "to waste something", and the opposite of riṣayah is ihmāl "neglect". Therefore flocks which are left without a shepherd are called hamal, and ihmāl is that which leads to wasting (ida'ah). On the other hand, hifz implies to take trouble to remove that which may be harmful for something (8).

(6) If two words are different in their derivations then their meanings cannot be identical, e.g. siyāsah and tadbīr. The word siyāsah is derived from sus which is the name of a small living organism, and siyāsah means to see a thing minutely; Allah cannot be described in terms of siyāsah. Tadbīr, on the other hand, is derived from dubr, "back", and dubr al-shay means "the last part of a thing". The expression: أدبَار الأَمْوَر means "the consequences of affairs". So tadbīr is the making appropriate of the 'last parts', or consequences, of umūr. Therefore a continuous tadbīr is called siyāsah because in continuous tadbīr minute study of something is needed; this is a characteristic of siyāsah. The same applies to tilāwah and qirā'ah, that they differ in derivation. Tilāwah cannot be used of one word, since تَلَّا إِسْمَهُ تَرَأَ؛ لَنَذِّن إِسْمَهُ implies "to follow someone"; therefore, tilāwah is used about successive reading. One can say: تَلَّا إِسْمَهُ تَرَأُ مِنْ نَذِّن إِسْمَهُ (9).

(7) Al-Furūq p.17
(8) Ibid pp.17-18
(9) Ibid p.18
(7) Two words cannot have the same meaning if their forms (ṣīghah) are different, e.g. istifḥām and suʿāl. Istifḥām can only be used about that of which one who seeks understanding is ignorant or doubtful, because he is a mustafḥīm. Istifḥām is on the measure of istifʿāl, a measure which implies demand. Suʿāl can be used about something which may or may not be already known to the person who is the saʿīl(10).

(8) Two words cannot have the same meaning if their origins (asl) are different, e.g. ḥanīn and ishtiyāq. The original meaning of ḥanīn is the sound which a camel makes when it yearns (إِشْتَنَاتُهُ) to return to its homeland. Later, because of extensive use, ḥanīn came to be employed for ishtiyāq, because sometimes, in speech what is caused may replace the cause(11).

Apart from these eight rules, Abū Hilāl mentions other bases for believing that synonymy does not occur in Arabic.

(1) Two words cannot have the same meaning if one of them is used in a sentence as maʿtūf and the other as maʿtūf alayhi(12). Abū Hilāl, in holding this opinion, follows al-Mubarrad (d. 285 A.H.) and quotes him: "And al-Mubarrad has pointed out, in interpreting the Quranic verse: الله جعلناكم شريعة مبناها, that here شريعة has been made maʿtūf to implies the first part of something and مبناها implies its totality and wholeness"(13). Abū Hilāl also gives usages of

(10) Al-Furuq pp.18-19
(11) Ibid pp.19, 125
(12) Ibid pp.13-14
(13) Ibid p.13
and substantiate his claim that these two words do not have the same meaning. For example one says: when someone begins something; and when rottenness spreads in cloth. He further holds that in "conjunction", the maCtuf and the maCtufCalayhi must be differentiated in some way, even if they refer to the same thing. Therefore one never says: when Zayd is also . In the verse: and nashab is permissible because they have different implications, in that the mention of nashab, which is specifically 'landed property (and livestock)', automatically restricts the implications of māl, which would otherwise imply 'property in general', to 'property other than nashab'. For this reason the Arabs use between cagl and lubb, kasb and jakh, camal and fīqī, etc. because each word in these units implies that which is not implied by the other word in that unit. In the aforementioned example: , the catf between Zayd and Abu Abdullah is false because both of them refer to the same person. Although it is clear that a maCtuf and maCtufCalayhi must differ in their implications, the Qur'an says: the catf of Jibrīl and Mikāl to malā'kah is permissible because these two angels are mentioned separately here to emphasise their importance

(14) Diwan Āmīr b. Mādīkarīb al-Zubaydī, p.35; Haddād, Ḥānnā Jamīl:

Muṣjam Shawāhīd al-Nahw al-Shīrīyyah, verse No.:376.
and to indicate respect for them (15). But in the rest of the Qurʾān maṭṭuf and maṭṭuf alayhi necessarily imply different meanings like shirah and minhāj (16), and baṭth and buzn (17). The same is held by linguists subsequent to Abu Hilāl in this regard, for example, ʿAbd al-Jabbār b. Ahmad al-Hamadhānī (d. 415 A.H.) in Mutashābiḥ al-Qurʾān, where he cites the above mentioned Quranic verse in favour of the view that maṭṭuf and maṭṭuf alayhi cannot be synonyms (18). However, Tawfīq M. Shāhīn, like other modern linguists who believe in the occurrence of synonymy in the Qurʾān, takes shirah and minhāj, and baṭth and buzn as examples of synonyms, without considering the fact that they are maṭṭuf and maṭṭuf alayhi (19).

(2) Two words derived from the same root on the measures of faʿala and afaʿala cannot have the same meaning in the same dialect (20). Abu Hilāl seems to have borrowed this idea from Ibn Durustawayh (d. 347 A.H.) who says almost the same in Tashīḥ al-Fasīḥ:

« ولا يكون فعل وأفعال يحسنون، كلام يكون على بناء واحد، إلا أن يكون ذلك في لينين ضلعتين، نامًا في منه واحدة فسما أن يخليف اللفظان والمعنى واحد كأيدين كثير من الفوسيين واللغويين، وإنما سمعنا العرب نقلت بذلك على طباعها وما في نويسها من معانيها المختلفة، وعلى ما عبر به عائداً وفارغًا، ولم يعرف السامعين تلك العلة فيه والقوط، نظرًا أنما يحسنون واحد، ونادأوا على العرب هذا النحو، ولم نكونا قد صدرنا في رواية زيد بن

(15) Al-Furūq, p.14
(16) Ibid p.13
(17) Ibid p.262
(18) Mutashābiḥ al-Qurʾān 1:283
(19) Al-Mushtarak al-Lughawi: Nazariyyah wa Tathīq, p.388
(20) Al-Furūq, p.15
Sibawayh (d. 210 A.H.) is the first linguist and grammarian who devoted two chapters to discriminating between the senses associated with different measures. He deals with fiṣal and ifṣal, and tafṣil and ifṣal in Chapters entitled: باب إنشاان نفدت وأندعت (22) باب دول نفدت على نفدت لايشكره في ذلك أندعت and the meaning.

Although Sibawayh does not specifically say that different forms of the same root cannot have the same meaning, his treatment of tafṣil and ifṣal shows the difference in their meanings along the lines of causative and factitive (23). Ibn Qutaybah (d. 276 A.H.) again does not maintain that every form is necessarily associated with a particular meaning. However he devotes many chapters on ملائبة أبنية الأفعال (24) to differentiating between the meanings of various forms, and says: "وتدخل فعلت على أندعت إذا أردت..." كشیر الخلل والملائمة، قول: أجدت و جردت، وتدخل فعلت على نفدت إذا أردت كثرة العمل، فقول: فجعلت إذن و قطعته آرآب، وكذلك كسرته و كسرته، و جرحته و جرحته إذا أكثرت الجراحات في جسده، معولت في البلد و طولت إذا أردت كثرة الطراحات والبولان ضمها. (25) It is surprising that Ibn Qutaybah, before giving the points of difference between the tafṣil and ifṣal forms, mentions some examples which show semantic

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(21) Luṣaybī, Ṣākim Mālik, p.200 (quoting from Tashīḥ al-Fāṣīḥh edited by Abdullah al-Jabūrī Part II pp.333-334); Al-Suyūṭī, I: 384-385; Al-Furūq 15
(22) Al-Kitāb 2: 233-238
(23) Frederik Leemhuis, pp. 9 - 20 (For further four subdifferentiations between tafṣil and ifṣal forms see pp.20-21).
(25) Ibid p.488
agreement between them: "يا في نطق بين أنعليت كتابك حبرت وأخربت ...
وكذبته وأخربته وكان أكساء يزرق بينهما، وكذلك كتاب بأطلعت، كذرت وأخربت". At the beginning of كتاب باب نعلت وأطلعت بإسكان المدنية, he has a chapter: in which he gives many examples of both forms with agreement in meaning:

"جرب وأجن، ضاب، أعضاء، وعي و أوه، عمر وعمر، خلف وأخلف، شجع وأشجع، حلف وأحلل، سرى وأسرى، مطر وأمطر، جمع وأجمع...". (27)

Ibn Fāris (d. 395 A.H.), in discriminating between أطلعت and أطلعت, also gives many examples, e.g. "تبعت الرجل: سرت، سفته ماء، وأسته: جبلته. and: لي أوته، وأسته: ليته، له شرياء...". (28) Abū Hilāl has an example that is almost exactly the same as the last:

"وكذلك قولنا نعلت يفيض خلف ما يفيض أطلعت في جميع الحالات، إلا ما كان من ذلك لينين قولك: سفته الرجل يفيض أنك أطلعت ما يشريبه أو صببت ذلك في حملته. وأسته: ليته أنك جبلته لسقيا أو حفلا من الماء". (29)

Abū Hilāl further elaborates his belief that every form and measure is associated with a particular meaning while discussing various measures for al-mubālighah, e.g. maf̱ōl, faʿūl, faʿc̱al, mif̱c̱al. He says:

"نذا كان الرجل عدة للشيء تيل فيه مغلع: مثل مرحم دمحم. وإذا كان توقّي على الفعل تيل دول: صبور و شكور."

(26) Adab al-Kātib p.487
(27) Ibid p.460-471
(28) Tamām Fasīh al-Kalām (one of the books in: Rasā'il fī al-Nahw wa al-Lughah) pp.18-19
(29) Al-Furūq, p.15
Thus, he proves that two or more words, in the same dialect, if they come from the same root, but are on different measures, cannot have the same meaning. Therefore, such words are not synonyms.

(3) Differences in the vocalisation of a word in the same dialect imply different meanings. Words like شُرُّ and شُرُّ cannot have the same meaning because they are from different dialects. Ibn Faris gives many words of the same kind which have the same meaning and are from different dialects, e.g. سُمُّي and سَمُّي, مَهْفُي and مَهْفُي, مَكْرُ and مَكْرُ, مَتْيُ and مَتْيُ. (32) About the word: المَعْطَف, Abu Hilāl says: "In the dialect of Hijāz, it is مَعْطِف; and in the dialect of Najd is used. (33) Ibn Faris gives a detailed account of variations in vowel signs (harakāt) which change meanings, e.g. المَعْطَف, والمَعْطَف: the small, and the big: large and small, the province: the provinces, and the province: the provinces, and the province: the provinces. (34)

So, according to Abu Hilāl, words differently vocalised cannot be considered as having identical meanings in the same dialect. They are distinct words with distinct meanings, and cannot be synonyms.

(31) Al-Furuq, p.15
(32) Tamām Fasīḥ al-Kalam, p.32
(33) Al-Furuq, p.287
(34) Tamam Fasih al-Kalam pp.29-31
Another, rather different application of this principle, of which Abū Hilāl seems also to have been aware, refers to syntax rather than to morphology. Johann Fuck gives a very good example of this. He says that Hārūn al-Rashīd used to discriminate between expressions such as: 
\[ \text{تاملهك،} \]
(meaning: "I have killed your son", and: 
\[ \text{ناتمك،} \]
with nunciation on تامله, meaning: "I shall kill your son"\(^{35}\).

It has already been said that Abū Hilāl's prime motive is to explain how different words should most appropriately be used. It may be observed that he regarded meanings as "bodies" and words as their "clothes":

\[ \text{منه تنثا من الألفام وماند الأبدان} \]

He further says:

\[ \text{ترتب المحا في د إستعمال الألفام على رجها هي بلغة من المتاثر...} \]

As a part of his emphasis on the most appropriate use of words, he is conscious of the importance of the context in which a word is being used. For example, he differentiates between the various senses of علهح according to context in the verse:

\[ \text{إذن الله يسألكن عدة على النـي} \]

(الأخزاب) \(^{36}\).

Here علهح on the part of Allah denotes "mercy", on the part of the angels it denotes "asking for forgiveness (إستغنار)", and on the part of the believers it denotes "prayer". Similarly in the verse:

\[ \text{أشد الله أنـه لا إله إلا هو} \]

(آل عمران) \(^{36}\).

\[ \text{فصرة} \]

on the part of Allah denotes "information", and on the part of the believers it denotes "affirmation"\(^{37}\).

\(^{35}\) Al-\(^{c}\)Arabiyyah: Dirāsāt fī al-Lughah wa al-Lahajāt wa al-Asālīb, Tr. R.\(^{c}\)Abd al-Tawwāb pp.94-95.

\(^{36}\) Al-\(^{c}\)Sana\(^{c}\)atayn, p.84

\(^{37}\) Al-Furūq, p.121
Chapter III

Abū Ḥilāl al-ʿAṣkarī's views on Synonymy

It is interesting to note that Abū Ḥilāl, while dealing with 1000 units of assumed synonyms, never uses the word al-tarāduf or al-mutarādīf. Probably the first book which appeared using the term al-mutarādīf in its title was: al-Alfāz al-Mutarādīyah by ʿAlī b. Ṣaʿīd al-Rumānī (d. 384 A.H.); and Ibn Fāris (d. 395 A.H.) was the first linguist who applied the term al-tarāduf to the sameness of meaning of two or more words (1).

According to Abū Ḥilāl, synonymy does not occur in the Arabic language except when two (or more) synonymous words come from different dialects. In his words: 

لا يكونَ أن يُؤَهِّل النَّقَضُ يَرَّانُ على مَن يَحْدِث … إِلَّا أَن يَبْنِيَ في لِغَتِينَ، نَعْمَاً في لِغَتِينَ، فَمَا خَالَ أَن يُؤَهِّل النَّقَضُ وَالْمَعْنَى وَاحِدٌ ...

He suggests that words which have close meanings should be investigated in the light of rules for discriminating between such meanings (discussed in the previous chapter). If no difference in their semantic implications is found, then it should be assumed that they are from different dialects; for example, the word ُقود is used for "cooking pot" in the dialect of Basrah, and بَرَمة in the dialect of Makkah (3). He further holds that a muṣarrab word

(1) ʿIlm al-Dalālah p.216
(2) Al-Furūq pp.14-15
(3) Al-Furūq p.19; we also find in Muṣjam Lahajāt al-Qabāʿīl wa al-Amsār: Jamīl Saʿīd/Dawūd Salūm: p. 243.
may be considered as synonymous with an Arabic one, e.g. "ملوئ لنا أنَّ اللهُ بالرَّحْمَةِ وَ أَزْرُ بالغَفُورَةِ". In case of "أنَّ الرَّسُولُ نَارِسَى مَهْرُبًا لَّا أُصِيبُهُ فِي الْغُفُورَةِ". He adds: "فَيُبَيِّنُ أَنَّهُ يَكُونُ بِبُعْنِ الْهَمْمِ لَا يُقَلِّبُهُ فِي الْغُفُورَةِ الْعَظِيمَةِ". (5)

Abū Hilāl's view that synonymy cannot occur in one dialect is based on the notion that two or more words cannot be devised for the same meaning in one linguistic unit/grouping, as the presence of two or more words with one meaning would cause useless proliferation in it. (6) Hākim Malik contends that Abū Hilāl rejects the occurrence of synonymy (as understood by some critics) because he believes in tawqīf. (7) We do not find anything in al-Furūq fī al-Lughah which might lead us to conclude that Abū Hilāl believes in tawqīf. Hākim Malik was probably led to his conclusion by a misunderstanding of Abū Hilāl's statement: "وَ وَافِقَ اللَّغْوُ الْكِتَابِ لَا يَأْتِي فِيهِ" (8) here may stand for either the group that uses the particular language or an individual who devises a word for a concept. Abū Hilāl's other statements support this view, e.g. "إِلاَّ لَكُنُوا النَّاسُ فَضَلًا لَا يَتَحَمَّلُ إِلَّا هُنَا" and "لَاتُنَى هُنَا كَلِسَاءً لِلْلَّغْوُ بِمَا لَا نَأَدُّ فِيهِ". Moreover his treatment of vocabulary in general, his acceptance of tauffīh, and his assertion that extension in meaning has taken place in numerous cases, all support our view that he does not believe in tawqīf.

(4) Al-Furūq p.19
(5) Ibid p.64
(7) Lu'aybī, Hākim Malik, p.206. (Tawqīf is to believe that whole of the Arabic language is God given. For details see al-Muzhir 1:8-24)
(8) Al-Furūq p.13 (9) Ibid pp.13,15
It has already been said that Ibn al-'Arabi (d. 231 A.H.) was the first linguist to reject the occurrence of synonymy in Arabic. His pupil Thaqlab (d. 291 A.H.) elaborated the theory propounded by his teacher (as quoted by al-Suyūṭī from Sharḥ al-Mīnhāj of al-Tāj al-Subkī):

«إنّا ظنّ من المتراوّنات ضّر فمّن المتبّتات التي تّتنّ بالصفات، كاتي الإغمان، والبشر، فإنّ الأوّل موضوعة له بمعنى النّاسان، أو بمعنى النّاسان، والثاني بمعنى النّاسان.»

Ibn Fāris (d. 395 A.H.), a pupil of Thaqlab, further elaborated the same theory, while discussing the various names of al-Sayf:

«أنّ الّاسم واحد هو النّسيم، وما لعدّة من الألّام صفات.»

These and other scholars denied the occurrence of synonymy in Arabic without considering the fact that Arabic was a multitude of various dialects. As far as Abū Hilāl is concerned, he does not deny the occurrence of synonymy in Arabic absolutely. He denies its occurrence in one dialect of the language. His predecessor, Ibn Durustawayh (d. 347 A.H.), was probably the originator of this idea. It was later very forcefully presented by al-Isfahānī (d. 406 A.H.),

«د يبغي أن يحمل كلام من منح علّ منّي في لغة واحدة، فأنا في لغتيين ما يكثر العتال...»

Following Ibn Durustawayh, Abū Hilāl, and al-Isfahānī's views, we may accept, for example, that مديّة and مديّة سكين are true synonyms.

(10) Al-Suyūṭī: Al-Muzhir, 1:403
(11) Ibid 1:404
(12) See previous chapter p. 21
(14) Al-Suyūṭī: Al-Muzhir, 1:405
There are many examples of these. A story that is repeated in many books on linguistics is that when Abū Hurayrah was in the company of Muhammad one day, the latter dropped a knife and said to him: "ثَمَّ سَلَامٍ لِّيِّ السَّكِينِ". Abū Hurayrah did not understand. Muhammad repeated his request. At last Abū Hurayrah asked: "أَمرْتَنَا لِنَصَبْ نَجْفَةٍ؟ "سَلَامٍ لِّيِّ السَّكِينِ is Hijāzī dialect and "سَلَامٍ لِّيِّ السَّكِينِ" is Azdī (15). Another story that is frequently repeated is that of a man of the Banū Kilāb or Banū Āmir who visited Dhū Jadan, one of the kings of Yemen, who was sitting on a raised platform. The king said to the visitor: "سَلَامٍ لِّيِّ السَّكِينِ", i.e. "sit", in the Yemenī dialect. The visitor understood it as meaning "jump", and therefore jumped from the platform and died. So "سَلَامٍ لِّيِّ السَّكِينِ" and "دُنْبَتُ" are true synonyms (16), as being from different dialects.

(15) Al-Shalqānī, C. A. H. pp. 336-337; Hasan Zāzā, p. 104; Ibrāhīm Anīs in Fī al-Lahajat al-ʿArabiyyah, doubts the truthfulness of this story and says that سَكِينِ is used in Surat Yusuf, and that a companion of the Prophet could not be ignorant of its meaning. Moreover Abū Hurayrah was of the tribe of Dows, living not far from Makkah, and this tribe was well connected with Quraysh even in pre-Islamic times. pp. 176-177

Ibn Jinnī (d. 393 A.H.) seems to have held the same views regarding synonymy. He says:

"وَكَلَٰ يَ كُرِّثَتِ اللَّغَةُ عَلَى الْمَنِّ
الواحد كان ذلك أولئك بأن يكون لغات لبأعات" (17)

He also cites, on the authority of al-Asmacī, an interesting controversy between two men over the word مَعَرَفَ. One of them pronounced it with sād and the other with sin. They decided to take a third opinion. The third man differed from both of them and pronounced it with za'. In fact, all of them were representing their different dialects (18).

It is surprising to find that Abū Hilāl has been severely criticised by most modern Arab linguists for absolutely denying the occurrence of synonymy in Arabic, since he does not do so. For example, ʿUmar Ahmad Mukhtār places Abū Hilāl among those linguists who deny the occurrence of synonymy in Arabic even if the synonymous words come from different dialects (19). Ibrahim Anis (20), Abd al-Hamīd al-Shūlqānī (21), Ramadān ʿAbd al-Tawwāb (22), Tawfīq Muhammad Shāhīn (23), Hākim Mālik Luṣaybī (24), etc. do the same. In fact, we find, in al-Furuq fī al-Lughah, numerous examples of occurrence of synonymy in Arabic, provided the words come from different dialects. According to Abū Hilāl بَرْمَة جَدَد and ہِبَت (25).

(17) Al-Khāsāʾis 1:374 (For a detailed account of Ibn Jinnī's views, see 1:374, and 2:113; and 1:96, in which he seems to suggest that every separate word should have a separate sense).

(18) Ibid 1:374
(19) Ilm al-Dalālah pp.217-218
(20) Dalālat al-ʿAlfāz pp.221-222
(21) Riwaʿayat al-Lughah p.329
(22) Fusūl fī Fiqh al-ʿArabiyyah, pp.277-278
(23) Al Mushtarak al-Lughawi: Nazariyyah wa Tatbiq, p.229
(24) Al-Tarāduf fī al-Lughah p.201
(25) Al-Furuq p.19
etc. are synonyms since, in each case, the two words come from different dialects.

Different dialects in the Qur'ān, and
Abū Hilāl's attitude to these.

The interaction and overlapping of the various dialects (lughat or lahajat) of the Arabian peninsula has been a complex issue in the history of the Arabic language. Without going into details of various dialects, it seems important to point out that it is generally accepted that the Qur'ān was revealed in the common Arabic language (المَلِحَةِ العَرَبِيَّةِ المَشْتَرِكَةِ) - a language understood in the whole of the Arabian peninsula, and used by poets and orators as a medium of communication (38). A small book on the dialects used

(26) Al-Furūq pp.21-22
(27) Ibid p.46
(28) Ibid p.64
(29) Ibid p.102
(30) Ibid p.104
(31) Ibid p.109
(32) Ibid p.180
(33) Ibid p.182
(34) Ibid p.194
(35) Ibid p.279
(36) Ibid p.287
(37) Ibid p.295
in the Qur'ān\(^{39}\) ascribed to ʻAbd Allah b. ʻAbbās (d. 68 A.H.\(^{40}\)) is transmitted by Ibn Hasnūn, in which numerous entries from different tribes are listed. Although probably not comprehensive, this work determines the origin of at least 265 words used in the Qur'ān. Of these:

104 are derived from the dialect of Quraysh;

- 45 " " " Hudhayl;
- 36 " " " Kinānah;
- 23 " " " Himyar;
- 21 " " " Jurham;
- 13 " " " Tamīm and Qays 'Ilān;
- 6 " " " ʻAmrān, Azd Shanū'ah, and Khath'ām.
- 5 " " " Tay', Madhāj, Madyan, and Ghassān.
- 4 " " " Banū Hanīfa, Hadramawt, and Ash'ār;
- 3 " " " Amnār;
- 2 " " " Khaza'āh, Saba', Yamāmah, Muzaynah, and Thaqīf;
- 1 " " " Azd;
- 1 " " " Khazraj;
- 1 " " " al-ʻAmāliqah, Sadūs, and Sa'd al-ʻAshirāh.\(^{41}\)

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\(^{39}\) There are discussions of this topic scattered throughout the various books on Lughah, and al-Suyūṭi has a detailed chapter in Al-Itqān fī Ulūm al-Qur'ān.

\(^{40}\) Kitāb al-Lughāt fī al-Qur'ān, ed. by Salāh al-Dīn al-Munajjid, Cairo, 1946.

\(^{41}\) Ibid, preface, pp.5-7
Although Abū Hilāl does not reject the popular view that the Qur'ān was revealed in a language which represents an amalgam of many different dialects, he, nevertheless, discriminates between the meanings in the Qur'ān even of synonyms from different dialects. For example, he discriminates between the meanings of لفضيل and خلق, although the latter is merely the equivalent of the former in the dialect of Kinānah. He discriminates between عظيمة and شردة, although the latter is merely the equivalent of the former in the dialect of Jurham. He gives distinct definitions of جمل and سمعة viz. "a one who considers himself to be knowledgeable ... " and "weakness in judgement", and then says: ，although سمعة is merely the equivalent of جمل in the dialect of Kinānah, and of جزن in the dialect of Himyar, and of حضران in the dialect of Tay. Abū Hilāl discriminates between كنرب and إنک, although the former is merely the equivalent of the latter in the dialect of Quraysh.

(42) Al-Furuq p.16
(43) Ibn cAbbas : Kitāb al-Lughāt fī al-Qur'ān, p.22
(44) Al-Furuq p.272
(45) Ibid p.275.
(46) Ibn cAbbas : Kitāb al-Lughāt fī al-Qur'ān, p.39
(47) Al-Furuq p.93
(48) Ibid 194
(49) Ibid 194
(50) Ibn cAbbas : Kitāb al-Lughāt fī al-Qur'ān, p.1
(51) Jamīl Sa'Id/Dāwūd Salūm: Mu'jam Lahajat al-Qabā'il., l:143
(52) Al-Furuq pp.36-37
(53) Ibn cAbbas : Kitāb al-Lughāt fī al-Qur'ān, pp.40,46; Jamīl Sa'Id/ Dāwūd Salūm : Mu'jam Lahajat al-Qabā'il wa al-Amsār, l:19
These and many other examples show that Abū Hilāl did not accept the occurrence of synonymy in the Qur'ān, even in the use of words of identical meaning from different dialects. Many Arab linguists believe in the occurrence of synonymy in the Qur'ān, on precisely these grounds\(^{(54)}\). There are some, on the other hand, who whether or not they believe in the occurrence of synonymy in Arabic in general, side with Abū Hilāl in the case of the Qur'ān, for example, al-Jahiz\(^{(55)}\), al-Khattābī\(^{(56)}\), al-Baqilānī\(^{(57)}\), among the ancients, and Ahmad Amin\(^{(58)}\), Ahmad Ahmad Badawi\(^{(59)}\), Alīshāb bint al-Shāfi‘ī\(^{(60)}\), Hasan Muhammad Badūḏah\(^{(61)}\), Muhammad Sa‘īd Ramadān al-Butī\(^{(62)}\) in modern times.

A close study of Qur'ānic words which are considered to be synonyms reveals that they even if they are derived from different dialects, do not have quite the same sense. For example, each word

\[
\text{(54) Ibrahīm Anīs says:} \quad \text{"أَمَّا الْمَرْتَدَمَ فَعُدْوِيُّ كَثِيرًا بِهِ أَفْلَامَ الْقُرَآنِ وَغُمُّ حَوْلَةً إِلَيْهِمْ.\}}
\]

\[
\text{Dalālat al-Āfāz, p.215;} \quad \text{Fī al-Lahajat al-Arabīyyah, p.180;} \quad \text{Ramadān Ābd al-Tawwāb, pp.279-280;} \quad \text{Shāhīn, Tawfīq Muhammad, p.388}
\]

\[
\text{(55) Chaudhary, Mohammad Akram, pp.31-32}
\]

\[
\text{(56) Bayān l-ījaz al-Qur'ān, p.29}
\]

\[
\text{(57) Al-Būtī, Muhammad Sa‘īd Ramadān, p.165}
\]

\[
\text{(58) Al-ījaz al-Bayānī li al-Qur'ān, p.198 (footnote)}
\]

\[
\text{(59) Min Balāghat al-Qur'ān, p.57}
\]

\[
\text{(60) Al-ījaz al-Bayānī li al-Qur'ān, pp.193-198}
\]

\[
\text{(61) Ta‘ammulat fī Sūrat al-Hāqah, pp.49-58; Ta‘ammulat fī Surah Maryam, pp.153-154.}
\]

\[
\text{(62) Min Rawā‘i‘i‘ al-Qur'ān, p.164}
\]
in the pairs: رویا and حلم, نب and شک, بیب and عقل, شک and دیک, ونی and الالام, البارع and متن اسرار. It has its specific semantic implications in the context of the Qur'an, and thus, cannot be regarded as truly synonymous with its counterpart (63). The Qur'an is so particular in this regard that it makes a distinction even between إسلام and إیام.

We can sum up Abū Hilāl's views on synonymy by saying that he believes in the occurrence of synonymy in Arabic, in general, when two or more synonymous words come from different dialects of the language. However, he believes that synonymy does not occur in the Qur'an. Modern Arab linguists who place Abū Hilāl among those who deny synonymy in Arabic, have exaggerated his position. They are perhaps misled by his very forceful plea for the appropriate use of words in their appropriate places - a plea made by al-Jāhiz (65), Ibn Qutaybah (66), and the writers of books on al-lahn. A similar

(63) Chaudhary, Mohammad Akram, for a detailed study of these words see: pp.45-89.
(64) Al-Qur'an, Surat al-Mujrāt /14.
(65) Al-Rayān wa al-Tabyīn, 1:20, (Al-Jāhiz says: دیک ماجست ف الناس أ [['

(66) Adab al-Kātib, pp.21-42
plea may be found in our times in the writings of, among others, Muhammad al-Mubārak who concludes his remarks on: "The Curse of Synonymy" despite the fact that he does not deny the occurrence of synonymy:

"هَُوَ خَلَةُ الْخِيَامَةِ الْجَلِّ الصَّيْحَةِ، فَهُوَ الْقَلْبُ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُนْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُبِعْنَا بِهِ وَهِيَ الْمُنْتَجُ، أَوْ الْكَلْبُ الْمُنْتَجُ، ابْتُب
Chapter IV

Sources of al-Furuq fi al-Lughah

In the preface of al-Furuq, Abu Hilal says that he has undertaken to discriminate between words of close meaning in the Qur'ān, jurisprudence, ʿilm al-kalām and daily usage\(^1\). As far as the fields of jurisprudence and ʿilm al-kalām are concerned, it is evident that he might have taken the words and the views that he records from the writings and oral transmission of scholars of the respective fields; he himself mentions some names, for example of jurists, which we will list separately. Here, in this chapter, we will discuss the sources of al-Furuq from the view point of linguistic citations (īstishhād) and of the deriving and determining of the meanings of words.

To determine the meanings of words Abū Hilal, generally, uses the following sources:

A. Al-Qur'ān
B. Al-Hadīth
C. Poetry.
D. The writings of Linguists, Jurists, Muhaddithūn, etc.
E. Miscellaneous.

A. Al-Qur'ān

The Qur'ān is the major source of Abū Hilal's al-Furuq. Abu Hilal cites 360 verses from the Qur'ān or parts thereof to determine

\(^1\) Al-Furuq, p.9
the meanings of various different words. Apart from those words the meanings of which are testified to by the actual citation of Qur'anic verses in which they occur, there are numerous words the meanings of which are explained in accordance with their Qur'anic usage without mentioning the relevant verse. Badawi Tabānah, who made an elaborate study of Abū Hilāl's doctrines of rhetoric and literary criticism, has correctly remarked that although the influence of "the first teacher" (al-mu'callim al-awnal), i.e. Aristotle, on Abū Hilāl's intellectual development cannot be denied, his orientation in Arabic and Islamic culture is very deep-rooted. He was a good reciter of the Qur'ān, and very aptly quoted Qur'ānic verses which indicate his good taste and his good understanding of ājz. He was a jurist and could deduce ahkām from the Qur'ān, and he had a mastery of lughah, of nahw and of other fields, knowledge of which was incumbent on an adīb of his time. The treatment of vocabulary by Abū Hilāl and his giving of the meanings of words in the light of their use in the Qur'ān also invalidates Muhammad Īd's criticism of the linguists of the early Islamic period. Muhammad Īd contends that early linguists and grammarians most frequently assert that the Qur'ān holds the first place for the purpose of istishhād in grammar and lughah, but that, in fact, they always prefer al-shīr al-jāhili in such istishhād. In al-Furūq, we find that this criticism is not true, at least, as regards Abū Hilāl. There is a great number of Islamic words which are called by Abū Hilāl al-asmā' al-sharqiyah and are used in

(2) Abū Hilāl al-Askarī wa Maqāyīsuhu al-Balāghiyah wa al-Naqdiyyah, pp.29-31
(3) Al-Riwayah wa al-Istishhād bi al-Lughah, pp.118-128.
(4) Al-Furūq, pp.56-57.
a transferred sense rather than the original sense, like șawm, zakāt, kufr, ḫman, Islâm; or words the original sense of which has become metaphorical, owing to their frequent use in a transferred sense, for example, the word șalāh originally meant ʤuʾcā', but now it denotes only the performance of certain actions.

There are many other words which are understood in their transferred sense rather than in their original sense, for example: dīn, millah, tāʾcāh, taqāwā, muttaqā, maʾsiyyah, riya', nīfaq, dhanb, shirk, halāl, mubāh, sunnah, ḥaj. All these words, whether or not testified to by Qur'ānic verses in al-Furūq, have meanings which are essentially in accordance with their Qur'ānic usages. There is also a number of examples of his explaining the meanings of apparently neutral words in the light of their Qur'ānic connotations, without mentioning the relevant verses. For example, he defines "hardness" in the light of its Qur'ānic use, namely as an incurable disease; he also states that may be described in terms of  noreferrer, even if it is not hard (in the concrete sense)\(^5\). This meaning is derived from the verse: "ثَمَّ فَقِّضَتْ قَسْوَةٌ مِنْ بَعْدِ ذَلِكَ فَصَحَّتْ" (Al-Baqara 174). He defines the word as implying a time-limit being given to someone\(^6\). This meaning is derived from the verse: "سَ نَقِيَ اَلْيَمَ مِنْ مَنْ تَقَطَّعَ حَلْوَاهُ" (Al-Nahl 79). He defines as continuity in existence from the time of coming into being\(^7\).

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(5) Al-Furūq, p.102
(6) Ibid p.196
(7) Ibid p.111
This meaning is absolutely in accordance with its use in the Qur'ān. The Qur'ān uses this word to describe the people of heaven or hell who will be there for all time to come\(^{(8)}\). He defines "وَاللَّدُنُ جَعَلَنَّهَا كَلِمَاتُ شَهْرِ النُّورِ" (3). This is directly derived from its Qur'ānic use: "وَاللَّدُنُ جَعَلَنَّهَا كَلِمَاتُ شَهْرِ النُّورِ" (36). He defines "المَلَأُ الأَشْرَافُ" (36). This word is used in the Qur'ān: "يَا بْنِي إِسْرَئِيلَ" (البَيْتَةَ) تَالَّاهَلَ مَنْ تَوَّمَّ فَزَعُونَ (127) for the dignitaries of Pharaoh's royal court, and in other places for people of high social status in general. He says about إِبْنٌ (11) that it does not imply that one is necessarily a directly begotten son. This explanation is derived from Qur'ānic usages of the word, like: يَا بْنِي أَمَامَ for Jews, or for mankind, which imply ascription rather than immediate ancestral lineage. These are some of the many examples in which Abū Hilāl determines the meanings of words in the light of their Qur'ānic uses. Thus, we can say that Abū Hilāl uses the Qur'ān as a major source of his al-Furuq.

B. Al-Hadith:

There are 23 ahādīth of the Prophet and some statements of Abū Bakr, ʿUmar, ʿAlī, Ibn ʿAbbās and Muṣāḥh b. Jabal etc., from which Abū Hilāl tries to determine the meanings of words.

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\(^{(8)}\) Al-Muṣājam al-Mufahras li Alfāz al-Qur'ān al-Karīm, see: خَالِدٌ خَالِدٌ.

\(^{(9)}\) Al-Furuq, p.154

\(^{(10)}\) Ibid, p.274

Irrespective of the controversy as to whether or not hadith can be used for istishhād in grammatical and linguistic discourses\(^{(12)}\), Abū Hilāl cites ahādith to determine the sense of various words. However, he emphasises that the context of a hadith should be taken into account. For example, defining "بِيِّنَاءٍ " he says: بِيِّنَاءٍ بِيِّنٍ "; and those who say that الإِنْسَانُ is because Muhammad said: "الإِنْسَانُ " are mistaken. He holds that Muhammad said this in the context of jurisprudence (i.e. that two or more persons should perform Slama as جماعة) and not as a definition of the term: "بِيِّنَاءٍ "; thus, this hadith should be understood in its linguistic context\(^{(13)}\).

C. Poetry:

In al-Furūq, there are only 93 verses or parts thereof which Abū Hilāl uses to determine the meanings of various different words. The following is the list of the poets mentioned in al-Furūq, which shows that Abū Hilāl, along with the verses of Jahili and Mukhadram poets, also uses those of Islamic poets, for example, Jarīr and Kumayt, for the purpose of istishhād. In other books, he uses verses even of his contemporaries, like Abū Tammām, Ibn al-Muṭṭazz, etc.\(^{(14)}\); it is very seldom that he quotes al-Mutanābbī (d. 356 A.H.), and when he does, it is mostly in order

\(^{(12)}\) Al-Baghdādī, \(^{(13)}\) Al-Furūq, pp.136-137.

\(^{(14)}\) See for example: Diwān al-Maṭānī pp.348,349,350,351,446.
to belittle his poetic worth (15). Al-Khifājī is right in making the point that he does this because al-Mutanabbi was an opponent of al-Sāhib b. Ābād (d. 385 A.H.), a benefactor of Abū Hilāl (16).

Poets mentioned in al-Furūq are given in alphabetical order:

1. Ibn al-Aslat (Abū Qays, Sayfī/Abū-Harīth/Abd Allah b. Āmir) d. after Hijrah (17)


3. Al-Ahnāf (Ṣakhar b. Qays b. Muṣawiyah) d. in early period of Umayyads (19)

4. Al-Aṣhā (Maymūn b. Qays) d. 5/8/9 A.H. (20)

5. Imruʾ al-Qays (b. Ḥujr) d. c. 530 A.D. (21)

6. Jarīr b. Atiyah b. al-Khathafī (Hudhayfah) d. 111/113/115 A.H. (22)

7. Al-Hārith b. Hillizah, d. c. 50 B.H. (23)

8. Hassān (b. Thābit al-Ansārī) d. 50/54 A.H. (24)


(16) Abū Hilāl al-Askarī : Al-Kuramaʾ, preface p.29


(18) Ibid, pp.91-93, Vol.II, part III.


(20) Sezgin, F. pp.40-41, Vol.II, part II.

(21) GAL 1:24

(22) Sezgin, F. pp.67-72, Vol.II, part III


(24) Ibid pp.311-316 Vol.II, part II

10. Al-Hutay'ah (Abu Mulaykah, Jarwal b. Aws b. Malik) d. c. 50 A.H. (26)

11. Ru'bah (b. al-"Ajjâj) d. 145 A.H. (27)


16. Al-Farazdaq (Humân b. Gâlib) d. c. 112 A.H. (32)

17. Ka'b al-Asâqarî (Ka'b b. Ma'dâqân) d. c. 95 A.H. (33)


19. Labîd (b. Rabî'ah al-"Ammîrî) d. c. 41 A.H. (35)


21. Al-Nâbighah (Ziyad Mu'âwiyyah al-Dhubyânî) d. 602/c. 612 A.D. (37)

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(27) Ibid pp. 86-89 Vol. II, part III
(29) Ibid pp. 84-86 Vol. II, part III
(32) Ibid pp. 72-79 Vol. II, part III
(33) Ibid pp. 102-103 Vol. II, part III
(34) Ibid pp. 51-52 Vol. II, part III
(35) Ibid pp. 33-34 Vol. II, part II
(36) Ibid pp. 115-118 Vol. II, part II
(37) Ibid pp. 5-10 Vol. II, part II


There are some other poets whose verses Abū Hilāl cites without mentioning their names, such as:


2. Abū Qays b. Rifa'ah (Qays/Abū Qays/Dithār/Nufayr b. (Abī)
   Rifa'ah), a Jahlī poet, died after embracing Islam (41).

   d. (?) in first Hijrah century (42).

4. Abū Muḥammad al-Faqāsī (CAbd Allah b. Ribā b. Khālid al-
   Faqāsī al-Hadhramī), a poet of the Umayyads period (43).

5. Abū Mihjaq al-Thaqafi (CAbd Allah/CAmr/Mālik b. Ḥabīb b. Amr)
   d. c. 16 A.H. (44)

6. Khudāsh b. Zuhayr (Abū Zuhayr al-Ṯāmirī) d. in the early part of first Hijrah century (45)

7. Al-Ra'ī al-Numayrī (CUbayd b. Ḥudayn b. Muḥāwiyyah) d. c. 90 A.H. (46)

8. Samu'al b. Adīya, d. 550-600 A.D. (47)

(38) Ibid pp.255-258 Vol.II, part II
(39) Ibid pp.252-253 Vol.II, part II
(40) Ibid pp.240-241 Vol.II, part II
(41) Ibid p.324 Vol.II, part II
(42) Ibid pp.248-249 Vol.II, part II
(43) Ibid p.95 Vol.II, part III
(44) Ibid pp.333-334 Vol.II, part II
(45) Ibid p.195 Vol.II, part II
(46) Ibid pp.119-121 Vol.II, part III
(47) Ibid pp.245-247 Vol.II, part II
9. Dābi' al-Burjumī (Dābi' b. al-Hārith) d. 23-35 A.H.\(^{(48)}\)

10. Amr b. Ma'dikarib (al-Zubaydī) d. 41/60 A.H.\(^{(49)}\)

11. Qays b. al-Khatīm (Abu Yazīd) d. 620 A.D.\(^{(50)}\)

12. Muraqqish al-Asghar (Rabī' al-Cah/ Amr b. Sufyān) d. c. 50 B.H.\(^{(51)}\)

13. Al-Majnūn (Qays b. al-Mulawwih al-Ămirī) d. 65-80 A.H.(?)\(^{(52)}\)

D. The Writings of Linguists, Jurists, Muḥaddithūn, Mutakallimūn, etc.

Abū Hilāl uses the writings and views of the following named linguists, jurists, muḥaddithūn, mutakallimūn, etc.

1. Ibrāhīm (b. Yazīd al-Nakhī al-Kūfī) d. 96 A.H.\(^{(53)}\)

2. Ibn al-Anbārī (Abū Bakr Muhammad b. al-Qāsim b. Bishār al-Anbārī) d. 327-328 A.H.\(^{(54)}\)


\(^{(49)}\) Ibid pp. 342-344 Vol. II, part II
\(^{(50)}\) Ibid pp. 304-305 Vol. II, part II
\(^{(51)}\) Ibid pp. 88-89 Vol. II, part II
\(^{(52)}\) Ibid pp. 121-128 Vol. II, part III
\(^{(54)}\) Ibn al-Nadīm, p. 112; Yāqūt al-Ďamawīyy, 18:306-313.
\(^{(55)}\) Al-Suyūṭī: Al-Muzhir, 2:466.

5. Ibn Siraj (Abū Bakr Muhammad b. al-Sirrī al-Baghdādī) d. 315 A.H. (58)

6. Ibn ʿAbbās (ʿAbd Allah b. ʿAbbās) d. 68/69/70 A.H. (59)

7. Ibn ʿAtāʾ (ʿAmr b. ʿAtāʾ) d. (?)/(Abū ʿAwānah Yazīd b. ʿAtāʾ) d. 170 A.H. (61)


10. Abū Ahmad b. Abī Salmah. Unidentified

11. Abū al-Aswad al-Duʿālī d. 69 A.H. (64)

12. Abū Bakr b. al-Akhshād (Ahmad b. ʿAlī al-Akhshād) d. 326 A.H.

One of the teachers of al-Rummani (65)

(56) Abū Hilāl uses Abū Bakr for Ibn Durayd. See, for example, his Kitāb al-Talkhis fi Maʿrifat Asmāʾ al-Ashya': « ..... دنال أبو بكر » and « ..... دنال أبو بكر في البصرة (جمعة الله) » 1:41, 42, 74, 104, 134, 182.

(57) Ibn al-Nadīm, pp. 91-92; Yaqūt al-Hamawiyy, 18:127-143


(60) Abū Hilāl al-ʿAskari: Jamharat al-Amthāl, 1:505.


(63) Yaqūt al-Hamawiyy, 8:233.

(64) Al-Suyūṭī: al-Muzhir, 2:461


15. Abū Hātim (Sahl b. Muhammad al-Sijistānī) d. 255 A.H. (67)

16. Abū al-Ḥasan ʿAlī b. ʿĪsā (al-Rummānī) d. 384 A.H. (68)

17. Abū Ḥanīfah (al-Nuʿmān b. Thābit) d. 150 A.H. (69)

18. Abū ʿAbd Allah al-Bāṣrī, (a contemporary of Abū ʿAlī al-Fārisī) d. (??) (70)


20. Abū ʿUbaydah (Muʿammar b. al-Muthannā) d. 210 A.H. (72)


25. Al-Anbārī (Abu Muhammad al-Qāsim b. Bishār) d. 304 A.H. (76)

(68) Al-Rummānī, ʿAlī b. ʿĪsā, preface p.12.
(70) Ibn Jīnīḥ, 1:207.
(71) Sezgin, F. p.200 Vol.1, Part III
(72) Yaqūt al-Hamawīyy, 19:154-162.
(74) Al-Suyūṭī: Al-Muzhīr, 2:466
(75) Ibid 2:461
(76) Ibid 2:466


15. Abū Hātim (Sahl b. Muhammad al-Sijistānī) d. 255 A.H. (67)

16. Abū al-Ḥasan ʿAlī b. ʿIsā (al-Rummānī) d. 384 A.H. (68)

17. Abū Hanīfah (al-Nūmān b. Thābit) d. 150 A.H. (69)

18. Abū ʿAbd Allah al-Baṣrī, (a contemporary of Abū ʿAlī al-Fārisī) d. (?). (70)


20. Abū ʿUbaydah (Muḥammad b. al-Muthannā) d. 210 A.H. (72)


23. Abū ʿAlī (al-Ḥasan b. Ahmad al-Fārisī) d. 377 A.H. (74)


25. Al-Anbarī (Abū Muhammad al-Qāsim b. Bishār) d. 304 A.H. (76)

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(68) Al-Rummānī, ʿAlī b. ʿIṣā, preface p.12.
(70) Ibn Jinnī, 1:207.
(71) Sezgin, F. p.200 Vol.1, Part III
(72) Yaqūt al-Ḥamawīyy, 19:154-162.
(74) Al-Suyūṭī: Al-Muzhir, 2:466
(75) Ibid 2:461
(76) Ibid 2:466


28. Abū Yūsuf (Ya'qūb b. Ibrāhīm al-Qādi) d. 182 A.H. (79)

29. Al-Azharī (Abū Mansūr Muḥammad b. Ahmad) d. 370 A.H. (80)

30. Al-Asma'ī (Abd al-Malik b. Qarīb) d. 217 A.H. (81)

31. Al-Balkhī (Muqātil b. Suleyman b. Bashīr) d. 150 A.H. (82)

32. Tha'lab (Abū Ābās Ahmad b. Yahyā) d. 291 A.H. (83)

33. Jābir b. Zayd (Abū Sha'ithā' al-Basrī) d. 93 A.H. (84)

34. Al-Jāhiz (Abū Īṭmān Āmr b. Bahr) d. 255 A.H. (85)

35. Al-Ḥasan (Abū Sa'id al-Ḥasan b. Sa'id al-Askarī) d. (86)


37. Al-Khalīl (Abū Ābd al-Rahmān al-Khalīl b. Ahmad al-Parāhīdī) d. 170 A.H. (89)

(77) Ibn al-Nadīm, p.247
(78) Al-Asqalānī, Ibn Hajar, 10:261
(80) Kahḥālah, ʿUmar Rādā, p.54
(81) Ibn al-Nadīm, pp. 82-83.
(83) Ibn al-Nadīm, pp. 110-111
(84) Sezgin, F. p. 386 Vol. 1, Part III
(85) Yaqūt al-Ḥamawīyy, 6:56-80
(86) In Lughah, Abū Hilāl reports from him (روى عنه). He was Abū Hilāl's teacher and an uncle of his father, Abū Hilāl al-Askarī by Badawī Tabānah pp.26-27. In Diwan al-Maṣānī, Abū Hilāl uses the expression implying al-Ḥasan: "سمحت "See for example, pp.1:126,152; 2:92.
(87) Badawī Tabānah, pp. 26-27
(88) Sezgin, F. pp. 78-79, Vol. 1, Part III
(89) Ibn al-Nadīm : Al-Fihrist, pp. 63-64.
39. Al-Zajjāj (Abū Ishaq Ibrāhīm b. al-Sirrī) d. 310 A.H. (91)
41. Al-Sukri (Abū Saʿīd b. al-Hasan b. al-Husayn) d. 275 A.H. (93)
42. Sabawayh (CʿAmr b. ʿUthmān b. Qambar) d. 177 A.H. (94)
43. Al-Shafīʿ (Muhammad b. Idrīs) d. 204 A.H. (95)
44. Al-Farrāʿ (Abū Zakariyyā Yahyā b. Zayād) d. 207 A.H. (96)
45. Qatādah (Abū al-Khattāb Qatādah b. Diʿamah al-Sadūsī) d. 118 A.H. (97)
47. Al-Layth (b. al-Muzaffar) d. 190 A.H. (99)
50. Muhammad (Abū ʿAbd Allah Muḥammad b. al-Hasan al-Shaybānī) d. 189 A.H. (102)

(90) Sezgin, F. p.73, Vol. 1, Part IV.
(91) Ibn al-Nadīm pp. 91-92
(92) Sezgin, F. pp. 74-79, Vol. 1, Part II
(93) Yāqūt al-Hamawiyy, 7:94-99
(94) Ibn al-Nadīm, pp. 76-77
(95) Al-Husaynī, Abū Bakr b. Hidāyat Allah, p.11
(96) Ibn al-Nadīm, pp. 98-100.
(98) Ibn al-Nadīm, pp. 97-98
(99) Yāqūt al-Hamawiyy, 17:43-52
(100) Ibn al-Nadīm, pp. 87-88
(102) Ibid pp. 54-55, Vol. 1, Part III
52. Ya'cīla b. Umayyah (and also Ya'cīla b. Munyah (name of his mother or grandmother) al-Tamīmī al-Hanzalī) d. 37 A.H. \(^{(104)}\)

E. Miscellaneous

Among the sources of al-Furuq which are mentioned by Abū Hilāl, there are the names of only three books, i.e. al-·cAyn (of al-Khalīl); al-Fasīh (of Tha'lab); and al-Mufassal, which seems to be a mistake of some later copyist, as the first book known to have had this title appeared after the death of Abū Hilāl and was the work of Jār Allah al-Zamakhshārī d. 538 A.H.

Abū Hilāl uses 9 proverbs to determine the meanings of various different words, but mentions only four of them in his own collection of proverbs: Jamharat al-Amthal.

As far as works on linguistics, lexicography and philology are concerned, it is likely that Abū Hilāl made use of all those that were available to him. It would not be irrelevant to give Rudolf Sellheim's view on the sources of Abū Hilāl's Jamharat al-Amthal: 'و إذا كانت جملة عامة على العالم ليست إلا تقليداً للكتب الأدبية السابقة' \(^{(105)}\). He adopts the style of his time and does not mention all of his sources by name; most often he uses the phrases: تال أهل اللغة; تال أهل العربية; قال الفاراب; قال العرب; etc. It is interesting that he does not mention the voluminous work of al-Hakīm al-Tirmadhī d. after 318 A.H. entitled: كتاب الفرق ومسن

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\(^{(104)}\) Al-Ashnāndānī, Abū Uthmān, p. 295

\(^{(105)}\) Al-Amthal al-'Arabiyyah al-Qadīmah, Tr. Ramadan Abd al-Tawwāb, p. 203.
This author is not mentioned either by Ramadan ʿAbd al-Tawāb, by Husayn Nassār or by any other modern or ancient linguist in discussing the problem of al-tarāduf. I have not to see the manuscript of al-Hakīm, but it is possible that Abū Hilāl does not include the work among his sources for al-Furuq because it deals with the topic within the fields of tasawwuf and fiqh, rather than lughah; the other extant writings of al-Hakīm are all in these fields, and Ibn ʿArabī, the most celebrated Muslim mystic, was inspired by al-Hakīm (107).

Apart from the sources mentioned, Abū Hilāl quotes a number of views, without mentioning the names of their originators, of interpreters of the Qurʾān, jurists, mutakallimūn, grammarians and philosophers. Most frequently he uses the phrases: تال ʿ عبد الْعَيْبِين وعَنَ السَّمِّلْيَن وَتَال الْفِقَهَاء وَأَصِبَاب الْشِرْط تال أَهْلِ التَفْسِير وَتَال الْفِلَسَفَة etc. Nevertheless, expressions like: تال أَصِيَابِنَا وَتَال أُهْلِ الْعِرْبِيَّة وَهَذَا مُرْوَونُ فِي الْعِرْبِيَّة عند شيوخنا وأصحابنا يقولون do prove one thing: although Abū Hilāl adheres essentially to the root-meanings of words, he is not unaware of the extensions and new dimensions of the meanings of the words that he was dealing with.

(106) Sezgin, F. pp.143-147, Vol.I, part IV. (This manuscript is listed in the Library of Madīnah University, under the title: كتب العلم ومعنى التراواف No:(?)).
(107) Ibid p.143 Vol.I, part IV.
Chapter V

The Impact of Abū Hilāl al-Askarī on Subsequent Linguistic Studies

The impact of Abū Hilāl on subsequent linguistic studies can be seen in the field of al-Dalālah in general, and in the field of al-Furuq al-Lughawiyah in particular.

Dalālah:

Abū Hilāl was a staunch proponent of the appropriate use of words, and wrote several voluminous works on this subject. In Khizanat al-Adab, Ābd al-Qādir b. ʿUmar al-Baghdādī (d. 1093 A.H.) considers Abū Hilāl's Diwan al-Maṣnī one of the basic sources for the purpose of istiṣḥād in lughah (1). Abū Hilāl's large collection of Arabic proverbs, namely: Jāmharat al-Amthāl, inspired Ahmad b. Muhammad al-Maydānī (d. 518 A.H.) to compose Majmaʿ al-Amthāl. A number of linguists preceded Abū Hilāl in writing on amthāl, like Abū Fayd Muʿarraj b. ʿAmr al-Sadūsī (d. 195 A.H.), who wrote Kitāb al-Amthāl; Abū ʿAbd al-Qāsim b. Salām (d. 224 A.H.), who wrote al-Amthāl; al-Junayd b. Muhammad b. al-Junayd al-Qawārīrī (d. 298 A.H.), who wrote Kitāb Amthāl al-Qurʿān; and Abū ʿabd Allah b. Muhammad b. Jaʿfar (d. 369 A.H.); who wrote Amthāl al-Rasūl (2). Of the extant works on amthāl, however, Abū Hilāl's is the first in which the various sayings of the Prophet are dealt with as

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(2) Rudolf Sellheim, p.37. p.37
proverbs; he quotes more than fifty traditions as proverbs, whereas al-Sadūsī quotes only two (3). Al-Maydānī appears to have been inspired by Abū Hilāl's work in writing his own Majma' al-Amthāl, but he states that he proposes to be more scrupulous than Abū Hilāl in confining himself to those ahādīth that are generally recognised as sahih (4).

As far as Abū Hilāl's books: al-Talkhīs fī Maṣrifat Asmā' al-Asyā', and al-Muṣjam fi Bagiyyat al-Asyā', are concerned, they served as sources, among others, for subsequent writings on lahn, and for writings emphasising the appropriate use of words. Abū Hilāl also wrote a book on lahn entitled: Lahn al-Khassah, which unfortunately is no longer extant (5). However, quotations from this book are often seen in subsequent works.

Important works on lahn which appeared after Abū Hilāl are listed below:


(3) Kitāb al-Amthāl, pp.52,77.
(4) Majma' al-Amthāl, p.3.
(5) Dārī Hamadī says that researchers like ʿAbd al-ʿAzīz Matar and Ramadan ʿAbd al-Tawwāb consider this book to be not extant, but it is reported in the bibliography of Dirāsāt fī al-Qāmūs al-Muhīt by Muhammad Mustafā Radwān as having been published in Cairo. Harakat al-Tashīh al-Lughawi (1850-1978) p.20.

Al-Tanbīh Ālī Ghalāṭ al-Jāhil wa al-Nabīḥ, by Ibn Kamāl Pashā (d. 940 A.H.).


Of the authors of the above-mentioned works, all those from the East, are likely to have been influenced by the writings of Ābu Hilāl on the subject, Ibn Makkī, who was from Sicily may not have seen Ābu Hilāl's Lahn al-Khassah, does not mention Ābu Hilāl, nor does Ābd al- Āzīz Matar, who has investigated the sources of Ibn Makkī's book (7). As far as the Eastern writers are concerned, Ibn al-Jawzī, for example, has many quotations from Ābu Hilāl's Lahn al-Khassah in his Taqwīm al-Līsān (8). Īzzat Ḥasan, in the preface of his edition of Ābu Hilāl's Kitāb al-Talkhīs fī Maʿrīfāt Asmāʾ al-Āshyāʾ concludes:


(8) See pp. 97, 112, 115, 117, etc.

(9) Kitāb al-Talkhīs fī Maʿrīfāt Asmāʾ al-Āshyāʾ, preface, p. 17; See also p. 19.
regarding the extent of Abū Hilāl's influence on al-Jawāliqī, it is certain that Abū Hilāl was a major source of Kitāb al-Muʿarrab (10).

The impact and contribution of Abū Hilāl and other early linguists who wrote against lāhīn and emphasised the appropriate use of words can be seen in the continued campaign of the linguists for the purification of the language (تنقيَّة اللُّغة). Muhammad Dārī Hamādī made an elaborate study of this campaign between 1850-1978 (11). Moreover, dictionaries of al-Khaṭ' wa al-Sawāb, and the series: ُعَلَّلٌٓ ٌوَلاَ لَرَلْلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* (12) Al-Faruq al-Lughawiyyah:

Abū Hilāl was the first writer to contribute a book on discrimination between words of close meanings. After Abū Hilāl only two important books on al-Faruq al-Lughawiyyah appeared, one of them by Nur al-Dīn al-Jazaʿīrī (d. 1158 A.H.), and the other by Henricus Lammens. Although al-Jazaʿīrī claims that his is the first book on al-Faruq al-Lughawiyyah, it is certain that he used Abū Hilāl's al-Faruq as a source, imposing an alphabetical arrangement on the material that he took from it. A comparative study of al-Faruq fī al-Lughah of Abū Hilāl and Faruq al-Lughat of al-Jazaʿīrī shows

(12) Imīl Yaʿqūb : Muʿjam al-Khaṭ' wa al-Sawāb, See list of all important works from ancient times to the present day, pp. 25-32.
that the latter took a great deal of material from the former (13). Nevertheless, he also used sources other than Abū Hilāl. Henricus Lammens, in the first part of his *Farā'id al-Lughah*, which is on *al-Furūq*, very seldom mentions Abū Hilāl's name (14), but on most occasions when he cites as his authority al-A'imma (i.e. the leading linguists) he is, in fact, presenting definitions derived from Abū Hilāl (15). There are other books on *al-Furūq*, in general, like *Kitāb al-Ta'rīfāt* of al-Sharīf al-Jurjānī, *al-Kullīyyāt* of al-Akbarī, *al-Mustalāhāt* of Ibn al-Baytār; all of these, however, deal only with the terminology used by philosophers, logicians, sufis, jurists, etc. and none specifically with *al-Furūq al-Lughawiyyah*. Hākim Mālik Lu'aybī considers only Abū Hilāl's *al-Furūq fī al-Lughah*, out of three works on the subject, as worthy of serious comment; he says of the other two:

(13) *Furūq al-Lughāt*: التَّرْصُبُ والدَّلْيْنِ، اَلْكَذْبُ وَالْإفْتِرَاءُ، الْبِتْحُ وَالْحَزْنُ، اَلْمَلْكُ وَالْمَلْكُ، اَلْمَلْكُ وَالْمَكْتُرَ، اَلْفَقْهُ وَالْمِسْكِينُ، اَلْرِبُّ وَالْشَّدُّ etc. I have been able to consult this work only in MS. (*Lughah* 439, Markaz al-Bahth al-Ilmi, Jāmi'ah Umm al-Qūra, Makkah). It has been published three times (from Tahrān in 1274 A.H.; from Istanbul in 1328 A.H.; and from al-Najaf in 1380 A.H.), but I have been unable to obtain copies of either edition.


Al-Isfahānī (d. 502 A.H.) in his al-Mufradāt discriminates between Qur'ānic words of close meanings and derives definitions from Abū Hilāl's al-Furūq, although without mentioning his name (17). Ahmad b. Mustafā al-Labābīdī, who completed his book: Latā'if al-Lughah in 1311 A.H. (18) has a detailed chapter on al-Furūq al-Lughawiyyah, dealing with about 180 assumed synonyms, in which he gives for most of these words, almost precisely the definitions given by Abū Hilāl (19). A'īshah bint al-Shātī' explains 189 words of Gharā'ib al-Qur'ān which occur in Masa'il Ibn al-Azraq (20). She explains these 189 assumed synonyms using al-Mufradāt of al-Isfahānī, and al-Nihāyah fī Gharīb al-Hadīth wa al-Athar of Ibn al-Athīr al-Jazarī, however, she sometimes quotes Abū Hilāl (21), and concludes that synonymy does not occur in the Qur'ān, the view held by Abū Hilāl. Mustafā al-'Alwānī, in his paper on "al-Tarāduf wa al-Furūq fī al-Lughah al-'Arabīyyah", calls Abū Hilāl: Zaid Madrasah

(18) Latā'if al-Lughah preface p.3
(20) Ibn al-Azraq's questions to ʿAbd Allah b. ʿAbbās (d. 68/69/70 A.H.) concerning the meanings of various uncommon words in the Qur'ān. Ibn ʿAbbās replies with one-word equivalents or short phrases, e.g. when asked: مالـا ريب؟ he replies: مالـا ريب ؟ فحالة . Al-Iṣāj al-Bayānī li al-Qur'ān wa Masa'il Ibn al-Azraq, pp.352-495.
(21) Ibid pp.329-496, etc.
al-Furuq, and says about ā`ishah, in connection with her treatment in her book: al-Iṣlāj al-Bayānī li al- Qur'ān of the words from Masā'il Ibn al-Azraq:

(التفرد) في القرآن الكريم، استناداً لمساءة المعنى (22).

We may conclude that all the efforts of the linguists, both in medieval and in modern times, to discriminate between the meanings of words, and to encourage the appropriate use of words, were inspired by Abu Hilal directly or indirectly. We have dealt with the two who adhere closely to the views of Abu Hilal regarding synonymy. There is also a large number of linguists and mu`-assirūn who do not entirely agree with Abu Hilal on questions of semantics and linguistics, but use him as a source. For example, a most celebrated eighth-century linguist/mu`assir, Badr al-Dīn Muhammad b. Ḥabd Allah al-Zarkashi (d. 794 A.H.), believes in the occurrence of synonymy in the Qur'an, but sides with Abu Hilal in holding that the words: al-nūr, al-fayyām, al-qāl`ū, al-`ibādāh, and the like are not synonyms, and quotes Abu Hilal very frequently in his book (23).

We may also say that an indication of Abu Hilal's impact is that all the linguists who have written on semantics, synonymy and linguistic differences like, Ibrahim Anīs, Ḥabd al-Hāmid al-Shalqānī, Ḥumar Mukhtar, Ramadan Ḥabd al-Tawwāb, Ḥabd al-ʿAzīz Maṭar, Tawfīq

Muhammad Shāhīn and Ḥakīm Mālik Luṭaybī have been unable to avoid mentioning Abū Hilāl, even though they have often been critical of him.
Conclusion

To conclude this study we may look back at the five chapters in the first part of this thesis, and the treatment of Abū Hilāl of nearly 1000 pairs of words generally considered to have similar meanings, to pick up some of the points that need to be focused on.

1. Abū Hilāl devised eight rules of his own for discriminating between words of close meanings, which he applied in his al-Furūq fi al-Lughah, in addition to those propounded by his linguist predecessors, like al-Mubarrad, Thašlab and Ibn Durustawayh.

2. Abū Hilāl did not deny the occurrence of synonymy in absolute terms in the Arabic language, as is alleged by most of the modern Arab linguists. His position is exaggerated by them because of his forceful plea for the appropriate use of words.

3. Abū Hilāl believes in the occurrence of synonymy in Arabic when two or more synonymous words come from different dialects of the language. In spite of having said this explicitly, Abū Hilāl tends to discriminate between two or more words with the same meaning, even though they are from different dialects, on the grounds of their etymologies, particularly when he deals with the use of such words in the Qur'ān. In fact, he was unable satisfactorily to explain the phenomenon of the intermingling of dialects and its role in the formation of synonymy in Arabic.

4. Abū Hilāl sometimes attempts to discriminate between words which have never been regarded as synonyms with each other, like: حركة and استدارة; صفة and مزور; عزيز and سكون.
5. Johann Fück is not right in his contention that Ibn Khurūf al-Andulusī was the first who had recourse to Ḥadīth for the purposes of al-istiṣḥād al-lughawī, and that Ibn Mālik, in the seventh century of the Hijrah, was the one who first completely relied on Ḥadīth in lughah\(^{(1)}\). We find Abu Hilāl already using Ḥadīth for the purposes of istishhād in determining the meanings of various different words.

6. Muhammad Cīd is not right in his contention, at least as regards Abu Hilāl, that early linguists and grammarians did not use the Qur'ān as a source for al-istiṣḥād al-lughawī, because of their religious scruples (البئس السكينة)\(^{(2)}\). Abu Hilāl very frequently quotes verses from the Qur'ān to determine the meanings of words; and at many places when he does not quote a verse from the Qur'ān, he explains the meaning of a word in the light of its use in the Qur'ān. We can, very safely, say that the Qur'ān is the major source of Abu Hilāl's al-Faruq.

7. Abu Hilāl has wrongly been criticised by some modern linguists\(^{(3)}\) for not furnishing his entries in al-Faruq fī al-Lughah with linguistic citations. The fact that he cites a great deal of citations from his linguist predecessors and usages of the daily life of his time can be testified to by merely reading any page of his al-Faruq.

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(2) Al-Riwayah wa al-İstishhād bi al-Lughah, pp.126,259.
(3) See, for example: Luʿaybī, Hākim Mālik: Al-Tarāduf fī al-Lughah, pp. 224,228
8. The motive behind Abū Hilāl's *al-Furuq* is the motive behind works on *lahn*, i.e. to fight against vulgar usage in the Arabic language. Nevertheless, the assertion that the linguists of the early centuries were not aware of the phenomenon of semantic extension in the meanings of words (1), and that they regarded the use of a word in an extended sense as a mistake and disapproved of it as being a vulgar usage (2), is not correct with regard to Abū Hilāl. He is well aware of the phenomenon of extension in the meanings of words. In his *al-Furuq*, he speaks more than 150 times about the referred sense of words and their semantic extension. However, in most cases, his emphasis remains on the original sense of the root of a word (*الدلالة الأصلية*) and its etymology. With regard both to different roots and to different measures he has a very firm opinion that every one conveys a distinct sense not shared by others.

In differentiating between the meanings of *إضطرار* and *إضطرار*, he says: "لأن كل واحد من هذا على ميزة، ومن أجل، وإذا اختلفَ الصيف والأسولِ اختلفت المعاني لا معالاة ...." (3)

The association of the different measures of one root with different meanings is a basic characteristic of the Arabic language as it is of the other Semitic languages.

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(1) Ibid pp.18,20,98
(3) *Al-Furuq*, p.125.
9. The extent of semantic change in the meanings of Arabic words over the centuries is a topic which needs very careful study. Modern Arab linguists who regard semantic extension as one of the basic reasons for the emergence of synonymy in Arabic have employed very unscientific methods to prove their view of the طرّ الدلائل التأريخية. For example, Hākim Mālik, in attempting to refute Abū Hilāl's discrimination between the meanings of جاء and أتيت, tries to prove that they are identical in meaning by quoting a later lexicographer: Ibn Manzūr, and says: 

(1) ḥanāfī al-lisan (al-majmū'a): 

He takes only one-word definitions for each of the entries, without mentioning the differences between جاء and أتيت also given in the لسان.

In the same way, Abd al-ʿAzīz Matar, in trying to prove that the words مطر and شتت are identical in meaning, says:

(2) ملأ الناس 

(3) دعاء المطر 

He also says, in another context:

(4) الدعاء: المطر 

without noticing the fact that lexicographers are forced to explain a word by using a word of close meaning. Moreover, in these cases, for example, the lexicographers are not claiming that there are no differences in the meanings of شتت and أتيت, or مطر and جاء.

10. Abū Hilāl is a staunch upholder of the appropriate use of words.

In spite of the fact that his treatment of words is sometimes excessively logic-orientated and irritating to a modern student of

(3) Ibid, p.369.
the language, he represents the style of his time fully, and his influence on the subsequent linguistic and semantic studies is enormous; his book provides an opportunity to understand the differences between almost 1000 units of assumed synonyms.
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Part II

Distinctions of Meaning

between Assumed Synonyms made by

Abū Hilāl al-Ṣākirī

in al-Furūq fī al-Lughah
Chapter II

1. إسم وتسِبْبَة ولقب ونِمز

Ism: According to Ibn al-Sirāj, إسم is that which gives a single meaning, whether referring to a person or other than a person, with a particular semantic import. ʿAlī b. ʿĪsā says: إسم can be regarded as a sign in some high place to indicate the person whom it represents. Unlike إسم, نِمز is not associated with the passage of time. The إسم is of two kinds: simple and descriptive. The descriptive إسم merely describes the item described.

Tasmiyyah: According to Abū al-ʿAlā is the act of applying a name to a concept from the very beginning of the process of its naming.

Laqab: Abū al-ʿAlā al-Maʿzānī says: لقب is the most frequently used proper name after the first name, but we maintain that the name Zayd cannot be a لقب because it is an original name. All surnames will be proper names but there can be proper names which are not surnames. The grammarians hold: The first name is that which is taken from the true form of the thing named, e.g. man, deer, wall, donkey. Zayd is a second name; and a third name will be a لقب "surname" which will tend to be used more often than the second name.

Nabz: نِمز is an established لقب. لقب is the propagation of a nickname. Allah said in the Qurʿān: "Do not call one another by (derisive and insulting) nicknames, as was a practice in pre-Islamic times. نِمز can also, according to another definition, mean simply the mention of the لقب.

2. إسم وصفة

Ism: See . . . . . . . . . . . . . .
Sifah: صفة is the complement of a noun which imparts some information about it. All descriptions (صفات) are nouns but all nouns need not be descriptions. A صفة will have the same case ending as its described noun. A صفة can be of many kinds: sometimes it distinguishes one described noun from another, for example: learned and living. Sometimes it explains the qualitative differences (between properties) e.g. colour, being, belief and volition. And sometimes it discriminates one class from another, e.g. صفة and صفة "implicit nature and essence". صفة can also be something applied to that which is known, but does not contain itself the information that it is known.


NaCt: According to Abū 'Alā' لدت describes changeable characteristics whereas صفة describes either changeable or permanent characteristics. He further holds that the attributes of Allah that to refer to action may be thought of as لدت because He is free to act or not to act. However, this is not true of His essential attributes, since in these respects He cannot change. Hence, صفة is more general than لدت. But Abū 'Alā' did not adduce any argument to prove this. In our opinion, the most apparent and well-known صفات can be considered as لدت. Thus linguists have taken لدت, attributes, لدت, الرشيد, المأمون and لدت for each of three Abbasid caliphs. Because of their close meaning they came to be interchangeable. لدت and لدت are from different dialects and have the same meaning. Evidence for this is that the Basran grammarians use صفة and the Kufans use لدت in the same sense. The لدت of the caliph came to be applied to him as a kind of honorific لقب, without a particular intention of referring to that characteristic. لقب لدت also came to be used interchangeably.

4. Hal: حال gives more information concerning the person to whom it refers. In the sentence: جاء لي زيدي راكباً "Zayd came to me and he was riding", حال راكباً is حال and shows the manner of his
coming to me. Whereas the expression: جاءني زيد الركب
as a complement of Zayd, will mean: Zayd, the rider
came to me.

Sifah: صفة differentiates between two verbally identical اسماء.

5. 
Sifah: See .................

Wasf: صفة وصف is verbal noun and صفة is derived from
on the measure of فلاحة (فلاحة). صفة is a generic
noun, therefore, it can be applied to one or more entities.
صفة is a kind of مظنية جليسة and صفة are
the dispositions of a sitter and a walker respectively. And
because of this descriptions like حيا، عفات صفات أوراف
have come to be known as صفات of the believers rather than to be
people. صفة صفات is an abstract noun and صفة describes the disposition, even if these are not found
in the described person in a concrete form. As an example,
people are sometimes described as knowledgeable and powerful.

6. 
Tahliyyah: خليفة is originally the work of an ornamentalist and
not used of speech; it is an arrangement of ornaments on some
object e.g. a sword. Its use in speech is metaphorical. That
which is expressed by a صفة is treated as a صفة, just
as that which is expressed by the حقيقة of a thing i.e. the
essence (the حقيقة being a verbalisation), is treated as the
حقيقة. Extensive use of such a metaphor leads us to consider
it as real (1).

Sifah: See .................

(1) Sayf al-Daulah is a metaphorical expression but its overwhelming use
has made it as functional as his real name.

7. 
Ism: See .................
Hadd: 

renders two-fold information in an implied way: about the concept for which it is devised and about the scope and limitation of this. Nouns may be homonymous or not, the resulting confusion is resolved by the . It also clears up ambiguity. Another difference between them is that can be used as both metaphorical and real but differentiates between these two.

Hadd: discriminates one thing from others and singles it out. Its etymological meaning is to limit or to prohibit.

Haqiqah: is the putting of a word in its appropriate etymological context. The evidence for this is that requires a metaphor which must have an antonym of the same (verbal) kind. For example, has an antonym and when these represent reality in a metaphorical way, differs from in two distinct ways. There is another difference between the two: can be used only of things that have an opposite of the same class, whereas can be applied to such things and to others also. For example, the word cannot have any applied to it, one can say: "What is the nature of the thing?" but one cannot say: "What is the "term" of the thing?" Moreover the knowledge of is the knowledge of the thing and what distinguishes it, but the knowledge of is the knowledge of its being and essence.

Rasm: is differentiated from by the logicians in that pertains to the nature of a thing and to its properties. In etymology means a sign and "remains of houses" has been derived from this. is like a sign for the information of others and cannot be defined within limits. Whereas points out the origin of a thing which is not required by.
10. Ma hadduhi?: "What is its term/extent?" cannot be an
equivalent of ما هو because the question: ما هو can only be
put to specify and determine one dimension among many.

Ma huwa?: "What is that?" can be a question about a
hand, e.g. جسم "body"; about a "thing";
about a class, e.g. "the world"; and about a semantic
interpretation of words e.g. "copper" or "word".

11. حقيقة و ذات

Haqiqah: See .

Dhat: One cannot understand "thing" unless one understands
its "entity and being". But it is possible that one
understands its ذات but does not understand its حقيقة "essence and verity". ذات is verbal whereas حقيقة is not.
The Arabs say: It is incumbent on every human being to preserve
"his حقيقة. For the preserver of its verity they say: حامي الحقيقة.

12. حقيق و حقيق

Haqq: حسن depicts the true sense and philosophical basis, which
is always good. The word حقيق includes both حقيقة and حقيقه:
one for the appropriate linguistic correspondence and the
other for representing the true sense and semantic basis.

Haqiqah: حقيقة is an appropriate and truly corresponding depiction
of its situation whether good or bad.

13. حقيقة و محتوى

Haqiqah: We find much more semantic extension in حقيقة than حقيقة حقيقة.
For example it is said: "Everything has a reality"; and it cannot be said:
"Everything has a meaning". It is also said: حقيقة المكلا "The nature of movement is like that", and it is never
said: حقيقة الأفراط حقيقة كذة. People have, nevertheless, referred to
and انتي "movements" as محتوى and اشخاص, but this is an extension and such
an extension is applicable only to a particular usage and
cannot go beyond it.
Ma'na: Ma'na is an intention proposed by a word in one way rather than another; and, the meaning of a statement will be that to which this intention is attached. Ma'na is on the measure of ma'ṣal, and ma'ṣal is a verbal noun and nomen loci (اسم المكان), and here Ma'na is a verbal noun. According to Abu Alī the Ma'na is a purpose to which the speech of a speaker is directed, therefore, he makes the meaning a purpose. He further holds that Allah cannot be described as a Ma'na because a Ma'na is an intention in the heart and we approach it through speech, and the object intended is the Ma'na, so Allah is the Ma'na not a Ma'na. And we say: "I meant Zayd by my speech" is equivalent to saying: "I referred to him in my speech", and in both examples there is the purpose of imparting some information about Zayd, but he himself is not the object intended. Ma'na is concerned only with speech and not with the intention. For example we say: "meaning of your speech", and we never say: "meaning of your action". In spite of that sometimes we find semantic extension in the use of Ma'na and its association with action also, i.e. ليس ليزرونا إلى ناراً Ma'na "your going to so and so was meaningless".

Mawsūf: Ma'na is always absolute whereas Mawsūf is always determined and confined by speech, that is why we always say: Ma'na cannot exceed one object e.g. "I described Zayd" even with modification of the verb by a preposition: ومست زيراً "I described Zayd as ... ". But the verb Ma'na takes two objects e.g. عينت زيراً بُنذا the verb extending to one object: Zayd and to a second object with the help of the preposition "ب", the meaning provided by the latter being indispensable.

Gharad: Speech, while imparting some information on making an enquiry, will always have some aim and purpose. If one says:
"Muhammad is the prophet of God" and one means Muhammad b. Ja'far instead of Muhammad b. 'Abdullah; or one says: "Zayd is in the house" in the context of a grammatical discourse, they do not fulfil the requirement of speech of imparting information. So, the purpose of speech always determines its semantic import. عرض is like the target of a hunter, who aims his arrow at the target. In the same way a speaker always aims at his target in his speech but with suppression of a premise. عرض cannot be associated with Allah because there can be no suppression in any description of Him, nor can He be described as having any need, which is implied in عرض.

Ma'na: See ............

16.

Taklim: is the association of speech with the person addressed, and has limited scope as compared to that of

Kalam: is ordinary speech which may or may not be an address to someone (1). There is no difference in meaning between تكلم and كلام when they are considered as verbal nouns. The expression: يتكلم نفسه "He speaks to himself" is a metaphorical use considering self as an external entity.

(1) Al-Gurgani, in his Kitab al-Tacrifat gives this definition in a more precise way. He says: كلام comprises at least two words with total mutual ascription referring to a joint meaning. See: كلام. Abū Hilāl does not give a comprehensive definition of the term, perhaps because his only concern is to compare the two.

17.

Kalamati: In the word كلام the letter "ي" has been added for reinforcement, meaning: a marvellous speaker, as "ي" is added in شرائي "great poet". A person who has command over language and the art of argumentation can be described as كلامي, but Allah cannot be characterised by any such skill in speech.
Mutakallim: is the speaker, and this word is also used for an expert in dialectical method (who defended religious axioms of Islam in the early Hijrah centuries).

18. 

Ibārah: The expression: ُ عبارة عن الشيء, is information about something without any addition or deletion. For example if there is a question about a body, the answer would be strictly about its length, breadth, and height; and this answer would be its true عبارة. The phrase: عبارة عن الزائر means: "I weighed the dinars", without describing other properties of the coins. عبارة also means the transmission of meaning to a second person (without any addition or subtraction). عبارة is a tear which is hesitating in the eye because it crosses from one side to the other. عبارة also means a sign which leads people from ignorance to knowledge. عبارة is the interpretation of dreams. It can refer to one word or to a sentence.

Kalimah: A unit in a sentence is a كلمة; and an ode is also called a كلمة because it is a unit in a collection of odes (1).

(1) Al-Gurgānī in his Kitāb al-Taṣrifāt has given more comprehensive definition of that a كلمة is a word devised for a single meaning. See: كلمة.

19. 

Ibārah: See ُ عبارة عن كلمة 

Qawl: ُ قول is a simple utterance; and cannot exist without the formation of one or more spoken words. Being an absolutely transitive verb it cannot accept any object except المقول "the thing uttered". Whereas عبارة extends to the meaning of a word with the help of a preposition; one says, for example: ُ عبارة عنه "I explained that ...." 

Kalimah: See ُ كلمة 

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Kalimah: See ُ كلمة
20. **Ikhbar can al-Shay':** In "giving information about something" one can add or omit something, and information can be true or false.

**Ibārah can al-Shay':** In the true facts are told about a thing, without addition or omission.

21. **Istikhbar** is a request for information only.

**Su'āl:** can be a request for information or for something to be granted or refused. The words **Su'āl** and **Amr** are the same as far as their grammatical form is concerned, but they correspond to different social positions, **Su'āl** being inferior and **Amr** from a superior.

22. **Istīfham**

**Su'āl:** A question from a person who is unaware of something, in order to understand or to remove some doubt is **Su'āl**.

**Istīfham:** A question from a person whether or not the answer is already known to him, is **Istīfham**. The interrogative articles for **Su'āl** are: **mā**, **mii**, **a'm**, **ha'il**, **mīn**, **ain**, **nim**, and **hāy**. Sometimes a **Akhbār** is directed in an imperative way, e.g. ..... "Let me know about .... ".

23. **Dua'**

Dua' to Allah is like **Masa'il** with submission and humility. Dua' can be made to other than Allah, and it can also be without submission, as Muhammad asked Abū Jahl to embrace Islam. The first type of Dua' is expressed by the preposition "ب" e.g. "I prayed to Allah for ...". The second type is expressed by the preposition "إلى" which implies leading someone towards something.
Mas'alah: مسألة is associated with "submission" and طلب "submission" and "humility". مسألة comes from an inferior; its opposite, أمر "order" comes from a superior; and طلب "request" comes from an equal. The use of طلب مسألة أمر إلاляем أمة أمة إلاляем in the Qur'anic verse: سأل الله (وليامأمة أمة أمة أمة أمة أمة /36) is for the purpose of producing a gentleness of expression and winning the sympathy of the hearer. The verb أمر can be used to produce the opposite effect, as in the verse of al- Hudayn b. al-Mundhir directed at Yazīd b. al-Muhallab وجلالاء أمة جازما بحصنين and al- Husayn b. Hīdah: أمتك أمة جازما بحصنين وكان من التوفين فنجد ابن هاشم "I gave you a decisive order, and you disobeyed me; the killing of Ibn Hāshim would have been fortunate for me". This serves to belittle the person addressed and to make him feel that he was in the wrong.

24. دعاء ونباه

Duʿā': دعاء can be with a loud voice or a soft voice. One says: دعوتُه من بعيد "I called him from a distant place"; and دعوت الله في نباه "I called upon Allah in my heart or in my inner speech". But one never says: دعوت الله في نباه. The purpose of دعاء is request for some action (طلب الفعل) from the person to whom it is being made.

Nida': نداء is to speak loudly with meaningful utterance. Arabs used to join voices with one another to make the sound audible at a greater distance. Thus, an Arab would call his friend, using the phrase: ناد معي "Cry out with me".

25. صوت وصياح ونباه

Sawt: صوت is any sound emerging from anything such as a stone, a door, etc. or the voice of a human being.

Siyyah: صياح is to cry out loudly without any meaning. Sometimes نداء صياح is called صياح but it is never called نداء. نداء صياح is specified for the voices of animals.

As for the verse: لعن الريانيات نينا وفيم صياح بنات الناء أحكم رسوله is concerned, here the use of the word: صياح is metaphorical.
Nida': See 4…………………

Sa'at: See 4………………

Kalâm: Kلام is speech which can be understood after some reflection (1). And the understanding of صوت such as the sound of a dish, is correspondingly simpler.

(1) Abû Hilâl while discriminating between صوت and كلام does not give their definitions. He merely gives an analogy to explain the need of thought to understand كلام. The definition above is based on this analogy.

27.  

İsticârah: "metaphor" is a word used in a sense other than its original one, having been transferred from the root ( أصل ) to the branch ( نبر ).

Tashbih: "simile" is uninterpreted.

28.  

Icadah: إعادة is to repeat a thing once.

Takrar: كرار is to repeat a thing one or more times.

29.  

İkhtisâr: إختصار is the deletion of unnecessary words from the arrangement of a discourse without disturbing the meaning. It is the abridgement of an already existing discourse.

İjâz: إجاز is the composition of a brief statement comprising few words but a multitude of meanings. It is said:

أو في كلام when one has given many meanings in a short statement.
30. إطثار و حذف

Iqtisar: إطثار is confinement of speech to the meanings required.

Hadhf: حذف is striking out a word whose meaning is represented elsewhere in the sentence, enabling one to dispense with the omitted word, without any loss of meaning. In حذف some part of the discourse is deleted but this is not the case with إطثار.

31. إطثاب و إطثاب

Ishab: إطثاب is expansiveness in speech with a little information content.

Itnab: إطثاب is expansiveness in speech that increases the information content. إطثاب is balaghah "eloquence", whereas إطثاب is inability to express oneself. إطثاب is like taking a longer path which leads to greater effect; and إطثاب is like taking a longer path because of one's ignorance of the shorter one. According to the experts of rhetoric when إطثاب is inevitable it becomes "al-ijaz".

32. حديث و خبر

Hadith: حديث is originally to impart some information uniquely about oneself. For example, one says: "He speaks about himself", and does not say: "كنبر عن نفسه.

Khabar: خبر is information which can be described as true or false about oneself or about someone else. The word خبر is associated with meanings other than this. For example, following the grammatical structure of خبر one says: "O Allah, be merciful towards Zayd" is a wish or prayer instead of being a "information".

In fact خبر should be considered as information about someone else, but continued indiscriminate use of خبر and حديث has caused their meanings to overlap. Nevertheless, some distinctions between them can still be made:
(i) A single piece of information given in a sentence will be a خبر whereas two or more pieces of information will be regarded as حديث e.g. رأيت زيداً "I saw Zayd" is a خبر; and رأيت زيداً مخلطاً "I saw Zayd going" is a حديث, in spite of its being a خبر.

(ii) A request for information is introduced by حذر" rather than حذر" because asking for information is a استنبات , and the person who replies is a مستنير.

Khabar: Information reported to a person whether he already knows it or not is a خبر. In this way one says: "Tell me about myself" or "Tell me what I have got", and not نبأ عن نفس. "Tell me what I have got", and not نبأ عن نفس.

Naba': بناء is an information reported to a person who is ignorant of it. Allah addressed Muḥammad in the Qur'an: "This is an account of (the fate of) the towns which we relate to you, عور/100" because Muḥammad had not known them before. ʿAṭī b. ʿĪsā says that بناء has the implication of being important and momentous, and argues on the basis of the aforementioned Qur'ānic verse which associates the prophet's knowledge with a بناء from Allah ... that Muḥammad cannot have any knowledge attributed to him except that which was given by Allah. According to Abū Hilāl, since بناء represents the first knowledge of something for an ignorant person, one can say: بناء سکون لنلن بناء "It will be a بناء for such and such a person" and not سکون لنلن خبر بناء. Abū Hilāl further says that بناء can be used even if concrete information is not being provided. One says: بناء "This matter indicates such and such" and one cannot say: ینبأ بناء ... "because ینبأ cannot be used unless it provides some information.
Hadīth: Information or discourse, whether short or long, about something in the past or present is called حديث. 

Qisas: is a more lengthy discourse than حديث concerning the past; Allah says in the Qur'ān: 

"We do relate unto thee the most beautiful of stories, We relate to thee of the stories of the apostles, /3", and "We relate to thee of the stories of the apostles, الرسول /120". But Allah cannot be termed as "story-teller" since this name indicates a professional story-teller. حديث originally means a succession of things and an extended تقصص can also be described as information about events which took place one after another. (singular of تقصص) is all-embracing information about something. It is so-called because its parts come one after the other. The word تقصص means: He cut. One says: "He cut the cloth with scissors".

Khabar: See A.

Shahādāh: The "evidence" of two people before a judge means prosecution is inevitable. But one can be acquitted if one or two خبر are against one. In the religious domain خبر is more than a خبر. There is a difference between شهيد عليه شهيد عليه and شهيد عليه if someone has a legal decision served upon them or is taken into legal custody in the presence of a witness it would be recorded as: "He was a witness to it"; if after the completion of the first, the accused confesses, it would be recorded as: "He witnessed his confession".

Amr: "order" does not include "the person who orders something" because it is not possible to give orders to oneself; nor to a person who is of high social status.
As far as command is concerned the one giving the command cannot be considered as being included; with information, however, the giver can be considered as being included, since one can give information about oneself as well as about others. This is why Muslim jurists say that orders made by the prophet are for others, since it is impossible for them to be restricted to him. Therefore they discriminate between his actions and his commands. They also maintain that the imitation of the actions of the prophet is not incumbent upon the followers except with some indication. And some have held that the followers should be considered analogous with the prophet and they have said: "If the prophet did something it is equivalent to saying that it is lawful and can be done"; and the prophet prescribes for all by his actions just as he does by his speech.

Khabar: See ..........

Kidhb: كذب is a report given by a person deliberately contrary to the facts. And كذب never occurs except in speech.

Mahal: حال "impossible" is information which cannot be regarded as true in any circumstances and is obviously wrong such as: "I shall stand yesterday", or "I drank tomorrow". حال cannot be considered as true or untrue. حال is delivered in the form of a خير i.e. "Zayd came tomorrow"; or in the form of a wish i.e. ليتني في هذه الحال بالبكرة ومثله "Would I were in Basrah and Makkah like this"; and also in the form of an imperative or a prohibition. The opposite of حال is مستمث "righteous or possible" and the opposite of حال is "truth".

Mahal: حال is that which can neither exist nor be imagined.
Mumtani: منتح is that which cannot exist but can be imagined. For example, one says: "May you live for ever". Although this cannot be so yet it can be imagined.

39. تناقض ومجال

Tanāqud: If one speaks the truth then contradicts it, one's speech will be "contradictory". It cannot be termed because the truth cannot be can occur only in speech. But the mutakallimūn use it in an undetermined sense, e.g. some descriptions can be of different kinds e.g. a sentence can be inconsistent with a detail, i.e. "God is just and not wicked"; and, "He has created infidels to burn in the fire even if they do not commit any crime". One sentence can be inconsistent with another sentence i.e. "All actions are created by Allah", and "the ābd "slave" is responsible for his actions". And one detail can be inconsistent with another i.e. as the Christians say: ثلاثة واحد "one is three" and "three is one". The affirmation of "one" denies a second and a third entity; in the same way, the affirmation of "three" affirms what is denied in the first part.

Mahāl: See 4

40. تناقض وتناقض

Tadadd: لفظ لفظ is that which is shown by action rather than speech. Therefore, one says: "Two actions are inconsistent with each other", and one does not say: "Two actions contradict each other". When action is compared with speech لفظ is used e.g. "Zayd's action is inconsistent with what he says". Two contradictory ( متناقض ) statements can exist, but not two contradictory ( متناقض ) actions. For instance one might say: "Zayd is in the house", at a time when one has already said: "He is not present in the house", by doing this one has uttered two contradictory statements. However, if one utters one of these statements and writes the other; or writes one of them with the right hand and the other with the
left, these would not be regarded as "two opposites".
The definition of متنا منطقيان is that they are incompatible in reality; and of متنا منطقيان that they are two statements mutually incompatible in meaning but not in reality. All متنا منطقيان, but not all متنا منطقيان according to Abū Alī, e.g. death and will.
Abū Bakr holds that these two are متنا منطقيان because they combat one another. It is for this reason that the two horns of an animal, which are separate, are known as متنا منطقيان. The difference between متنا منطقيان and متنا منطقيان is that it is between two objects which can persist and endure; and متنا منطقيان is between two objects which may or may not persist.

**Tanaquid:** can only occur in speech.

41. **Takdhīb:** is to prove some information false persistently and its opposite is تسيق which is a derogatory description, is applied only to the person who tells a lie concerning some fact. The phrase: مكذّب بالباطل "disapprover of falsehood" was intended for a righteous man, but the derogatory force of the root has prevailed. Similarly كاذار "non-believer" is a derogatory description, even when one says: كسر الطائر "He did not believe in the self-proclaimed God" since it has a negative character and immoral connotation.

**Khars:** is an estimate. One asks in Arabic: كم خرس "What would be the approximate yield of your dates?"

It became an equivalent of كذب because people used it without proper verification.

**Kidhb:** See *......

42. **İnfak:** is a lie which is excessively repulsive or ugly such as to say something against Allah or His prophet or the Qur'ān or to accuse a pious woman of adultery and so on. Allah said in the Qur'ān: "Woe to
every sinful liar, 

If someone says: "I am telling a lie, this would be a lie and not a lie."
The real semantic import of this word is "omission" which means to go astray. Allah says: "How they are turned away, their hands and feet having turned astray, 75", indicate those winds which continually change the form of (sandy) areas. The houses of the prophet Lot's people are known as "those which have been turned upside down".

Kidhb:  "Kidhb" is information reported by a person contrary to the facts. Its original meaning is: "omission". One says: when one relinquishes an attack on an opponent in war. "Kidhb" includes lies which are excessively repulsive or ugly.

43. Inkar: "Inkar" is more common than "Inkar" and includes the denial of a thing which may or may not be evident. Allah says: "They recognise the favour of Allah, yet they deny it, 83"; favours or blessings need not be evident as signs of Allah.

Jahd:  "Jahd" is the denial of something clear and obvious. Allah says: "They deny Our communications, 51", i.e. signs. It can be said that "Jahd" is the denial of a fact despite knowledge of its reality. Allah said in the Qur'an: "And they denied them (unjustly and proudly) while their souls had been convinced of them, 14", may be a denial with or without prior knowledge of the reality of the fact denied.

44. Jahada bihi: "Jahada bihi" means: He denied the thing that indicated it. The verse: "And they denied them (unjustly and proudly) while their souls had been convinced of them, " means that the non-believers denied the verification by other prophets prior to Muhammad concerning his prophethood. It can be
explained in another example: If a person tells a lie before you and you refute it and call the person a liar, you are referring to the speaker. But if you say: إذاً كتمت به you mean: "I refuted the thing which had been said". Al-Mubarrad says: جهد is always a denial of that which is known. Allah says: فاً كتم ثم لا يكتم لوط وكم انطللمن بآيات الله يجدون "But surely they do not call you a liar, but the unjust deny the communications of Allah, التوبة/33".

Jahadahu: جهد means: He denied that in spite of knowing of it.

Jahd: جهد is the denial of something clear and obvious in spite of knowledge of it.

Kidhb: كذب is a report given by a reporter contrary to reality.

45.

Ankara minhu: The phrase: لم يجوز فعلته أكرمه كنا means: "He did not consider permissible that action of his"; and the phrase: مكر عليه means: "He did not think that it was right from him".

Naqama minhu: The phrase: لثم منه اكرمه means: He disapproved of him with a view to bringing punishment to bear on him. As Allah says: وما لئتم منهم إلا أن تؤمنوا بالله "And they did not take vengeance on them for aught except that they believed in Allah", التوبة/8". Elsewhere Allah says: وما لئتم إلا أن أغناه الله ورسله من فضله "And they did not find fault except because Allah and His Apostle enriched them out of His grace, التوبة/74" when the non-believers wanted to throw Muhammad out of Madīnah and to assassinate him because Muhammad and his followers were becoming wealthier although they originally came from elsewhere.

The aforementioned meaning of لثم منه is also supported by the verse: وهما بما لم ينالوا And they had determined upon what they have not been able to effect, التوبة/74" i.e. to kill Muhammad. Thus عقوبة عقاب have become synonymous, as have انتقام.
Buhtan: is to tell a lie to someone's face such that he dislikes it and is taken aback.

Zur: is a lie so arranged that it appears to be truth. In Arabic one says: when one has arranged something or done something to beautify it. Caliph Umar is reported to have said (about the day Caliph Abu Bakr was chosen as the prophet's successor in Saqifah bani Sabidah): "In the day of Saqifah I showed the power of my speech". It is said that Zur is a word of Persian origin which means strength, and Zur ke means you made him strong.

Kidhb: See ...

Ikhtalaqa: is to estimate the effect of a lie and then to broadcast it.

Iftara: is to seize on a lie and to broadcast it. As far as the original meanings of these terms are concerned, the first is estimation, and the second cutting.

Sadaqa Allahu: means that Allah has spoken the truth in what has been reported by Him.

Sadaqa bihi: with the preposition "ب" will mean that one is certain about information imparted by Allah, as He never gives otherwise, and that one believes it as being confirmed by Allah.

Hagg: is a thing's being in its appropriate place. is more general than because may or may not be a thing reported.

Sidaq: is to report a thing as such (according to the facts).
51.

Iqraː is like إقرار except that إقرار requires another person to be informed that the performer of it is adhering to what he has acknowledged. إقرار is derived from "attainment of what was not made clear in speech"; and إقرار is derived from "understanding and knowledge". Therefore one making a stipulation will write: "he agreed to ... " instead of "he acknowledged ..." According to Abū Hilāl al-Askarī: If one asserts a thing without knowing the truth of what he has asserted; or in the same way, if one asserts a baseless and a wrong thing, it is called إقرار. But if one asserts a thing after having gained knowledge of it and after having understood the thing to be acknowledged, it is called إقرار. This is why شكر "thanksgiving" is considered to be إقرار instead of being إقرار. All إقرار is but all إقرار need not be إقرار. The opposite of إقرار is إقرار whereas the opposite of إقرار is إقرار.

Iqrāː gives information about some previous occurrence. In Islamic law, إقرار is that which makes judgement incumbent. The source for this is the verse: "O You who believe! When you deal with each other in contracting a debt ...... and let him who owes the debt dictate, the borrower /282". Should verification be necessary, it is laid down in the Qurānīc verse that the borrower should be heard (who has written the document earlier) so that the liability may be established.

52.

Hamd is the respectful mentioning of some good attribute of a person. حمد can be expressed either for a favour or not, but شكرا cannot be expressed except for a favour. One can express حمد or praise for oneself, or ones deeds, but one cannot express شكرا for oneself because شكرا is like the discharging of a debt, and one cannot be indebted to oneself. شكرا is dependent on the obligation produced by the favour whereas حمد is based on the understanding of the person giving praise about the one deserving praise.
The opposite of جَمِيلٌ ذُهوُمٌ except in the case of mistreatment. It is also said: "All praise is ultimately for Allah". حَمْد cannot be applied except to Allah because all beneficence, whether in the form of some action or the creating of a cause for something, is from Him. If one says: الْحَمْدُ لِلَّهِ شَكْرًا it is apparently not a correct statement, because if two words are not related to each other semantically (and in grammatical structure also) they cannot be combined in a sentence. Here شَكْرُ is used in place of a verbal noun for حَمْد because of their association in meaning. According to Sibawayh, the verbal noun in such an example should be مَنْصَبٌ as it is حَالٌ in the construction of the sentence quoted. In our opinion, the expression: الْحَمْدُ لِلَّهِ شَكْرًا is like saying: "I killed him patiently, implying that I bound him and shot him to kill him" or "I came to him running", whereas "coming" does not include running, in the same way does not comprehend صِبْر amongst its meanings. Therefore, the expression: الْحَمْدُ لِلَّهِ شَاكِرًا is richer than the expression: الْحَمْدُ لِلَّهِ حَمِيدًا because the first has a more extensive meaning than the second. The first means: I praise Him in a state wherein I also demonstrate and acknowledge His favours to me.

**Shukr:** شَكْرُ is respectfully to acknowledge the favour of the benefactor. شَاكِرُ is a person who mentions the benefactor with respect. Allah is described as شَاكِرُ metaphorically because He rewards obedience as grateful men do. In the same way the word ترْضَى has been used metaphorically in the Qurān: (من ذاهلي يُرضي الله ترضاً فسناً البقرة: 245), in which Allah has ordained the spending of money for righteous purposes as a debt payable by Him. The basis of شَكْرُ is mentioning of oneself in a good state, therefore, one says: داَبَّةُ شَاكِرٌ for a healthy animal even if there is a shortage of fodder. The expression: أَشْكَرُ الجَرَّاء when the udder is full of milk, and أَشْكَرُ السَّياَبَة when the clouds are full of water, and so on. Therefore, شَكْرُ can be defined as the demonstration of a favour and acknowledgement of the right of its donor. Similarly, كُفُورُ is the concealment of a favour to invalidate the right of the donor.
Ihmād: "Ihmād" implies understanding and knowledge which one conceives, thus one says: "Awrāh dhāti" which means "I found it".

Hamd: See A

Jaza': Jaza' can be in form of some benefit or loss. For example, it is said: "Albārā' ala al-Shār" "There is a requital of evil".

Shukr: Shukr cannot be expressed except for some favour; and this favour should be a benefit or something that leads to some benefit, e.g. disease, because it brings benefit in lieu of itself.

Shukr and Mukāfa'ah

Shukr: Thankfulness for some favour is called Shukr even if it is not equivalent to it.

Mukāfa'ah: Mukāfa'ah is to requite a person who has already treated one in some way with the same. The origin of the word Mukāfa'ah is meaning equal, and one says: "Mukāfa'ah, hanaa" "This is equal to this".

The difference between Shukr and Mukāfa'ah is that the first is always in response to some benefit and is expressed in speech only, while the second can be in response to some good or bad treatment and can be expressed both in speech and action.

Jaza': Jaza' of a thing, some linguists hold, may be less than the thing. The upholders of this opinion cite this verse in their support: "And the recompense of evil is punishment like it, al-Shārī /40". They hold if Jaza' had meant "the equivalent" Allah would
not have used the word حَمْل here. In our opinion مَثْل is used for part of a thing. On the other hand، مَثْل can only be used for two equal things.

_Mugābalah:_ مَثْل is an equivalence between two things. For example the expression: مَثْل كتاب بالكتاب is said for a comparison between two books when they are equal to each other. In speaking about requital the word مَثْل is used metaphorically.

57. 

Hamd: حَمْد can be expressed only for some benevolence. Allah expresses حَمْد about Himself for the benevolence and kindness He displays towards His creatures. So، حَمْد is always associated with some action.

Madh: مَدْح can be expressed in response to some action، or it can be a description of some bodily disposition. For example one can express مَدْح for some person's good behaviour to himself or to others، or for his facial beauty or height. And one can express مَدْح by means of honorific descriptions، e.g. powerful، knowledgeable، wise etc.، but one cannot express حَمْد of anybody in such terms.

58. 

Taqrīz: تَقْرِيز can only be expressed for a living person. Its opposite is تَأْسِين. It is said: "His son commemorates him after his death". Its origin is تَرَقْز which means the thing by which leather is tanned to beautify it and to make it useful، thus to enhance its worth. So، praising a living person is equivalent to enhancing his worth. مَدْح الله cannot be used for Allah، therefore، تَقْرِيز is the appropriate expression، not تَرَقْز الله .

Madh: مَدْح can be expressed for a living or a dead person.
59.

Thana': Repeated is known as Thana when he doubles a thread, and Thana when he adds another to it. Allah has named the first chapter of the Quran: "seven from the doubled, al-Fatihah contains seven verses which are repeated in every rak'ah of all prayers.

Madh: See

60.

Thana': Thana is expansiveness in speech in someone's praise or condemnation.

Natha: Thana is repetition of Thana. Abu Ahmad Hasan b. Abdullah b. Sa'id hold that Thana can be expressed about both good and bad, e.g. "He spoke well of him" or "He spoke badly of him"; and Thana is confined to the mentioning of bad things. On the other hand, Abu Bakr says: Thana is to express good only, and it is sometimes used for something bad as well, while Thana can be used for good and bad. But we hold as one says in Arabic: Thana when one propagates a statement, or one says: Thana when one receives propagated or common information; so, Thana will be a repetition of Thana, in its sense of expansiveness in speech along with expansiveness in someone's praise or condemnation.

61.

Itra': Itra is to express to someone's face. It is said: "Itra brings headlessness".

Madh: can be expressed to someone's face or in his absence.

62.

Dhamm: Dhamm is the opposite of Mud. Both Dhamm and Mud imply the deserts of
their respective recipients for reward and punishment. And 

Hajw: ُهْيَرَ is the opposite of ُهْيَرَ. Both ُهْيَرَ and ُهْيَرَ point out some action or description. ُهْيَرَ is directed at the and not at the act or description of the person at whom ُهْيَرَ is directed. For example one says: ُهْيَرَ. "I defamed him for his miserliness" or ُهْيَرَ "I defamed him for his ugliness". But one cannot say: ُهْيَرَ. "I defamed his miserliness" or ُهْيَرَ "I defamed his ugliness". The original meaning of ُهْيَرَ is "demolition". One says: ُهْيَرَ when he demolishes it. It was originally preceded by ُهْيَرَ as "construction" always precedes ُهْيَرَ "demolition". But frequent usage has caused it to be used in both ways.

Sabb: ُسَب وَشْمٌ ُسَب is an expansiveness and prolongation of ُشْمَ. Its original meaning is: a long piece, which is also named ُسَب and ُسَب the hair of a horse's tail so-called because of its length. ُسَب is also used for a long turban. If ُسَب is used in some other sense this is an extension.

Shatm: ُشَتِمٌ is the denouncing of a shameful matter, and its basis is ُشَتِم. which means ugliness of the face. And ُشَتِمٌ ُشَتِم is a man with an ugly face, and the lion is given the name of ُشَتِمٌ because of the ugliness of its appearance.

Bahl: ُلَحْنٍ ُلَحْنٍ is an intensive application of ُلَحْنٍ. Al-Mubarrad says: ُلَحْنَ اللَّه. "May Allah curse him" indicates ones intensive supplication to Allah against the person to whom the ُلَحْنٍ is directed. And the expression: ُلَحْنٍ is used for the person who is exceedingly assiduous in his invocations.
La'nn: لحن is an invocation against someone for his removal.

65.

Şefaa Şem Şem is condemnation and denunciation of a person who does not deserve it.

Shatm: Denunciation and condemnation, if directed at a person who deserves it, is called Şem Şem. For example, Allah's description of the enemies of Islam as: .......................... (They are) deaf, dumb, .../18'' is a Şem Şem against them and not Şefaa Şem.

66.

Dhamm: ˓→ is expressed only for bad actions by someone. It can be expressed in the presence of the agent or in his absence, whereas ˓→ can only be expressed in his presence. One says: ݘ ˫ busiest هنذا الطعام "I praised this food", or ˓→ "I dispraised it". These are both metaphorical uses; ˓→ cannot be used metaphorically here.

Lawm: ˓→ is an address to the agent ( ˓→) of a harmful action and denunciation of the way someone has done something. In certain cases ˓→ can be expressed of good actions, for example if one is generous (beyond normal limits).

67.

Ittab: ــ is a complaint from one friend to another for neglecting goodwill or the rights of friendship between them by abandoning courtesy calls or refraining from mutual assistance and so on. ــ can only be used between those who have a close personal connection.

Lawm: See ٤
68. Tathrib is similar to "scolding" and "rebuking and reproaching". One says: or or or or in similar situations. is particularly used to denounce an action on the spot. But this is not the case with the rest of the words mentioned here. Another difference between them is that can also be expressed about good actions, whereas can only be expressed referring to some bad deeds. Thorough and severe can also be named . It is derived from which means the fat of the belly, and to reach it is to reach a deeply hidden part. (Therefore, is an all-embracing condemnation covering all aspects of the person at whom it is directed).

Tafnid: is to discount someone's opinion --- .
The basic noun from which is derived is which means hardness, and this name can be applied to a part of a mountain.

Lawm: See 5

69. Abahu: can be expressed with or without speech. For example one says: "He showed his disapproval of the man by saying this", and "He showed his disapproval of the container by breaking it". On the other hand can only be expressed in the form of speech.

Lamazahu: is to criticise a person accusing him of something.
Allah said: "And among them are people who accuse you (of dishonesty) in (the distribution of) the alms, the weak, 58" i.e. they accuse you of disposing of them in the wrong places. The use of is incorrect in circumstances in which does not apply.

70. Lamz: is louder (more open) than . Allah said: "Suggestions of the devils, and did not use because Satan's insinuations
are hidden. Abu Hilal al-'Askari says that the popular concept of "lmz amongst the people is that "lmz means "fault". According to Qatada ...in the verse means that they accuse you of ...... This Qur'anic use shows that the concept of the people is incorrect.

Hamz: Al-Mubarrad says that "lmz is to say a bad thing in a low voice or to provoke someone to do wrong.

Sahih & Sawab: and may or may not be compound speech. Therefore, mutakallimun use the phrase: همزومستقيم when an answer is composed in such a way as to require nothing else and precisely answers the question. But they do not call answers which comprise only one word such as لمم ملا لا. Arabs say: هذهكلة صحيحة ومراوي: but they use the expression: كلمة مستقيمة, because كلمة is a single unit whereas كلمم مستقيم is always compound.

Mustaqim: Every is صوابمستقيم and not all صوابمستقيم are صوابمستقيم. صوابمستقيم is that which is composed and arranged in such a way that it does not require anything else.

Sawab: صواب is the use of إسقاطة in speaking about what is beautiful and true.

Mustaqim: is applied to speech, is that which forms a path in which there are no irregularities, even if the concept is ugly. It differs from صواب which can be applied only to beautiful concepts. Therefore Sibawayh has given many categories of i.e. "good mustaqim", "bad mustaqim", "true mustaqim", and "false mustaqim". In our opinion "bad right" cannot be a meaningful term (since the two parts of the term are opposed in meaning).
Khata': خَطَأٌ و خَطَأٌ is that one aims at one thing and hits another. This word is applied only to bad actions but if it is otherwise specified it can be used for good actions. For example if one intends a bad thing but attains a good one, it could be said: "He made a mistake in what he intended".

Khata': خَطَأٌ is to commit a خَطَأٌ deliberately and it will be always bad. خَطَأٌ is like خَطَأٌ (in that it refers to results rather than intentions). It is used only of praiseworthy actions, except that in particular circumstances it can be used of blameworthy actions, as when one says: "He attained his mark", even if the خَطَأٌ is bad. And خَطَأٌ can only be applied to something good but خَطَأٌ can be applied to what is good or bad. The word خَطَأٌ in the domain of خَطَأٌ will mean a sinful person because he goes astray from it through deliberately seeking something else, whereas خَطَأٌ differs from him because he goes astray from what he was seeking within it, and خَطَأٌ can be used for a person who aims at truth and struggles hard (but fails to achieve the desired results).

Khat': خَطَأٌ cannot be regarded as correct and appropriate in any respect. For example if one asks about the justification of the newly occurring non-essential characteristics of a thing, if it is answered that they cannot be free of succeeding occurrences which did not exist before ..... would be a خَطَأٌ because this is not correct about the non-essential characteristics. And if it is answered that some of the non-essential characteristics persist and some do not, it would be an example of خَطَأٌ and not خَطَأٌ since this is a description of non-essential characteristics but here it has been put in an inappropriate place. The opposite of خَطَأٌ is خَطَأٌ. Some of the linguists hold that خَطَأٌ is a fault in the disposition of a thing and خَطَأٌ is a fault in doing something or doing something with the intention of doing something else.
Ghalat: غلط is to put a thing in some inappropriate place; however, in some cases it may be correct in itself.

75. خطاً و لحن

Khat'il: خطأ is to attain the opposite of what was intended, either in speech or in action.

Lahn: لحن is turning ones speech from its proper direction. Then it became a regular term for committing mistakes in case-endings. لحن occurs only in speech. One says: لحن في كلامه and one cannot say: أخطأ في كلامه except as an unusual metaphor. Ibn al-Anbārī defined لحن as a meaning on the basis of the verse: "And most certainly you can recognize them by the intent of (their) speech, من القول معنٍ" and considers لحن the equivalent of أخطأ. It is also said: هذا لحن اليمين "This is in the dialect of Yemen"; and لحن means intelligence. Mohammad is reported to have said: "فَنَذلِلْۡ بَعْضُكُمْ أَلِمُ جِبَّهَتِن" "Some of you are more sharp in their reasoning".

76. خطأ اللسان و زلف اللسان

Khatil Al-Lisan: خطأ اللسان is a foolish person who does not care about what he says or what is said to him. Its original meaning is إسْرَخَاء الأذن "slackness of the ears" and it is then extended to the aforementioned. Abū al-Najm says:

أخطئ و الدهر كثر خطاه "I do not care (about troubles) and carelessness is common in the world".

Zaliq Al-Lisan: One whose tongue continuously slips and mispronounces words unintentionally.

(1) Lisan ( خطأ )
77. مسحول: صل is a meaningless word. It is an opposite of صل which means a word intended to have a meaning whether alone or in combination with something else.

Hadhr: صدر is to drop words in speech, and speech is described as صدر only if words are dropped in it, no matter how much or how little is dropped. Some linguists hold that صدر is an abundance in speech, but the right view is that which we have mentioned earlier.

Hadhyan: هذيان is ordinary speech so delivered that no sense can be derived from it.

78. Half: The expression: سيف صل means sharp sword, and if one says: حلف بالله it means: he cut the controversy with Allah. حلف is more comprehensive than صار ذا صم because the first comprises the meanings of the second as well as with the additional meaning of pushing back the enemy.

Qasam: The expression: أقسم بالله "He swore by Allah" is equivalent to saying: صار ذا صم "He became under oath with Allah". أقسم means share; and a person who swears concerning something, for example, wealth and so on, guards it from his enemies by using the name of Allah.

Yamin: كين is a metaphorical expression for صم, because while swearing people struck their right hands together, and because of the frequent use of the term, صم was known as كين.

79. عقد: عقد is the connection of صم with what one swears to do. For example one says: والله لأدخل النار "I swear by Allah that I will certainly enter the house". In this example the oath is attached to the entry into the house. But this is not the case with لحور type of swearing in which the oath is not attached to any object, e.g. هذا حسن والله "I swear by Allah this is beautiful" or هذا زور والله "I swear by Allah this is bad".
80. Qasam: See ∂

**Qasam:**

`Aqd: **Qasam:** `Aqd is more comprehensive than `Ahd. For example one says: `Aqd or `Ahd which means I bound him by requiring his assurance. One can say: "The slave pledged with his master", but one cannot say: "The slave made a contract with his master", since one cannot demand assurance from his master. Allah says:

"Fulfil the agreements," [al-Ma'arij/1], thus, `Aqd is that about which two (parties) reach an agreement; or a pledge of a slave with his master; or an undertaking of the Lord to His worshipper through the prophet. `Ahd can be a contract made in ones heart. And the type of `Ahd is that which is wrong. `Ahd cannot be regarded as "swearing" and this can be verified by the Qur'anic use:

Allah says:

"But He will call you to account for what your hearts have earned, the book." [al-Baqara/225]. If `Ahd had been a `Ahd Allah would have said: `Ahd and He did not mention `Ahd. But since He referred to the thing about which `Ahd took place, it is clear that `Ahd and `Ahd are not similar. As far as the expression: "If I do that my slave will be free" is concerned, it cannot be regarded as `Ahd except metaphorically. It is a conditional statement and the requital is incumbent when the first takes place.

`Ahd: One says: `Ahd or `Ahd upon so and so meaning that I made him adhere to it.

81. **C`Ahd:**

`Ahd: Some linguists hold that `Ahd is a state in which two contracting parties are, and `Ahd is that which is expressed by one of the two parties.

**C`Ahd:** Some linguists hold that `Ahd is a state in which two contracting parties are, and `Ahd is that which is expressed by one of the two parties.

Mithqāl: Mithqāl is to make `Ahd more certain and firm. The expression: `Ahd is used when one strengthens a thing.
82.

**Cāhd:**

علام و عهد is a promise associated with a condition. For example one says: إن كنت كنّت نعلت كنّا "If you do that, I will do this", or ما ذمّت على ذلك نأتّ على "As long as you are doing that I will do the same". For this sense of being conditional is verified in the verse: "And certainly We gave a commandment to Adam, طه /ll5", which means We warned Adam: "You will not be ousted from heaven as long as long as you do not eat from this tree".

**Wa’d:**

وعهد implies لقح "readiness to give" whereas عهد implies نقض "fulfilment". The breaking of عهد is called إخلّف whereas نقض عهد is called إخلّف وعهد. For example one says: نقض الوعد "He broke his promise", and أخلّف الوعد الحمد "He broke the agreement".

83.

**Wāly:**

وأيام is a promise which is always expressed without association of time with it. For example one says: إذا وآيام "When Zaid promises he breaks his promise"; and one never says: جاء يوم "Zaid's promise came" as one says: جاء وعد زيم "Zaid broke his promise".

**Wa’d:**

وعهد may or may not be associated with time. The example of time-associated عهد in the Qur'an is: "So, when the time (promise) for the first of the two came, الإسراء/الاستغفار 5/15. And without associating with time, it is used as: إذا عهد عمّر دم "When Amr promises he fulfils".

84.

**Ta’wil:**

تَأوْيِل is the giving of information about the meaning of speech or the purpose of the speaker in his speech. It is said that تأویل is the deduction of the meaning of speech, not according to its apparent meaning but in a metaphorical way or in one which expresses its essential truth. Therefore one uses the expression: تأویل النسب for the interpretation
of the ambiguous. The origin of تفسير is as one says: "when one tends towards it."
And Allah says: "But none knows its interpretation except Allah, and those who are firmly rooted in knowledge, "آل مَرَّان". Allah did not use the word تفسير here because in this context He mentions that which goes from the ambiguous to the precise.

Tafsīr: تفسير is the giving of information about the component parts of a sentence. It is also said that تفسير is the explanation of the semantic units constituting the arrangement of the revealed text (the Qur'an). And تفسيرالكلام is the interpretation of the individual units in a sentence and putting them in their appropriate places. And thus the belongings of some person are interpreted as his honour and pride. According to the jurists the word تفسير is used for a self-explanatory concept and جمل is that which cannot be understood except with the help of other words. In linguistics جمل is that which comprises the whole meaning (of a longer discourse). It is also said that جمل is:
(i) that which comprises everything, or
(ii) that which communicates a thing in its collectivity instead of giving details. The first is totality and similar expression. It is called جمل because it comprises all of the objects named; therefore, one says: "I have totalled the account"; whereas the second is what cannot be understood unless interpreted. However, the jurists have named a self-evident concept مفسر when it is already as clear as that which has been interpreted.

Tafsīl: وشرح is the separate mentioning of each of the constituents of the whole. Therefore Allah said: "ثم فصلت من لون كلم جدير" "Then are they (verses) made plain, from one Wise All-aware, شرحت /1", and did not say: شرحت.

Sharh: شرح is the statement of an explanation (about something), and the shedding of light on what was ambiguous. This cannot, therefore, be used about the Qur'an.
There is another difference between them that is the description and mentioning of the individuals of a class, and sometimes may require and , and a thing does not require itself.

Tafsīl: In there is the implication of explaining every item over and above simple mention of it.

Taqsīm: can bear both of the above mentioned meanings. The distinction between them is that may just introduce an item and gives a complete explanation of it.

الفقران والقرآن

Al-Furqan: is that which discriminates between right and wrong, and between believer and non-believer.

Al-Qur'an: gives the sense of the collection of (revealed) chapters and their joining one with another.

تكية وسلم

Tahiyyah: is more general than . According to al-Mubarrad includes "May Allah give you (long) life"; and "May you have good news"; and "May you encounter some good".

Salām: Abu Hilāl al-Askarī holds that is to say: can also mean which means a wish for ones safety; and it will be on the same measure as . The word is from and is from . From is derived which is equivalent of which is a name of "House of Allah" (because no one can be harmed in the House of Allah). is also one of the (99) names of Allah.
Khass: خاص is that which is specified by its situation not by intention.

Khasus: خاص is that in which only part of the import encompassed by a word in a situation is meant. Some linguists hold that applies to a particular part of "generality" or similar expressions. But does not comprehend every concept which falls under the category of "general".

As is a common term and can be used both for meanings and utterances. And some others hold that خاص is that which applies to one thing in one situation, and تفصیل applies to one thing rather than another, but can also apply to both it and the other thing.

CAm: عام comprises several things.

Mubham: عام is applied to one particular thing, which however is unidentified. Therefore, when one says: شيء، this is عام، but when one says: أشياء، this is عام.

Takhsīs: تفصیل is to link a particular meaning with a word from amongst its range of meanings. One of the characteristics of تفصیل is that it never goes beyond the semantic boundaries of the word to which it refers. تفصیل, if so specified may give information about something different which does not fall within the word's general range of meanings.

Nāskh: لنصر is that which abrogates a firm order, without which that order would have remained in force. لنصر is always applied to a text, and ensures that all meanings of the (given text) words are implied at the time of its delivery, even if these meanings are altered thereafter. In Islamic jurisprudence لنصر is not applied in cases where تفصیل is applied, and لنصر is not applied in some cases where تفصیل is applied.
Bida': Its original meaning is "to appear". One says: 

بِدَا "when something appears before him, and one says:

بِدَا "when an idea occurs to him concerning that thing which had not occurred before. بِدَا cannot be associated with Allah as He fully knows all about Him.

Naskh: نَخْ is the cancellation of a first order by a second order. And this second command should be introduced by the Qur'an or the Tradition of the Prophet. Therefore it is applied in the case of an order forbidding something, for example, liquor, which had been allowed and then became forbidden because نَخْ has nothing to do with rational justifications.

The difference between the two is that cancellation of orders or their affirmation is based on their usefulness and being generally "good", not because that they seem to be fitting in distinct circumstances, unlike before. And بِدَا is to order a believer to do something in the same circumstances and at the same time in which you had forbidden him to do it. So it cannot be used for Allah because it implies some vacillation of opinion. In Islamic law the word نَخْ is used like other words such as سَمِّي and لَسْت، by extension from its original use in the language. The original meaning of is removal. Arabs have used the phrase: نَشِيت الربع الآثام "The wind has removed the traces".

Dalīl Al-Khitāb: In دليل الأطماب one makes the meaning of a speech dependent on some description, number, state, purpose, or intention, and where this is not present, the order does not apply. For example a description is such as: "زَكَاتُ السَّمَّاء "Zakāt will be paid on a flock of sheep maintained for trade); this implies that there is no "Zakāt" on domestic animals, and this implication is دِلْل. سَمِّي in the case of number is here the limitation of دِلْل to eighty, which will imply that there is no "Zakāt" on sheep in excess of eighty. As for the purpose of speech: Allah says:
Unless they are clean (from their menstruation), implying abstention from sexual activity during the period of menstruation. And referring to a state or situation is like what Ya'la b. Umayyah said to Omar,...

"Why should we shorten our prayers when (the city) is before us?"; by he meant the prayer (salat).

Some linguists deny the above mentioned to be an example of دليل الظابط.

Fahwa Al-Khitaab: دليل الظابط is that which one understands from a speech without referring to the words it contains. For example, Allah says: "Say not to them (so much as). "Ugh", and the verse (1/23); it is generally understood that beating them is also prohibited by this verse.

If one دليل الظابط is combined with another دليل الظابط, they do not constitute a contradiction; while if a دليل الظابط is combined with its دليل الظابط, they do so. For example, if one says: "ى ثاعة zakat will be paid both on sheep kept for trade and domestic sheep", this is not a contradiction. (Here two دليل الظابط are together in a sentence). On the other hand, if one says: "Say not to them "Ugh", but you can beat them", this is a contradictory statement. When Allah says: (النساء 184) this verse implies the prohibition of wickedness of any greater extent than stated in the verse; its دليل الظابط does not add a great deal to the text itself since the implication can be understood without much thought. As for the verse: (البقرة 38) which indicates in which conditions one should break his fast, some linguists have taken it as an example of دليل الظابط, but in our opinion it is an example of دليل الظابط because if you combine its دليل الظابط with it does not constitute a contradiction. In the verse: (المائدة 2) the meaning is not imparted in a direct way, nor by but is understood by way of نائمة, because after it has been established that reproof is involved, amputation is prescribed as a punishment for committing theft. And the same is the case in the verse: (النور 184)
Bayān: According to Ali b. Isa: Bayān is the mentioning of one thing to define another, e.g., in غلام زيد, Zayd is mentioned merely to define غلام; or in صربت زيرا, Zayd is mentioned to specify that it was him on whom the beating took place.

Fa'idah: Na'am is that which is mentioned for the sake of the knowledge of it itself, e.g., in the phrase تاَم, تاَم زيد is mentioned merely to show that the act of standing took place. As far as مصتبرالبيان and مصتبرالنايمة are concerned, مصتبرالبيان in both is that without which the utterance is not significant, for example, in ذهبت زيد, ذهبت Zayd is for both Na'am and Bayan. In the terms: 자리دة, 자리دة في النايمة is that without the mentioning of which the utterance still remains significant. An example of the 자리دة in the case of Na'am is the حال e.g., أعطيت زيرا: Bayan < حال, which is: The حال always functions as a Na'am 자리دة, 자리دة for the Na'am and the object the subject of which is mentioned functions as a Na'am 자리دة. The subject is the مصتبرالبيان, as is the object the subject of which is not mentioned. In the sentence مصتبرالنايمة تاَم, تاَم زيد is: but when it is used objectively, it functions as a نايمة 자리دة for the بيان, as in مررت بزج تاَم "I passed by a man who stood up".

Sifah: See A

Asf Al-Bayan: "explicative apposition" is like سفة المشتق "explicative apposition" in being an elaboration of its antecedent and similar in its case-ending. For example, one says: مررت بأخيك زيد when the person addressed has two brothers, Zayd and أمير. The difference between them is that منزل البيان entails a "concept" such that if someone who is not being characterised by it nonetheless fits it, he would be described in the same terms. The case with a simple proper name is different, since it does not entail a مصتبر البيان such that if a person other than the one to whom it is applied fits it he would merit the
same name. An example is: "I passed by the tall Zayd". If someone other than the person being thus actually described fitted this concept, he would have to be described in the same way. Being named Zayd, however, does not entail the person thus named as being characterised with a concept such that if someone else were characterised with it he would have to be similarly named. According to Abū Hilāl, the mutakallimūn hold that دين یبین is by which "religious precepts" are made clear. Therefore Abū Ī Ali and Abū Ḥāshim maintain that دلالة ممایز یبین, and so consider that دلالة یبین and دلالة یبین are identical. Some linguists hold that یبین is newly acquired knowledge which makes a thing clear; and some hold that یبین is to take into account a particular statement, leaving all other arguments aside. It is also said that یبین is speech or writing or a gesture. It is also said that یبین is that which brings a thing out of ambiguity into clarity. Those who consider a یبین to be a دلالة believe that a دلالة leads a person to the knowledge of that which is pointed to, and that a یبین is something by which that of which it is a دلالة is made clear. In the same way, it is said: in that He indicates them by means of the best indication for the precept that is being exposed to consideration. In the same way, that which is indicated is said to یبین. A دلالة is said to یبین, and the indications that lead to conviction are said to be a دلالة; they are also called a دلالة, in that they are regarded as similar to those that occasion knowledge.

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Sirr: سَرَرْ is to conceal a thing in ones heart. If something is concealed by a cover or behind a wall it is not a سَرَرْ. It is said: سَرَرْ عند مالن "My secret is with so and so", and it is never said: جوائی مالن , as only a سَرَرْ can be kept in ones heart. One says: هَذَا سَرَرْ ألقیه إليك "This is a secret that I give to you" meaning the idea that you keep concealed in your heart.

Najwa: بَكْرَ is a name for a secret talk which one whispers to his companion as though taking it out of the reach of others. The original meaning of the word is: رنده "height", and
is derived from the same, and means upland or elevated part of the earth. The talk of Allah with Moses is called "confidential talk", because it was kept secret from the others.

takes place in form of speech only, and comprises all that is said in secret, whereas comprises only the concept of that. can also be used metaphorically, not applying to concepts; for example, one says: "He did this in secret" or "He kept the matter secret".

Tilawah: is to read at least two words successively and so on. The original meaning of is one thing's following another. One says: when one follows another. is applied to the reading of words when they succeed one another, but it cannot be applied to the reading of one word.

Qirā'ah: is to read one word. One says: "So and so read his name", and one never says: .

'Illā: (a particle of : exception) is used to particularize a general category. According to Ibn Sirāj istithnā' is to bring out a "part" from a "whole".

Lakinna: is the realization of an affirmation after a negation, or of a negation after an affirmation. For example one says: "Zayd did not come to me but Amr came to me", or "Amr came but Zayd did not come".
When you say: "I beat the people", you convey the information that the beating included the whole of the people. If you then add: "and Amr", Amr is then not included in "the people", and the act that involved him is not the same act as involved "the people". You have associated him with them in a second act that proceeded from you to him. This is not, however, an exceptive stipulation, because by employing an exceptive term you prevent your act involving all of those mentioned.

(1) The text reads: "between the demand and the demand that is acknowledged for you and the people", and could be mistranslated "between the demand for the people". p.55. Correction is from the first edition: 1353 A.H. See p.49.

100. مطالبة ومنازعة

Mutalabah: مطالبة is made only when that which is demanded is acknowledged (as being due), as in the case of "the demanding of the repayment of a debt", or in the case of "the demanding of proof of a claim"; a دعوى is a statement acknowledged by the claimant.

Munazaah: منازعة takes place only when what is demanded is denied. It does not take place in respect of something acknowledged by both parties.

101. إلزام ومنازفة

Ilzam: Every إلزام is an ممارسة, but not every ممارسة is an إلزام. If you say to those who deny that bodies are created: "You have in effect said that they predate created things". This is ممارسة, not إلزام.

Mutaradah: ممارسة is ممارسة and the belief of the person making query. ممارسة can be with or without علة. An example of ممارسة بعلاقة is that you should say: "If Allah does wrong, then wrong does not exist, because He is...
the قادر and قادر, and it is not wrong for a قادر and قادر, "one who has power and who rules". An example of a معارض من غير عالة is that you should say to those who say that blackness and movement are bodies: "You have in effect said that whiteness and lack of movement are also bodies".

102.

إجرا الإلّه في المخلوق و معارضة

Ijrā' al-illah fi al-mā'ulūl: The person who wants to apply an عالة "cause" to a مخلوق "effect" starts with the statement/contention of his opponent by way of preoccupying his position, and then takes up the position in which he wishes to operate. For example when one speaks to those who believe in the eternity of the attributes of Allah, he may say: "All existing things except Allah are created; therefore you should say that His attributes are also created because they are not He". In the same way one may say to an atheist: "You believe all corporeal objects are eternal because their eternity can be imagined", and then one may give the deduction of this premise: "That which is not real cannot be imagined", (hence, Allah exists).

Muṣarah: See أ

103.

فتيّا و مسألة

Fatyā: is a question about a recent happening. Its origin is فتى, meaning youth, and فتاء is used for a young person. فتاة means a young woman, and فتاة أمّة "slave-girl", even if old, is called فتاة, because she is like a child in terms of the respect she commands. فتورة means the state of recentness or youthfulness. فتيا is so-called because it is a question about a thing which has recently taken place.

Mas'alah: مسألة is a general question regarding anything.
104. 

Qalb al-mas'alah: is to turn upon a questioner something similar to his query about a belief he adheres to. Thus one might say to the perplexed ones, when they say that a visible agent can only be a corporeal being and that since Allah is an agent He must be a corporeal being: "You have in effect said, in saying that a visible agent can only be a created thing, that an invisible agent need not be so". 

Mudāraḍah: In both conflicting beliefs are referred to and combined, and in only one belief is referred to.

105. Iblâgh: is to convey something that makes someone else understand. Iblâgh is derived from and means to convey the meaning to the heart of the listener in the best way.

Adā': is the transmission and conveyance of a thing in the appropriate manner. The expression: "discharging of a debt" is derived from the same. It is also said: So-and-so pronounces well when one listens to him", and: So-and-so performs well when he reads".

106. Iblâgh: as compared to is more demanding on the one to whom the transmission is made, for it requires that his understanding and intelligence should be developed, like , which reaches the heart of the listener. It is also said that Iblâgh is the transmission of something in the way that will bring it quickest to its destination, as Allah says: (1/6).

Īsâl: See 4
Ism Sharf is the name of some action or provision in the Islamic law which has been changed from its original meaning in the language, e.g., صُدُرُ، زكاة، صلاة، إسلام، إيان. These words, in pre-Islamic times, were used for certain things, but in Islam they were applied to different things, and frequent use made them as good as the real names, so much so that now their use in their original sense has become metaphorical, e.g., the use of صلاة for دعاء has now become metaphorical, but it was its original meaning.

Ism Urufi is a word which has been transferred from its generic application (to a specific one) by common usage. For example, the word دابة originally signified all things which crawled and was then applied only to some of those things which crawled. In the same way طابع was originally a name for a piece of depressed land, but then, in common language, became a word for the act of excretion, so that it would not be understood in any other sense. According to the jurists, if Allah uses a term which in its original linguistic import applies to one thing, in common usage applies to something else, and in Islamic law applies to something else again, it should be taken in its legal meaning, because its impact has been shifted from the original, and even its sense in common usage is preferable. If the term signifies one thing in common usage, and something else in its original sense, it should be taken in its common meaning. So the terms of Islamic law need explanation, as Allah says: أَقِمْ الصلاة وَالزكَاةَ "Keep up prayer and pay zakāt, the būrāq/43. Such terms are of two kinds: First, those used to signify things completely different from those that they were originally applied to, such as صلاة and زكاة; and second, those which still have their original meanings, but, in Islamic law have been given such specific senses and have been so particularized that they now appear to be used in a sense other than their original one, e.g., صوم.
108.

Bala: يَلَوْنُ is used only as an answer to a question which contains a particle of negation or denial. For example Allah asked: "أَلَيْتَ بَعْضَ الْأَوَّلَاءِ" [ائْتَبَكُمْ؟], "Am I not your Lord?"/172", or Allah will ask (on the Day of Judgement): "أَلَيْتَ بَعْضَ الْأَوَّلَاءِ" [أَتَشْتَكِلُوا مُنْتَظَمًّا؟], "Did not there come to you apostles from among you", "They shall say: Yes, the zāmir/71".

NāCam: “نَم” is used in response to إِسْتِغْفَار, which is without any particle of negation or denial, for example Allah says: "جَدَّةً مَا دُعِدْ رَّبِّكَ هَذَا", "Have you too found what your Lord promised to be true?", "They will say: Yes, the nām/71". can also be used to confirm a statement. For example, if someone says: تَدْرَجَتْ ذَلِكَ, one might answer: "إِنَّا لَهُ وَلَنَّا", "Yes, by my life, you have done that". Al-Farra' says that جَدَّةَ cannot be used in response to جَدَّةً for example, if one says to someone else: ما ذَلِكَ عَلَيّ نَمْ, "I do not owe you anything" and the other says: نَمْ, "Yes", it would be equivalent to affirming the statement of the first, as if he had said: "Yes, you do not owe me anything". And if he says: يَلَوْنُ, it would be a negation of his statement, i.e. "Yes, you do owe me something".

109.

Nuzzūd wa Waswasah: نَزُعْ is to lead someone astray through insinuation, and mostly it takes place when one is in a state of anger. It is said that its original meaning is to move someone, in a disturbed state, towards evil. The expression: هذَهُ نُزَعْ من الشَّيْطَانَ refers to a characteristic which leads one towards evil.

Waswasah: The original meaning of دُوَسَرْة is a low voice; دُوْسَرْة is the (ringing) sound of ornaments. Every low voice details of which are not intelligible is called دُوْسَرْة. دُوْسَرْة is also that which comes to ones mind secretly. Allah called وَسْوَاس, "Waswas", using the measure of the verbal noun instead of the measure of the nomen agentis: يَنُونُ إِنَّ الرَّسُولَ, "I seek refuge in the Lord of men) from the evil of the whisperings of the slinking (devil)."/4".

Dalālah: دالالة is of four kinds:

1. That by which an indication is received, whether it is intended or not. For example the actions of animals indicate their occurring without pre-meditation. (As far as the actions of human beings are concerned), well-judged actions indicate the knowledge of their doer even if the doer of those actions does not intend to cause any indication of his knowledge. Those who make the intention of the person who provides a دالالة a condition of its being so, adduces as evidence the fact that a thief is given away by the traces he leaves, but these do not constitute a دالالة because he did not intend this, and if they (traces) were to be described as a دالالة, he himself could be described as pointing to himself دالالة (دالي على نفسه). In our opinion this is wrong, because it is not unacceptable in language that his أثر "trace" should be called a دالالة of him or that he should be said to be a دالالة of himself; this is permissible and common in language. For example one says: "The fugitive, by his riding upon the sand, gave himself away", while in the expression: أسلك الزمن "Follow the hard ground" because it will not give you away. People say: "We deduced where he was from his tracks".

2. The verbal expression of دالالة, for example one says to a person questioned: Repeat your دالالة .

3. "that which excites suspicion". It is said: دالة المنافق "the دالالة of the منافق "that which causes the transgressor to be suspected" is such and such". is a belief the holder of which chooses ignorance or is prevented from choosing knowledge. The verbal expression of the details of this belief is also called شبهة. The concept because of which this belief is held has been called a شبهة,
for example, it is said: This is a sign for people who have believed it to be a miracle.

4. (The physical expression of دلالّة is أمارة). The jurists say: "The indication or inference from analogy is such and such".

Dalîl: is the "agent" of the دلّل. دلالة is used for one who leads the people in (showing them) the way. Sometimes دلالة is called دليل metaphorically, and دلائل is also used for أمارة شبهة and but it cannot be used for شبهة.

(1) The text reads: دلّل العارب instead of دلّل العارب, p. 59.

Dalâlah: According to some mutakallimûn, consideration of a دلالّة (of something) necessarily brings knowledge (about that thing).

Shubhah: If one has a شبهة and believes it to be a دلالّة, one is choosing ignorance, not because of the existence of the شبهة (in itself) or because of consideration of it (in itself, but because of mistaking its nature). In fact, it is the belief, and not the thing that is under consideration, that is the شبهة.

أمارة و دلالّة

Amârah: is that consideration of which leads to غلبية الظنّ (to consider something in terms of probability to be such and such), e.g. one uses غلبية الظنّ in determining the direction of the qiblah, or in assessing compensation for game that has been wrongfully hunted, or the worth of damaged/lost things. طنّ is not, in fact, the necessary result of consideration of an أمارة, as knowledge is the necessary result of consideration of a دلالّة; one only chooses طنّ in these circumstances. In fact, an أمارة is that in the presence of which one chooses طنّ. It is for this reason that it is permissible for the mujtahidûn to differ (on various questions), even though each of them knows the reason why his colleagues
differ from him; it was thus that the Companions differed on a number of serious issues, and the 'People of judgement' (ذوو الرأي) differed concerning wars and other questions, even though they had very similar knowledge of the matters connected with these things. For this reason is used in philosophical and legal affairs.

Dalālah: According to our teachers دالالة is that consideration of which leads to knowledge.

113.

Hujjah: حَيْثَ وَ دَالَالَة (a way by which one reaches some thing), in which a thing indicates other than itself, is called حَيْثَة. دَالَالَة

Some hold that حَيْثَة and دَالَالَة are so designated only after consideration of them. The expressions: حَيْثَةِ الله and حَيْثَةِ العقل imply that Allah has set them up (as a or of Himself); and حَيْثَةِ العقل and حَيْثَةِ العقل imply that consideration of them leads to knowledge, without the necessity of someone's having set them up. Others hold that حَيْثَة is straightness in consideration, and proceeding upon a straight path, by way of referring back to the basis. حَيْثَة is derived from حَيْثَة, meaning "straight path". The impact of a حَيْثَة on the soul is like that of a بَرَحَان. حَيْثَة is distinct from حَيْثَة as حَيْثَة is derived from the meaning of straightness in "intention", and the verb حَيْثَة , حَيْثَة is used when one is straight in his intention; whereas the derivation of بَرَحَان is not known and it is treated as an isolated (dialectal?) word without derivational implications.

Dalālah: According to some mutakallimūn (pl. of دِمِيل) are of several kinds: حَيْثَة, حَيْثَةُ السِّتَّة, حَيْثَةُ الكتاب, حَيْثَةُ العقل, حَيْثَةُ القِياس, حَيْثَةُ الإِجِمَاع, "unanimous resolution", and حَيْثَةُ التَّأْنِي, "analogy". The first is that consideration of which leads to knowledge either of that which is being considered (itself) or of some characteristic of something else. The second is that from which evidence may be obtained concerning some other characteristic of that which is being considered. This second type is called حَيْثَة, which is called a حَيْثَة, rather
than a دلالة, because it is unlikely that a thing should be a دلالة of itself or a دلالة or of any of its attributes, but it is not unlikely that it should be a دلالة of something else.

Ihtijāj: إختبئ is straightness in consideration, whether by means of that about which one seeks knowledge (itself) or by means of something else.

Istidāl: إستدلال is a search for something by means of something else.

Dalālat al-Burḥan: دلالة البرهان is evidence for the truth of a statement.

Dalālat al-Kalām: دلالة الكلام is that speech should present some valuable concept without evidence for its being true, except in so far as some of the speech contains دلالة البرهان so as to testify to the truth of the statement. Some speech contains دلالة البرهان and some does not, as every اسم, like every اسم دلالة البرهان, may or may not be evident in speech. An اسم "noun" is a دلالة of its meaning, but not a اسم دلالة البرهان. In the same way guidance on a way is a دلالة and not a دلالة of the way. Therefore the impact of دلالة الكلام is other than that of دلالة البرهان.

Istidāl: إستدلال is the act of دلالة. If دلالة and إستدلال were one and the same, it would necessarily follow that, if all those who exercised إستدلال as to the non-eternity of the world were prevented from doing so, there would be no دلالة concerning that in the world.

Dalālah: إستدلال is that by means of which دلالة is possible.
Dalalah: A دلالة of something is that by means of which everyone who considers it can draw some conclusion regarding it, e.g. since the world is a دلالة of its creator, it is a دلالة of Him for all those who can exercise إستリアル by means of it.

Alamah: An علامة of something is that by means of which a certain thing is made known to the one for whom it is marked and for those who share with him in knowledge of it, but not to everyone. For example, one may make a stone an علامة دلالة for a person whom one has buried, so that it is a دلالة for oneself alone, or make clapping the sign of the arrival of Zayd. (Each of these is an علامة دلالة for those who share them in given import, and is علامة دلالة rather than علامة دلالة). An علامة دلالة can be cancelled, whereas such is not the case with a علامة which cannot be changed. An علامة دلالة is something that is (deliberately) made, whereas a علامة دلالة is something that necessarily exists.

(1) The text reads: دلالة لك دلالة لك, p.62.

Ayah: آية is a fixed علامة; one says: تأبيت بالمكان when one is confined to, or made to remain in a place, as a poet says: وعلمت أن ليست بآية . كصفقة بالكلف كان رتادي "I knew that it was not a settled dwelling-place, so that my sleep would be like the clapping of the hands", i.e. this world is not a place which can make anyone stay long or make (anything) permanent. Some linguists hold that the word آية was originally ياء أب∞ة, with two "ياء" one of which was changed into "أب" to avoid the double sound of a weak letter; in Arabic this is permissible in such nouns which do not have verbal derivations.

Alamah: See Δ
Athar: The أثر (effect) of a thing is that which becomes manifest after that thing. For example: مدارج السير "The channels of flood waters" are called أثار of rain.

Alāmah: The علامة (mark) of a thing is that which becomes manifest before that thing. For example: رياح "clouds" or عواصف "winds" are the علامات of rain.

Simah: علامة is a particular kind of علامة, and is applied to a mark which is created on the body of an animal by fire, e.g. شفاطة, etc. Allah says: "We will mark him (with fire) on the nose, القلم /6". Its original meaning is the impression made on something, and "first rain of the season" is derived from the same because of the impression it makes on the land; موسم is also derived from the same and so-called because of the آثار of the people attending it that are left there; and "a plant used to dye hair" is so-called because of the impression it makes on the object dyed.

Alāmah: See 8

Burhan: برهان can only be in the form of speech by which the validity of something is attested. Some scholars hold that a برهان is a بيان which testifies to another notion that is true in itself and in its attestation, e.g. يテスト is a statement (بيان) that the جسم has a creator; and at the same time the first notion that the جسم is created is true in itself. Some also hold that a برهان is that by which one refutes the argument of an opponent. It is an Arabized Persian word derived from برآن, meaning "cut that". The word برده is also, perhaps, derived from the same, meaning ختامة of time (1).

Dalalah: داللة may or may not be in the form of speech. One says that the داللة is a داللة of the Eternal; here the داللة is not speech. One also says that my داللة of the truth of my doctrine
Dalīl: A دليل may give information about a notion without testifying to another notion, or it may give information about a notion that testifies to another notion; therefore, دليل is more general than دالة. According to ʿAlī b. ʿİsā: the direction of a دليل, depends on its location; it can act reciprocally, as, for example, an اسم acting as the مسند دالة. A برهان, on the other hand, cannot act as a دالة of other than that of which it is designed as a دالة; for example, if a خل is a دالة دالة, it cannot be a دالة that he/it is not a ناقل.

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(1) The text reads: for p.63.

122. أُمارة وعلامَة

Amarah: أُمارة is a manifest عامَة, and this is indicated by the basic sense of the word, which is تأثير. Therefore، أُمارة is used to signify that a thing is abundant، and together with abundance is evident consequence. "consultation" is called إشتراك because opinion becomes evident in (the person of) consultation، and the expression: إشتراك is used when people consult each other. A poet says:

"Concerning what is the consultation among you، and what is the significance of the signs (that I see)"

ʿAlāmah: See ٍ

123. رَسْم وعلامَة

Rasm: رسم is making an أثر appear on something so that it may be an عامَة on it.

ʿAlāmah: عامَة may or may not be making an أثر appear on something. For example، one says:

"The علامَة of Zayd's arrival is ʿAmr's clapping"; this cannot be regarded as an أثر.
Khatm: indicates the completion of something. For example one says: َكَتَبَ الْقُرْآنَ َكَتَبَ الْقُرْآنَ meaning I have completed the memorising and the reciting of the Qur'an and have completed the reciting of the appended prayers. The original meaning of َكَتَبَ الْقُرْآنَ which occurs after it has been finished. Allah says: "On that day We will set a seal upon their mouths, َتَصَوَّرَ /65" which means We will not allow them to speak; but the verse: َكَتَبَ الْقُرْآنَ َتَصَوَّرَ (7) does not indicate any prevention, rather it is a criticism in that they are as though prevented from accepting the truth.

Rasm: does not indicate the completion of anything; therefore one says: َكَتَبَ الْقُرْآنَ and not َكَتَبَ الْقُرْآنَ َرَسْمَ. However, َكَتَبَ الْقُرْآنَ and َرَسْمَ overlap each other in certain usages because of the closeness of their meanings. َرَسْمَ is an Arabized Persian word, and so it is possible for it to be an exact equivalent of َكَتَبَ, because they come from different languages.

Tab.: َطَبْعُ which is fixed in a َطَبْعُ i.e. that which is given a َطَبْعُ , and adheres to it; it implies permanence, which is not implied by َكَتَبَ. Therefore, one says: َطَبْعُ أَنْثَرْ "He stamped a dirham"; and َطَبْعُ is an َطَبْعُ َطَبْعُ the nature of a man, because it is fixed and does not disappear. In the same way َطَبْعُ means the nature of a man, because it is fixed and does not disappear. One says: َطَبْعُ when a particular characteristic persists in someone. Some linguists hold that َطَبْعُ is an َطَبْعُ which indicates the essential nature of something. According to Abū Hilāl َطَبْعُ is used about man-kind because it indicates the true nature of ones temperament, and َطَبْعُ in case of a َدِيْرَم َطَبْعُ of its being lawful and legitimate.
Dalalah: See 4

I'llah: Every علّة is both invariably present ( مترّد ) and reciprocal of reference ( منعكس ). Thus the reason for a moving object's being moving is movement, which is invariably present in any moving object, and is reciprocal of reference, for nothing has movement which does not move, and nothing moves without having movement. Not every دلالّة, on the other hand, is منعكس و مترّد. For example the دلالّة of the createdness ( محدث حواءث ) of bodies is that it is impossible for them not to have accidents ( حواءث عرض ) ; for example, an عرض حواءث مثبت is "secondary characteristic" is but has no دلالّة.

Sabab: A سبب cannot come after the سبب "thing caused" in any circumstances. For example نّوي "shooting" is the سبب for the flight of an arrow, and نّوي cannot take place after the arrow has flown.

I'llah: One type of علّة is that which comes (becomes evident) after the سبب "thing caused", e.g. profit or gain, which is the علّة for trading but becomes evident after the trading has taken place. Evidence for this is to be found in the fact that when asked: لَمْ تَتّجَرْ لَلرّك "Why do you trade?" one replies: لَعَلّة "For gain". The linguists unanimously maintain that "Why" here is a request for the علّة and not for the سبب . علّة, linguistically, is that which changes the disposition of something, therefore a مرض "disease" is called an علّة because it changes the condition of a patient. The "one who calls" of an action is called an علّة of that action. According to some mutakallimûn the علّة is that which makes a certain condition necessary for some other thing, e.g. كون "being" and قدرة "power", but not سوار , which does not make any condition necessary. In jurisprudence, the علّة is that characteristic of the definitive text on which a judgement ( حكم ) depends, when an analogy is being drawn.
Sabab: A سبب is required for the occurrence of the سبب, and not for its maintenance; that is why one can perceive a سبب without its سبب, e.g. the flight of an arrow can be perceived without the سبب "shooting".

Sharh: A شرط is required both for the existence of the شرط and for its maintenance, e.g. حياة is a شرط for the existence of حياة, and cannot continue to exist when حياة ceases to exist.

Alah: An آلية "instrument" does not make an action necessary. An آلية is required for some, but not all agents, without reference to whether or not the action is performed well.

A hand or a foot are examples of an آلية.

Sabab: A سبب makes an action necessary.

Istidlal: إستدلال is to seek knowledge of something by means of something else. نظر "investigation" in order to acquire knowledge of نظر as خدار through His actions is إستدلال.

Nazar: نظر is to seek knowledge of something either by means of it itself or by means of something else. نظر concerning the occurrence of movement is نظر. The definition of نظر is the perception of a thing by means of sight or thought, to perceive a concept one needs both of these two things. For example careful consideration, first, of the precise configuration of a thing through the visual faculty, and then through نظر, because perception of the precise is means of perceiving a concept; and in the same way leads to knowledge about the concept. The original meaning of نظر is to face; نظر by means of the sight ( elébál به الإبالة) towards the نظر; مبصرا is the bringing forward of sight towards the نظر. نظر can also take place through touching, to discover whether a thing is soft
or hard, and the expression: نظر إلى الإنسان بالرجمة means the bringing forward of compassion towards someone.

 النظر [انتظار] towards some expected thing is "the granting of a respite" means the bringing forward of نظر بالأمل towards this expected thing. نظر للبشرية means the bringing forward of نظر towards the thing hoped for.

 النظر من الملك لعمته implies his bringing forward good governance towards them. النظر في الكتب with the eye and with thought means the bringing forward of these two towards it. The expression: نظر إليه إيمان has destroyed them: it has brought forward its afflictions towards them. نظر means مثيل, for seeing one of two is as good as seeing the other. When نظر is associated with تلب it means تكر about the circumstances of that which is being investigated, and when it is associated with بصير it means to direct ones gaze towards a thing the seeing of which is desired, and it also means that ones sense of sight is sound.

Ta'ammul: نظر-تأمل is a نظر by means of which knowledge of the object is hoped for, and تأمل takes place only over a long span of time. Every نظر is تأمل but not every نظر is تأمل.

Nazar: See △

Badīhah: نظر is the first part of نظر على البديهة. One says: نظر عليه البديهة i.e. at the beginning of the operation of نظر (at the first sight), or one says: نظر وله في الكلام بديهة حسنة when someone extemporizes in speech without pre-meditation.

Nazar: See △
133.

Badīḥah: بديهة in speech is that which is produced without thinking.

Ruʿyah\(^{(1)}\): Some linguists hold that رویة means the last part of بریهة, and the first part. A man who is quick in understanding is described as one whose رویة is like the رویة of others. Some hold that رویة is to consider a thing for a long time, which is the opposite of رویة. رویة is total examination of a "opinion, judgement" and exhaustive deliberation on it. One says: روأتم في ظاهر الأمر, tušđid on the measure of ظاهر, which is the measure for intensification. And in رویة, hamza of ظاهر was dropped because of its frequent use.

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(1) Abū Hilāl lists the word رویة without hamza on ظاهر, whereas the lexicographers list it with hamza. See, for example, Al-Qāmūs

134.

Fikr: فكر is that which is other than بديهة.

Nazar: نظر can be either فكر or بديهة.

135.

Intizar: انتظار is the seeking of that at which نظر is anticipated; it is used of both good and evil, and it can be entertained with either doubt or certainty. For example one can entertain انتظار of food being prepared in his house about which he has no doubt, or one can entertain it of the arrival of Zayd, the next day while being doubtful about his coming.

Nazar: See △
136.

Tadabbur: تدبر دلیل is the application by ones تلب تدلیل towards the consequences of something.

Tafakkur: تفکر دلیل is the application by ones تلب تدلیل towards the "indications" of something.

137.

Ru'yah: رؤیه is the perception of the object of vision.

Nazar: نظر is the seeking of "guidance/direction". The sense is attested by the usage: نظر تلم اور شیئاً "I looked but I could not see anything". According to علی ب نسأ, نظر ناظر is the seeking for the appearance of something, and ناظر is one who seeks the appearance of something; Allah is called a ناظر of His slaves by virtue of His making His mercy apparent to them. Since Allah sees things without seeking to do so, He cannot be described in terms of نظر. A ناظر may be one who seeks the appearance of something through perception of it by means of his sense of sight or some other sense; or he may be one who considers the softness of this garment in comparison with that of others. نظر with the تلب is by means of thought. استنخار is to stop in order to seek the appropriate time for a thing. نظر can also mean تلب and نظر ناظر تلب مفصل of the conditions of things. A ناظر in this fashion must be a مفصل and a نظر in this fashion can be called a ناظر. The Eternal cannot be described in terms of نظر, as تلب implies deficiency in knowledge, and نظر in order to obtain knowledge can be used only about that which is unknown ( نظر). نظر implies witnessing with the eye simply, without saying anything about the attitude of the witnesser, for example, whether he is pleased or angry. All those seeking to observe the new moon are ناظرون, regardless of whether they see it or not; it is thus reasonable to define نظر as directing the eye towards the position of the object of vision in an attempt to see it.
138.

Istashrafahu bi basrihī: means "he directed his gaze at him (مَدّ إِلَيْهِ بِمَرَأَةً) from a higher place."

Madda ilayhi basrahu: See Δ

139.

Intizar: or is a desire for that which is expected to take place.

Tara'jji: is of something good particularly and it always occurs together with doubt.

140.

Intizar: See Δ

Tara'j: is the length of , whether short or prolonged. is so-called because he waits for it for a long time in order to enhance its benefit (pleasure). Allah says: "So, bear with him for a time, and He will exalt you (السَّمْرَةُ) 25". The verb is derived from meaning "to linger or stay". One says: ماي عل هذا تثّبت الأموrica i.e. I cannot wait for this for a long time.

141.

Imhalf: is not associated with anything and is "undetermined".

Intizar: is associated with that to which can be directed.

142.

Ahsustu bi basri: , here means or something else through sense perception.

Anastu bi basri: means with the object of sight. Therefore the verbs and cannot be used about Allah as and cannot be ascribed to Him. as always takes place without .
Khāṭir: خاطر is passing of a "notion" through the "mind", who relates a number of different things. خاطر are divided according to their (underlying) concepts, as every concept has peculiar خاطر, which is different in kind from that which is peculiar to something else. The ability of the تلب to deal with خاطر is (an essential) part of having a complete intellect, and without this there is no point in burdening oneself with them. According to Abū ʿAlī a خاطر is a kind of "accident", which is found only in the ذكر of a living organism, and it is some (intermediary) stage between ذكر and ذكر, since ذكر is knowledge, and ذكر is a kind of ذكر which causes knowledge. And a خاطر is a beginning which does not (by itself) generate knowledge, but makes one aware of things. So the position of خاطر is like that of تلب in being a stage between خاطر and خاطر because خاطر is the manifestation of a thing not on a real (concrete) basis. Al-Balakhī holds that خاطر is speech (كلام) caused by Allah or an angel or Satan in human being; if it is caused by Satan it is called "insinuation". The same is maintained by Abū Hashim. However, the thing which indicates that خاطر is speech (كلام) is that a dumb person can have خاطر also in his خاطر; even though he does not have any idea of speech (كلام) and its خاطر. Ibrāhīm holds that خاطر must be of two kinds: one suggests that one should do something, and the other restrains one from doing it; thus a choice is established. According to Ibn Rāwandī, the خاطر of disobedience, like عقل and عقل, comes from Allah. خاطر "desire" is the inclination of the طغیان towards the thing desired; and عقل (is a faculty) which discriminates between good and evil.

Nazar: See 8
Dhikr: ذكر is the remembrance only of that which is absent. It is an accident which removes "forgetfulness".

Khatir: خاطر is a "beginning", which may or may not refer to that which is absent.

Ijtihad: إجتهد linguistically connotes exertion. One says: "I exerted myself in carrying a stone", and one never says: "I exerted myself in carrying a (date-) stone". According to the mutakallimin إجتهد is that which demands علبة ظن in the light of which every امتثال is correct. The mutakallimin distinguish between إجتهد and فياس. أهل الإجتهاد فياس أهل الإجتهاد إجتهد, as it encompasses other things. According to the jurists, إجتهد is to try hard to understand the principle of some unprecedented case in the light of a لفيف text of the Qur'an or the Hadith, with respect neither to the apparent nor the (direct) implied meaning. Therefore Ma'adh b. Jabal said (to the Prophet): "I (shall) exercise إجتهد in my opinion regarding that concerning which I find nothing in either the Qur'an or the Hadith". In the view of al-Shafi'i إجتهد and فياس are one and the same; and according to him, is to discover the reasons for an افت (in view of those reasons). As far as "opinion" is concerned it is the reasoning and analogy on which a legal decision is based, and the statements of Ma'adh and the letters of Omar testify to this. Ali said: In my opinion (رأي) and in the opinion of Omar the slave women who give birth to the babies of their masters should not be further sold, but we see them being sold"; and this statement contains the refutation of those who reject and condemn the use of رأي. In preference is given to that which is supported by an علم and a خبر when there is some conflicting
notion. is to produce evidence that a regarding something can be established without referring it back to the asl. It takes place in legal matters only, and is derived from the exhaustion of every possibility regarding some new situation in referring it to some "text" in accordance with what produces a given notion; there is scope for it only in the absence of and ; on the other hand, is also applied to rational pursuits.

Qiyas: is to refer one thing to another because of some similarity between the dispositions (أُحُلَام) of the two. It is also said that is a subjective view of something by reference to another because of some similarity between them. This view is held by Abū Ḥashim, and he claims that it is for this reason that "an instrument for measuring" is called متٌبِع ; that which one desires to measure is referred to it. That with which shoes are measured is also called متٌبِع . Thus is only used when something is considered with respect to another, and is only used of someone who likens one thing to another, if he makes a judgement concerning that thing in terms of the other. and were the same, Allah could be called متٌبِع in likening a to a , a to a , a to a , and a to . If anyone believes that is the deduction of truth from falsehood he is wrong, because it is deduced by means of texts (لفظ) and it is not called متٌبِع . An example of is to say: Since a wise man may not wrong one who acts properly, he may not punish him. According to the jurists is to refer a branch (ذَرَعٌ) to the root (حِكَمٌ) in view of the principle (كلم) involved.

Tadmīn al-Āyah: is to refer an Āyah to a thing without any restriction. For example the verse: دارِ السَّارِق (38) does not mean that the hand of the thief who commits the theft of a دَارِنَة (1/6 of Dirham)
must be cut off, even if it is implied there, since the Sunnah precludes this.

Dalālah al-‘Ayah: about something is that by means of which about that thing becomes possible. For example to say implies the knowledge of Allah, because one cannot praise one whom he does not know. Therefore our contemporaries hold that knowledge of Allah is necessary because thanks-giving to Him is necessary, and one who is not known cannot be thanked.
Chapter IV

147. علم و معرفة

Ilm: علم can be either general or detailed knowledge of a thing.

Ma'rifah: معرفة is more particular than علم because is a detailed knowledge of a thing itself excluding it from other things. Al-Zuhri says: I do not describe Allah as معرفة but I am not against those who describe Him as معرفة because it is derived from معرفة which means the remains of a house by which it is recognised. Allah's knowledge of things cannot be described as based on (drawing inferences from) the remains or traces of a thing or on دليل. And, since is to make distinctions between data, Allah cannot be described as معرفة or a discriminator. In our opinion, contrary to Al-Zuhri's view, although the آثار of house are termed معرفة this is because they constitute the means whereby the house is recognised, and this does not imply that every معرفة is based upon دليل and معرفة. As for the definition of معرفة as one who discriminates between the information present in his knowledge, it would have been more appropriate if he had taken it as an indication that Allah is معرفة, in view of "information is discriminated in His knowledge", meaning that it is imagined by Him. Now, His knowledge is not called معرفة because is, among us, the use of intelligence in the looking and thinking by means of which we come to discriminate between information. There is no objection to His information being described as discriminated, even if He cannot be described as discriminating, its being discriminating means that an attribute is being applied to it, not to Him, and knowledge (عرفة) of it indicates that about it, not about Him. Therefore all are معرفة علم but all علم are معرفة not because معرفة means to distinguish the known from the unknown whereas علم does not mean this except when it is particularly qualified in speaking of the معلوم. And this notion is verified by the contention of the linguists that علم takes two objects. It can only refer to one object when it is used in the sense of معرفة. For example Allah says:
which means "علم" as compared to علیت which is ambiguous, for example, when one says: "I came to know that Zayd .... " and designates him by the name by which ones interlocutor knows him, one is giving no information, but when one adds خاصاً one is giving information, because one indicates that one knows him in a particular aspect which one might not know him in spite of ones knowledge of him in general. But when one says: عرفت نيزاً , one gives information, because this means that I knew him in distinction from others. The difference between معرفة and علم does not become clear except when the sentences are not ambiguous, for example: "I knew that Zayd has a son" or ولداً "I knew that Zayd has a son" or ولداً give the same meaning.

لا (الانفال ۶۰) which means "علم" as compared to علم. The word علم as compared to علم is ambiguous, for example, when one says: "I came to know that Zayd .... " and designates him by the name by which ones interlocutor knows him, one is giving no information, but when one adds خاصاً one is giving information, because one indicates that one knows him in a particular aspect which one might not know him in spite of ones knowledge of him in general. But when one says: عرفت نيزاً , one gives information, because this means that I knew him in distinction from others. The difference between معرفة and علم does not become clear except when the sentences are not ambiguous, for example: "I knew that Zayd has a son" or ولداً "I knew that Zayd has a son" or ولداً give the same meaning.

علم و ياقين

علیت: is to believe firmly in a thing as it is.

ياقين: is contentment and a feeling of satisfaction about what is known. Allah cannot be described in terms of ياقين.

One says: "برد اليقين" but one never says: "برد اليقين". And is that person who knows a thing after being doubtful about it. The meaning of ياقين can be determined by the fact that its opposite is "دoubt" and it is very seldom that ياقين is considered to be an opposite of علم. It can also be verified from the use of ياقين in the verse of a poet:

"My companion wept when he saw the mountain pass in front of him. And he was sure that we were going to meet the Qaysar".

So, ياقين is that which removes a doubt. It is also said that a person who is offering his prayers is confident that he has completed four " rak" , he should finish the prayers with "سالم": "إذا كان اليقين عن المسلم،أنا على أرضا نله أن يسلم". Here the word ياقين has been used (by the jurists) instead of علم , because the first imparts something more than the second which is firmness and indubility of thought.
is also, sometimes, called because it also contains the sense of being beyond doubt.

(1) Diwan Imru' al-Qays, p.65.

Sha'ur: is a knowledge (of something) attained covering all details and with minuteness as "thinness of the hair". A "poet" is so-called because of his apprehension of fine meanings; and barley is named because of the fine whiskers that it has at its extremity, unlike wheat. The verb cannot be used for Allah as nothing can hide from Allah because of its fineness. Some linguists hold that the expression is a more severe condemnation than to say: regarding someone, because the first will oust the person referred to from the category of rational beings; it amounts to meaning that he does not know any thing in any way at all and is equivalent to saying: "he cannot feel or he has no senses". It is also said that is to perceive something through sensory organs (مَهْشُوَّر) which are the same as . Therefore Allah cannot be described in terms of Sha'ur.

ilm: See 8

Basir: has two meanings:

i) Its origin is "seeing" which means accuracy in seeing, and it means to perceive that which can be seen when it is present, and is derived from the same meaning: seer.

ii) can also mean "knower". One says: for mentioning one's knowledge or insight about a thing.
Mustabsir: is a knower of a thing after having wanted knowledge about that thing. Its form implies the want of understanding and information respectively. Therefore one can say: but one cannot use for Allah. And is to want a thing clear in such a way as one sees an object with ones eyes and such clarity can pertain only to the things which become evident after being hidden.

151.

Basr: is the name for act of seeing.

Ayn: is the instrument (tool) for seeing and it is the pupil of an eye. Therefore one says: "One of his eyes is blind", and one never says: لعینه نعم . Sometimes is used for a healthy eye metaphorically but it cannot be used for a blind eye and is the name for the act of seeing. An unambiguous knowledge of something is also named as . One says: "You have knowledge of this" means you know it as others see it.

152.

Təlilm: is to teach by means of speech or another medium; therefore one can say: .

Təlqin: is to teach using speech only as a medium. One says: "He taught him the poem" and so on, but one cannot say: "He taught him commerce, or carpentry or tailoring by way of . There is another difference between the two that refers to one occasion and to more than one. Moreover requires contact between teacher and taught whereas the same is not required by . Therefore one can say: "Indeed Allah teaches him" and not .
153. 

Raskh: رشك is to know a thing by many arguments or to know it necessarily. The original sense of رشك is to be firmly fixed to a root to which a thing is connected. Nevertheless, knowledge by means of some single indication cannot be regarded as رشك.

Ilm: See Δ

154. 

Ilham: إلهام is a kind of knowledge that becomes clear in the heart both in good or bad ways, (suggesting) good things to do and bad things to leave.

Ma'rifah Daruriyyah: معرفة ضرورية "necessary knowledge" is of four kinds: (i) that which comes from observation, (ii) that which comes from experience, (iii) that which comes from continuous reporting (by someone regarding something), and (iv) the basic principles of intelligence.

155. 

Alim: See Δ

Mutahqiq: متقق is the seeker of the right meanings who continues his search till its realisation. It is on the measure of which is equivalent to say: أطلب العلم "seek knowledge". Therefore one cannot say: إن الله متقق "I realised what you said" means one has understood a thing after doubting it.

156. 

Aql: عقل is the basic knowledge which prevents one from doing wrong, and he whose restrainer is more powerful is عقل. Some linguists hold that عقل is that which restrains its possessor from indulging in immoral things. One says: عقل البجر when one hobbles a camel preventing it from moving.
Therefore Allah cannot be described in terms of عقل . Some linguists say that عقل is to preserve e.g. one says: أعقلت دار هي when one preserves them. Labīd b. Rabī'ah is reported to have said:

"Keep things even if you have not done so before because the person who keeps things prospers". According to Abū Hilāl, if عقل means preservation, in this sense one can describe Allah as عاقل. And عقل, it is said, can also mean limiting or restricting a thing. And the mental faculties that contain his items of knowledge are called عقل , one says: "Retain that which is said to you". Opposite of عقل is علم , and opposite of علم is عقل . And عقل is a string with which a camel is hobbled. Abū Hilāl says that the thing which appealed to him in the variety of opinions regarding the scope of عقل was that علم is the knowledge of vices and prevention from committing them. He further maintained that this view seems to be correct because it is supported by the use of the word عقل for the people of heaven, because they will have no temptation for vices and their resistance to doing wrong cannot be attributed to their علم . And if عقل is to be restricted (from doing something) then Allah cannot be termed عاقل for Himself, and all the human beings will be subject to His عقل since He is that who forbids us from doing (certain things). On the other hand, human beings can be termed عاقل and in spite of their wrong doings, and because of His omniscience Allah cannot be called عاقل in this sense. Moreover, we cannot regard Allah as عاقل because we and our knowledge cannot cover all of His dimensions.

Cilm: See أ

(1) Diwān Labīd, p.177.
157. أرب وعقل

Arb: أرب is abundance of عقل. And the expression: أرب is used for that bone which has a lot of flesh on it; and أرب is a winning arrow which takes the biggest share.

C.Aql: See ∆

158. عقل ولب

C.Aql: See ∆

Lubb: لب is more particular description of a person than عقل, whereas عقل indicates that its possessor encompasses items of knowledge. The expression: لب is said about its purist form. And, since Allah cannot be described as having attributes that vary in purity, He cannot be described in terms of لب.

159. عقل ودعي

C.Aql: See ∆

Nuhyu: دعي is the maximum degree in understanding. It is a plural of تعليمة. A person described in terms of تعليمة can be that who successfully forms an opinion about something. A pond is also known as تعليمة in which the flood-water falls; and its plural is تعليمة. The plural of تعليمة is دعي and أقصى دعي is "the stability of intellect. The expression: دعي is used when one stays there.

C.Aql: See ∆

160. خيا وعقل

Haja: خيا is the stability of intellect. The expression: خيا is used when one stays there.

C.Aql: See ∆

161. ذهن وعقل

Dhihn: ذهن is to retain what has been learnt, and it is contrary to "badness in understanding". Allah cannot be described in terms of ذهن as learning cannot be ascribed to Him.
Aql: See \( \Delta \)

162.

Ilm: See \( \Delta \)

**Fitnah:** is awareness of meanings. Its opposite is \( \Delta \). A man who is without \( \Delta \) is a man who is without awareness of meanings. The word \( \Delta \) is similar to \( \Delta \), and one says: \( \Delta \) or \( \Delta \) for an intelligent man. It can be said that \( \Delta \) is the beginning of understanding of what is not apparent. Since \( \Delta \) is knowledge of something that is not apparent, it cannot be said: \( \Delta \) "He came to know about his existence and that the sky was upon him". Every \( \Delta \) is \( \Delta \) but every \( \Delta \) is not \( \Delta \).

163.

**Dhakā:** is the perfection of \( \Delta \). One says: \( \Delta \) when fire is burning fully, or \( \Delta \) when the sun is giving full light, and \( \Delta \) is a full sacrifice. So, \( \Delta \) has a fuller meaning than \( \Delta \).

Fitnah: See \( \Delta \)

164.

**Hadthq:** The basic meaning of \( \Delta \) is sharpness in cutting. One says: \( \Delta \) when one cuts something. The expression \( \Delta \) means that the child has read the Qurān up to the last chapter and is remarkably good in retaining it. Every \( \Delta \) in some field is one who has attained mastery over it and completed learning in that field. Since it cannot be said that Allah's acquisition of information has been completed, He cannot be described in terms of \( \Delta \).

Fitnah: See \( \Delta \)

**Kiś:** is quickness in movement while doing something taking what is relevant and leaving what is irrelevant. \( \Delta \) is a boy who is quick to do precisely what he is told to and leaves what is unnecessary. The concept of \( \Delta \) does not pertain to branches of knowledge.
165. Alma قي: Alma قي is a shrewd man who can visualise consequences of matters at the first sight.

Laudha قي: "light, sharp/skilful" is derived from "burning of fire" which means quickness in taking to something; so Alma قي is a quick witted person.

166. Fitnah: See 6

Nafadh: The basic meaning of لفظ is taken from ذهاب "going". One says: لفظ when an arrow penetrates in shooting.

A man is called  تناغد when his thought attains to a point that a stupid man's thought cannot attain to; and ناغد is one who has great awareness of things and knows the ins and outs of matters. On the other hand, كيس is swiftness and quickness of movement which can be an attribute of one whose faculties are not yet fully developed, like a boy; whereas ناغد can only be a description of a superior and complete man.

167. Jaladah: The basic meaning of جلد "hardness of the body". The skin is named as جلد because it is harder than flesh, and ice is called جلد because of its hardness, and a stout man who can face all hardships is also named جلد. The expression جلد or جلد is used when one proves to be stronger than his opponent. The solid part of hand is also called جلد.

Fitnah: See 6

Nafadh: See 6

168. Tabi'ah: طبيعة is the innate or inherent disposition of a person on which he is based or created.
Qarīnah: According to al-Mubarrad is that which comes from in a natural way. Therefore one says: "So and so has a good disposition", and one says: to express "Demand, what you want" (i.e. demand what is in your soul). The root meaning of is purity, and is that water to which nothing has been added. The barren part of land and an old bare palm stripped of bark are called, and an old horse which has completed its (normal) age is called. According to Abū Hilāl and are not similar to the above mentioned. is a sore or ulcer in skin and is similar to (1).

(1) The plural of is. Imru' al-Qays is called, because when he died he had boils on his skin.

Allāmah: is on the measure of ; a measure for exaggeration, and means most knowledgeable.

Allāmah: The word is the same word as , but with the addition of "feminine" at its end as the word has at its end. Therefore, is a knowledgeable person who can be equivalent to a group of learned people. Thus Allah can be described as and not , as the word implies a comparison with a group of people. It is also said that in gives the meaning of , but this notion was rejected by Ibn Durutawayh, who argued that can be used about both good or bad and for praise or condemnation. As Allah said in the Qur'ān: And the hour shall be most grievous and bitter, the qur'ān 46. And a poet says:

"For all living brothers, even if they live long, they have to face death with which their fingertips will turn pale". So, the word, in this verse, means death. Had been a word with praiseworthy connotation in particular, the poet would not have used it in such an unqualified way. In the same way some people consider similar to "beast"
which is wrong, because it pertains to thus, it can be used only about that which can speak is derived from "nomen agentis", and its feminine is "the greatest reporter or traditionalist". Both and mean the equivalent of a group of people in their respective domains. And the above mentioned is al-Mubarrad's viewpoint.

(1) Diwan Labid, p.256.

170.

\[ \text{Fahm: See } \Delta \]

which is to know the meaning of speech on hearing it, in particular. One says: "So and so is bad of understanding" when someone is slow to know the meaning of what he hears. Allah cannot be described in terms of since He knows about everything as it is everlastingly. Some linguists hold that can only be used about speech. For example one says: "I understood his speech", and one never says: "I understood his going and coming" as one can use "I knew" in such expressions. Abū Ahmad b. Abī Salmah says that can be used about both speech and other than speech e.g. "indication". For example: "I understood what you said and I understood what you indicated or pointed out to me". According to Abū Hilāl the correct use of is about speech only, and its use with respect to an indication is metaphorical because an indication can replace speech to convey some meaning.

171.

\[ \text{Fuh: See } \Delta \]

which is to know that which is meant by speech after thinking about it. Therefore cannot be ascribed to Allah as requires contemplation (as a pre-requisite).
One says addressing someone: "Let him meditate in order to understand.

except for the meanings of speech. Allah says: "They could hardly understand a word."

As far as the verse: "And there is not a single thing but glorifies Him with His praise, but you do not understand their glorification.

is concerned, when Allah has used the word which is speech, He mentions . He also says: "Soon will We apply Ourselves to you, after saying:

"Every moment He is in a state of glory, the glorification is concerned, when Allah has used the word which is speech, He mentions . He also says: "Soon will We apply Ourselves to you, after saying:

is the knowledge of Islamic law named as because it is based on knowledge of the speech of Allah and speech of His prophet (tradition).

172. عالم د عالم

is a "known", since is transitive. On the other hand, is intransitive.

is one who knows a thing if it is there to be known, as means a person who hears a thing if it is there to be heard. always require a as as a .

A man, if not deaf, can be called . just as, if he is not blind, he can be called . So, it can be concluded that all words like and are descriptions and have distinct meanings from each other. Sometimes, in poetry, is used in the sense of , and is used in that of . In this verse it is used in the sense of:

"Is it from Rihana that the caller whom I hear comes, who keeps me awake when my companions are taking rest?"

173.
Sāmi: A man can be described as about an object of hearing after he has finished hearing it, but he cannot be described as in these circumstances.

Alim: See

174.
Isghā': is seeking to apprehend that which is heard by inclining the hearing towards it. is used when one leans towards something and is used when one inclines something else. Allah says: "Then indeed your hearts are already inclined (to this), the combined half, which means they are bent or inclined. And the expression: صناعي "your inclinations towards so and so" is also used.

Sam: is the apprehension of that which is heard, and can be used for the instrument of hearing.

175.
Istīma: is to understand that which is heard by means of towards it. Therefore is cannot be used of Allah. is a name for that which is heard, and is used for that one has heard; is also used for listening to songs. It can also be an equivalent of . And is like and means to seek to hear something.

Sam: See

176.
Idrāk: applies to specific things whereas does not. deals with a thing from the point of view of its most particular attribute or as a whole. can only be applied to an existing thing, and is one way among many ways of attaining knowledge.
Ilm: علم can be applied to a non-existing thing. علم about what is not perceived cannot be as strong as علم about what is perceived. For example one tends to forget what he has perceived long before whereas he never forgets what he perceives in present.

Yuhissu: Sensation (description of حاسة) is an attribute of some sense organ whereas حاسة is not associated with any sense organ. حاسة is the name of that sense organ by which one attains perception of a particular thing. Therefore, we hold that the senses are four: hearing, seeing, smelling and tasting. One cannot say: إن الله حاسس to express that He knows or hears, since the use of the verb حاسس requires some agent i.e. sense organ, which cannot be ascribed to Allah. In the same way one cannot use شم about Allah because شم pertains to the association between nose and the object of smelling as ذوق pertains to tongue and the object of tasting. This is clear from their usages, for example one says: ذقته نزل أحد له طعا "I tried it but did not find any taste".

Yudriku: حواس of heat and cold is not concerned with any particular sense organ. Allah can be termed as مورك in the sense of عالم. He "perceives" tastes and smells, as He is the one Who devised them and made them clear (to people).

Ihsas: About an idiotic person who is not aware of anything, one says: شرب... إن له ليس يحس. The linguists say that يحس is equivalent to saying يحسن meaningless to know something with some sense. In the same sense the Qur'an has used this verb: فنحسروا بالأسنا "So when they felt Our punishment, the Qur'an, 12", and "And inquire respecting Yusuf and his brother, Yusuf, 87", i.e. try to find them using your senses and feelings.
Idrāk: According to Abū Ahmad one can have [افدراک] of a thing without having [ام حساس] of it. For example, one perceives [افدراک] a thing without ones sight, but pays no attention to it and does not know it; in such a case, one can say: یا لله! لکس به

Hiss: [حس و علم] is the basis of knowledge. Allah says: "But when Jesus perceived unbelief on their part, مٰیلٰی/52" i.e. when he knew that for the first time. Therefore one cannot say: "A man feels his own existence". Sometimes علم is called حس or إحساس إحساس, إحساس حس is metaphorsically as علم is based on them. إدراک إحساس takes place through sensory organs. On the other hand, علم pertains to "mind or heart" which cannot be regarded as a sensory organ. علم, if it is not إدراک cannot be originated by some sense organ. حاسة is so-named because of its (linguistic) origin and not because of its action, therefore, referring to حاسة, one never says: "أحسنت", but one says: "أحسسته" to express "I have eliminated them absolutely". In fact it means that when you have slaughtered them they have no sense left.

Iml: See 5

180.

Idrāk: إدراک is to reach some preceding or foregoing thing. It never gives the meaning of finding something. One says: أدركت العقالة وجدت العقالة, but one never says: أدركت الرجل. On the other hand, one will say: أدركت الرجل "I reached the man" when that man has gone before him. The original meaning of إدراک is the maturity or completion of a thing, as in the expressions: إدراک البلد "the ripening of fruits", and إدراک البال "the maturity of a boy". The catching up with the person you are seeking is related to this, because he is the ميلن of what you wish (i.e. the place where this is
attained). Allah says: "The companions of Moses cried out: Most surely we are being overtaken, إدراك is a rope attached to another rope enabling it to reach the required place. It also means degree or grade because it is the point reached by the person to whom it is applied. Al-mutakallimun defined إدراك as that by which what is apprehended becomes evident.

Wijdan: The original meaning of وجدان is to find a lost thing, or to find something the place of which is not known. It is used as the opposite of لندران, and on the same measure, and while searching for some lost thing one says: وجدت الهائلة and after having found it: وجدت افيا. The similarity between the measures of the both verbal nouns i.e. وجدان and لندران, shows that وجدان is used here concerning ضالة. As far as semantic extension in the meaning of وجدان is concerned, it is said that وجد has the meaning ليدم: and its verbal noun is وجد. In the verse:

"He shall find Allah Forgiving and Merciful, بالناساى/110" i.e. he will know. It is said:

"They will find it present" which implies that وجد is the knowledge of an existing thing, and can only be applied to a person who knows about the being of a thing. This is something that causes a thing to be called by the name of that which is close to it and by which it is caused.

Then an extension occurred in the meanings of إدراك and وجدان وجدان and one was used for the other metaphorically. For example one says: وجدت تصربي or أدركت تصربي to express: "I saw him"; وجدت حجمه بديئي or أدركت حجمه بديئي "I felt its volume" and so on.

(1) This is a verse of Khudash b. Zuhayr, Muqjam Shawahid al-Nahw al-Shi'riyyah: Verse no.636.
181.

**Basirah:** is complete knowledge and information regarding something. Therefore one cannot express his knowledge of Allah as בַּשְׂרָה since one cannot know completely about His greatness and authority.

**I.lm:** See Δ

182.

**Dirayah:** According to Abū Bakr al-Zubayr 金融业, means which is a negation of absent-mindedness. Some Arabists have been reported to have believed that Dirayah is derived from يُدرِى, meaning "to catch by guile", as a poet says: يُصَبِّبِ مَا يُدرِي وَيُطِلُّ مَا دُرِى "He attains that which he does not try to catch by stealth, and that which he tries to catch by stealth he misses". If come from this, it is equivalent to saying that a man understands something by means of knowledge that actually (is intended) to produce understanding of something else; this is like of things on his part. In this sense Dirayah cannot be ascribed to Allah. Abū Ālī considers Dirayah an equivalent of علم and holds that it can be used for Allah and quotes a verse of a poet as evidence for this: 

لا هم لا أدرى و أنت الباري لا أعلم ؛أدرى

"Neither they nor I but you know". This is correct because when one is asked about something he does not know, one will say: لا أعلم which is the equivalent of ولا أدرى. And instead of saying: لا أدرى if one says: لا أعلم it will mean: I do not understand your question. In this respect Dirayah علم can be considered similar, because Dirayah is a knowledge of all the aspects of the known, and is a verbal noun on the measure of علم and the names of various trades like خِباَرَة "tailoring" or "trade of fuller or bleacher" and all such words cover all the aspects of the matter concerned, and this is the difference between Dirayah علم and علم.
Iṣlām: See A

(1) Līsān (درک) 

183. یا اعتماد و علم

Iṣṭiqād: یا اعتماد is a name applied to a kind of action in whatever way its firm establishment is achieved. The basic meaning of یا اعتماد is similar to knotting rope or a thread. The knower of a thing as it is, can be termed یا اعتماد الحاقن الكم "the firm knotter" of what he knows. In the same way knowledge of something is called یا حفظ "retention". Every یا علم is not necessarily a یا معتميت "believer" because یا علم is used for metaphorically.

Iṣlām: یا علم is that man whose acting according to what he knows for certain is valid, provided that he is actually able to do so.

184. یا حفظ و علم

Ḥifẓ: یا حفظ is a knowledge of what is heard only, therefore, one never says: یا حفظ لان ذيداً في البيت یا حفظ pertains to speech only and cannot be expressed regarding knowledge of what is observed. یا حفظ is also defined as a knowledge of something in successive stages or states, without any forgetting or ignorance intervening. Therefore memorisers of the Qur'ān are named یا حفاظ. Allah cannot be described in terms of یا حفظ.

Iṣlām: See A

185. یا ذكر و علم

Dhikr: Although یا ذكر is a kind of knowledge, it is only so designated when it occurs after forgetfulness has occurred. یا ذكر occurs mostly in the necessary sciences. یا ذكر cannot be an attribute of Allah as He never forgets. According to یا علي بن یسای its opposite is یا سمار, and that of یا علم is یا حمل. Both یا ذكر and یا علم of a thing can coexist
simultaneously.

Ilm: See Δ

186.  
Khātir: خاطر is the passing of a concept through قلب.
Dhikr: ذكر is the presence of a concept in نفس "self or mind".

187.  
Tadhkīr: The expression ذكر شيء implies that one knew it before and forgot it and now he is again bringing it back to his memory because of certain reasons; and now this remembering is like a fresh knowledge (of something) after forgetting it.
Tanbih: تنبه can be making someone aware of something he did not know at all. For example Allah calls attention to Himself by earthquakes or thunderbolts to make those understand who do not know Him.

188.  
Khabar: خبر is the knowledge of substance and reality of things, therefore خبر is more comprehensive than علم. According to Abū Ahmad b. Abī Salmah: the word خبر is not used, because خبر is like كرم or فرق which are intransitive. This is wrong, because it is transitive meaning to know the truth of a thing, or to know it thoroughly, so that علم خبر and خبر علم can be used like تذكير and تذكير علم. It has come, by reason of its common use, to refer (exclusively) to the knowledge of the substance and reality of things. Ka'b al-Ashqarī says:

وهما جاءنا من خبر أرضك يا أمير. ولنا جهل إنْ آيَ ذَكَرْكَ يا عمرو
"Oh ʿAmr, every man who came to us from your lands whether well-informed or ignorant, condemned you".

Ilm: See Δ
Yuhsinu: The verb یکسن is metaphorically used in place of یلم. Its real meaning is doing something well. When یکسن gives the meaning of is never used. For example one says: یلم which means that so and so produces it well without any pause or hesitation. It has been so commonly used in this that it has become an equivalent of یلم, although it is not.

Ya’lamu: See ə

Ro’yah: یمیا can be used only about existing objects. In every "act of perceiving", if not accompanied by certain conditions making seeing impossible, the object of perception is necessarily known. Every یمیا has as its object a finite thing or something existing in the finite, just like every perception by means of touching. The word یمیا can have three meanings: (the first two are metaphorical)

(i) It means یلم as Allah says: "And We see it nigh, the generation, the ma’arif/7" which means that We know that is near.

(ii) It means یلم "assumption or supposition". Allah says: "Surely they think it to be far off, یمیا the ma’arif/7". Here یمیا cannot give the meaning of knowledge because it is not possible to say that people know it as being far away and it (the generation) is near in Allah's knowledge.

(iii) The actual meaning of یمیا is "to see a thing with one's eyes".

Ilm: یلم can be used about both existing and non-existent objects.

Al-قَلیم ہیالشیہ: یمیا, contrarily to یمیا, means a person who knows a thing from one of its angles or aspects. And یلم in یلم is not possible without observation of the thing concerned.
Al-Muhīṭ Bi Al-Shay'ī: The original sense of محيط is a thing which surrounds something, e.g. an encircling wall which prevents anything from coming in or going out. محيط can be used metaphorically. Allah says: "وكان في ذلك عالم محيط

"And Allah encompasses all things, /126", which may mean that all things under His control are something in the possession of a person who can change and alter them, or may mean that Allah knows all things from each and every aspect. Allah says: تُقدَّم أحاط بِكُل شَيء

"Indeed He encompasses all things in (His) knowledge, /12" which means He knows them from all aspects. It is said in the Qur'ān: أُحَاطَ بِمِثْلِهِ /28" which can be interpreted as His knowledge and might. As far as the verse: تُقدَّم أحاط بِكُل شَيء

"Allah has surely encompassed them, /21" is concerned, it means: He has them under His control for you, through your taking Him as your ruler. And the verse: وَلَن يَمْكَثُ مَعَ الْجَاهِلِينَ البَقْرَةٍ /19" means that they will not escape Him, and this is a severe threat of their being subjugated. (From the Qur'ānic usages of the word محيط), it is clear that it has two meanings: knowledge and power. The verses mentioned at the beginning and the end can be interpreted according to both meanings.

١٩٢.

الله أعلم بذاتك و الله أعلم لذاتته

Allah Aлим Bi Dhatihī: One can understand: الله أعلم بذاتك ambiguity as: الله أعلم ذاتك "Allah very well knows His person".

الله أعلم لذاتته

Allah Aлим Li Dhatihī: There is no ambiguity in saying هو إليه بذاتك. Therefore to avoid this confusion one says: هو إليه لذاتك because it can amount to giving the sense: إِنَّهُ إِلَيْهِ كَانَتُهَا "He is a God because of His creating Himself" i.e. He is a God of His own creation. But one can say: هو تادر لذاتك and it requires the preposition على to become transitive.
Tabyin: is knowledge of something only after dubiety.

Therefore one cannot say: "I established that the sky was above me" as one can: "I established that the sky was over me". Moreover Allah cannot be called مهتیة.

Ilm: is to establish a firm belief regarding something as it is, whether this occurs after dubiety or not.

Mashur: is something known among a large number of people.

Mauruf: can be a thing known even to only one person.

Therefore one says: "This is known to Zaid" and: "This is commonly known among people."

Shahadah: is the knowledge of the existent only. It is more particular than علم because it is a direct knowledge of the being of an existing object. The opposite of شاهد is شاهب, that which is perceived by the senses and is known necessarily is called شاهد, and that which is known by means of something else, i.e. an indication, is called شاهب, like life and power. "the Eternal" is called the observer of every secret since He knows all being by His essential nature.

Ilm: is knowledge of existing or non-existing things.

Shahid: See شهادة

Mushahid: is a perceiver of something with his eyes.

According to some linguists a listener can be a مشاهد whereas مشاهد does not require sense perception.
Hādir: "presence" never requires knowledge of "the thing at which someone is present" as one says: حضرت المرت or علم المرت. But the word means anger or annoyance, and this can be verified from the verse: ثم هو يوم القيامة من المقربين (61). Then on the day of resurrection he shall be of those who are brought up, the correct reading is حضرت المرت.

Shāhīd: must have knowledge of that thing. In legal matters, شهادة is not valid unless one has the knowledge of that about which one gives witness. The basic sense of شهادة is شهد when he sees it. And "honey" is named as عسل when it is seen in its place. Some linguists hold that شهادة originally is a perception of something through seeing or hearing. So, شهادة always requires knowledge of the perceived (مشهور).

Hakīm: has three meanings:

i) It can mean جميل, as مبهران is used in sense of and مسح in sense of سيف.

ii) It can mean جميل, when Allah is described in terms of in this way, جميل is an attribute referring to His actions as is in the Qur'ān: فيه يُعثر كل أمر جميل "Therein every wise affair is made distinct, /4" and,

iii) can also mean: عالم بالمخلوقات "the knower of the basis of matters", and this is more particular than عالم, عالم is an attribute of His essential nature.

Cālim: See أ

Ikhbār: is giving of information whether previously known or not. Allah cannot be a حي بر or إخبار of the knowledge that He causes to exist in the heart.
إلمام: إلمام is the giving of information regarding something to make it known, and it is effected by putting knowledge in the heart; Allah teaches us what we require to learn. إلمام can mean more or less the same as دلالة.

200. تقليد و علم

تقليد: تقليد is acceptance of something, without proof, from a person whom one does not think wrong in his belief. Even if the acquired belief is right, it is not termed knowledge, as it is something that depends on that person. تقليد is derived from تثبرته الأمانة "I entrusted him with a deposit" i.e. I made it adhere to him as a necklace sticks to the neck. It is also said: تقليد because طرق is like تقليد. The Arabs say: هذا تقليد عنيك or هذا الأمر لا زم لك i.e. this matter is incumbent upon you and closely associated with you like a necklace. The same is said by Allah: وكل إنسان أزمناه طاهه في عنقه, "And We have made every man's actions to cling to his neck", الإسراء/13 i.e. every bad and good action will cling to its doer. الطائر means action. One says: طاهو في عنقه, means I received from you such and such. One says: "I made so and so follow my دين and مذهب, i.e. I made him incur sin if there was any in them, and I made them adhere to him as a necklace is made to adhere to his neck. تقليد cannot be regarded as right in itself, otherwise discrimination between true and false would be impossible.

علم: علم is firm belief regarding something as it is.

201. تقييد و ثنيت

تقليد: See د

ثنيت: تثنيت is a firm belief on which one relies without weighing it against others or imagining that it might be contradictory to his beliefs (in general).

The difference between them is that in تقييد one follows some other and in ثنيت one follows none.
202.

**سهو و نسيان**

**سهو** is applied to that which has never existed. One says:

"I forgot prostration in the prayers". It means that **سهو** "omission" instead of **سهو** "prostration" took place, and **سهو** "what is omitted" follow one another.

**نسيان** is applied only to that which has existed. One says:

"I forgot that which I knew". There is another difference between them that **سهو** is the forgetting of what one was remembering earlier, (one forgets that which was in his memory), whereas **نسيان** may or may not pertain to memory because it is the concealment of an idea by that by which perception of that idea is prevented. Moreover, **نسيان** implies that one who has forgotten a thing can remember it at some other time.

203.

**سهو و غفلة**

**سهو** applies to some existing thing. For example one says:

"I took no account of it until it happened", and one cannot say:

because **سهو** implies the non-existence of the thing whereas **غفلة** is one's unattentiveness despite its presence. There is another difference between the two that **غفلة** can be used about others' actions; one says:

"I was not aware of what so and so did", but **سهو** cannot be used about actions of others.

204.

**إغواء و سهو و لزوم**

**إغواء** is caused only by a disease.

**سهو**

**لزوم** is that occurs in association with the languor of the sleeping person.
Tasawwur: لَصَوْرُ can only be used about what is perceivable. It is as if when the perceiver perceives what can be perceived, it forms a picture of itself. This notion can be borne out by the fact that unperceivable attributes like knowledge and power cannot be imagined.

Tamaththul: is like لَصَوْرُ except that لَصَوْرُ is more comprehensive. One says: "I imagined a thing", which is equivalent to saying: "I am like a person who has seen a picture of it"; and one says: which means: "I am like a person who has seen something similar to it".

Zann: is an action of the , caused by certain indications or signs; it is one's leaning or inclination towards one of two possibilities. When one is overcome by these indications, he tends to think as suggested by them, and such a state is known as . It can be used about what is perceivable and what is unperceivable.

Tawahhum: لَصَوْرُ of a thing is possible only when there is a prior knowledge of that thing.

Tawahhum: لَصَوْرُ of a thing does not pertain to prior knowledge of it because it has to do with . Because it can be expressed both about what is perceivable and what is unperceivable. For example, someone whose truthfulness you do not know tells you about something that does not make the intellect doubtful, so that its existence can be imagined. When you know that he is truthful, you acquire of what he has told you about, and cease to have merely . Another says that لَصَوْرُ is the considering possible of what is not contrary to what is possible or necessary. But one cannot have لَصَوْرُ regarding a thing which is impossible e.g. one cannot imagine a thing moving and stationary at the same time.
Shak: ḥusūs, ḥisbān, ʿiršāb, & ṣulṭān

Shak: is a (mental) state in which both possibilities have an equal likelihood of being true. And the person doubting may consider the likelihood of what he doubts to lie in either direction, because there is no proof or indication of either whereas in ḥusūs there are certain indications in favour of one of the two possibilities. And ḥusūs and ṣulṭān require consideration in their pursuit, while the pursuit of ḥisbān does not require thought. The original meaning of ʿiršāb is the joining one thing with another by inserting it into it. It also means the union of two things in one's mind. It can be said that ṣulṭān is the power of a concept in one's mind without attainment of a definite certainty, and ḥusūs is a position between two contradictory concepts without considering one of the two more forceful.

Zann: ṣulṭān is to consider one of two possibilities more probable.

Hisbān: Unlike ḥusūs, ḥisbān, ṣulṭān is not a belief. For example one says: "I expect that Zayd is dead" and one cannot say: "I believe that Zayd is dead" when one knows that Zayd is not dead. According to Abu Hilal al-Askari ḥisbān is from ḥusūs therefore one says: "I expect him in my calculation to be dead" as one says: "I count him to be dead or among the dead". Then because of abundant use and semantic extension ḥusūs can be used for ṣulṭān.

Zann: Some linguists hold that ṣulṭān is a kind of belief in something.

Irtiyan: is a ḥusūs but with suspicion. For example one says: "I doubt if it will rain today" and one cannot say: "I doubt so and so" unless this doubt is accompanied by suspicion.
Tuhmah: ٍٍ ٍٍ is something unpleasant either thought or said about a person. For example one says: "Suspicion fell on so and so" when something unpleasant is mentioned about him. One also says: "I suspected him in my heart" when one thinks about someone like that without saying so out loud. ٍٍٍٍٍٍٍ is a person about whom ٍٍ ٍٍ is both thought and expressed whereas ٍٍٍٍٍٍٍٍ is a person about whom it is thought only. Every ٍٍ ٍٍ is whereas every ٍٍٍٍٍٍٍٍ may or may not be a ٍٍٍٍٍٍٍٍٍ.

Raybah: ٍٍ ٍٍ is something unpleasant thought about a person, which causes his goodness to be doubted.

Imtirā': ٍٍ is the voicing of difficult doubts (without solving them) because of frequent use of this root came to be used for ٍٍ ٍٍ ٍٍ. It is derived from ٍٍٍٍٍٍٍٍ which means to take milk from the udder and the verb from it is ٍٍٍٍٍٍٍٍٍٍ and ٍٍٍٍ. ٍٍٍٍٍٍٍٍٍ are used for the bringing forth of ones views in discussion.

Zann: It is possible that the reality can be other than what thinks and ٍٍ is not established. It is said that ٍٍٍٍٍٍٍٍ is used in the Qur'ān in the sense of ٍٍ ٍٍ, Allah says: "And they do but conjecture, ٍٍٍٍٍٍٍٍٍٍٍٍٍٍ" , and this view is based upon the apparent meaning of the verse.

Ilm: ٍٍٍٍٍٍٍٍٍٍٍٍٍٍ ٍٍ establishes ٍٍٍٍٍٍٍٍٍٍٍ.
213. **Jahl:** جاهل considers himself to know and thinks anything against his opinion or belief to be wrong even if he is not satisfied or confident about his beliefs. But this is not the case with فان.

**Zann:** See زان.

214. **Takhayyul:** تخیال و تصویر It is said that تخلیف is "imagination" of a thing regarding one particular attribute of it, and thus it is not established. And if it is not established, like عقل, تصویر preclude knowledge.

**Tassawur:** تصور is تخلیف. And if it is not established in one state and if it is established in one state it ceases to be تخلیف.

215. **Taqlid:** تاکلیف even if the متقید thinks well of the متقلد, because of what he knows of him, he may still think (یظن) that things are otherwise than he has accepted them as being. One who believes that the one whose handed-down beliefs he accepts cannot be wrong cannot suppose that things can be other than as regarded according to these beliefs, and thus cannot be متقلد. Similarly, the متقید who firmly holds that things are as the person from whom he accepted his beliefs believes is distinct from a فان; he is like the first person to arrive at the belief that something is in a particular state, where there is no more likelihood that it is thus than in another state.

**Zann:** فان involves judgement when there are correct indications to support it, and a فان is unable to attain knowledge for if he attains knowledge he will no longer exercise judgement. فان is not held upon one person's information, when this is against analogy, or in the presence of a نص "some written authority", (because in presence of a نص, there will be no scope left for فان).
Jahl: See 

Humq: is ignorance about normal matters. The Arabs say: and was a woman who after giving birth thought she had excreted. So the Arabs called her stupid because of her ignorance of the normal procedure of birth. Similarly, the Arabs say: This refers to a woman who was seduced by a man and said: "You shall not marry me without a bride price". He said: "Your bride price is one of your anklets". She was satisfied with this, and the Arabs called her stupid because of her ignorance of the normal practices concerned with bride prices. The original meaning of is weakness. For example, vegetables are called and a man is when he is weak. It is then transferred to refer to one who is intellectually weak.

(1) Jamharat al-Amthāl, 1:389.
(2) Ibid 1:390.

Hamagah: See 

Ruqā'ah: According to al-Jāhiz is of a highly placed person in the social order. A stupid leader or a stupid rich man is described as .

Ahmaq: See 

Ma'iq: is one who is irresolute and quick to weep. The proverb says: (1) Some linguists hold that is an ill-mannered person whereas Ibn al-Anbārī says that is used after the same way as one says: (1) Jamharat al-Amthāl, 1:106.
Chapter V

219. حياة ونماء

Hayāt: حياة is that by which a multitude of things become like a single thing, by virtue of its being possible to ascribe certain characteristics to it. Allah says: نِعْمَتِي بِهِ "and therewith (rain) We give life to earth after its death, the naatir, 9", which means We made the earth like a living entity as regards the deriving of benefit from it. Allah's description as حَيَاةً "living" is derived from حَيَاةٌ "life" implicatively and not from the literal concept of حَيَاةٌ; similarly His description as مَتْرَرِ "existing" is derived from مَتْرَرِ "existence" implicatively. The reason is that evidence shows that a living being which becomes so after not having been living becomes so by virtue of حَيَاةٌ, whereas He who has been living continuously is living by virtue of Himself.

Nama': نَامَأ is the spontaneous and continuous growth of a thing without any external addition. Plants grow (سَباعي) and increase but are not alive, and Allah is alive (حَيِّي) but does not grow. نَامَأ cannot be used about the wealth of a person which has grown as a result of his receiving an inheritance or a gift; and one cannot say: تَعَمَّامَه since نَامَأ can be used regarding only that which has the quality of intrinsic growth. One can use نَامَأ about cattle as they grow by begetting their own offspring. نَامَأ is used metaphorically about silver and gold. Trees and plants are called نَومَأ because they increase each day until they reach their final perfect shape.

220. حَيَّةٌ وحِيوان

Hayy: See حَيَّةٌ

Haywan: حَيَّةٌ is a living organism belonging to a genus; the word can be either singular or plural. Allah says: وَإِنَّهُ "And as for the next abode, the dar al-akhirah لَهُ "الحيوان" the next abode, that most surely is the life, the akhibor, 64”. Some linguists
think that حيام means "persistence" which means that life hereafter will be a permanent life. Allah cannot be described as حيام since He has no genus.

Hayat: See 

Apsh: عيش is the name of the basis of life e.g. eating, drinking. This notion is testified to by the usage: "The livelihood of so and so is based on such and such", meaning the substances he eats and drinks which are the means of prolonging his life. عيش, conversely, does not in any way depend upon حیات.

Hayat: حیات is one of the properties of body.

Ruh: روح and دَرَع "wind" are derived from the same root; therefore, "to inspire" is used concerning دَرَع. Jibrīl and the Qur'ān are called دَرَع because humanity benefits from them in their religious affairs as they benefit from their حیات. دَرَع is one of the necessary associates of حیات, and is a fine body related to wind. It is also held that دَرَع is a fine, sentient body. According to the doctors دَرَع is located in the chest, between the heart and the diaphragm. Some hold that it is spread throughout the body.

Dhāt: According to clo b. cイスā, دَرَع, حیات, and are similar words but there are some differences between them. دَرَع means "intended". Every دَرَع is a دَرَع; and every حیات is a حیات; nevertheless the word دَرَع can be a first part of an idāfah construction whereas حیات cannot, e.g. دَرَع ذات البوهر ذات الإنسان or دَرَع ذات الإنسان لفسن. "can be used in speaking about something known to someone. For example: فقد تدثر ذلك في لفسن meaning: "I have come to know that", whereas دَرَع cannot be used in this context.
Ruh: See ـ

Muhjah: ـا is the pure blood of a man which, when it leaves a body, ـا also leaves it. According to al-Khalīl this is the blood of the heart. The Arabs say: ـا ـ "Their heart's blood flowed on our spears".

Nafs: ـا is a homonym which can be applied to both ـا and ـا; the word can also be used for emphasis. One says: ـا "His heart left his body"; and one says: ـا "Zayd came to me himself"; (pl. ـا) also means water. Jarīr says:

"She was hungry but she gave her sons drink again and again from pure cold water". ـا is also a handful of tanner's stain. ـا is also employed in the sense of ـا when one thing is specifically indicated by it. The expression: ـا ـا indicates someone's particular characteristic.

(1) Diwān Jarīr, p.77.

Qatl: ـا is the destruction of a living structure; usually it is so-called when committed by a human being. Some linguists hold that ـا is the killing of movement; and ـا is a camel which is unable to move because of excessive fatigue.

Mawt: ـا is an accident characteristically opposed to ـا; and it can occur only from the action of Allah. ـا negates ـا, keeping the bodily constitution intact, whereas in the destruction of the bodily constitution is inevitable. ـا means ـا except that it indicates its circumstances. A person who confines someone (in a place) till death is said to have killed him, but he cannot really be called his ـا "killer", since he has not destroyed his bodily structure. The word ـا is metaphorically used in many expressions e.g. ـا ـا when someone becomes dull-witted; ـا when
when someone's good becomes difficult to sell;  مَحَّلَت a meagre share;  نَبِتُت a withered plant;  مِرتَان مَرتَان is used for a disease deadly to cattle; and  مَرتَان الأَرْضُ is used of land when it becomes barren.

225. ذِيَنِع و قَتْل

Dhibh: ذِئْع is a specific type of action (i.e. the slaughtering of an animal), and jurists regard it as permissible to hire someone to slaughter an animal, e.g. a sheep.

Qatl: قَتْل can be of different kinds, therefore, jurists forbid the hiring of someone to kill a person in*Tasmā, because the killer by proxy does not know whether to kill him with one, two or more blows.

226. فَنَاء و نَفَاد

Fana`: فَنَاء is the total and immediate vanishing or perishing of something, therefore one uses فَنَاء about عام (in the context of السَّيَام). Nafād: نَفَاد is the vanishing or perishing of the last part of a thing after that of the first part. نَفَاد is not used about things which perish in their totality (immediately). Therefore one says: "the exhaustion of food supplies (for a journey)" or نَفَاد العام "the consumption or exhaustion of food", as these things perish gradually.

227. إِعْدَام و إِهْلَالُ إِيَبَاد

Eidām: إِعْدَام is the opposite of إِبَاد "creation", and has a more particular import than إِمَلَات إِعْدَام. Therefore every إِعْدَام is an إِهْلَال إِعْدَام but not every إِمَلَات إِعْدَام is an إِعْدَام. Thlāk: إِمَلَات إِعْدَام is more general than إِعْدَام. إِمَلَات takes place by destroying someone's physical structure and nullifying his senses and that by which pleasure or benefit may be derived.
Hayat: See 5

Qudrah: The faculties of a living creature often decrease equally, as its life is prolonged. In the states of illness and old age he cannot perform many of the actions that have been associated with him, although his perception remains the same in both states; he knows that what enabled him to act is diminishing, while what enabled him to perceive remains undiminished.(1) Another difference is that there may be in a bodily member, as shown by its being able to perceive, even if it lacks , as with the ear; it cannot move spontaneously, even though it is detached (i.e. not fully attached). A further difference is that is one single , and is heterogeneous; if it were homogeneous, and would operate in only two ways upon an object.

(1) Reading for , and for .

Al-Furūq: 98.

Qudrah: is used of the power to do both small and great things.

Qahr: implies the power of doing something great. One says: when one wants to exaggerate the power of a king; and is not used to express the same sense, because the use of the word does not imply the extent of the greatness of someone's power as is implied by .

Ghalbah: can take place by means of and of .

One says: when one overpowers another in fighting; and when one defeats another with his arguments (knowledge).
Qahr: can take place only because of قُرْرٌ. For example one says: "He resisted him and overpowered him", but one cannot say: غُلْبَةٌ فِي قُرْرٍ or غَلِبَةُ بِغَلْبٍ عَلَى يَا قُرْرٍ as one says: غَلْبَةُ بِغَلْبٍ عَلَى يَا قُرْرٌ.

231. غَلْبَةٌ وَ قُرْرٌ

Ghalbah: غَلْبَةٌ is the act of a غالب. Some linguists hold that the expression: غَلْبَةٌ غالب الله تَأَهِّرٌ means that غَلْبَةٌ is a description of His actions; and غالب الله تَأَهِّرٌ implies that غالب is a description of His "essence". Allah says: "وَ هُمْ مِّن بَعْضِ الْأُمُورِ سَيَغْلِبُونَ" /3". According to "Ali b. "Isa: غالب is one who is able to defeat the efforts of something when it opposes him with its power, and تَأَهِّرٌ is one who can deal with intractable matters.

Qudrah: تَأَهِّرٌ, unlike غَلْبَةٌ, is not the act of a غالب.

232. تَأَهِّرٌ وَ مَقِيتٌ

Qādir: See 8

Muqīt: According to one linguist the word مَقِيتٌ has both the sense of to have power over something and the sense of to have knowledge of it. These meanings are testified to by the use of the word in the verse:

أَلَيْ النَّفَسُ أَمْ عَلَيْ، إِذاٰ حَرَّمَ نُبُوَّةُ عِلْمَيْنِ (1)

"Whether superiority be for me or against me when I am reckoned with, verily I shall have control over the reckoning". And the Qur'ān says:

"And Allah is possessor of power over everything (in controlling and watching them), /85", means: He has control over them along with (full) knowledge of them. Some other holds that مَقِيتٌ means: المَقِيتٌ على الشَّيْءِ، "acquainted with a thing"; it is also said that مَقِيتٌ means مَقِيتٌ. A poet says:

وَ ذِي غَلْبَةٍ كَفَفْتَ الضَّغْفَ عَنِّي. وَ كَتَبْتَ عَلَى إِسَارَتِه مَقِيتٌ (2)

"I have restrained my hatred from many a one who hated me,
although I was capable of harming him'. It is said that it means "a requiter", as though the poet were saying that he is able to requite any action. 

According to Ibn cAbbās means حفاظ مقتيت. Mujāhid says: حفائذ مقتيت. Al-Khālid says: مقتيت because is derived from ترت and ترت means that which preserves and guards ones life (here = life). So مقتيت is that which gives a thing the amount of what it requires for its preservation. According to al-Farrā' it can take either of the verbal forms ترت or ترت or ترت. 

(1) The verse is said by al-Samu'āl b. cAdiyyā, Lisan (ترت); Al-Asma'îyyāt, Section 23, p.86.

(2) The verse is said by Abū Qays b. Rife'ah, Lisan (ترت).

233.

Qādir: See 

Qawī: مقتيت is one who has surplus or additional force or capability after performing a thing. مقتيت cannot be applied to one whose force is exhausted in performing one thing. Therefore some linguists hold that مقتيت means one who is and in that which he is able to do.

234.

Qādir cāla fī cālihi: cāla fī cālihi implies that one is capable of generating something or bringing it about.

Qādir cālayhi: cālayhi implies that one is able to manipulate something in any way he likes. For example one says: فلا تنفرد عليه i.e. so-and-so is capable of lifting or putting down this stone; and: هو مقتبت عليه ل نفسه means that he is capable of controlling his soul/self and restraining it from what it desires.
Qādir ʿala al-Shay': cannot properly be used concerning an existing thing; the expression: تا رعل الشيء is used of one who is capable of generating or creating thing.

Malik li al-shay': "ownership" can be used about both زيد مالك للثواب مقترد ثار عل الشيء, which implies that is one who can originate a thing, and مالك للثواب is one who can manipulate it in the way he sees fit. مالك can be used in the meaning of for example Allah says: لاعب الابن الرحمان, "(Allah is) master of the day of requital, the fuṣūl/3", in this context the word does not have the sense of "owner", but it means He is تادر عليه and has control over the day. مالك cannot properly be used except about that which is already in existence.

Shiddah: , originally, is "intensification" in the description of something in terms of صلابة "hardness"; it is in no way connected with قدرة; therefore Allah cannot be described as شديد.

Quwwah: is kind of قوة. The interpretation of the verse: النبوة ؛ لأنهم من أقوى لهم العروبة (verse 69) is that they were stronger than the others in power; and Allah says of Himself: ذو القدر المبين, "The Lord of power, the strong, the fuṣūl/58" i.e. most sublime and exalted in power; this is an extension of its meaning.

Jalad: is hardness of the body. جلد, "skin" is derived from جلد and is so-named because it is harder than flesh. جلد also means a hard part of the land. It is said that it contains the senses of power and patience; Allah therefore cannot be called جلد.

Shiddah: See A
Shiddah: See سوء

Sa’dubah: صعبة is used of actions only. One says: علَى الأمر "The matter is difficult for me", and is a man who is difficult to endure. صعبة contains the sense of غلبة "superiority", and thus a strong, victorious stallion is called a صعبة صعبة صعبة صعبة صعبة. Every صعبة is صعبة but not every صعبة is صعبة.

Quwwah: See قوة

Matanah: صفة is hardness in the upper part of a thing. صفة is also a hard piece of land which is high; and its plural is صفة. The upper part of ones back is also called صفة. صفة is similar to ناقة حمالة. Allah cannot be described in terms of صفة or صفة. As far as the verse: الزانيات (الزانيات) ذو النَّوْرَة المُتَبَيَّنَة (المتين) is concerned, it is used to intensify the description of Allah as قوي; its use with reference to Allah is a semantic extension, because originally صفة is the opposite of ضعف "softness", and it is used as the opposite of ضعف as an intensification of a description in terms of قوة.

Qudrah: See قدر

Mannah: منة is a hyperbolical way of referring to an ability by means of which difficult things are done. The original meaning of the word is "cutting", as Allah says: أَيْمِنْ "They shall surely have a reward never to be cut off, منَّ ( منِّ "death") is so-called because death cuts one off from life. It is also held that منة (reminder of indebtedness for a favour), is so-called because it brings an end to gratitude.
241. **Shiddah**

Shiddah: **شِدْدَة** is the cohesion together of the parts of a thing whether that thing is all of one piece, or has gaps in it. **شِدْدَة** is a **مَيَالَة** in the description of a thing the nature of which is صلب, and it is used for metaphorically.

**Salabah**: **صلابة** is the adherence together of parts of a thing, without any gap, although they are dry.

242. **Shahamah**

Shahamah: **شَحَامَة** is hardness of the side (?). It is derived from **شَحْم** which means male hedgehog or urchin; and Allah cannot be described in terms of **شَحْم**.

**Quwwah**: See Δ

243. **Jazalah**

Jazalah: The original meaning of **جُزَالَة** is resistance to cutting. One says: **جَزَالَة** when one cuts it with difficulty; **جَزَالَة** is wood which is difficult to cut because of its hardness, and slow in burning. On this analogy a man who does not get exhausted is called **جُزَالَة**. Allah cannot be described in terms of **جُزَالَة**.

Shahamah: See Δ

244. **Basalah**

Basalah: The original meaning of **بَسْل** is "a prohibited thing"; and a **بَسْل** is, so to speak, a person who is protected against receiving any harm in war because of his power and strength.

**Shujaah**: **شُجَاة** means بِجَرَاء "boldness", and a **شُجَاة** is a bold man who goes forward in war, whether he is weak or strong. **بِجَرَاء** is the faculty of the heart which causes one to go forward into dangers. So, **شُجَاة** implies boldness and **بِسْل** implies strength and power. **بِسْل** may be derived
from بسول, like بعر, meaning ugliness of face (these being used in different dialects). Allah cannot be described in terms of لسلال.

Shuja‘ah: See ـ

Najdah: نجدة means beauty of body and its completeness in flesh. Its original meaning is: height, therefore, high lands are called نجدة. نجدة "upholsterer" is so-called because he stuffs cloth to raise the surface in height. And نجدة is called نجدة because in most cases one performs نجدة when he is in excellent bodily condition.

Salabah: See ـ

Qaswah: قرية is used of that which cannot be manipulated. Therefore a قرية can be described in terms of قرية even if it is not (physically) hard.

Sihhah: Places and instruments can be described in terms of صحة. One says: حاسة صحة or عين صحة for a healthy eye and a healthy sense respectively, and not حاسة صادرة or عين صادرة.

Qudrah: صادرة is used of the total (organism) and cannot be applied to sensory organs or parts of a whole.

Sihhah: صحة is more general than صحة. One can use the expression: خشبة صحة; عين صحة; ججل صحة when a piece of wood is intact and without any break, but one cannot say: خشبة صائدة. There are some metaphorical usages of صحة e.g. one says: صحت القول وصحت الفيل على نافل نو "You told the truth", وصحتني "I have a right
over so-and-so"; and cannot be used in this context.

_\(\text{\textit{Afiyah:}}\)

is resistance to "disease" by means of the that opposes it only, whereas can be used in different ways. can be used to indicate an initial condition without disease. This use is metaphorical; it is as though it were the initiation of something that naturally repulsed disease. For example one says: "\(\text{الله تعالى صحي} \)

"Allah created him free of any disease and in correct form"; but one cannot say: or except when he has recovered from an illness. is a verbal noun like and and its original meaning is to leave (something) behind. Allah says: "\(\text{عَفِنَ له من أَحْيَيْهَا} \)

"But if any remission is made to anyone by his (aggrieved) brother, "/178" i.e. if he leaves something for him; and the expression: means that it was left until it was wiped out; and "leave the beards (to become long)"; and is from the same origin, meaning to renounce the punishment of someone. One says: "\(\text{عَفِنَ} \)

means that Allah left him with health that opposed it. and mean to request someone not to proceed against someone else.

_\(\text{\textit{Salamah:}}\)

is the opposite of "destruction"; and the opposite of is which can be a disease, a breakage, or something similar. One says: "\(\text{سَلَّمَ الْرِّجْلُ} \)

"it was when feared that someone would die or lose some part of his body because of it. If there was no such fear, one says: "\(\text{سَلَّمَ مَن} \)

because is the opposite of whereas is not. The word because of its extensive use, came to be applied to one who is free from any fault ( ). According to the \textit{mutakallimun} implies the removal of impediments and calamities from someone to whom they can happen. So Allah cannot be described in terms of or as no calamity or disease can happen to Him.

_\(\text{\textit{Sihhah:}}\)

See 8
Tagah:  طاقه is the utmost of the power or potential of a man and the exhausting of his capacity on the other hand. One says: هذه طاقه which means: this is the extent of my ability. One therefore cannot say of Allah that He is مطلق.

Qudrah: See Δ

Istitâbah: The expression: طاعه جزؤه للفعل means that his members were obedient in performing a certain action. Therefore the verb طاعه cannot be used of Allah. One says: when one submits to someone; and طاعه , طاعه , طاعه are used to show one's obedience to someone. إسطعة can be used in sense of إجباء as Allah says: هل يستطيع ربك؟ Não استطيع أن أسألك؟ "They cannot even hear, 101", is concerned, it means that it is hard for them to listen to the Qur'an and not that they are incapable of listening to it. For example one says: "I cannot see so-and-so" implies that it is hard for me to see so-and-so and not that I do not have the faculty of doing so.

Qudrah: See Δ

Azîz: is someone/something unassailable, therefore an eagle is called غازر because it makes his nest at the top of a mountain where no-one can reach it. A poet says: غازر 1 Until I reached the bed (nest) of an eagle, which was black with the tip of its bill like an owl". One uses: لغازر, لغازر, لغازر to express someone's becoming powerful, and لغازر, لغازر, لغازر to express someone's being able to overcome an obstacle. غازر means hard land which is
difficult to dig, just as an عزيز is difficult to harm.

Qāhir: Description in terms of قُمر includes the sense of قمر whereas description in terms of عزّ does not include the sense of قمر. One says: قُمر فلناً when one overpowers the other.

(1) This is a verse of Abū Kabīr al-Hudhali, Diwān al-Hudhaliyyin 2:11; Jamharat al-Amthal, 1:257.

٢٥٣.

أزیز: While addressing سید, unlike سید, cannot be made مدعف to any person, i.e. one cannot say: يا سیدی يا عزیری as one can say: حبيبی.

أزیزی: عزیری is used in the sense of "my friend", for one whose loss one could find hard, because of one's inclination towards him.

٢٥٤.

قادر: قادر is an absolute description because one cannot dispense with قدّة as one can with an instrument in writing and so on (while retaining the ability to write).

Mutamakkīn: مكلّن "command, control, authority" always requires an instrument and a place for its manifestation. Allah cannot be described in terms of مكلّن. Allah says: مكلّن مكلّن في الأرض ما لم مكلّن كم "We had established them in the earth such as We have not given to you, the angel /6". Some linguists hold that the expressions: مكلّن and مكلّن have the same meaning, and they are two different dialects and are used together in the Qur'ān because of their widespread usage. In our opinion this is not correct and مكلّن implies: جئت له ملكنت له "I made available for him that by means of which he could have ملكنت" whereas ملكنت means I enabled him to own a thing at some place.
255.

**Iqdār** is to provide the "ability" to do something. "ability" is the opposite of "inability".

**Tamkīn** is to provide that by means of which an action can take place, whether instruments, equipment or faculties. For example a person who has the ability to write cannot do so unless provided with the equipment to write.

256.

**Ijż** is the opposite of قدرة, just as قدرة (1) is the opposite of خنل, and it has an inverse relationship with all that is related to قدرة.

**Man** is what makes it difficult/impossible for a person to do something. Man opposes خنل, and it is used only when someone has the ability to do a thing. Therefore خنل and غير خنل have nothing at all to do with one another.

(1) The text reads جزء for جزء, p.104.

257.

**Imsāk** is to hold oneself back from doing something. Reservoirs which hold water are called إمساك and its plural is إمساك which means a bangle and it is so-called because a wrist is held as though "imprisoned" in it. "caul" is a piece of skin that is on the face of a baby inside the womb of its mother. The expressions: إستمساك الشيء and إستمساك الشيء give the sense as of one part of something constraining another. إسترسال is the opposite of إستمساك and إرسال of إرسال.

**Kaff** is "contraction" and "coming together". "palm of the hand" is so-called because it comes together on things. One says:
implies to refrain from continuing that action and repeating
it again and again. A linguist holds that  كفّ implies
abstention from that to which "desire" calls. He
further maintains that كفّ is like مسك because it is
said in Arabic: for example، كفّ من زياره خانن، and
كمسك من الانتقاد. According to Abu Hilal this is
not correct، but كفّ and مسك are used regardless of
whether is involved or not. For example one says:
كمسك من شرب الباء، كفّ عن الفناء، and كفّ عن الشمط
can also be used in this context.

Tark: According to the mutakallimun كفّ is to do one of
two opposite things that a person can do. Some linguists
hold that if two contradictory things are equally possible
for someone at one time، and he does one of them rather
than the other، not doing the alternative is كفّ! The
Arabs say كفّ is to leave a thing behind in its place.
Therefore they call the egg of the ostrich، when the young
bird has come out of it، كفّة because the ostrich has
gone away from it. كفّة is also used of a garden which
has no-one to take care of it.

Kaff: See د

Takhliyah: The expression: كفّة ل... "to authorise someone to look after something"．
means to rescind any authorization to look after
it، as though leaving it free. According to the
mutakallimun كفّة came to mean not to tell someone to
do something or to wish to do it، and not to forbid him
to do the opposite. They also maintain that a مدرور
is one who has no obstruction between him and his
(object of his قرة); and he is like one who has no one in charge of him to obstruct him from doing what he wants.

Tark: See Δ

260.

Taraktu al-Shay': See Δ

Lahītu an 'al-shay': One says: لحيته عليه when one leaves a thing unintentionally or because of preoccupation; whereas لحيته is used when one leaves a thing intentionally.

The interpretation of the expression: لحيته عند الشيء, as given by the writer of al-Fasiḥ is wrong, because one never says about one who leaves food after having eaten his fill or drink after having quenched his thirst: لحيته عليه , which implies diverting oneself according to ones emotional inclinations.

261.

Itlāq: إلقاء, according to the jurists, is like إذن, except that إذن, originally, is considered to have been in force from the very beginning, whereas إلقاء is a permission which is granted after a prohibition. Their frequent use made them equivalents. إلقاء is derived from طلقن الإمراة, which is used when one unfastens a shackle, as one says: طلقن لشتط when one unties a knot. طلقن الإمراة is derived from the same, because they say that a wife is in the bonds of the husband, and when he divorces her, one says: طلقن طلقها as though he had cut her bonds. إلقاء is used for untying a camel and طلقن for divorcing a wife.

Takhliyah: See Δ

262.

Ihjām: إهمام is abstention, especially from an action which one has been doing previously. One says: إهمام عن المطال
"Refrain from fighting", but not: *بَعِيدُ عن الأَكلِ وَالشَّربَة* (because these are essential activities).

**Kaff:** See ⁸

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263.

**Iqdam:** إِنْتَادُم وَلْنَغْنِمُ is to force oneself to advance in some unpleasant thing, whereas تَفْنُّمُ is to advance into something whether unpleasant or pleasant.

**Tagahhum:** تَقَمُّ is to advance with difficulty into a narrow place. One says: "He entered the cave" or "He forced into his opponents"; and one never says: أُمِدُّمُ في الْمَغْزَل. The original meaning of تَفْنُّمُ is plural of تَقَمُّ meaning a difficult matter.

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264.

**Sadd:** هَنَدُ is particularly to stop someone going towards the intended place/thing. Allah says: وَهُمْ يَهْدُونَ عَنَّ النَّصْبِ الرَّمَّام "And (while) they hinder (men) from the sacred mosque, the平整/سلاي/34", i.e. they do not allow the people to go to the holy mosque.

**Manā** مَنِعُ may or may not be prevention from an intended thing. For example one says: "He stopped the wall from leaning", a wall has no intention; and one says: مَنِعْنِي عَنُ لقاءك "He stopped me meeting you", i.e. he stopped me going to meet you.

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265.

**Thañā** ثَانِي is to prohibit someone from completing or continuing a thing which he has started already.

The term in Arabic speech implies the same, for example one says: ثَقَيلُ الْعَمَّ إِلَى زِيدَةُ, he states that the beating continued among the people until it reached Zayd.
Mana can: ـ عن ~. is used to prohibit someone from doing a new thing.

Raj: رحـ و رذـ is to return a thing without disliking it, for example, Allah says: ﴿لَيْنَ رَجِلٌ إِلَى طَالِبٍٖ مَهْمَمَ﴾ "Therefore, if Allah bring you back to a party of them, the return /83".

Radd: رذـ can only be used (for returning a thing) if you dislike it. Therefore a ـ "a fake thing" is called رذـ rather than رحـ and because of the closeness of their meanings are used in each other's place, nevertheless, their original meanings are different.

Habs: حبس و حمر is to hold back someone from acting in a particular way; one says: حبس ارجل عن حاجته when one prevents someone from doing something that he needs/wants to do. According to the linguists حبس can also be used with reference to one over whom one has control.

Hasr: حمر is the detention of someone with constriction. One says: حمير في البلد "He confined them in the city" meaning that he stopped them from pasturing their beasts freely and performing their (normal) functions. حمر is also restraint in the releasing of something, as though it were coming through a narrow outlet. حمر is used with reference to one over whom one has no control. For example when one confines the inhabitants of a city in it, one does not control them; حمر can be a means of gaining control of them; حبس applies after one has gained control.
Ihsār: according to the linguists, is to prevent someone (from doing something) without detaining him. Al-Kīsā'ī says: أَحِصَّرُ can be used of one who is unable to perform certain functions because of illness. Abū ʿUbaydah holds: أَحِصَّرُ can be used of one who is unable (to do something) as a result of illness or poverty; and حُصِّرُ is used of one who is unable (to do something) because of being in prison; and one who is in prison is حُصِّرُ. Al-Mubarrad agrees with this and further says: حَبَسُ is used when one puts someone in prison; and أَحِصَّرُ when one does something to someone that exposes him to the risk of imprisonment; أَفْتَلَهُ أَسْتَهَأ when one exposes someone to the risk of death; أَثْبَرَهُ أَثَرَهُ أَثَرَهُ when one arranges for someone to be given drink; أَنَبِرُ أَنَبِرُ أَنَبِرُ. The Qur'an says: "But if you are prevented or kept away, the hajj /196" is that if something happens to you to cause you to miss the pilgrimage.

Hasr: See △

ضعف و وهن

Duṣṭ: ضعف, like قوّة, is the opposite of شجاعة; خُلِقَ الله شجيعاً or خُلِقَ الإنسان شجيعاً. The Qur'an says: "And man is created weak, the woman, the male/28". ضعف is also a diminution of strength. As far as إسطكالة is concerned, it is said that it is showing weakness. ضعف is metaphorically used in the sense of وما ضعفنا وهم ومستكلالاو "Nor did they weaken, nor did they abase themselves, آل مان /145" i.e. they did not become weak because diminution of strength and they did not degrade themselves by showing weakness in confrontation (with the enemy).

Wahn: دهن is to perform an action as a weak man performs it. Since دهن is ones own action, one cannot say: خُلِقَ الله ضعيفاً. خُلِقَ الله شجيعاً. "And be not infirm, and
be not grieving, and you shall have the upper hand, 
Al-Gurān/138" i.e. do not behave like weak people. Al-
Khalīl holds that "دوُمان" is weakness in action, or in 
command, or in bones, etc., one says: "دوُمان العُظم". The 
expressions: "He made him weak", "رجل واهَن", and 
رجل موهُن in the Egyptian dialect are also used. "هوُمن" is a 
dialectal variant for موهُن; موهُن is an overseer for hired personnel to urge them on to work.

271.

Daʕf: "شِعْف" can be weakness of body, intellect or judgement. 
ضِعْف cannot be used of weakness of mind or judgement.

Duʕf: "شِعْف" is weakness of the body. Allah says: "خُلُقُونَ من ضِعْف "Allah is He Who created you from a state of 
weakness, الرَّوْم/54".
Chapter VI

272. عطیق و قدیم

Atiq: عطیق is applied to something the young (حیدث) of which grows up, so that the old (عتیق) is old in comparison; (alternatively) عطیق is applied to a thing which lasts longer than other things of the same kind, when affected by the passage of time. Therefore "sky" cannot be called عطیق since it is unique and is not affected by the passage of time. And تام is that which remains constant (without undergoing any change).

Qadim: قدیم cannot be apprehended (concretely) in the same way as عطیق. One cannot say: قدیم ها من المثال. One can see a semantic extension in the use of قدیم, for example one says: دخل زیب البار which is a sense "The entry of Zayd in the house was prior to the entry of "Amr", but one cannot use قدیم in this context as it has no such extension.

273. کاش و موثور

Kā'īn: کاش can be of four kinds:

(i) کاش is a موثور, and can be applied to both "eternal" and "non-eternal", e.g. one says: میثک الله ثم برک کاش

(ii) The sense of the existence of creation and organization. People speak of Allah as کاش in every place, meaning that He is creating and organizing in every place, that He is aware of it (the place?), does not relinquish any of his properties, and is, in this sense, in control of those who derive their being from Him.

(iii) We speak of a میثک as کاش in a place, meaning that it occupies that place.

(iv) We speak of an 'accident' as کاش in a body, meaning that it dwells in it.
Mawjūd: A ḫarīṣ (Allah) is that which has an appropriate function (الفاعل). Thus the function of ḫarīṣ is rightness of action on His part; the function of a body is its occupying a space; the function of an accident is its changing a body. The designation ḫarīṣ implies the attribute of ḫarīṣ, just as ḫādīth ṭāriq implies ḫādīth and ḫard ṭāriq implies ḫard. That is to say that adjectives refer to a basic attribute that is present either explicitly or implicitly. An utterance may be more significant if it imparts something in an implicit way than if it does so in an explicit way. For example Imru' al-Qays says:


which is more significant than saying:

(1) Diwān Imru' al-Qays, p. 19.

Thābit: can be used of a non-existing being. One says: meaning so-and-so has a known ancestral line, even if the person referred is no longer in existence. The expression: implies a thing which is stable and will not cease to be. may be used of concrete objects and their properties, and such is not the case with ʿādin.

Kāʾīn: can only be an existing being.

Khulūd: is continuity in existence from the time of coming into being. Therefore one never says: as one says: Dawām: is continuity in existence at all times, without any break. Therefore one says: "Allah has never ceased to be and He will never cease to be".
Da'im: See دَأِمٌ وَ سَرَمَدِ.

Sarmad: سَرَمَدِ is that which is unbroken, and it is a succession of things one after the other. As far as the etymology of this word is concerned, it was originally شَرَمَدَةٌ and شَرَمَدَةٌ is an additional here. One says: "I drank it cold [جرّا] and without stopping".

Bagā': لقاء refers to two times (past and present) and a future extension. Perhaps لقاء connotes existence from the present time onwards. (reading لقاء؟)

Khulūd: The original meaning of خُلُود is "to stick or cling to something", and one says: أَخْلُدُ إِلَى الْأَرْضَ or أَخْلُدُ إِلَى تَمُه. Therefore خُلُود means "persistent adherence", and خُلُود is also used of rocks or the like. Labīd says:

"عَمْٰرُ مَا يَلِينُ كَلاً مَهَا (1)"

"Hard (deaf), eternal rocks whose speech is not plain". According to ʿAlī b. ʿĪsā خُلُود can be used elliptically, so that one can say: خُلُودُ يَنْخَذُ فِي النَّجْصَة when one puts someone in prison for an indefinite period or when one makes him permanent in a ministry.

"أَخْمَالٌ "stones supporting the cooking pot in a fireplace" are also called خُلُود, as long as they remain in this position. Allah can be described as دَأِمُ الْوَجَدُ but not as خَالِدُ الْوَجَدِ.

(1) The text reads: جُرَّا الْرَّمَادِ الْكِلاٰمِ p.111.

Diwan Labīd: 299.

Bāqī: بَاقِي is an existing being that has not come into existence only at the moment of being so described.
Qadīm: قَدَمُ is that which has existed continuously. One says: 
سَأَلَايُ هذَا الْمَتَّارَ لَنْقَنِسي "I will retain or preserve this thing for myself", and one never says: 
إِسْمَدَمْهُ، أَسْتَقْبَيْتُ الشَّيْءَ. Some linguists hold that the word "تقدم" linguistically, implies an intensification in terms of "to precede in existence", and that this is true for whatever has such precedence in existence as to be called "تقدم". Those who reject this say that if it could be concretely apprehended, it would be possible to say of anything that you know will survive for a long time, سبئي!، as you may say سبئم.

Mutaqaddim: قَدَمُ "adze" is derived from it, because of its being one of the earliest implements to be used; some say, however, that it is because it goes ahead in its work without turning aside, and this root is applied to it on the analogy of المَتَّارُ "one who forges ahead in something". قَدَمُ is also derived from it, and is so-called because with it one advances while walking. Precedence in good or evil is also called قَدَمُ. Allah says: 
قَدَمَ مَرَضِعَهُ وَرَجَمَ "(give good news to those who believe) that theirs is a footing of firmness (high dignity) with their Lord, ۚ ۚ ۚ ۚ ۚ ۚ ۚ. And اثْرَبْ قَدَمَ and قَدَمَ the hair imply prolongation (of time); and everything which advances (in time) is قَدَمَ and قَدَمُ. The Prophet is reported to have said: نَبِيٌّ (ۚ ۚ ۚ ۚ ۚ ۚ ۚۚ لَعْبَ انَّ الْبَيْتَ نِيَابًا نَدِمُ) referring to Hellfire), meaning either one who has known from of old that he is disobedient (to God) or one who has from of old been disobedient.

Awwal: أَوْلُ is something that is contained among the things of which it is first, and this is not the case with قَبِلُ. One says: زِيدَ أَوْلُ مَنْ جَاءَ بَيْنَ بِنْيِ قَبِلْ "Zayd is the first who came to me of the Banū Tamīm".
implies that Allah is one of the things. However, as a name of Allah means "the existing (from the beginning)", is used without idāfah (i.e. al-awlād cannot be the first part of an idāfah construction, but it can be the second part, for example عبّد الأول "The slave of the First").

Qabl: The use of قبل does not imply that its referrent is part of the mudāf ilāyhi of قبل, for example one says: جاهلي زياد قبل بن تميم; this does not imply that Zayd is one of the Bānū Tamīm. If one says that Allah is Before the things, or Before the Shi'ah, this does not imply that He is of them, or that He is a thing at all. However, this cannot be said without saying that He is existent before or after (all) existing things apart from Him; this excepting of Allah from 'things' does not preclude His being a thing. قبل and بعد are not associated with a particular time and can be used of all times which are not specified. Before and After require an idāfah, both semantically and syntactically (?) but this may sometimes be suppressed as being implied by what is being said. The original sense of قبل is from مقابلة "to face".

آخزو لبعد

Akhir: is that which is last of a group of things, and this is not the case with الأؤل. بعد is that which goes before, and آخر is that which comes (afterwards) in distinguishing between two things (1); one says: أحمد بن زيد والآخر كذا "One of the two is like that and the other is like that". Like آخر is also used with idāfah e.g. أخره, except as a most excellent name of Allah: الآخر (with the definitive article) "The Last", used without idāfah.

Ba'd: The use of بعد does not imply that its reference is a part of the mudāf ilāyhi of بعد, e.g. جاهلي زياد بعد بن تميم; this does not imply that Zayd is one of the Bānū Tamīm.
The text reads: ... instead of "آه و أبد أدل وأدد صمود و آه و أبد ".

is mentioned under:

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اول وسابق

Awwal: does not require a second. For example one says: "He is the first son of so and so" even if he has no other child born after that, and:

"the first slave whom a free man owns" even if he does not own any other slave, because the son and the slave are potential points for further increase.

This is also a refutation of the atheists who hold that is so-called only because of His/its relationship with "a second".

Sabiq: Linguistically a is that which always requires a سبوق . As far as Allah's name is concerned, it means that He was existing before all existing things. Some linguists hold that can only be used as a name of Allah accompanied by an explanation (qualification) because it may cause people to imagine that associated with Him are (other) existing things over which He has gained precedence. Therefore one cannot say: since this would imply that He had more سبوق than they, (rather than being absolutely سبوق ); saying that one thing is more something than another implies that they share this attribute in some way.

282.

Yasbiquhu: means he reaches some place before someone else.

Yaqdumuhu: means he goes ahead of someone else. Allah says: "He shall lead his people on the resurrection day, صمود صمود 198".
Chapter VII

283.

Iradah: محبة is unlike محبة أريد له الإدرب "I want good for him", it does not imply that I do not want anything bad to befall him, whereas the expression: أحبه "I love him" essentially means that I do not want anything bad for him. In the same way when one says: أكره له الإدرب "I dislike good for him", it does not imply that I wish absolutely no good for him, but the expression: أُفْهُم "I hate him" implies that I do not wish any good whatsoever to befall him.

Mahabbah: One uses محبة in respect of a thing implying other things; for example one says: أحببت زيدا "I loved Zayd", meaning I loved his hospitality and beneficence. Similarly one says: أُحبب الله, which means I love submission or obedience to Allah. In neither of these instances could one use: أدرت الله or أدرت زيدا in the same way: محبة of Allah is transferred from محبة of Allah as عفف of Allah is transferred from عفف of His punishment (1). In the same way one says: "Allah loves the believers" meaning He wants to bestow His hospitality and reward on the believers, and one cannot say: النَّبِيُّ عَزَّ الْعَلَم "Allah be exalted" to impart the same meaning. Therefore, linguists define محبة as (mutual) requital and friendship. محبة is also used in the sense of شفاعة one says: عريض الله, which can mean: هُوَ يَطْبَعُ اللَّه "He desires meat", and in the same way: أكلت طعاماً لا أحبث can mean: أكلت طعاماً لا أشتكيه "I ate food which I did not desire". In spite of these differences إرادة is "volition", and proof of this is that one cannot love a thing if one dislikes it (i.e. one cannot use محبة and كراءة محبة إرادة محبة and about one and the same).

(1) The Qur'an says: "Surely I fear Allah, الماء /28" which implies I fear from His punishment or anger.
Shahwah:  "شُهْوَة" is the soul's craving for and inclination towards the thing desired, and is distinct from إِرَادَة. "شُهْوَة" is used of things in which one takes pleasure only.

Mahabbah: "محبة" is a kind of "شُهْوَة"; the opposite of "محبة" is "شُهْوة". "محبة" can be used both of things in which one takes pleasure and of other things.

Sadāqah: "صداقه" is strength of love. It is derived from "صِدَقَ" meaning: "a strong and durable thing".

According to Abu ʿAlī: "صداقه" is the agreement of hearts on love. Therefore, Allah cannot be called فَنِيلُ الْمُؤْمِنِ or حَبِيبُ الْمُؤْمِنِ as He is called حَبِيبُ الْأُمُومِ.

Mahabbah: See  ٧  

Ladhdhah: "لَذَة" is that which the soul craves for and struggles to attain.

Irādah: "إرادة" can be used of an action which one intends to do and yet does not desire to do, for example, drinking a bitter medicine or dieting or being cupped. So "إرادة" of an evil or bad thing is bad, whereas "شُهْوَة" of a bad thing is not bad (because "إرادة" implies an intention).

Shahwah: "شُهْوَة" may be that which one desires in spite of his reluctance to succumb; for example a person who is fasting longs to drink water but dislikes the idea of doing so.
288.

**Rahah:** راحة is a لذة for which there has been a previous شهوة. For example, if a thirsty man longs for water, but is unable to drink his fill, and then does manage to drink, the لذة he derives from this drinking is called راحة; if he drinks the first onset of thirst, it cannot be called راحة. If a man has walked a long time and then sits down, having had a previous desire to sit, the pleasure he derives from sitting is called راحة.

**Ladhdhah:** According to Abū Hashim: لذة is not a مثنى "concept". But in the specification of one who derives pleasure from لذة, and from the various types of it that indicate that it exists in a number of genera there is evidence for its being a مثنى. If, in these circumstances, it were not a مثنى, then would necessarily not be a مثنى as well.

289.

**Hubb:** حب "love" is that which is directed towards an object towards which both ones nature and wisdom (intellect?) incline.

**Wudd:** دد is that which is directed towards an object towards which only ones nature inclines. One says: أورث أن ذاك كان لي "I wish that such and such would have been for me" or اود أن الرجل is used when one longs for someone's friendship. On the measures of حب and دد, one can use حب, دد, أود للذة, أود للذة, أود للذة; but one can say only حب للذة, not دد للذة.

290.

**Ishq:** عشق is intensity of شهوة for obtaining what is desired from the后者 when the latter is a human being, and determination to have intercourse with him/her when it
is possible. If ـ without ـ، it would be possible for an ـ، not to desire to obtain anything from the loved one. However, it is a particular ـ، which is directed unfailingly in one direction; it is a man's desire for obtaining his object with the loved one. Ones desire for drinking wine, eating food or using scent cannot be called ـ،. It is also said that ـ، is that ـ، which when it becomes excessive, kills the ـ،， if the desired object is not attained; ـ، of wine, food or perfume, or love of ones house or ones wealth does not kill the desirer, if not satisfied, but ـ، for privacy with the ـ، and for obtaining ones object from him/her has killed many (lovers).

Mahabbah: See ـ،

291.

Irādah: See ـ،

Rida: Of obedience takes place before it whereas ـ، concerning it comes after it or at the same time as it. ـ، and ـ، are not connected with one another (in an etymological way). According to Abū Ḥāshim: ـ، is not a "concept or idea". Muslims strive to have ـ،, ـ،, ـ،, ـ، ـ،, ـ، "what is non-existent". ـ، is the opposite of ـ،. ـ، meaning: Allah's "will" to punish. Therefore, ـ، should be regarded as ـ، to reward" or His decree concerning it.

292.

Irādah: ـ، ـ، ـ، is used of future only.

Tamanni: ـ، ـ، "concept or feeling" in the soul which materialises when some action fails to occur, from the occurrence of which the person who experiences ـ، ـ، (ـ،) expects some benefit, or from the non-occurrence of which he fears some damage. ـ، ـ، can be used of both past and future; whereas ـ، ـ، can only be used of future.
can be used about certain things about which إراده cannot be used, for example one can have إراده that Allah had not created him or that he had not done what he did yesterday, but one cannot use إراده in this context. According to Abū ʿAlī: تمثيل is to express something in terms of لبث الأمراز , e.g. "Would that things were thus"; he further holds that تمثيل is both the articulation of a لبث phrase and the concealing of the idea of it in the heart. Abū Bakr b. al-Akhshād holds the same. Also means: نقلة "following", Allah says: إذا تمثل ألقى الشيطان في أمسيته "When he desired, the devil made a suggestion respecting his desire," "estimation", and derives meaning from the Qur'ānic use of the word: "(And that He created pairs, the male and female) from the small life-germ when it is adapted, للنفس تمثيل. /46". Ibn al-Anbārī says: تفسير is to express longing ( ) from the Qur'ānic usage of the word: "falsehood". It is also reported that some people asked al-Shaʿbī: أهتما فا رويته أفاض تذنيته؟ i.e. Did you tell a lie in your reporting? As for تمثيل in the Qur'ānic passage: "Long for death, if you speak truly, البراءة /94", it can only refer to the verbal expression of longing, that is that they should express a wish that they were dead. When someone says: لبث الأمراز "Would that things were thus", according to the linguists, he is longing ( مثلاً ), without their considering what is in his heart. It is difficult to suppose that Muhammad is to challenge them to long for this in their hearts, since it is common knowledge that anyone can maintain that such and such is in his heart, without anyone else's being able to tell whether or not what he says is true. If the Qur'ānic passage referred to longing in the heart rather than the verbal expression of longing, they would have said: "We have longed for that in our hearts", and would then have been on a level footing with him, so that he would have had no evidence for their lying or for the truth of his certainty. Since they did not say this, however, we can be sure that the challenge to them was that they should express longing (for death) verbally.
Tamanni: 

is used both of what one enjoys and what one dislikes, for example one can have for death. Another difference between and is that can be used about the past, whereas cannot.

Shahwah: is used of those pleasures only which can be had through sense-perception.

Shahwah: See  

Hawa: implies a thing's assuming an extremely dominant position in the soul, which inclines towards it in an improper way. Therefore is generally used in a derogatory sense. One can say: but one cannot say: .

Irada: can be used both of that which extends over a considerable period of time and that which does not. 

Mashilah: can only be used about that which does not extend over a period of time; for example, one says: "I shall do such and such, whether Zayd wishes me to or not". is used only of the moment when an action is attempted, and so is also (as the contrary) is used only of that moment.

Azam: is an by means of which the (agent of ) cuts short his deliberation about whether to proceed to perform an action or to refrain. It is
restricted to the إبارة of the مريد in respect of his own actions; one cannot have عزم concerning someone else's actions.

Mashi'ah: See △

297. عزم وذنوبة

Azm: عزم precedes the معدوم عليه عزم, whether by a considerable time or a short time. Allah cannot be described in terms of نية because His volition never precedes His action; neither can He be described in terms of عزم, in the same way as He cannot be described in terms of deliberation or cutting short deliberation concerning proceeding to perform something or refraining from it.

Niyah: نية is an إبارة which precedes an action by some time. It is derived from نَّيِّة لَايُ and نَّيَة إنَّ. أَيْ means "to be distant". So an "will" which is distant from that which is wished is called نية; it does not imply قِلْع الروية "cutting short of deliberation" in proceeding to perform an action.

298. إختيار و إبارة

Ikhtiyār: إختيار is إبارة of one thing rather than another. It is used only when both that which is chosen and (an) alternative(s) have occurred to ones mind. Originally خَيْر إختيار is derived from خَيْر "goodness", so a خَيْر إختيار is one who wants the better of two things, in reality or as it appears to him, without any compulsion. If one is compelled to want a thing, he cannot be said to have chosen it خَيْر إختيار. خَيْر إختيار is the opposite of إمْتَار (إمْتَاراً). "compulsion".

Irādah: إبارة is used of an action no alternative to which has occurred to ones mind.

299. إختيار و إبارة

Ikhtiyār: A semantic extension occurred in the meaning of إختيار and the actions of the bodily organs are called إختيارية إختياراً.
"voluntary", discriminating them from ones involuntary actions like the movement produced by an impact, the movement of the pulse or the movement of trembling. One says: إخترت المرور جلابسي على الكتان meaning: I chose to wear marvi cloth rather than linen. This sense can be seen in the Qur'anic verse: "And certainly We chose them, having knowledge, above the nations, الرخان/32", i.e. We chose them to send as prophets. The فاعل and the مفعول have the same form, but the مفعول فاعل is مختار من كنا : مختارنا، مختاركنا. The expression: أخترت اللؤلؤ الذي ن عليك فاعل "I have chosen you for the good that you have in you". Therefore one says: إخترت بعده الثوب "I thought you most worthy of this garment" and one cannot use إخترت به in this context. Rather, one says: إخترت به أمر "I have selected you for this matter"; it is clear that in the aforementioned sense, إيثار and إيثار إيثار are not interchangeable.

Itnar: إيثار, according to one interpretation, means: إيثار "a previous choice or a choice which has already been made", and this meaning is testified to by the Qur'anic use: تأثروا بآثر الله لقد أثبروك علينا "They said: By Allah! now has Allah certainly chosen you over us, يوسف/91", i.e. you have previously been chosen over us; they were all chosen by Allah, since they were prophets. In our opinion the verse: آثرك الله علينا means: أنت من أهل علينا; فاستجلب الله علينا الأثر، عمدي "You are one of the preferred people in my opinion" i.e. one of those whom I prefer to others in benefitting or doing good to him.

300. زمام و زمام

Zama: زمام is used of (undertaking a) journey, whereas عزم can be used of all actions of a man. A poet says: أزعمت من آلم ليلت إيثارا "I set off from Laylā's people in the early morning".
One says: "I decided to make a journey", but one cannot say: "I decided to make a journey" as one can say: "I decided on the drink and the food". The verb can also be made transitive with the help of the preposition 

(1) Kitāb Maʿnī al-Hurūf, p.98 with different reading:

301.

İradah: can be used both of speech and action.  
Maʿnā: is the that speech should be in accordance with that (sense) for which it was devised in the language, or with a permissible metaphorical sense. is peculiar to speech, except when it may be used in a transferred sense for something else.

302.

İradah: See  
Taharrūr: is seeking for the place of something. It is derived from meaning: "shelter". The dwelling of a bird is also called , as is the place of its laying.
its eggs also. The expression: "to seek out the direction of the Ka'bah" is also derived from this. It is used only where there is no doubt as to whether or not one will attain what one is making for, and thus Allah cannot be described in terms of it. تَرْمِيظ is in no way related to إِدرَادَة.

304.

Iradah: See د

Tawakkhî: is derived from دَنَّى (meaning: "a straight and direct path"). The expression: جرحت الشيء is like saying: جَهِلَتَهُ طِرًّةً "I made it my way". Afterwards طلب and إِدرَادَة was used for طلب as an extension in meaning.

305.

Iradah: See ۵

Tawtîn al-Nafs: "reconciliation of oneself" to something comes after إِدرَادَة of it, and is used of that which involves difficulty or hardship. Therefore one never says: وَطَئَ فِلاَن نَفْسَهُ عَلَى مَا يَشَمَّهُ.

306.

Iradah: See د

Qasd: A person's تَبْدِيد can refer only to his own actions and not to those of anyone else, whereas a person's إِدرَادَة is not restricted either to his own actions or to those of other people. تَبْدِيد is also إِدرَادَة of a "action" only at the moment when it (the action) is brought about, when the إِدرَادَة precedes the action by some considerable time, it cannot be termed تَبْدِيد . Therefore one cannot say: تَبْدِيد أَن أَزْوَرَكُمْ (as one can say: إِدرَادَة in such statements).
Hajj: Qasr is a direct تقدم. Therefore تقدم of Allah's house is called تقدم because one whose تقدم is the visiting of it does not turn aside from it towards anything else. A straight path is called a حجّة, and تقدم is a pattern of the same verb because it is a direct تقدم.

Qasr: See

Hard: Hard is to make for a thing from a distance. It is derived from the expression: جزء حرّك المّلّ meaning: a man who does not associate or stop with other people. كوكب حرّك is a star which is set apart from other stars. The Qur'an says:

"And in the morning they went, having the power to prevent, /25", means that they intended something which could not take place because Allah destroyed their fruit before they could benefit from it(1).

Qasr: See

(1) The text reads: بهد instead of تقبل, p.120.

Iradah: See

Isabah: An إرادة is sometimes called إصابة metaphorically. For example one says: أصاب العراب وأخطأ البارب, here إصابة is used in place of إرادة, which means: "He had the correct intention but made a mistake in his answer". Allah says: رحِّانًا حيث أصاب (Then We made the wind subservient to him; it made his command) to run gently whenever he desired, /36". Mostly إصابة "realization of something" takes place with إرادة. إرادة.
310.

Qasd: See Δ

Nahw: تصد is a of something from one direction. One says: كره when one makes for it from a particular direction. People use the phrase: أُصْدُعَ الْكَلَامَ to mean different approaches in talking about something. It is reported that when Abū al-Aswad al-Du‘alī wrote his book about case-endings, he said to his companions:

أخوض هذا الكلام i.e. adopt this approach in speech; after that, case-endings in Arabic were called ناحية الشيء، means the angle from which one approaches it. ناحية الشيء is on the measure of a، with the sense of منولة، i.e. a.

311.

Irādah: See Δ

Hamm: هم is the last phase of عزم when it is about to be translated into action; a poet says:

"I was about to act but I did not; I almost acted, and I would that I had left the wives of Uthmān weeping over him".

هم is used when one melts fat, because the melting of fat is its last state. It is also said that هو is to have ones mind concerned with something that has power to cause hardship. هو are hardships. The original meaning of the word هو is to go to the extreme. Thus هو is used when someone melts fat to the point of burning it, and هو is used when a disease emaciates a person.

(1) This is a verse of Dābi‘ al-Burjumi, Khizānat al-Adab, 4:80; Lisān ( ﺗَمِيزُ ) .
312. "Qāṣd: See Δ

Hamm: The verb ٰـٰٞ implies that a person is concerned about something before making a ٰـٰٞ towards it, that is that he reaches the final phase of his ٰـٰٞ concerning it and then makes for it (ٰـٰٞ).

313. "Himmah: ٰـٰٞ is one's thought regarding the removal of something one dislikes and the bringing near of something one desires. One says: ٰـٰٞ "I am concerned about that what I need." It also means ٰـٰٞ; Allah says: ٰـٰٞ "And certainly she made for him, and he would have made for her, ٰـٰٞ/24" i.e. she was determined on immorality (with him), and he desired her (؟); evidence for the correctness of this interpretation is the indication that prophets do not resolve to commit immorality. This verse is analogous to the verse: ٰـٰٞ و ملائكم اعثون على النبي يا يا جبال النساء أنسوا مبنوا عليه و سنوا تسليبا (الأنفال/56); here from Allah is mercy from Him, the ٰـٰٞ from the angels is asking for forgiveness for the Prophet, and the ٰـٰٞ from men is prayer for him. In the verse: ٰـٰٞ ٰـٰٞ "Allah bear witness that there is no god but Him, and (so do) the angels, ٰـٰٞ آل مان/17", bearing witness on the part of Allah is making a statement and imparting information, and on the part of the angels is affirmation of their belief in that. ٰـٰٞ is that which melts the body when one is grieved, a sense transferred from: ٰـٰٞ. The ٰـٰٞ is an extension of ٰـٰٞ, and implies that the object is more difficult of attainment (ٰـٰٞ). Therefore a man is praised for ٰـٰٞ, for example one says: ٰـٰٞ. As far as the expressions: ٰـٰٞ or ٰـٰٞ are concerned, they are used because some ٰـٰٞ (pl. of ٰـٰٞ) are more difficult or greater than others, so that the person so described is concerned with great and important matters.
Hasad: حسد is wishing to be in the condition of the envied person and that he should not. Therefore حسد is condemned.

Ghart: غبت is wishing to be in the condition of the envied person without desiring that he should be deprived of it. So غبت is not condemned. It is reported that Muhammad was asked: "Does غبت injure (the one who feels it)?" Muhammad answered: "No, غبت does not injure (the one who feels it)."

It is reported that Muhammad was asked: "Does غبت injure (the one who feels it)?" Muhammad answered: "Yes, as the beating (with a stick) injures (the leaves of a beaten) shrub." He meant that one should forsake what gave an easy life lest he may be led into undesirable ways. It is similar to saying: "As one may feel gladness, it is pleasure in some blessing; غبت is a good condition which pleases its possessor.

(1) The text reads: يفسر الحظة instead of يفسر الحظة لفظاً and p.121. In Taj al-Arus, this tradition has occurred with different reading: لا يفسر العظمة الحظة.

Iba': إباء is to refrain or abstain. People used to say to kings: أبيت الملك, meaning: Your majesty dislikes being cursed; since everyone dislikes it; but meaning: You will avoid being cursed or abused, because of your good deeds. A rajiz says:

"If they intend to wrong him, we shall reject this"; here the poet does not mean: إباه, because in this there would be no self-praise. Allah says:

الله إلا أن يُمِّل لَزِه "And Allah will not consent to perfect His light, the وحی/32", i.e. He will refrain from it.
Karahah: One may dislike (كره) something without being able to reject it (أبى). If Allah rejected (المعاني) acts of disobedience (ابى السكون), as He dislikes them (كره), the same, there would be no disobedience and no disobedient person.

Iba': إباء indicates abstention. For example, a person who moves unintentionally has nonetheless produced something opposite to stillness (سكن); it cannot be said of him: ابى السكون.

Madaddah: does not indicate abstention from something.

Bughd: The meaning of بنغ 부정 is more extensive than that of كراهة. For example, one says: أخى زيداً to mean: أخى نزيلاً, and one cannot say: أخى نمزاه و لنتح, that his brother who has undergone the same semantic extension; one says: أحب تزيراً to mean: أحب إكرامه و لنتح; and one cannot use أريد in this context.

Karahah: كراهة is used where بنغ is not used. For example one says: لا أحب هذا الطعام "I dislike this food" and does not say: لا أحبنى هذا الطعام, as one says: أريد هذا الطعام أريد هذا الطعام (1) to show ones dislike for eating it whereas, أريد هذا الطعام implies that you want to eat or to purchase it.

(1) The text reads لا أحبه أحبه instead of لا أحبه أحبه p.122.

Karahah: كراهة is the opposite of إرادة. Sometimes كراهة is used for إنور الحج metaphorically. Diseases and
ailments are called مكارم because one very greatly dislikes what one's nature shrinks from. Thus, شعرة مشتقي شعرة فإنية فيبة فيبة, because one very much loves what one desires and one's nature inclines towards.

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321.

سخط و غضب

Sukht: سخط is used only of the anger of a superior with an inferior. One says: سخط الأمير على الياهب and one cannot say: سخط الياهب على الأمير. غضب is used. When the verb سخط is transitive it is the opposite of رضى, and when the preposition على is used with it, it gives the meaning of غضب, e.g. غضب الله عليه is used when Allah wants to punish someone.

Ghadab: See △

322.

إشتياط و غضب

Ishtiyat: إشتياط is a volatility that comes upon a person in the state of anger (غضب). It is to طرب as حر is tojoy (فرح). However, إشتياط may also be used of the volatility that comes from grief (حزن) whereas غضب is only in connection with إشتياط. غضب can also mean "to be enraged rapidly". Al-Asma'î says: ناقة مشيئط is a camel which becomes fat quickly. The expression: استشاط الرجل is used when one is inflamed with anger, as though anger had flown up in him.

Ghadab: See △

323.

الغضب الذي توجه النية د العضب الذي توجه العميّة

Ghadab al-Hikmah: غضب caused by wisdom is a kind of punishment for the person at whom it is directed, which is opposite to رضا. This is the غضب in terms of which Allah is described.

Ghadab al-Ḥamiyyah: غضب caused by enthusiasm is a disturbance of ones nature which is demonstrated in the changes of facial expressions.

324.

غزد و غضب

Hard: غزد is to demonstrate ones anger against someone by keeping away from him; كوكب غزد is a star which is
set apart from other stars, and حَيَّ هَرِيد is a tribe which resides at some distant place. Allah cannot be described in terms of حَرِيد . حَرِيد implies ones being settled in some place; one cannot speak of حَرِيد by means of being moved. حَرِيد can also mean a تَقْدُر , implying that one reaches the furthest extremity of anger. The word حُرْدُ means laxity or looseness of the fore-feet of camel, and one says: نَافَة حَرِيد or جَلَّ أَحَد in Arabic.

Ghadab: See 

لغَفَة وعَادَة

Buğdhah: بُغْدَة is the wish to despise one and to humiliate him. Its opposite is حَفَّة which implies the wish to magnify and glorify the person loved.

ٌAdawah: عَادَة is the distancing oneself from helping someone. Its opposite is وَلاَيَة "friendship", which is bringing oneself near to helping someone.

Adū: See عَادَة ,

Kāshih: كَشَّ is an enemy who keeps his enmity hidden, as if he had concealed it within his flanks. One says: كَاَشَّ "So and so kept his enmity towards you secret". The nouns from this root are كَاشْي and كَاَشَة.

Shanaān: شَناَن , according to عَالِي b. عِسَي, is to search for defects in the actions of someone because of ones previous enmity. This word has no (etymological) relation with شَناَن . مَرَادَة is used for because مَرَادَة is the cause of شَناَن ; sometimes the thing caused is called by the name of its cause. It is said in the interpretation of the verse: "(and let not) hatred of a people (incite you not to act equitably), المائرة /٨" that
it means: لحنف تم بض توم بعي (with sukun on nun) meaning: سكران
on the measure of

عذادة: is to wish for evil for the thing to which one
is hostile. Its original meaning is ميل "inclination".
The expression: عذادة is derived from عذادة (عذادة الوادي),
meaning the side of a valley. The original meaning of
عذادة may be عذادة الزارد ؛ بُعد
"is the remoteness of a dwelling.
لغادة, / مما الشيء، means to go beyond a thing and
is equivalent to saying that it is distant from the centre.

Mukhasamah: عناية pertains to speech only. One can have
عناية with someone without having any enmity with him.

Mukadat: محاودة is an action of the heart. One can have enmity
محاداة (محاداة) with someone without having "verbal
dispute" with him.

Munawwah: معاونة is on the measure of معاومة from
معاومة, meaning to rise up heavily or with difficulty. معاومة
means مناهاج عليه (1) i.e. to stand against
someone with force and vigour in a war or a dispute. The
same meaning is in the Qur'anic verse:
ما ان معاونته ليشوّه بالحصبة "So much so that the keys (of his hoards of
wealth) would certainly weigh down a company of men,
76". One uses ناظت when a fat woman rises; one
also says: ينزع بقا خبرها "Her buttocks raise her up
(with difficulty)" as a reversed image for
مغدة. معاونة is used when a star rises as if it has risen
with effort. The writer of Al-Fasih says: إذا كانت
الرجال ماعم "When you oppose people or offer resistance
then you should be patient". "穆" "محاداة" and are not
etymologically related to each other; one can have enmity with
someone without opposing him or offering resistance to him.
(1) The text reads: مناهضة عليه instead of مناهضة له.

330.

Irādat al-Intiqām: This precedes the infliction of Intiqām itself, and implies ones having made up ones mind to inflict it. If it is simultaneous with the infliction of it, it changes its nature (i.e. one can no longer wish to do something what one has done it).

Ghadab: demands the infliction of summary punishment without ones having (in advance) made up ones mind to do so. It does not necessarily change its nature (i.e., one does not necessarily cease to be angry when one has inflicted punishment). The meaning of the concept but is, nevertheless, distinct (since it is specifically Qur'ānic). (1)

(1) Al-Qur'ān, 17/17.

331.

Idtirār: is a state in which one is forced to commit an action which he wants to refrain from, e.g. the movement of someone who trembles; and says about him: هو عليه ماضر إليه. If someone does not try to refrain from this action it cannot be said that he is ماضر إليه, for example if a small boy moves the hand of a strong man; in this case the movement of the hand of the strong man cannot be described in terms of إضطرار. According to ʿAlī b. ʿĪsā إضطرار is the opposite of إكتساب, for example one says: "Did you find that out of necessity (under compulsion), or did you acquire that (knowledge) on your own".
Iljā': إِبَاء is used of actions from which one has no escape, e.g. eating of corpse when one is extremely hungry or walking through thorns when one is frightened of a wild beast. It is said of someone in such a situation:

can also be used in this context. Alī b. Ĥisā holds that إِبَاء implies a man's being brought to act in a certain way, while مُيِّرة ئَم implies that there acts on him harm (ضرر) that he cannot avoid, being that which involves الْمُلْء (pain). It is said that only the mutakallimūn discriminate between إِبَاء and إِبَاه, and the linguists regard them as one and the same. This is not correct, because the two words are on different measures, and from different roots; difference of form and root necessarily implies difference of meaning. إِبَاء can be used to mean إِبَاه whereas إِبَاء إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاه إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَahr إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَahr إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَاهر إِبَahr إِبَاهر إِبَahr إِبَahr إِبَاهر إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَahr إِبَ�
Muhdath: The linguists call a newly originated thing or, for example, one says: "a newly constructed building", "fresh fruit" and "young boy" etc i.e. who has come into existence recently.

Maf'ul: The linguists apply the term to anything that is brought about, whether recently or of old. The mutakallimun, however, use and in the same sense.

Ikhtira: is bringing into existence without any cause, and its original meaning is softness and easiness, as if the inventor/creator faced no difficulty in executing his action and created a thing without any cause or means.

Fayl: refers to that which exists in a state and was decreed (i.e. potentially existing) before it existed in that state, either with or without a cause.

Ibtida: is bringing into existence that which has no precedent. One says: when someone has produced a novel or strange thing. Allah is called and on the measure of , e.g. and , etc. The Qur'an says: 

Allah says: "(Say Muhammad) I am not the first of the apostles, the 9". Ru'bah says:

"Truth is not such that it is (suddenly) produced (for the first time)".


Ikhtiraː See △

(1) Lisān ( بدر )

336.  

Fatrː فَتَرِ is making some happening appear by bringing it from nothingness to existence, as if (nothingness) split open for it and it appeared. The original sense of the root is 'splitting open', and 'appearance' is associated with 'splitting open'. Therefore, one says: تعطّل الله الظِّنّ when a tree bursts out in leaves; and Allah made mankind appear, by means of His bringing them into existence, as leaves appear when the tree bursts into foliage. So, in فَتَرِ there is a meaning not found in فَتْرُ, that of making to appear, by means of bringing into existence. One cannot say: لا يُنظر إلى الله فَتْرُ الرأيُة أو الطعام; as one can use فَتْرُ about Him.

Fiː See △  

337.  

Inshāː إِنْشَا is the bringing into being (of something) in one state after another, without imitation of a preceding model. One says: نشأ الخَلَام when a boy grows gradually; the noun is إِنْشَا. Some linguists hold that إِنْشَا is the beginning of bringing something into existence without any cause. We prefer the first definition of إِنْشَا.  

Fiː A نَفْل always takes place because of some cause; and إِسْمَات إِنْشَا is the bringing into existence of something after its having been non-existent, either with or without a cause.

338.  

Mubtadiː A مَبْتَدِي of an action ( فَتْرُ ) is one who does part of it without completing it; it is used only of extended and prolonged actions, for example: مَبْتَدِي بالصلاة
"a person who starts offering prayers", or "one who starts eating"; it always indicates the very first stage of the action.

Mubdi': مبديً of an action is one who brings it into existence, who has also the capacity of repeating it. Only Allah can be described as مبديً, since only He can actually repeat an action. As for the expression: "I repeated the letter", what is really meant is 'I produced (for a second time) something similar to it'.

Amal: عمل is the causing of some effect or impression on something. For example, one says: "So and so makes clay into pottery", or "So and so makes palm leaves into baskets", and one cannot use عمل in this context, since عمل means to bring into existence. Allah says: "And Allah has created you and what you make, الصنات/96" i.e. Allah has created you and has created that on which you produce an effect by carving it or moulding it.

Al-Balkhi holds that عمل can be regarded as an attribute of Allah metaphorically; but according to Abu Ali عمل is a real attribute of Allah. The original meaning of عمل is: constant striving; a camel which is used for riding is called عمل. A poet uses عمل in his verses:

They said: 'Stop! and do not make haste' although we were in a hurry. Today only a little hardship have we faced in desire for you"; i.e. from constant travelling. Another poet says:

"The lightning creates yearning (in me) whenever it takes place". عمل means to act by oneself. A poet says:

"The noble man - by your father! - acts himself if he cannot find anyone to rely on".
Fiṣal: Al-Balkhī says: جعل includes actions of treating, toiling and devising. A single جعل cannot be called عمل.

(1) Jamharat al-Amthal 2:201, with different reading: وناملاً قَمَّ...
(2) Al-Khasa'is 2:305; Lisān (عمل).

Sanāʾ: جعل is to arrange and perform well an عمل on the basis of prior knowledge of it, using the means by which one may achieve the required results. Therefore a carpenter is called a مانع, but a merchant is not, because a carpenter has a prior knowledge of what he wishes to make, such as a bed or a door, and how to make it, whereas a merchant does not know, when he trades, if he will achieve the profit that he wishes to. صناعة has the sense of "craft", which the word مانع lacks, but has the implied sense of excellence. Therefore one says: مانع منيع منيع; one also says: مانع منيع منيع "Such and such is the workmanship of so and so", to distinguish it from others. One says: مانع إليه; all usages of the verb مانع imply some good action.

ʿAmal: عمل does not require (prior) knowledge about the (outcome of the) action undertaken, e.g. the collectors of kharāj, the tax farmers and the collectors of ʿushār appointed by the Sultan are called عمل rather than جعل, because none of them knows what the benefits are that his work will produce, as a carpenter or a goldsmith knows the function of the ornaments or implements that he makes.

Jaṣal: جعل is to change the form of a thing with or without causing some effect or impression on it. For example, one says: جعل الطين خزاناً "He made the clay into pottery" or جعل الساقين تَريَبًا "He set the stationary
(thing) moving". One can also say: عمل الطين فَزَنَا عمل الساقِن مَتَّكَنَّا, because movement is not an effect or impression which can be introduced into a thing from outside. جعل is also used for "origination"; for example, the Qur'an says: وجعل الظلال والنشر "And He made the darkness and the light, /1", and: وجعل كم السبع والبحر "And He gave you the hearing and the sight, /78"; this may imply that Allah has created them with the attributes that they possess, just as one says: جعل. جعل الطين فَزَنَا, also indicates "arrival", and therefore it is used along with a verb to indicate the beginning of an action; one says: جعل ينشد جعل ينمون or A poet says: ناجب خالد من يبنك إرتأ. حيث الإين على الآل يُغَابر "Begin to expiate your oath (keep yourself free from the obligation of oath by using the phrase: إن شاء الله); breaking an oath is for the sinful and wicked". It indicates the discharging of one thing after another. جعل is also used, in a Qur'anic verse, is used with the sense of reporting ( ) (that something is so): وجعل الملائكة الذين هم عباد الرحمن أن ناذا "And they make the angels - them who are the servants of the Beneficent God - female (divinities), الزوْف, /19" (that is, they report that this is the case). جعل is also used in the meaning of حكم ; الْبِتْرِة ( أَجْعَلْتُ سَفَاءً الْيَتْرِ) /19 (i.e. did you give orders about that? In the same way one says: جعل الله خلالا or جعل الله خللالا i.e. gave orders that something should be prohibited or permitted. جعل is the basis of concerning an action ( ) because one necessarily knows that action, for example, when one sees a demolished house and then sees it rebuilt, one necessarily ( ) understands the change; whereas one understands حورث "occurrence or incidence" through reasoning.

Amal: See △
Taghyīr: See 8

Khalq: خلق means "estimation". One says: أطلق على السواح When one fashions the skin to measure as boats or the like. when one fashions the skin to measure as boats or the like. and أطلق على السواح means a smooth rock so-called because of evenness of its parts. when one fashions the skin to measure as boats or the like. The expression: إخليق السواح means: The clouds became smooth or uniform. One says: لا نُلفِيكِ كذا meaning: It is similar to such and such as if that was pre-determined in it. خلق means a habit which one adopts according to his capacity (disposition) (?); and if he changes to another, one says: تخلّل بغير خلقه. The Qurʾān says: إن هذا إلا خلق الأرْدِين "This is naught but a custom of the ancients, the scholars/137". خلق means complete and beautiful, as being arranged and determined in a beautiful way. خلق means "moderate in nature". Some people of eloquence, hearing a good speech have said: هذا علام خلق. All these derivations from خلق contain a sense of determining. خلق, used of perfume, means parts that are mixed according to a determined proportion. People say: لا خالق خالق إلا الله , meaning that the word خلق can only be applied to Allah, because there is no-one but Him whose actions are free from oversight or errors that are not determined (by Himself). One says: لا خالق إلا الله , in the same way as one says: لا قديم إلا الله , even though one can refer to things as خالق.

343.

Ikhtilāq: خلق is associated particularly with falsehood; it involves determining something that will be imagined to be true. خلق الكلام , on the other hand, is the determining of a speech whether true or false.

Khalq: خلق can be used both of truth or falsehood.
Khalq: See ٧٢٧

Kasb: كسب is an action which brings its doer some benefit or harm. Some linguists hold that كسب is that which is achieved by effort and endeavour. Some hold that كسب is that which is done by a جاهزة or meaning bodily organ (pl. جوازات). The instruments with which one hunts are called كسب and جوازات. Therefore Allah cannot be called كسب and إنسب is the action of a كسب. If كسب is used as a verbal noun then it is the action of a كسب; if not, it is not an action, e.g. one says: إنسب الرجل لابرأ، and إنسب الرجل مال. To imply an action one says: إنسب طاعة. "He acquired obedience".

Jarh: The derivation or construction of the word كسب implies that it is an action done by a جاهزة "bodily organ" as غني "eye" implies by its construction that it pertains to some realisation by عين "eye".

Jarh: The word كسب does not imply any meaning deduced from its root form like جه.

Kadh: كسب is a كسب which affects a خلاف "gap", analogous to the sense of كدد that means a scratch on the skin. Allah says: "Surely you must strive (to attain) to your Lord, a hard striving until you meet Him.إِلَانْشَاقٌ/6". One says: "So and so works hard for his worldly success" or فنن يقدر لدنياه.
Kasb: See •

347.

Khalq: See •

Dhar': The original meaning of "manif...". "manif..." is to distinguish a "form" (from others). The expression: "I winnowed the wheat" i.e. separated it from its straw, is not etymologically related to "manif...".

Bar': "manif..." is to distinguish a "form" (from others). "manif..." is "cutting"; which is derived from it means: "severing an attachment". One says: as though the causes of disease have been disconnected; "I became clear of the debt"; "I separated the meat from the bones"; "He asserted himself to be free from so and so" in the sense that his responsibility for him is ended.

Khalq: See •

349.

Ittikhādh: "manif..." is of a thing for a continuous purpose. One uses it of a "manif..." because it is used...
continuously as a dwelling, and of a because it is used continuously for sitting on. is also used for "naming" and "giving orders about something". Allah says: "They have taken gods besides Him, "They have taken 15" i.e. they have named them so and judged them to be so.

Akhdh: أخذ is a verbal noun, one says: أخذ بيدي "I took (it) with my hand"; it is also used metaphorically: e.g. أخذ بلسانه, when one says unpleasant things about someone: أخذ مثابة "and" أخذ رفيق "And such is the punishment of your Lord,

"so the rumbling overtook them, "The original meaning of أخذ is "to collect"; a pond is called (pl. and أخذ (pl. أخذ). أخذ و تناول

350. أخذ و تناول

Akhdh: أخذ is more comprehensive than تناول.

Tanawul: تناول is to take something for oneself particularly. One cannot say: تناولت الشيء لزيادة لزيادة.. It is also said that تناول implies of a thing which can be used in some matter. cannot be used about Allah. One says: "He reached Zayd", as one can say: "He caught Zayd". Allah says: "And when We made a covenant with the prophets, "He does not use تناول here. It is also said that تناول is to take the required bit only, therefore one never says: تناولت كنّا من غير تفسد إليه "I took such and such without intending it", as one says: أخذت من غير تفسد
Chapter VIII

351. Fard: Fard does not imply isolation from one's peers. One says: "So and so is alone in his house"; and one never says: "So and so is alone in his house". Wāhid: Wāhid implies isolation in essence or attribute. One says: "He is unique among his contemporaries"; and one never says: "He is unique among his contemporaries".

الله واحد i.e. His essence is set apart, and there is nothing similar to Him, whereas ُفرد is derived from the verbal noun ُفرد. ُفرد and ُفرد are the adjectival forms, and ُفرد is like them. According to ُAli b. ُİsā, ُ واحد is that which is not divisible in essence or attribute, e.g. one says: "This gold is all one (the same)" or "This gold is all one (the same)". The word ُ واحد in His essence and the sense of the attribute, in that it can apply to nothing else, is Allah.

352. إختصاص و إلزارد إختصاص is to isolate attributively something from anything else, for example, as to ُملك عام. The opposite of إختصاص is إشترات عام which can be expressed with or without ُبلاط idāfah, whereas إختصاص إشترات can only be expressed in terms of ُبلاط idāfah, e.g. one uses the phrase: ُبلاط إختصاص in terms of one thing rather than something else.

النود إلزارد implies the existence both of the person or thing so described and those from whom or which he or it is isolated. Its opposite is إلزارد و ُ واحد.

353. أوحد و واحد أوحد is one who is distinguished from others that share some characteristic with him. For example, one says:
"So and so is unparalleled in his age in generosity and scholarship", (1) i.e. he is above all his contemporaries.

Wahid: See Δ

(1) The text reads: فارق نلان أوصردهو نئي instead of نلان أوصردهو نئي in p.133.

Fadhdh: فان ذئب implies limitation of numbers rather than uniqueness. One says: لا يأتينا نلان إلا في المنذ "It is very seldom that so and so visits us". Allah cannot be described in terms of ذئب, just as He cannot be described in terms of ذر. (1)

Wahid: See Δ

(1) The text reads: كا لا يأتينا له فذئب instead of كا لا يأتينا له ذئب in p.133.

Munfarid: منفرد implies being alone and separation from ones peers. Therefore Allah is not described as منفرد as He is as المنفرد, which means that He is matchless in the ordering of creation or other such things in terms of which He may be so described.

Wahid: See Δ

Farid & Wahid: Both زيد and وحيد imply to be free of a second (they cannot be one of two), i.e. they cannot have any "associate". Allah cannot be described in terms of زيد or وحيد.

Wahid: See Δ
Tafarrud: تفرّد "to become distinguished or particular". One says: تفرّد نان بالمست وللنبل "So and so was distinguished by his generosity and nobility".

Tawahhud: توحّد implies being alone.

Wahdaniyyah: وحدّة implies the non-existence of those who are alike or comparable. Therefore Wahdaniyyah can only be used of Allah.

Wahdah: وحدة implies "being alone". Allah cannot be called in the sense of one of a number of things; He cannot be said to be "second" to Zayd, since كان ثاني is used only of comparable things; in the same way, Zayd cannot be said to be called ثاني to a donkey. Nor can Allah be said to be one (لا أحد) of a series of things, since this implies similarity; He cannot be said to be لبعض العلماء (one of the learned/knowledgeable), even though His description as عالم implies what it does of others as well.

Ahad: أحمد is derived from أكبر, and (its feminine) إحدى is like إبنى, and وَاَمَدْ has been deleted here to ease and soften (its pronunciation) as these words are frequently used. Wَاَمَدْ is deleted to distinguish between a noun and an adjective. أحمد is that which is first by itself.

Wahid: واحد implies one who has no second. Therefore the dual of واحد is not as the dual of رجل دامان, but واحد اثنان, which implies that each one of the two is second to the other. The verb واحد is like the verb واحد, واحد, and واحد is on the measure of like واحد ناعل; واحد is indivisible in imagination or in being. Its original meaning is uniqueness in substance. According to the writer of كتب الباء: واحد is first among numbers. The defining point of واحد اثنان is what separates one of the two from its companion in mention or association so that it becomes second to
it in its being linked with it, and the one becomes first to it, in its turn. Allah cannot be called "second of two" or "third of three" because that would imply "association" ( Điểm ) in something in which He is unique. When Allah says: "... he being the second of the two, when they were both in the cave, /40", the meaning is that he (Abū Bakr) was the second of two in helping each other. Allah says: "Certainly they disbelieve who says: Surely Allah is the third (person) of the three, /73" because they (the Christians) consider others (Christ and the Holy Ghost) also share with Allah in His unique attributes of being eternal and divine. As far as the verse: "But He was the fourth of them, /7" is concerned, it only means that Allah is watching them, just as one may say to his servant: إذهب حيث شئت تأنا معي, meaning where ever you may go, I shall know all about you.


- جمع وبَيْلُ - جمع is the encompassing of the أجزاء أجزاء. For example, when one has not seen all the أجزاء of a man, one cannot say رأيت جسم الإنسان. There is another difference between بَيْلُ (pl. of أجزاء) and كَلٌّ (pl. of أجزاء), namely that (pl. of أجزاء) do not imply كَلٌّ (pl. of أجزاء), each one of the أجزاء may be a (distinct) thing and therefore it does not imply كَلٌّ, whereas none of the أجزاء can be a thing, because كَلٌّ implies كلٌّ and جملة. Moreover, the word كَلٌّ can only be used after the mention of what it qualifies as in the verse: فلم أَمُورُ كَلٌّ (الملاكَةَ كَلٌّ /30) because is more closely linked with (other) constituents of the sentence, and it is placed first.
Kull:  

is the encompassing of the . For example when one has seen all the of a man, he can say: رأىت كلّ  بعضاً عابضاً كلّ الإنسان . One linguist has held that كلّ بعضاً عابضاً and act the other way round, associating with كلّ بعضاً عابضاً , which in our opinion is wrong. The original meaning of كلّ بعضاً عابضاً is derived from the expression: "He encompassed it"; and كلّ بعضاً عابضاً is so-called because it encompasses the head. كلّ بعضاً عابضاً is used at the beginning of a phrase for emphasis just as كلّ بعضاً عابضاً is used at the end.

بعن و جزء

Ba'd:  

is that which is divisible and implies . A linguist holds that كلّ بعضاً عابضاً is applied to the most common (أعمّ العام) whereas بعن can only be applied to the most particular (أخصّ الأصل), i.e. عموم is expressed by كلّ بعضاً عابضاً , and بعن by or جزء . However, كلّ بعضاً عابضاً can be used for جزء as an exception, e.g. one says: زيد بن يزيد يزيد ”Zayd has a hand in every thing"; and sometimes بعن is also used to mean , for example, Allah says: "Most surely the man is in loss, /2". The definition (حد) of بعن is that is used of that which can be comprised together with other things by a single noun, whether homogeneous or heterogeneous, e.g. one says: "The of servants of mankind is a man" or  السورد بعن الأروان "Allah, however, cannot be called بعن الأشيا, even if He is one شيء; بعن الأشياء, because His glorification needs a distinct mention of Him; the Qur'an says: "And Allah, as well as His Apostle, has a greater right that they should please Him, /62"; the Qur'an does not use here بعن يعنى هما . It is also said that بعن implies a diminishing of the total. According to al-Balkhî: بعن is less than a half.

Juz:  

is that which is indivisible, and implies . According to al-Balkhî the جزء of جزء is from the same جنس as He is called ء واحد.
Juz' min al-Jumlah: A جزء of a جملة is that by which it can be divided (i.e. a factor); e.g. two is a جزء of ten, but three is a جسم of ten since ten cannot be divided by it. A جزء is a (constant) portion or small quantity of a (larger) quantity (مقدار), e.g. is a جزء of كثير, (such that a given number of these will constitute the whole); and one, two and three are جزء of six, because six is made up of these جزء. It would be wrong to assume that one, two and three are جزء of eight, since the جزء of eight are one, two and four. A جزء of a number is one of the factors of which that number is made up, and, therefore, three is not a جزء of eight. Since six is a number made up of its جزء (1, 2 and 3), and the جزء is divisible by six, a sixth is a جسم of it, being the (lowest) جزء of the complete number.

Sahm al-Jumlah: According to some linguists every part of a whole is a جسم. The literal meaning of جسم is "one sixth", as held by Ibn Mas'ud. If a person bequeaths a جسم of his wealth to so and so, one-sixth (of the whole wealth) is given to that person. The word جسم is also applied to any share of a bequest, even when it is less than one-sixth.

Jam: The minimum number to which (the term) جمع can be applied, according to our teachers, is three; the same is held by the jurists. Some linguists hold that جمع can be applied to two, since its original sense is that of one thing's joining another (إجتماع شيء إلى شيء). Even if we accept this etymology, the word has come to have a particular meaning. The same is true of جامع. The original sense of جامع made it applicable to all things which crawl, whereas it has come to be applied to certain particular things. As far as the tradition of the Prophet: "Two or more are a party" (i.e. two or more should offer prayers in a jama'ah) is concerned, it pertains to jurisprudence; Muhammad did not give a definition of جمع here. Prophetic
traditions should be understood in their context rather than what they apparently imply (in their literal sense). And as far as the verses: "These are two adversaries who dispute (about their Lord)," and "And We were bearers of witness of their judgement," i.e. David and Solomon, these are metaphorical uses, just as Allah said about Himself: "Surely We have revealed the Reminder (Qur'an) and We will most surely be its guardian." If the plural (plural) could imply two, two, just as well as three, could be understood from it, when someone says: "Rabite'i an-nafi'," only three (or more) men are understood thereby, we can see that the opposing view is wrong.

Hashr: حشر is to collect by means of driving. This meaning can be established from the verse: "And send heralds into the cities, send those who collect the magicians and drive them to you." This is derived from the same, because mankind will be collected and driven to the standing-place on that day. According to the writer of al-Mufassal حشر is used only in an unpleasant context. This is not correct, because Allah has also used حشر about muttaqin: "The day on which We will gather those who guard (against evil) to the Beneficent God (to receive honour),". حشر is used in contexts in which it can be used.

364.

Ta'lisf: According to some linguists the word تلیف implies fastening together, a sense which the word حشر does not imply. For example, one says: "I gathered the people in the meeting"; without indicating that one has fastened them together; one cannot use تلیف in this context. One does say, however, "He puts two adulterers together",
implying the fastening of the two together by marriage.
Thus, تَأْلِيف can only be used of أَجْسَام "bodies", but it is
metaphorically used about قُلُوب "hearts" as though they were
bodies. Allah says: "And He united their hearts. (Q. al-Imran, 68/63)"
In our opinion تَأْلِيف and Рَاوَانَة mean "agreement or conformity", and the above mentioned
verse means that their hearts agreed upon friendship and
cordiality. أَجْسَامُ أَلْبَانَة and أَلْبَانَة אִלָּبָן are derived from the same and are
so-called because of their mutual love, friendship and
conformity. تَأْلِيف, according to the mutakallimūn, is that
which must alight in two places. Some hold that تَأْلِيف is
"contiguity" and إِجْمَاع "coming together". Others hold
that تَأْلِيف is "hardness", "softness" and "smoothness" refer to from تَأْلِيف, whereas some say that they refer to the
body's going in various directions.

جَمَّ عُنْبَة is used of both أَجْسَامِ أَعْرَاض "accidents/properties".
One says: "The attributes are gathered in bodies", and:
"He gathered pleasures", but not所说的 أَعْرَاض أَجْسَام. One cannot use
ERRQاَلِيف about أَعْرَاض. Unlike جَمَّ عُنْبَة, تَأْلِيف does not imply
إِجْمَاع. مُرَافَة according to the mutakallimūn is that by
which two entities (Jerān) come into the closest possible
contact.

365

بَنِيَةٌ وَ تَأْلِيف

بَنِيَةٌ تَأْلِيف

Binyah: According to the mutakallimūn, بَنِيَة is a kind of
القتل which pertains to the living; they use the phrase: لَفْضَة البَنِيَة "Killing is destruction of the
نَبِيَة. In the view of the linguists بَنِيَة is applied to بناء; بنية or بنية من المبدى. Al-Hutay'ah says:
أَوْ لَكَ تَقْرُمٌ إِنَّ بَنِيَة أُسْمَؤْنَا البَنِىَة. دَيْنِي أَعْمَداً أَدْفَنَا وَ إِنْ عَقِدْنَا شِرَاشَا (11)
"They are a people who if they build build it well; when they
promise fulfil it; and when they make a contract adhere to
it".

تَأْلِيف: تَأْلِيف, according to the mutakallimūn, is more general
than بَنِيَة.
366. 

**Ta’lif:** is more general than **Ta’lif**; **Ta’lif** of a book is to collect words and concepts until it is of the required magnitude, whether its contents are harmonious or at variance.

**Tasnif:** is the "compilation" of a branch of knowledge; and a book which comprises arguments for and against something cannot be called a **Mawla** but can be called a **I.** **Ta’lif** is derived from **I.** "kind", and nothing extraneous can be accommodated in that **I.**

367. 

**Damm:** is to collect together many things, and its opposite is **Bitt** , meaning to disperse or scatter many things. Therefore one uses the phrase: "a bundle of books", because it comprises many **Faw’da** "parts". Later, because of its frequent use **Faw’da** was used of as few as two things. Evidence for the original sense can be found in the Prophetic tradition:

> "Keep your cattle intact till the darkness of night goes away". can also mean the fastening of one thing to another, and one says: **Zahab** "I embraced him"; **I** does not contain this kind of sense.

368. 

**Kawn:** is that which brings a **I.** into being in time ( **maw’aranaat** ), and it resides in a part or an individual. **I.** may also be (applied to that which is) non-existent.
Mumāsah: "contiguity" can only be found between two parts. One can invalidate the ۪کن of a stone by shifting it, without invalidating its ۪ماسة; and one can invalidate the ۪ماسة of a body by shifting a body away from it without invalidating its ۪کن. ۪کن can exist when the (place where a thing exists) no longer exists, but ۪ماسة (thing with which contact is made) no longer exists. ۪ماسة resides both in the ۪مکان and in the place where it has its being (۪مکان), whereas ۪کن resides only in the ۪مکان.

(1) Al-Jurjānī gives a more elaborate definition of ۪کن: "۪کن is the name for that which suddenly takes place like the changing of water into air. ۪کن is the occurrence of form in something after its not having been there; it is used of the existence of the world as world and not as حضَّ. Kitāb al-Ta'rifāt: (۪کن).

369.

Iʕtimād: یعْتِمَاد refers to one direction only of a body's movement, and is a concept which intrinsically implies that if there were no impediments, the object in which it is situated would necessarily move in one and one only, of the six directions.

Mumāsah: یعْتِمَاد can be used of a body's touching what is above it, and indeed in any direction from it.

370.

Iʕtimād: یعْتِمَاد resides in other than its ۪مکان (that is, یعْتِمَاد implies potential movement).

Kawn: ۪کن cannot reside anywhere except in its ۪مکان (that is, ۪کن does not imply potential movement).
I'timād: See  규정

Sukūn: ( 규정 can take place without 규정), one can keep his hand still (in a position of 규정) by extending it in the air or putting it on something without supporting it on it ( من غير أن يعتدي عليه ), and thus can move his hand freely without relying on the support of anything.

I'timād: 규정 may take place without any sound.

Musakkah: is a "occurrence" with which 규정 is attained, and it takes place only with sound. 규정 is used only of bodies that are hard.

Harakah: Unlike 규정, 규정 is not a permanent feature of a "essence" because a body can be without 규정, and thus endowed with 규정.

Sukūn: 규정 is a permanent property of a 규정, and a 규정 cannot be without it.

Itdirāb: consists of continuous movements in two different directions. is derived from the measure of ظلم. One says: ظلم meaning: one part of a thing strikes the other so that it is shaken. ظلم is used only of unpleasant things whether real or not. For example one says: ظلم السفينة "The ship was agitated", or ظلم الله , or ظلم حال زيد.

Harakah: See 규정
Harakah: 

Harakah may not imply the leaving of a place. Allah may create a جسم without a place, but not without جسم; if this جسم moves it will not move from a place, and if it is stationary it will not be stationary in a place.

Nuqlah: 

Nuqlah is a shifting from one place to another and cannot be used unless the idea of leaving a place is involved.

Intiqal: 

Intiqal, according to 'Ali b. Isa, can take place in all directions. إنقل إليه means "place to which the move is made", and this is attested by the fact that إنقل is made transitive with the preposition إلى, whereas this is not the case with زوال.

Zawal: 

Zawal can take place in certain directions only. For example, one never says: "Zal من سفّل إلى علو"; as one says: "عمد Zوال. إنقل من سفّل إلى علو". "non-existence", e.g. one says: "Zالت علة "Zيد "The disease of Zayd disappeared". Moreover, Zوال is used about a thing only after it has become stable and either fixed in fact or thought to be so, one says: "الملك ثلاث "Zال من ثلاث. "The rule of so and so disappeared" and this can be said only when ones rule has been established. One also says: "هذا دنت Zالت النّاس الزوال or زال التّلات زوال because people think that the sun is stable in the heart of the sky, and then it declines (يزول); this word is used because its movement on having arrived there is thought to be slow. A poet says: "will tell me in what land she will set".

(1) This verse is ascribed to al-Majnūn. Jamharat al-Amthal 1:123, (Foot-note), but the verse has occurred with different reading in Diwān Majnūn Laylā p.70.
Sukun: سكون is that which makes it necessary that a body should have uninterrupted كون in the environment in which it exists. Both the Eternal and that which comes into being in time may have the attribute of سكون.

Kawn: كون "essence", when in a state of existence, is جسم and not سسكن "indwelling". كون, when referring to Allah's creation of a جسم [having no connection with movement or non-movement] زوال, صمود, إضطِباب (pl. of كون), described in such a way that they can be apprehended by the intellect.

(1) The text reads سسكن واتكون, p.140. The correction is from the edition 1353 A.H.

(2) The text here appears to be so corrupt that it is difficult to see the point that Abū Hilāl is making.

IJtima': إجتماع is used with reference to three or more parts (things?), because the minimum number for جمع is three. This is attested by the linguists' discriminating between the dual (ثنية) and the plural (جمع) as they discriminate between the singular and the dual. According to أبî b. cIsā جاوره is used (only) with reference to two parts (things?); one should say: إجمعت ب فلان only when the other person is accompanied by a third person; when the other is alone, one says: إجمعت معه and not أحضرته.

Mujawarah: أبî b. cIsā and others hold that جاوره originally means: "closeness between (the people of) places of dwelling or residence"; one says: أنت جاري or بيننا جار or أنا جارك. Some linguists also hold that جاوره means closeness between neighbours. Later, إجماع إئتِماع came to be used to mean metaphorically, and because of its extensive use its metaphorical sense came to be almost its real sense.
Ta'līf: is used about that which is put together whether in a straight or a crooked way, whereas ترتيب and تنظيم are used of only of that which is put together in a straight way.

Tartīb: implies the putting of a thing in its (natural) form.

Tanzīm: is putting of a thing together with another by means of which it is displayed. Thus تنظيم is used of necklaces because their beads are of various colours, and each one is placed together with those that display its colour.

Ajma: is a definite noun by which another definite noun is emphasised, for example, one says: المالك أصح or هذا مالك أصح. Evidence for its being definite is that it never follows an indefinite noun (i.e. as a šifah). It can be plural; for example, one says: عدلي أحزانك and مررت بأحزانك أصحون; it can only follow something else, so one cannot say: مررت جاهي أصحون or جاهي أصح. The feminine of أصح is متعا (pl. of متعة); one says: طعت بدارك متعا "I went round the whole of your house". This too, takes a plural, e.g. جاء في عمارك. "All your daughters came to me", etc. It is also said that أصح is plural of أصح as one says: جاء في الفنوم when it is preceded by the preposition ب, or it is used as a mudaf, it can no longer be used to impart the sense of emphasis, since أصح used for emphasis does not accept any preposition before it and cannot be a mudaf. أصح (with harakah on the muqaddam) is an incorrect reading.

Jamat: See

Tafrīq: is of that which is collected together. Those who consider that تنظيم تأليف means only يقبل that تنظيم تأليف is a rough تأليف of what has been collected together.
Tafkīk: Every is but not every is used about that which is difficult to separate; it means the separation of things that adhere to one another; can be used about these and other things. Therefore one cannot say: "I separated bran (which is dry)" as one can say: "Fractured."—238

382.

Farq: is the opposite of . One says: "He separated the two matters," just as one says: "He united the two matters."—382

Fasl: is used with reference to one single whole; therefore one says: "This is a chapter in the book," because a book is one single whole. Later, because of extensive use of the term, it was used for (that which) contained a (cohesive) unit of discourse. One says "He divided up the matter," since . Later, because of the close meanings of the two, they were used for each other.

"The joint of the wrist, etc.", as an is part of the whole of the body; one cannot use in this context, as an is not something distinct from the body. Some linguists say that is what actually appears of . For this reason, what contains a of discourse is called one , because it is clear and obvious. Since is applied only to what is apparent, the expression: is used, and not . Later, because of the close meanings of the two, they were used for each other.
Fath: فَخْلُصُ is a فَخْلُصُ between two things such that it shows what is beyond them. The expression: فَخْلُصُ الإِبَابُ "He opened the door" is derived from this. Later, it was extended in sense, and one could say: فَخْلُصُ إِلَىِّ الْمَدِينَةِ "He revealed the meaning to me", in the sense of "uncovering". "rains" are called فَخْلُصُاتُ, and a فَخْلُصُ is a فَخْلُصُ, since it can also mean إِفْقَاعُ بينًا وَبِينٍ "opening between two things such that it shows the door" is derived from this. Later, it was extended in sense, and one could say: إِفْقَاعُ بينًا وَبِينٍ "He revealed the meaning to me", in the sense of إِفْقَاعُ "uncovering". "rains" are called فَخْلُصُاتُ, and a فَخْلُصُ is a فَخْلُصُ, since it can also mean إِفْقَاعُ بينًا وَبِينٍ "opening between two things such that it shows the door" is derived from this. Later, it was extended in sense, and one could say: إِفْقَاعُ بينًا وَبِينٍ "He revealed the meaning to me", in the sense of إِفْقَاعُ "uncovering". "rains" are called فَخْلُصُاتُ, and a فَخْلُصُ is a فَخْلُصُ, since it can also mean إِفْقَاعُ بينًا وَبِينٍ "opening between two things such that it shows the door" is derived from this. Later, it was extended in sense, and one could say: إِفْقَاعُ بينًا وَبِينٍ "He revealed the meaning to me", in the sense of إِفْقَاعُ "uncovering". "rains" are called فَخْلُصُاتُ, and a فَخْلُصُ is a فَخْلُصُ, since it can also mean إِفْقَاعُ بينًا وَبِينٍ "opening between two things such that it shows the door" is derived from this. Later, it was extended in sense, and one could say: إِفْقَاعُ بينًا وَبِينٍ "He revealed the meaning to me", in the sense of إِفْقَاعُ "uncovering". "rains" are called فَخْلُصُاتُ, and a فَخْلُصُ is a فَخْلُصُ, since it can also mean إِفْقَاعُ بينًا وَبِينٍ "opening between two things such that it shows the door" is derived from this. Later, it was extended in sense, and one could say: إِفْقَاعُ بينًا وَبِينٍ "He revealed the meaning to me", in the sense of إِفْقَاعُ "uncovering". "rains" are called فَخْلُصُاتُ, and a فَخْلُصُ is a فَخْلُصُ, since it can also mean إِفْقَاعُ بينًا وَبِينٍ "opening between two things such that it shows the door" is derived from this. Later, it was extended in sense, and one could say: إِفْقَاعُ بينًا وَبِينٍ "He revealed the meaning to me", in the sense of إِفْقَاعُ "uncovering". "rains" are called فَخْلُصُاتُ, and a فَخْلُصُ is a فَخْلُصُ, since it can also mean إِفْقَاعُ بينًا وَبِينٍ "opening between two things such that it shows the door" is derived from this. Later, it was extended in sense, and one could say: إِفْقَاعُ بينًا وَبِينٍ "He revealed the meaning to me", in the sense of قَمْ "(Our Lord!) decide between us and our people with truth, the āya, 89".

Fasl: See 8

384. قَمْ is breaking without separation. Abū Bakr says: قَمْ التَّشَيْيِحُ when a thing bursts without being broken or split up into pieces. According to Abū Hilal the Qur'ānic verse: لا انْفُصَامً لَّا "Which shall not break off", the bātā'ah/256, is derived from the same; and Allah did not say إِنَّا لَّا انْفُصَامً لَّا here because the use of إِنَّا لَّا انْفُصَامً لَّا is more eloquent in this context, as if there is no إِنَّا لَّا انْفُصَامً لَّا is not likely to take place.

Qasm: قَمْ is breaking so as to separate. According to Abū Bakr, one says: قَمْ التَّشَيْيِحُ when one breaks a thing. A قَمْ of a thing is a piece of it, and its plural is قَمُّ.

385. قَطْنَ is to cut (a thing) length ways. It is said in a tradition: "إِنَّ عَلَيْيَ كَانَ إِذَا عَلَى السِّبْطِ قَطَنَ وَإِذَا أَعْرَضَ قَطَنَ "Whenever Ālī raised his sword he cut length ways, and when he faced (some enemy) he cut him cross ways ".

Qatt: قَطْنَ is to cut (a thing) cross ways. The expression: قَطْنُ التَّنَّ "cutting of a reed pen" is derived from the same; and قَطْنَ is the place where the end of a pen is cut; it can be both a verbal noun and a noun of place. قَطْنَ is that by which a thing is cut in this way.
386. تفریق و شعب

Tafriq: See 8

Shaqq: تفریق و شعب is the dispersal of things collected according to a proper arrangement. It can also mean the opposite, that is to collect and arrange things in a proper order.

387. بیت و فراق

Baththa: بیت implies the dispersal of various things in different and distinct places, and it is not applied to the separation of two things only, as Allah says: دیابه دابیة "And (Allah) spreads in it (earth) all (kinds of) animals, the bقرة/164".

Farraga: فراق means to separate two or more united things.

388. لفظ و فراق

Tafriq: لفظ is to make a thing separate from another. It is to introduce successive separation ( فراق ) between two things until they are distinct. All such verbal nouns on the measure of تعمل indicate the frequent repetition of an action.

Faraq: لفظ is the opposite of شعب . One says: "He parted the hair(s)", implying that he separated them into two parts, but did not subsequently repeat his action. Also means a فصل between two things by means of a خبر or a خبر. Allah says in the Qur'an: "Separate us through Your decree concerning this world and the life hereafter"; the expression: فراق بين الیم و الدنیا implies this kind of discrimination.

389. شقن و فراق

Shaqq: See 8

Falq: شقن, according to its interpretation in the Qur'an is the فراق of a major thing. Allah says: "He causing the dawn to break, الیم/97". One also says:
the breaking out of grain from its ear", and "the breaking out of a date-stone from the palm"; one cannot use " in this context. نلخه is also used for a calamity or disaster.

390.

Fasl: فصل is a clear cut; one says: "He cut the cloth". It cannot be used unless one part of the thing cut is separated from the other. Hence, the expression: فصل بين النصين implies that after it has become clear which of two adversaries is right and which is wrong, no connection remains between them and they become separated; one cannot use قطع in this context.

Qat: قطع is a cut that may be either clear or hidden like a cut made in something viscous or liquid. One says: قطعه في المناورة "He refuted (cut) him in a discussion or debate", because the cut, here, may not be apparent, nor may the enmity or contention come to an end.

391.

La Yakhlu: لا يخلو is used of the things which have no form or shape like tastes, odours and the like, because يخلو is used about a thing when it is without that which is, so to speak, a newly acquired possession of its, therefore, one says: خلا البيت من كذا or خلا البيت من خلائ.

La Yaqri: رئ is used of something that has a form which can be perceived, like colours, etc. It is derived from such expressions as: رئ زيد من شابه "Zayd was stripped of his clothes", because clothes are like a هيئة "form"; is not used in this context.

La Yanfakku: إنفطات is used of two close or adjoining things, or the like. Its original sense comes from إنفطات، which is used only of compound or connected solid things. Therefore the mutakallimün use إنفطات with reference to أران إختجاع "colours" because both of them come within the category of
It is also used to mean "separation" because إِفْتَرَاق is frequently associated with فَتَقُ. When one word is close to another in speech, it is used for it in most cases.

392.

**Lam Yabrah:** لم يَبرَحُ وَلِمْ يَزَلْ وَلِمْ يَنفِكُ، which implies a place in which one is still there.

**Lam Yazil:** According to cAli b. cIsa: لم يَزَلْ is used only where no "division or separation" is implied. For example, one says: لم يَزَلَّ مَرْدُودًا وَجَاهِدًا "He has remained alone", and one cannot use لم يَنفِكُ here. According to the grammarians: لم is a particle of negation and زَالْ is a verb of negation; the meaning of زَالْ is opposite to that of دَامَ, and when negated it means دَامَ, so that لم يَزَلَّ مَرْدُودًا دَامَ مَرْدُودًا is equivalent to saying: دَامَ مَرْدُودًا, because the negation of a negation implies affirmation. لَمْ in the expression: دَامَ زَالَ, is a particle of negation, whereas لَمْ in the expression: مَدَامُ دَامَ, is an "demonstrative?", and لَمْ is its "clause".

**Lam Yanfakk:** لم يَنفِكُ implies another thing which has not separated from the first. It is used when the thing of which it is said adheres to something, is conjoined with it, or is similar to it.

393.

**Faq:** فَتَقُ is used of two connected or adjoining things; when they are separated one says: فَتَقَّنَا. The Qur'ān says: "(The heavens and the earth) رَبِّنَا مَنْ فَتَقَّنَا هُمَا مَنْ فَتَقَّنَا رَبِّنَا رَبِّنَا رَبِّنَا". The heavens and the earth were closed up, but We have opened them, and

**Fasıl:** فَصَلُّ is used of the division or separation of the parts of one thing; one cannot use فَصَلُّ in this context.

is a woman who cannot be penetrated by her owner.
Shibh: ٍشِبْه is more general than ِشِبْه, and is expressed about every thing. One says: "Zayd resembles a lion" or "Zayd is like a dog". When one says: ُعِروُشِبْهَ ُأَسْد or ُعِروُشِبْهَ ُأَسْد, the word ِشِبْه is expressed about a distinction (of some characteristic of a person or thing) because ٍشِبْه ٍمْثْل like ٍمْثْل is an indefinite noun. It can be verified by the fact that the word ٍمْثْل is used only before the indefinite nouns even if (ٍمْثْل or its counterpart ِشِبْه) are being used as the first part of a genitive construction. A poet says:

ٌيَارَبُبٌ مَثْلُكَ بِالْنَسَاءِ كَزَيْزَةٍ. بِيَتٌِاَنْ تَدْرِمتُها بَطْلَةً (1) "How many honourable and beautiful ladies like you I have enjoyed by way of divorce (then divorced them)".

The word ِشِبْه is a verbal noun named as such. One says: ُفيْشِبْه "The similarity between them is evident" or ُفِيْشِبْه "In so and so there is a similarity (resemblance) with so and so". But one cannot use: ِشِبْه ُفِيْشِبْه من فِيْشِبْه. According to the jurists ِشِبْه is a َمَثْل which when shared by an َأَصل and a َرَع, they must both apply in the judgement; and according to al-Mutakallimun it is that which when shared by two have things, they are two َمْثْل. Like ِشِبْه and ٍشِبْه are the words عِرْفُ عِرْف and عِرْفُ عِرْف גَنْس عِرْف, is more general than َكَرْة جَنْس and that which is more general is associated with and can be expressed about other than َمْثْل. For example one says: ُعِروُعِرْف "Amr acted justly" or ُعِروُعِرْف "Zayd is an equal of him" or ُعِروُعِرْف "an equal of a lion". But one cannot say: ُعِروُعِرْف ُعِروُعِرْف "Zayd is an equal of him" (because ٍشِبْه can only be expressed about homogeneous things).

According to some grammarians the words: ُشِبْه, ُغَرْبُ, َمْثْل, and ُسَوِى cannot be regarded as definite (ٍمَرْفَع) when they constitute the first part of genitive construction i.e. ُمَسْتَف. Even if these words are made to some definite noun, because the ٍىَدَفْه is more closely constrained by their sense than by the form of the ُمَدْفَعَ یَلَه. Therefore, according to some grammarians, words like ُغَرْبُ and ُسَوِى can only be ُفِرْيَكٌ ُمَسْتَفٌ "other than you" or ُفِرْيَكٌ ُفِرْيَكٌ "other than" and one
cannot say:  

In the same way when one says:  

one does not imply that this does not have any thing else which resembles it. is definite and 

is indefinite. In the expression:  

"I passed 

by a person who has a resemblance to you", the word is a 

of - an indefinite noun in this sentence. One 
cannot say here, as 

and vice versa. The proof that 

is even though it is 
of the pronoun "", is that it is a 

of an 
indefinite noun. And it also signifies distinction (between 
the characteristics of the persons or things to which it is 

applied). And unlike cannot be followed by the 

preposition .

Shabih:  
is expressed only about two homogeneous things. One 

never says:  

"Zayd is similar to a lion"  
or 

but one can say:  

"Zayd is similar to " .  
a measure which indicates an agent who performs the same action 
repeatedly, and this measure is not used in descriptions. So, 
when one says:  

he implies a very close similarity between them, and he attributes to Zayd the same as 
that which is established about . And the of the 
two is a true 

(1) This verse is ascribed to Abū Mihjan al-Thaqāfī in Muṣjam Shawāhid 
al-Nahw al-Shīriyyah, verse: 1829:  

but this verse is not found in 


Mithl: Two are those which perfectly match each other (are 

homogeneous) in essence.

Mathal:  
is equivalent to "description". Allah says:  

"The likeness of the garden which 
the righteous are promised, 

and the description of 

which means
one describes a thing for the other. One says: مَثَلُ هَذَا كَمَثَلِ هَذا which means that the description of one is just like the description of the other. As Allah says: كُنْتُ الإِبَار "As the likeness of the ass bearing books, the jumah /5"; here it is not meant that the people who were charged with the Torah are like an ass, but they and an ass share one attribute (of not understanding the Book).

Mithl: See 8

Nidd: مَثَلٌ وَ نَمَةُ is a rival of مَثَلٍ وَ نَمَةُ. The expression: نَادَ فَدَنَّ فَلاً "So and so opposed so and so" is used when one treats him as an enemy and keeps him at a distance. Therefore an opposite is called نَمَةُ. The writer of Kitab al-"Ayn says: نَمَةُ is that which is like the other thing but opposes it. The word نَمَةُ has the same meaning as نَمَةُ. The word نَمَةُ means deviance or distractedness and نَمَةُ means mutual aversion or disagreement. The expression: وَ اذْعَ الْبَيْعَ means: I dispersed the camels, and نَرَوْتُ بَأْرَجَل means: I heard ill of him. The original sense of the root is: expulsion or banishment. Therefore, نَمَةُ , because of his opposing his companion, is like a person who wants his expulsion.

Shakl: مَثَلٌ وَ شَكْلٌ is that which resembles a thing in most of its characteristics so much that the distinction between the two becomes vague and dubious. It can also be maintained that شَكْلٍ is derived from شَكُل pl. شِكَالٌ which means "nature, attribute, characteristic, etc". A poet says: مَثَلُ بَجاَبِلِ الشَّشَلِّ i.e. there is no agreement between our characteristics and attributes. And one says: شَكَالُ المَشَيِّ "the likeness of a thing's likeness" when two things have similar dispositions. شَكْلٌ is also used in place of مشاكل, as sometimes a verbal noun is used in place of the name of a thing. شَكْلٌ can only be expressed about appearances. One says: هَذَا الْبَأْرُ شَكْلٌ هَذَا الْبَأْرُ , but one
cannot use regarding other than appearances, e.g. would be a wrong expression.

Mithl: of a thing is that which is similar to it and to its essence.

Mithl: See 5

Nazir: is one who can confront his counterpart in actions of the same nature, and can carry out such actions by himself. For example a grammarian can be of another grammarian even if what the two grammarians say and write about grammar is not the same. And one cannot say: because resemblance in terms of attributes lies in the most particular of attributes, which is the essence.

Mithlān: takes place between essences.

Mithl: See 6

Muttaqān: takes place in and . One says: "So and so agreed with so and so in the affair"; and one cannot say: in this context.

Mithlān: takes place between essences.

Adil: is that whose of some other, even if they are not similar in essence. Therefore, are two things which correspond in measure, although not similar to each other in their essence.

Shibh: is expressed about that which can be observed. For example, one says: but one cannot say: .

Mithl: Similarities can only be expressed in speech by and ; and the words and are kinds of.
Allah says: 

"Nothing is like a likeness of Him, 

شَيّٰءٌ مَثَلُهُ شَيّٰءٌ

الشَّرّىٰ/11". Here  مَثَلُ is used before  شَيّٰءٌ, these being the two words for comparison, and Allah has negated the possibility of a resemblance to Himself by means of two, and, indeed, has emphasised this negation thereby.

Musawat: مساواة is expressed about two quantities which are neither more nor less than each other, and the word مساواة means mutual correspondence or equivalence in quantity.

Mumathilah: مماثلة is expressed when one thing can take the place of the other thing, e.g. the blackness of two things.

Kaf al-Tashbih: كَفَّ لُكَ of similarity is used when one thing resembles another in one particular respect. For example one says: 

لاِسْرَىّ رَجُل means there is none who shares the same attributes as Zayd, whereas at the same time all men have essences like Zayd. And one says: خَلَقُ كَالأسد "So and so is like a lion" i.e. in being brave, not in structure or other attributes. And one can say: السواد عَرَضُ كَالبَيضاء "Blackness is a non-essential characteristic like whiteness" but one cannot say: السواد عَرَضُ مَثَلُ البَيضاء.

Mithl: مِثل is used when two things resemble each other in their reality and in all aspects of their essences. The Qur'an says:
"Nothing is like a likeness of Him, which means Allah has no likeness or a likeness of His, since Zayd is the likeness of the one who is the likeness of him. If Allah meant, in the verse to deny the possibility of a likeness of His, it would be a contradiction for us to say: since Zayd is the likeness of the one who is the likeness of him. means similarity in attributes, and means similarity in essence.

Istiqāmah: is to continue on the same path. Its opposite is "crookedness", and is a path which has no curves.

Istiwa’: is similarity between "parts" of a thing. The word is derived from which means . The opposite of is , meaning, for example, that part of a thing is long and part is short or part of a thing is complete and part is not.

Istiwa’: is used about all directions.

Intisāb: can only be used about the vertical direction.

Ikhtilāf: Some is not reprehensible. As Allah says: "And (in) His (control) is the alternation of the night and the day. It is an which does not take place in one specific direction and indicates the ignorance of its agent.

Tafāwut: is that which is absolutely reprehensible. Therefore Allah has negated about His actions: "You see no incongruity in the creation of the Beneficent God."
408.

Ikhtilāf: See إختلاف إعوجاج.

Iṣwajāj: إختلاف إعوجاج, is a kind of إختلاف which inclines in one direction and then in another. It can be an attribute of a piece of land, of religion, or of a path. One says: في الأرض إعوجاج "There is a bend or curvature in (this) piece of land" or في الدين إعوجاج with kasrah in the first syllable. And إعوجاج with fathah in the first syllable, is crookedness in a stick or a wall or in anything erected.

409.

Ikhṭilāf fī al-Ajnās: إختلاف في الأجناس is the inability of one thing to take the place of the other.

Ikhṭilāf fī al-Madhāhib: إختلاف في المذاهب is used about two opponents, and it is to believe the opposite of what the other believes. There can be إختلاف between two parties of whom both are wrong, such as the إختلاف between Jews and Christians over the person of Christ (peace be upon him).

410.

Mutādād: Two متفاوت are those which cannot co-exist (in one object), since they exist in the same manner e.g. blackness and whiteness. Every متفاوت is متفاوت but every متفاوت is not متفاوت. Similarly, no two متفاوت can be combined, but not all the things that cannot be combined are متفاوت. In the same way every متناقض is متناقض but every متناقض is not متناقض. متناقض إختلاف can be equivalents when they are used metaphorically. For example one says: نبأ متناقض إخبار إختلاف between the two.

Mukhtalif: Two مختلط are two things which cannot be replaced by each other, in the attributes which are required by their jins in addition to existence, e.g. the attribute of being black cannot be replaced by the attribute of being sour.
411. 

Tadād: تقاد is used about two things one of which persists and the other does not.

Tanāfī: تنافي is used only about two things which can persist.

412. 

Tark: See ضف

Didd: Every ضف is a ترک but every ترک is not a ضف, because the action of someone else can be opposed to that of mine but cannot be a ترک of that.
Chapter X

413. 

Jirm: جرم is the natural disposition of a thing, in which it is created. For example, one says: خلقه صغير البرم meaning: So and so is small (in size), by natural disposition. The root meaning of جرم is "cutting"; thus: تقطع على الورق أو آخر implies "It was cut out as being either small or large". It is also said that جرم means حجم or صورت كون حجم. Some linguists hold that جرم is a generic noun for أبعاد. Some again, maintain that جرم means حجم محدد "a body bounded by fixed dimensions".

Jism: جسم is that which has length, width and depth, and when one is longer, wider or deeper than another, it is called جسم and أبعاد. The expression: أمر جسم is a metaphorical one, since a metaphor (ميزة مجاز) is that which is employed only in a particular situation.

414. 

Jism: جسم is that which has a length, width and depth, and has a general use and can be applied to a جرم, جسم ش Yin, شخص, or anything like that.

Shay: شي is that whose definition is that it can be known and that information can be given about it. Allah says: دخل شي "And every thing they have done is in the writings, the القرآن/52". The actions of people are not أبعاد. For example one says to his friend: لم تفعل في حاجة شيئا "You did not do anything to fulfil my need". One cannot use جسم in this sense and cannot say: لم تفعل فيها جسم. The word شي is more general and can be applied to a جسم and to other than a جسم.

415. 

Jism: See 8

Shakhs: شخص is a جسم that rises. One says: شفيت إلى كر شخص "I raised
my eyes to such and such"; or "He went up to such and such a country/town". And the word إنشا which, on the measure of إجمار, means annoyance and anger.

416.

Shabh: هو مشوبة جسم that is long. One says: "He has two long arms". and are two different dialectal forms with the same meaning.

Shakhs: See

417.

Juththah: is usually used about human beings i.e. about a person who is sitting or lying. The word جثة is derived from جتب which means "cutting or the natural disposition of someone by his creation". The word used in the Qur'anic verse has the same derivation: إجتبنت من الأرض "(An evil word is like an evil tree) pulled up from the face of the earth, إبراهيم/26"; and جيتات هدية are tools with which small palm trees are pulled out. A small palm tree (نسيل) is also called جثة. And a person sitting is called جثة because of his shortness; he seems to be a truncated thing.

Shakhs: See

418.

Al: is a form which is perceived from a distance. The rising image which one sees in deserts is called آل. آل is different from سراب. سراب is a salt-marsh which shines like water in the light of the sun, whereas آل is an illusory image ascending in deserts. It is also said that آل is an unambiguous جسم. Some linguists hold that آل is a form that is tall, therefore, جثة "wood" is called آل.

Shakhs: See
Shakhs: See Δ

Talal: طلل are the remains of houses that appear. On the basis of similarity the شثص of a man is also called طلل. One says: دلعتت i.e. I climbed up to see a distant thing.
And mostly طلل is used of a person who is tall and bulky.
One says: لبلاط طلل و روآت when a person is impressive in his appearance.

Jasad: جسد implies density and solidity whereas طلل and do not. Therefore, one says: دم جاسب i.e. solid or coagulated blood. جسد also means blood, as Nabighah says:

(1) It can be said that جسد is so named because it contains blood.
Therefore, this word is confined to living organisms only, for example one says: جسدالإنسن جسدالإنسن, but one never says: جسدالإنسن جسدالإنسن as one can say: جسدالإنسن جسدالإنسن. Nevertheless, the word جسد is sometimes applied to inanimate things metaphorically; one says: لب جسد when a cloth stands up because of the density of the material used for dyeing it, and زهاران is known as جسارد because of the similarity between it and the redness of blood.

Talal: See Δ

(1) Diwan al-Nabighah, p.15.

Badan: بدن is the upper part of human body. A short piece of armour which covers the chest to the navel is called دن , as covering that part of the body. And since the upper and stoutest part of the body is called بدن , it is said of one who becomes stout: أتى تد بدن , and he is referred to as بدن. بدين are also camels fattened for slaughtering.
Because of general use of the term, دن came to be applied to any animal prepared for slaughter (as a sacrifice), whether fat or thin.
Jasad: جسد is the whole body of a human being. Therefore, if a part of the human body is cut off, one says: تقطع شيء من جسد، and not من بده...}, except as a strange usage.

Sifah: صفة is a kind of noun, and it can be used metaphorically in place of a noun.

Hay'ah: صفة is unlike هيئة; if the صفة of a thing were a صفة of it, its هيئة would be one who describes it; this would imply that the mover of a body was a describer of it, which is absurd.

Hilyah: هيئة is an additional هيئة to the صفة of a thing without which a thing cannot exist. For example a هيئة can be an additional هيئة (adornment) on a knife or a sword, which cannot be considered as a constituent part of that object. One says: خليته when one adds something to some object. The word "ornaments" is derived from the same.

Surah: صورة is a name applied to all صفة of a thing, and not to just some of them. It is also applied to that which is not a هيئة. For example one says: صورة هذا الأمر كذا "The form of this matter is like such and such", but not هيئة هذا الأمر كذا.

Hay'ah: هيئة is used only for the structure of a thing. ( صورة can be used of that which is with or without a structure), for example, one says: "I imagined what he said", or كما تصورت الشيء كما كريته as it was. Therefore, one cannot say: صورة الله as He cannot be confined within (physical) limits.
Sīghah: Sīghah is a linguistic description (without the necessity of the physical existence of that which is described).

Sūrah: Sūrah is an analogical description or depiction.

Bal, Qalb:

Bal: Bal means "state", and Qalb means the best organ in the whole living organism. Bal can also mean that "condition" which is attached to a thing, for example one says: "Balshelfii", and the same meaning can be seen in the verse of Imru' al-Qays:

لا أُضِلِبُ بَلْ ْمَتْنَ ْلَهُ وَأُضِلِبُ أَمْوَلَهَا. عَلَيْهِ الْقَيَامَةِ ُسِيْدَانَ وَالبَالِ (1)

i.e. they thought badly of her. Although Bal is like "condition" which is attached to a thing, Bal cannot always be used as an equivalent of Qalb. One can say: "He is a good condition", but one cannot say: "He is a good heart".

Qalb: Qalb is a bodily organ so named because of its up-side down position in the body; or it is an organ which changes its disposition as a result of thoughts and determination.

(1) Diwan Imru' al-Qays, p. 32.

Bal, Hal:

Bal: Bal is called Qalb, because Qalb is the place of memory or retention.

Hal: See Bal, Qalb.
428. Ass: 

أس و أصل

can only be an أصل but every أس is not an أس. The أس of a thing is not a branch of something else as well. For example أس الباذخ is called أس الباذخ but the upper part of the wall is not called an أس. And this is authenticated by the conventional use of the word أس.

Asl: See ٧

429. Asl: 

أصل، 

is the common name applied to the foundation of a wall, the root of a mountain, the origin of a person, and to the basis of some enmity between two people. Its use in the case of a wall and a mountain is real whereas the rest of the uses are metaphorical. The original meaning of the أس of a thing is that on which that thing is based. Therefore أس is called أس because it is that on which a possessor of أس depends; and أس means أس. But in our opinion أس of a thing is that from which a thing begins. Therefore the أس of a man is clay; and the أس of a wall is one stone.

Sanakh: سنغ is the basic and original part of a thing which is inserted in some other thing e.g. سنغ السكين or سنغ السكين. So سنغ is the part which is inserted in a sword's hilt or a knife's handle, and سنغ الإنسان is that part of them which enters the jawbone. And سنغ is never used like أس to indicate the origin of something.

430. Asl: See ٧

Jidhm: The جذم of a tree is that part at which it is cut off from its أس. It is derived from جذم which means to cut. جذم cannot be used where جذم cannot be used. Therefore one cannot say: جذم "The jug broke". However, جذم is sometimes used in the place of أس metaphorically.
Jins: According to one mutakallim, جنس is applied to a collection of homogeneous things, whether rational or not. He further holds that جنس is more general than لون.

Naw: لون is a collection of things which are not rational. For example "fruit" is a لون as well as a جنس, whereas نافحة الإنسان cannot be called a لون. According to some other linguists جنس comprises لون, contrary to the contention of the philosophers that جنس is more general than لون. The Arabs, in fact, do not classify all things by لون and so name them. Some of our contemporaries hold that سواد "blackness" is a جنس and لون "colour" is a لون because they apply جنس to the essence of things; and they maintain that تأليف "formation of something" is one and consider it as a kind of action; and that "movement" is not a kind of action as it is كون "being" in a sense. They regard similar things as جنس واحد, and in our opinion this latter definition is correct.

Sinf: صنف is a جنس which is distinguished from among other جنس because of some particular attribute. For example نافحة "existing objects" form a صنف because they share the attribute of being existent. And صنف تأليف cannot be applied to non-existent things because تأليف is a kind of جنس and صنف cannot be applied to the non-existent. However صنف تأليف is applied to some existing objects metaphorically and to some existing objects in a real way.

Darb: صنف is a noun which is applied to both جنس and صنف. For example one says: العصر العربي من اليوان "Donkeys are a kind of animal" (جنس); and النبيذ العربي والتناجر والحمض "Sweet apples are one kind and sour apples are another kind" (صنف).
existence is of two kinds: eternal and created. here, for example, ضریب is described as a جنس, but cannot be described as a جنس or a نوع. 

جنس و نوع

jins: see جنس

wajh: is applied to "essences" whereas دمج is used for "attributes". one says: دمج مثل شيء, and one never uses دمج in this context. but one says: شيء, على دمج to indicate certain attributes of a thing.

جنس و قبيل

jins: جنس requires homogeneity (among the things to which it is applied).

qabil: does not require homogeneity. for example one says: اللون, and cannot be termed جنس whereas one can say the ابيض جنس السواد and جنس تقبل. thus, in discourse, one can distinguish a تقبل, by using, for example, اللون, and one can distinguish one جنس from another, by using, for example, السواد.
Chapter XII

436. حظ وقسم

Hazz: حظ is a portion, which can consist of the whole of something or a division of it. For example if a man dies leaving only one heir behind, one would say: هذا المال كله حظ هذا الوارث "All this property is the حظ of this heir". It cannot be called a قسم since the property is not distributed.

Qism: Every قسم is a حظ but every حظ is not a قسم. قسم is that which is produced by dividing, and that which is not produced by dividing is not a قسم.

437. حظ ونصيب

Hazz: The original meaning of حظ is that portion of good which Allah creates for His servant, and حظ is the name for the benefit by which its beneficiary is elevated. It is never applied to عذاب except as a remote metaphor. Can also be applied to an unshared profit e.g. one says: لنفلان حظ في نصيب the nisab is not used in this context.

Nasib: لنصيب means that which is put up for someone to take whether good or bad, and لنصيب is someone's share of something, whether it benefits him or not. It is used about both good and bad things. For example one says: دنا الله لنصيبه من النعم "May Allah give him his share of His blessings" or دنا الله لنصيبه من العذاب "May Allah give him his share of His chastisement".

438. حصة ونصيب

Hissah: حصة is a لنصيب which is apparent from all aspects and without any suspicion or ambiguity. It is derived from حمص meaning rubbing off the hair from the front part of the head so that it is revealed. As Ibn al-Aslat says:

"The helmet rubbed off my hair and now I cannot taste sleep except in the first part of the night". And the Qur'ān has used
Now has the truth become established. Therefore, one making a stipulation writes: "His share from the house is such and such" instead of writing: ل سبيل من البار كذا ل سبيل من البار كذا, because خصية lacks the meaning of clarity and distinctness which the word ل سبيل lacks. In our opinion خصية is that which is fixed for a person, and when you vocalise any word, to establish what it is, it can be said: خصية. The expression ي هذا خصية means this (much) has been fixed for me. The word ل سبيل does not require to be the result of distribution as the word ل سبيل does.

**Nasīb:** See ąż

(1) Sharh Ikhtiyārat al-Mufaddal, p.236; Līsān (جمنس). /

_القلاط و ل سبيل_

**Khalāq:** خلاق is an abundant share of wealth, specially if pre-determined for the person who is going to have it. It is derived from خلاق meaning pre-determination. It may be derived from خلاق "nature or disposition", as خلاق is an obligation imposed by good moral character.

**Nasīb:** See ąż

_القسط و ل سبيل_

**Qist:** قسط is a just share. It is derived from قسط an expression used when one acts equitably. One says: قسط الشيء when people distribute something between them equitably. قسط can be a name applied to عدل "justice" in "distribution". (As a semantic extension) the determination to perform قسط is also called قسط because sometimes a thing is called by the name of its cause; for example, the Arabs call قسط "distribution". It is also said that قسط is a portion of a share which is inevitably due to a person; for example, one says: قسط من المساحة "A jewel has a قسط of surface", as it is inevitable (for a substance).
Nasib: can be a just or unjust, more or less than that which is due. Therefore one uses the expressions: "a reduced share" or "an abundant share".

Hazz: See حَظِّ وَ رِزْقٍ

Rizq: is an uninterrupted and continuous giving. One says: أَرْزُقْ اِبْنَيْنِيَ البَيْتَ "I am going to feed them all" because they are issued uninterruptedly. But حَظِّ does not give this meaning. Some linguists hold that Allah, after having made a خَطَّ for someone may discontinue it even though that servant is still living, but Allah cannot discontinue the رِزْقُ of a servant during his life-time. However this is a controversial point among scholars. And all things that can be possessed which are created in the earth by Allah are خَطَّ خَطَّ خَطَّ خَطَّ for His servants, as indicated in the verse: خَالِقُ كَمْ موْلَأٍ خَتِيمٍ "(Allah) created for you all that is in the earth, the heaven, 

"what is prohibited" cannot be خَطَّ خَطَّ خَطَّ خَطَّ as a continuous giving which takes place in accordance with some decree, and خَطَّ خَطَّ خَطَّ خَطَّ is something about which such a decree is issued. The prey of a lion is a خَطَّ for it, provided that he overpowers it. In the same way booty from non-believers is a خَطَّ for us provided that we overpower them, because a non-believer ceases to have a right of ownership after we have conquered him. خَطَّ can only be that which is خَالِي. According to some linguists the phrase: خَالِي خَالِي خَالِي خَالِي is used only for emphasis as the phrase: خَالِي خَالِي خَالِي خَالِي is used, in spite of the fact that خَالِي can only be خَالِي.

Rizq: is a name for that of which its possessor has the benefit, and his title to it may not be disputed, because it is خَالِي for him (in particular).

Ghidha: The خَالِي خَالِي خَالِي خَالِي of a man can be خَالِي or خَالِي خَالِي خَالِي خَالِي. Every خَالِي خَالِي خَالِي خَالِي is not خَالِي خَالِي خَالِي خَالِي because one can have stolen خَالِي خَالِي خَالِي خَالِي, and stolen things cannot be a خَالِي خَالِي خَالِي خَالِي for a thief; if they were, he could not be blamed for taking them or spending the proceeds, but should
rather be praised for doing so. Allah praises believers for their spending: "And (they) spend out of what We have given them, البقرة 3/3".

**إعطاء و هبة**

*إِتاا* is the passing of a thing to its receiver, e.g. one gives money (يُعطى) to Zayd for him to remit to 'Amr, or one gives money to someone to trade with for him.

**هبة** requires transference of ownership. The expression: وهبته له means: "I made so and so the owner of such and such". And because of frequent use, إعطاء is now used only for transference of ownership; one says: إعطاءُ مالاً when one transfers money to someone else's ownership.

**إعطاء و إلقان**

*إِتاا* does not imply that the object given is no longer in the ownership of the giver. For example one can use إعطاء about his giving money to Zayd to buy him a thing, or about his giving him a piece of cloth to tailor for him, but these things remain in the ownership of the person who has given them. إلقان cannot be used in such cases.

**إلقان** is taking out of money from one's possession. Therefore إلقان cannot be used about Allah, e.g. one cannot say: إن الله يلقن. But as far as the verse: يُتنفَق على البلد, "He expends as He pleases, البقرة 1/64", is concerned, here is used metaphorically, but cannot be used in this way in every case. And the real meaning of this verse is that Allah gives subsistence to His servants according to their requirements (مصعل).

**هبة و هدية**

*هبة* does not imply that the object given is no longer in the ownership of the giver. For example one can use *هبة* about Allah as one can use *هدية* about Him, e.g. one cannot say: إن الله يهدِبي إلى العبد, but one can say: يُصبر على الله يعبِّد له. The Qur'an says: من لَدِينك وليًا. "Therefore grant me from Thyself an heir,
One says: "The subordinate presented (something) to the chief", but "The chief granted (something) to the subordinate".

Hadiyah: is that by means of which the "the giver of a gift" seeks a closer link with the "the one to whom a gift is given". The original meaning of is to be understood from the expression: , used when something precedes, and it is so-called because it is presented before it is needed.

Minhah: The original meaning of is the loan, of a she-camel or sheep which a person grants to his brother to milk for a certain period and then to give back. According to some linguists is applied only to a she-camel; but this is not correct. Al-Asmaci is reported to have said:

"O slave of Bani Sahm, are you not returning our gift when the gifts (for yielding milk) are returned. She has long hair, a short neck, a thick and compact body, and quick and sharp ears". All these are the attributes of a sheep. And are those whose milk remains continuous in spite of drought. Afterwards, because of frequent use, any was called a . According to some linguists, whenever one seeks something by means of (giving) something, one can say: "I gave it to him", as one says: "The woman bestows her face on the man". And as a poet has said:

"I knew when she bestowed her face on me".

Hibah: is a useful gift by means of which one bestows a favour on someone else. The giving of loan, or the giving of a price cannot be a . It is distinct from , because a is a present which implies the poverty of the person who receives it. It indicates a belief in the apparent poverty of the recipient.
447.

**Nikmah:** نية implies thankfulness and it can only be a good gift.

**Hibah:** هبة may be a bad gift in that it is extorted.

448.

**Atyah:** See A

**Nihlah:** خلة is that which one gives without misgivings, as Allah says: "And give women their dowries as a free gift," i.e. with a good grace. It is said that خلة is "religion". The expressions خلة or خلة التميمة are used when one ascribes some speech or an ode to someone else without misgivings, and خلة is used about a person who ascribes something to himself. It is also also said that خلة is the giving of something without any second thought. The expression: خلة :... "The father gave his son ..." is derived from the same. This word is also used in the Prophetic tradition: خلة : "A father gives nothing to his son more excellent than a good moral education". According to cAli b. cIsa: خلة cannot be incumbent whereas خلة may or may not be incumbent. The original sense of خلة is the giving of some present without any opposition. It is also said that خلة means a religion because religion is like a خلة which is a gift.

449.

**Sadaq:** صداق is a name for that which a man pays to a woman voluntarily and without any compulsion.

**Mahr:** حم is a name for that which a man pays to a woman either voluntarily or under some compulsion. Therefore, in stipulations one uses a phrase regarding dowries: "Her sadaq, in consideration of which he married her ... " "friendship" is derived from مان and is so-called because it never takes place under compulsion. The word مان is also derived from the same. Because of closeness of meanings, the words: حم and مان overlap each other.
Ariyyah: is a date-palm that is lent for its yield, to someone, for one year or more or less. The verb used in such a transaction is أَرَى. A poet says:

وَكَانَ عَرَايَاً نَيْ الْسَّيْرِ الْعَسَائِرِ

"But the عَرَايَاً were in consecutive years".

Minhah: See Δ

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(1) Khizanat al-Adab 2:98.

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Iftqar: is a verbal noun of إِفَقَارُ. It means to lend (the back of) a camel to someone to ride and then to return to the lender. إِفَقَارُ is derived from إِفاْئَر meaning the back-bone.

One says:

إِفَاقِرُ اِلْفْرَى إِذاً إِذَا إِنَّهُ نُسْتَنْبِلُوٰ الْمَالَ يُبْلِبُوٰ

"There, if' they be asked to lend cattle, they lend".

Ariyyah: See Δ

Minhah: See Δ

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Ikhbal: is to lend someone a horse to ride in a war. It is also said that إِخْبَالُ إِخْبَالُ is to lend someone ones animals so that he may benefit from their wool, hair and fat. Zuhayr says:

هَنِالَكَ إِنْ لَيْسَتْنَبِلُوَ الْمَالَ يُبْلِبُوٰ

"There, if' they be asked to lend cattle, they lend".

Iftqar: See Δ

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Birr: is expansiveness in a particular favour (فِنْفَلُ). بَرْرُ is also effected by means of softness of speech. بَرْرُ in
favour of one's father is to encounter him with pleasant speech and deeds; a Ṣājiz says:

"O son of the prophets, when you meet them, be pleasant and kind:

Silah: 454.

Birr: 455.

Khayr: has an absolute meaning. can still be so characterised even if it takes place by mistake.

The contradictory term of is , and of is .

compassion or kindness and wide-ranging benefit is also called .

Sadaqa: is that which one grants to a poor man for the fulfilment of his need.

Birr: includes the sense of immediate delivery for someone's benefit.

Birr: towards one who deserves it in order to attract his love, e.g. one's parents . can be a great benefit, and is derived from this root, since it contains a large amount of useful space. Compassion or kindness and wide-ranging benefit is also called .

Birr: is an easy thing, and that to meet others with a smile and soft speech".

One says: i.e. his is continuous; and means that every member of the group has the attribute of when he deals with another; and means: . The Qur'ān says: "And certainly We have made the word to have many connections on account of them.

The basis of is on the measure of which is used for and .

The Qur'ān says:

And certainly We have made the word to have many connections on account of them.

We have made great the between them in wise words which lead to right conduct.

And certainly We have made the word to have many connections on account of them.

And certainly We have made the word to have many connections on account of them.
Ghanīmah: غنية is a name for property which is acquired from non-believers in warfare.

Fay': غنيء is property which is acquired from non-believers whether in warfare or not. And غنيء can only be that property which is taken from non-believers because of their كفر جزية. Therefore our contemporaries hold that غنيء and غنياء are kind of غنياء.

Ghanīmah: See غنياء

Nafal: The original linguistic meaning of نفل is: an addition to that which is due. نفلة is derived from the same, and means voluntariness. Then نفل was applied to what was given by the head of a raiding party to his companions from the booty. Its plural is نفلا. أنفال can be applied to many things, for example, one says to someone that if he kills so and so the belongings of the killed person will be his, or one says to a group of people that after killing so and so they can have one fourth of his property, after putting one fifth aside, and so on and so forth. There is no difference of opinion about the legitimacy of نفل before the securing of غنياء. According to the jurists of the Kūfa school, no نفل can be regarded as legitimate after the securing of غنياء, whereas al-Shāfi`ī holds it as legitimate. According to Ibn `Abbas أنفال is that which comes from non-Muslims to the Muslims without war, such as slaves and cattle, and Allah has, therefore, specified it for the Prophet in the verse: وَمَا ذَلِكَ الْأَنْفَالُ لِلَّهِ وَرَسُولُهُ "Say the accessions are for Allah and the Apostle, the anfal /1". According to tradition from Mujāhid: أنفال is the fifth part (of booty) which Allah has specified for those who deserved that portion". According to Hasan: أنفال is that (booty) which is acquired by raiding parties preceding a large army. Afterwards, as a semantic extension, this word was applied to all types of booty metaphorically.
Dayn: Every دين is a ترض, but every دين is not a ترض, because delayed payments are called دين (pl. of دين) in lieu of which one acquires the purchased goods in anticipation, whereas ترض applies to the جنس of the thing borrowed.

Qard: ترض is usually used to refer to ready money or silver coins (dirhams), i.e., one might take a درهم from a person to return a درهم in its place. Thus it would be a دين for the receiver until he returns it to the lender. There is another difference between the two that ترض means (presumably other than money) giving a thing to someone in order to get its equivalent back. One says: ترض أذنت دينه، and ترض صلاة الوقت, "I settled his debts"; and ترض صلاة الوقت, "I offered the prayer of the (appropriate) time", but: ترض ما is used here because the forgotten prayer was like a ترض payable by a believer.

Fard: ترض is that the giving of which is not incumbent. One says: ما عند ترض ولازمين to indicate that he owes nothing either to anyone whose affairs are of close concern to him or to anyone whose affairs are not of close concern to him.

Qard: ترض is that the giving of which is incumbent. The origin of ترض is قلب. One says: اتراسته متراض "scissors" is derived from the same. It is also possible that ترض is so-named because of the equivalence between the money taken and returned. The Arabs says: تقارن الرجلان أثناء when two men praise each other. A poet says:

"Acts of generosity towards upright people are debts".

According to some linguists تثارة, لثارة for the same meaning is a more appropriate verb. But according to our opinion, both can be used, and تثارة may be preferred because it is more common, and قAli b. Isa has also used it in his interpretation of (verses of) the Qur'an.
AI-Raqbī: is to say to someone: "This house, if you die before me will be returned to me, and if I die before you it is yours".

AI-Umrī: is to say to someone: "This house is for you during my lifetime, or during your lifetime". Both expressions are based on the time of death of one of the two.

Ja'izah: is that which is given to a poet who recites a madīḥ, or to someone else, to honour him. The giver of a جائزة should be higher in social status than the person to whom the gift is given. جائزة is so-called because in the days of caliph Uthman one of the commanders, probably Abdullah b. Amir, wanted to meet an enemy, and there was a bridge between them. Amir asked his companions to cross the bridge and promised a certain prize to those who did so. A group crossed that bridge and money was distributed among the members of that group. The amount given to each member of that group was called جائزة.

Atiyah: جائزة is a common name applied to all gifts.

Baslah: is that money which is given to a magician; magic is prohibited if it is practised without the mention of Allah. A magician can receive money for his magic if he mentions Allah and (verses from) the Qur'ān. This view is supported by a tradition that a group of the companions of the Prophet once practised magic; and they were paid thirty sheep, and they then asked Muhammad about (the legitimacy of) that earning. Muhammad said: Distribute those sheep among you and give me a share of them".

Halwān: is that which is paid to a fortune-teller and it is prohibited. One says: . Afterwards because of the frequent use of the word every جائزة was called a حلوان.
A poet says:

"To him who rides (with me?) I present my saddle and she-camel, to repeat verses of mine, when the one who composed them is dead". It is also said that it is that a man should take the "she-camel" of his daughter; this is a disgrace among the Arabs.

A poet says:

لا تأخذ الحلوان من بناتنا

Rashwah: رشوة is that which is given to a حاكم, and it is forbidden. The Prophet says: إن الله الرشدي والمرتشي إتاحة. According to Abu Zayd one says: أنت الرجل أتو. The Arabs use the word رشوة to mean غاية. Zuhayr says:

أني كلي أسواء العراق إتادة. And Zuhayr said: ما يبارأ أمر نوعك ذكرهم.

Here Zuhayr uses كمس for خيانة "dishonesty" but it is used nowadays for taxes in markets. One also uses it for e.g. كمسه مكسأ. In a tradition it is used for "one tenth of the annual yield of some crop etc". Muhammad says: لا يدخل البنت صاحب مكس (i.e. who holds the back). Some linguists hold that in the tradition: لا إغلال وإسلام, the word إسلام means خيانة and according to some others إسلام means خيانة. According to Abu 'Ubaydah خرائج إتادة and according to some others خرائج.

(1) The verse occurred in Diwan Alqamah p.131 with different reading:

من رجل أتوفر رحلي ونافتي

(2) This verse is not found in Diwan Zuhayr b. Abi Sulma, Dar Sadiir, Beirut, N.D. In Lisân (كمس) it is ascribed to Jabir b. Hanni al-Thaqafi; and in Kitab al-Haywan p.159 it is ascribed to a Kharijji.

463.

Jûd: جهد is giving of something in abundance without any request for that. One says: جاءت السماء when there are heavy rains; فرع يoad is said of a horse which can run for a long time. Allah is called عاد for His abundant giving as required by His wisdom. The original meaning of جهد is imparting goodness. The expressions:

شيء جهد فرع يoad
are derived from the same, and a فَرْس is so described because it is as though he imparts the goodness that appears in him. One says: أجدَغ يأمره when one makes his action so that it imparts goodness.

Sakha': ستاء is to become tender and gentle when asked for something and to impart assistance easily to the needy. The Arabs say:

سَّرَت النَّار "I made it easy for the fire to burn up well";

سَرَت الأَدِيم and أَرْض ستاء is used when one makes leather soft; and

سَرَت الْجَدْم is used for soft earth. Therefore, Allah cannot be described as ستاء whereas He can be described as كبير. The original meaning of كبير is "big in structure" which is used to express the sense of "big in respect and honour". The word ستاء is derived from ستاء as from حَرَمْهُ كلم سَتاءة and every word has the meaning of its root in it. This is not the case with a word, since, as it is used as a proper name, it does not contain the meaning of the root from which it has been "transferred", and only corresponds with it in form (i.e. لَعْظ - the root from which it comes).

Jawād: See ۴۶۴ ۶، ۹ واسح is an intensive epithet of generosity ( ). This can be verified by the fact that people use فَسِيح for a miser as the opposite of واسح to intensify the attribution of واسح. is used about people metaphorically. is one who gives in abundance. Some linguists hold that واسح as a description of Allah means that He encompasses all things in His knowledge, as He says: وَسَحُ كل شيء علما "He comprehends all things in His knowledge, جَلَّ لَه، /98". can also be derived from واسح meaning "extent of someone's power" which implies that that power ends at some place. Thus, such a description cannot apply to Allah.
Jawād: See ۬، ۰ذ، .

Nadīy: is a name for ۬بۡرۡاۡد whose generosity reaches both those who are distant and those who are near. The reach of his open-handedness resembles the moistness caused by rain covering a wide area. The Arabs say: دَلَانَ أَنَزَى مَوَتَةً من خَلَٰل to express the extent of someone's voice as compared to that of another. هَمِذٰیات (pl. of هَمِذٰیة) are "low and mean attributes of someone" which become widely talked about. According to al-Khalīl ندیی can be used to refer to water, goodness, smell and voice. A poet says: "His singing voice is far-reaching and penetrating when he speaks loud; but his low voice is meagre as rattling in the throat". The use of ندیی also refers to wideness of extent.

(1) Al-Qamus (سبيل ).

Jūd: ۬بۡر is an abundance of giving whether with or without pleasure. Wide and heavy rain is also called ۬بۡر.

Karam: The word كرم can have a number of grammatical forms. For example, one says: فَزِّرَ الْحَنْدَة كرِمً; and is one of the attributes of the person of Allah. The Qur'ān says: "What has beguiled you from your Lord, the Gracious one, the powerful?" i.e. the powerful Who cannot be overcome. And when كرِم means "the most generous" it is an attribute of His actions. كرِم is used for a subsistence which comes without any humiliation. كرِم also means good and noble as Allah says: "of every noble kind," and in the same way it is said: "And speak to them (parents) a generous word," "Surely the most honourable of you with Allah is the one among you most careful (of his duty),
And surely We have dignified the children of Adam, i.e. We have given preference to them. Also means a "chief" as said in a tradition: "If a chief of some tribe comes to you treat him with honour". It can be said that كرم is to give something to someone with pleasure no matter what is the quantity of the gift. It is also said that كرم is the giving of something to someone to whom one wants to show respect.

Mal: مال means, unless specified otherwise, animate and inanimate property. A poet says: 'أمرتكم أن تنازلوا ما أمرت به' فدُعى تركضك دالال ونَشِب
I ordered you to perform good, you should do what you are ordered; and surely I have made such that you have animate and inanimate property and land'. مال is also applied to everything which one owns: gold, silver, coins, camels, goats, slaves, goods, etc. Jurists say: يب "المبيع مال بالمال" is an exchange: a مال in lieu of a مال "", and in the same way, in language, the price and the priced object both are called مال. Nevertheless, the Arabs, generally, apply مال to cattle; and نَفْر to gold and silver coins.

Nashab: نَشِب is used of landed property.

(1) Diwan Ḍarm b. Maḍikarib, p. 35.

Jidah: جدة is abundance of wealth and رجل واجد is a wealthy man.

غنية can refer to مال or something else like power or assistance or anything which makes a man free of seeking help for the fulfilment of his needs. إستعفى is to request. Because of frequent use and overlap in their meanings, غنية is expansiveness in the voice which delights the soul. مشاة are stopping-places, so-called because one is satisfied on coming to them. غانية is a slave-girl who needs no ornament as she is already beautiful.
Yasar: is that quantity of livelihood which one needs (for his maintenance). It does not indicate abundant resources. For example one says: تاجر موسر, but one never says: ملك موسر, because the greatest wealth that a businessman can have is little when compared with what a king possesses.

Takhwil: is to give خول "cattle". The original meaning of تعويل is "to graze or to take care of cattle". One says: أخرج له إبله عليه علمية and was called تعويل because of frequent use every خول was called. Tamwil: One says: مال when one gives: مال to someone.

Bukhl: خليل is originally used of هبات "gifts" (1).

Dann: خليل is originally used of عوار "loans". One says: علم هو خليل بيلته as resembles more a loan than a gift, because when a person gives a gift, that object is no longer in his possession. On the other hand, a person who lends something does not cease to own it. Thus someone who imparts information does not cease to know it. Thus resembles علم عارية, and so the word خليل which is used concerning علم is also used concerning علم. Allah says: وما هو على الخليل بضنين "Nor of the unseen is he a tenacious 'concealer, التكوير/24", and Allah did not use خليل instead of فنين.

(1) The text reads بابهات instead of باهبات on p.170.

Bukhl: خليل is to hold back a due, and the person who gives that which is due to Allah cannot be called a خليل.
Shuhh: ُنُفَتَُ ٍ is to be greedy in holding back good. The instrument for kindling fire ( ُنُفَتَُ ) is called when it does not strike fire.

472.

Faqr: According to al-Azharī, ُفَتَُ is one who does not ask for help. The Qur'ān says: إِنَّا الصَّدَرَاتَ للْفَقَرَاءُ وَالْمَسْكِينِ "Alms are only for the poor and the needy, the orphans/60".

Maskanah: In the interpretation of the verse cited above, al-Azharī says that a ُمَسْكِينَ is one who asks for help. The same is held by Ibn ُأَبَبُ ُتَُ, Hasan, ِجابِرُ ُكَبُرْ, Mujāhid and ُعَبْنُ ُهَانِيْفَةُ that ُمَسْكِينَ is one who is poor and more in need of assistance. And this is indicated in the verse: للْفَقَرَاءِ الَّذِينَ أَهُمْوا فِي سَبِيلِ ُاللَّهِ لَا يَسْتَطِيعُونَ عِنْدَ ُهُمْ مَسْلِمُ الْبَيْتِ إِنَّ أَحْيَانَهُمْ مِنَ الْمَتَفَقِّ "(Alms are) for the poor who are confined in the way of Allah, they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging), فَقَرَآءُ البَيْتِ/273". Allah has described them as ُفَقَرَأُ and said that they abstain from asking for help, and ignorant people consider them rich from their appearance and good dress. A bedouin was asked: "Are you a ُفَقَرَأُ ؟" "No, I am a ُمَسْكِينَ", he replied, and recited this verse: أَمَّا الْفَقَرَأُ الَّذِي كَانَ طَلَّبَتْهُ ُفَقَرَأٌ لَن يَأْتِيَ لَهُ سِيْبِ "As to the ُفَقَرَأُ whose milch camel was sufficient for his household, and nothing (more) was left to him". So ُفَقَرَأٌ in this verse is one who possesses a milch camel; and ُمَسْكِينَ is one who possesses nothing. As far as the Qur'ānic verse: "It belonged to (some) poor men who worked on the river, الْفَلَفَتُ/79", is concerned, here it is said that a ship belonged to them ُعَيْدُونَ نَحْلَهُ مِنَ الْبَسَرِ, because it is reported that they were hired crew in the vessel; its attribution to them was because they worked and lived in it, as Allah says: لا تَتَرْخَأْ بِيْنَ فِي الْبَيْنِ "Don't enter the houses of the Prophet, ُعَرَابَ/53", and then says: "فرِنَّ الأَرَّافَ" "And stay in your houses, ُعَارَ/39". According to ُعَبْنِ ُهَانِيْفَةُ, on the subject of one who says: مَعْلَمَةُ لِلْفَقَرَاءِ
they are two separate categories. But Abū Yusuf holds that the aforementioned statement means that half of the wealth is for so and so and half of it is for and and it implies that Abū Yusuf considers and as one and the same. In our opinion the view of Abū Hanifah is correct. It can be said that is someone for whom one feels compassion on seeing his condition.

(1) Diwān al-Rāzī al-Numayrī P.64.

نفیر و فقر

Faqir: See د. فقر

Faqir: See د. فقر

Musrim: is one who owns a "a few camels". Afterwards because of frequent use the word came to be applied to one who had few belongings (of any kind), whether he owned or not.
Mamlīq: مملق is derived from ملقت meaning: "submission, imploring or begging". "a spreading thicket" is also called a ملقت (pl. ملقات). A نفیر, who is mostly submissive and begging is called a ملقت. مپین is equivalent of saying: ملقت ذا ملقت; therefore, ملقت always takes place after ones being wealthy . In the same way one says: أطلت المرأة when a woman gives birth to a baby.

It is also said that إملاق is to come into the state of not having sufficient money to provide for ones family. The Qur'ān says: "And do not kill your children for fear of poverty", i.e. from fear of being unable to provide for ones children.

Khallah: خلالة is a "needy person". حاجة is called خلالة, because when one faces some deficiency which needs repair, خلالة is also an attribute or characteristic which one lacks. خلالة is friendship, because of which the secrets of two friends are mutually opened. A way or path in the sand is known as خلالة because it gets mixed up with itself, on account of its crookedness. خلالة is that with which a thing is dyed because it penetrates into the object for which it is specified by means of its fineness and sharpness; and the expression: خلالة الثوب means "I dyed the cloth". The plural of خلالة is خلال. The Qur'ān says: "So that you see the rain coming forth from their midst, the nourishment thereof" /43/. خلال is that with which a garment is pinned back, and that with which the teeth are picked.

Faqr: فقر is more comprehensive than خلالة because فقر means total exhaustion of resources and خلالة is a deficiency in resources.

Hajah: حاجه is a lack of something. Therefore one says: "The cloth needs sewing" or "So and so lacks intellect". According to the
Mutakallimūn takes place either through ignorance or through a need i.e. ignorance about the ugliness of the action, or a deficiency which is supplied by injustice to someone else.

Faqr: is the opposite of غضن. The expression: هو خانج مقتصر إلى عقل is a metaphorical one whereas هو خانج إلى عقل is a literal one.

Harf: is an inability to derive benefit from one's craft; and is a man who is unable to obtain benefit from his professional skill. But, in general, the opposite of هو مُروَّد is considered to be: "one who is denied or refused a gift or prosperity".

Hirman: is not to get what one requires when one asks for it. One says: "He asked him but he refused him".

Bâ'îs: According to Mujâhid and others is a beggar who extends his hand (for alms). In our opinion is so-called because of his miserable appearance, and is used to intensify the concept of . According to some others means , who is one who is in the extremity of and seems to be quiescent from his want; and is one who has nothing at his disposal.

Faqîr: See , .

Muhârāf: See \( \text{مَحْرَد} \)

Mahdûd: According to some scholars is one who cannot attain the victory that he seeks over an enemy when contending with him. is also used for other aspects of prevention. In our opinion the real meaning of is one who is from all types of good. And are things that Allah has kept people from by (prohibition).
481.

Hajah: See 6

Naqs:  نقص is a cause of حاجة, and that which is  ختان (passive) "is needed" because it is lacking.  نقص is more general than حاجة, because it can be applied to that which is needed and to that which is not needed.

482.

Bakhs:  کنس is a cause of  نقص with injustice. Allah says: "And do not diminish to men their things, "And do not diminish to men their things,ра 85" i.e. do not reduce their things unjustly.

Nuqsan:  نقص can be a reduction with or without injustice.

483.

Takhirif:  تخفيف is used concerning something that weighs upon one. It is used about عذاب عذاب because this weighs on people's souls like something which has weight.

Naqs:  نقص is to take something from the mass or quantity of a thing, whatever it may be.

484.

Ziyadah: One says: "The wealth of so and so was enhanced by the inheritance he received from his father", and  ما  is not used in this context.

Nama':  نما, indicates the growth of a thing from within. One cannot use  نما  in this context. One says: "The cattle increased by means of their procreating". Therefore,  نما is used concerning the increase of  the increase of dye on the hand and of ink in a book.  ما  is used concerning the increase of gold and silver metaphorically.
Su'āl: Su'āl is common both in the sense of asking for other things.

Qunūr: Qunūr is a request especially for favour and a present.

The verb لَعَلَّنَّهُ مَنْ يَعْلَمُ is used for asking for something. The Qur'ān says: "And feed the poor man who is contented and the beggar, إِنَّا نَعِدُكُمُ الْفَوْزَانَ /36". According to Abū Hilāl: سأل is a مَدْخِل سَلَّل and is one who comes to you that you may give him something but does not ask (for anything). The verbs: لِيُعْلَمُ إِنَّا; and according to some: مَدْخِل, mean to come to someone asking for his favour.

According to al-Layth: قَالَانِ is an itinerant سَكَيْن. Muṣḥid says: قَالَانِ, in the above-mentioned verse, is one's neighbour, even if he is rich. And according to al-Hasan: قَالَانِ is one who begs and is contented with what one gives him. Al-Farā' says: قَالَانِ is one who accepts that which one gives him.

According to Abū Ubaydah: سأل is a مَدْخِل who shows submission. Abū Alī says: نَفَر is a مَدْخِل who begs. And according to Ibrāhīm: تَأَلَّف is one who sits in his house, and مَدْخِل is one who comes to people (seeking help from them).
Chapter XIII

486. Sharaf: The original meaning of شرف is an elevated place. One says: شرف when one goes up above something. "the battlements of the palace" and the expression: شرف used when one is on the verge of ruin, are derived from the same. Then, as a semantic extension, it is used about the nobility of an ancestral line (نسب) e.g. a Qurayshī is called شريف; or every person, according to the Arabs, is شريف who has a well-known origin. Therefore عزيم cannot be used of Allah, as عزيم can be.

Izz: contains the meaning of overcoming and impregnability. But in the expression: عزيم meaning insignificant or small in quantity so as to be difficult to attain. And since عزيم means understood as one who cannot be overpowered because of his might and impregnability.

487. Sayyid: سيد is one who has charge of the people’s organization.

Samad: ميد requires power for the execution of affairs. This sense is derived from ميد (pl. ميدة) meaning hard ground; and ميدة is a rock firmly embedded in the earth. It can be said that ميد is that to whom people repair or go for the fulfilment of their needs. One says: ميدة to express: ميدة is more comprehensive than ميد , for example, a head of a family is called ميد and not a ميد until he becomes more important and attains some distinction from (an ordinary) head of a family. Therefore the phrase: سيد ميد "a lord or chief, to whom recourse is had" is used, and one never says: ميد.

488. Yasūdu: See 6
Yasūsu: يسوس means he looks into their minor problems. The verb يسوس is derived from سوس "grub". Allah cannot be described in terms of سوس because nothing is too insignificant to be observed by Him.

Sayyid al-Qawm: See A

Kabir al-Qawm: كبير القوم is the most knowledgeable, or aged, or respected person of that قوم. The Qur'an says: "The chief of them (here) has done this, الإبّأن/63". One can be called كبير because of superiority in age or in excellence. سيد ال القوم cannot be called كبير, but كبير القوم is the most knowledgeable, or aged, or respected person of that قوم. And كبير، as a name of Allah means كبير الشان and the one who cannot be measured against a lesser being in terms of magnitudes (i.e., one cannot say: He is twice, or four times, etc. greater than X). كبير، referring to a person, on the other hand, is one against whom a lesser person can be measured in terms of negative magnitudes (i.e., X is so many times lesser than A), and who can be measured against a lesser person in terms of magnitude. Therefore, in this sense Allah cannot be described as كبير، Some hold that كبير، as a name of Allah means that He is the big without any equal in the hearts of those who know Him.

Malik: ملك implies ملك "owned". ملك "master" is more comprehensive than ملك "king" e.g., one says: ملك, ملكة, ملكة, بالٌين, السماوات... وغيرها. (Perhaps this should indicate, rather than what it clearly does indicate, that in speaking of ملك, إنس, ملكة, ملكة, and إنس, ملكة, ملكة, only ملك is appropriate, and not ملك.) The use of ملك is only appropriate in the case of إنس, ملكة, ملكة. Al-Farazdaq says:

سبحان من عنت الوحي لوجهه. ملك الملوك, ملك الظرر(1) "Praise for the Lord, all faces are humble before His face,
the king of kings and lord of forgiveness". If he had said: ملك العزة, it would not have been appropriate.

Malik: does not imply ملك صلوك, and gives the sense of command and wide extent of power.

(1) This verse is not found in al-Farazdaq's Diwan, ed. by Karam al-Bustanî, Dâr Sâdir, Beirut, N.D.

491.

Malik: See ملك

Malik: ملك is on the measure of intensification (مبالغة) like علم, and does not imply فحيل ملك. Although ملك is on the measure of فحيل، it gives the meaning of the measure of نافع except that it contains the sense of multiplication and intensification. When we say that ملك has the meaning of نافع، it does not mean that ملك is an (actual) agent and is, therefore, to be described accordingly. It can, however, govern an object grammatically in the same way as true نافع forms.

492.

Mulk: ملك is scope of the holding and the extent of the power of the person who has charge of authority and organization.

Milk: ملك is the right of disposal of a thing by the person who has a better title to it than anyone else.

493.

Kabîr al-Qawm: See مک

Azîm al-Qawm: The عظم of a is one who has no one above him from that عظم. One cannot be described as عظم unless he has people in his subordination and authority. Muḥammad used the word كسرى for عظم of Persia when writing to him. عظم as a name of Allah means عظم الشّان and one who is not to be measured against any lesser being in degrees of
magnitude. The original meaning of the word is العظم and one is called عظم because of his عظم. It can be held that the original meaning of عظم is "big in stature" then it was extended to mean عظم as has happened in the case of كبير. The Qur'an says: "The chastisement of a grievous day, 15", Allah has named this day as عظم because of the greatness of the pains and distresses of that day, and that which is extensive so as to have عظم is worthy to be described as عظم.

Jalāl: According to one linguist, as a name of Allah means: العظم shan; and worthy of حمد means the one who must necessarily be described in terms of حمد; and حمد أجل means the one above whom there is no أجل. But when أجل is applied to earthly kings it means one who is unique in the world in loftiness and majesty. جليل is always associated with جليل shan (pl. of عظم: evidence of the intellect) are described as جليلة because of their usefulness. A large amount of money is described as جليل but a large amount of sand cannot be so described, as جليل is that which has great usefulness. جليل "a big bag" is so-called because of its magnitude, and جليلة جليلة, meaning a piece of writing, is so called because of the important wisdom and knowledge it contains.

Azīm: عظم may or may not allude to quantity. Therefore Allah can be described as كبير although He cannot be described as عظم. A thing can be عظم in its جنس or by way of increase in magnitude.

Kabīr: See 8

495.

Jalālah: See 8

Haybah: هيبة is fear which one feels when embarking upon something. Therefore إقامة هيبة and إقامة هيبة is an assault from the front, and dimensions like
front and back cannot be used about Him. And increase of fear in one's mind which results in one's abandoning aggression against someone.

(Sifat) رفع (صفة) علي

(Rafi) The description of رفع derives from the sense of 'physical elevation'. We have mentioned that in a derived word the sense of that from which it is derived is (always) present. Therefore it cannot be used about Allah. The original meaning of إرتفاع is upward change in the position of a thing, and (by extension) one says: when a thing (simply) leaves its place. does not imply change of place from low (to high). And can be used of a thing when it changes its position upwards even if that change is not very significant, but for such a change cannot be used. Allah cannot be described as when implies leaving a former position. As far as the Qur'anic expression: "Exalted of the degrees,"/15 is concerned, it is like the expression: (in which the sifah is modified by the following noun).

(Sifat) علي: The description of علي refers to human knowledge about authority or subjugation. is used in a transferred sense (being originally used only of Allah) to refer to human elevation in authority or power. The Qur'an says: "Surely Pharaoh exalted himself in the land, i.e. subjugated the inhabitants; and further says: "And some of them would certainly have overpowered others, the momentum,"/91"; and in this sense Allah is described as علي meaning He is great and worthy of elevated descriptions.

(Irtifa) The sense of upwardness is common in all: إرتفاع and إرتفاع. But is used in other senses also e.g. one says: "He gained importance in the assembly", or "I raised his position", even if that person has
not been elevated physically; and صعود is used only about physical elevation.

Sa'ūd: صعود is confined to the أرتفاع in position. One says: صعود في السلم / الدرجة "He went up the stairs/steps"; and one never says: صعود أمرأة, and is only to go upward.

498. 
Rūqiy: سطح is more general than صعود. Like صعود can be used with reference to السلم and درجة, and one can say: سطح في العلم والبشرة "I progressed (in degrees) in knowledge and dignity to the furthest extent". سطح can also be used about تدرج "gradual development". سطح "stairs" is also called سطح مراقد; and one says: سطح إلى النهاية "I did not cease to rise in such and such until I reached the utmost point thereof", i.e. I rose gradually.

Sa'ūd: See 8

499. 
Iṣād: إصعود is used with reference to level land. One says: إصعودا من الكوفة إلى خراسان "We advanced from Kūfah to Kharāsān.

Sa'ūd: See 8

500. 
A'la: The expression: أعلى الشيء "top of a thing" refers to a part of that thing. One says: أعلاه النخلة meaning: "He is at the top most point of the palm tree".

Fawq: أعلاه is contrasted with أدنى, whereas أدنى is contrasted with أعلى الشيء. أدنى refers to a part of a thing, whereas أدنى refers to a location outside that thing. For example one says: أدنى كلوز "I put that under the jug", but one cannot use أدنى بئر here. In the same way one says: أدنى البئر "the lowest part of the well" and cannot use
Thus when one says: 

it does not imply that 

501.

Majīd: is in terms of his 

in his attributes. The Qur'ān says:

in imparting wisdom; and it is also said that is that from 

which has two-fold application, i.e. 

which was that from 

one can expect good. The basic meaning of is 

"greatness of person"; and 

"greatness of importance". One says:

when camels grow large because of fine fodder; or 

when people give their camels fine grazing 

at the beginning of the spring season. and are two 

dialectal variants for the same meaning; and one says:

expression: means that only Allah is worthy 

of worship.

502.

Ilāh: is one who deserves to be worshipped, and there is no 

except Allah.

Maṣbūd: Not every "person/thing worshipped" is worthy of 

worship e.g. idols and Christ p.b.u.h.

503.

Allah: is a name, and no one can have this name applied to him 

except Allah.

Ilāh: Some "other than Allah" are mistakenly called 

(pl. of ) e.g. idols of the Arabs. The 

expression: means that only Allah is worthy 

of worship.
Ya'stahiqqu al-`Ibadah: ياست_hiقع ال_عبادة means that one has done a favour and one has a claim (on the one to whom one has done it). إستخفاق implies that on account of which one has a claim (on someone).

Yahiqqu labū al-`Ibadah: يحيقق له ال_عبادة means that He has an attribute that affirms His beneficence.

Allah: See الله. لام heh

Allahumma: الله، يأ_الله is a vocative form. The vocative particle is suppressed and in lieu of that مم is added at the end.

(Sifat) Rabb: سيد ربي may be used with the meaning of فسقي ربي in the first part of an idāfah construction. The Qur'ān says: ya rasul الله "He shall give his lord to drink wine, يأ الرسول لله" 41/61; but this is not always possible; for example, a slave says to his master: يا ربي يا سيدي (master of a male or female slave). and not فسقي ربي. Adī b. Zayd says: "I`rāq, the position would certainly have been miserable". Here `rāq refers to Nu`man b. Mundhir (king of Kindah), and دابي is an equivalent of ملأ which is no longer in use, like أبى العين "may you refuse being cursed" (a greeting addressed to kings in the jāhilīyyah) and صباحا "good morning", which have been abandoned in the language.

(Sifat) Sayyid: سيد is the master of one who must obey him e.g. سيد الأمة و العالم "master of a male or female slave". Therefore one cannot say: سيد النوب as one can say: رتب النوب.

(1) Diwān cAdī b. Zayd, p.92.
(Safat) Rabb: رَبُّ مَالِك is greater than مَالِك رَب because affirms a person's power to manage that which he owns. Therefore contains the connotations of تَدِير and مَلك, and denotes only one who must be obeyed. This can be substantiated from the Qur'anic use: إِنْخَذَّا أَهيَاءَهُمْ وِرَهْيَاءَهُمْ أَرْبَابًا مِنْ رُونُ اللّهِ "They have taken their doctors of law and their monks for Lords besides Allah, /31", i.e. masters whom they obey. رَب also implies the sense of َمُعَلِّم َرَبَّ النَّعْمَة "one who puts things on a sound footing". The expression: رَبَّ النَّعْمَة is used when one fosters his wealth by amassing as much as possible, and أَدِم مِّرْوَب ِرَبَّ "implies the sense of control of a matter until its completion; therefore one says: رَب ِالْوَلَد "grower of the sesame"; or شَامَة ُرَبَّ "a ewe that has just given birth" which is like َلَنَسَأ "a woman in the state following child birth". A شَامَة ُرَبَّ is called بَلَْلُبَّة because she is engaged in تَرْبَة تَرْبَة ُرَبَّ of her off-spring. In the word ُرَبَّ, the letter " يَاء " was originally " بَأَء " and was changed into a weak letter as in the example of َنَّمُرِي ُرَبَّ;

(Sifat) مَالِك: مَالِك َمَالَ́ك implies the power to dispose of what is owned. One says: مَلْكُ الْحُيْثِين when one kneads dough thoroughly so that it becomes well-worked ( ثُقُيِّل ), a poet says: مَلْكُ يَكْنِي بِأَثْثَرِت فَنْقَهَا . وَرَأَيَتْ مِنْ رَأْيِهِمْ مَلْكُ (1) "I took hold of it, and widened the split in it so that one standing in front of it could see who was behind it". Here means مَلْكُ . Afterwards because of frequent use the word مَالِك became most common in its legal sense. For example a child is legally مَالِك of that which he cannot actually dispose of; in the eyes of the law the child is capable of disposal of his belongings.

(1) This is a verse of Qays b. al-Khatîm: Lîsân ( مَالِك ).
(Sifat) Rabb: رَبُّ is applied only to one who can assign, dispose and regulate. Some hold that رَبُّ can only be applied to Allah, but according to some others the Arabs have used it for other than Allah; for example, al-Hārith b. Hilizzah says:

"And He was the لَّهُ (Lord) and Witness (of our fighting) on the day of Hiyarayn, and the trial was a (hard) trial". In our opinion the first view is correct because هو is not used here in an absolute way, as it is not the predicate of مَلِك الْيَتَابَة, and both the شهيد الرَّب and رَبُّ refer to one and the same person.

Thus both the شهيد الرَّب and رَبُّ are particularised by يَتَابَة. In the following verse:

وَ رَأَفَ الدِّرَابَ مُخْتَلَفَتْ لَهُمْ . وَ طَالِبُ الْرَّجَعَة يُرِى الْيَتَابَة

"The helper of the Lord, who is happy in His company, and the seeker of the face (of truth/God) is satisfied with the situation, as something he has chosen". Here cAdī b. Zayd uses الرَّب as a form of address; similarly the Arabs would address an idol as ﷺ or Musaylimah as اِی للّه. In this verse ﷺ means ﷺ and the ﷺ.

(Sifat) Qādir: قادر is more general in that it applies to anything that can be done, for example one says: قادر أن يُزُر "able to stand up".

(1) Lisān (رب ) ; A Commentary on Ten Ancient Arabic poems by al-Tibrizī p.133. The text reads ﴿حِيَارَة﴾ p.181.

(2) Diwān cAdī b. Zayd al-Cābī p.54. The text reads:

وَ رَأَفَ الدِّرَابَ مُخْتَلَفَتْ لَهُمْ for وَ رَأَفَ الدِّرَابَ لِعَبْبِهِ

509.

Sayyid: سَيِّد is to ﻋَبَد as مَالِك is to سَيِّد ; i.e. both can only be connected with rational beings; e.g. one can say: سَيِّدُ السَّيِّد the head, but one cannot say: مَالِكُ النَّار. One who is سَيِّد can be called مَالِك, but not مَالِكُ النَّار.

Mālik: مَالِك can be used in connection with both rational and irrational beings e.g. مَالِكُ النَّار. One who is مَالِك can be called سَيِّد, but not سَيِّدُ النَّار.
Allah can be called سيد مالك because He is of the genus of rational beings.

Dawlah: دولة is a change in the state of authority (reading: سيد) from one group of people to another. And دولة is the wealth which accrues to the group of people by the revolution of time, and is handed on among them by turns. Some linguists hold that دولة is what plunderers do and دولة is that which is plundered. In the same way دولة is a handful, and دولة is the action of the verb "you scooped"; similarly دولة is used as a noun of place, whereas دولة is the action of the verb "you took a step". The plural of دولة, on the measure of دولة, is دولة; in one dialect it is considered to be دولة, but we prefer the first.

Mulk: See د

Sultan: سلطان means ones power to subjugate a large or a small group of people. The caliph is called سلطان الدين or ملك الدين, but the أمير of a country is called ملك البلد, not ملك البلد because ملك البلد indicates a wider extent of authority. And ملك is control over a large number of things, and سلطان is control over either a large or a small number of things. Therefore one can say: له طي داره سلطان, but cannot say: له طي داره ملك; and one can say: هو مسلط علينا even if the person concerned is not a ملك. It is said that سلطان is one who has the authority to restrain others from acting contrary to his wishes, e.g. one says: ليس لك على ملك سلطان فتنهه من كرا.

Malik: See د

Milk: See د
Milk al-Yamin: 

is used only to refer to a male or a female slave. It cannot be used about a house, a horse, or anything other than human beings, because one has a right to demolish or to build on to his house, but one does not have the same rights regarding slaves. One can also lend a house or other goods, but one cannot lend a slave-girl to someone for sexual pleasure.

513.

Tamkin: 

of one who has taken possession of something (Tamlik) is lawful whereas Tamlik of him is not.

Tamlik: In one is given de jure tenure of something but such is not the case in Tamlik "recognition of someones de facto possession of something, but not relinquishing the right to remove him from it".

514.

Imalah: is the one who has charge of taxes only. Every is a but not every is an ; and the original meaning of is the salary of the one who has charge of the . Afterwards because of frequent use this word was applied to other meanings.

Wilayah: is more comprehensive than . Every one who is given charge of some aspect of the office of a is a . Therefore, every and "judge, governor and revenue officer" is a ; and a or a cannot be a .

515.

Ikanah: is used for assistance both against an opponent or adversary and against other things. One says: "He helped him against those who tried to overcome him", or "He helped him against his poverty", or but one cannot use in this context. is general and is particular.
Nusrah: is used only for assistance against an actual opponent or adversary.

516. 

I'tanah: See 

Taqwiyyah: is two fold, i.e. from Allah to man, and from one man to another. Allah may give to a man by giving him abundance of destiny. One man can extend to another by giving him money or manpower. is more comprehensive than . For instance one says: one cannot say: but only: . According to , is used in the context of "craft/deed", and can only be used in the context of "conflict".

517. 

Nasīr: consists in extending or and may or may not result from friendship ( ).

Waliyy: consists in sincerity of friendship.

518. 

Sayyid: See 

Humām: "aspiring or courageous chief" is one whose "concern/ambition" advances in affairs. It is not used of Allah, because He cannot be spoken of in terms of .

519. 

Qamqam: is a whose affairs are conducted in an orderly fashion, not haphazardly. One says: when one assembles a thing; and "He collected his group"; and the is called because it is the place where waters are gathered together.

Humām: See
Nusrah: See "Nusrah: See"

Walayah: is given out of love for the sake of display or to earn a good name. is the opposite of "enmity". can be a help rendered either out of love or to earn a good name.

Hukm: implies prohibition from a dispute; one says: to mean: I prohibited him; and a poet says: "O sons of Hanifah, restrain your foolish ones! I am afraid that I may become angry with you". It is also said that is the settling of a matter by passing judgement in accordance with the requirements of the intellect and the share. The expression: means "He has put the in the place of the ". And is used where cannot be used; e.g. one says: i.e. the two things have similar causes, etc. and of things can be of two kinds: those which refer back to an origin and those which do not, in that they are the first examples of their kind.

Qada': implies the complete settling of a matter. One says: when someone completes something and stops working on it. Allah says: "Then He decreed a term, i.e. He made a decision concerning it; "And We had decreed against the children of Israel, i.e. We have warned them about it; "We decreed death for him, i.e. We decided his death; and "So He ordained them seven heavens in two periods, i.e. completed them.

(1) Diwan Jarir p.47.
522.

Hākim: حكم is one whose office is to give a decision, and the sense of حكم is derived simply from the action of deciding, so that a حكم may give an unjust decision.

Hakam: حكم is one to whom people come for arbitration or settlement of their affairs. The sense of حكم is more praiseworthy than that of حكم; one who merits the title of حكم will only give a just decision, since it is an honorific title.

523.

Qadr: "is the taking place of actions according as they are required, and the fulfilment of the purpose for which they are done. Qadr can be the manner in which one wishes the desired object to be achieved, and the one who effects it in that manner. It is also said that the original meaning of Qadr is the taking place of an action according as the performer of it intends; the truth of this is to be seen in the actions of Allah, for they take place in accordance with what is best.

Qadda': See Δ

524.

Taqdiʁ: Taqdiʁ can be used of the actions both of Allah and of men, whereas Qadr can be used only of Allah's actions. "estimation" can be either good or bad, e.g. a fortune-teller can estimate about Zayd's death or about his becoming rich or poor (in the future), but Qadr can only be good.

Qadr: See Δ

525.

Qadda ilayhi: أعله نفس إليه means "he told him". Allah says: "And We revealed to him this decree, إن دارهم وبر إلى ذلك الأمر /66" and then elaborated the "decree": "... that the roots of these shall be cut off in the morning, المجر" /66".
Qada bihi: means he completely settled the matter concerning him.

526.

Tadbir: is setting up a matter in such a way that it should produce good results. It is derived from دیبăr, meaning "back", and آداب الأمور means "the results or after effects of things". The last part of every thing is called its تدبیر and تدبیر the results of that matter in order to perform it in such a way that it makes them beneficial.

Taqdir: is to set up a thing in a way that produces what is beneficial, but تدبیر does not contain the sense of after effects or results.

527.

Quddira lahu: See 5

Mumiya lahu: is used only about the تدبیر of what is bad. One says: میني ل الشر There are "death" is so called. And one says: وما مئيت ب من ثلاث "I have told of the hardships I experienced from so-and-so". تدبیر, on the other hand, can be used of both good and bad.

528.

Tadbir: See 5

Siyāsah: is a continuous تدبیر. A single تدبیر cannot be called a سیاسة. Therefore every تدبیر سیاسة is but not every تدبیر is a سیاسة. تدبیر is also used to refer to the detailed affairs of one invested with authority. سیاسة cannot be ascribed to Allah.
Chapter XIV

529.

Ihsan: One can use  إحسان  about himself, e.g. one can say about one who learns something:  إحسان ،  its meaning is praise, and one can praise himself.  ضرر  إحسان  can also include e.g. the infliction of chastisement by Allah on the people of hell.  إحسان  can be used of anyone who does a (good) action, e.g. a person who inflicts a punishment on someone is doing إحسان  although he is bringing  حدا  to the one punished.  إحسان  came to be used for  إحسان  and particularly.  إحسان  is used when someone benefits another, but  إحسان  cannot be used with reference to the person who has a punishment inflicted on him. According to the linguists every  إحسان  is but not every  إحسان  is  إحسان  whereas, if the meaning of إحسان  were really  إحسان  the meaning of  إحسان  would be because is the opposite of  إحسان . This difference can be understood from examples; one says:  الإله يحسن إلى وله بسقيه الودوء المرح  "The father does good to his son by giving him bitter medicine or by phlebotomy or cupping"; and one uses:  حسن  أحسن  when someone does something that is  حسن  but not  أحسن  when someone does something that is  ضرر  أحسن  but rather  إحسان  A  ضرر  such as the spending of money, may be called  إحسان  because of the pleasure it gives.

Ihsan: See

530.

Ihsan: See

Naf:  نفع  may be unintentional whereas  إحسان  is always intentional.

One says:  بفضل الله وما نفعه لي when an enemy has done something to one with the intention of damaging one but has actually benefited one;  إحسان  cannot be used in this context.
Ijmal: إجمال is an evident جمل. إحسان is so-called, as though he were fat; the original meaning of جمل is fat. One says: إجمال Alvarez when a man cooks bones to get the fat out of them. إحسان is used as a transitive verb with the preposition "إلى"; and the expression: أجمل في أمره أجمل جمل means he did something in his affair. In the expression: أجمل الحساب, the verb is transitive because it indicates an object implicitly mentioned without the help of anything else. One says: أكل عليه (with the preposition على) because the sense of the rising above the person and engulfing him is present. Thus one can say: هو فرائض في النعمة إحسان or هو فرائض في الإجمال إحسان. Both إحسان and إجمال are worthy of praise, and like إحسان إجمال one can perform to himself.

Ihsän: See 8

Fadl:  فضل cannot be incumbent on anyone; it is that which he does as an act of supererogation, without compulsion.

Tawl: طول is that by which a man gains ascendancy over the one whom he assails with it; it always refers to the ascendancy of a ruler over a subordinate. The verbs: تطرأ, فنال على, عل and طل على are also used to mean that one did a service for someone else when asked to do so. A poet says:

أشرك كي يزداد طولك طولاً أؤلو الطول فننم. "Those having ampleness of means (from them), النوبة/86", i.e. those who have super-abundance by means of which they are superior to the rest of their tribe. The superiority of a subordinate to a ruler cannot be called طول.

Fadl: See 8
534. 

Alā: (pl. Alā, آلت) means a which follows another. It is derived from ُنَفْسُ, meaning "to come near to". It is also said that the singular of Alā is أُنْفَسُ. Some linguists hold that أُنْفَسُ is transferred from أُنْفَسُ الشَّيْءَ; أُنْفَسُ used to express ُنَفْسُ علم. According to Abu Hilal أُنْفَسُ is a great ُنَفْسُ.

Ni'am: See A

535. 

Iffadāl: إفصال from Allah is a benefit directed by ُنَفْسُ, since, being ا سْمَال (the All-Wise), He does not go against the dictates of إفصال. ُنَفْسُ is like in that it compels gratitude. The original meaning of إفصال is an increase or addition in إفصال.

Tafaddul: تفاؤل refers particularly to a ُنَفْسُ which the one who controls it may either bestow or withhold. Allah is ُنَفْسُ with every ُنَفْسُ that He gives mankind, whether it be a reward or not. If someone holds that إفصال is incumbent on Him to give because it is a reward of obedience, so how is it possible that He should not do so, we would reply, that He may not do it by not producing the cause that leads to it.

536. 

Fādil: فَادِل is one who has more good attributes than others. ُنَفْسُ means excess, one says: ُنَفْسُ الشَّيْءِ, في أنفسه ُنَفْسُه when a thing increases; and ُنَفْسُه when something else increases it; and ُنَفْسُه is used when one gives information about the excess of a thing above others. Allah cannot be described as ُنَفْسُ because He cannot be associated with any addition or deletion.

Mutafaddal: See A

537. 

Rahmah: رحمة is imparted to one who needs it.
Nicmah: is used when one gives some money to someone; one says: أَنْثِبْ عَلَيْهِ and أَنْثِبْ.

Rahman: رَحْمَانُ, according to Ibn c-Abbas, means one who is more tender than رَجُمُ, by which he means that رُحْمَانُ is more comprehensive than رَجُمُ because tenderness (رَقَةُ) or hardness (غْلَةُ) cannot be used about Allah. رَحْمَانُ implicitly indicates a (specific) time, and it is a name peculiar to the Creator. The same particularization can be seen in the example of naming a star سَمَكُ سِمَكَ; سَمَكَ سِمَكَ إِرْتَائِعُ because it is behind the شَرْيَا "pleiades", but not every thing at the back of something is called دُرَّانَ. دُرَّانَ is more comprehensive than رَحْمَانُ, by his companions, as other people have applied divine attributes to other than Allah.

Rahim: رَحْمَةٌ and رَحْمَةٌ from Allah are bestowed on mankind both in the religious and the worldly domains. Muslims agree that rain is a رَحْمَةٌ from Allah. His description as رَحْمَةٌ means that it is part of His disposition, implying that it is not restricted to a specific time. In our opinion رَحْمَةٌ is an intensive way of expressing His forebearance, and رَحْمَةٌ is even more intensive because He is even more forebearing.

Rahmah: رَحْمَةٌ is an action of a رَحْمَةٌ. One says: رَحْمَةٌ عَلَيْهِ, thus making رَحْمَةٌ the cause of رَحْمَةٌ.

Rigqah: and رَقَةُ are created qualities that may be in the heart or elsewhere.

Raqiq: See A

Shafiq: One can رَقُنْ to someone to whom one does not أَشْتَيْنَ, e.g. يَرْقُنْ لَهَا a man who buries his daughter alive certainly , as
human nature compels this but not to her he would not have buried her alive.

541.

Ra'fah: رأفة و رهبة رأفة is more comprehensive than رهبة. Abu 'Ubaydah says that in البترة (133) there is reversal/hysteron proteron, meaning that the emphasis is in the word that is more comprehensive in meaning. When the more comprehensive precedes in a phrase, the sense is postponed.

Rahmah: ُ

542.

Khayr: A "disobedience" cannot be a جسر. MANFA'AH: "benefit" may be attained from disobedience. As Allah says: "Say: In both of them (فرز ومير ) there is a great sin and means of profit for men, البترة 219", and what contains a is a منفعة, منفعة is used for that which causes , e.g. دواء.روابط نافع.

543.

MANFA'AH: منفعة like Marco "damage" can be good or bad. A bad منفعة مضررة منفعة might be to benefit someone so as to lull his suspicions of you and then to cheat him.

NI'MAH: منفعة can only be good. Moreover one can say: منفعة تنسه but not إلى منفعة.

544.

MATA'AH: منع is a منع by which pleasure is expedited i.e. منع can be an object of pleasure or a thing which brings pleasure with it e.g. abundant wealth or some precious property.

MANFA'AH: There may be منع in that by which pleasure is delayed e.g. the preparation of food or the cooling of water, for the time when it is needed.
545. إِنَّا مَعَهُ ﷺ

In'am: See △

Tamattu': An example of the use of is the following:

Someone gives a person food and drink in order that he will trust him so that he will be able to seize his goods and attempt his life.

546. خَيْرٌ وَلَغَطَة

Khayr: Like one can do to himself, whereas one cannot perform to himself. In this regard and are equal. is the direct or indirect causing of and its opposite is which is the direct or indirect causing of "pain".

Nimah: See △

547. لَذَةٌ وَلَغَطَة

Na'mat: is an open or clear , whereas a can be hidden. , being on the measure of and , indicates openness or clarity.

Nimah: See △

548. لَذَةٌ وَلَغَطَة

Ladhdhah: can only be desired.

Nimah: A may not be desired e.g. an expenditure, which becomes a when it results in benefits and pleasures; and "expenditure" is called only because it causes sometimes a thing is called by the name of its cause.

549. مَنُةٌ وَلَغَطَة

Minnah: is a which is cut off on all sides, as if it were a piece of the whole; that is why it is on the measure of . The original meaning of the root is to cut, as used in the Qur'an: "So they shall have a reward
never to be cut off, as it severs friend from friend. The reckoning of (conferred) is called because it puts an end to gratitude for them.

Ni'mah: See Δ

550.

إحسان و إفضال

Ihsan: is a good .

Ifdal: is a that is more than the least amount, and in fact it is characterised by "excess", which is not necessarily true by itself.

551.

مَهْر و مَهْرٌ

Birr: See Δ

Qurban: was originally a form like and and is by means of which one seeks Allah's favour.

552.

مَهْر و مَهْرٌ

Darr: is the opposite of and can be good or bad. Bad is etc., and good is, for example, the drinking of bitter medicine which can restore health.

Durr: means emaciation and bad condition; a is one who is in a bad condition. In a way may imply insignificant harm done to someone. On the other hand, is, as it were, modified to imply .

553.

مَهْر و مَهْرٌ

Darr: See Δ

Darra': is open harm. Its form is like that of which is one that denotes things the sense of which is related to the surface sense.
Ba'sā': is but accompanied with fear. It is derived from باس، meaning fear; لا باس عليك means "Do not be afraid". War is called باس because it involves fear, and باس is one who is overtaken by "misery or distress". Allah says: "Therefore do not grieve at what they do," i.e. you should not be overtaken by this. باس is used for "sin" e.g. "There is no sin in such and such", and is also used in declaring a thing as lawful, e.g. لا باس نيه, which means that it is lawful.

Darrā': See 8

Su': can be inflicted only with the victim's knowledge. can only be used when one has openly declared his enmity against someone.

Darr: "damage" may take place without the victim's knowledge; one can say: ضررت فلا تحيط لا إيم "I harmed so-and-so without his realising it".

Isā'ah: is always bad.

Madarrah: can be good, when one intends something good by his action, e.g. harm caused by beating in order to discipline someone or by making him work hard for the purpose of learning.

Sau': is a verbal noun to which something to be so characterised can be prefixed e.g. رجل السوء or بساء السوء, "a man of evil". سوء is not derived from the verb سوء. A proverb says: لا يحجى مسلك السوء عن طرح السوء meaning a bad skin can give only bad smell.
Su'ū: سوء means what is unpleasant, and the verb سوء means to do something unpleasant to someone. Both words: سوء and سوء mean: كرامة, but differ in their usage.

558.

Isal'ah: إساءة is the name for ظلم "wrongful treatment or injustice". One says: إساءة إليه when one deals with someone unjustly.

Su'ū: سوء denotes damage or grief. سوء is used when one hurts or grieves someone, even if this is not through wrongful or unjust action.

559.

Sharr: According to Abū Bakr b. al-Akhshād, "disease" and عذاب جسم "the torments of Hell" are in the real sense even though the one who causes them is not called شرير. A شرير is one who exerts himself in causing ضر، and not every ضر is شرير، and not every person who causes ضر is شرير، just as not every person who drinks is a ضر، but a ضر is one who drinks prohibited drinks. He further holds that ضر is of two kinds: حسن and ضرار. Disease and the torments of Hell are examples of ضر and "injustice" or such things are examples of ضر. A thing can be called both ضر and ضر at the same time when one refers to its consequences (e.g. abundant resources are ضر but may be ضر in the future); ضر ضر and ضر are necessarily contrasting only when considered from one aspect.

Darr: In our opinion ضر and ضر are عذاب جسم in reality and they are called شر و ضر metaphorically. The drinking of bitter medicine for the restoration of one's health is ضر to oneself but not ضر. The evidence for this is the fact that one who causes them is not called شرير whereas one who causes ضر is called ضر، therefore ضر and ضر are ضر.
Hilm: The original meaning of حليم is softness and حليم is one who is soft in his dealings and patient in requiting bad deeds. حليم implies to delay (the infliction of) due punishment. And Allah's حليم towards the disobedient precludes, out of grace and forgiveness, their instant punishment. حليم may not be exercised when by practising it someone is endangered. حليم does not imply the complete abandonment (ترك) of the immediate infliction of punishment because حليم cannot be used about Allah, for حليم is something that can only be exercised from a position of power, and حليم implies the contrary. حليم can only be applied to one who can punish, whereas حليم is the action of one who cannot. A poet says:

الذين ركض من أحلام

"(We) did not turn away (from them) because of weakness but because of (our) forbearance". And a ظلم is not called حليم , because حليم is used only when one postpones the infliction of punishment on someone or forgives him, even though he is justified in punishing him. Some linguists hold that سفة is the opposite of حليم ; in our opinion this is correct, because سفة implies precipitateness and haste, whereas حليم implies patience and deliberateness. حليم originally means "lightness"; one says: سفة لذب سفنه "a light garment". According to al-Mufaddal, the original meaning of سفة is lack of knowledge about the appropriate places of things and this is weakness of judgement. In Abu Hilal's view this shows that سفة is the opposite of حليم , because حليم pertains to "wisdom", which implies doing the action in the right way. According to al-Mufaddal (because of extensive use) سفة is applied to all types of ignorance and precipitateness, e.g. one says: سفة، سفة رأوي سفينا. Al-Farra' holds that سفة is an intransitive verb. In one dialect instead of حليم is considered to be the verbal noun. Allah has used the word سفة في القرآن: "But if he who owes the debt is حليم, or a child, which again refers to the state of being lacking in knowledge. The following verse of al-Mutalammis shows that حليم can be used where حليم is an opposite of سفة.
For a knowledgeable person trouble does not start before time, and a man is taught only to make him cognizant. Here means one who has knowledge and who can discriminate (between things). The expression: "He dreamed in his sleep", "The boy reached sexual maturity" (i.e. experienced a nocturnal emission), and all refer to sleep and are so-called because sleep is a state of calmness and peace. The nipple of the mother's breast so-called because of the milk that comes from it, which quietens the child. (one whose skin is full of ticks) is burdened by , which are large ticks, soft to the touch. means the man pretended to exercise .

Sabr: is the restraining of oneself in encountering an unpleasant thing. means that he restrained himself from displaying ; and Muhammad is reported to have said: "A patient man restrains himself and a killer kills", i.e. in this tradition is one who restrains from killing. Allah cannot be described in terms of , because He cannot be affected by "harm", whereas He can be described in terms of as it is an attribute of praise and glorification. If someone prays: "O Allah! withhold your chastisement from the disobedient", this is permissible if (the divine fulfilment of this prayer) is not likely to cause any, and is in accordance with wisdom, and Allah's granting them postponement is a help to them.

(1) Al-Asma'iyyat, section 92, p.245; Al-Ma'arif, p.553; Lisan ().
yourself from displaying about the vicissitude of fate; إمتثال is not used in this context as it does not involve anger.

Imhāl: Every إمتثال is but not every إمتثال would not imply إمتثال because إمتثال is praiseworthy attribute; on the other hand, إمتثال here would have a derogatory sense. If أخذ إمتثال "the infliction of punishment" (of a wrong doer) and إمتثال "delay in the infliction of punishment" are the equal in "what is considered good", then إمتثال إمتثال إمتثال إمتثال "vengeance" (an action of) justice. On this basis, إمتثال is necessarily the opposite of إمتثال, when إمتثال is incumbent because the opposite of إمتثال إمتثال إمتثال إمتثال is إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إامتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إامتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إامتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إامتثال إمتثال إمتثال إمتثال إامتثال إمتثال إمتثال إمتثال إمتثال إمتثال إمتثال إم
Hilm: The expression: "الحمص" refers to an action of Allah's, but it can refer to an inherent attribute, in the sense that He is (capable) of it when disobeyed.

Imhāl: إمبال does not indicate any extent of time and therefore it is indeterminate.

Inzār: إنظر is associated with the time span over which ones operates. It is also said that إنظر is to allow a slave time to look into his affairs, and إمبال is to allow him time in order to make his difficult jobs easier.

Hilm: See Ṣumār.

Waqar: Ṣumār is calmness, motionlessness of the limbs or stillness in sitting. It is also used when one does not behave recklessly in anger. Ṣumār is derived from meaning a load. Allah cannot be described in terms of Ṣumār.

Sakīnah: سكينة is not to show "agitation" at times of anger and fear. Mostly it is used about fear. The Qur'ān says: "So Allah sent down His tranquility upon him, the twelfth (verse) of the twelfth (verse)." It is received in the heart of those who have faith. It may mean "awe or reverence", or the converse.

Waqar: Ṣumār means هيبة only.

Razānā: رزانة is more general. It can be used about human beings and other things, one can say: رجل رزان for a heavy man or جبل رزان for a heavy stone; but one cannot say: جبل وقير.
Rajah: The original meaning of رجاح is inclination or leaning (towards something). The expression: رهبت كفّة الميزان (1) is used when one of the scales of a balance outweighs the other, and: وزن وأرخ when one weighs and preponderates. A man is described in terms of رجاح, by analogy, as if he was weighed against someone else and was found heavier. It is not an attribute that really applies to man, and this view can be substantiated by the use of the word, e.g. one never says: كن راجحًا to mean: "be preponderant" but one says it to mean: "you should incline towards ..."

Razanah: One says to someone else: كن زينةً to mean: "be sedate or grave". It can also be used concerning strengthening and calmness; whereas فضل رجاح is used about "excellence".

(1) The text reads: وزن وأرخ with the omission of "و" in p. 197.

Tawqir: توقير is used in the meaning of "glorification"; one says: توقير فوترو when one glorifies someone. In a Qur'anic verse ماكل لا تزرون بلغة: توقير وتقار، "What is the matter with you that you hope not for greatness from Allah, و 271/13" i.e. glorification; and دعوست رو و توقير "And you may aid Him and revere Him, الفتح /9". According to Abū Ahmad b. Abī Salmah: the description in terms of توقير (1) refers to the person who is the object of it. According to Abū Hilāl when someone is described in terms of توقير it only implies his glorification.
Waqār: According to Abū Ahmad b. Abī Salmah: Allah cannot be described in terms of عين God, but people can be described as: فيديتمه, "they glorify Him". Allah cannot be described as عين أورثوا, however, in the sense of عين علم, because the sense of possessing وثار would then become attached to Him. Abū Hilāl holds that Allah cannot be described in terms of عين أورثوا because وثار implies something by which a change is introduced in ones هيبة "awe or reverence".

569.

Ssam: سمت وثار

Sant: سمت is "good silence". Some linguists hold that سمت is like سمت, and that the "عن " has been changed into "سن " as has happened in the case of مصقح. One can use خليف مصقح or خليف مصقح for an eloquent speaker. سمت can also mean the correctness or straightness of a way, e.g. one says: هو على سمت البلد "He is on the (right) way to the city". وثار is in no way similar to سمت.

Waqār: See Δ

570.

Anāh: أناه is to be slow in movement, and it is also applied to the closeness of steps while walking. Therefore, a fat woman is called أناه. A poet says:

"A fat woman from the tribe of Rabī'ah Āmir abused him: "Sleeping on in the morning in spite of the funeral meeting (held at the house); What a funeral is this!" What is meant by applying the word to a man is that he is dilatory in arranging matters and will not hurry, as though they were very close. The expression: متن早い is used when a thing is close at hand and متن means: "to act at leisure", taking a thing from close by.
Some linguists hold that آنة means in a disturbing situation.

Hilm: See ٠

(1) The verse is said by Abū Hayyah al-Numayrī; and the text reads: (al-Furuq 197) instead of , Adab al-Katibh p.25.

Anah: It can be said that is the opposite of آنة in being gentle in affairs and in being prepared to carry them out. One says: آن الشيء when something comes to an end (i.e. fully prepared); the Qur'an says: غير رضين (44), and: "Not waiting for its cooking being finished, "المراب".

Tu'adah: لودة is not to be unsteady in affairs. It is derived from , used when one weighs someone down with earth (i.e. buries him). "موددة" is derived from the same. The "n" in the word لودة was originally "ة", as "indigestion" is derived from , and from the verb , etc. لودة implies the opposite of this notion to what is implied by آنة. Without referring to the derivations of both, we do not see any significant difference between the two.

Safh: سفة is the opposite of حكمة, and can be used metaphorically for bad language. One says: سفة عليه meaning to revile someone. An ignorant person is also called سفه.

Taysh: طيش is a state of unsteadiness accompanied by mistaken action. It is derived from the expression: طيش السهم used when an arrow is too light and passes over the target. On this analogy it is used about a "light", i.e. unreliable person who does not do the right thing.
Surah: سرعة is advancing in that in which one should advance and is a praiseworthy attribute; and its opposite is إبطالévwhich is a derogatory attribute.

Qulah: عجلة is advancing in that in which one should not advance and is a derogatory attribute. Its opposite is أناة, which is a praiseworthy attribute. But in the Qur'anic verse: "And I hastened on to Thee, my Lord, that Thou mightest be pleased, إبه الإلهأ/ث". عجل is used in the sense of سرعة.
Chapter XV

574.  
**Hifz:** The opposite of إضاءة is حفظ, and that of إهال is حفظ. Therefore animals without a shepherd are called إهال. حفظ is what leads to loss. Thus, حفظ is the averting of calamities from a thing to save it from perishing.

**Ri'ayah:** رعاية is the action which generates the "cause" of diverting calamities from a thing; therefore, one says: "So and so observes the promises between him and so and so", i.e. he maintains the causes by which these promises are kept alive. راعي المواشي is so-called because he looks after them and eradicates those causes from which damage to them is to be feared. راعي النهوة is a metaphorical expression used about a sleepless person, on the analogy of راعي المواشي.

575.  
**Hifz:** حفظ is more general than كلاةة, because حفظ النحل. The two are interchanged because of the closeness of their meanings.

**Kila'ah:** كلاةة is to incline a thing in a direction in which it will be safe from harm. Therefore one says: كلاةة السفينة when one brings a ship near to land; كلاة is also used for sea-port.

576.  
**Hirasah:** حراة is a continuous حفظ, and a حارس is so-called because he is (actually) watching throughout the night or because his occupation is to do so. It is derived from حرس بمعنى دهر "time". حراة is continuously to avert calamities from a thing before they strike it. But when these (calamities) strike a thing and he then diverts them from it, his (action) is called حراة, which is a verbal noun, the noun (denoting the state) derived from it being حراة. حرس الله عليك: i.e. may Allah continuously avert calamities from His blessings on you.
Hifz does not imply continuity. One says: حفظ الشيء، and حفظ is the measure of علم الشيء، i.e. that from whom nothing can go far away. This comes about because حفظ الشيء، which means one who knows about that thing from most aspects; if he were ignorant of some aspects of it, he would be unable to compass حفظ الشيء، according to Abū Hilāl, the use of علم الشيء، to mean حفظ حفظ الشيء، is an extension. One never says: إن الله حفظ نغونا و تدامنا فلان يحفظ القرآن. If this latter statement were really true it would encompass the whole of knowledge.

577.

Hafiz: حفظ does not imply scrutiny of or investigation into anything.

Raqib: رقيب is one who watches so that what one does may not be unknown to him. One says to someone if he scrutinises one's affairs: أنت رقيب عليّ؟ and one says: راقب الله implying: you should know that Allah sees you and what you do is not hidden from Him.

578.

Raqib: رقيب as an attribute of Allah means حفظ the universe; no implication of scrutiny can be ascribed to Allah.

Muhaymin: مهيم is one who is in charge of the arrangements for something. A poet says:

الآمّ إن خير الناس هو بنىّم مهيمه التأليفة في العرف والنظر

"The best of men after their prophet is his overseer in ascribing to God (all of) what is received with either gratitude or ingratitude", i.e. the one who is in charge of people's affairs after the prophet. Al-Asma ćI says that the meaning of this word in the verse: "and a guardian over it, مهيم عليه, is مهيم and it is an Arabicised Persian word, which means "overseer". ćUmar said: إنَّ لأسطين بالرجل نبيّ عيب "I seek help from a person who is at fault, and then I become responsible for him" i.e. I watch out for what is said regarding him.
Asma’ Rijāl al-Maṣāḥīḥ by Mahmūd b. Ahmad b. Muhammad al-Fārisī (MS) p.113, with a variant reading:

This manuscript, formerly the property of Khalīl al-Raḥmān (al-) Dawūdī in Lahore, is now in the possession of al-Madrasah al-Sawlatīyyah, in Makkah.

579. واکیل (بی‌صفات الله) و واکیل (بی‌متانات العباد)

Wakīl: Sifat Allah: واکیل as a description of Allah implies Him who is in charge of His creatures' affairs with authority because He is master of them and merciful with them.

Wakīl: Sifah al-Ībad: واکیل as a description of other than Allah implies one who is given the power of attorney or right of representation regarding something.

580. حفاظ و حماية

Hifz: حفظ is used about that which can be put in a safe place. One says: حفظ دراهمه, but never: حفظ بدر اسمه. The use of حفظ with reference to بدر or أرض is not standard usage in Arabic.

Himayah: حماية is used about that which cannot be put in a safe place, e.g. land (أرض) or a city (بلد). One says: حماية البلد. إلیه حمایة البلد or أرض. 

581. حفظ و ضبط

Hifz: See ضبط الشيء, which means taking great care of something so that none of it may get away. Allah cannot be described in terms of ضبط since there can be no fear that anything will escape from Him. ضبط is metaphorically used about counting, one says: فلان يضبط حساب when someone is cautious about mistakes in counting.
Daman: فمان is used about مال (i.e. it is responsibility for property or a debt owed to another person). One says: فشت الكرح, when one undertakes to pay the rent or price of some piece of land; and one cannot say: كشفت بالكرح since it itself does not absent itself when its presence is required. And فمان is being committed to produce something in place of the thing for which the guarantee is made (المفلون).

Kafalah: كفالة is used about فماس (i.e. it is responsibility for the appearance of someone); for example the phrase: كفالة زيدا كفالة is used when one undertakes to hand over Zayd. Kafalah is being committed to produce the actual person for whom surety is given (النفل به); one says: كفالة الخالم when one undertakes to feed a boy, and one cannot use: كفالة الشمة in this context, since when he required of one, one is bound to produce him in person and not something instead of him. The Qur'an says: كفالة بكرية and does not say: كفالة here. The evidence for the use of فماس for فماس; and فماس is that a man can give a فماس for someone he does not know, but كفالة can be used only when he knows a man; since one cannot produce the person of someone one does not know, but one can produce something in exchange for someone/something, even if he does not know him/it.

Hamil: حمل is surety for دية "blood-money" in particular. One says: حملنا أو حملنا or its meaning: I stand as surety for (someone's) blood-money. A certain Arab said: حملت دماء ... عولت نفها على مالي و آمالي ... "I took responsibility to be surety for blood-money and by doing so I imposed a burden on my wealth and hopes ..."

Damin: فمان can be used about blood-money and other things.

Ra'is: رئيس is called زعامة and the زعامة is the زعامة of the زعامة because he is the strongest of them and the most capable
of getting what he wants. If a کفیل is called a زعیم، it is a metaphorical use.

Za'īm: زعیم implies power or control over something. Allah says: "I am responsible for it/that I guarantee, و أنا به زعیم /72", i.e. I am capable of giving that. [This was said by the person making pronouncement on behalf of Yusuf, because in the days of drought people had nothing to feed themselves and Yusuf was capable of giving livelihood.] زعیم is a name for weapons because with the help of them one becomes strong against his enemies.
Chapter XVI

585.

Irshad:means to open the way to or to make clear a thing, and is used in this sense only about something good. It can be said that is one who is righteous by virtue of the good that is in himself; is one who is led to the right path; is one who leads to the right or good path.

The words: and are used for righteousness, and one who acts upon in accordance with it deserves to achieve salvation, while one who does not act upon them deserves to perish.

Hidayah:is being enabled to reach a thing. has (always) come only to him who wishes for it (. The Qur'an says: "Guide us on the right path," . It is said that (the Muslim) prayed for and so they are, without doubt, . cannot be used in this context.

Hedai can also be used about some unpleasant thing, e.g. the Qur'an says: "then lead them to the way to hell," and is a because it is a . And a is also sometimes called a .

586.

Bayan:, in the real sense, is the presentation or exposition of a concept ( ) to the soul, whatever it may be. It properly belongs to the domain of speech.

Hady:is the of the right path to follow so that one may not follow the path of error. has this sense when used absolutely; when qualified, it may be used otherwise, as the

587.

Khayr: It is said that all actions of Allah are for those on whom it is inflicted. is not called for a thing that is not good "pleasure" and "goodness"; if a thing is not good
it cannot be بِخَير because the harm it leads to exceeds the benefit it brings. Therefore, sins are not called خير even if they are pleasing and enjoyable; and disease (مرض) is not called خير as it is called صلاح. The elative (荚خ) use of خير is possible here, however, and one can say: الرضخ خير لنا من خيره. One can say: نحن آ płynنا من خيره because the measure intensifies the meaning of خير; therefore Allah cannot be described as خير than others. خير is one of the names of Allah, and one of the companions of the Prophet was called عبد خير, but according to Abū Hishām Allah is metaphorically named as خير, One can wish good for someone saying: خارالله ياقت, but the nomen agentis: خائر is not used to refer to Him.

Salāḥ: صلاح can be used about both ود الخير and لنغ. e.g. illness may, on occasion, be صلاح for a man, rather than health, as it may lead to benefit in the domain of religion, but علم "pain" which does not lead to any benefit cannot be regarded صلاح e.g. the punishment of hell is neither good in itself nor leads to any benefit. It is said that صلاح is change in the direction of the straightening of a condition, and صلاح is one who changes in this direction. Therefore, Allah cannot be called صلاح in the domain of religion is one who performs لواحه "duties" and "supererogatory observances" avoiding "permissible actions" (i.e. does not take refuge in the fact that the actions he wants to do are merely permissible).

Najāh و هدیة Najāh: يقت implies escape from some unpleasant thing.

Hidāyah و هدیة Hidāyah implies being enabled to reach a thing. The preposition used with either indicates its sense; one is used with "من" " خير من كذا" meaning: "rescued him from such and such", while the other is used with "من" "لماه إني..." i.e. كذا meaning: "led him to such and such".
Fawz: فوز is escape from some unpleasant thing in conjunction with the attainment of some desirable thing. Therefore Allah calls the believers فائرون because they escape from hell and attain paradise. Because فوز implies to obtain what is desired, one says: "He obtained what he asked for". The Qur'an says: "Would that I had been with them, then I should have attained a mighty good fortune, للناس/73".

Najat: See ∆.

Zafar: ظفر is to be exalted or victorious over an opponent. Allah says: "After that I had given you victory over them". ظفر is sometimes used in place of فوز بكتيريا; "He attained his desire", but فوز is never used in place of ظفر. For example one never says: ظفر بكتيريا فوز as one says: "He overcame his enemy".

Fawz: According to Ṣaḥīḥ Abū D. "Isa means في ظفر فوز in place of encountering evil (شیر). The original meaning of فوز is to attain a "share" of خير. And فوز means "he went away into the "desert", and it also means: "he died", since he has gone to a place like a desert.

Takhallus: تخلص means escape from a complication, even if it is not harmful.

Najat: نجاة is always escape from something, and it is used only of escape from something that one fears.

Salah: صلاح is that by which one is enabled to attain خير or to escape from شیر. It can be said that صلاح is placing a thing in such a way as to be beneficial whether actual benefit
is had from it or not. Therefore one can say: "We put so and so in an advantageous position but he did not take advantage of it". Thus, مال (م) is like a benefit (م), of which one may or may not avail himself. One says: "So and so is a proper man to be a judge" or "His affairs are in good shape"; مال is not used in this context.

Falāḥ: مال is to obtain خير and a long lasting benefit (م), a thing the effect of which is long lasting is called a مال. A "ploughman" is called مال because he cleaves the earth so as to leave a lasting cleft. مال is one whose lower lip is split. One says: مال and not مال because the person who dies does not actually gain any benefit but escapes from his present trouble (e.g. from an illness, etc.). مال is used about one who is intelligent, resolute and complete in good qualities, whereas مال is used only when someone changes in the direction of straightening his state; مال does not imply change.

593.

Tasdīd: مال is to direct something in the right direction. One says: مال when one directs an arrow at the target. And مال is used of the سبب مولود e.g. "kindness" which leads to مولود of مولود and مولود. مال and مال is of two kinds: مولود and سبب which is that without which no can occur and without which the agent of an action cannot perform that action; مال is that which provokes action by means of مال "encouragement" or مال "intimidation". And مال is one of the major مال for it can be used either of مولود or مولود for a occurs only when one demands a مال, and cannot take place when one deviates from it or when one is diverted from it by something else.

Taqūm: مال is the setting up of a thing according to the demands of wisdom (م) is the elimination of crookedness, e.g. تقويم the crooked. Then as a
metaphorical use it is said: "He put the work in order"; thus both cause صلاح.

Rushd: According to Abū Ṭālimah, Rushd means: صلاح.

Allah says: "Then if you find in them maturity of intellect, make over to them their property, إنا نستلم منكم رُشْدًا."

Rashd: means: إستقامة. For example Allah says: "And provide for us a right course in our affairs." إنا نستلم منكم إنا نستلم رُشْدًا. It is said that Rushd and Rushd are dialectal forms like عين عين and عين عين.

(1) Instead of an example of Rushd, Abū Hilāl wrongly quoted: "إن تلقين ما عملت رُشْدًا."

Some other examples of Rushd can be seen in the Qur'ān: إنا نستلم منكم إنا نستلم 24, إنا نستلم إنا نستلم /66 Al-Furūq p.206. Some linguists hold that this is the correct form of Rushd here: "إن تلقين ما عملت رُشْدًا."

595.

Itqān: إنا نستلم الشيء means: "repair or restoration" of a thing. It is derived from لتقن Talaq with meaning: "clay mixed with mud by means of which foundations are repaired or the gaps are filled", which is found in the channel of a torrent or in a well. One says: أتقن when one coats a thing with أتقن. Subsequently إنا نستلم was used about proper knowledge of a thing, e.g. one says: أتقنك زكاة "I knew such and such properly", as though one had left no gaps in it.

Ihkām: إنا نستلم is to do an action in a proper way. Allah says: أفتتت /1 i.e. the Qur'ān is a book whose verses are created in a perfect form; Allah did not use أفتتت here as they were not created defective in the first instance and improved afterwards. Some linguists hold that one says: أفتتت the bab when he repairs a door. According to Abū Hilāl one can say: أفتتت only when he has done it properly from the beginning.
Ihkâm: means "creation or making" of a thing in a firm, solid or perfect way.滹ân and إحكام are used about both bodies and abstract things, whereas رفع is used about bodies ( أجسام) only. One says: خلق مخلوق or خلق مخلوق, but one cannot say: خلق ممنوف.

Rasf: رفع is to put similar things together, and it is used about أجسام only. The expression: رفع هذا الكلام خلق "The construction of this speech is beautiful" is a metaphorical expression, and رفع is used metaphorically only in this context.

Ifram: إبرام الشيء is to strengthen a thing; this meaning is derived from: "to weave a rope"; in any other context its use is metaphorical.

Ihkâm: See 5

Ta'rib: تأریب is firmness of tying, and أرب العقد is used when one ties a loose knot on top of another. Its opposite is نشط which is used when one unfastens a knot, and أرب when one ties something firmly.

Zaygh: نزيف is an absolute term and is used only about deviation from "right". One says: نزيف عن الحق, but one never says: نزيف عن البطل as نزيف means inclination towards a bad thing. Thus the linguists say: النزيف نزيف في الرسم "فرغ" is a crookedness in the pattern.

Mayl: ميل is general and can be used of inclination towards either good or bad.
Mayl: ِمَيْلٍ is a verbal noun, and is used about both that which is visible and that which is not. For example, one says: ِمَيْلٍ اِلَى الْشََّمْسِ "Your inclination towards so and so" or "The wall tilted".

Mayl: ِمَيْلٍ is a noun which is particularly used about that which can be seen, e.g. a stick. One says: ِمَيْلٍ فِي نَفْسِهِ when someone is bent to one side from birth.

Arhw: ِعَثُوْ is an abundance of ِمَيْلٍ. It is derived from the expression: ِعَثُوْ & ِمَيْلٍ; used of a hyena (and a man) with a lot of hair on the face. ِعَثُوْ and ِمَيْلٍ are different dialectal forms, and the latter is the more literary ( ِعَثُوْ & أَنْفَقَ & أَنْفَقَ & أَنْفَقَ). The Qur'an says: ِعَثُوْ وَلا تَحْتَوَا فِي الأَرْضِ مَنْ مَسَّهُ & ِمَيْلٍ "And do not act corruptly in the land, making mischief, /60".

Fasad: See ٌFranı ٌFranı

Fasad: ِمَيْلٍ is an alteration in quantity from that which is required by wisdom. It is the opposite of ِمَيْلٍ; when the quantity required by wisdom is exceeded or fallen short of, ِمَيْلٍ is not maintained.

Qabih: ِتَبَيَّنٍ is that from which wisdom keeps one away, and there is no connotation of quantity in it.

Ghayy: Every ِهِبَشَةٍ is ِتَبَيَّنٍ. Fasad: may or may not be ِمَيْلٍ & ِمَيْلٍ implies merely a change from its previous state. The expression: ِمَيْلٍ فِي جِنَّةٍ implies that he is a "libertine", while: ِمَيْلٍ فِي جِنَّةٍ implies that there is "corruption" in his religion and belief.
Dalāl: The original meaning of ضلال is ضَلَّتُ النَّاقة. Arabs say: إذا ضَلَّتْنا في الأرض السَّبِيرَة/10 i.e. we perished because of having no relations (with others). The etymology of the two words: ضلال and Mỗiَّلٍ ضلال عن الدين means that ضلال is more drastic than ضلال عن الدين. One also says: ضلال عن الطريق, whereas ضلال can only be used about things or people in a specialised way. One also says: ضلال عن الزرَاب, as Allah says: ٌكَذَٔلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ/74", and ضلال means here "being lost or wretched"; and the expression: هو ضلال means he is lost among them. The Qur'ān says: وَجَرَّهَا فَارَّتْ فِي الْعَالَمِ /7 "And found you unable to see (lost, in quest) and showed the way, the world". One says: جَيْدَمْ، and ضلال envelope /7 i.e. you were lost among your people because they did not know your position or importance; or here can mean that you were among people who had gone astray, because a person who lives among a group of people is called after them, as خالد الأزى, and was so-called because he stayed with the cobbler, and ابْعَثْنَا الأرَزَيِّي was so-called because he lived with the Banū Mā'zīn, although he was not of them. Abū ʿAlī says that the verse: وَجَرَّهَا فَارَّتْ فِي الْعَالَمِ means: Allah found you in quest of prophethood, which was straying away from you, and He gave it to you. Another verse says: "Should one of the two err, the bēta'/282", used in the context of witness; this is an example of inversion which is wide-spread in Arabic. إبطال also has the meaning of "invalidation". Allah says: ُهَلْ يَفْتجِرُ عَلَى عَبْدِهِ ٌبُعْلَمْ/1", and ضلال "Did He not make their treacherous plan go astray?", and ضلال also means to call someone ضلال e.g. one says: ضلال ضلال ضلال ضلال ضلال. Thus, ضلال is used in various ways in which it is not used.

Ghayy: The original meaning of غيّ is غِيَّ فِي الشَّمْسِ. One says: غَيَّ فِي الشَّمْسِ when a young camel suffers from indigestion because of drinking a lot of milk; or when the young camel does not receive sufficient milk for nutrition from his mother and starves to death. This word is thus one of the "opposites: which have opposite
meanings" sometimes is also used to mean frustration or disappointment, e.g. عَذَّرَ الْرَجُل is used when someone fails to get what he wants. A poet says:

"One who encounters good fortune is praised by people, and one who fails does not lack those who blame him for his failure". It is also said that the verse means that one who does good is praised and one who does bad is reproached, that is to say, according to the first meaning of عَذَّرَ.

(1) This is a verse of Muraqqash al-Asghar, Sharh Ikhtiyārat al-Mufaddal, p.1104; Jamharat al-Amthāl 1:177; Līsān (عَذَّرَ) 605.

Hanafī: حَذْفِ زَيْلْ is deviation from right.

Hayfī: حَذْفِ زَيْلْ is to assault something so as to reduce it in size. It comes from حَذف الشيء when one reduces a thing by taking away from its edges.

606. مِيَدُ وَ مِيِّل

Maydī: مِيَدُ is to incline now to the right and now to the left.

Allah says: وَ جَعَلْنَا يَدَيْ الأَرْضِ نَذَاوِيَةَ أَنْ يُمْيَدُوْم "And We have made great mountains in the earth lest it might be convulsed with them, i.e. waver to right and left, and it is clear that He did not mean that it would incline in one direction only, but would be agitated, which implies both directions. A poet says:

"She loved them, inclining this way and that, full of beauty, but hard as iron (?)" meaning that she inclined to either side because of the softness of her make-up (?)

Mayīlī: مُيِّلْ is to incline in one direction only.
Ibtila': is to bring out a person's obedience or disobedience by subjecting him to hardships. It is not the same as Taklif; however, it is sometimes used to mean taklif because it is close to it in sense. Taklif is metaphorically regarded as an attribute of Allah, meaning that Allah tests his servant to see his reaction. Bla' is called taklif because it brings forth. "decay" extracts the power of a thing by reducing it to a worn-out state. These different senses have the same origin.

Taklif: is to impose upon someone that which is inconvenient or troublesome to human nature. The root meaning of is azm; therefore one says: when a person persists in love with some woman, and "freckles" are so-called because they adhere to the face. Musallaf is one who adheres to that thing in spite of hardships, and is also used about one who sticks to what is not obligatory to him; Allah says: when a person persists in love with some woman, and "freckles" are so-called because they adhere to the face. Musallaf is one who adheres to that thing in spite of hardships, and is also used about one who sticks to what is not obligatory to him; Allah says: . "Do not lay on us a burden, " means "load". Taklif: may be used about that which does not have (physical) weight. One says: "Allah made him ask for forgiveness", and taklif cannot be used here.

Ibtila': is used with reference to the imposition of hardships and unpleasant things only.

Ikhtibar: can be used with reference to the imposition of either pleasant or unpleasant things, e.g. one says: .
and not: إِبْتِلَاءٌ بِالْإِلَامِ مَعَهُ، but rather إِخْتِبارٌ مَعَ النَّعْهَةٍ, implies the establishing of خِيْرٌ about the state of a person undergoing it, and إِبْتِلَاءٌ is knowledge concerning the essence or the truth of a thing; إِبْتِلَاءٌ, on the other hand, is the testing of the obedience or disobedience of the مَتَّل. إِخْتِبارٌ وَ فَتَنَةٌ

Ikhbar: Allah does not subject a person to إِخْتِبارٌ in order to change his condition with respect to good and evil, but الله يَخْتِبُ الحَبْرٍ implies only intensity of تَكْفِيْفٍ.

Fitnah: فَتَنَةٌ is the most intensive and far-reaching kind of إِخْتِبارٌ. The original meaning of فَتَنَةٌ is to expose gold to fire to separate out impurities. Allah says: "(It is) the day on which they shall be tried at the fire, "(It is) the day on which they shall be tried at the fire, فَتَنَةٌ can be used about both good and bad, e.g. Allah says: "That your children and your property are a temptation, فَتَنَةٌ for the ancestors, فَتَنَةٌ and فَتَنَةٌ لأَسْتِثْنَاءٍ مِّمَّا أَرَادْنَا فَتَنَةٌ /28", and فَتَنَةٌ Forgetting, فَتَنَةٌ /16-17", Allah in this verse has made a فَتَنَةٌ لَّمْ يَهْدِهِ فِي because He wishes to test most rigorously the person on whom it is bestowed, on the analogy with gold being rigorously examined by means of fire.

611.

Ikhbar: See إِخْتِبارٌ وَ تَجْرِيبٌ

Tajrib: تَجْرِيبٌ is repetition or abundance of إِخْتِبارٌ. This is indicated by the fact that تَجْرِيبٌ is on the measure of إِخْتِبارٌ, a measure for إِخْتِبارٌ and the sense of repetition. Its original meaning is seen in the phrase: تَجْرِيبٌ meaning to treat (an animal) "scab" and so to see if its condition is healthy or not. In the same way one says: تَجْرِيبٌ meaning to pluck off "ticks" from a camel; and تَجْرِيبٌ "name of a well-known disease of camels". تَجْرِيبٌ cannot be used about Allah or the analogy of the use of إِبْتِلَاءٌ and إِخْتِبارٌ about Him, since these are metaphors, and no analogy can be based on a
612.

Tawfiq: is the doing of that with which "obedience" is in accordance, and if obedience is not in accordance with it, it cannot be called in such circumstances the expression is used: "He does not perform the job well".

Lutf: is an action by which the obedience of a slave is made easy; and takes place only with the intention of its agent to bring about something good, in particular. On the other hand, if an agent does something bad intentionally, it is called not . Another difference between the two is that is a kind of which takes place a certain time before obedience, i.e. is like a companion of because the time of its occurrence is contiguous to the time of the latter's occurrence; they cannot take place simultaneously. The situation is similar to that referred to in: "the coming of Zayd with "Amr", which can still be used, even if Zayd comes after "Amr, provided that there is no break; however, if Zayd comes after a long break, he cannot be said to have come with "Amr. may precede the action by a short time, provided that it still influences the soul of the "the person on whom is bestowed". It cannot precede the action by a time so long that its influence on his soul no longer exists. So every is but not every is cannot be called a "requital" because precedes action, whereas cannot be used of that which has not taken place; however, a person may be called by way of praise, as a reward for previous obedience. is with reference only to good actions, e.g. one says: , and not . The term can be used even if the thing in which there is said to be has come to an end, just as it can be said that Zayd agreed with "Amr in saying something, even if what "Amr had said had already come to an end. is a applied to either minor or major matters. Allah is called meaning His encompasses every thing and nothing can exist unless He makes it function properly. originally applied to the , but by process of ellipsis it
came to be applied to the of a person who attains his object gently and easily. can be social case or the ability to involve oneself in matters easily. can mean: "smallness of body" in opposition either to "thickness, coarseness", or to "invisibility". is on the measure of , a measure for ; and , being on the measure of , implies abundance and repetition of action. And is a with which one chooses to hold himself back from committing a sin. used absolutely, is a laudatory epithet, and the is true of ; when it is qualified it is not laudatory. can be used only of Allah e.g. , and on this basis Allah is called because He gives His blessings to His slaves.

Latf: See Δ

Rifq: is ease in the attainment of something or in some matter; and its opposite is meaning difficulty in attaining what one seeks. The original meaning of is therefore one says: when someone makes someone else benefit from something; and are appointments of a house which are beneficial over and above those that are absolutely essential. is so-called because he benefits from his company, and it does not have the sense of being kind towards him in this context. It can be held that is so-called because he accompanies another on a journey at his side, in fact, at his "elbow".

Lutf: See Δ
Madarat: "trickery" and "deception".

One says: when he succeeds in deceiving his prey, and when he obtains what he wants from a man by way of deception and trickery.
The original meaning of دين is "obedience"; one says: when people obey their king. It is also possible that the original meaning of دين is "habit", and that came to be called دين because it becomes a habit to which one accustoms. دين is a name for that which all adherents of a ملة choose to follow, therefore one says: حسن الدين and not فلان هيب ملة; however, one says: And is that (course or way of life) which a person follows in the belief that it will bring him closer to Allah, even if that دين does not comprise a certain set of laws, e.g. the of the idolators/the polytheists, when absolutely applied, gives the sense of general obedience for which there is "requital", as Allah says: "Surely the (true) religion with Allah is Islam, Al Quran/18". The people of Persia claim that دين is a Persian word and argue that the word دين was already in use in their books one millenium before the introduction of Arabic into Persia; and they had a script in which they used to write the revealed book, called: دين دواز دهري being the book revealed to Zoroaster and so-named by himself. But the word دين has a root and sound etymology in Arabic, so that we cannot call it a foreign word. However, if the Persians are right in their contention, we may maintain that it is only by coincidence that the Arabic and the Persian languages have the same word for one thing.

Millah: The root of ملة is "the running of a wolf towards something in a certain way". ملة is so-called because its people continue on it. It is also said that the original meaning of ملة is "repetition", e.g. one says: ملة for a frequently trodden path; ملة is derived from the same meaning: "The repetition of something till one gets annoyed with it". ملة can be the way of life of a group of people who defend each other when things happen to them. It derives from ملة, which is a kind of fever. For the same reason ملة is used for a fire-place; when meat or something else is put in it, it is heated repeatedly until it is cooked. ملة is a name for a set of laws alongside
the affirmation of Allah. Thus Judaism is a ملة, as Judaism contains a certain set of laws. The opposite of ملة is دين, because he is bound by the whole of the شريعة, but not every دين is a ملة. Thus every ملة is a دين, but not every دين is a ملة.

617. 

طاعة وعبادة

Ta'ah: طاعة is an action which takes place in accordance with the wishes of the مريد "the one who wishes it", when the مريد is of higher status than the agent of the action. طاعة can be shown to both the created and the Creator, whereas عبادة can only be used about the Creator. طاعة, in its metaphorical sense, can mean one who is called following a caller to that to which he has called him, even if he does not intend to do so; thus a man can be a مطيع of Satan, even if he does not intend to follow him but nevertheless does what he wishes and demands.

Ibadah: عبادة is the extremity of submission and is justified only by extreme forms. A man may perform عبادة only to Allah. عبادة cannot be performed except with "knowledge" of the معبور "the worshipped" on the part of the worshipper.

618. 

طاعة و موافقة الإرادة

Ta'ah: See 8

Munawafat al-Irada: موافقة الإرادة "conformity of intention" may or may not be طاعة. For example, if someone acts in accordance with someone's wishes unknowingly he is not مطيع to him, but if he acts in accordance with his wishes, knowing what they are, he is مطيع to him.

619. 

حفد وطاعة

Hafid: حفد is readiness or quickness in showing obedience; from this sense comes Allah's statement: بنين وحفد "Sons and daughters and grandchildren, the 72", or as we pray (in salah): إبيك اللهم حفد، or we pray (in salah): إني لسني وحفد.
Khidmah: "servant" is one who attends on a man to fulfill his needs; therefore one cannot say: 

العبدُ يَخْدَمُ َالله. The original meaning of خدمة is to circle around a thing, and thus an anklet is also called خدمة. Afterwards, because of extensive use of the word, it came to be used for being occupied with that which serves the interests of the mosquito. e.g. one says: نفلن يخدم َالله when someone is engaged in cleaning a mosque, or the like.

Taqāḥah: See 5


620. خوار و عبيد

Khawal: خوار are those who are particularly designated to serve or work for some person.

ʿAbīd: عبيد implies being owned by someone, which is not implied by خوار. Therefore one never says: السَّلَاحُ خوار َالله as one says: الْخَلْقُ عبيِّد الله.

621. عبد و مملوك

ʿAbd: Every عبَد is a مملوك, but not every مملوك is a عبَد. The angels, mankind and Jinn are عباد Allah. عبَد is an owned being of a rational species, thus including small children and idiots.

Mamlūk: مملوك may be inanimate; for example money and goods may be referred to as مملوك.

622. دين و شريعة

Dīn: دين is the means by which the worshipped is obeyed. Everyone can have a دين but not a شريعة.

Sharīʿah: شريعة is the way on which one sets off towards something, e.g. the way to water is called شريعة or مشرعة.
"street" is so-called because many people take their way in it. In this sense, is similar to except that implies a path that is followed, which is not implied in the concept of , whereas the concept of implies the continuation of its people on it.

623.

Taqiyy: The epithet is more laudatory than the epithet in that it diverges from the ordinary verbal adjective (participle) for (emphasis).

Muttaqi: The epithet is more laudatory than the epithet because the latter is applied by virtue of the apparent disposition of someone, whereas the former is applied only after considerable knowledge of the person has been acquired. Another difference between and is that implies (i.e. the extent of one's endurance in religious practices) while implies only linguistic evidence (i.e. the assertion that one believes).

Mu'min: is the opposite of both and , because an action cannot be termed and at the same time, just as it cannot be and . However, is more commonly used as the opposite of than of .

624.

Hasan: Every "permitted" is but not , and a does not deserve any "requital" or "praise".

Hasanah: is a superlative of (i.e. ) at the end of the word indicates . Therefore includes "obligatory actions" and "supererogatory actions" and not actions that are merely permitted, even though they are . Therefore (believers) are asked to perform , in preference to (?), because every is but does not deserve any requital or praise, and a cannot be called a.
625.

Tā'ah: طاعة occurs either through desire or through fear (on the part of the one who obeys).

Qabul: قبول is like إجابة which occurs because it is required by wisdom or required by مصلحة "general good or interest". Therefore, طاعـا and قابـل are appropriate descriptions of Allah, but He is not described as مطيع.

626.

Ijābah: إجابة is used of prayers. One says: إجابـة الله دعاءه. إجابة means: إجابة : he asked him to perform إجابة. إجابة can also be used in the sense of .

Qabul: قبول is used of actions. One says: قـبول الله عمله.

627.

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628.

Madhhab: مذهب is a way/course towards which one is inclined whether or not he makes a statement about it. For example one says: هذا مذهبي في السياحه والمأكل والمشرب. "This is my way (opinion/belief) about listening to music, eating and drinking"; it refers to what he chooses and inclines towards in these activities, whether one argues on the basis of it or not. مذهب also implies that one who adheres to it should have a firm belief in it, or act as if he believed in it.

Maqālah: مقالة is a statement that the person who makes it relies on, and on the basis of which he argues. One says: هذه مقالة فلاته when he does this with it. مقالة does not imply that the maker
of the statement believes in what he has said, because one can say a thing and argue on the basis of it but believe the opposite. Therefore a مهتاب is not necessarily a مهتاب, nor a مهتاب مهتاب.

629. 

Fard: 

فرض is only the making obligatory or binding of something by Allah. One says:  فرض الله على الحمار.  when  فرض is used of other than Allah, it has the sense that is found in phrases like: "He assigned to them the gift". The original meaning of  فرض is to make an incision; one says:  فرض في الون. "He cut a notch in the stick".

Wujub: 

أوجب and واجب refer to obligation which may or may not come from Allah. One says:  أوجب الأمر على عبدك، and one cannot use  فرض in this context. واجب is something which is binding or incumbent in itself; whereas  فرض is transitive. Therefore واجب can be said to be  obligatory on Allah, as it is required by His wisdom, but it cannot be said to be a "cycles of prayers which the Holy Prophet Muhammad always performed other than cycles", "prostration performed when certain verses of the Qur'an are read or listened to" and "cycles of prayers" in  Isha's prayers etc. are called  واجب and not  فرض. In intellectual matters,  واجب is used, not  فرض, e.g. one says:  واجب في الحقول. However,  واجب can (sometimes) also mean the same thing, e.g. one says:  واجب في العمل or  "It is incumbent to perform the prayer of noon". The original meaning of  واجب is "falling" e.g.  واجب النّسك is used for the setting of the sun, and one says:  واجب الالام when a wall has fallen down.

630. 

Hatm: 

Hatm is the issuing of a decree in an emphatic way. One says:  حتم has to do with neither  فرض nor  حتم, since they are used about commands, whereas  حتم is used
about decisions and decrees. Sometimes a فَظْنَ فَظْنَ is called حَامَامُ حَامَامٌ metaphorically which means that it cannot be refused, just as a حَامَامُ حَامَامٌ cannot be reversed. Arabs call a crow حَامَامُ حَامَامٌ, because they think that it passes sentence ( حَامَامُ حَامَامٌ) of separation on people, not that it makes it فَظْنَ فَظْنَ or requires for people to separate.

Fard: See △

631. إِلْزَامٌ وَ إِبْيَابٍ

Ilzam: can be used about both إِلْزَامٌ and إِبْيَابٍ, e.g. إِلْزَامٌ, "I made him to adhere to حَامَامٌ " or إِبْيَابٍ, "I made him to separate from حَامَامٌ .

Ijab: is used only about إِبْيَابٍ ; if it is used about other than إِلْزَامٌ or حَامَامٌ, it is metaphorical and has the sense of إِلْزَامٌ or حَامَامٌ .

632. إِلْزَامٌ وَ لَوْدُمٍ

Ilzam: See △

Luzum: can only be used about إِلْزَامٌ, e.g. one says: إِلْزَامٌ, "He adhered to حَامَامٌ "; one cannot say: إِلْزَامٌ. إِبْيَابٍ .

633. حَالَالٌ وَ مَبَارِحٍ

Halal: A thing the permissibility ( إِبْيَابٍ) of which is known through "law" is called حَالَالٌ; it is the opposite of حَامَامٌ .

Mubah: Legally stated permissibility is not a consideration with مَبَارِحٍ, e.g. one says: حَالَالٌ, "Walking in the market is permitted", but one cannot use حَالَالٌ in this context. It is the opposite of مَحْزُورٍ "prohibited", and مَحْزُورٍ which refers to a class of things that is undesirable. It may be said that it is something which is open to the doer to do and attracts neither commendation nor condemnation; alternatively, it is that which the responsible man has reason to think good, and neither the doing of it nor the failure to do it is at all harmful to him. Therefore, the actions of Allah cannot be described as مَبَارِحٍ, nor can the actions of حَامَامٌ "beasts", since it means that the responsible man may benefit from it without prejudice. Thus,
wishing for a مبアン or ordering a مبآن is bad, since there is no (spiritual) advantage ( حائئة ) to be had from either doing it or not doing it, since no requital is incurred thereby; this is not the case with حلال.

634.

Nāfilah: نافلة, in law and the science of language, has the same meaning [i.e. supererogatory action]. نافلة can also mean a gift; لزفلة means جرار "swift horse" (pl. لزفلون). The word لزفل (pl. لزفل ) is also used for a gift.

Nahd: The meaning of نب in law, when used by linguists, is "that which is commanded", and when used by lawyers, is the same as نافلة.

635.

Sunnah: سنة can be of many kinds: in the expression سنة it is that which one is urged to do; it can be a saying of the Holy Prophet, e.g. one says: دليل على هذا الكتاب والسنة; it can be the way or the custom followed by the Holy Prophet or what he commanded, dealing with either واجب or نفل. All uses of سنة imply previous custom and a single cause.

Nāfilah: نفل or نافلة are that which is manifested without any cause.

636.

Sunnah: The original meaning of سنة is سنة القدر, and one says: سنة القدر, meaning سنة الوجه, and سنة الوجه meaning سنة القدر. Conventionally سنّة القدر means both سنّة الوجه and سنّة القدر. آحاد is the process (of transmission) by which (certain) knowledge may be attained, because of the many transmitters involved; usually (certain) knowledge cannot be attained, except when many transmitters are involved. آحاد are reports the validity of which cannot be ascertained because of the small number of transmitters, whether one or more; and a report is one the transmitter of which ascribes it to someone whom he has not seen or heard, and the connection (chain of transmitters) between
him and the person from whom he is transmitting is not mentioned.

**Adah:** عادة is that which one does continuously on his own account.

637.

**Da'ib:** دايب is a voluntary or acquired habit only. Therefore the eating of food and drinking of water are not called دايب.

**Adah:** عادة is of two kinds: إختيارية and إضطرارية. An عادة إختيارية is an action which one continues to do until he becomes habituated to it and it is difficult for him to quit it, e.g. the drinking of "wine"; عادة إضطرارية is an action like taking food or water etc. for the survival of one's body and soul.

638.

**Yajibu Kadha:** يجب كذا is used only about that which لازم is "necessary or incumbent".

**Yanbaghi Kadha:** ينبحي كذا implies that the object/thing wanted is good, whether or not it is لازم.

639.

**Yujzi'u Kadha:** يعجزي كذا و يجوز كذا implies that the thing fills the place of what is correct (that is, it suffices) and no further decision is required concerning it. The transfer of property is described as مجزى، if it constitutes a contract. That which is مجزى مننى عنه "prohibited/illicit" may be مجزى، e.g. the performance of ablution with unlawfully acquired water, the slaughter of an animal with a purloined knife, or sexual intercourse in the days of menstruation.

The offering of prayers in an unlawfully occupied house is حرام in the eyes of jurists; it is something forbidden, not because it does not fulfil the legal conditions, but in order to safeguard the rights of the lawful owner; if permission for it were given, it would be جائز مننى عنه "lawful", and what is جائز is not مجزى. According to Abū ʿAlī and Abū Ḥāshim the offering of prayers in an unlawfully occupied house is: صائر جائز. It is not permissible to have this intention, and the performance of it is مقصودة "disobedience to Allah".
Yajuzu Kadha: means "(it is) allowed" and "(it is) permitted". One says: "It is permitted for a traveller to break his fast" or "It is permissible to read either "Yayoz in the Surah al-Fatihah". "Yayoz can also imply doubt, e.g. "Zayd may be better than Amr". "Yayoz can also imply the "validity" of a coin. Some linguists hold that it can mean "(it is) possible" and "(it is) not unlikely", e.g. one says: "It is permissible to read either "\(\text{Ar-Rahman} \) or "\(\text{Ar-Rahim} \) (in the Surah al-Fatihah)". "Yayoz can also mean "metaphor" are derived from "Yayoz". "Yayoz means that the person who adopts this reading found a way that he followed". The expression: "The traveller's pass", and "metaphor" are derived from "Jazer". The expression: "Yayoz means that the person who adopts this reading found a way that he followed"; the expression: "Yayoz means that ones imagination has led him to this idea; if one knows it (to be so), one should not express it in terms of "possibility". "Yayoz must indicate other possibilities; the statement: "Yayoz is not a correct statement, since it does not indicate the other possibilities.

Fasid: is that which cannot be. Mardud: is that which takes place in a manner which does not deserve requital. It is the opposite of  منفر, and from Allah necessarily brings requital. Nevertheless a can be a. Manha canhu: implies the disapproval of the one who prohibits, but at the same time it too can be.
Hasan: See Δ

Mubah: Every مباح is مباح but not every مباح is مباح. For example, the actions of infants, or forced actions may be مباح but not مباح.

Ibāhah: إباحة may take place through either considering or hearing a plea for something to be considered permissible.

Idhn: إذن takes place only through hearing.

Itlāq: إطالة is the removal of prevention from one to whom a certain thing is possible. Therefore Allah cannot be described مطلقة; however, all things are مطلقة to Him (1).

(1) The text reads: مطلقة له. The correction is from the edition: 1353 A.H., p.188.

Al-Islām: الإسلام is obedience to Allah which saves one from His punishment, and it has come to be used for the knowledge of the "code of life" of Muhammad, peace be upon him. Therefore Jews and others are precluded from it, but not إيان.

إيمان: إيمان is obedience to Allah by means of which is avoided the punishment that is the due of its opposite. نائلة is also called إيان, since it involves following the course of this obedience.

صلاة: صلاة is uprightness of condition; مسالح is something that a human being acquires for himself, and by the action of Allah it becomes توقيت or for him.
Amin: is one who has confidence in himself.

Ma'mun: is one in whom others trust.

Ilhad: is a name by which is specified the belief in Allah's not being from the beginning, coupled with the profession of Islam; a Jew or a Christian is a Zaini but not a Ma'mun.
The original meaning of Ilhad is "inclination"; therefore it is so-called because it is dug in the side of a grave.

Kufr: is a name which can be applied to different sins, e.g. Shirk, or denial of Muhammad's prophethood, or to call Tahlia Kafir "to cover a thing".

Riya': is the showing off of a good action in order to earn praise from people, not for requital from Allah. Riya and Nifaaq are not related to each other in any way; they are merely used for each other metaphorically.

Nifaaq: is declaration of Ilhad, together with concealed Nifaaq. Kafir Nifaaq. Kafir is so-called on the analogy of the behaviour of the Jerboa which makes an apparent door to its hole and another hidden door to use when needed. Kafir Nifaaq is used only for the concealment of Kafir Nifaaq. Kafir is a word coined in the Islamic age, like other two Islamic words: "God" and "Islam" was used when one of these was concealed and the other was demonstrated.

Dhanb: according to al-mutakallimun, is that for which punishment is decreed to be deserved. Dhanb is so-called because it is followed by "condemnation". The original meaning of Dhanb is "to follow"; therefore,
"tail of an animal" is so-called because it follows the animal, and َذَلَب is used for a "leather bucket" that has an appendage at the bottom. It can be said that َذَنْب means the most low and mean thing in despicable actions. It is so-called the most inferior quality among those of a person; in this sense it is sometimes justifiably applied to a child.

Qabīḥ: َتن ك is that which does not necessarily merit punishment, like that committed by an infant.

648.

Dhanb: َذَنْب, according to one linguist, means a "a bad action".

Maṣiyah: َذَنْب َمَحْصُومَة implies an action which is َمَشْرَى "prohibited". For example one says: َأَمَرْتُهُ فَأَصَابَهُ "I ordered him and he disobeyed me". َمَحْصُومَة implies disapproval. Therefore our contemporaries hold that a َذَنْب َمَحْصُومَة is something done by its doer in a forbidden or disapproved manner.

649.

Hārām: َحَرَام is the prohibition of a bad thing only. Every َحَرَام مَحْظُور is prohibited but not every َحَرَام is َمَحْظُور. According to Abū َأَبْد الله الْزُّبَارِي: something َحَرَام مَحْظُور is prohibited for ever, while something َحَرَام مَحْظُور may be prohibited for a limited period only. Our contemporaries differentiate between the meanings of the expression: "بَيْنِي وَاللَّهِ لا آكَلْهُ "By Allah I will not eat such and such"; some hold that it is equivalent to saying: َدَعْوَةُ اللَّهِ لا آكَلْهُ, and one would break his oath by eating even a small portion of it; others hold that one would not break his oath unless he ate all of it.

Mahzūr: َمُحْظُور is that which is prohibited by someone even if it is good; for example a sultan forbids dealing with certain currency (i.e. that money is called َمُحْظُور) or prohibits grazing on some land, even if it is not bad. َمُحْظُور can be bad, provided there is some indication that it is prohibited by one who always prohibits only bad things; for example that
which is forbidden in the shari‘ah, for this tells the responsible man the reason for the thing's being forbidden, or indicates its evil. Therefore the actions of the wild animals are not called مخترع even if they are described as bad.

Tughyan: طغيان is to exceed the limit in some action that is disapproved of, accompanied by domination and force. Allah says: "We (bore you up in the ship) when the water rose high, الماء الماء, i.e. when water passed the limit in ظلم, (in being stormy).

Atuw: عطـ is going a long way in what is disapproved of, but less than طغيان, the Qur‘ān says: "And I myself have reached indeed the extreme degree of old age, مريم /8". The linguists hold that عطـ is used when one indulges to extremes in or becomes very old. Allah says: "a roaring, violent blast, جريج/6"; i.e. intensively severe. means one who is extremely tyrannical. Allah says: "Which rebelled against the commandment of its Lord, لله نفسي مهماً". i.e. the people of those cities vaunted themselves over their Lord and did not obey Him.

Shirk: شریک is a single characteristic, which is that of introducing some (divine being) parallel to Allah or in place of Allah, as is indicated by its etymology. Later, because of extensive use of the word, any شریک was called كفر, to magnify and emphasise its enormity. The true opposite of شریک is إخلاص, but once شریک was used in the sense of any إيان, كفر came to be regarded as its opposite.

Kufr: كفر comprises many characteristics, each of which is the opposite of a characteristic of إيان, because when a human being acts in accordance with a characteristic of كفر, he nullifies a characteristic of إيان. The original usage
of كر is كر النعمة; its opposite is شكر, and the opposite of إيمان بِالله is كاذِر بِالله إِيَمان. One who annuls is called كاذِر, because he annuls rights of Allah and the thankfulness that he should show for his blessings. The term can only be applied to him who denies the blessings of Allah knowingly, because of the gravity of his sin; كر, like إيمان, is a term applied in Islamic law.

652.

Khurūj: خروج is خروج from obedience to Allah through committing a mortal sin is called خروج. can be either praiseworthy (if it is against a or wicked ruler) or blameworthy (if it is the committing of mortal sins).

Fisq: Linguistically نسيك means a disapproved of emergence; therefore a mouse( ) is called because it comes out of its hole to do bad things. One says: نسيك of a date when it comes out of its skin, since this indicates that it is rotting.

653.

Fujur: Fujur is to commit acts of defiance (of Allah) extensively. The original meaning of Fujur is derived from the expression: أختر السكر used when one makes wide cracks in a dam and water flows through them. A person who commits minor sins cannot be described as Fujur, just as one who makes minor cracks in a dam cannot be said to have. Later, because of extensive use, Fujur came to refer specifically to adultery, sodomy and the like.

Fisq: Fujur is نسيك from obedience to Allah by committing a mortal sin.

654.

Batara al-Ni'mah: لَبَطَ النعمة كَفَّ النعمة means to dissect a "favour" and to treat it unjustly, whereas كَفَّ النعمة implies to
dissect it only. The original meaning of بَرَّ is "to split", and "veterinarian" is so-called for the same reason; and بَرَّتُ التَّيْيُبُ is used when one splits something. According to the linguists بَرَّ is the misuse of a favour, as in the verses of the Qur'ān: "And how many a town have We destroyed which exulted in its means of subsistence, and its people were not guided. And they split a half from a half of their homes in great exultation and to be seen of men, its inhabitants."

Kafara al-Ni'mah: See لَعْب الطَّعِمِ.

655.

Jawr: جَوْرُ is the opposite of uprightness in judgement/ruling. One says about the reign of some sultan: جَوْرُ السَّلَطَانِ "The ruler was tyrannical in his authority", or جَوْرُ السَّلَطَانِ "The sultan was tyrannical in his conduct", if he departed from uprightness in these things. The original meaning of جَوْرُ is "deviation" from the right course, e.g. one says: جَوْرٌ عن الْطَّرِيْقِ when one deviates from the right path.

Zulm: الزَّلْمُ is harm that is not deserved or inflicted as a requital, whether from a sultan, a ruler, or someone else. For example, cheating someone of a dānīq (1/6 dirham) or a dirham is called الزَّلْمُ, but not جَوْرُ, unless it is taken by force or arbitrary whim. The original meaning of الزَّلْمُ is the diminution of a right. It is said that the opposite of الزَّلْمُ is "the giving of a right in full", and the opposite of جَوْرُ is عَدْل "turning in action towards what is right".

656.

Suūr: سُوءَ is that which grieves the soul by what it brings near to it.

Qabiḥ: قَبِيحُ is a bad thing which the doer of it may enjoy, e.g. adultery or the drinking of wine or taking something forcibly.
657.

Zulm: ظلم is the removal of a right whether in whole or in part.

The Qur'ān says: "He shall have no fear of injustice nor of the withholding of his due, /112", i.e. neither his due nor a part thereof will be withheld.

Hadm: ضم is the diminution of part of a right; it is not used if all of the right is taken away. The original meaning of ضم is ضمان; low-lying land is also called ضمان (pl. ضماناء).

658.

Zulm: See ظلم

Ghashm: ضم is repeated or general ظلم. kings or governors are described in terms of ضم when their ظلم is general. Therefore one scarcely ever says: ظلمNi في المعاملة. as one says: ضمانNi في المعاملة. There is a proverb: ضمNi في المعاملة. "A most tyrannical governor is better than continuous lawlessness". Abu Bakr says: ضم means ضمان the phrase: ضمانNi في المعاملة. "to do something at random", and therefore one uses the phrase: ضمانNi في المعاملة. According to Abu Hilal ضمNi في المعاملة is to follow a path at random, without guidance, and ضمانNi في المعاملة. is, as it were, that proceeds along unsettled lines.

659.

Baghy: The original meaning of ضمانNi في المعاملة is ظلمNi "intensity of demand"; it implies to demand that which is not one's right by domination. One says: ضمانNi في المعاملة. بنيrebh; ضمانNi في المعاملة. بنيrebh; ضمانNi في المعاملة. Bani; ضمانNi في المعاملة. "and sin and rebellion without justice, /33". This is said to mean that the rebellious wants to seize power by overpowering people.

Zulm: See ظلم
660.

Fuhsh: هو نافع or هو نافع الطول القصير is that which is immensely bad. One says: ثم نافع، and every thing which goes far beyond the bounds of moderation is نافع.

Qubb: القدر قصير is used of "appearances"; e.g. one says: "An ape is ugly", and one cannot use in this context.

661.

Haram: See ـ.

Suha: سحت implies intensity in the characteristic of حرام. Therefore one says: حرام سحت and not حرام همام سحت. It is also said that سحت is a clear حرام، whereas حرام همام سحت is. It may be held that حرام همام سحت which is a complete negation of obedience, and which has no blessing (بكر) from Allah and is like something up-rooted. One says: سحت when one eliminates or eradicates something. The implication may also be that سحت is that which eradicates the one who performs it.

662.

Ithm: إثم is intentional only.

Khatā'ah: خطأ may be unintentional. Afterwards because of extensive use, it came to be used for all sins, just as they were called إسراط، which originally meant to go beyond the limit in anything.

663.

Ithm: إثم and ذنب were originally meant "shortcoming". إثم was used when someone failed in something; al-Asba'ah says:

(1) "She-camels which go swiftly with ones who ride behind others, when "slow she-camels" do not perform well, at the time of noon". Here in this verse إثات means taking long steps;
is plural of كِرَبٍ and means مَغْفِرَات. Therefore wine is called إِتْمُم because it causes its drinker to fall short by taking his intellect away.

Dhanb: See A

(1) Al-Mufradât fī Gharīb al-Qur'ān (إِتْمُم), with different reading:

664.

Athim: إِتْمُم is one who commits an "sin".

Athīm: إِتْمُم is one who advances far in إِتْمُم.

665.

Jurum: إِتْمُم is that by which one is cut off from ones "obligation". Its original meaning is cutting; عَصْرَم "the cutting of dates" is called إِتْمُم.

Dhanb: ذَنب is that which is followed by blame or a bad action for which a man is persecuted. The original meaning of ذَنب is "following". It is metaphorically used of a child, whereas إِتْمُم is not. It may be said that إِتْمُم is a bad action which implies a sense of responsibility for its consequences, and ذَنب is a bad action which does not imply any sense of responsibility. ذَنب also implies رَذَل من الفعل "worthless action"; therefore ذَنب is that which is the most worthless thing in the person concerned.

666.

Hub: حُبٍ means that from which one is restrained. Its original meaning is "forcible prevention". One uses حُبٍ to chide a camel. A camel is also called حُبٍ because it is scolded or rebuked; and نِسَا is called حُبٍ.

Dhanb: See A
Dhanb: See Δ

Wizr: The original meaning of وزر is "weight", and وزر implies that it is a burden for the one who bears it. Allah says: "And (We have) taken off from you your burden, which pressed heavily upon your back, إلماً للفَنُّوَرَبُّ أُؤُزِّرَهَا "Until the war terminates (lays down its weapons), أُؤُزِّرَهَا "سَلْتَ" i.e. وزر is used for "weapons". Some linguists hold that وزر is derived from وزر meaning refuge, which means that the person described in terms of وزر is in want of a refuge. However, we prefer the first interpretation.

Insaf: أَلْصَافُ is the giving of a half (ٍأَلْصَافُ). The original meaning of أَلْصَافُ is to give half of a thing, without any addition or diminution. Therefore sometimes the phrase: أَلْصَافُ منكَ أَلْصَافُ أَلْصَافُ is used to mean: أَلْصَافُ منكَ أَلْصَافُ A man says: أَلْصَافُ الشيء; أَلْصَافُ الشيء when one obtains one's own half of a thing, and أَلْصَافُ الشيء; أَلْصَافُ الشيء when one gives another person his half of it.

Adl: عدل is used both of giving أَلْصَافُ, and of other things, e.g. one says about a thief who had his hand chopped off: إنَّهُ أَلْصَافُ عليه, and one cannot use عدل in this context.

Qist: عدل is an open and apparent عدل; therefore a عدل "measure" or a عدل "balance" is called a عدل because they bring forth عدل in perceptible form. Since عدل is not hidden, a share which is arrived at openly is also called a عدل, and the expression: قُسْطَ الْقَوْمِ الشَّهِيد أَلْصَافُ means: "the people distributed the thing justly."
Hasan: Ḥasan is something done by a person who has power over it, without his being influenced by a desire to benefit or to harm anyone.

Qadl: Ḥasan ʿAdl is a Ḥasan which is beneficial for one and damaging for another. For example one says: شرب كل البلاط حسن المبارّح حسن, but one cannot use Ḥasan ʿAdl in this context.

Iṣtidhar: معتذد is one who presents excuses for his misdeeds. The original meaning of ṣadār is the removal of something from where it is. One says: إعتذد إلى لونن "He apologised to so and so", and ṣadār "And he forgave him" i.e. he removed from his heart what was burdening him, actually or apparently. One also says: غذرتة غذيرا "I rescued him, extending him help against his enemy", or مَن غذير من مكان "Who will rescue me from so and so". Allah says: نذر; (6/الرسولات) غذيرًا أو نذرًا is the plural of غذير. One cannot say: إعتذد إلى الله as one says: تاب إلى الله.

Tawbah: A تاب is one who confesses the sin which he is repenting and acknowledges that he has no excuse (for what he has done).

Tawbah: لوبة is always accompanied by the belief that the action (which one is repenting) is bad. Therefore every لوبة is ندم, but not every ندم is لوبة.

Nadam: لوبة is more particular than ندم. The expression: ندم على الشيء does not imply that the person who regrets something believes that it is bad.

Iṣtighfar: إستغفار is to seek forgiveness through دعاء and or other manifestations of obedience.
Tawbah: توبة is regret for a mistake, along with the determination not to repeat it (which is not necessarily kept). and continuation of ones action (إصرار), on the other hand, cannot co-exist, because it is counter to Allah's decree and will concerning what one must not do.

674.

Ta'assuf: تأسف refers to past actions of ones own or of someone else.

Nadam: ندم is one type of the functions of the تلب that is related to the actions of the ندم only. It is distinct from the (other) functions of the تلب, e.g. willing, knowing, desiring and rejoicing, which can be used about ones own actions and those of others. On the other hand, عفان refers to the actions of others only.

675.

Afw: عفو implies the withdrawal of "rebuke or criticism" and "censure", and does not imply the positive bestowal of a reward. Therefore it is used of people; e.g. "Zayd pardoned عفو عن عفو Amr". Because of the close meanings of عفان and عفان, they overlap each other in usage and one says: "عفان الله عفانه" and "عفان الله عفانه" in the same sense. However, the use of different prepositions after each verb indicates their difference in meaning, i.e. عفان implies the withdrawal of something from someone, and عفان implies the affirmation of something for someone.

Ghufran: غفران implies the withdrawal of punishment from someone, which is the equivalent of positively bestowing a reward. غفران can only be bestowed upon a believer because he alone is worthy of reward. غفران can only be used of Allah; one says: "غفر الله غفر زياد لك" and one should not say: "غفر الله زياد لك". The use of غفران about other than Allah is very rare; this is indicated by the fact that one says, for example: "I sought forgiveness from Allah", and one never says: "I sought forgiveness from Allah", and the fact that the attribute غفران is applied only to Allah.
676.

**Sitr** means to cover a thing with a cover; it was later used for not mentioning a thing; e.g. ستر من لن على لسان is used when someone does not tell what he knows about the mistakes of someone else. فضَّل عليه نِسِبُهُ is the opposite of غفر الله له. ستر is not identical with غفران because ستر implies deserving a reward which غفران does not. Allah may conceal the misdeeds of a كاذب or a نااسي in this world.

**Ghufran** is more particular than ستر and implies positive bestowal of a reward.

677.

**Safih** is to ignore or to pass over a sin. For example one says: صمت الوصية when one passes over a page without reading it. It is also said that صمت is not to punish an offender for his offence. صمت is not used of Allah.

**Ghufran** See اذ

678.

**Ihbāt** is to invalidate one's good deeds by bad deeds. One says: جحث بطنه when someone's belly is disordered from eating bad things. Allah says: "And what they wrought in it shall go for nothing, هود /16".

**Takfīr** is to invalidate one's bad deeds by good deeds. Allah says: كفر عنهم سبياً and "He will remove their evil from them, جيب /2".

679.

**Abtala** The original meaning of إبطال is "destruction", and a brave man is called a بطل because he destroys his opponent, and the expression: أهلكه إبطال means أهلكه إبطاله.

**Adhada** The original meaning of إدحاض is (1) "making to slip". The expression: أزَّله أدهضه أدهضه means "he made him slip". مكان رحص is a place in which one cannot set his
feet firmly. Allah says: "Their plea is null with their Lord, the shawari',/16".

(1) The text reads for أَزْلَلُ إِذْلَلًا, أَزْلَلْ for أَزْلَلُ إِذْلَلًا and أَزْلَلْ for أَزْلَلُ إِذْلَلًا p.231.
Chapter XIX

680. 

Thawāb:  

Thawāb does not depend on the action of the person who receives it. The original meaning of لَوَاب is مَرْبَوع لَوَاب meaning that to which the agent of the action returns. لَوَاب from Allah is a favour from Him, awarded as an honour. لَوَاب is bestowed on someone by way of a مَكَافَة "a sufficient recompense" for his rights.

Iwād:  

Iwād depends on the action of the person who receives it. is given on the basis of مَثَامِنة "a discussion of the price" in sales; only one who has borne pain or trouble deserves Iwād, and it is a direct compensation, not a means of honouring someone.

681. 

Ahār  

Ahār "assessment of wages" takes place before the action (work) for which the Ahār is to be given is done. For example one says: ما أُعَمِّل حتَّى أَتَحَدَّ لَوَابي "I shall not work until I get my "wages" (assessed)", and one never says: حَتَّى أَتَحَدَّ لَوَابי Ahār is awarded only after the completion of an action, although Ahār is also deserved only after the completion of one's work. Ahār is used in the sense of جَزَاء of good deeds as well as for "rental price or rate", which is arrived at by the two parties' settling the lowest price or rate. It also has the meaning of "compensation of benefit".

Thawāb:  

Thawāb is commonly used in the sense of جَزَاء "requital" for good deeds.

682. 

Badal:  

Badal is that which is put in the place of something else by way of succession, and not by way of settling a price (مَثَامِنة). For example one says: بَدَل لَهُ كَذَا when someone treats his benefactor badly, and it is so-expressed because he has put ingratitude in place of thankfulness; and one cannot say: غَوْفَمْهُ كَذَا because there is no sense of
equivalence of value in this context. بدل is a thing put in place of another so that one may either benefit or not from it. Ibn Durayd says: أبدال is the plural of بدل, and أئتان is a substitute for a thing. According to the grammarians بدل is a verbal noun applied to something which is put in the place of another and is dealt with like the previous one, whether it is from the same genus or not; e.g. بدل زيد, here is a جزء أئتان of بدل زيد - an indefinite noun, whereas بدل is a proper noun.

Iswad: عوض is that by which you pursue a thing on the basis of a bargain. One says: هذا دهم عوض من خالك or هذا دهم عوض من ده. It can be said that an عوض is a thing by which one is benefited, and if it does not give a sense of benefit, it is not an عوض.

683.

Ityān bi ghayrihī: إيتان بغيره does not necessarily imply the removal of one thing to make way for another. If there was no difference between إيتان بغيره and إيتان بغيره, Allah would not have expressed Himself thus: إيتان بغيره غير هذا أو: "Bring a Qur'ān other than this or change it, لئن سر في لدنك/15".

Tabdīl al-shay': تبديل takes place when one thing is removed and another is put in its place. According to al-Farrā': بَلد له means: he changed it (غَيرَهُ) and أَبْرَزَ له means: he brought something else in its place.

684.

Thaman: أَعطَيت is used about ready money or cash. One says: أَعطَيت مَن السلاحة عيناً أو ورثاً "I paid the price of the articles in or ورثاً عيناً or ورثاً "(i.e. in cash); one can also say: أَعطَيت مَن to mean the same. But if مَن is used to refer to a price paid in other than cash, it is a metaphorical use.

Iswad: عوض is used for an equivalent which may or may not be in the form of ready money.
Thaman: ثمن can be equal to or more or less than the worth (ثمن) of the thing priced. "ownership" does not have any sense of price. All priced things are مال مال, but not every مال has a price. Allah says: 

وَلاَ شَرَّوْا بِثُمنٍ ثٰنِيَةً "Neither take a mean price in exchange for My communications, البثرة/41", and: 

"And they sold him for a small price, البثرة/20"; in the first the preposition "ب" is affixed to ثمن, whereas in the second it is attached to ثمن. 

According to al-Farra' "ب" can be affixed to either of the articles e.g. "إِشْرَيْتُ بِالثَّانِيَة مَلَك"; "I bought a garment with a dress", or "إِشْرَيْتُ بِالثَّانِيَة مَلَك"; i.e. both can be a for the other, but if money is involved, "ب" is affixed to the price (ثمن) because money always constitutes ثمن.

Qimah: ثمن is that which is equivalent to the price of the thing priced, without any increase or decrease.

Istibdal: Every شراء is a استبدال but not every استبدال is a شراء. 

A slave may be exchanged for a slave or an employee for another employee, but not "bought" for him.

Shirā': شراء is to buy something.

Alam: ألم may or may not be constant, e.g. the biting of mosquitos is ألم and not عذاب, but if it is continuous one can say: عذاب البحور الليبلا. 

Adhāb: عذاب is more particular than ألم; it is a constant ألم. Every عذاب is ألم but not every ألم is عذاب. The original meaning of عذاب is إستضاء "to find something palatable"; therefore ماء عذاب ماء عذب is so-called because it tastes palatable in the throat.
Alam: ُأمُّ is that which one receives only from someone else.

Wajh: ُربَضٍ is more general ُأمُّ; and ُربَضٍ is that which one receives either from himself or from someone else. One can say both: ُأمُّ وُربَضٍ, and ُربَضٍ زِيرُ لِنفَرِهِ اِيِ أَنْ مِنْ ُربَضٍ, but one cannot say: ُربَضٍ زِيرُ لِنفَرِهِ اِيِ ُأمُّ. Later both words were used in the senses of the other.

Wasab: ُعَذَابُ is an which one's body suffers continuously. Allah says: "And to Him obedience be (rendered) constantly, ُعَذَابٍ وُصِبٍ"; and ُعَذَابٍ وُصِبٍ "And for them is a perpetual chastisement, ُعَذَابٍ وُصِبٍ". A series is described as ُعَذَابٍ وُصِبٍ when it extends far off as though, because of its remote extent, it had no limit.

Adhāb: ُعَذَابُ may be either deserved or undeserved.

Iqāb: ُعَذَابُ implies that the person on whom the punishment is inflicted deserves that punishment, because the agent of an action deserves (to bear) the result of his action. The original meaning of ُعَذَابٍ is "following" i.e. making the first lead into the second. The expression: ُعَذَابُ الْيَلِّ="وُصِبَ الْيَلِّ" is used when the second follows the first, and ُعَذَابُ الْيَلِّ الْيَلِّ means: The night followed the day. and ُعَذَابُ الْيَلِّ الْيَلِّ are called ُعَذَابُانِ. One says: ُعَذَابُ الْيَلِّ الْيَلِّ "He gave him joy after sorrow". Allah says: ُعَذَابُ الْيَلِّ الْيَلِّ "وُصِبَ الْيَلِّ" i.e. he did not return after having gone; ُعَذَابُ الْيَلِّ الْيَلِّ "There is no repeller of His decree, ُعَذَابُ الْيَلِّ الْيَلِّ" i.e. he still follows his action of stealing; and ُعَذَابُ الْيَلِّ الْيَلِّ "I watched his affairs; and ُعَذَابُ الْيَلِّ الْيَلِّ means: I experienced from him good and bad, i.e. I received the second in exchange for the first; ُعَذَابُ الْيَلِّ الْيَلِّ the two of them did a thing alternately; ُعَذَابُ الْيَلِّ الْيَلِّ "I punished a thief by cutting (off his hands), which follows his action of stealing; and ُعَذَابُ الْيَلِّ الْيَلِّ"
The meaning is that the two of them rode alternately (upon an animal). Allah says: 

"And the end is for those who guard (against evil) the animals."

(i.e. here the preposition "ل" (implying a good result) is used after the preposition "على", which signifies an evil result. In the same way, one says: 

"And the end is for those who guard (against evil) for offenders (عذاب جناة) is used with the preposition "على", which signifies an evil result. In the same way, one says:

After circumstances are in favour of someone, and when they are against him.

Bala': 

"Bala" can be both harmful or beneficial. In the beneficial sense one uses the verb 

"بالي" e.g.; the Qur'an says:

"And that He might confer upon the believers a good gift from Himself, (الأنفال /17)"; in the harmful sense one uses the verb "بالي" e.g.: 

"I afflicted him or I tried him". The original meaning of "بلا" is the testing of someone with something unpleasant, to judge his endurance and patience; "بلا" is used for a blessing; al-Ahnaf says:

"When circumstances are in favour of someone, and when they are against him."

Naqma: 

"Naqma" means "reward or punishment" only. The original meaning of "نقت" is strenuous disapproval. One says: 

"I disapprove of someone when he does something. "بلا" is sometimes called a "نقت" but a "نقت" is never called a "بلا" when it is intended as a test or trial.

Ankara: See 6

Naqma: 

"Naqma" is more comprehensive than "نقت". And means: 

"He disapproved as one who punishes/requires/disapproves". Therefore an "عاقب" is called a "نقت".

Intiqam: 

"Intiqam" is to withdraw a blessing by means of punishment.
Iqab: عقاب is to requite someone for an offence by means of punishment. إنتقام, and عقاب is the opposite of لزاب, and عقاب is the opposite of إنا.

594.

Hadhr: هذر is guarding oneself against harm, whether one is certain about its happening or not. هذر wards off harm. On the other hand, هذر does not ward it off and so one says: خذ هذر يا. "Be careful," and not خذ هذر فذك.

Khashyeh: See 5

Khawf: خوف is the expectation of harm which may not occur; one who is certain that harm will come to him is not خائف of it. In the same way رجاء is an expectation of some benefit, but one who is certain about the attainment of some benefit is not راجب of it.

Faz: See 5

595.

Ihtiraz: إحتراز is to protect oneself against something that already exists.

Hadhr: هذر is to protect oneself against something which has not yet come into existence, when one either knows or suspects that it will do so.

596.

Khashyeh: خشية is connected with the source of something unpleasant and not with the unpleasant thing itself. Allah says: مخشون رجيم "and they have awe of their Lord and fear the evil reckoning, خشية, the retribution./21". If someone should object to this interpretation of خشية and say that Allah has also said: إن خشيت أن تقول لزاب بين بني إسرائيل "(Aaron said to Moses) Surely I was afraid lest you should say: you have caused a division among the children of Israel, خشية,/94", we would reply that Aaron feared the utterance which might lead to
separation. A thing which leads to something is the equivalent of the one who does it; therefore, some linguists hold that it is more correct to say: خشية ذهاب زياد than خشية زياد. However, here is not being used in its original sense; it is being used in place of ترف.

Khawf: ترف is connected both with something unpleasant and with its source (1). One says: "I was afraid of Zayd", and Allah says: "They fear their Lord supreme (above them), then I was afraid of illness", as Allah says:

However, ترف here is not being used in its original sense; it is being used in place of خشية.

Khawf: ترف is connected both with something unpleasant and with its source (1). One says: "I was afraid of Zayd", and Allah says: "They fear their Lord supreme (above them), then I was afraid of illness", as Allah says:

(1) The text reads ترف instead of منزل, p.236.

Khashyah: See

Shafaqah: is a kind of "kindness" and ضعف "weakness" of the heart, e.g. ترف له الأذى تشفع على وليها. is not related to خشية شفقة in any way (i.e. etymologically and linguistically), as can be seen from its use in the verse: "Surely they who from fear of their Lord are cautious, if ترف and خشية شفقة were one and the same, it would not be right to say this, any more than it would be right to say: يخشون من خشية رَبِّهم مشجرون شفقة. Therefore, the Arabs use ترف for fine cloth. a (a certain plant) is metaphorically called شفقة, because it is tender and not strong. One also says: أشفقت من كذا when one feels too weak-hearted to endure something.

Rahbah: is the prolonging of خوف; a Rahbah is so-called he fears (God) constantly. The sense of رهبة comes from (1) used when a camel has long bones and is well-built.
Rehābah is a bone above the stomach. According to ʻAlī b. Ḥabib, Ṣafī Ṣafī is a condition directed towards a condition, not towards an object of fear in itself. This is shown by the fact that its opposite is Ṣafī Ṣafī, which means safety from danger, along with the attainment of benefit. Ṣafī Ṣafī is fear, associated with doubt as to whether or not harm will come, whereas Ṣafī Ṣafī is the knowledge that it will occur, in certain conditions; if these conditions are not present, it will not occur.

(1) The text reads: Ṣafī Ṣafī. See p.236.

699. إِنْذَارٌ وُصْيَةٌ إِنْذَارٌ is "the frightening of someone", along with the indication to him of the source or place of the object of fear. One says Ḳarf ar-Rahâm from Ṣafī Ṣafī, when one knows of something and is ready or prepared to face it, and Ḳarf ar-Rahâm when one frightens someone else and tells him about that with which one is frightening him. Ḳarf is that (obligation or vow) which one imposes on himself when he is saved from that which he feared. إِنْذَارٌ is a good action from a Ḳarf ar-Rahâm; the more a thing is to be feared, the greater the blessing is that is conferred by إِنْذَارٌ. Therefore, Muhammad, because of his إِنْذَارٌ about the punishment of Allah, is the greatest benefactor of mankind.

Takhwîf: See 8

700. إِنْذَارٌ وُصْيَةٌ إِنْذَارٌ is always from oneself to someone else, and it is effected only by means of restraining someone by chiding, from doing something bad, or that which a Ḳarf ar-Rahâm thinks to be bad. So, إِنْذَارٌ is used only about bad things. It is also said that إِنْذَارٌ is the opposite of بَشَةٌ.

Wasiyyah: Ṣafī Ṣafī can be used either of oneself or of others.
One says: "I recommended to myself", and خوَفُ وُزْرٌ وَهَلْلٌ "I was afraid of him"; i.e. he himself is the object of my fear.

Moreover, خوَفُ can be used of both good and bad, since one can advise someone to do something bad, as well as something good.

701.

Khawf: The verb خوَفُ can accept a direct object, e.g. "I was afraid of him", i.e. he himself is the object of my fear.

Faza: فزعُ is sudden fear, such as one experiences when attacked, when a building crashes down, and so on. فزعُ is a disturbance of the heart because of the expectation of an imminent unpleasant event. فزعُ is used as a transitive verb with the preposition "من " e.g. one says: فزعُ منه i.e. he is the source of my fear, since "من " always indicates a beginning.

Hala: هلْلٌ is the worst type of فزعُ "anxiety or apprehensiveness". Allah says: إن الإنسان خَلَقَ هَلْلَا إِذا مَسَّهُ الشَّرُّ وَمَعَهُ وقد 만عُ "Surely man is created of a hasty temperament, being greatly grieved when evil afflicts him, and niggardly when good befalls him, المعارج 19-21", and one can be described in terms of هلْلٌ only when he combines the characteristics mentioned in this verse.

702.

Khawf: "See

Haul: هلْلٌ is fear of something when one does not know what will befall him from it, e.g. هلْلٌ الليل or هلْلٌ النَّهْر ; one says: هلْلٌ الشيء "The thing frightened me". The thing can be called هلْلٌ, but not هلْلٌ, except as used by a poet:

و هلْلٌ، من النَّهْر، و حَشٌّ ذي غَرْفٍ، آنَّا مُهَدُانِ (1)

"There is (many) a terrible deserted watering-hole, among the winding tracks, with bad water, filled in". Here, in this verse, the word هلْلٌ means containing هلْلٌ.

(1) Lisan (مرتب) with different reading: .......
Khawf: is the opposite of طأتينة.

Wajal: دجل الرجل is used when someone is in distress and is not tranquil. One says: أنا من هذا علي و جل ، و من ذلك على خوف ، طأتينة، but it cannot be used in this context. Allah says: "(Believers) are those who, when Allah is mentioned feel in their hearts, دجل و جل" i.e. when Allah's magnificence and might are mentioned, their hearts do not feel at ease, because they think that they have not rendered (full) obedience to Him, and so they become distressed. دجل is not related to خوف (neither etymologically nor in import). Furthermore خاف is a transitive verb, whereas دجل is an intransitive verb; they are also different in form. These two differences are sufficient to indicate the difference in their meanings.

Ittiqa': إلقاء "to be on guard" against that which one fears.

Khashyah: ضعية does not imply a sense of إلقاء.

Ba's: يأس has to do with the number of weapons and other things. For example, Allah says: "And We sent down iron, in which is great strength or might, الفر،ي/25". يأس is also used for خوف metaphorically, e.g. one says: لا يأس في هذا العلم, i.e. there is no "unpleasantness".

Khawf: See ١
Hayrah: حيرة can be confusion or embarrassment which is not evident, e.g. one can be confused in choosing between two alternatives, and yet this confusion may not be evident. دهشة, on the other hand, cannot be present without being apparent.

Dahash: دهش is حيرة, along with indecisiveness and confusion, and دهش is always apparent.

Hayā': حياء is a shrinking from doing something. One says: ندان حياء ً حياءً. حياءً, لستي في هذه اعالان أن افعل كذاً. Hayā' refers to something that is about to take place, and حياء to something that has taken place, but حياء is sometimes used for حياء as a semantic extension.

Khajal: خجل is a condition which becomes evident on one's face because of the concern that affects the heart when one has no argument or is afflicted by doubt, and so on. Hence, خجل is that by which the natural physical disposition is changed (1). According to al-Anbārī the original meaning of خجل is slackness or laziness and lack of action in search of subsistence. Later, the Arabs, because of the extensive use of the word, applied it to the interruption of speech. Muhammad is reported to have said to some women: (2) إذا جُلِّسَ دَهْشُهُ وَ إِذَا شَبَعُهُ خَيْلُهُ "When you are hungry, you become lowly and humble, and when you are satiated, you become indolent". Abu ʿUbaydah says: خجل in this tradition means: أشر "joyfulness/sprightliness". It is also said that خجل means inability to bear hardships. The Arabs have also used خجل in the sense of دهش; al-Kurnayt says:

(3) لم يذعوا عننا ما تعملوا أو دم خجلوا ولم يذعوا "They did not content themselves with what they had with us, because of the occurrence of wars, and they were not confused (as to what to do)".

(1) The text reads: المئيحة الدير , p.239.
(2) Al-Sihāh (ذخريه) ; Taj al-ʿArūs (ذخريه) . The text reads: دم خجلنا , p.239.
Raja' is the suspicion that something good will happen. The person who has it has some doubt about it, but this suspicion is predominant. Nevertheless, علم رجاء is not علم رجاء since this is definite, but one can say: أرى أن أدخل النبّيّ البتّه، since one does not know whether or not he will go to heaven. رجاء refers to something good, while خشية refers to something bad, because both imply some doubt concerning their objects. رجاء always has a definite reason for its existence, e.g. the generosity of the person from whom one expects something, or that by which one is led (to have that expectation). The verb رجاء takes a direct object; e.g. one says: رجعت زياداً meaning: I expected goodness from Zayd.

Tamc: طبع is that which does not have a particular reason for its existence; to have طبع for something is equivalent to convincing oneself that one will obtain it without there being any reason for this expectation. Therefore, طبع is considered reprehensible whereas رجاء is not. طبع needs a preposition governing its object: طبع عليه "I eagerly desired such and such". Like the verbs: دُفِّع و رُفِّع و جعل etc. the nomen agentis (اسم الفاعل) of طبع is طبع when used adjectivally (when used verbally, it is, regularly, طاب).
Khībah: "disappointment" always occurs after "expectation/hope", because Khībah is failure to obtain what was hoped for/expected. Ḥāṣib is one who is cut off from that which he hopes for.

Qunūṭ: is the most intense form of Yaʿās "despair".

Yaʿās: can occur either before or after Yaʿās and Yaʿās are opposites; they are alternatives, like Khībah and Yaʿās.
711. 

Tiḥ: The basic meaning of "Tiḥ" is "confusion" and "Miḥall" is called "one who goes astray from the right course". A "Kibīr" is called "one who manifests greatness" and Allah cannot be described in terms of "Tiḥ" in terms of territory indicates that in which one can lose his way. The Qur'an says: "They (shall) wander about in the land, i.e. they are confused."

Kibr: "Kibr" is the manifestation of ones' greatness of "Shan". As being one of Allah's attributes is one of praise because His greatness is great, but as an attribute of human beings is derogatory; they are not worthy of this description, since their greatness is small. The word "Shan" in this context implies the concept of His attributes, which are at the highest degree of glorification, and it is impossible to compare with Him in respect of them any lesser creature. But the word "Kibr" can be used of a person, e.g. "Kibr" in the case of a person, e.g. "Kibr" in the case of "Al-Kibr bi'l-gharab" or "Al-Kibr fi l-sa'in" and he can be compared with others who have less of the particular quality, in terms of the relative in the case of age, and in terms of the quantity acquired in the case of knowledge.

712. 

Kibr: See "Kibrin". 

Kibriyā': "Kibriyā'" is power and authority, and is not concerned with "Kibr". As Allah says: "And (that) greatness in the land should be for you two, i.e. supremacy. As far as "Kibr" is concerned it implies manifestation of "Kibr" as an attribute of Allah implies that He is one who is worthy to be thought "Kibr", as people say of Him and not as being arrogant and haughty towards mankind. It is also said that "Kibr" as a description of Allah implies that He is too great to be unjust to His servants or (too great to suffer from His servants).
Jabarūt: is more comprehensive than ﴾، because
the grandiloquence of a word indicates grandiosity in its meanings,
as is the case in طاعر and طاعر which are more comprehensive
than طاعر and طاعر respectively. But the word طاعر, through
common use came to be applied to anything that was worshipped
other than Allah; it is also applied to Satan on account of his
grave disobedience, and طاعر can be used about anyone who exceeds
normal bounds in striking someone or in committing some sin or
in doing some unpleasant thing.

Jabariyyah: is more comprehensive than ﴾, and is a verbal
noun derived from ﴾. is more comprehensive than ﴾.
Some linguists hold that طعّر is used when a person shows
his power or might by way of "subjugation or coercion",
whereas طعّر does not imply طعّر, and can also mean ﴾، غنم
عطم, as in the Qur'an: "Surely there is a strong race in it, طعّر also means "a person having supremacy", as in the Qur'an:
"And you are not one to compel them, طعّر can also mean
طعّر, as in the Qur'an: طعّر i.e. طعّر "fighters". طعّر is to force someone to do something;
طعّر is to make good a lack, and طعّر is to allay a mishap
by means of a kindness. طعّر is a splint; طعّر is one for whom
no blood-money is payable (?). طعّر as a description of Allah
implies that He does not care about (i.e. He never suffers) any
harm. طعّر originally means a palm-tree which has grown beyond
the reach of one's hand. The expression: طعّر is used
when someone acquires some money, and طعّر is applied to
a plant which produces fresh shoots in its dry parts. According
to Ibn ءثا طعّر as a name of Allah implies that He repairs
what is broken. طعّر is also used as a verbal noun and implies
intensity in طعّر.

Kibr: See ٨

Zahw: in normal usage, refers to something, whether wealth,
position or something similar, causing one to have an exaggerated
notion of oneself. and are said, as though something had raised his self-esteem. It comes from 
, indicating that the wind has blown something away; and is also abundance or excess in speech.

Kibr: is the magnification of ones greatness of , and in human beings is the characteristic of exalting oneself above ones merits.

715. 

Zahw: See

Nakhwah: is used of a person who holds his head high with therefore, one says: is inflected like , e.g. and , except that is not used whereas is.

716. 

Khazwanah: is to turn up ones nose and to flare ones nostrils with pride. So, one says: and one never says: of one who cocks his head with pride, owing to the similarity of the actions.

Nakhwah: See

717. 

Ajab: means to be greatly delighted with a thing, so that its owner finds no equivalent to it. One says: "He is an admirer of so and so a woman" when he is very much delighted with her; is used when one is conceited about his own merits. So, is used as an equivalent for in any way. According to \( ^\text{c} \) Ali b. \( ^\text{c} \) Isa, is the soul's arrogating to itself a virtue that would deserve admiration if it possessed it, but it does not.

Kibr: See
Istikbār: may be a demand (?) divorced from scorn.

Allah says: "And whoever disdains His service and is proud, the angels/72" i.e. disdains to acknowledge his servitude and is too proud to submit obediently.

Istinkāf: has the sense of "scorn".

Khushūʿ: according to one interpretation, is an action the performer of which considers that the one to whom he performs it is above him and greater than him. Khushūʿ pertains to speech particularly; for example the Qurʾān says: "And the voices shall be low before the Beneficent God, فَلَهُ/108". According to some linguists Khushūʿ takes place only when a feels fear of the one before whom he demonstrates Khushūʿ, and it does not take place arbitrarily. Therefore it is ascribed to the heart, and one says: خَفَضَ تَلِبَةٍ بِنَسِبٍ خِشْوَةٍ is used for high ground in predominantly low-lying country.

Khudūʿ: According to Ibn Durayd one says: خَفَضَ الرِّجُلَ لِلْفَرَاةٍ "The man yielded to the woman", and ... خَفَضَ is used when he makes his speech to her gently. خَفَضَ is one who lowers his head and neck, as Allah says: فَخَلَّلْتَ أَعْنَاقَهُمْ لِيَأْكُلَنَّ هَالِئِينَ "So that their necks should stoop to it," /4". خَفَضَ is to be humble before someone, but it does not imply fear. Therefore it is not ascribed to the heart, and one does not say: خَفَضَ تَلِبَةٍ. خَفَضَ, unlike خَشْوَةٍ, can be demonstrated before a person who is not considered to be superior. Some linguists hold that both خَشْوَةٍ and خَفَضَ are actions connected with the heart; and some hold that they are close in meaning, except that خَفَضَ is manifested in bodily gestures, or in admission or petitioning, whereas خَشْوَةٍ is manifested in the voice (alone) (?).

Tadhallul: is to demonstrate inability to withstand the one to whom one displays it.
Tawādū': 

is to make manifest the power of the one to whom one displays it, whether or not he has power over the displayer. For example one says: "A man is modest with his servants", that is, he treats them like people who have power over him. But one does not say: "A man is modest as the servant is modest", as it implies to show inability to withstand the one to whom it is displayed, and therefore is not appropriate to a king with his servants.

721.

Tadhallul: is an action of the person who is so described, and it is to put ones self in (a state of) ; as is to put ones self in (a state of) "forbearance".

Dhull: is one on whom ; is inflicted by someone else, even though it is formally on the measure of . Therefore may be a commendatory description of someone, but not ; because the manifestation of for someone is acknowledgement of him, and acknowledgement is good. The 'ulama' are called and not .

722.

Dhull: One is called ; as a consequence of another's action; for example, a ; is one who is overpowered by someone else; and ; may be used about one who deserves ; e.g. a believer who descends into the of infidelity will be ; although he may be properly termed (in other respects).

Da'ah: ; takes place by ones own action and not by another's. A ; cannot be a ; .

723.

Dhull: See

Saghar: ; is to acknowledge ones ; and to show ones lowness as a human being. The opposite of is . Allah says: "There shall befall those who are guilty humiliation from Allah, the ;", because the
disobedient will acknowledge their ذَلَلَ in the life hereafter. Nevertheless, a ذَلَلَ may or may not acknowledge his ذَلَلَ .

724.

Khizy: ذَلَلَ is along with disgrace, and it is said that ذَلَلَ is a feeling of being abashed for doing something wrong. ذَلَلَ means because it is being held back from something because of the stigma attaching to it. According to Ibn Durustawayh, ذَلَلَ is persistence in something bad, the masdar in this case being ذَلَلَ , and when one feels shame for a bad action, or something that is done to him, the masdar is ذَلَلَ , for the senses are essentially the same. This is nonsense, because persistence in bad actions and feeling shame for bad actions are two distinct things.

Dhull: See د

725.

Dhull: See د

Daracah: ضراعة is derived from "udder", and the ضراعة is presented to the one who milks it or who drinks from it. ضراعة is one who obeys without holding back. ضراعة "supplication" in prayers, petitioning, etc. is derived from the same. ضراعة is also derived from the root, which is used in the Qur'an for food which does not benefit its eater:

"They shall have no food but of thorns, which will neither fatten nor avail against hunger, سَلَامٌ/6:7". It is also said that ضراعة is to incline ones finger to right and left from fear and shame, and ضراعة is so-called because the milk inclines towards it; and مصارعة is resemblance, because it is an inclination towards a likeness like مصارعة .

726.

Khudu: See د
Dhull: ذَلْلِ is to obey unwillingly, and its opposite is ذَلِّلّهـ، meaning rejection or abstention. A person who submits unwillingly is ذَلِّلٌ ذَلِّل، on the other hand, one who submits willingly is ذَلِّلـ ذَلِّل، and such submission is called ذَلِّلـ.

727. إِخْبَاتُ وَخَفْضُوٰر

Ikhbat: ضُحِيَّتُ is one who is secure in his belief. It is also said that ضُحِيَّتُ is one who exerts himself in his worship, and one who adheres to obedience and quietude. ضُحِيَّتُ is an epithet of praise like مُتَّقٍ مؤمن. The original sense of إِخْبَاتُ ضُحِيَّتُ is to go towards "wide level ground", as one says: أُقرِبْ وَفَرِّخْ ضُحِيَّتُ إِخْبَاتٍ when one goes towards "high land". According to this derivation إِخْبَاتُ implies continuous and steady submission.

Khudyع: خَفْضُوٰر can be used in both a laudatory and a condemnatory sense.

728. إِذْلَالٌ وَإِهْمَانَةٌ

Idhlal: إِذْلَالٌ is to compel someone to obedience, and إِذْلَالٌ always is from a superior to an inferior, and its opposite is إِعْزَازٌ. إِذْلَالٌ of someone by another implies public dominance; if he dominates him in private, it cannot be said that he أُذْلِّلـ. It is said that ذَلِّلـ ذَلِّلـ is weakness in opposing someone. Its opposite is عَرْطَة، which means strength in overpowering someone. ذَلِّلـ is one who is easily driven, because he submits like a weak person who cannot resist. A ذَلِّلـ can be driven even into wretchedness.

Ihanah: إِهْمَانَةٌ is to make someone of little importance and not to bother about him, e.g. one says: "He did not pay attention to him", or "He did not care about him". إِهْمَانَةٌ is from an equal to an equal and its opposite is إِذْلَالٌ إِكْرَامٍ، إِهْمَانَةٌ إِهْمَانًا ذَلِّل، and have nothing to do with each other except that when ذَلِّل~ follows هُوَان، then ذَلِّل~ is called ذَلِّلـ. One may say that the expression: إِهْمَانَةُ أَخْرَاصَاهُمـ implies the assertion of the one that the other presents no difficulty to him whereas إِذْلَالٌ إِهْمَانًا is simply his overpowering him. Some linguists hold that Allah never makes anyone ذَلِّلـ from the beginning....
since that would be injustice, but that He may do so as a punishment; however, He can make someone from the very beginning by making him poor and by paying no attention to him. In our opinion the opposite of إمّة is إمّة, and just as from Allah can only be in the form of إمّة, from Allah can only be in the form of إمّة. هو is the opposite of عرّ. عرّ implies enmity (عداوة), just as عرّ implies enmity and (also) immunity. هو is derived from "lessening importance", and هو is derived from "lightness of weight". "pain" occurs in terms of punishment or (neutral) requital, but هو occurs only as a punishment.

Dhalil: See 8

Mudhcon: إمّة means quickness in obedience, and has nothing to do with هم or ذل. هو.

Mahin: هو is one who is considered weak. The Qur'an says: "(Pharaoh proclaimed): Am I not better than this (Moses), who is contemptible, نظرفة /52", and: "Then He made his progeny of an extract of water held in light estimation, السيرة /8". According to the interpreters of the Qur'an, the word هو in the verses mentioned above means "weak". According to al-Mufaddal, هو is on the measure of خليل, and is derived from ماهن; verbal noun: هممان; nomen agentis: هو; nomen patientis: هم or هم. It is said to come from "work"; therefore, a servant is called ماهن (pl. ضِمْن and ميّان).

Hagir: referring to anything implies that which has less quantity than that which is customary for its species, e.g. one says: هذى دجاجة ضِمْنة when a hen has a small build as compared to others.
Saghir: صغير refers both to age and size. One uses the expression: صغير جوز, or جوز صغير, but not جوز حجري, as stones have no standard or recognised sizes like hens or partridges, etc. Something صغير is so-called in comparison with what is bigger than it, whether the big thing is of the same kind or not. Thus, a jug is صغير as compared with a pitcher, and a camel is صغير as compared with an elephant; things cannot be regarded in absolute terms, as, for example, a camel is صغير only when compared with an elephant.

Qaall: غليقيا implies lack of number, e.g. تتم تديلون or تتم تديل, as the Qur'an says: بذريت تديلون "(Most surely these are) a small company, the shepherds" /544/ i.e. they are small in number as compared with others. غليقية is the opposite of كثرة, which means an abundance in number only, being in relation to anything else either a metaphor or a simile.

Yasîr: ليسير, of things, is that which is easy to obtain. It does not imply lack of number or quantity as غليقية does. Therefore, one says: عدد ليسير and does not say: عدد ليسير, but one can say: عدد ليسير.

Kathîr: كثرة is abundance in number; for example, one says: جمل كثرة "many shares" and رجال كثرة, and it indicates that كثرة can only be applied to that which can be numbered.

Wafir: وفر is the joining together the pieces of something so that its size is increased, e.g. one says: كروس وفر is a bone which has flesh on it; one does not say: كروس كثرة.

Jamm: جمة is an accumulated abundance of something; one uses: جمة البرم, meaning the water accumulated in it. For the same reason, thick hair is called جمة . The expression:
is used when one leaves a horse to let him recover his strength after fatigue, and when something is near to fruition, and this thing may be without إمتحان

Kathîr: See ۸
Chapter XXI

734. 

Abath: And Abath is something in which no intention is involved other than the intention that it should occur.

La'ab, Lahw: In La'ab and Lahw as well as the intention that they should occur, another intention intervenes by virtue of which they become La'ab and Lahw. If they occur with a different intention, they would not be La'ab and Lahw. It is said that La'ab is an action done for some pleasure, in which no regard is had for the requirements of wisdom, like the action of a child, since it is unacquainted with wisdom and acts only for pleasure.

735. 

La'ab: A La'ab may be educational e.g. chess, etc., and thus cannot be called Lahw.

Lahw: Every Lahw is a La'ab, but a La'ab may or may not be a Lahw. A La'ab does not bring any benefit as its consequence, because it diverts one from what is serious; one says: اَلْلَّهُ أَنَّكَ تَضَرَّعْ،

i.e. something pre-occupied me (diverted me), and Allah says: "Abundance diverted you, the maker of the creation".

736. 

Istihzā': इस्तहज़ा implies contempt shown for the person at whom it is directed, and his belief that contempt is being shown for him.

Mazāh: इस्तहज़ा does not imply the sense of contempt for the person at whom it is directed, nor the belief of that person that such is the case. For example, a follower of a chieftain or king, can joke with him without any implication of contempt; this rather implies friendly relations between them.

737. 

Istihzā': इस्तहज़ा one mocks or ridicules someone, not because of a particular action on the part of the person at whom the mockery
is directed, on account of which he is mocked.

Sakhr: سخر implies some previous action done by the person who is the object of the mockery, on account of which he is mocked. The difference between the two is evident from their form.

is always followed by the preposition "ب" to make it transitive, and "ب" here is used for "attaching or affixing", which implies that takes place without the occurrence of anything on account of which it takes place, whereas the verb takes "من", as its preposition, which implies some previous action on account of which it takes place, as one says: "I was surprised at him/it". It may be said that derives from نَخُر "attaching or affixing", because of a rational being cannot be compared with that of an animal or other such things, but implies ones cheating him of part of his intelligence. سخر من, on the measure of..., gives the sense of "You took care for... " سخر is a verbal noun like which is for "division or portioning", because of something to be subjected. However may also be regarded as a verbal noun. is like and does not imply the sense of subjection.

738.

Mazāh: مزاح does not imply the humbleness of the , e.g. one says: "لا والله, حسبت " and the Prophet used to practise with others.

Hazāl: حزام implies the humbleness of the towards the person at whom his حزام is directed. حزام cannot be used about the Prophet. حزام can be used in the sense of but cannot.

739.

Majūn: مجنون is hardness of face and shamelessness. One says: "When a thing is hard and coarse. " is the verbal noun.
The piece of wood on which a fuller beats cloth is called ميبتة. The original meaning of ميبتة is the hard floor of a valley. Originally it was نآذ, was changed into نآذ; ميبتة is a rough part of the earth;

نآذ is a tough she-camel. It is also said that ميبتة is a she-camel which has rough cheeks; and ميبتة "cheek" is so-called because cheeks are the hard part in the face.

ميبتة is a newly coined word which was not known among the (ancient) Arabs: they knew its original root, which is what we have mentioned here.

Mazah: It is said that مارا, is the causing of false perception of the appearance of a thing, which is other than its reality, without any evil intention in the deception. إستمرار is the same thing with the intention of misleading someone.

740.

Inkimash: إكاس means to be fast in walking, one says: إكاس سير when one is fast in walking. Afterwards, as a semantic extension, إكاس came to be used where سريعة could be used e.g. writing, etc.

Jadd: جد is to be true or steadfast while doing anything, e.g. جد في السير "He exerted himself in walking" or إكاس "He did a lot to help Zayd". إكاس cannot be used about سريعة or إغاثة as سريعة cannot be used about them.
Chapter XXII

741. 

Tadbīr: تدبير is to take certain measures for the improvement of one's property, or of the affairs of one's children, companions, etc.

Hīlāh: هيلة is that (artifice) by which one works in a devious manner and gains benefit or secures himself from damage. According to the jurists Hīlāh is of two kinds: محرم "prohibited" and "allowed". An example of the type of Hīlāh is that if a man swears that (if such and such does not happen) he will have sexual intercourse with his slave girl, immediately he has bought her, and swears this before he has bought her, he should free her and marry her, and then have sexual intercourse with her; again, that if a man swears that (if such and such does not happen) he will have sexual intercourse with his wife in Ramadan, he should go on a journey and have sexual intercourse with her.

An example of the prohibited type of Hīlāh is that a person who has neglected his prayers should apostasise from Islam and then embrace Islam again so that he does not have to make them. This kind of thing is called تدبیر because it is something that is shifted from one direction to another; it is also called تدبیر but the word تدبیر also implies that which is not تدبیر, as given in the definition of تدبیر.

742. 

Sahr: سهر is the misrepresentation or falsification of something, combined with the intention of deceiving thereby the person aimed at, whether quickly or slowly. Allah says: يُبَيِّنُ إِلَيْهِ مِن سْهْرِهِ أَثَّارَهُ "It was imaged to him on account of their enchantment as if they were running, الله/66".

Shub'adhah: شبهة is سهر which is done swiftly; thus, every شبنة is سهر but not every شبنة is سهر.

743. 

Tamwīh: تمويه is to cover or conceal what is correct and to present what is wrong as being the opposite. Its original meaning is
the coating of iron or copper with gold or silver so that it should appear to be gold or silver. Sahr: is speech the true nature of which does not appear, and is an ornament the substance of which is not determined. Some hold that is the name of any which does not have any effect. is used only of that the meaning and intention of which is known.

Sahr: is a that is so subtle that the way in which it is done is not understood. It is called even when the intention behind it is not known. Muhammad called because an eloquent person can attain with his eloquence what an enchanter cannot attain with the refinement of his .

744.

Imr: is an that is open and evident. The original meaning of is therefore, an is called an "indication" because it is apparent. The sense of and "emirate" is obvious. Allah says: "Certainly you have done a grievous thing." 71.

Ujb: See 5

745.

Add: is an unpleasant . The original meaning of is found in the phrase: , as one says: meaning: "The camel ran away". So is an which is unusual.

Ujb: is thinking something great because its cause is hidden, and is that which seems extraordinary for this reason.

746.

Tarif: is an opposite of "old and inherited wealth or property"; thus is recently acquired wealth. Since inherited wealth is more dear ( ) to a man, every is called even if it is not wealth.
Aṣṣib: See ١٠، ٨٣.

Khād: خذع و كيد is making what is said appear to be the opposite, with the intention of gaining benefit or avoiding harm. خذع does not imply meditation or thinking or planning, e.g. one says: خذع, when someone deceives the other in some deal and the deceived one thinks it to be a fair deal even if it is initiated without forethought.

Kayd: كيد is a deception which always takes place after thought; therefore, the linguists hold that كيد is a deception against someone's enemy with the intention of ruining him. The artifices and tricks one practises in war to destroy the enemy are called كيد (pl. of كيد), as they take place after thought. The Qur'an uses كيد in the sense of كيد ليوسف "Thus, did We plan for the sake of Joseph, ليوسف /٧٦", i.e. We intended; this meaning is further exemplified in the later part of the same verse: إلا أن يشاء الله إن شاء الله, and here means His approval or consent. كيد can be a خذع which brings an evilly intended thing closer, and the expression: كيد يعلم كيد is used to signify this kind of closeness, whereas كيد يعلم كيد is used in the former sense; this difference came about to distinguish the two senses. It may be said that the difference between خذع and كيد is that خذع means doing something unwelcome to someone else forcibly, e.g. one says: كيدن نحن meaning: He harmed me by force"; whereas خذع means doing something unwelcome to someone else, not by force, but by causing him to believe that he is benefiting him. Therefore, خذع is used about dealings; on the other hand, Allah calls the attempt of 'the people of the elephant' on Makkah "Did He not make their treacherous plan go astray؟ الفيل /٢", since it was made by force.
Khad: خذع means that a man fails to see the truth, and this failure brings him into a situation that he does not like. The original meaning of خذع is found in: خذع الشنب when a lizard hides in his hole. خذع in a sale means to make to appear what is not true and to cause someone pecuniary damage.

Ghurur: خزور is a deception which causes a person to do that which damages him. For example, a man, on seeing a mirage and considering it to be water, may consume the water that he has and then die of thirst. Here the خزور of the mirage causes him to consume his water. In the same way Iblis deceived Adam and he ate that which was harmful to him. According to Ḍi'ā b. Ṭūs Khad خزور is the causing of a false complacency (إجهاض) not every خزور is a خزور because one can be made to imagine a danger and beware of it, and here the expression خزرة is not appropriate. Ṭrūk al-ʿirām "to become irresolute" in what one can be sure about, and there is no excuse for doing so. One says about خزورة فَرَّهُ فَضَعَ مَالهُ وَ أُحْلِكَ لَهُ : خزور. "It deceived him, dissipated his property and destroyed him himself". خزورة is called فَرَّهُ فَضَعَ مَالهُ وَ أُحْلِكَ لَهُ, and خزورة is called غزورة غفلة خزورة, and خزورة غفلة, for one who is inexperienced comes from this; it is as though خزورة خزورة causes the خزور to encounter harm of which he is heedless.

Kayd: كيد is to bring something unpleasant upon someone by force whether or not he knows about it. The expression يكيد يكيد bears witness to this. The original meaning of كيد is "hardship", and فِي مَعْلُوم يُكِيد means that so-and-so suffers hardships. There كيد is applied to that which causes what involves hardship. It is also said that كيد is something unpleasant which brings closer the attainment of what is aimed at.

Makr: مكر is like كيد in being deliberated and planned, but is more forceful than كيد. The proof is that كاذب مكر, كاذب يكيد, whereas كاذب مكر, كاذب يكيد is not a transitive verb, but
takes the preposition "ب". So, one cannot say: مغر، but one says: مغر به; a verb which is actually transitive is stronger. مغر is also the concealment of the harm which one can bring upon another; therefore the expression: <br>أَمِّرْ ٱنْ َمِلْ مَوْكَّرْنَ َأَمْلِي َلْيَكَرْر، is not because the person on whom something is inflicted knows about it. مغر is that by which unpleasant things are brought together, e.g. one says: جَيْدَةٌ مُهْرَبَةٌ التِلْ ّلَلْلَهَّ of a girl who is of compact flesh and not soft.

750.

**Jihla و مغر**

**Hilah:** Some مغر may not be a جَيْدَةٌ, e.g. an artifice to benefit someone can be a جَيْدَةٌ; whereas a مغر does not imply benefit.

**Makr:** linguistically means a تَبِير تَبِير against some enemy. The original meaning of مغر is "twisting". Allah calls that with which He threatens the non-believers مغر: the Qur'an says: أَتَايَنَّا مَكْرَنَا ۗ مَعَ نِعْمَةٍ مِّنْ مَكْرِهِ إِلَّا ٱلْذِّوٰلِ ٱلْبَالِغُ ٱلْعَهْدِۚ "What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish, الأَخْرَاج 99/99". مغر is one who inflicts something unpleasant upon the one to whom مغر is directed without his knowing. So, here the chastisement of Allah is called مغر. It can be said that the chastisement is here called مغر because it is planned and will be inflicted upon (them) when its time comes. There is another difference between the two, which is that مغر implies the causing of harm to someone without his knowledge, whether this is done openly or not. جَيْدَةٌ, however, always takes place indirectly. Since, originally both are from the same origin, they can be interchanged. جَيْدَةٌ is sometimes called مغر because it is used as the opposite of ٌ ۗ رَدْش ( = straight-forwardness).

751.

**Khatar:** خَطْر is to put oneself in danger with the hope of attaining the dangerous thing that one desires, but it does not imply the abandonment of resolution and self-confidence.

**Ghurar:** فُرْر implies the abandonment of resolution and self-confidence.
Chapter XXIII

752. عْضو و وضًاٌۡ

Husn: حسن is applied to two: "planning or execution of something", and "sight" and "voice / listening".
When applied to تَّمِيِّز, it is a description of actions and conduct.
And حسن is expressed about a sight and a voice, for example, one says: صوت حسن and صورة حسنة, whereas وضًاٌۡ pertains to bodily cleanliness only. One can describe a thing "beautiful" even if it is not clean.

Wada'ah: وضًاٌۡ pertains to form only, as it implies cleanliness; for example, one says: رجل وطيف for a neat and clean boy.

And "ablution" is derived from the same and is so-called because it means cleanliness; a clean man is called both رجل وطيف and رجل وضًاٌۡ, as one says: رجل فارّ for a well-read person.

753. حسن و قسامة

Husn: حسن is used of both the totality of a thing and its details; it is also used both of actions and of character.

Qasamah: قسامة is حسن that comprises (only) the features/details of the face; if حسن is one all of whose individual features are of the same degree of beauty, قسامة is used of forms only.

754. حسن و وسامة

Husn: See ُضامنة

Wasamah: وسامة is حسن which appears to the sight and increases when one thinks about it. The expression: يُضامنة means "The more you look at his face, the more beautiful it seems to you". وسامة is more comprehensive than حسن, and حسن is that the beauty of which grows greater the more you look at it.
Bahjah: حسن which gives pleasure to the heart. The original meaning of حسن is "pleasure". The expressions: إنسح و رجل حسن mean a happy man. إنسح means: "He was pleased". حسن later came to refer to beauty which pleases one's heart. In Arabic, a thing is sometimes called by the name of its cause; this is the case with جمال. According to al-Khalil جمال means the beauty of the colour of a thing and its freshness.

Husn: See حسن

Sabahah: صباحة is the shining quality of a face and the purity of its complexion. صباحة is derived from صب, which means the shining quality of iron; صب is so-called because of the shining quality of its light.

Malahah: ملاءة is that the person to whom it is attributed should be sweet and acceptable in his totality, even if he is not beautiful in his details. The Arabs say: ملاءة is found in the "mouth", حلاة in the eyes, جمال in the nose, and "wit" in the tongue. Therefore al-Hasan says: "If a robber is witty, he does not suffer amputation" means that he defends himself with the sweetness of his tongue and the beauty of his logic.

Jamal: The original meaning of جمال is "great size". "totality" is so-called because it is greater than its subdivisions. جمل means a thick rope; جمل "camel" is so-called because of its large build. Melted fat is called جمال because of its great usefulness. جمال was originally applied to actions, character and those things which appear in a man; it was then extended to forms. حسن was originally applied to forms and was then extended to actions and character. So, جمال is those actions, traits of character or greatness of wealth or of
size, for which one is known and honoured. One says: 

Allah says: "And 

they are pleasing to you when you drive them back (to home), and when you send them forth (to pasture), the ėnēl, i.e. horses and camels.

Husn: See 5

Nubl: 6

Nubl is that for which a man is honoured, such as pleasing appearance, noble character and good actions. It pertains to innate or personal dispositions rather than acquired ones; e.g. one says: 7 

Frds-nil in his sight and he has no other. 

Jamaăl: 8 

Jamaăl is used of the above-mentioned things and also of ones wealth, family and apparent characteristics. It is more general than nil. Thus, one says: 9 

Wg-nil in Mal and the like Mal. He Nil in Mal. He Nil is also used for e.g. Wg-nil, Wg-nil, and not is not used; Wg-nil can also be used for a fat face, as it is derived from mil, meaning "melting fat".

Bahāː: 10 

Bahāː is openness of the "visage"; is a man who has openness in his face. is in no way related to or . According to Ibn Durayd, implies and al-Zajjāj says: implies . Ibn Durayd supports his view with the fact that is used and not is used when a she-camel is friendly with the one who milks it.

Jamaăl: See 5

Jamāl: See 6

Jamāl: See A 760.
Sarw: سرو means "magnanimity/generosity"; the of anything is that which is good of it: حبا سري and لعما سري are the best of their respective kinds. سرة القوم are the prominent people of a nation, so-called because of their superiority over others. Since is the best of its جنس , Allah cannot be described in terms of سرو , just as He cannot be described in terms of فضل or عزه.

761.

Tamam و كمال

Tamam: تام refers to the or the , by which the تام is completed. Thus in poetry the تام is called تام البيت and not كمال البيت , whereas كمال is applied in poetry to the assembly of the whole of it, e.g. one says: البيت بجماله . One says: هذا تام فتق كمال فتق . Thus the statement of the mutakallimun that كمال علوم (the assembly of all types of knowledge), is justified as indicating that the intellect defined as being is this totality and assembly; it is for this reason that an adolescent is not regarded as عاقل even if he has attained some, or even most, of these types of knowledge. A person can be called عاقل only when he has assembled all of these types of knowledge.

Kamal: كمال is the assembling of the أبعاس of a thing. Therefore the mutakallimun say that كمال عقل is the of the necessary kinds of knowledge by which good and bad are discriminated, meaning the عقل of individual علم ; the كمال is not used here.

762.

Bashâshah: بشارة is the showing of pleasure on meeting someone, whether for the first time or subsequently.

Bishr: بشار is the pleasure which one shows on meeting someone for the first time. بشارة is derived from بشر and means to receive pleasing news for the first time; if one has learnt it previously, it cannot be called بشارة . Therefore, according
to the jurists the statement of a master who says: من بشرٍ،
implies that the master will set
that slave free who first brings him the news of a birth. 

is pleasing news, whether it comes earlier or later. It occurs
also in a proverb: البشر من أعلام النجاح is one of
the signs of success".

Hashashah: هو هش بين المناشة is the feeling of lightness on account of
a good deed. The Arabs say: "O so and so you
have pleased (me)". هو هش is a thing which is easy to
attain. The phrase هو هش بين المناشة is used for a person
who gives readily.

Bashashah: See 8

Bishr: See 8

Talaqat al-Wajh: is the opposite of طلاوة الوجه, meaning
repugnance on meeting someone, or on receiving a request; طلاوة
means the dispersal of the عبرس from someone. The original
meaning of طلاوة is easiness and dissolution. One says:
أطلقتته meaning: 'I released it/him from confinement, or from
some obligation, so that it/he could go freely as it/he wished',
or 'I made it lawful after it had been unlawful', [or 'I allowed
it after it had been forbidden'] The expression:
طلقت is used because it implies that the lady is made
free from pregnancy. Both طلق and طلَقَ are used for a free man.

Taharah: is used of characteristics and abstract qualities,
because it implies the negation of a fault or imperfection. One
says: هو من طاهر مظهر or هو من طاهر الأطراف المفتوحة
meaning that he combines (all) praiseworthy characteristics, and
because he is an opposite of a حرامٍ; one also says: هو
طاهر النوح والجسد.

Nazafah: is expressed only about ones physical appearance and
clothing, and implies the negation of uncleanness; it is not
used of abstract qualities. One says: هو نظيف الصورة i.e. he
is beautiful of form; but one never says: هو نظيف النطق, i.e. referring to moral qualities.

765. 

Samājah: سماء is the commission of a wrong action; this meaning is testified to by alHudhali's usage of the word:

Thus he makes سماء the opposite of صلاح. صلاح is an action, therefore سماء must be an action. If سماء he could not properly have said this. According to Ibn Durayd سماء is sometimes used of someone who commits a wrong action. Afterwards, because of semantic extension, سماء was used for وجه سماء, and وجه سماء was used like وجه سماء, as though it had committed a wrong action, for سماء is a fault.

Qubh: See 

(1) This verse is by Abu Dhu'ayb al-Hudhali, Diwan al-Hudhaliyyin, 1:60.

766. 

Qabīh: See 

Wahsh: is "emaciated" and هو رجس also means "he felt hungry". An ugly man is also called هو رجس because an emaciated person is ugly. It may be said that one who is هو رجس is in the extremity of ugliness, so much so that one who sees it is desolated by the sight; thus هو رجس, in this sense, means هو رجس. هو رجس also means to be naked; and it may be said that one who is هو رجس is devoid of beauty.

767. 

Istibshar: is pleasure caused by "good news". is on the measure of which implies "demand", and is one who, so to speak, seeks a pleasure in and finds it. The original sense of comes from this, since pleasure is manifested on the skin of the face.
Surūr: See A

768.

Surūr: سرور و فرح occurs only through that which brings benefit or (sensual) pleasure in the real sense. The opposite of هزن سرور is، and صرور فرح occurs through losses; therefore سرور must occur through benefits or other things which are the source of pleasure. سرور is a verbal noun of a transitive verb, so that it requires an agent.

Farh: فرح may occur through that which does not bring any benefit or (sensual) pleasure, like the فرح of child in dancing, running, swimming, etc., which may tire, or even harm, him. This cannot be called سرور. The opposite of فرح is غم، and one may experience غم through harm one imagines, without it being realised. In the same way فرح can be experienced through something that is not real, such as that experienced by one who dreams through a nocturnal emission, and the like. On the other hand، فرح and صرور are experienced only through that which is real. The grammatical forms of فرح and سرور substantiate this. فرح is the verbal noun of an intransitive verb, so that it is something that happens internally, without an external cause. فرح is used as the nomen agentis when it is adjectival and فرح when it is verbal. According to al-Farra', فرح is used, like جهل، to signify one who experiences فرح in the present، and طيب، like جهل، to signify one who experiences it in anticipation of what is to come.

769.

Jadhl: جهل is lasting or permanent pleasure. It is derived from جهل، meaning، that which does not leave its place; the جهل of a thing is its root. One says: رجل جهل "a happy man", and the use of جهل is very rare.

Surūr: See A
770.

Habur: حبور is a blessing or favour. One says: when one beautifies it. Allah says: "They shall be made happy in a garden, الرم /15" i.e. they will be blessed. حبور is called سرور simply because it is closely connected to لنة حسنة. In the proverb: جبة حبية it is said that جبة حبية means حزن لنة حسنة while سرور means حزن لنة حسنة .

Al-`Ajjaj says:

المټدله الذي أعطى الفير هو إلى الوقى أن المولى شكر

According to al-Farra' حبور means كتابة. In our opinion حبور has been used metaphorically here, and its original meaning is لنة حسنة . Thus the Arabs call a scholar حبور because he has been beautified with the best of characteristics, and ink is called حبور because it is that by which books are beautified.

Surur: See Δ

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(1) Diwan al-`Ajjaj, p.4 with different reading:

ناشد الله الذي أعطى الفير هو إلى الوقى إن المولى شكر

771.

Ghamm: غمم is a concept or feeling by which one feels his heart oppressed because of the occurrence of some harm to him in the past or because of the anticipation or imagining of some harm in the future.

Hamm: حمم is ones concern to remove something that is disliked and to acquire something that is desired. حمم is not concerned with حمم in any way. One says to someone else: "Concern yourself with what I need" but one never says: حمم في حاجتي . A prolonged حزن which destroys ones bodily health is also called حمم. It is derived from the expression: حمّه which is used when fat melts; حمّه is used when one melts it.

772.

Huzn: حزن is the concentration and 'solidifying' of نم . It is derived from الأرض البزن , meaning hard, rough land.
Karb: is the concentration of , together with feelings of anxiety/distress (). A hot day is called "a day of distress". is expressed when one puts someone into a state of anxiety/distress (); is on the measure of from the same root.

773.

Huzn: See 

Ka'abah: is the signs of evident on one's face. Therefore, one says: instead of because cannot be perceived by the senses. So, is the indication of on his face; this sense of is attested by its use in the verse of al-Nabighah:

إذًا حلّ بالأرض البرية أصمت . كبيبة وجه غيبا غير طائل

(1) Diwan al-Nabighah al-Dhabyani, p.131.

774.

Asaf: is a accompanied by anger or rage; an is an angry person grieved by something. Extensive use brought it to mean ; Allah says: "Then when they displeased , We inflicted retribution on them, /55", i.e. . is metaphorically used among Allah's attributes, and in fact it implies the infliction of chastisement on those with whom He is angry.

Hasrah: is which is renewed by the loss of a benefit. Therefore, not every is a .

Ghamm: See 

775.

Bathth: means to spread abroad and not to keep secret. One says: "I told him about my circumstances". The original meaning of the word is abundance of division or scattering. Allah says: "(The day on
which men shall be) as scattered moths, /4", and:

إِنَّا أَشْكُرُ بِنَيْبٌ وَهُزْنِي إِلَيْ اللَّهِ

"I only complain of my grief ( هُزْن ) and sorrow ( بَتْ ) to Allah, 10/86".

Here the conjunction " and " is employed because of the distinction of meaning between them.

Huzn: هُزْن means intensity of همّ.
Dahr:  

is the collection of successive periods of time (أوقات متتالية), whether different (in nature) or not; for example "years" are called دهر because the periods of time in these vary in being hot, cold, etc.

Muddah: A span of time which is uniform (in its nature) is called مدة because it has homogeneity in its characteristic of being cold. A winter مدة شتاء is a مدة because it has homogeneity in its characteristic of being cold. A winter may also be longer than a مدة ; e.g., one says: مدة أطول دهر, instead of مدة أطول دهر. مدة ندأ مدة and مدة are close words in the sense that both may comprise مدة ندأ دهر.

Zaman:  

, like مدة, is applied to the every collection of times (أوقات) except that the shortest مدة is longer than the shortest زمان. Therefore, when requesting more time, one says to someone: أصلني زماناً آخر, this is different from saying مدة أخر because the linguists unanimously believe that زمان: مدة implies a longer time than زمان.

Muddah:  

is derived from طول مدة meaning "time". One says: مدة, when one prolongs something. Nevertheless, there is a difference between مدة and طول مدة that cannot be applied to the shortest طول . Therefore, one says: مدة الطول في عرف. Two different periods of time cannot be regarded as مدة, just as two different substances, when put together, cannot be said to be طول "an extended line", whereas طول can be used of them (together) because طول implies extension. If this is so, when we say زمان مدة زمان we should mean that it is the longest possible طول زمان مدة زمان, just as, when we say that something is طول مدة ممدود, we mean that it is longer than anything else. The expression زمان أطول زمان means أطول الزمان because الزمان is used to refer to both singular and plural. زمان أطول الزمان or أطول الزمان was thought to be too ponderous, and الزمان was felt to be sufficient.
Zaman and Waqt

Zaman: Zaman implies successive times (أوقات) whether different (in nature) or not.

Waqt: Waqt is a singular (and signifies one). Waqt is determined by one single movement of the celestial sphere. In relation to Zaman it may be taken to be a part of the whole, as جزء is of a جسم; this is attested by the use of the phrases وقت طويل or وقت قصير and not Zaman طويل or Zaman قصير.

Miqat: Miqat is that part of time which is specified for a certain action; therefore, موقتات الحج are the (places) which are specified for the assumption of the إحرام "dress of the Hajj".

Waqt: Waqt is the time for a thing, whether or not it has been specified for it. وقت in the real sense, is only the "(division?)" of the movement of the "celestial sphere/orbit".

Sanah: Sanah is an assembly of months. In dating, for example, we say: عا م عام or في سنة مائة or في سنة مائة and not عا م عام, when no particular incident is referred to in the mention of these figures.

Cām: Cām is an assembly of days. For example أيام الرغبة "the days of grief" are called عام الرغبة; since we do not speak of شمور الرغبة, we do not speak of عام الرغبة. سنة الرغبة may refer to a particular incident within it whereas سنة الفيل does not; for example, the expression عام الفيل is used and not سنة الفيل. At the same time, however, لع م عام is a سنة, and a "year", just as a ظهير is a "year", even though each one of them implies that which is not implied by the other; أجزاء "individual things", whereas cái comprises أجزاء "parts".
Hijjah: It is that in which Hijja is performed, which is once (in a year), and is on the measure of like جلسة نحلة جبتة تجيت a year is called جبتة because, in Arabic, sometimes a thing is called after the action performed in it.

Sanah: See

Sanah: See

Hinin: هيّن is the name of an assembly of finite أدوات (spans of time), whether they are years, months, days or ساعات (hours/short units of time); thus this word is used in the Qur'ān in different senses. There is a difference between هيّن and دهر, namely that دهر implies different successive هيّن, أدوات, which does not. Allah says, reporting the الدريّون: وما يمكنا إلاّ دهر (They say) and nothing destroys us but دهر (time) البشارة/24, i.e. with its varying conditions. دهر, like ساعات, is also comprised of short moments of time, هيّن.

Sanah: See

Dahr: See

CAsr: عمر is applied to two different things which constitute together one single thing, e.g. winter and summer, day and night, morning and evening, etc. Al-Mubarrad in the interpretation of the Qur'ānic verse: والعمر، إنّ الإنسان لن يبقيه "By time, verily man is in loss, عمر البشارة/1,2", says that here عمر means أهل هذا العمر, and the expression أهل هذا العمر means أهل هذا الزمان. And, عمر is also a name of many years as a poet says:

أهِل ذَهَبَتْ مِنِّي الْشَّابَةُ تَذْكِرَا. إِنَّ بَيْنِي فَنَسْبُ لَوْذَيْ عَصْرًا "The youth is now disgusted with me; although it has departed from me, it stayed for a time (with me)". One says:

عَمَرْت جَلَالًا, meaning "I lived in his عمر", i.e. in his life-time.
784.

**Sā'ah**: 

**Sā'ah** is a distinct from any other.

**Waqt**: 

**Waqt** is a noun of genus. One says: "I have time" but not the **waqt**.

785.

**Bukrah**: 

**Bukrah** is on the measure of **kārah**, derived from the verb: 

and its verbal noun is **kūr**; one says: **kūr**.

and since both of them, like **qūl**, denote one (single) action, (and not a particular (general) time).

Then because of extensive use, **waqt** was taken to imply a (in general, rather than the time when a single action occurred).

**Ghadah**: 

**Ghadah** is a name of a **gha'ādah**, therefore, one says: like **gha'ādah**, but not **gha'ādah**.

786.

**Asīl**: 

**Asīl** starts after **'asīl**.

**Tafal**: 

**Tafal** is the time of the setting of the sun.

**'Asāh**: 

**'Asāh** is that time which is after **'asāh**.

**Ashiyy**: 

**Ashiyy** is the time when the shadows lengthen, that is to say, when the shadow of a tree, for example, becomes longer than the tree is tall. One says: **'asīh** or **'asīf** or **'asī'** or **'asīh** or **'asīf** or **'asī'** i.e. every evening and morning.

**Masa'**: 

**Masa'** is that time which is a little later than **'asīf**. If a man has started out very early on his affairs, one may say to him at the time of **'asīf**, but this is by way of exaggeration.

787.

**Burhah**: 

**Burhah** is a part of **burhah**. The expression: **burhah** is used, in the sense of **burhah**. Some linguists hold that **burhah** is originally a Persian word.
Hiqbah: حقبة is a name for a سنة; nevertheless حقبة has the sense of comprising the actions and events that occur in it, whereas سنة implies an assembly of months. حقبة is derived from حقبة, which is a kind of container, made of leather; a rider puts his goods in it and fastens it behind his saddle.

Zaman: See Δ

788.

Ajal: أجل is a time specified for the end of something; it is not an أجل unless it is imposed by someone (1). That which exists in a وقت, therefore, has no أجل unless it is decreed that it shall have one within it. أجل الإنسان is time designated for the end of his life; أجل الزمان is the time when the payment of a debt is due, that is, when the length of time specified for the debt comes to an end; أجل الموت is the time of its occurrence, that is, the time for the end of the life that precedes it; and أجل الآخرة is the time for the coming to an end of that which precedes it, before it itself begins. Every أجل is a وردة but not every وردة is an أجل.

Muddah: The مدة between two things may or may not be imposed by someone.

(1) The text reads ولا يكون أجل إلا لله instead of ولا يكون أجل إلا اللَّهُ, p.266.

789.

Nahar: نهار is a name for the widely diffused light which one sees because the sun has arrived at the point where one can see it, or at any rate most of its light. It is not, in fact a name for the time (وقت) when this happens.

Yawm: يوم is a name for a quantity of time in which one sees this bright light. Therefore, the grammarians say: إذا تكلمت سرت يومًا فانتهى "When you say: 'I have travelled for a day", you are defining this with respect to time", i.e. you are referring to the amount of time, whereas, when you say: سرت اليوم أو يوم الجمعة, you are defining this with respect to date; however, when you say: سرت نهارًا أو
you are doing neither, and you mean: 'I travelled in the full light (of day)'. This is why can be made mudaf to سرت شمار يوم الجمعة; and this is why "darkness" and "dawn" are not called غلاس شمار; it is applied only to the time when there is natural light.

790. 

Abad: أبد is a succession of different and infinite Qat. It applies to the future, in the same way as Qat applies to the past. Allah says: "to abide in them for ever, النساء /57". أبد here really means "for ever", whereas in the expression: أبد هذا أبداً (1) "I shall do it (always)" it is metaphorical (مجاز) and indicates emphasis in one's determination to perform the action.

Dahr: See


791. إذ و وقت

Idh:أذ وقت, although having essentially the same meaning as وقت differs from it in that it can only be used when it is mudaf to some other word, which explains it.

Waqt: وقفة is absolute (whereas ذ is not).
Chapter XXV

792. 

خَلْقُ وَ نَاسٍ

Khalq: is a verbal noun that is applied as a name to created things; Allah says: "He created the heavens without pillars as you see them, لَعَلَّا لَقَابًا/10"; then He divided up things into minerals, vegetables and living organisms, and then said: "This is Allah's creation, لَعَا لَقَابًا/11". Khalq can also be used only for human beings, as one says about someone: ليس في الخلق مثله which is like: جَمِيعٌ في خلق من الناس مثله; and can also be used of large groups of people; one says: جَمِيعٌ "a large group of people".

Nas: ناس are human beings; there is no singular of this from the same root. According to the linguists نَاس was originally هَزَة and when the هُزَة was suppressed, the لام of the article was assimilated to the لَّا, which was originally كَلَّا. It is also held that نَاس is an independent dialect, derived from نَّاس meaning movement (نَّاس, اَتَّنَاسْ to move), and نَاس is another dialect. If it were correct that نَاس was derived from نَّاس then its إسم should have been أَنْسُ而不是 أَنْسَ而不是 أَنْسُ

ولاَسَة, وِيَسُ", (In our view) نَاس is derived from which is the opposite of "loneliness or wildness", because human beings associate with one another.

793. 

إِنْسَانُ وَ إِنْسَانٌ

Insān: إنسان implies opposition to "brute beast". إنسان is derived from the word "forgetfulness"; its origin is نَسْيان, and therefore the إنسان إسم التقدير is翻身, and翻身 always takes place after having knowledge of something, and إنسان is so-called because he forgets those things which he knew previously. إنسان is so-called because it is apart from knowledge and understanding, unlike إنسان . Therefore إنسان is the opposite of إنسان because إنسان can acquire knowledge, although he may forget it, whereas إنسان cannot acquire it.
Insī: "human/tamed" implies opposition to "untamed or brutal". The derivation of the word, which is إنّس, the opposite of ٌوُهَشةٍ، indicates this. People speak of إنّسٍ and ٌوُهَشةٍ; they also use إنّسٍ as the opposite of ٌوُهَشةٍ, implying here.

Nās: ناس can be applied to both living and dead people.

Wara: ورى is applied only to living people. It is derived from the expression: وَرَى الْمَرْدِيَّ وَرَى الْوَرْئِيَّ used when a steel produces fire.
Thus is so-called because of its appearance on the face of the earth. One can say: الناس المأمون "The people who have gone" but not الورى المأمون.

795. عالم وناس

Alam: One linguist holds that زمان عالم means the people of every زمان .
A poet says:
فَنُدِينُ هَاهِمَ هَذَا الْعَالَمَ "And Khunduf is the leader of this عالم (world)". Another linguist holds that عالم is that which is contained by the ذلك .
People say: العالم السفلي العالم العلوي, meaning the earth and what is on it, and العالم السفلي العالم العلوي, meaning the heavens and what is in them. Man is called, metaphorically العالم الصغير "the microcosm".
in the expression: دُنْيَا إلى مَلائِكَةُ تَدْبِيرِ الْعَالَمِ. Some others hold that الناس is the name of different things, and can be applied to the angels, the Jinn, and human beings. It is not like الإنسان because every one among الإنسان is an angel, but not every one of العالم is an angel.

Nās: See 5

(1) Diwan al- Ājjaj, p. 289; Lisān (بيت); Muṣjam Shawāhīd al-Nahw al-Shiṣrīyyah, verse no. 3630.

796. دُنْيَا وَعَالَم

Dunya: دُنْيَا is an adjective whereas عَالَم is a noun. One says: العالم الحلوي الاسمي والعالم السفلي, with and and as adjectives
qualifying the noun "النائم". As far as the verse: "And certainly the abode of the hereafter is best, "Dar al-Khawar/109" is concerned, here the word "الساعة" or the like (i.e. "Dar al-sa'ah al-Khawar") is understood.

8. "And certainly the abode of the hereafter is best, "Dar al-Khawar/109" is concerned, here the word "الساعة" or the like (i.e. "Dar al-sa'ah al-Khawar") is understood.

797. Anam: See Δ

Anam: "أَلّام" , according to some linguists, implies magnification of those who are mentioned/named from among the people. Allah says: "ذَٰلِكَ الَّذِينَ تَأْلَمُ اللَّهُ أَنَّ النَّاسَ تُدِينُوا كُلُّهَا" "Those to whom the people said: Surely men have gathered against you, "آؤال مَكَّة"/172"; here a group of people is reported to have said this. It is also said that it was one person (who said): the people of Makakah have gathered against you. One cannot say: جَاوِئَيْنِ "came among the people". The plural of "أَلّام" is "أَلّام".

798. Bariyyah: بَرَيّة implies differentiation/distinctness of form (صورة) (of those to whom it is applied), whereas بَرَيّة نَاس does not. بَرَيّة is on the measure of فَيْلِة: بْراً اللهُ الْكَلِّم. i.e. Allah differentiated the forms of creatures. Because of extensive use, بَرَيّة was suppressed, as in the case of بَرَيّة which is derived from بْرَأ" manâzil, جَرَّة, يَتَرَبَّى بَرَيّة meaning cutting, and بَرَيّة is so-called because Allah created human beings distinct from all other living organisms, bestowing them with particular attributes. It is also said that it comes from بْرَأ تَرَب "earth", meaning بْرَأ. According to some mutakallimun, بَرَيّة is an Islamic name which was not known in the Jahiliyyah; this is not correct, because al-Nabighah used this word in his verse: "ثِّمَّ يُبَرِّي الْبَرِّيَّةُ نَاحِدً‍هَا عَنَّ الْغَفْرِ" (1) "Stand among mankind and warn them against (committing) mistakes".

Nas: See Δ
Bashar: بشر implies beauty of form/figure, since it is derived from دلالة بشيرة meaning beauty. إمرأة بشيرة and جبل بشير are used for a beautiful man and a beautiful woman. Mankind is called بشر because human beings are the most beautiful form of living organism. It can be said that ظهور بشر implies "appearance" and human beings are called بشر because their identity (as human beings) is evident. That is why the outer skin is called بشرة. Our opinion is that للناس implies movement. ناس is a plural whereas بشرة is singular and plural. Allah says: ما هذا إلا بشر هنكم "He is nothing but a ( mortal like yourselves," 1/24). One also says: جبل البشر; here بشر means ناس, and its dual is: بشران. The Qur'an says: أما من بشرين مثلنا ؟ "What! Shall we believe in (two mortals) like ourselves?" 1/47. A plural of the word بشر has never been heard of.

Nas: See

Jublah: جبلا is a name applied to assembled groups of people, which are large and numerous. The original meaning of جبلا is "thickness" and علم "size"; جبل "mountain" is derived from the same, and is so-called because of its thickness and size. The expressions جبلة and إمرأة جبلا are used for a man and a woman who are solidly built. Allah says: "And guard against (the punishment of) Him Who created you and the former nations, 1/184; and ولقد أضل_minutes جبلة كثيرا "And certainly he led astray numerous people from among you, 62/62" i.e. various assembled groups like you. يس is the first creation, and جبلاا means: "He created it in its initial form, i.e. He created it in one piece before making its form distinct. Muhammad (p.b.u.h.) is reported to
have said: "Hearts were so created that they love the one who does good to them"; جلب التلوب على مب من أحسن إليها. تلب is a piece of flesh, and جبل is used here with reference to the thickness/solidity of the heart.

Nas: See 8

801. جني و شيطان

Jinnī: جني is a generic name, whereas شيطان is a (particular) adjetival appellation. جني implies hiddenness.

Shayṭān: شيطان is the wicked one of the جن. Therefore, a wicked man is also called شيطان, but not جني, because جني implies شر whereas جني does not. Therefore it is said:

May Allah curse النَّفَر الشيطان and not:

802. رجل و همـ

Rajul: رجل implies "the power or capacity" to do (certain) things; thus to say that an إنسان is a رجل is to praise him.

Marʻ: همـ implies that he has disciplined his soul. Thus a particular form of manners and culture is called همزة.

803. جماعة و حزب و زمرة و فون

Thullah: جماعة is a group of people who surge out for some purpose in a mass. It comes from تلث أوانلث when one undermines a wall and it all falls down precipitately. Afterwards because of extensive use, every تلث was called تلث. One says: تلث (to indicate someone’s fall in power). It is also said that تلث means "destruction". A جماعة cannot be called a جماعة, but it can be called a جماعة.

Jamaʻah: جماعة is a general name and can be applied to all of these groups (mentioned here).

Hizb: حزب is a جماعة co-operating on a particular issue. One says: حزب الرجل الإباعة "The man joined the group", that his cause is
strengthened by joining it. This comes from the expression: 

\[
\text{ضمني الأمر}
\]

meaning that it became difficult for me.

Zumrah: ـ زمرة ـ is a جماعة ـ that makes a noise that cannot be understood. It is derived from زمار meaning the noise made by female ostriches. A word close to زمرة ـ is جماعة زمرة ـ a meaning a جماعة ـ that produces a "a confused noise". According to Abu Ubaydah ـ is a جماعة ـ that is breaking up.

Fawj: ـ is a large group of people. Allah says: "And you (will) see men entering the religion of Allah in companies, 

\[
	ext{الناس يدخلون في دين الله أربعة}
\]

i.e. you would see that tribe after tribe were embracing Islam.

Bush: ـ is a large collection of many kinds of people. Thus, many sons of one father cannot be called a ـ ـ. One never says: ـ ـ, but rather: ـ ـ, because donkeys are of one kind.

Jama'ah: See ـ.

Haqîrah: ـ is a group of from five to ten acting as a raiding-party.

Rajl: ـ is the plural of ـ, used for men on foot.

Adî: ـ is a group of men advancing in a raid.

Usbah: ـ is a group of ten or a few more. The Qur'an says: "And We are a company, 

\[
	ext{ولحسن عصبة}
\]

It is also said that ـ is from ten to forty. In Bedonian Arabic ـ is applied to a party of horse-riders, as ـ is used only for camel-riders.

Naqîdah: ـ is an advanced party of skirmishers which is sent before an army, to see that the coast is clear. It is derived from the expression: ـ ـ used when one spies out a place.

Miqnab: ـ is a group of about thirty people acting as a raiding-party.

Katibah: ـ is an army gathered together along with all its arms and equipment. It is derived from ـ ـ; one says: ـ ـ when one collects it together.
Ta'ifah: The original meaning of جماعة طالفة is a group composed of a regular circle of people employed to patrol. It may be said that طالفة is a journeys round the country. The extensive use of the word طالفة has caused it to be used for any جماعة طالفة. In the Islamic law طالفة is a name for "one", Allah says: "And let a party of believers witness their chastisement, theтор/2"; here طالفة means one. Allah says: فلولا نفر من كل قرية منهم طالفة ليشتفوا في الدين ولينذروا توهيم إزا رجوا إليهم لعلمهم يذرو ن. "Why should not then a company from every party among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?" Theторب/122" i.e. to make the people fear Allah has been made the task of a distinct طالفة, and this طالفة may be one person. As far as the verse: إن طالفة طالفة من المؤمنين استلوا وأصابوا بيتها "And if two parties of the believers quarrel, make peace between them, theجرات/9", is concerned, there is no doubt that if two individual believers fight each other, they are under the same حكم.

Farīq: signifies a party comprising a number of people from a larger group; one says: فريق جاء أي زريق من الزووم انيل is a group of horses which separates from the main body of those assembled for a race. زريق is also used in a proverb: أسرع من زريق النيل. However, جماعة is applied to any assembly.
 Fi'ah: جمعة is a separated from any other. It is derived from the expression: إنا منا فادت رأسه I split his head; and means: It split apart, broken. فئة in war, means a group of people that supports the warriors; Allah says: أور قم إني للناس "Or withdraw to a company, 16". Then (as a semantic extension) it was used for any group that defended or helped someone. According to Abu "Ubaydah: أفران means: (a group of) helpers.

 Jama'ah: See Δ

 Shi'ah: جماعة is a which inclines towards someone out of love for him. It is derived from , meaning thin firewood which is added to the thick wood on a fire so that it may kindle.

 Thubbah: جمعة is a assembled for something for which they are praised. The expression: يد الرجل is used when one praises someone in his life time. Its opposite is Tābi'īn, which means to praise someone after his death. Allah says: يا أيها الذين آمنوا خذوا انذكروا أن الزوايا أو الأزوا جمعا "O, you who believe! take your precaution, then go forth in detachments or go forth in a body, 71" i.e. so that they may be united for the sake of Islam and to help the din.

 Nās: See Δ

 Qarn: is a name applied to those who live within one span of seventy years. This meaning is authenticated by its use in the verse of a poet:

 "When that in which you live passes away and you are left in (another) , you are a stranger". They are called because they represent the limit of the they are living in. The word is interpreted as "power"; Muhammad (p.b.u.h.) is
reported to have said: "(And the sun) rises in between the horns of the shaitan" i.e. in that time the shaitan was most powerful (in forbidding the people from offering fajr prayers). Quran can be applied to those who are contemporaries because they are linked together in time. Some hold that the people of every age constitute a قرن. الــزناج says: قرن means the people of any age in which there is a prophet or one who has a remarkable degree of knowledge; he thus gave it this meaning by the association of the people of an era with people of knowledge. Therefore, an age of negligence and ignorance is not a قرن. Some hold that قرن زمان is one of the names for (any) قرن, and that every قرن is seventy years. قرن is derived from مقارنة "association", because the people of every age are similar to one another and are close in age; from this it comes to be used for one who is someone's companion in battle.

Qawm: قوم denotes men who stand with one another in various affairs; it is not applied to women except by way of subordination. Allah says: كذب بت قوم لؤين المرسلين "The people of Noah rejected the apostles, الــامع/105" i.e. the men, with the women following. This is attested by its use in a verse of Zuhayr:

Thus, he excludes women from قوم.

(1) Lisān (قرن)

811.

Jamaʿah: See 8

Malaʾ: جمعة هو مالا means the distinguished people who are impressive and awe-inspiring. Some hold that جمعة is a جماعة consisting of men, to the exclusion of women; however, we prefer the first interpretation. It is derived from مالا may be a group of people who undertake various matters. One says: هو مالا بالأمر i.e. He is capable of doing such and such. Both meanings derive from the same origin, i.e. مالا.
Raht: رهط is a group of about ten who are descended from one father.

رهط is the name given to a piece of leather the extremities of which are slit like the thongs (شروك pl. of شرك) of a sandal worn by a girl; it has many fronds all coming from one origin. The plural of رهط is رهط. A Hudhali poet says:

"And thrusts like the branches of رهط."

One says:

شهوتما تنر

because Рهط is a plural noun; it would not be possible, just as one cannot say: "And there were in the city nine Рهط, Рهط; Рهط is used as a masculine noun here; even if this constituted a جماعة, the word used is masculine singular, and so تسمه (rather than تسمح ) is used because of the grammatical gender of the word. Some interpreters hold that they were, in fact, nine men, and that this is the meaning given: there were in the city nine of one Рهط.

Nafar: نفر is a group of about ten of men particularly who engage battle or the like. Allah says: "What (excuse) have you that when it is said to you, Go forth in Allah's way, you incline heavily to the earth,\(\text{cter}^{38}\). Afterwards, because of extensive use, "نفر" was applied to any party, even if it was not engaged in war.

(1) This verse is by al-Mutanakhkhil al-Hudhali, Diwan al-Hudha’iyyin, 2:24.

Shirdhimah: شرذمة is the remnant of a remnant, and a selection.

Allah says: "(These are) a small company,\(\text{cter}^{54}\), because Pharaoh had misled a large majority of his people, and only a very small minority was left (on the right
The winter came and my shirt was worn out and in tatters, so that they laughed at me. Another poet says:

\[ \text{يَكْبُرُ فِي شَرَادُمِ اَلْبَسْنَاء} \]

i.e. in the worn out pieces of the shoes.

(1) \text{Lisān (خلق); Khizanat al-Adab, 1:114.}

**Al:** 
\[ \text{آل} \]
indicates the particular group, either of relatives or of companions, that is associated with a man. \text{آل الرجل} can be applied to one’s family and friends, but one never says: \text{آل الامة} or \text{آل العلم}. One says: \text{آل فردين} or \text{آل نوهر}, i.e. their followers. Some linguists hold that \text{آل} are the poles of a tent, and \text{آل} in relation to a man is so-called because a man rests upon them (his children or companions). And \text{آل} is that which (seems to be) elevated in deserts like pillars of a tent, and a \text{ alm} is named \text{ آل} for the same reason.

\text{أهْلِ} is applied to both: لِسْب "family lineage", and "particularisation"; e.g. one says: \text{أهْلُ الْبَسْرَة} to mean his close relatives, and \text{أهْلُ الْعَلَم} or \text{أهْلُ الْعَلَم} to indicate a particular characteristic that links these people. Al-Mubarrad holds that \text{ أهْلُ} is the \text{الإسْمُ التَّحْصِيرِي} of \text{ آل}, which means that \text{ آل} is the origin of \text{أهْلِ}.

815.

**Ibn:** 
\[ \text{ابن} \]
implies some particularisation and lasting association; thus, one says: \text{ابن الفَلَة} for one who continually travels in the desert, and \text{ابن السَّرَى} for one who travels much by night. One says: \text{ابن الشَّرْطَة} when one makes someone particularly associated with him (as a son). To call someone \text{ابن آدم} implies that he is descended from so and so, and mankind is called \text{ابن إسْرَاعِيل} because they are descended from Adam; the same is the case with \text{ابن}.
(in age or status) e.g. an old man says to a young one: يَا بنيّ
and a king calls his subjects أبناء (pl. of أبن). In the same
way the prophets of إسرائيل used to call their people أبناء.
Sometimes one is given a kunyah: أبو نلان, even if
he has no son; such a kunyah is used only as an indication of
respect. The philosophers and scholars call their students: their
ابن, أبناء, كنية, e.g.
like أب, can be used to form a
kena. بنات ورتن, بنات نش, بنات بنت, ابن آوى, ابن عرى, ابن عرس,
etc. It is said that the original meaning of تأليف is "combination" and "connection", from بينته, "I built it", the
nomen patientis of which is مني; it is also said that it is
derived from بنو.

Walad: ولد implies a ابن, whereas ابن implies an ولد.
also requires "birth" which ابن does not: unlike ابن نلان, which can be used to form a kunyah, e.g. أبو نلان "father of
so and so", even if the person has not begotten so and so;
ادرنان is not so used. A human being is not called ولد,
unless he has a ولد. Nevertheless, ولد can be used of a
pregnant sheep before she gives birth. There is another difference
between ابن and ولد, namely that Ibn can be applied to a
male only, whereas ولد can be applied to both male and female.

816.

 آل و عترة

Al: See أ

Itrah: عترة, according to al-Mubarrad, means: لصاب "origin", and
one says: عترة فلان, i.e. the origin of so and so (that is the
stock from which he came). Some hold that عترة is the root of
a tree which is left after it has been cut down; the same sense
is found in: عترة الرجل i.e. "his stock". Another linguist
holds that عترة الرجال means his immediate family, and his close
cousins, arguing this on the basis of a phrase reported to have
been used by Abu Bakr in which he called the Qurashites the
of the Prophet. The difference between آل and عترة is clear:
آل connotes ones أهل and أتّاع "subjects, followers", while
عترة, according to one view, connotes ones stock, and, according
to another, ones immediate family and cousins.
Abnāʾ: is used of a man's own children and the children of his sons, but not the children of his daughters, for these are ascribed to their fathers. A poet says:

"Our children (بُنُو) include the sons of our sons and our daughters; their (بُنُو) children (those of our daughters) are the sons (أبناء) of distant men". And they were called the sons (ولد) of Muhammad, for honorific purposes, but frequent use has made a name for them.

Dhurriyah: includes, in order, ones offspring, male and female.

Allah says: "And of his descendants, David and Solomon, [عيسى] is included among his [النوح] i.e. of [إبراهيم]".

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Uqb: are a man's male and female children and the male and female children of his sons. However, they can only be called his عقب after his death.

Walad: The above-mentioned are a man's ولد whether before or after his death.

Sibṭ: is mostly applied to the offspring of a daughter. Hasan and Husayn are each called the سبطن of the Prophet. A ولد may also be called a سبطن, but a ولد does not imply what a سبطن implies. سبطن means extension and length. It is derived from meaning: "length" and "extension". سبطن is applied to the corridor between two houses, and is a long weapon (blow-pipe?) from which a pellet is shot. سبطن is also used of a kind of tree, because of its height and extension.
Walad: See 8

820.

821.

Sahib: صحبة صحبة implies that one of two companions is benefited by the other; thus, it is particularly used about human beings. One says: صحبة غرو صحبة غرو, but one never says: صحبة غرو صحبة غرو or صحبة غرو صحبة غرو. Its original meaning is "preservation"; therefore, one says to another: صحبة السر صحبة السر or صحبة السر صحبة السر. The Qur'an says: "Nor shall they be defended (guarded from Us, i.e. خِفَظُوهُنَّ وَلا هُمْ عنۡهَا يُخۡفِظُونَ" (43/النبياء). A poet says:

و صحبة من دواعي الشر مصطفى (1)

"A companion is protected from the things that bring evil".

Qarin: مقارة مقارة implies the standing or going of قرين قرين together with another, even if he is of no use to him; from this sense comes the expression: قرين النار قرين النار. Two camels are called قرين قرنان when they are hobbled to each other with a rope. However, when one stands up against another in a contest, the two are called [ and قرنان قرنان]. The two forms are distinct because of the different senses that they bear, but they are from the same root.

(1) This verse is by al-Hutay'ah, لسان ( بعل ).
Mawla: Mawla has many meanings, e.g. master, slave, ally, cousin, one who is most entitled to something, and a friend or companion.

A poet says:

"I am not one who commits a base action which I am alleged to commit; but there are those who commit base actions". Here مولى means helper; however, the ءاليم cannot be termed His مولى, meaning helpers of His أولياء. Nevertheless, they can be called His أولياء in this sense.

Wali: ولي is applied both to one who is helped and one who helps.

One says:

... دلوا لله رومن. ولي النعمة, i.e. their helper ( مهمن); and رومن ولي الله... دلوا لله رومن. Also implies that a believer is a helper of Allah's دلوا لله رومن (pl. of دلوا لله) and His دين. The expression دلوا لله رومن can also mean that Allah undertakes to guard and protect the believers, as a guardian undertakes to protect and take care of a child under his guardianship. دلوا لله is used in many meanings; for example: دلوا للسلام is one who is obliged to stand up for his rights when necessary; دلوا للعبيد is one who is (a party) in a contract; دلوا للمرأة is one who acts as an agent in her affairs; and دلوا للمنتوول is one who acts as the avenger of a man's blood. The original meaning of دلوا لله is to be next, after the first, without a break. ولي الله means that Allah, as it were, took charge of his affairs and did not entrust them to anyone else. ولي الله أمره... دلوا لله أمره means that he entrusted him with his affairs, as though he placed them in his hands. دلوا لله is the opposite of دلوا لله رومن; دلوا لله رومن... دلوا لله رومن means: he shot twice one after the other; دلوا لله is that which is required by wisdom. It may be said that دلوا لله is one who wishes good for his friend ( دلوا لله)... دلوا لله is one who wishes harm for his enemy.
Khullah: means singling out someone for honour (١٠٥٥٥٥). Ibrahim is called خیل الله because Allah singled him out for prophethood, which honoured him. However, Allah cannot be called خیل الله of Ibrahim, because Ibrahim could not single out Allah for honour. According to Abu cAli, cAlî b. cIsâ, however, holds that it can only be used of prophets, whom Allah has singled out for His revelation.

Sadqah: is the agreement of hearts (in secret) on love (for one another). Thus, when each of two men keeps his love for the other secret in his heart, so that his inner self becomes like his appearance, they are called صدقات "friends". This is why Allah cannot be described as the صدقی of a believer, as He can as his وی.

Safw: is a verbal noun. Anything that is pure is called صاف. It can be used both restrictively and generally.

Safwah: صاف means خالص کل شيء, that is, the pure/purest part of anything. Thus, Muhammad is called صاف الله and not صاف خیر الله. Although صاف and صافه are from the same origin, they are different in meaning, like صاف and خیر. If صاف and صافه were merely different dialects, as Tha’lab states in al-Fasîh, Muhammad, would be called صاف الله, صاف خیر الله, just as he is called صاف خیر الله.

Ikhtiyar: Ikhtiyar means to select that which is really خیر "good", or what one thinks to be good in a thing.

Istifa: is to select that which is صاف of a thing. Frequent use caused either to be used for the other and is used about that which has, in fact, nothing صاف in it.
826.

Izhār:  إِلْهَارٌ وَإِفْتِنَاءٌ

is more general than إِلْهَارٌ , إِفْتِنَاءٌ can be used about everything, whereas إِلْهَارٌ can be used only where إِفْتَنَاءٌ can be used. For example, one says: إِلْهَارٌ , إِفْتَنَاءٌ, إِلْهَارٍ خُوَاةٍ الرَّوْءَةٍ , and not إِلْهَارٌ خُوَاةٍ الرَّوْءَةٍ.

Ifshā' is frequency of إِلْهَارٍ . From this comes إِفْتَنَاءٌ, which indicates that they have great wealth just as إِفْتَنَاءٌ indicates that they have many flocks. إِفْتَنَاءٌ and إِفْتَنَاءٌ means abundance of wealth, and إِفْتَنَاءٌ is used like إِفْتَنَاءٌ and إِفْتَنَاءٌ may be used of إِفْتَنَاءٌ or إِفْتَنَاءٌ i.e. إِفْتَنَاءٌ إنَّ الأَرْب ْبَيْنَ النَّبِيِّ إِفْتَنَاءٌ إنَّ النَّبِيِّ بَيْنَ الشَّيْطَانِ إِفْتَنَاءٌ Hums, and إِفْتَنَاءٌ means: war broke out and became wide-spread.

827.

Izhār: See أُذُرٌ

Jahr: أُذُرٌ is a general إِلْهَارٍ and a مِثْلَةٌ "an expansiveness" in it. For example, when one reveals something to one or two persons, he says: أُذُرِّ لَهَا إِلْهَارٍ ; and when he reveals it to a large group of people, he says: أُذُرِّ بِهِ also removes doubt. That is why the people of Moses demanded from him: أُذُرِّ النَّبِيِّ "Show us Allah manifestly, إِلْهَارٌ/153" i.e. so that we may see (Him) in such a way as leaves no doubt. The original meaning of أُذُرٌ is loudness of voice, e.g. one says: أُذُرٌ بالقِراءَةٍ when someone recites in a loud voice. The Qur'ān says: إِلْهَارٌ إِلْهَارٌ لَّا أُذُرِّ مَّعَ القِراءَةٍ "And do not utter your prayer with a raised voice nor be silent with regard to it, إِلْهَارٌ/10" i.e. in the قِراءَةٍ "recitation" of your prayers. أُذُرٌ إِلْهَارٌ is a loud voice. The verb أُذُرِّ is made transitive by means of the preposition "ب" , e.g. one says: أُذُرِّ بِهِ just as one says: أُذُرِّ بِهِ. This (the raising of the voice) is the essential sense, and its use in other senses is metaphorical. The original meaning of أُذُرٌ is the making apparent of a concept to the soul; إِلْهَارٌ لا إِلْهَارٌ ؛ إِلْهَارٌ لا إِلْهَارٌ إِلْهَارٌ أُذُرٌ إِلْهَارٌ when one brings something out of a container or a house it is أُذُرٌ إِلْهَارٌ or أُذُرٌ إِلْهَارٌ may be regarded as the opposite of أُذُرٌ , because a concept is made apparent to the soul by its being vocalised.
828. 

Jahr: does not imply نوال .

Kashf: كشف implies نوال "the removal or extinction" of something. Therefore كاشف الفَنْس़ سأّرَ الفَنْسٍ is not possible as the opposite of كاشف الفَنْسٍ since (although in a sense the opposite of كشف) does not have the corresponding connotation of "establishing".

829. 

إعلان و تَجَهُر

إعلان: إعلان كتبّان "concealment"; إعلان implies the making apparent of a concept to the soul, but not the announcement of it in a loud voice.

Jahr: جَهُر implies the announcement of something in a loud voice, and رجل جَهُرِي, and جَهُر is one who has a loud voice.

830. 

بدو و ظُهور

بدو: يَبَدَّ الْبَصَرُ or يَبَدَّ بَلَاءٌ or يَبَدُّ الْبَشَرُ or يَبَدُّ الْبَشَرُ because the appearance is not intentional. In the expressions: "There is clarity in it" and "The beginning is from the first", although بد and بد are from the same origin, they give different senses.

Zuhūr: ظُهُور can be either intentional or unintentional. One says: إِسْتَثْنَتْ مَنْ ظَهَرَ "So and so concealed himself and then appeared"; this indicates his intention of appearing. One also says: ظُهِرَ أَمْرَ فَلَانٍ, which implies that his affair became evident, even though he did not intend to make it public. Allah says: ظُهِرَ الفَسّا رُ دَ فِي الْبَرِّ وَ الْمَرْجٍ "corruption has appeared in the land and the sea, the redness /41"; this connotes (mere) occurrence. In the same way one says: ظُهِرَتْ في وجهه عَمَرة i.e. redness occurred (he blushed); it does not mean that it was inherent in his face and then became evident.
Ikhfa': is refraining from making a concept apparent, and other things as well. For example one says: أَخْفَى الْمَرْجُومُ فِي الْثَّوْبَ and not كَتَبَ الْمَرْجُومُ; but one can say: إِخْفَاهُ كَتَبَ الْمَرْجُومُ - إِخْفَاهُ, therefore, إِخْفَاهُ is more general than كَتَبَ الْمَرْجُومُ.

Kitman: is to keep silent about, or refrain from making apparent a concept. Allah says: إِنَّ الَّذِينَ يَكْثِبُونَ مَا أَنْزَلْنَا مِنَ الْبِنَاتِ "Surely those who conceal the clear proofs that We revealed, the Qur'an, i.e. they do not mention it.

Sitr: See

Hijab: See

Satarta: See

Kananta: The verb كَتَبَهُ implies that you kept it safe; a مَعْضَل كَتَبَهُ is a guarded, secure, place, and it is كَتَبَهُ even if it is not hidden. دُرْرُ مَكْنَى is used of a pearl which is kept safe in a box, and جَهَرَةُ مَكْنَى is used of a girl who is veiled, or screened, i.e. kept safe. Al-A'ashā says:

"An egg kept safe in a sandy rounded hillock". The egg is not مستورة, but kept safe from shocks and being broken. The expression: كَتَبَتُ الشِّيءَ, في نِسْبِي means: I kept the thing in my heart, safe from being passed on. The Qur'ān says:

"(And most surely your Lord knows) what their breasts conceal, "774".

Ghisha': is a thin covering, which does not conceal what is beneath it, so much so that it appears to one who sees it that there is nothing covering it. Therefore one uses غِشَاءُ الْبَدنَةَ for the fine sinews which cover many of the parts of the body, such as the spleen and the liver. One says: غِشَاءُ عَلَى الْإِنسَانَ "The man fainted" because what covers him is not a visible thing.
Ghitā': غضاً غطاً, unlike غشاء غطاً, implies the concealment of that which is beneath it. غطاء غطاً is applied only to a covering that is thick and adhesive. When one covers something with clothes, he says: غطاه غطاً and not غشيه غشاه. It is said that غطاه غطاً is used of that which is of the same genus as that of the thing covered, whereas غشاء غطاء may or may not be of the same genus. If غشاه غطاً is used in place of غطاً غطاً, it is by way of semantic extension.

834.

Sitr: ستر is that which hides something from something else, even if it is not attached to that thing, e.g. a wall or a mountain. غطاً غطاً is used only of a covering which is attached to something. For example, one says: تغطيت بالضاب "I was hidden by the walls", but تغطيت بالضاب "I covered myself with clothes", since clothes are attached to one's body. In the same way, غشاه غطاً is also that which is attached to the object covered.

835.

Hijab: حجاب implies a restriction, or that by which one is restricted, which is of the same genus as that of the thing covered, whereas غطاه غطاً is that which restricts/prevents/protects, and that by which something is restricted/prevented/protected. See 3
Chapter XXVII

836.  
**إرسال و إلفاذ**

*إرسال* is used only where *إلفاذ* can be used. The expression: "I sent Zayd to Amr" implies that you have charged him with some message/report or the like to Amr.

*إلفاذ* does not imply the above-mentioned. On the other hand, if someone asks you to send Zayd to him, and you do so, you say: أَلْفَذْتُهُ "I have sent him".

837.  
**إرسال و لبث**

*إرسال* can be used when you send someone to someone else, not for your own purposes or for those of the one to whom he is sent, but for his own purposes. For example, when one sends his child to school, he says: لَبِثْتُهُ "I have sent him", rather than أَرْسَلْتُهُ, as إرسال implies that the person sent is charged with some message, etc.

838.  
**إلفاذ و لبث**

*إلفاذ* is used of the sending both of something that is carried (حمل: load) and of something that is not. One says: أَنْهِدْتُ إِلَيْكَ "I sent to you all that you needed", and one does not use لبثت in this context. However, one can say: لبثت إِلَيْكَ بِعَجْجِ ما كَتَبْتْ إِلَيْهِ, which implies that I sent so and so to you with all that you needed.

839.  
**بث و لشور**

*بث* is not used of a حمل; it is used only about rational beings, e.g. لبثت فلُنَّا بِكُتَابِي "I sent so and so with my letter"; one cannot say: لبثت كِتَابِي إِلَيْكَ as one says: أَنْهِدْتُ كِتَابِي إِلَيْكَ.
us up from our sleeping-place?، لِسْ نَشُرٌ /52".

Nushûr: نشر is a term for the appearance of those who have been sent and of their deeds before mankind. One says: نَشُرَتْ إِسْمُكَ أَنْشُرَتْ مَضْلِيْلُ مَلَكُن which is used, e.g. أَنْشُرَتْ النَّبِيَّةُ الموتِ "Allah gave life to the dead".

840.

Rasûl: A رسول can be a messenger of other than Allah, and, therefore, can be one who does not bring a miracle. The concept of رسول is connected with Allah, as He is the one who sends a رسالة with it; thus Allah used this word: إِلَيْكَ أُرْسِلْتُ مُرْسِلًا وَكُلْنَا رِسَالَةً بِذِي الْأَفْرَامِ (الإِسْرَآئِيلِيّ/144) and not مُرْسَلٌ رسالة. رسالة is also a complex of statements which the one who undertakes it is charged to communicate to others, whereas نُوَيْهَا is the imposition of the task of undertaking the communication of a رسالة; thus, one says: إِبْلَاغُ الْبِنَوْاتِ وَإِبْلَاغُ الرِّسَالَاتِ.

Nabi: نبی can only be one who brings a miracle. إِنْبِي of something can be used even if the person reporting it has not been charged with doing so. The word نُوَيْهَا is particularly connected with a نبی, since he is worthy of having it attributed to him.

841.

Rasûl: رسول implies (merely) ones delivering a message.
Mursal: مرسول implies ones being sent by someone else.

842.

Suwaal: سؤال is by means of speech only.
Talab: طلب may be physical effort or anything else directed towards attaining something. A proverb says: عَلَيْهِ الْإِغْرَاقِ وَعَلَيْهِ الْإِغْرَاقِ "You may run away, but I must seek".

843.

Talab: See د
Muhāwalah: طلب معاودة is by means of some هيلة. Later, (because of semantic extension) every طلب was called a معاودة.

844. 

Ilṭīmaṣ: طلب انتماس is to seek something by means of touching. Later, every طلب انتماس was called metaphorically طلب.

Talab: See 8

845. 

Bahth: طلب كثف is to search for that which is mixed with other things. Its original sense is derived from حسب النزاب عن شيء. The expression: طلب كثف عن الأمور is used on the analogy of ones search for something in the dust.

Talab: طلب is used of the afore-mentioned kind of search and of other kinds.

846. 

Iqtida': انتماء has two senses; an example of the first is الذين "to demand payment of a debt". The other is the implication by a concept of something else, as if to say that, given one thing, the other is inevitable. In this latter sense, there are many ways in which something can be implied. Gratitude, on the part of a wise man, necessarily implies the existence of a blessing (from God), and the existence of a blessing necessarily implies true gratitude. The existence of movement implies a place (to move), whereas the existence of a place does not imply movement; again, a thing may or may not require the positing of something else, as a طرب may or may not require to have stated who administered it, even though it may indicate his existence.

Talab: See 8

847. 

Rawm: According to cAlī b. cIsā روم is the beginning of a search for something, and رسم is used only when you know already that
the thing exists. One cannot say: طلبہ، طلبہ الطالب و اندامان،
on the other hand, may be used whether or not you already know
that the thing exists. Another difference between them is that
طلب cannot be used of living beings, whereas طلب can be.
Thus, one never says: طلب زیداً، whereas one
does say: رست ان یئیر زید کیا، which implies that روم
is used of actions.

Talab: See Δ

848.
أوْمِيَ (و دُمِيَ) 

Awhā: أوْمِيَ contains the sense of attribute.

Wāhā: دُمِي™ implies giving something an attribute.
Chapter XXVIII

849. Katb: كتَبُ نُسْحُ may or may not involve transference. All كتَبُ is but not all نُسْحُ.

Naskh: نُسْحُ is to transfer the ideas of a كتَبُ. The original meaning of كتَبُ is "removal"; thus, one says: نُسْحَةُ the "removal". When the ideas of a كتَبُ are transferred to another, it is as though one had removed them from, or annulled them in, the first place in which they were written.

850. Zabār: زَبَرُ means writing on stone by means of carving; later, because of frequent use of the word any writing was called زَبَرُ. Abū Bakr says: زَبَرُ is mostly applied to writing on stone, but the people of Yemen call every writing by this name. The original meanings of the word are "bigness" and "thickness"; thus a piece of iron is called a زَبَرةٌ , and the mass of hair on the neck of a lion is also called a زَبَرةٌ . One says: زَبَرِي when one rings a well with stones, because of the thickness of stones; writing on stones is called زَبَرُ because one has to write more coarsely on them than on parchment or on paper. A hadīth says: الفقير الذي لا ذَبَر له لَهَا بَلَغَهُ, i.e. who has no-one to depend on. This is the equivalent of زَبَرِي . زَبَرُ means "he rebuked him"; thus, زَبَرُ means "rebuke". فَنَاهِيَةُ كِتَابِ الْفَلَامَنْصُورُ may be a book in which those who oppose the truth are rebuked. The زَبَرُ of David are so-called because they contain many such rebukes. According to al-Zajjāj, every book which contains wisdom is زَبَرُ.

Kath: See Δ

851. Kitāb: See Δ
Manshūr: The expression: مَنْشُورٌ implies that so and so has a written text which strengthens and confirms him. مَنْشُورٌ has originally an attribute of a كتاب. The Qur'ān says: "(And We will bring forth to him on the resurrection day) a book which he will find wide open, الإسراء/13"; later it became a name for any book which was useful and meaningful, whereas كتاب does not necessarily imply this.

852.

Daftar: دفتر does not imply that it contains writing, one can say: دفتر عندي دفتر بياض. "I have a blank", but one cannot say: عندي كتاب بياض. "I have a book"

Kitāb: كِتَاب implies that it contains "written material".

853.

Daftar: دفتر is only a collection of papers.

Sahifah: صفحه is used for a single paper. One says: صفحه أبيض من صفحه أبيض. "I have a blank", however, when one uses it implies that they are written on. Some linguists hold that صَفْحَة بَيْض من صَفْحَة بَيْض can be used and not necessarily implies that they have been written on. The Qur'ān says: "وإذًا الفاجع, التكوين /10". "And when the books are spread (presented), "

According to Abu Bakr صحيفة is a piece of white-leather or paper that is written on.

854.

Kitāb: كتاب can be one single paper or a collection of them. كتاب may also be a verbal noun, meaning: writing; e.g. one says: كتَبْتُكَ كِتَابًا or كتَبَكَ كِتَابًا والسباب. The Qur'ān says: "أَفَإِذَا نَزَّلْنَا عَلَيكَ كِتَابًا فِي قَرْطَاسٍ /7"; if كتاب was that which was already written, it would not have made sense to mention تَرْفَاس. "And if We had sent to you (the knowledge of) writing on paper, الأدنام/7".

Mashaf: مصحف can only be a collection of papers. The people of Hijāz say جَمْعُ مُصْحَفْ, pronouncing it as though it were something passed from hand to hand (i.e. on the measure of nomen instrumenti), whereas
the people of Najd say مُهْيَفَتْ which is the preferable pronunciation. Mashaf (مَشْيَفُ) is most commonly used to mean the Qur'ān.

855.

سْفَرُ وَكِتَابِ

Sifr: سْفَرُ is a big book. Al-Zajjaj says that أَسْنَارَ are "big books". Some linguists hold that a سْفَرُ is a book which contains theological sciences in particular. The etymology of سْفَرُ indicates that it is that which reveals and makes clear concepts; e.g. أَسْفَرَ الصَّحِيحُ فَلَاكِبًا سْفَرَتُ الْمَرَأَةُ means "the woman removed her veil, and her face was uncovered"; سْفَرَتُ الْبَيْتُ means: I swept the house, i.e. removing the dust from it so that its floor was uncovered; سْفَرَتُ السَّيْبَ is used when the wind clears away the clouds, leaving the sky clear.

Kitāb: See Δ

856.

كِتَابُ دَمْلَةَ

Kitāb: See Δ

Majallah: دَمْلَةُ is a كِتَابُ that contains great examples of wisdom and the like. When a كِتَابُ contains foolish and wanton matters, it cannot be called a دَمْلَةُ. Al-Nabighah says:

"Their pertains to God, and their religion is honourable; through it they hope for good reward".

(1) Diwan al-Nabighah, p.32.
Chapter XXIX

857. غاية الشيء، و مِنْذَي

Gayat al-Shay: The original meaning of غاية is "flag"; and the "final point" of anything is called its غاية, since every tribe/group in war, make for their own غاية i.e. their flag. Later, because of frequent use, anything for which one makes was called a غاية, and every غاية was called a مِنْذَي.

Madā: The مِنْذَي of something is that (distance) which lies between it and its end. A poet says:

"When we rush into the death (of war), we do not know how much life is left, and how long its time will last", i.e. the extent of our life; the sense is that hope is abundant for a (long) period between the present and death. One says: "he is within my view, as though my sight extended between him and me. The frequent use of غاية made it an equivalent of مِنْذَي; sometimes a thing is called by the name of what is near to it.

858. أمِد و غاية

Amad: أمِد is used in a real sense whereas غاية is used metaphorically. أمِد is a period of time or a spatial distance. As an example of its use as a period of time: Allah says: نُطَال عَلَيْمِ الْأَمِد "But then (time) became prolonged to them, /16"; as an example of its denoting spatial distance: Allah says: تَوَّدَ لُوْلَأَنَّ بَيْنَا وَبَيْنَهُ أَمَداً بَعِيدًا "It shall wish that between it and that (evil) there were a long distance, /30".

Gayah: See A

859. آخَرُ الشَّيء، و غاية الشيء

Akhir al-Shay: آخَرُ الشَّيء is the opposite of أَوْلُ الشَّيء, and both آخَر and أَوْل are nouns.

Nihayat al-Shay: كفَّاءة غاية or كفَّاءة غاية or كفَّاءة غاية is a verbal noun, but it is also used as the name for the point at which something is cut off; e.g. one says: هَوَيْ فَنْتِه "that is the last point that he can reach". The opposite of مِنْذَي is مِتْدَاء.
implies the beginning of an action, from the form of the word. Similarly, منتمى الشيء means that a thing has reached its highest point. However, does not imply any ينتمي البار الأثرة is so-called because ينتمي البار الأثرة is used in the sense of 'first'. سبب البار الباررة is used just as السبب البار الباررة is used in the sense of 'first'. As far as the expression: حق البتيم "absolute certainty" is concerned, it is like هعم البتيم "pure or entire certainty". If one uses an expression like this, it is not a matter of making something مدع to the adjective that describes it, for the idafa construction obliges the مدع, as it were, to be included in the مدع ilayhi, whereas an attributive adjective is merely ornamentation. Something can only be ornamented by something that it really is itself, while it can be made مدع only to something that is really other than itself. Thus, when one says هذا زيد الطويل, زيد الطويل is Zayd himself, whereas when one says زيد المطر or زيد ذاتر، there must be also in Zayd who is not tall, so that your statement specifies which Zayd you mean. Something can be مدع only to something else or something of which it is part; as an example of the first, we may take: عبد زيد, and of the second:来找 تءب, خامم زهب, i.e. of/from silk, or of/from gold. According to al-Mazini, عام الزمن الأول means simply آخر و آخرين.

860.

Akhir: أخر is used of that which cannot have a third and so on; one says: الأول والآخر and ربع الآخر.

Akhar: أخر has the sense of 'second'. It can be used of anything that can have a third and so on. Its feminine is أخر.

861.

Hadd: حذفة عاقبة و نهاية implies distinction of the حذفة from anything else.

Therefore, the mutakallimun say: حذفة القوة كذا، or حذفة القوة كذا و السوابع كذا, and the (lawyers?) say: إنضب الرئي.
because the word 

حَدَّ, rather than 

ْحَدِّ, because the word

حَدَّ is more comprehensive in meaning. Thus, one says: 

ٌحَدَّ الشيء, 

is an integral part of that thing; thus, Abū Yusuf and al-Hasan b. Ziyād hold that in a stipulation the phrase: 

حَدَّ الأُولٌ دارِزِد, implies that the house of Zayd is included in the purchased land. According to Abū Hanīfah, however, the house of Zayd is not included in this case. Abū Yusuf and al-Hasan further hold that the phrase: 

حَدَّ ٌ, since it implies that the mosque is included in the deal, would invalidate the deal, but, according to Abū Hanīfah, it would not, since it is so stated according to general custom (i.e. that mosques are not private property).

جَانِبَةٌ is that to which the doing of something necessarily leads. 

A can be of two kinds: مَؤْرُودٌ and مَؤْرُودَة. An results only from a مَؤْرُودٌ. An must be led to by a preceding مَؤْرُود. An is not like this, because it would be equally possible for it to be first (أَوْلَى) in sequence.

جَانِبَةٌ وَجَهَةٌ وَنَاحِيةٌ

862.

جَانِبَةٌ: The Mutakallimūn say: the جَانِبَةٌ of a thing is something other than it, whereas the جَهَةٌ of a thing is not separable from it. For example one says: خُذْ عَلَى جَانِبِكَ اليمين, "Keep to your right", which implies that جَانِبَةٌ جَانِبِكَ اليمين or جَانِبِكَ الشِّمَالَ are something external to oneself. If they were parts of oneself, it would not be possible to keep to them.

جَهَةٌ is an inseparable characteristic of a body. If Allah had created the indivisible part (the atom) in isolation, it would have six جَهَاتٍ, so that it would be possible for six (further) atoms to be adjacent to it, one on each جَهَةٌ. One could not say that it had six جَهَاتٍ, since a جَانِبَةٌ is that which is near to one of its جَهَاتٍ. The linguists say that the جَهَةٌ is the part of anything that is encountered and the جَهَةٌ is the side or direction. Al-Khalīl refers to the expression: رجل أَعْرَمٌ جَهَةِ الشَّمَالِ, جَهَةُ الْمَرْأَةِ وَجَهَةُ السَّوَادٍ جَهَةُ الشَّمَالِ is the part that you face.
The word "ذُبَيَّة" means "ناحية". Allah says: "And everyone has a direction, the path. And you encounter and take to be the direction in which he proceeds. One says both: "وَذُبَىَ إِلَيْكَ" and "وَذُبَّا إِلَيْكَ"; however the latter is used to mean: "They turned/directed their faces towards you"; "ذُبَيَّة" is an intransitive verb.

Nahiyyah: Some hold that "ناحية" of a thing is the whole of it, and "دة" is only a part of it, or that which can be taken as a part of it. For example the expression: "ناحية العراق" implies the whole of Iraq, but "منزلة" implies one/some of the regions (أطراف) of it. "ناحية" is on the measure of "نَزْلَة", with the sense of "منزلة", as is the case with "نَزْلَة" and "نَزْلَة", which are on the measure of "نَزْلَة" but give the meanings of "منزلة" and "منزلة" respectively.

863.

جانب و كنف

Jānīb: See ٧

Kanaf: كنف is that by which a thing is blocked on one of its two sides; thus, it is used to imply 'assistance'. One says: "وَأَنتَ الأَلْبَ" when one helps someone. كنف also means to surround someone, and كنف الإبل means to put camels in an enclosure made of trees. It may be said that the difference between كنف جانب and كنف جانب is that كنف is a side (جانب) on which one supports oneself, whereas جانب (itself) does not imply this.
Chapter XXX

864.

Nuzūl: is used when one comes to a place with or without (the intention) of settling down there.

Habūt: is Nuzūl, followed by staying. Therefore one says:

Allah says: "Get you down in the city, the bāṭirā 61/61", and: "We said: Go forth from this all (to settle down), 38/38" i.e. to reside in the earth. Habor is used only when there is the idea of settling down.

865.

Rahal: is (an ordinary) journey.

Za’am: is to travel in a camel-hawdah; thus, a woman in a hawdah is called a tāfānīya, and because of the frequent use of the term every woman came to be called a tāfānīya. A tāfān means: a rope with which a hawdaj is fastened; a poet says:

"as a rope was no more needed". Later, because of extensive use, every Rahal came to be called Tāfān.

(1) Līṣān (طمن); Jamharat al-Amthal 2:154.

866.

Marī: is that which has praiseworthy results; one says: Marī, meaning "I made sure that its results would be sound". Amrāni means: my stomach has digested (it).

Hāni: is that which is pure and has nothing in it that spoils it. It is used of food, and of every beneficial thing which is not exposed to that which spoils it.
867.

Tarah: Tarah is a generic term for the action (of throwing). It can signify to throw away something in contempt or to throw something generally.

Nabdh: Nabdh means to throw something away to show one's contempt for it or to demonstrate that one does not need it. Allah uses this word in this sense: فَبَنَدَوْهُ وَرَأَى الْمُرْجَم "But they cast it behind their backs, أَلَّا إِنَّمَا يُبَغِّ الاَّمْرَانْ/186". A poet says: نُرِيَ إِنْ تَنَبِّدْنِهُ كَنُبِّدْكَ نِعْمَتَهُمَا مِنْ نَافِعٍ (1) "I looked at its superscription and threw it away as you throw your worn out shoes".

(1) Lisān ( خلق ).

868.

Izālah: Izālah "removal/elimination" can take place in (any of the) six directions.

Tanhiyyah: Tanhiyyah is the Izālah (of something) to left or right, forwards or backwards, but it is not used for upwards or downwards motion. Originally means to make something go to one side; Tanhiyyah خواشي means the side of the thing.

869.

Tabaa't: The expression تاباًت implies that some (action) of his has anticipated you in such and such and that you have imitated him in this. According to Abū Cālī, تاباًت means 'his companions', and that is the reason that the تاباًت(second generation after Prophet Mohammad) are so-called.

Wāfaqta: The expression Wāfaqta تاباًت implies that the two of you have agreed together on something; for this reason, تاباًت "reconciliation" is so-called. According to Abū Cālī, Taba'at means 'those who say the same as he does even if they are not his actual companions. A نظير 'peer' cannot be said to be a Taba'at مسيوح since a Taba'at is inferior to a نظير, but a Taba'at may be in agreement ( تاباًت ) with a تاباًت.
Ijtizā': The expression \( \text{إِجْتِزَاءٌ} \) implies that the person concerned is only partially satisfied with the thing, and that it does not entirely meet his requirements. It is derived from \( 	ext{جزءٌ} \). For example, one says: "The camels were partially satisfied with green herbage so as not to need water".

Iktifa': \( \text{إِكْتِفَاءٌ} \) implies the meeting of ones requirements to his complete satisfaction, no more and no less; one says: "The camels were fully satisfied with green herbage, so as not to need water".

Khālis: \( \text{خَالِسٌ} \) is that which is selected from the whole \( \text{جملةٌ} \). Thus, pure gold which is free from adulteration is called خالس.

Mahd: \( 	ext{محضٌ} \) is that which is in its original condition with nothing mixed in with it; for example: "مَعْلَى مَحِيضٍ" is milk with which no water is mixed.

ʿAdl: \( 	ext{عَدَلٌ} \) is a مَلَأٌ (thing that is the equivalent of the thing that is redeemed. Allah says: "or the equivalent of it in fasting, the "baṭra"").

Fada': \( \text{فَدَاءٌ} \) is that which is given in exchange for a thing, whether equivalent to or less than it, in order that it may be restored to its previous circumstances.

Shaqqa ʿAlayya: \( 	ext{شَقْقَةٌ} \) means طولٌ ʿlāmiyān ("long") so-called because of the distance between its ends; \( 	ext{شَقْقَةٌ} \) means بُعدٌ ("distance"). The expression: "a piece of cloth" is derived from this. As far as the expression: "it distressed me so much that it overwhelmed me".
means hard and overwhelming; but the expression:
implies that which overcomes something without
any difficulty e.g.
means a splendid and magnificent moon.

Yakādūnī: means that the thing harms me.

Sabīl: is a name for a way to which may or may not be
applied. One can use either of them as mudāf to Allah, i.e.
and ; but one says:
(cones best course of action e.g., ), and never says:
in this context. It is to

Sirāt: is an easy or smooth way or path. A poet says:
"We entered (?) their land on our horses, and we left them
(our enemies). more tractable than the road". Here is used
as the opposite of , not as the opposite to

Tārīq: does not imply easiness or smoothness.

Indī: One says: of wealth one owns, whether it is at
hand or not at the time.

Ladūnī: has much the same force as (with a certain
distinction). For example, one says:
"In my opinion this statement is correct", but one cannot use
in this context. One also says: of wealth, whether
or not ones wealth is at hand at the time, whereas one says:
only when the wealth is present; is used only
of that which is at hand. Some linguists hold that is a dialect variant of .
Alayya: is taken by the jurists always to imply the commission of a debt, rather than the existence of a trust or deposit with someone.

Indi: do not imply "surety" or "obligation" which are terms indicating "something deposited in trust".

Qibalī: implies "surety" and "deposit in trust", with the sense of "surety" predominating, so that a guarantor (کفیل) is called a تبیین.

Fi Mali: The expression: یمن میاً implies one's acknowledgement of the sharing of someone else in his wealth.

Min Mali: The expression یمن میاً implies one's acknowledgement of "a gift" to someone else from his wealth. Thus, one says: له من راهمی درهم, to denote a gift that is due to someone, whereas one says: له می راهمی درهم, to denote someone's sharing with one.

Inda: یمن implies being together in a place. Thus one can say: ذهب إلى من زیپ, and not. مین مین.

Ma: implies collaboration in an action. One says: انامک, i.e. as a partner or a helper, but one cannot use یمن in this context.

Thabat: یمن can be used of something that is settled on the earth, even if it is not firmly attached to it.

Rusukh: یمن is complete یمن. One can say: جبل را نسخ, but not یمن یمن. since a mountain is more firmly fixed than a wall. The Qur'an says: "And those who are firmly rooted in knowledge, آل عمان یمن /6"; one also says: هو یمن یمن یمن, i.e. the most firmly-rooted of them in this.
As far as the word "firm or stable" is concerned, it is used only of heavy things like mountains and similar large bodies, one says: لَبَنَّ رَاسٍ جِبَلٌ رَاسٍ or ًلَبَنَّ رَاسٍ جِبَلٍ رَاسٍ. Allah says: "In the name of Allah be its sailing and its anchoring, "1 / 43", using about a ship to compare it similar with a mountain, because of its bulk; one says, for instance: by analogy.

Икмад: One uses **أَذْهَبُ** only of extinguishing a large blaze; thus, one uses: "I extinguished the lamp", and not is always used together with the word. The difference between **أَذْهَبُ** and **نَابْرُ** is that implies that the blaze goes out but the embers remain glowing, whereas implies its complete extinguishing. **وُذِرُ** (with dammah) means the kindling of a fire, and **وُذِرُ** (with fathah) means that with which it is kindled.

إِطفاءٌ is used of the extinguishing of any fire, whether it is considerable or not. إِطفاءٌ may be used together with the word, but it can also be used metaphorically, e.g. one says: **نَحَّرَ عَضْيَهُ**, but not **حَحَّرَ عَضْيَهُ**. Muhammad (peace be upon him) is reported to have said: "I extinguished a fire which implies 'overcoming' and 'conquering'; e.g. one says: حَمْرَتْ نَارَ الْعَلَمَ وَالْقُلْبَ, whereas is effected with gentleness.

قَصَدٌ وَقَنَاعَةٌ

Qasd: **قَصَدَ** is not to be extravagant or to restrict oneself to that which is absolutely necessary. **قَصَد** is one who neither exceeds his needs nor falls short of them. It is blameworthy not to practise **إِقْتِصَاد**, even if one is rich, whereas it is not blameworthy to fail to have **قَنَاعَة**, even in these circumstances. The opposite of is **إِقْتِصَادٌ**; it is said that **قَنَاعَةٌ** is a function of bodily organs, whereas is a function of the heart.
Qanah: is to restrict oneself to very little, and to live only on what is absolutely necessary. One cannot be described in terms of نور unless he uses less than he needs.

Dhariy: The expression: هذه إلى الشيء، means a way to (attain) that thing; thus, one says: جعلتِ لنا هذه إلى كذا، is actually a طريقة، whereas طريقة is not a طريقة as such.

Wasilah: according to the linguists, means "closeness". It is derived from the root يسأل، سأل، يسأل and means: they (two) are striving to attain the to one another that they should have. توصلت إليه كذا، means: I sought his favour by means of such and such; i.e. to make such and such a means to attain my desire from him.

Sala: does not imply an abundant flow.

Fada: implies an abundant flow. One may use ناس when something (e.g. water) overflows in every direction from a container that has been filled to capacity. The Ifada of the pilgrims from Arafah has the sense of their thronging from it in multitudes.

Kaukab: is a name for a large ; the of anything is the largest part. It is also said that the كوكب and كوكب من ذهب are the "fixed stars"; thus the expressions: كوكب من ذهب and كوكب من فضة are used because such a thing is lasting.

Najm: is the common term applied to any star whether it is large or small. همّ "one who predicts the future from the stars" is so-called because he studies their rising and he is not given a name derived from كوكب.
Ufūl: ḥāl al-nabī implies the disappearance of something behind another thing; thus, one uses the expression: ḥanāl al-nabī, because a star disappears behind a side of the earth.

Ghuyūb: ḍabar ḍabar can be used in the above sense and in others; e.g. one says: ḍabar al-rājil ḍabar when he disappears from one's sight. ḍabar is used of anything, whereas ḥāl al-nabī is used about the sun, the moon, and the stars only.

(1) The text reads: و إن لم يَنْتَهِ إِلَّاَ إِلَى الْحَتَّةَ وَ لَمْ يَنْتَهِ إِلَّاَ إِلَى الْحَتَّةَ for p.298.

Rajfah: ṭarāfah ṭarāfah is a severe earthquake; thus, the earthquake of the Day of Judgement is called ṭarāfah. The word is derived from this meaning: to communicate news about the disturbance of someone's affairs; ṭarāfah means that the thing was disturbed or disordered.

Zalzalah: The expression: ṭarāfah al-ʿarṣ implies a slight earthquake.

Ikhraj: ṭarāfah ṭarāfah can be used of anything; it implies the removal of something from a "that which surrounds it" or something similar.

Salkh: ṭarāfah is used of ṭarāfah (of something) from a wrapping or something similar.
one says: "There is an ambiguity in the speech". 
implies the soul's being prevented from apprehending 
a concept by what acts as a kind of veil; the original meaning of 
سر بس is

Rujû means return.

Fay': 
is a from nearby. Allah says: فَاذَان نَآءَدَا نَآءَالله (Those who swear that they will not go to their wives should wait four months) so if they go back, then Allah is surely Forgiving and Merciful, البقرة/226", i.e. they return after a short time. For this reason, the wealth of the mushrikun was called غني، as though it returned from one party to another.

Jadîr Bihî: The expression: هو هدیر به "He is apt for doing a thing" implies that it is raised from his direction; one says: جر دار زارar when a wall is built and rises.

Huri Bihî: The expression: هو هری به "He is fit for such a thing" implies that the thing is like the natural habitat of the person who is هری . It is more comprehensive than هو هری is thus used for the nest of a bird or for the place in which it lays its eggs. When someone hopes for something, and seeks for it, it is said: خراز as if he were seeking for a place to settle. A poet says:

"If she (the mare) produces a noble colt, that is only as it should be; if disgust is caused (by what she produces), it is the stallion's fault."

Khalîq Bihî: The expression: هو خلق به "He is well-suited for such a thing", implies that that thing is pre-ordained in him. The original meaning of خلق is تدیر "pre-ordination".

Qamîn Bihî: هو تمین به implies someone's closeness to the thing/ action, so that its realisation may be hoped for . Thus, one
891. "musty bread" meaning bread that is about to become mouldy; the (the text reads: "bowl" (?) in (?) which pickles are prepared is called 

Lams: "touching" is used particularly with reference to feeling with the hands in order to distinguish hardness from softness or cold from heat.

Mass: "touching" is used of contact by means of the hand, a stone or anything else. Allah says: "Distress befell them, the bāţara/214" and "And if Allah touch you with affliction, the ānām/17" and not...

892. "returning" is returning to the ultimate limit of one's destination. The linguists hold that تَأْوِيب means going to do what one has to and returning and settling down in one's dwelling-place. Abū Ĥatīm says: تَأْوِيب means to travel the whole of the day so as to be back in one's dwelling-place at night. A poet says:

"Those who spent the night near to their houses, and, if they had wanted, could have returned to the tribe (?) or travelled by night". It shows that تَأْوِيب "returning" implies the coming back of a person to the ultimate limit of his destination. Allah says: "Verily unto Us is their return, the gīyāmah/25"; the gīyāmah is man's ultimate destination, because there is no stage after it.

893. "he returned part of the way", but one cannot use here.

Inqilāb: "ending up in the opposite condition to that in which one was previously; for example, one says: "The clay has turned into pottery" cannot be used in this context, because the clay was previously pottery.
Inaabah: إِنَابَةٌ وَإِنَابَةً is to obedience only; it cannot be used of a person who returns to disobedience. منب is a noun used as a compliment like منب مؤمن or منب صريح.

Ruju: See د

895.

Badanah: بَدَنَّةٌ وَبَدَنَّة... (pl. بَدَنَّةٌ) is a noun used particularly for a camel. But in Islamic law, since a cow comes under the حَمَّامَةٍ بَدَنَّةٌ, it comes to be used for a cow as well. The prophetic tradition which puts a cow and a camel under the same حَمَّامَةٍ is: "a camel or a cow can be slaughtered for seven persons".

Hady: هِدَيٌ (sacrifice) may be of camels, cows or sheep; it implies that they should be brought to a specific place to be slaughtered, whereas this is not implied by هِدَي. الله says: هِدَيٌ "as an offering should be brought (to be slaughtered) to the كَبَّارَةٌ"; thus, الله has made arrival at the كَبَّارَةٌ an essential element in the definition of a هِدَيٍ. One who says that he owes a هِدَيٌ as a sacrifice may slaughter it elsewhere than in Makkah, and the same applies to a جُرْرَةٌ; one who says, on the other hand, that he owes a هِدَيٌ as a sacrifice may slaughter it only in Makkah. This is the view of some of the تَابِعِين, with which عَبْدُ البَصَارُ and مُحَمَّد agree. Others consider that both a هِدَيٌ and a جُرْرَةٌ must be slaughtered in Makkah and that only a جُرْرَةٌ may be slaughtered elsewhere; this is the view adopted by عَبْدُ يُوسُف.

896.

Hagabihi: نَزُولٌ وَنَزُولٌ is used about نَزُولٌ of something unpleasant only. الله says: نَزُولٌ "And shall beset them that which at they have been mocking, هَوْرٌ /8", i.e. chastisement,
because whenever chastisement was mentioned to them they mocked at it, and now (in the hereafter in this context) this chastisement is the reward of their mocking. Originally, it is said, the root of the verb ‘تَفْضَّلَ’ was ‘حَانٍ’ , with the doubled consonant changed into another letter. A rajaz poet says:

"You produce the equivalent when the equivalent is broken".

In this verse ‘بَزِرُ’ is used for ‘بَازِرُ’.

Nazala bihi: The use of ‘نَزُولٌ’ is general; one says: ‘نَزُولٌ’ or ‘نَزُولٌ’ or ‘نَزُولٌ’ whereas ‘نَزُولٌ’ is used about a ‘مَكْرُ’ only.

(1) Diwan al‘Ajjaj, p. 28; al-Khaṣāʾis 2:90.

897.

Haraj: ‘حَرَجُ’ is a "narrow/difficult place" from which there is no way out. It is derived from ‘حَرَجْ’ meaning trees so intertwined that you cannot get in or out of them. Thus, Allah uses this word to mean ‘نَشِئَت’ in the Qur’an: ‘نَمَّا لا يَبْرُوا في النَّسَمَةِ حَرَجٌ’ which means: "And then they do not find any straitness/vexation/doubt in their hearts about that which you have decided, the people of the two towns/65", i.e. any ‘شَكّ’ because a person who doubts something cannot find his way through it; Allah also says: ‘فَلا يَكُنُّ فِي صَدْرِكَ حَرَجٌ’ ‘نَمَّا لا يَبْرُوا’. ‘لَوْ كُنْتَ مِنْهُ’ 'So, let there be no straitness in your breast on account of it, the people of the two towns/2". This meaning of ‘حَرَجُ’ is attested in the verse: 'وَمَا حَجَّكُرُونَ فِي الْدِّينِ مِنَ الْأَرْحَامِ' 'And He has imposed no hardship ( حَرَجٌ ) on you in religion, the people of the two towns/78"; here ‘حَرَجُ’ implies confinement with no way out from it, because in religion one has an escape from sin by way of ‘ثَوْبée’ "repentance".

Dīq: ‘دِينَق’ is a feeling of confinement/oppression from which there are ways out.

898.

Idhhab: ‘إِذْهَابٌ وَمَسْتَمِّع’ is to take something or someone away, whether it is singular or plural.
Máq: محض is used of a number of things and not of one single thing; one says: محض الدينار, and not محض الرزق, unless one actually destroys the thing itself. However one can say: محض الدينار when one means its value in silver. As for the verse:

"Allah blights (decreases) usury, /276",

this means the reward ( لزاب ) of him who takes is not a single thing. This is attested by the verse:

"And He causes the almsgivings to increase", /276; this does not mean that Allah increases صيتات, but that He increases the reward of him who gives alms. It is for this reason that Allah wipes out the reward of him who practises usury; we know that in this world wealth increases through usury.

899.

Khusran: خسران is used when one loses the whole of his capital.
Allah says: خسروا أنفسهم "(Those who have) lost their souls, /12", i.e. who are deprived of the benefit that they derive from them, as though they had utterly perished. Later, because of extensive use, خسران came to be applied to the loss of a portion of one's capital.

Wadidah: وضيعة is applied to a loss of a portion of one's capital, but when the whole of one's capital is lost خسران is not used. وضيعة is the opposite of رغد, and when something is it does not go completely; e.g. the expression: ووضع الرجل على الإجضار means: the theft of one's property.

900.

Dhihab: دهاب does not imply any opposition to استقبال.
Mady: مضي is opposed to استقبل "advance"; thus, for the past one says: مضي مستقبل, and for future مضي. Through extensive use, however, وفد and دهاب and مضي came to be used interchangeably.
Alī b. Ʌsā says: بعد is the opposite of (referring to time), as خلف is the opposite of (referring to place); about that which is past تقبل is used, and about that which is to come ماضي is used.
901. إقبال وجميء

Iqbal: إقبال is to come from the front.

Majii: جميء is to come from any direction.

902. جئت إليه و جئته

Ji'tu ilayhi: جئت إليه implies some purpose or intention in the person who comes to another.

Ji'tuhu: The expression: جئته implies only making for someone or something (without any further intention). If the verb is intransitive, it implies no direction; e.g. جاء الطريق.

903. مقاربة و ملاقاة

Mugarabah: مقاربة implies that there is a barrier between two things which are close to one another.

Mulagat: One says: إلتقاء الفارسان or إلتقاء البدينان, implying actual contact. ملاقاة also implies meeting with one who comes from the front; thus one never says: لقيته من خلفه. It is said that is an "meeting" between two things by way of coming close to one another. إلتقاء can be used about the meeting of two properties or characteristics in something, but cannot be used in this context. It is also said that implies "veil"; one says: "He was kept apart from him and then met him". As for ملاقاة, it originally means a contact from one side; ضفان are the two sides of a valley. Allah says: "Until when he had made equal (filled) up the space between the two sides (of the mountain).انياكو/96".

904. مجلس ومقامه ونمدي

Majlis: مجلس is a common name (for a place where people sit) and has a wider sense than a دين or a مأوا. مأوا.

Magamah: مقاء (with dammah on the سيم) is a مأوا in which eating and drinking takes place. مقاء (with fathah on the سيم) means مجلس for talking only; it also means a مأوا.
and 'qām 'amāma and 'qām 'amāma is the verbal noun of 'qām 'amāma. Is also a place for 'qām 'amāma "standing".

Nady: 'qāma 'adhal 'amāma when the people who comprise it are present; one says: 'qāma 'adhal 'amāma. A mushaf without its people cannot be called a mushaf. The expression: "stand in the qām 'adhal 'amāma" means that the people got together in a mushaf.

Aqāma bi al-makān: غني بالمكان does not imply not requiring any other place.

Ghaniya bi al-makān: غني بالمكان implies he stayed there, requiring no other place.

Iqāmah: إقامة does not imply total absorption in something.

'Ukuf: عكوف is to come to something and absorb oneself totally in it. A rajaz poet says:

"She spent the night, confining herself to her pool." اشتاق. is so-called because a person comes to it for (private prayer) and devotes himself to it exclusively.

(1) This verse is by Abu Muhammad al-Faqasī, Lisān (ني). (ني).

Majlis: See Δ

Mahfil: مهل is a mushaf which is full of people; one says: مهل حاصل when an udder is full of milk.

Danw: دلو is used only of physical distance between two things; one says: "His house is near", or مزارع دانيه Dār-e Dānā. (ني). (ني).
Qurb: تَرَبُّ is general and is used of physical distance and other things; e.g. one says: تَرَبُّنِي, and cannot be used in this context. One also says: بِتَرَبِّي لَهُ, and not بِتَرَبِّي لِهْدُهُ except as a remote metaphor.

909.

أَهْذَرُ رَبِّي وَظُلُّ دُمَهُ

Ahdara Dammahu: أَهْذَرُ رَبِّي أُمِيَدَرُ دُمَّهُ implies that the sultan or any other (legal authority) has legalized someone's being killed. This use of أَهْذَرُ دُمَّهُ comes from، حَمْرَةُ النَّشَيْرِ، used when a thing boils or ferments. Therefore أَهْذَرُ دُمَّهُ is used of the cooing of a "pigeon", because of the bubbling quality in its voice, like the boiling of a pot. One says of a person who is to be killed: قَتِلَ دُمُهُ .

Tulla Dammuhu: The expression: طَلَّلُ دُمَّهُ means: His blood was made to go for nothing/to be unavenged. Therefore one says: طَلَّ لَهُ القَتِلُ لِفَسَهُ. "The murdered man made himself of no account or caused his life to go unavenged"; طَلَّثَنَّ لُهُنَّ is used when someone makes another of no account.

910.

ظلَّ دِنِي

Zill: طَلَّلُ دُمَّهُ is used for a shadow by day or night.

Fay: نِي is used for shade or shadow only by day, and it implies the returning (of a shadow) from one side to the other. نِي means رَجُوعًا. It is also said that تَجَّي نِي means تَجَّي "following", because it follows the sun. When the sun ascends to the position where, at noon, it casts the longest shadow of a tree-trunk, one says: "the shadow has been hobbled".

911.

قَتَّرَتْ وَسُطَّ، وَسُطُّ

Wast: وَسُطُّ can only be a preposition, e.g. one says لُبَيْبُ وَسُطَّ لَهُ "I sat in the midst of the people"; or تَوَقُّمُ الْيَتَابُ, when one is giving information about something in which his garment is, not about something that actually is his garment.
Wasat: **وَسْطٌ** means a part of something, e.g. one says: "The middle of his head is hard"; here it is nominative because you are giving information about part of the head and not about something, that is in it. **وَسْطٌ** then is the name of something that is never separated from that whose sides surround it, as, for instance, **وَسْطٌ الْبَادِر.** When there is fathah on the سَن, one can put a lām in front of it, as in: "he asked to be capped in the middle of his head".

You cannot say: **تَخْرِيجُّوْسْطًُهُنَّمُلًمُبَارِئٍ,** because you are giving information about part of the head and not about something, that is in it.

Bayna: **بَيْنَٰٗ** is used of two or more things, because it comes from a gap. **تَخْرِيجٌبَيْنَٰٗهُنَّمُلًمُبَارِئٍ** implies "where they left a space between them".

**تَخْرِيجٌبَيْنَٰٗالْبَارِئِن** implies "where one house separates from the other".

Wast: **وَسْطٌ** is of one thing only. **وَسْطٌ** implies the إِعْدَالٌ of the sides to it; thus, it is said that **وَسْطٌ** means عَدْلٌ. Allah says: "And thus We have made you an exalted (equitable) nation, the 牲/143".

Buzūgh: **بَزُوْجُ** is the beginning of **ظُلُوعٌ"rising up". Allah says: "when he saw the sun rising, ﷺ/79" i.e. when he (Ibrahim) saw the beginning of the rising of the sun, he thought about it, and it occurred to him that it was not a god. Therefore a **تَبْزِيلٌ"incision"** is called a **فَازَرْتُمُ الْقُرْآنَ الدَّارِيَة** because it is a scarcely visible split; it is as it were the beginning of a split. One says: **بَزَرُّعُثُنَا لَمَعَّةٌ وَسْطَ** when one makes an incision to make the blood flow.

Shuruq: **شُرْعُقٌ** is the beginning of **ظُلُوعٌ"the sun", but one says: "The man appeared/ came out", and not **ظُلُوعٌ،** because it is a scarcely visible split; it is as it were the beginning of a split. One says: **ظُلُوعِثُنَا لَمَعَّةٌ شَرْعُقٌ.** **ظُلُوعٌ** is more comprehensive than **شُرْعُقٌ."
914. "perception of a taste" is that which is achieved by means of a taste. Thus one says: "I tried it but I did not discover any taste".

Dhaq: is a sense (حاسة) by which one senses a taste.

915. According to 'Alī b. 'Isā the use of "أَنَّ" here does not merely imply the future, but indicates rather intention with regard to the action. An alternative view, however, is that the phrase أَنَّ يَمْلَأ implies a time. At all events, the use of أَنَّ with a verb implies more than a verb without أَنَّ.

La Yaghfiru al-shirka bihi: The use of the verbal noun (i.e. شريك) does not imply any time, or any intention.

916. إستقامة إصابة

Istiqāmah: does not imply the attaining of ones goal.

One can go straight ahead (تَقَيَّمُ على الاستقامة), and then one can be prevented from reaching the object of ones quest.

Iṣābah: implies the attainment of ones goal (فرض إصابة).

917. أَنَّ وَبَيَاءٌ

Ata: أَلْيَ آنَ ؛ implies the bringing of something (by the person who comes).

Therefore one never says: أَلْيَ آنَ فَلَانُ, but one says: جَاءَ فَلَانُ.

Jā'a: جَاءَ فَلَانُ is a complete utterance and does not need any qualification. Because of extensive use جَاءَ and أَلْيَ came to be used for one another.

918. أولاء وأولئك

Ula'ī: is used for what is nearby.
Ola'ika: "أو لنك" is used for what is distant, just as "ذالك" is used for what is nearby and "ذلك ذالك" for what is distant. In "ذالك" and "أو لنك" is the second person pronoun, used in a vocative sense; it implies distance, because one needs to attract the attention of the one addressed at a distance in a way which is not necessary in the case of those who are nearby.

Alladhi: "الذي يا أنتي فله درهم" implies that the giving of the dirham would be incumbent only after the coming. "ف" is not being used as it would properly be in a conditional sentence, but only analogously.

Man: "من يا أنتي فله درهم" implies that the dirham is the right of anyone who comes. "ف" here is correct usage in what is, in effect, a conditional sentence.

Al-Jawab bi al fa': In welā 'alā wazn, the apostosis depends on the postasis; for example, Allah says: "ولأنتَ membawabu bawabatī waājazkum عذاب تربة "Do not bring any harm to her (she-camel) for then a speedy chastisement will overtake you, "هوذ" /64".

CAtf: "ف" as an "conjunction" implies equal weight in sense (between the معلوم عليه and the معلوم عليه).

Rukūn: "ركون" is "resting against/relying on something", with love and attention towards it. Its opposite is "لَنْ تَرْكِنه" "shying away from/shunning (something)".

Sukūn: "سكون" "rest" is the opposite of "حركة" "movement"; it is used in other senses only metaphorically.

Lam: "لم" is the negative equivalent of the mādī used alone (without قدر); e.g. "لم يا أنتي" is the negative equivalent of: "أنا أنتي زيد".
Lamma: can be used by itself; e.g. someone says to you: لَا تَكُن "Has Zayd come?" and you reply: لَا تَكُن, "not yet", i.e. لَا لَا بَلَامُ. Thus لَا لَا بَلَامُ meanings "he has not come, but I expect him to do so". The expression لَا لَا بَلَامُ, is not permissible. Sibawayh says that the لَا لَا بَلَامُ in لَا لَا بَلَامُ is not merely something added to لَا لَا بَلَامُ (without any real significance), for لَا لَا بَلَامُ is used in cases where لَا لَا بَلَامُ is not used.

Tabi: "following" is that which succeeds according to the manner in which the first or preceding thing occurred. A تابع can come before a ضرعون, in place, just as one who is guided can precede the one who guides him; nonetheless, the latter tells him to turn now to the left and now to the right.

Tali: According to Ali b. Isā تابع تابع means second, even if it does not follow the same course as the first.

Khalid: خالي means "a place's being empty of something", whether this is caused by its absence or its non-existence. Thus one says that nobody can be without either movement or rest, because a thing cannot be without both.

Mad: خالي ما مني does not imply what خالي implies.

Sanfā: سوف implies إطهاع "making someone desirous". سوف means I made him desirous of what would happen.

Sīn: سوف added to the صرف of the verb does not imply what سوف implies.
Lima là taf'āl: là la taf'āl is a general statement which may refer to someone other than the person addressed.

Mā laka la taf'āl: là la taf'āl can only refer to the one to whom the statement is directed.

Makān: là la taf'āl is on the measure of màlīk. It may be either a verbal noun or a noun of place.

Makānah: là la taf'āl implies "way"; one says: "way" àlima alaâ nose alaâ màliki shiâ fat'matul maked us mafamutun. Allah says: "Act according to your state, surely We too are acting. 1/121".

Tamāman Calayhi: Allah says: "Tamāman alaâ alaâ zuhd alaâ iztimā". Thus àlam màla: indicates simply a deficiency.

Tamāman Lahu: àlamà la la taf'āl indicates a deficiency or shortcoming before it has been made up.

Am: là la taf'āl is interrogatory and counterbalances "àm"; e.g. "àm àm fi lara am"... Áw: "àm" does not imply what "àm" implies. Thus they receive a different reply: "àm" is answered with a statement; "àm" is answered with or

Jāhima: là la taf'āl implies a fire on a fire or coals on hot coals. The àmam alaâ alaâ zin jāhima. The àmam alaâ alaâ jām am àmam jāhima because it shines so brightly.
Jahannum: جهانم implies depth/bottom (e.g. of a well). A place which is very deep is called جهانم.

Hariq: حريق is a blaze which destroys things. Thus one says:

سَمِير سَمِيرُ وَتَحْالِرُونَ فَيْ مَوْتِكُمَا

is not used in this context.

Sa‘ir: سَعِير is a blazing fire; it is called حريق سعير only when it sets fire to something else. One uses the phrases:

فِي النَّورُ وَالسَّعِيرُ، نَلَّنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْنَلْn

سَمِير, but is not used here. One says:

مَسْرُوب مَسْرُوبُ بِعَنْصِرٍ لَتَّأْخَرُنَّ نَلَّنَلْنَلْنَلْنَلْنَلْنَلْn

as if he made war kindle and blaze; حريق is not used here.

Nār: نَار is a common name for every fire.

931. ضِياء و لُؤْر

Diya‘: ضياء is derived from the verbal noun ضيء. ضيء consists of fragments of لؤر which intersperse the air, so that it becomes white. Thus one says:

لؤر ضياء النفار، and not لؤر ضياء النفار، except when referring to the sun.

Nūr: لؤر "light" is the whole from which ضياء split off.

932. نُن و لُطْفَة

Manī: مني implies that from which a child is preordained to be formed. One says: من نُن الله لَهُ كَأَنَّى is a unit of weight; مني is derived from this root, and is so-called because it is assigned to weight of things.

Nutfah: نطفة implies a little water; the Arabs call a small quantity of water . e.g. نطفة , i.e. sweet water. Later, نطفة came to be used for مني so frequently that it ceased to signify anything else.

933. أَزْالَهُ و أَزْالَهُ

Azālahu: أزاله "removal" only.

Azallahu: أزالله means إزالة of that thing at one stroke. One says: أزالله من الموضع نَلْتُ قَدْمَهُ which implies swiftness. Therefore an unintentional sin committed by someone is called مَنَاء نَلَّلْم نَلَّلْم "bare rock" is called نلال meaning a slippery place.
934.

**Dayq:** According to al-Mufaddal (سُيُقُدَادَ) with fathah is used of place and of ones chest (narrowness of the chest = depression). Allah says: "And do not distress yourself at what they plan, "And your breast will become straitened by it". One linguist holds that مَيْقَقَ is a verbal noun.

**Dīq:** According to al-Mufaddal (سُيُقُدَادَ) with kasrah) is used of miserliness and crabbedness of character. مَيْقَقَ is an ordinary noun (as opposed to a verbal noun). مَيْقَقَ is something to which مَيْقَقَ is attached. مَيْقَقَ is an adjective like مَيْقَقَ or مَيْقَقَ اِصْلَانَ. مَيْقَقَ is that in which there is مَيْقَقَ. Allah says: "And your breast will become straitened by it, "And your breast will become straitened by it".

935.

**Khalaf:** حَلَفَ (with harakah on مَيْقَقَ) implies that which is given to someone in exchange for what has been taken from him.

**Khalf:** حَلَفَ is that which comes after the first, whether it is good or bad. For example, a bad حَلَفَ is mentioned in a verse of Labīd:

وَلَبِينَتَيْنِي حَلَفَ كَبْرَ الأَبَارَبْ (4)

"(After them) I was left behind like the skin of (a camel) affected by حَلَفَ جَرَبَ (mange or scab)." A good حَلَفَ is mentioned in a verse of Hassan:

لَنَا الْقُدُّمُ الأَوْلِيُّ عَلَيْكَ وَحَلَفَنا. لَوْ لَنَا فِي طَائِعَةٍ أَنْتُمْ تَفْلُحِ (2)

"We have the superiority on you, and our حَلَفَ (coming generation) will follow our first (generation) in obedience to Allah".

(1) Diwān Labīd, p.153.
(2) Diwān Hassan, p.267 with different reading:

لنَا الْقُدُّمُ الأَوْلِيُّ عَلَيْكَ وَحَلَفَنا . . . . . . . . . . . . .

936.

**La:** لا is used as a reply to a question; e.g. someone says: لا تقول كذا, and one may reply: لا .
Maاحـ : ـ is used as a reply to a "allegation/assertion", e.g. someone says: ـ ـ. ـ ـ and one may reply: ـ ـ.

٩٣٧.

Sufuح: ـ is the bursting out of a liquid and its flowing fast. Thus one says: ـ because blood rushes out from the veins. ـ is so-called because flood water comes to the lower slopes of a mountain more quickly (than to the upper slopes).

Sakb: ـ means continuous pouring; a ـ is a horse which can run constantly without a break. Allah says: "And water poured forth, the wafted/31", because this water flows uninterruptedly.

Sاّب: ـ is a single-pouring; e.g. one says: "He poured it into the mould". Here ـ cannot be used, since pouring into a mould takes place once only.

Hatl: ـ is continuous quiet flowing. Al-Sukkari says that ـ means somewhat gentle rain. ـ means being poured completely. Thus, a fat sheep is called ـ , as though its whole body had fat poured into it.

Humul: ـ means that something goes in every direction with nothing to stop it. ـ ـ comes from this and means "I left the cattle unwatched so that they could go wherever they wanted, with no-one to stop them". ـ is an abundant flowing of water on flat ground. One says: ـ when someone talks too much; ـ is a talkative man, and ـ is an antelope with a body of one colour.

٩٣٨.

Lamح: ـ is similar to لح "lightning", except that لح is used only of that which is at a distance.

Lamـ: ـ was originally used of ـ "lightning", which flashes again and again. It is used only of that which is at a distance; this is said by al-Sukkari in his interpretation of a verse of
Ibnru' al-Qays:

was used originally of that which is frightening; thus, it is used concerning threats.

(1) Diwan Ibnru' al-Qays, p.72.

939.

Ibdaal: is to put one thing in place of another thing.

Tabdil: Al-Farra' says: is to change the form or condition of a thing.

940.

Dalw: is used of a bucket which may be either empty or full.

Dhanub: is applied only to a full bucket; for this reason a "share" is called a دلوب . A poet says:

"When a fellow-drinker contended with us, we had a full bucket and he had a full bucket; if he refused (the challenge), he had the ditch". If دلوب did not mean "a full bucket", its use could not be appropriate here. The same sense can be seen in a verse of Alqamah:

"Growing shoots have a right to a full bucket of your generosity". دلوب can be used either masculine or feminine.

(1) Lisan (ذنوب); Jamharat al-Amthal 2:138.
(2) Diwan Alqamah al-Fahl p.48.

941.

Qadah: is used of a cup that is empty or full.

Ka's: is used only of a full cup.
Khawan:  خوان is used generally of a table, whether there is food on it or not.

Mā'idah:  مائدة is used only of a table on which there is food.
List of entries in *al-Furūq fī al-Lughah*.

Reference is to the number of the entry in Part II, rather than to the page number.

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