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presented by

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

December 1985
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Mohammad Akram Chaudhary,
Glasgow,
December 1985.
Transliteration

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-Furuq "differences" were originally confined to works on ḥayawan "animals". Abū Hilāl al-Askari (d.395 A.H.) was the first linguist to adapt this format to language, with his book on al-furuq 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-Furuq fi al-Lughah, in addition to those propounded by his linguist predecessors, like al-Mubarrad, Tha'lab 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-Askari in determining meanings.

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

Chapter IV: Sources of al-Furuq 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-Furūq fī al-Lughah or al-Furūq 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 Māktabat al-Qudsī in 1353 A.H. under the title: al-Furūq al-Lughawiyyah. It was re-edited by Cādil Nuwayhid and published by Dār al-Āfaq al-Jadīdah, in Beirut, in 1973. Both of these editions have been issued many times, the first by various publishers: Dār al-Kutub al-ʿArabiyyah, 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 Dār al-Āfaq al-Jadīdah 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-Qāmūs al-Muhīt and Līsān 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: 

أَبْرَر وْلَوَاب

we have arranged it as: 

لوَاب وَأَبْرَر

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-lughawi "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 Ǧīd, that early linguists did not use the Qurʾān or the Hadith for al-istishhād al-lughawi.
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-Furūq fi al-Lughah

by Abū Hilāl al-Askarī

A: Writings on al-Furūq

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. Abū as-Ṣāḥib Abū al-Tayyib al-Lughawi quotes from his book: Marātib al-Nahwiyyin: A person committed lahn in the presence of the holy prophet, the prophet responded and said to his companions: "... إِيَّاكُمْ أَخَامِكُمْ ". Lahn al-Ṣāḥib fī daw al-Dirāsāt 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 ʿUmar, ʿAbd al-Malik b. Marwān and ʿUmar b. ʿAbd al-Ṣāḥib ʿAzīz can be seen in: Muḥammaḍ b. ʿAbd al-Qawiʾ b. al-Sawābī by Imlī Yaqqūb, 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 (2). 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 (3), 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 riwayat of lughah took the shape of the riwayat of hadith, and the linguists made various categories of: afsah, fasīh, ajwad, jayyid, da'īf, munkar and matrūk like those in hadith: sahih, hasan, da'īf, 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 (4).

(2) Ibrahim al-Samarrai rejects the idea and insists that all al-`Ulūm 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) Kahhālah, ʿUmar Rādā : 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 Gharib al-Qur'an, explaining uncommon and unusual words used in the Qur'an, ascribed to 'Abd Allah b. 'Abbas (d. 68 A.H.) (5). Then a series of books started in the fields of Gharib al-Hadith, Lughat al-Qabā'il, al-Lahn, al-Ḥayawān which included Ibl, Khayl, etc., al-Ḥasharat "insects", al-Nabāt "plants", Khalq al-Insān, al-Buldan wa al-Mawādi "cities and places", al-Nawādir "strange things", and al-Furūq "the differences".

The books of al-Furūq were originally on al-Ḥayawān 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-Furūq till the fourth Hijrah century:


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


(5) Ibid p. 20
(6) Husayn Nassār: Dirāsāt Lughawīyyah p. 178
(6) Ibn al-Sikkit, Abu Yusuf Ya‘qub b. Ishaaq (d.244 A.H.) quotations from his Kitab al-Farq are found in al-Mu‘arrab of al-Jawaliqi, and al-‘Ubayd of al-Saghani.


(8) Thabit b.‘Ali Thabit al-Lughawi (one of the companions of Abū ‘Ubayd al-Qasim b. Salām al-Harawi (d.224 A.H.); his book (title not given) was published by Muhammad al-Fasi in 1973 A.D. in Rabat.

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

(10) Abū Bakr al-Ja‘ad, Muhammad b.‘Uthmān (d.c.311 A.H.). (He was among the pupils of Ibn Kisān (d.320 A.H.).


(12) Ibn Jinnī (d.392 A.H.).

(13) Abū al-Jud al-‘Ajlānī, al-Qasim b. Muhammad b. Ramdān (d.c.400 A.H.). (He was among the contemporaries of Ibn Jinnī).


(15) Ahmad b. Ibrahim b. Ma‘lā.


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

(7) These details are taken from Dirāsat Lughawiyyah pp.177-185, and Kitāb al-Farq; Ibn Fāris, ed. Ramadan ‘Abd al-Tawwāb, preface pp.40-43.

(8) Ramadan ‘Abd al-Tawwāb has edited this work.
and al-Thaqlab (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-Asmaṭi says about جلس "sitting" of various living organisms:

\[\text{جلس يجلس جلساً و ما يعقل تحراً، ويقال: للمفس: ولكل ذي حذر. رفضه رفضاً. ويقال للطير: جمعه جمعاً وجميعه هو موضوع الذي يُبرد فيه. ورُبّ الباري: برك بيرك بروكاً.}\]

Thaqlab says about شفاه "lips":

\[\text{هي النشبة من الإنسان، ومن: ذوات النشبة المشرعة، ومن زوات الشعر المُفيلة، ومن زوات الشعر المفقمة والبريدة، ومن الشعر المنثيسة، ومن الشعر النافع والرائوم، ومن الشعر البُنطل، ومن ذي البجع غير الصائد المنقار، ومن الصائد المنقار.}\]

Ibn Faris adds in this regard:

\[\text{اسم شفاة الباب: الينت.}\]

Ibn Faris says in the chapter on الشعر "hair":


\[\text{\text{\textbf{(9) Husayn Nassar: Dirasat Lughawiyyah p. 185}}}\]

\[\text{\textbf{(10) Ibid p.184.}}\]

\[\text{\textbf{(11) Ibid p.185.}}\]

\[\text{\textbf{(12) Kitab al-Farq p.51}}\]
B: Al-Furūq al-Lughawiyah

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'ihā(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‘uhu 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 Ramadān ‘Abd al-Tawwāb and published in Cairo. See: Kitāb al-Farq, preface p.41.
(15) Adab al-Katib pp.21-42.
It is said that Abū 'Alī al-Fārisī (d.377 A.H.) was in the company of Sayf al-Dawlah and there were some other linguists including Ibn Khālawayh (d.370 A.H.). Ibn Khālawayh said: "I have memorised fifty names for sayf". Abū 'Alī smiled and said: "I know only one name for it and that is sayf". Ibn Khālawayh asked: "And what do you say about sārim, muhannad, etc.?" Abū 'Alī replied: "They are descriptions (of sayf)\(^{(18)}\). The same is held by Ibn Fāris 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"\(^{(19)}\).

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 الدام). Among them al-Asma‘ī is the first to write on this subject in: Mā ikhtalafa alfāzuhu wa ittāfaqa ma‘ānīhi, then 'Abd al-Rahman b. 'Īsā al-Hamadānī (d.327 A.H.) wrote al-Alfāz al-Kitābiyyah\(^{(20)}\), and 'Alī b. 'Īsā al-Rummani (d.384 A.H.) wrote al-Alfāz al-Mutaradifah\(^{(21)}\). In the same way Abū 'Ubayd's al-Musannaf and Ibn al-Sikkīt's Kitāb al-Alfāz contained a lot of words without discriminating between the basic ism and its siftāt. Perhaps Ibn al-'Arabī (d.231 A.H.) was the first linguist who denied the occurrence of synonymy in the Arabic language and held that every

\(^{(18)}\) Al-Suyūtī : Al-Muzhir 1:400

\(^{(19)}\) Ibid, 1:404


\(^{(21)}\) Edited by Muhammad Mahmūd al-Shanqīṭī, Maktabah al-Ma‘ārif al-‘Ilmiyyah, Lahore, 1970.
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 (الزووقة اللغوية), 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 maʿrifah, fitnah and dhakā', 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 faʿala and afʿala 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

\(^{22}\) Luʿaybī, Ḥākim Mālik p.198; Al-Suyūṭī 1:399-400

\(^{23}\) Al-Suyūṭī : Al-Muzhir 1:403

\(^{24}\) Al-Faruq p.13.

clearer than that of Ibn Durustawayh. He maintains that the
difference of expressions and the nouns ( اسماء ) 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 lahn 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
lahn, 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 lāhīn (28).

In the case of al-Furūq 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-Furūq: 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: ʿiṣm and maʿrīfah, 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-Sāmarra'ī, I. : Min Asālīb al-Qur'ān, p.9
(29) Al-Furūq 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 iṣṭaṣār al-Qur'ān" (31). 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 din and millah; taqāh and cibādah; fard and wujūb; muḥāh and halāl; tawbah and īnridāh; etc. and their opposites (32). Sometimes he also arranges words under different topics, e.g. the 7th chapter is about the difference between the aqsām of irādāt "volitions", and their opposites; and between the aqsām of afkār "actions" (34). 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-Sanācatayn, 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:

« نَأَهَىتْ صِنَاعَةُ الْعَرَبِ كَأَنَّهَا مِن جَمِيلٍ تَوَاَلَتْ اِلَى الْمَنْطَقَةِ الْمِثْلِيَّةِ اوْجِدَلِيْةٍ اوْجِدَلِيْةٍ، وَلْبِئْتْ عِنْ مَا يَحْيِي الْلَّسَانِ وَمَكْتَبُهُ، وَمَا ذَلِكَ إِلَّا أَنْ أُفْرَضَ عَلَى الْبَيْنِ مَنْ شَوَاهِدُ الْلَّسَانِ وَرَكَابُهُ وَمِشْيَ أَسْلَابِهِ وَغْلَاتُهُ عِنْ الْمَرَّانِ فِي ذَلِكَ ... وَمَلْكَ الْتَوَاَلِيْنِ إِنْ ثُمَّ أُحْيَى وَسَتَّ عَلَى الْفَلَغِ، لَكِنْ أَهْرُهُ عَلَى مَا قَتَدَ بِهَا، وَأَهْرَاهُ عَلَى مَا قَتَدَ عِنْهَا.» (36)

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

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(35) Al-Furūq, 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 حنّ ; حنّ and اسم
- كلائي and منظم ; ذات and حقيقة
- دلالة ; تضاد and نظام ; شأّن
- دليل ; استلال and عنّة
- سبب ; دلالة and زهد ; حيات
- نسج ; شمز and صحة ; درّز

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 Cilm 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-Tarāduf 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-ǦAskarī

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 maʿrifah. The difference between the meanings of ʿilm and maʿrifah can be appreciated from the fact that ʿilm may take two objects while maʿrifah 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 maʿrifah 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. 
Mačrifah 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 by itself contains no information. It is only when a word like 
is added that information is conveyed. , on 
the other hand, conveys information by itself(3).

(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(4). Hilm is only a 
praiseworthy quality, whereas imhāl may be a reprehensible quality. 
Moreover every hilm is imhāl but not every imhāl is hilm(5). 

(3) The meanings of two words cannot be identical if they refer to 
different contexts, e.g. mazāh and istihzá'. 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. Istihzá', on the other hand, 
necessarily implies the degradation of the one at whom it is 
directed(6). 

(4) Two different verbs cannot have the same meaning if they take 
different prepositions to make them transitive, e.g. غفر and 
عف. One says: غفرت 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: ٍفرت له 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 rićayah. The opposite of hifz is ٍداج "to waste something", and the opposite of rićayah is ihmāl "neglect". Therefore flocks which are left without a shepherd are called hamal, and ihmāl is that which leads to wasting (idaćah). 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 tadbir. 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. Tadbir, on the other hand, is derived from dubr, "back", and dubr al-shay means "the last part of a thing". The expression: أذاب الأمور means "the consequences of affairs". So tadbir is the making appropriate of the 'last parts', or consequences, of umūr. Therefore a continuous tadbir is called siyāsah because in continuous tadbir minute study of something is needed; this is a characteristic of siyāsah. The same applies to tilawāh and qirā'ah, that they differ in derivation. Tilawāh cannot be used of one word, since ٍسلو تاء implies "to follow someone"; therefore, tilawāh is used about successive reading. One can say: تلا إسمه ترأ ذا ن إسمه but not تلا إسمه.(9)

(7) Al-Furūq p.17
(8) Ibid pp.17-18
(9) Ibid p.18
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 mustafḥim. 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).

Two words cannot have the same meaning if their origins (ṣāl) are different, e.g. ḥanīn and ishtiyāq. The original meaning of ḥanīn is the sound which a camel makes when it yearns (إشتاتت) 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.

Two words cannot have the same meaning if one of them is used in a sentence as maʿṭūf and the other as maʿṭūf 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: "لللَّ جنَّاتَكُم شَرَعَتَهُ وَذَمَهَا" (المائدة/48), that here Shurā has been made maʿṭūf to because Shurā implies the first part of something and ẓamān implies its totality and wholeness"(13). Abū Hilāl also gives usages of

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(10) Al-Faruq pp.18-19
(11) Ibid pp.19, 125
(12) Ibid pp.13-14
(13) Ibid p.13
and by the Arabs which 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 maṣṭuf and the maṣṭuf alayhi 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 maṣl, which would otherwise imply 'property in general', to 'property other than nashab'. For this reason the Arabs use c atf between c aql and lubb, kasb and jarḥ, c amal and fiṣl, 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 c atf between Zayd and Abu ʿAbdullah is false because both of them refer to the same person. Although it is clear that a maṣṭuf and maṣṭuf alayhi must differ in their implications, the Qur'ān says:

In this verse the c atf of Jibrīl and Mikāl to mālakah is permissible because these two angels are mentioned separately here to emphasise their importance.

and to indicate respect for them (15). But in the rest of the Qur'an maṣʿūf and maṣʿūf alayhi necessarily imply different meanings like shīr ʿah and minhāj (16), and bathth and huzn (17).

The same is held by linguists subsequent to Abū Hilāl in this regard, for example, ʿAbd al-Jabbār b. Ahmad al-Hamadhānī (d. 415 A.H.) in Mutashābiḥ al-Qur'ān, where he cites the above mentioned Quranic verse in favour of the view that maṣʿūf and maṣʿūf alayhi cannot be synonyms (18). However, Tawfīq M. Shāhīn, like other modern linguists who believe in the occurrence of synonymy in the Qur'ān, takes shīr ʿah and minhāj, and bathth and huzn as examples of synonyms, without considering the fact that they are maṣʿūf and maṣʿūf alayhi (19).

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

« فلا يكون نحلاً، وإن لمعنا، وإن لمعنا على بناء واحده إلا أن cadaًً ذلك في لفظ يتنافى في نسبة واحدة في أن يختلف اللغتان والمعنى واحد، كأيظان كثير من الفتوحيين والمفسرين، إن كانا سمعاً في التحلل بذلك على طباعهما، وأما في نوسها من معانيهما المختلفة، وعلى ما經ت به عامة لغاؤهما، ولم يرفع السامون تلك العلة في الهزور، فنظروا أيضاً معنا واحد، وتأملوا على العرب هذا النون من ذات ألفهم، فإن كانا قد عقدوا في رواية ذلک...»

(15) Al-Furūq, p.14
(16) Ibid p.13
(17) Ibid p.262
(18) Mutashābiḥ al-Qur'ān 1:283
(19) Al-Mushtarak al-Lughawi: Nazariyyah wa Tatbīq, 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 fi'īl and if'īl, and taf'īl and if'īl in Chapters entitled: باب إنترات نشيد وأعلنت، and: باب دخول نشيد على نشيد لا يشعرك في ذلك أعلنت، المعنى.

Although Sibawayh does not specifically say that different forms of the same root cannot have the same meaning, his treatment of taf'īl and if'īl 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 مباني أبنية الأفعال (24) to differentiating between the meanings of various forms, and says: "إذا أردت تفسير النشيد والملابسحة، قول: أَجَنَّت وَجَرَدت، وَتَدخِل فِئِيلَةً عَلَى نُشِيد إِذَا أَرَدت كَبْرَةً النشيد، فَتَفْسِيرَهَا: تَفْسِيرُهَا إِنْ أَرَدت تَفْسِيرَةً آرَابَا، وَكَذَلِك كَسَرَتْهَا وَكَسَرَتْهَا، وَجَرَدتْهَا وَجَرَدتْهَا إِذَا أَرَدت الْفِعْلَاتِ بِهِ جَنُودِهَا، وَجَرَدتْهَا فِي الْبَلَدِ وَطَوَنَتْ إِذَا أَرَدت كُثْرَةَ الْفِعْلَاتِ وَالْبَلَدِ فِي هَٰٓا " (25).

It is surprising that Ibn Qutaybah, before giving the points of difference between the taf'īl and if'īl forms, mentions some examples which show semantic

(21) Lu'aybi, Rākim Mālik, p.200 (quoting from Tashīh al-Fasīh edited by Abdullah al-Jabūrī Part II pp.333-334); Al-Suyūtī, I: 384-385; Al-Furūq 15
(22) Al-Kitāb 2: 233-238
(23) Frederik Leemhuis, pp. 9 - 20 (For further four subdifferntiations between taf'īl and if'īl forms see pp.20-21).
(25) Ibid p.488
agreement between them: "هُمَا يُنْثَلُونَ بِمِنْ أَمْثَالٍ كَتَوَلَّكُمْ خَبَرَت
وَأَخْتَرْتَ... وَكَذَّبْتُ وَأَنْزِلْتُ وَكَانَ أَكْسَاهُ يُذْرَقُ بِبَنَاءِهِ، وَكَذَّبْتُ
كتَوَلَّتِ، وأَنْلِفْتِ، وَكَذَّبْتُ وَأَخْتَرْتُ". At the beginning of
كتاب باب نعلت وأُنْتَلَتِ إِلَىَّ المَنِين, he has a chapter:
in which he gives many examples of both forms with agreement in
meaning: "جَلَّدْ وَأَجْلَدْ، شَاءَ وَأَضَاءَ، رُعِي وَأَوْسَيَ، عُمِرْ
وَأَمْرَ، خَلَفَ وَأَنْطَلَفَ، شَجَعَ وَأَشْجَعَ، خَلَدَوَأَخْلَدَ، سَرَى
وَأَسْرَى، مَطَرَ وَأَمْطَرَ، جَعَلَ وَأَجْعَلَ، وَأَجْعَلَ وَأَجْعَلَ...».

Ibn Fāris (d. 395 A.H.), in discriminating between
and أَنْصَلَتْ, also gives many examples; e.g. "تَبَكَّلَ الْرَّجُلُ: سَرَتْ
سَفَقَتِهَا مَا وَأَسْقَّتْهَا، جَبَلتْ، وَأَسْجَلْتْهَا، وَأَجْسَلْتْهَا
لَهَ شَرِياءً...". Abū Hilāl has an example that is almost exactly
the same as the last:
"وَكُلُّ كَتَوَلَّنَا نَفَلَتْ لِيُفْئِدُ خَلَفَ: هُمَا يُنْثَلُونَ بِمِنْ أَمْثَالٍ
إِلَّا مَا كَانَ مِنْ ذَلِكَ لَعَتْنَ فَقُولُكُمْ: سَفَقَتِ الْرَّجُلُ لِيُفْئِدَ أَنْثَكْ
أَعْلِيَهُ مَثَلَ شَريَّةٍ وَأَصْبِبَ ذَلِكَ فِي حَلْقَهُ، وَأَسْقَّتْهَا وَأَجْسَلْتُهَا
لَهُ شَرِياءً أُوْلُقَهَا مِنِّ الْحَمَا".  

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. maf'al, fa'āl, fa'āl, mif'al. He says:
"إِذَا كَانَ الْرَّجُلُ عَدَّةٌ لِلْشَّيْءِ تَفْلُى مَغْفُولٌ: مَثِلٌ مَرْحِمٌ
وَدِمَحُبٌ. إِذَا كَانَ تَوَيّمًا عَلَى النَّفْلِ تَقُولُ: حَبَرُ وَشَكْرُ.

(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 شر and شر, and شر and شر, 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. مشر and مشر, بشر and بشر, and مشر and مشر. About the word: حمص, Abu Hilal says: "In the dialect of Hijaz, it is حمص; and in the dialect of Najd حمص is used." Ibn Faris gives a detailed account of variations in vowel signs (harakat) which change meanings, e.g. الطفلة: الصغراء, والطفلة: التاامة, والطفلة: ولاية: ولاية: النصرة, والنمر: دمء عنوت, والنجوم: لده النجار.

So, according to Abu Hilal, 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.

(30) Al-Furūq, p.15; See also Al-Khasā'is: Ibn Jinnī, chapters: باب في إساس الأولين أنشأ المانى, and: قوّة النظَر لقوّة المحتوى, 2:152-168, and: 3:264-269.

(31) Al-Furūq, p.15

(32) Tamam Fasih al-Kālam, p.32

(33) Al-Furūq, p.287

(34) Tamam Fasih al-Kālam 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. JohannFuck gives a very good example of this. He says that Harūn al-Rašīd used to discriminate between expressions such as: َنا تَأْتِي َنَفْرٍ َفْرُكُ, with idāfah of َنَفْرٍ َفْرُكُ, meaning: "I have killed your son", and: َنا تَأْتِي َنَفْرٍ َفْرُكُ, with nunation on َنَفْرٍ َفْرُكُ, meaning: "I shall kill your son".  

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":، "والله ما في كنال من الكلام مثل الأدب ان ومن ذهب "والله ما في كنال من الكلام مثل الأدب ان ومن ذهب "ويمكن أن يتأثر منه إلى النسوة " "He further says: "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " "ويمكن أن يتأثر منه إلى النسوة " 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Chapter III

Abū Hilāl al-Askarī’s views on

Synonymy

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

According to Abū Hilāl, synonymy does not occur in the Arabic language except when two (or more) synonymous words come from different dialects. In his words: "لَا يُكْوِنُ أَنْ يُكْوِنَ النَّظَانَينَ بِمَعْنَىٰ عَلِىٰ مَعْنَىٰ واحِدٍ ۛ إِلَّا أَنْ يَكُنَّ فِي لَغَتَيْنِ نَمَّآ إِلَّا بِمَعْنَىٰ واحِدٍ فِي لَغَتِيَّتَيْنِ ۛ أَنْ يُخَلَّفَ اللَّغَتَيْنَ وَالْمَعْنَىٰ واحِدٍ واحِدٍ." (2)

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 قُدر is used for "cooking pot" in the dialect of Basrah, and بَرَمة in the dialect of Makkah (3). He further holds that a muṣarrāb word

(1) ʿIlm al-Dalālah p.216
(2) Al-Furuq pp.14-15
may be considered as synonymous with an Arabic one, e.g. مَلَأ تُولِى : مَلَأ كُلَّ لُغةٍ: الله بالسري والفارسية. (4) In case of \textit{and} أن الرسم الناري محرّب لا يصل له في العربية : ختم, he says: (5) نبّجز أن يكون حسب المسمى، لأنه يصبح لهما اللغتان. (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). Ĥākim Malik contends that Abū Hilāl rejects the occurrence of synonymy (as understood by some critics) because he believes in \textit{tawqīf}(7). We do not find anything in \textit{al-Furuq} \textit{fi} \textit{al-Lughah} which might lead us to conclude that Abū Hilāl believes in \textit{tawqīf}. Ĥākim Malik was probably led to his conclusion by a misunderstanding of Abū Hilāl's statement: « وَافْتَقَحَ اللُّغَةَ كَلِمَةً لَّا يَأْتِيَ فِيهَا وَافْتَقَحَ اللُّغَةَ تَمْنَأَ،» here may stand for either the group that uses the particular اللغة or an individual who devises a word for a concept. Abū Hilāl's other statements support this view, e.g. « إِلاَّ لَكُنَّ الْحَلَّاءُ فَضْلاً لَّمْ يُجَرِّحَ إِلَيْهِ » and " لاَنَّ بِهِ ذِلِّكَ كَبِيرًا لِلْلُّغَةِ بِما لاَ نَأْتِهَا فِيهِ. " Moreover his treatment of vocabulary in general, his acceptance of \textit{taqrib}, and his assertion that extension in meaning has taken place in numerous cases, all support our view that he does not believe in \textit{tawqīf}.

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(4) \textit{Al-Furūq} p.19
(5) Ibid p.64
(7) \textit{Luqa'yI}, Ĥākim Malik, p.206. (\textit{Tawqīf} is to believe that whole of the Arabic language is God given. For details see \textit{al-Muzhir} 1:8-24)
(8) \textit{Al-Furūq} p.13 (9) Ibid pp.13,15
It has already been said that Ibn al-'Arabî (d. 231 A.H.) was the first linguist to reject the occurrence of synonymy in Arabic. His pupil Thâlân (d. 291 A.H.) elaborated the theory propounded by his teacher (as quoted by al-Suyûtî from Sharh al-Minhâj of al-Tâj al-Subkî):

"إن كل ما يُظْن من المترادفات خفي من المباعنات التي تُسَبَ بُل الصفات، كأتي الإنسان والبشر؛ فإن الأوَّل موضع له، معتبراً للناسان، أدرك، بإعتبار أحدته، والثاني بإعتبار الآخر بارى البراءة."

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

"أَنَّ الْإِسْمِ دَاحِدٌ هُوَ السِّيِّف وَما لَهُوَ مِنَ الْأَلْفَابِ صِفَايْتَ." 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 Abû Hilâl 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-Isfahânî (d. 406 A.H.):

"دَ يَنْبِعَ أَن يَحْلَلُ كَلَّامٌ مِّنْ مِّنْهِ عَلَى مَنْهِ هُوَ الْتَّنَافِ وَدَاخِلَةً، نَأْمَأً فِي نَثِينِ فِي نَثِينِ يَكْرُوُهُ العَالِمِ."

Following Ibn Durustawayh, Abû Hilâl, and al-Isfahânî's views, we may accept, for example, that مُدَيَّة سَكِينٌ and مُدَيَّة مُدَيَّة are true synonyms.

(10) Al-Suyûtî: Al-Muzhir, 1:403
(11) Ibid 1:404
(12) See previous chapter p. 21
(14) Al-Suyûtî: 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:

"نادلني السَّكين " (15). Abū Hurayrah did not understand. Muhammad repeated his request. At last Abū Hurayrah asked: "آمدية تريد؟ " (15). Another story that is frequently repeated is that of a man of the Banū Kilāb or Banū Čāmir who visited Dhu Jadan, one of the kings of Yemen, who was sitting on a raised platform. The king said to the visitor: "سُبَت " i.e. "sit", in the Yemeni dialect. The visitor understood it as meaning "jump", and therefore jumped from the platform and died. So "سُبَت " and "نَفَت " are true synonyms (16), as being from different dialects.

(15) Al-Shalqānī, Ā.H. pp.336-337; Hasan Žāza, p.104; Ibrāhīm Anīs in Fī al-Lahajāt al-‘Arabiyyah, doubts the truthfulness of this story and says that "سَكين " is used in Surat Yūsuf, 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:

"د كُنْتُ الأَلْفَانَةَ عَلَى الْمَعْنَى
الواحِدُ كَانَ ذَلِكَ أَوْلَى بِأَنْ تُكُونَ نَحَاتٌ لِبِجَاثَاتٍ« (17) He also cites, on the authority of al-Asma'ī, an interesting controversy between two men over the word عمار. One of them pronounced it with sād and the other with sīn. 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 Mukhtar 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 Anīs (20), Abd al-Hamīd al-Shuqqāni (21), Ramadān ʿAbd al-Tawwāb (22), Tawfīq Muhammad Shāhīn (23), Hakīm Mālik Luaybī (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 َبُرَةٌ ودَبَّ (25);

(17) Al-Khasāʾīs 1:374 (For a detailed account of Ibn Jinnī's views, see ُضُرْبُ البَلَاغَةِ الْمَلِيْكِيَّةِ ١:١١٣; and ُضُرْبُ البَلَاغَةِ الْمَلِيْكِيَّةِ ١:٩٦, in which he seems to suggest that every separate word should have a separate sense).
(18) Ibid 1:374
(19) Ilm al-Dalalah pp.217-218
(20) Dalālat al-Alfāz pp.221-222
(21) Riwayat al-Lughah p.329
(22) Fusūl fī Fiqh al-ʿArabiyyah, pp.277-278
(23) Al-Mushtarak al-Lughawi: Nazariyyah wa Tatbīq, p.229
(24) Al-Tarāḍuf 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 (اللغة العربية المشتركة), 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 āb Abd Allah b. ābās (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;

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- Hudhayl;
- Kinānāh;
- Himyar;
- Jurham;
- Tamīm and Qays Īlān;
- Āmām, Azd Shanū'ah, and Khath'ām.
- Tay', Madhāj, Madyan, and Ghassān.
- Banū Hanīfah, Hadramawt, and Ash'ār;
- Anmār;
- Khazā'ah, Saba', Yamāmah, Muzaynah, and Thaqīf;
- Azd;
- Khazraj;
- al- āmāliqah, Sadūs, and Sa'īd al- āshīrah. (41)

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


(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 لَعْب and ḥalaq (42), although the latter is merely the equivalent of the former in the dialect of Kinānah (43). He discriminates between عَصِيْب (44) and شَرْمَة (45), although the latter is merely the equivalent of the former in the dialect of Jurham (46). He gives distinct definitions of جَمْل and سَفَه viz. "a ḥālīf who considers himself to be knowledgeable ..." (47), and شَعْب سَفَه "weakness in judgement" (48), and then says: ”مَأْسِرِيَ السَّفَه عَلَى كُلِّ جَمْل« (49), although سَفَه is merely the equivalent of جَمْل in the dialect of Kinānah (50), and of جَذِن in the dialect of Ḥimyar, and of جَذِن in the dialect of Ṭayf (51). Abū Hilāl discriminates between كَذِب and إنك (52), although the former is merely the equivalent of the latter in the dialect of Quraysh (53).

(42) Al-Furūq p.16
(43) Ibn ʿAbbās: Kitāb al-Lughāt fī al-Qur'ān, p.22
(44) Al-Furūq p.272
(45) Ibid p.275.
(47) Al-Furūq p.93
(48) Ibid 194
(49) Ibid 194
(50) Ibn ʿAbbās: Kitāb al-Lughāt fī al-Qur'ān, p.1
(51) Jamīl Saʿīd/Dāwūd Salūm: Muʿjam Lahajāt al-Qabā'il, 1:143
(52) Al-Furūq pp.36-37
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-Jāhiz (55), al-Khāṭṭabī (56), al-Bāqillānī (57), among the ancients, and Ahmad Amin (58), Ahmad Ahmad Badawī (59), Al-Shāh bint al-Shāṭi‘ (60), Hasan Muhammad Bājūdah (61), Muhammad Sā'īd Ramadān al-Būţī (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

(54) Ibrāhīm Anīs says: "أما التزامات فقد وقع كثرة في ألفاظ القرآن رغم صاولة بعض المفسرين أن يتص楽しいان موجباً لا يوجد بها إلا ما أذيعاً." Dalālat al-ʿAlfāz, p.215; Fī al-Lahjāt al-ʿArabiyyah, p.180; Ramadān ʿAbd al-Tawwāb, pp.279-280; Subhī al-Ṣāliḥ, pp.299-300; Shāhīn, Tawfīq Muhammad, p.388

(55) Chaudhary, Mohammad Akram, pp.31-32

(56) Bayān ʿIjāz al-Qur'ān, p.29

(57) Al-Būţī, Muhammad Sā'īd Ramadān, p.165

(58) Al-Ijāz al-Bayānī li al-Qur'ān, p.198 (footnote)

(59) Min Balāghah al-Qur'ān, p.57

(60) Al-Ijāz al-Bayānī li al-Qur'ān, pp.193-198


(62) Min Rawāʾī al-Qur'ān, p.164
in the pairs: حلم and رؤية, نبّ and سّيب, علم and عقل, شكل and ريب, متي and جام, الماني and الخارجي. The Qur'ān has its specific semantic implications in the context of the Qur'ān, and thus, cannot be regarded as truly synonymous with its counterpart \(^{(63)}\). The Qur'ān is so particular in this regard that it makes a distinction even between إسلام and إيان.

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'ān. 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'ān, Surat al-Muhājirūn /14.
\(^{(65)}\) Al-Rayān wa al-Tabyīn, 1:20, (Al-Jāhiz says: "مَسَاءِ اللَّيْلَةِ " دَعُونَكَ نَاسًا أَنْتَ اِلَّا... "لاَ يَسْتَيْعَونَ مِنَ الْأَنْفَاسِ مَا هُوَ أَحْكَمَ بِالْذَّلِّلِ وَأَوْلِيَاءِ الْإِسْتِسْتِائِلِ".)
\(^{(66)}\) 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:

"... نحن اليوم نلاحظ الحاجة لذكر من آيات عصور الإخطاط في

هذين اللغتين الحرة إلى خصال اللسان العربي في استعمال النطاق الناس

دامنا كل ذي وضعه اللسان به ومكانه المناسب له. فحيا لنا

العلامة خالصا إلى ذقة التعبير وتحديد المعاني وحيانا

الدقائق في حاجة كذلك لتصور مشاعرنا وأحساسنا ومشاهد

حيانا، إلى هذه الذقة اللغوية. (67)

(67) Fiqh al-Lughah wa Khasā'is al-'Arabiyyah, p.321
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'an, jurisprudence, ḥilm al-kalām and daily usage. As far as the fields of jurisprudence and ḥilm 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 (ḥistishhād) and of the deriving and determining of the meanings of words.

To determine the meanings of words Abu 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 Abu 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 Tabanah, who made an elaborate study of Abu Hilal's doctrines of rhetoric and literary criticism, has correctly remarked that although the influence of "the first teacher" (al-mu'callim al-awwal), i.e. Aristotle, on Abu Hilal'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'an, and very aptly quoted Qur'anic verses which indicate his good taste and his good understanding of iṣṭiṣāḥāz. He was a jurist and could deduce ḥukām from the Qur'an, and he had a mastery of lughah, of nahw and of other fields, knowledge of which was incumbent on an adib of his time(2). The treatment of vocabulary by Abu Hilal and his giving of the meanings of words in the light of their use in the Qur'an also invalidates Muhammad al-Tid's criticism of the linguists of the early Islamic period. Muhammad al-Tid contends that early linguists and grammarians most frequently assert that the Qur'an 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(3). In al-Furuq, we find that this criticism is not true, at least, as regards Abu Hilal. There is a great number of Islamic words which are called by Abu Hilal al-asma' al-shar'iyyah(4) and are used in

(2) Abu Hilal al-Askari wa Maqayisuhu al-Balaghyyah wa al-Naqdiyyah, pp.29-31
(3) Al-Riwayah wa al-Istishhād bi al-Lughah, pp.118-128.
(4) Al-Furuq, pp.56-57.
a transferred sense rather than the original sense, like șawm, zakāt, kufr, ʾīman, ʾIslām; 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 ʿduʿāʾ, 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, tāʿah, taqwa, muttaqī, maʿsīyyah, riyaʿ, nifāq, dhanb, shirk, halāl, mubāh, sunnah, ḥaj. All these words, whether or not testified to by Qurʾānic verses in al-Furūq, have meanings which are essentially in accordance with their Qurʾānic usages. There is also a number of examples of his explaining the meanings of apparently neutral words in the light of their Qurʾānic connotations, without mentioning the relevant verses. For example, he defines ʿtaswqa "hardness" in the light of its Qurʾānic use, namely as an incurable disease; he also states that this may be described in terms of ʿtaswqa, even if it is not hard (in the concrete sense) (5). This meaning is derived from the verse: "ثم تثبِّت تَلَكِم من بعد ذلك فِي ١٧٤/إِن الْآنَارِ ُ (البقرة) كَأَكْيَارَةَ أَوْ أَسْنَادٍ َتَسْوَى " ُ (74/16). He defines ʿanānār as implying a time-limit being given to someone (6). This meaning is derived from the verse: "تَمَرَّ رَبُّ خَلْوَاتِكَ ُ (البقرة) ٧٩/مَنْ أَلَّفْهُ إِلَيْهِ يُبْجَعُونَ " ُ (79/7). He defines ʿanānār as continuity in existence from the time of coming into being (7).

(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'an. The Qur'an uses this word to describe the people of heaven or hell who will be there for all time to come (8). He defines "البدن: بَرْنَاء" the people of the shore, (9) This is directly derived from its Qur'anic use: "والبدن جعلناها كلم من شما ثرالله لكم "the people of the shore: they are of the people of earth (36). He defines "الملا الأشراف : ملأا حير "those who dwell in the kings and emperors' courts. This word is used in the Qur'an: "باني ابن آدم" for Jews, or "باني بن إسرائيل" for mankind, which imply ascription rather than immediate ancestral lineage. These are some of the many examples in which Abu Hilal determines the meanings of words in the light of their Qur'anic uses. Thus, we can say that Abu Hilal uses the Qur'an as a major source of his al-Furuq.

B. Al-Hadith:

There are 23 ahadith of the Prophet and some statements of Abū Bakr, ʿUmar, ʿAlī, Ibn ʿAbbās and Muḥād b. Jabal etc., from which Abu Hilal tries to determine the meanings of words.

(8) Al-Mūjama al-Muḥārasa li Alfāz al-Qurʾān al-Karīm, see: خَالِد خَالِد، خَالِد خَالِد، خَالِد خَالِد
(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, Abū Hilāl cites ahadīth to determine the sense of various words. However, he emphasises that the context of a hadīth should be taken into account. For example, defining "الباح عند شيوخنا: ثلاثة", he says: "الباح عند شيوخنا: ثلاثة" because Muḥammad said: "الباح عند شيوخنا: ثلاثة", are mistaken. He holds that Muḥammad said this in the context of jurisprudence (i.e. that two or more persons should perform as جماعة) and not as a definition of the term: "الباح عند شيوخنا: ثلاثة"; thus, this hadīth should be understood in its linguistic context.

C. Poetry:

In al-Furuq, 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-Furuq, which shows that Abū Hilāl, along with the verses of Jahili and Mukhadram poets, also uses those of Islamic poets, for example, Jarir and Kumayt, for the purpose of istishhād. In other books, he uses verses even of his contemporaries, like Abū Tammām, Ibn al-Mu'tazz, etc. (14); it is very seldom that he quotes al-Mutanabbi (d. 356 A.H.), and when he does, it is mostly in order

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(12) Al-Baghdādī, ʿAbd al-Qādir b. ʿUmar: Khizānat al-Adab, 1:3-8; Muhammad ʿId: Al-Ruwayah wa al-Istishhād bi al-Lughah, pp.128-137
(13) Al-Furūq, pp.136-137.
to belittle his poetic worth. Al-Khifājī is right in making the point that he does this because al-Mutanabbi was an opponent of al-Sāhib b. CAbād (d. 385 A.H.), a benefactor of Abu Hilāl.

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

1. Ibn al-Aslat (Abū Qays, Sayfī/al-Ḥarīth/CAbd Allah b. CĀmir)
   d. after Hijrah


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

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

5. Imru' al-Qays (b. Hujr) d. c. 530 A.D.


7. Al-Ḥarīth b. Hillizah, d. c. 50 B.H.

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

9. Hudayn b. al-Mundhir (al-Raqāshī) d. 97 A.H.

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   Kitāb al-SānCatayn pp.369,410,428,446.
(16) Abū Hilāl al-CAskarī : Al-Kurama', preface p.29
   Sezgin, F. p.307, Vol.II; part II.
(17) Ibid, pp.91-93, Vol.II, part III.
(18) IBid, pp.40-41, Vol.II, part II.
(19) GAL 1:24
   Sezgin, F. pp.67-72, Vol.II, part III
(21) Ibid pp.311-316 Vol.II, part II
(22) Ibid pp.100-101 Vol.II, part III
10. Al-Hutay'ah (Abu Mulaykah, Jarwal b. Aws b. Malik) d. c. 50 A.H. (26)

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


14. Ādī b. Zayd (al-Ibādī) d. c. 600 A.D. (30)

15. Ālqamah (b. Ābādah b. al-Nu'mān al-Fahl) d. (?)(31)

16. Al-Farazdaq (Humām b. Ghalib) d. c. 112 A.H. (32)

17. Ka'b al-Ashqārī (Ka'b b. Mādan) d. c. 95 A.H. (33)


19. Labīd (b. Rabī'ah al-Āmīrī) d. c. 41 A.H. (35)


21. Al-Nabighah (Ziyād Mu'āwiyyah al-Dhubyānī) d. 602/c. 612 A.D. (37)

(27) Ibid pp.86-89 Fol.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
23. Al-Hudhalī (Abū Uthaylah al-Mutanakhkil, Mālik b. Āmīr/  
Uwaymar b. Uthmān) d. (?) (39)

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

Rifa‘ah), a Jahlī poet, died after embracing Islam (41).
d. (?) in first Hijrah century (42).
4. Abū Muḥammad al-Faqāsī (Āmīr/Āmīr al-Hadhlaī), a poet of the Umayyads period (43).
5. Abū Mihjaḍ al-Thaqafī (Āmīr/Āmīr/Mālik b. Ḥabīb b. Āmīr)  
d. c. 16 A.H. (44).

(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
10. Ām b. Ma'dikarīb (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' Ām b. Sufyān) d. c. 50 B.H. (51)
13. Al-Majnūn (Qays b. al-Mualwīh al-'Āmirī) d. 65-80 A.H. (?) (52)

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

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

1. Ibrāhīm (b. Yazīd al-Nakhi al-Kufī) d. 96 A.H. (53)

(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

5. Ibn Sirāj (Abū Bakr Muhammad b. al-Sirrī al-Baghdādī) d. 316 A.H. (58)

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

7. Ibn ʿAmr (ʿAbd Allāh b. ʿAmr) d. (60) (Abū cAwānah Yazīd b. ʿAtāʾ) d. 170 A.H. (61)


10. Abū Ahmad b. Abī Salmah. Unidentified

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


One of the teachers of al-Rummani (65)

(56) Abū Hilāl uses Abū Bakr for Ibn Durayd. See, for example, his Kitāb al-Talkhīsī fī Maʿrifat Asmāʾ al-Asyaʾ: "..... دنال أبا بكر " and " ..... دنال أبا بكر في البصرة (بصرة الله) 1:41,42,74,104, 134,182.

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


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


(63) Yaqūt al-Hamawīyyī, 8:233.

(64) Al-Suyūṭī: al-Muzhīr, 2:461


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


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

18. Abū ĆAbd Allah al-Disrī, (a contemporary of Abū ĆAlī al-Fārisī) d. (?) (70)


20. Abū ĆUbaydah (Muhammad b. al-Muthannah) d. 210 A.H. (72)


24. Abū ĆAmr b. al-ĆAīa’ (Zabban b. ĆAmmar b. ĆAbd Allah al-Ma’zanī) d. 154/159 A.H. (75)

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

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(68) Al-Rummānī, ĆAlī b. ĆIsā, preface p.12.
(70) Ibn Jinnī, 1:207.
(71) Sezgin, F. p.200 Vol.1, Part III
(72) Yaqūt al-Hamawīyy, 19:154-162.
(74) Al-Suyūtī: Al-Muzhīr, 2:466
(75) Ibid 2:461
(76) Ibid 2:466
15. Abu Hātim (Sahl b. Muhammad al-Sijistānī) d. 255 A.H. (67)
16. Abu al-Ḥasan ʿAlī b. ʿĪsā (al-Rummānī) d. 384 A.H. (68)
17. Abu Hanīfah (al-Ḥumayn b. Thābit) d. 150 A.H. (69)
18. Abu ʿAbd Allah al-Baṣrī, (a contemporary of Abu ʿAlī al-Ḥarīsī) d. (?) (70)
20. Abu ʿUbaydah (Muḥammad 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 Jinnī, 1:207.
(71) Sezgin, F. p. 200 Vol. I, Part III
(72) Yaḥṣūṭ al-Hamawiyy, 19:154-162.
(74) Al-Suyūṭī, Al-Muzhir, 2:466.
(75) Ibid 2:461.
(76) Ibid 2:466.


28. Abū Yūsuf (Yaʻqūb b. Ibrāhīm al-Qādī) d. 182 A.H.

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

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

31. Al-Balkhī (Muqta'il b. Suleyman b. Bashīr) d. 150 A.H.

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

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

34. Al-Jāhiz (Abū ĈUthmān ĈAmr b. Bahr) d. 255 A.H.

35. Al-Ḥasan (Ṣ̩abd al-Ḥasan b. Sa'id al-ĈAskari) d.

36. Al-Ḥasan b. Zayād (Abū ĈAlī al-Lu'lu'ī) d. 203 A.H.


(77) Ibn al-Nadīm, p.247
(78) Al-ĈAsqalānī, Ibn Hajar, 10:261
(80) Kahhālah, ᲀumar Raḍā, p.54
(81) Ibn al-Nadīm, pp. 82-83.
(82) Sezgin, F. p.85 Vol. 1, Part I.
(83) Ibn al-Nadīm, pp. 110-111
(84) Sezgin, F. p. 386 Vol. 1, Part III
(85) Yaqūt al-Ḥamawiyy, 6:56-80
(86) In Lughah, Abū Hilāl reports from him ( يَا حَلِّي). He was Abū Hilāl's teacher and an uncle of his father, Abū Hilāl al-ĈAskārī by Badawī Tabānah pp.26-27. In Diwan al-Maacciones, Abū Hilāl uses the expression implying al-Ḥasan: سَمْحَتُ أَبِي إِبْرَاهِيمَ 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.
38. Al-Rawandi (Abū al-Husayn Ahmad b. Yahyā b. Ishāq b. al-
Rawandi) d. 245/250/298 A.H. (90)
39. Al-Zajjāj (Abū Ishaq Ibrāhīm b. al-Sirrī) d. 310 A.H. (91)
Shihāb) d. 124 A.H. (92)
41. Al-Sukrī (Abū Sačīd b. al-Hasan b. al-Husayn) d. 275 A.H. (93)
42. Sабawayh (ČAmr b. ČUthmān b. Qanbar) d. 177 A.H. (94)
43. Al-Shafi'ī (Muhammad b. Idrīs) d. 204 A.H. (95)
44. Al-Farra' (Abū Zakariyyā Yahyā b. Zayād) d. 207 A.H. (96)
45. Qatādah (Abū al-Khattāb Qatādah b. Dičamah al-Sadūsī) d. 118
A.H. (97)
47. Al-Layth (b. al-Muzaffar) d. 190 A.H. (99)
50. Muhammad (Abū ČAbd Allah Muhammad b. al-Hasan al-Shaybanī)
d. 189 A.H. (102)

(90) Sezgin, F. p.73, Vol. l, Part IV.
(91) Ibn al-Nadīm pp. 91-92
(92) Sezgin, F. pp. 74-79, Vol. l, Part II
(93) Yāqūt al-Hamawīyy, 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.
(97) Sezgin, F. p.75, Vol. l, Part l.
(98) Ibn al-Nadīm, pp. 97-98
(99) Yāqūt al-Hamawīyy, 17:43-52
(100) Ibn al-Nadīm, pp. 87-88
(101) Sezgin, F. p.70, Vol. l, Part l.
(102) Ibid pp. 54-55, Vol. l, Part III
52. Ya'cīb b. Umayyah (and also Ya'cīb 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-‘Ayn (of al-Khālīl); al-Fasih (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 Jar Allah al-Zamakhsharī (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: Jamhārat al-Amthāl.

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 Jamhārat al-Amthāl: "د إذا كانت جميرة الحكرا على العموم، ليست إلاّ جميلاً، كتب الأمثال السابعة." (105) He adopts the style of his time and does not mention all of his sources by name; most often he uses the phrases: `ثال أهل اللغة`، `ثال أهل العربية`، `قال الرب` etc. It is interesting that he does not mention the voluminous work of al-Hakīm al-Tirmadhi (d. after 318 A.H.) entitled: كتاب الفرق ومسن

(104) Al-Ashnāndānī, Abū ʿUthmān, p. 295
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 ṣal-tarāḍuf. I have not to see the manuscript of al-Haḵīm, but it is possible that Abū Hilāl does not include the work among his sources for al-Furūq because it deals with the topic within the fields of tasawwuf and fiqh, rather than lugḥah; the other extant writings of al-Haḵīm are all in these fields, and Ibn ʿArabī, the most celebrated Muslim mystic, was inspired by al-Haḵīm.

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: تاَلْ, َعَنْدَ الْمَهْلَكِينَ, َعَنْدَ الْفَقِهَاءِ, َأَصْبَابَ الْشَّرْقِ, تَأَلْ أَهْلِ التَّفْسِيرِ, تَأَلْ الْفَلْسَفَةَ etc. Nevertheless, expressions like: تَأَلْ أَصْبَابَةِنا, تَأَلْ أَهْلِ الْغَرِبَةِ, َوَهَذَا مِرْسَونُ في الْمُرْتَبَبَةِ, عَنْدَ شَيْخَنَا, أَصْبَابَا لِيَلْوُن 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: كُتَّابَ الغَرِبَةَ وَمَنْحَ التَّرَامَفَ 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-Furūq al-Lughawiyyah 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, ʿAbd al-Qādir b. ʿUmar al-Baghdādī (d. 1093 A.H.) considers Abū Hilāl's Diwān al-Maṣanī one of the basic sources for the purpose of istiṣḥād in lughah (1). Abū Hilāl's large collection of Arabic proverbs, namely: Jamharat al-Amthal, inspired Ahmad b. Muhammad al-Maydānī (d. 518 A.H.) to compose Majmaʿ al-Amthal. 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-Amthal; Abū ʿUbayd al-Qāsim b. Salām (d. 224 A.H.), who wrote al-Amthal; 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


(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\(^{c}\) 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 saḥīh\(^{(4)}\).

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

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


\(^{(3)}\) Kitāb al-Amthāl, pp.52,77.
\(^{(4)}\) Majma\(^{c}\) al-Amthāl, p.3.
\(^{(5)}\) Dārī Hamadī says that researchers like ḤAbd al-ʿAzīz Matar and Ramadan ḤAbd al-Tawwāb consider this book to be not extant, but it is reported in the bibliography of Dirāsāt fī al-Qāmūs al-Muḥīṭ by Muhammad Mustafā Radwān as having been published in Cairo. Harakat al-Tashīḥ al-Lughawī (1850-1978) p.20.
Al-Tanbīḥ ʿalā Ghalaṭ al-Jāhil wa al-Nabīh, 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 Abū Hilāl on the subject, Ibn Makkī, who was from Sicily may not have seen Abū Hilāl's Lahn al-Khāssah, does not mention Abū Hilāl, nor does ʿAbd al-ʿAzīz Matar, who has investigated the sources of Ibn Makkī's book (7). As far as the Eastern writers are concerned, Ibn al-Jawzhī, for example, has many quotations from Abū Hilāl's Lahn al-Khāssah in his Taqwīm al-Līsān (8). ʿIzzat Ḥasan, in the preface of his edition of Abū Hilāl's Kitāb al-Talkhīṣ fi Maʿrifat Asmāʾ al-Asyāʾ concludes:

In spite of the controversy between ʿIzzat Hasan and ʿAbd al-Munʿim Ahmad al-Tikrīṭī, who edited al-Jawālīqī's Kitāb al-Muʿarrab,

(6) Hamādī, Muhammad Dārī, pp. 20-22; Matar ʿAbd al-ʿAzīz, pp. 90-94.
(8) See pp. 97, 112, 115, 117, etc.
(9) Kitāb al-Talkhīṣ fi Maʿrifat Asmāʾ al-Asyāʾ, preface, p. 17; See also p. 19.
regarding the extent of Abū Hilāl's influence on al-Jawalīqī, it is certain that Abū Hilāl was a major source of Kitāb al-Mu'arrab (10).

The impact and contribution of Abū Hilāl and other early linguists who wrote against lahn and emphasised the appropriate use of words can be seen in the continued campaign of the linguists for the purification of the language (تَسْقِيَةَ اللَّنَّةُ), Muhammad Dārī Hamādi made an elaborate study of this campaign between 1850-1978 (11). Moreover, dictionaries of al-Khat' wa al-Sawāb, and the series: "هَا لَا تَلْقَ " are a continuation of the fight against vulgar and misappropriate use of the language in modern times (12).

**Al-Furuq 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-Furuq al-Lughawiyyah appeared, one of them by Nur al-Dīn al-Jaza'īrī (d. 1158 A.H.), and the other by Henricus Lammens. Although al-Jaza'īrī claims that his is the first book on al-Furuq al-Lughawiyyah, it is certain that he used Abū Hilāl's al-Furuq as a source, imposing an alphabetical arrangement on the material that he took from it. A comparative study of al-Furuq fī al-Lughah of Abū Hilāl and Furuq al-Lughāt of al-Jaza'īrī shows

(12) Imīl Ya'qūb : Muṣjam al-Khat' 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 Abu Hilal. Henricus Lammens, in the first part of his *Fara'id al-Lughah*, which is on *al-Furūq*, very seldom mentions Abu Hilal's name (14), but on most occasions when he cites as his authority *al-A'immah* (i.e. the leading linguists) he is, in fact, presenting definitions derived from Abu Hilal (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-Baytar; 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 Abu Hilal's *al-Furūq fī al-Lughah*, out of three works on the subject, as worthy of serious comment; he says of the other two:


etc. I have been able to consult this work only in MS. (*Lughah* 439, Markaz al-Bahth al-İlmi, Jami'ah Umm al-Qurā, 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.

(14) *Fara'id al-Lughah* (Part I): *Fī al-Furūq*, see for example:

العة، p.5

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-Lughawiyah, 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‘ishah 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 Gharā‘ib 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-‘Ara‘biyyah”, calls Abū Hilāl: Za‘īm Madrasah

(17) Al-Mufradāt fī Gharā‘ib al-Qur‘ān, see pp.8-9; بَعَذْ أَنْ جَاءَ أَلْقَ عَقْلَ لِبْبَ لِبْبَ p.45; جَاءَ أَلْقَ عَقْلَ لِبْبَ p.103-104; رِبْ p.205; لِبْبَ لِبْبَ p.341-342; etc.
(18) Latā‘if al-Lughah preface p.3
(21) Ibid pp.339,496, etc.
al-Furuq, and says about Āishah, in connection with her treatment in her book: al-Iṣ̱̱ā'īz al-Bayānī lī al-Qur'ān of the words from Masā'il Ibn al-Azraq:

"وَكَانَتْ أَرَاءَ بِنْتِ السَّلَامِ وَاستِعْفَاءُ اسْتِعْفَاءً لِهذِهِ الْظَّاهِرَةَ (الْفَرَقَةِ) فِي الْقُرْآنِ أَكْرِمًا إِمْتِدَادًا لَمَدِいَّةِ الْحَسَبِي " (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 Hilāl directly or indirectly. We have dealt with the two who adhere closely to the views of Abu Hilāl regarding synonymy. There is also a large number of linguists and mufassirūn who do not entirely agree with Abu Hilāl on questions of semantics and linguistics, but use him as a source. For example, a most celebrated eighth-century linguist/mufassir, Badr al-Dīn Muhammad b. ʿAbd Allah al-Zarkashi (d. 794 A.H.), believes in the occurrence of synonymy in the Qur'ān, but sides with Abu Hilāl in holding that the words: al-nūr, al-fīyā, ʿakbāl, al-nām, al-jām, al-nīsū, al-nīn, and ʿayāt, etc. are not synonyms, and quotes Abu Hilāl very frequently in his book (23).

We may also say that an indication of Abu Hilāl's impact is that all the linguists who have written on semantics, synonymy and linguistic differences like, Ibrāhīm Anīs, ʿAbd al-Hamīd al-Shalqānī, ʿUmar Mukhtar, Ramādān ʿAbd al-Tawwāb, ʿAbd al-ʿAzīz Māṭar, Tawwīq

Muhammad Shāhīn and Ḥakīm Mālik Lu'aybī 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, Tha'lab 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 تشبيه استدارة; صفة حال and عينز and سكون.
5. Johann Flick is not right in his contention that Ibn Khurūf al-Andalusī was the first who had recourse to Hadīth for the purposes of al-istishhād al-lughawī, and that Ibn Malik, in the seventh century of the Hijrah, was the one who first completely relied on Hadīth in lughah. We find Abū Hilāl already using Hadīth for the purposes of istishhād in determining the meanings of various different words.

6. Muhammad Ḥid is not right in his contention, at least as regards Abū Hilāl, that early linguists and grammarians did not use the Qurʾān as a source for al-istishhād al-lughawī, because of their religious scruples. Abū Hilāl very frequently quotes verses from the Qurʾān to determine the meanings of words; and at many places when he does not quote a verse from the Qurʾān, he explains the meaning of a word in the light of its use in the Qurʾān. We can, very safely, say that the Qurʾān is the major source of Abū Hilāl's al-Furūq.

7. Abū Hilāl has wrongly been criticised by some modern linguists for not furnishing his entries in al-Furūq 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-Furūq.

(2) Al-Riwayah wa al-Istishhād bi al-Lughah, pp.126,259.
(3) See, for example: Luqbaybī, Ḥākim Malik: Al-Tarādūf fī al-Lughah, pp. 224,228
8. The motive behind Abū Hilāl's al-Furuq is the motive behind works on لحن, 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 إطباء, he says: 

«لَأَنَّ لَكُلِّ دَوَائِرٍ مَنْشَأً، وَمِنْ أَصَلٍّ، وَإِذَا إِخْتَلِفَ الصِّيْحُ، وَالأَصُولُ إِخْتَلَّتُ المَعَاهِي لا مَعَاهِي... » (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.

(1) Ibid pp.18,20,98
(2) Matar Ḥabd al-ʿAzīz : Lahn al-ʿAmmah fī Daw al-Dirāsat al-
Lughawiyah al-Hadīthah, pp. 360, 390.
(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 semantic changes. For example, Hākim Mālik, in attempting to refute Abū Hilāl’s discrimination between the meanings of ِ جاءّ and ِأتي, tries to prove that they are identical in meaning by quoting a later lexicographer: Ibn Manzūr, and says: « وَفِي الْلَّسْبَانِ (الْمَجْهِرِيَّ) » ـ في مَهْلَكَ آخَرَهُمْ ـ (الْإِسْبَانِ : الْمَجْهِرِيَّ) ـ (١) he takes only one-word definitions for each of the entries, without mentioning the differences between ِ جاءّ and ِأتي also given in the Lisan.

In the same way, ʿAbd al-ʿAzīz Matar, in trying to prove that the words ِ جِئَّ and ِرَيَّ are identical in meaning, says: « وَفِي الْفَسْحَةِ » ـ (الْعَلِيمُ : الْمَرْحُ جِئَّ) ـ (٢) He also says, in another context: « لا وَقَالَ الْبَرْكِيَّ » ـ (الْعُذْبَةِ : الْبَلْوُسَ) ـ (٣) 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 ِ جِئَّ and ِأتي, or ِرَيَّ and ِنَسِي. ِنَسِي

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

(2) Lahn al-ʿAmah fī Daw al-Dirāsāt al-Lughawiyyah al-Ḥadīthah, p.368.
(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-Askarī

in al-Furuq fī al-Lughah
Chapter II

1. Ism: According to Ibn al-Siraj, Ism is that which gives a single meaning, whether referring to a person or other than a person, with a particular semantic import. 'Ali b. 'Isa says: Ism is derived from سمو which means height, therefore, Ism can be regarded as a sign in some high place to indicate the person whom it represents. Unlike Ism, تعل is not associated with the passage of time. The Ism is of two kinds: simple and descriptive. The descriptive Ism merely describes the item described.

Tasmiyyah: According to Abu'l-'Alâ, Ism is the act of applying a name to a concept from the very beginning of the process of its naming.

Laqab: Abu'l-'Alâ al-Ma'zani says: Laqab is the most frequently used proper name after the first name, but we maintain that the name Zayd cannot be a Laqab 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 Laqab "surname" which will tend to be used more often than the second name.

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

2. 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. طهر and سورد "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.

3. 

Sifah: See 

NaCt: According to Abū 'Alā' صفة 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 صفة 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 صفة. But Abū 'Alā' did not adduce any argument to prove this. In our opinion, the most apparent and well-known صفة can be considered as صفة. Thus linguists have taken صفة, صفة, and صفة as for each of three Abbasid caliphs. Because of their close meaning they came to be interchangeable. صفة and صفة are from different dialects and have the same meaning. Evidence for this is that the Basran grammarians use صفة and the Kufans use صفة in the same sense. The 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 and لقب also came to be used interchangeably.

4. 

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

Sifah: صفة differentiates between two verbally identical asmā'.

5. 
Sifah: See ................................
Wasf: صفة is verbal noun and صفة is derived from
on the measure of faḍlah (.فدلة). صفة is a generic
noun, therefore, it can be applied to one or more entities.
صفة is a kind of جلسة, and صفة are
the dispositions of a sitter and a walker respectively. And
because of this descriptions like حياة, عناية, صفات
أرومات, صفة have come to
be known as صفات of the believers rather than to be
صفات صفات. So, in this sense, صفة is an abstract noun and
describes the disposition, even if these صفات are not found
in the described person in a concrete form. As an example,
people are sometimes described as knowledgeable and powerful.

6. 
Tahliyyah: خليّة 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 خليّة of a thing i.e. the
essence (the خليّة being a verbalisation), is treated as the
خلية. 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: حَدَّ gives 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 حَدَّ. It also clears up ambiguity. Another difference between them is that حَدَّ can be used as both metaphorical and real but حَدِّ differentiates between these two.

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

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

Rasm: حَدَّ is differentiated from حَدِّ by the logicians in that حَدِّ pertains to the nature of a thing and حَدَّ to its properties. In etymology حَدِّ means a sign and حَدَّ "remains of houses" has been derived from this. حَدَّ is like a sign for the information of others and cannot be defined within limits. Whereas حَدِّ points out the origin of a thing which is not required by حَدَّ.
10. 
Ma haddu?: "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 حد, e.g. جسم "body"; about a شيء, e.g. رسم "thing"; about a class, e.g. دنيا "the world"; and about a semantic interpretation of words e.g. فقر "copper" or فقر "word".

11. 
Haqiqah: See ؛............

Dhat: One cannot understand شيء "thing" unless one understands its ذات "entity and being". But it is possible that one understands its حقيقة ذات but does not understand its "essence and verity". حقيقة 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: حقيقة ذات.

12. 
Haqq: حسن depicts the true sense and philosophical basis, which is always good. The word حقّ includes both حقيقة حسن and 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. 
Haqiqah: We find much more semantic extension in حقيقة than حقيقة. For example it is said: "Everything has a reality"; and it cannot be said: لا شيء إلا و له حقيقة "Everything has a meaning". It is also said: حقيقة الأمر "The nature of movement is like that", and it is never said: حقيقة حسن أجزاء ومافي "as parts and but this is an extension and such an extension is applicable only to a particular usage and cannot go beyond it.
Ma\textsuperscript{A}n\textsuperscript{A}: 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. مَعْنِي is on the measure of مَفْتَعِلٍ, and مَفْتَعِلٍ is a verbal noun and nomen loci (اسم المكان), and here مَعْنِي is a verbal noun. According to Abu Ali the مَعْنِي 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 مَعْنِي because a مَعْنِي is an intention in the heart and we approach it through speech, and the object intended is the مَعْنِي. And we say: مَعْنِي "I meant Zayd by my speech" is equivalent to saying: مَعْنِي "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. مَعْنِي is concerned only with speech and not with the intention. For example we say: مَعْنِي "meaning of your speech", and we never say: مَعْنِي "meaning of your action". In spite of that sometimes we find semantic extension in the use of مَعْنِي and its association with action also, i.e. ليس لقولك إلى فلانة مَعْنِي "your going to so and so was meaningless".

Mawsuf: مَعْنِي is always absolute whereas مَوْضُوع is always determined and confined by speech, that is why we always say: مَوْضُوع "I described Zayd" even with modification of the verb by a preposition: مَوْضُوع "I described Zayd as ... ". But the verb مَعْنِي takes two objects e.g. مَعْنِي "I described Zayd as ... ". The verb مَعْنِي 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.

Mawad: See 14

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. "فزح" 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. "فزح" 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 "فزح".

Ma'na: See: A

16.

**Taklīm**

is the association of speech with the person addressed, and has limited scope as compared to that of **Kalam**.

**Kalam**

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

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

17.

**Kalamātī**

In the word **Kalamātī** the letter "ك" has been added for reinforcement, meaning: a marvellous speaker, as "ك" is added in **Kalamātī** "great poet". A person who has command over language and the art of argumentation can be described as **Kalamātī**, but Allah cannot be characterised by any such skill in speech.
Mutakallim: 'Montakab' 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).

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 الرواة 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 كلمة that a كلمة is a word devised for a single meaning. See: كلمة.

Qawl: 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. Whereas عبارة móvil to the meaning of a word with the help of a preposition; one says, for example: ...... "I explained that .... "

Kalimah: See ..
Ikhbār ʿan al-Shayʾ: In "giving information about something" one can add or omit something, and information can be true or false.

Ibārah ʿan al-Shayʾ: In the true facts are told about a thing, without addition or omission.

Istikhbār: ʾĪstikhbār is a request for information only.

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

Istifḥām: A question from a person who is unaware of something, in order to understand or to remove some doubt is ʾĪstifḥām.

Suʿāl: A question from a person whether or not the answer is already known to him, is ʿSuʿāl. The interrogative articles for ʿSuʿāl are: ʾan, ʾa, ʾaʾ, ʾam, ṣulʿ ʿSuʿāl, ʾan, ʾin, ʾin, ʾin, ʾin, ʾin, ʾin, and ʾin. Sometimes a ʾĀḥlīʿ ʿSuʿāl is directed in an imperative way, e.g. ..... "Let me know about .... ".

Duʿāʾ: Duʿāʾ to Allah is like ʾMSalāt, with submission and humility. Duʿāʾ 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 Duʿāʾ is expressed by the preposition "b" e.g. " ..... Duʿāʾ ʾl-lh b ..... "I prayed to Allah for ..... ". The second type is expressed by the preposition "l" , which implies leading someone towards something.
Mas'alah: Mas'alah is associated with "submission" and طلب "order" comes from a superior; and طلب "request" comes from an equal. The use of طلب سأل in the Qur'anic verse: ولا تصلوا لأشواككم أمراءكم (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 and al-Husayn b. Hīdah:

أمرتك أمرًا جازًا فحسيني ... وكان من النثّين قيل ابن هاشم

"I gave you a decisive order, and you disobeyed me; the killing of Ibn Ḥashim 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. 

Dua': دعاء can be with a loud voice or a soft voice. One says: دعوته من لبد "I called him from a distant place"; and دعوت الله في لبسي "I called upon Allah in my heart or in my inner speech". But one never says: دعاء نادي في لبسي. 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. 

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

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

تسمع الرقيقات نينا فنسم صياح بنات اللاء، أحسن جعا

is concerned, here the use of the word: صياح is metaphorical.
Nida': See ...............  

26. صوت و كلام

Saut: See ................

Kalâm: كلام 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) Abū Hilāl 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. إستجارة و تسليمة

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

Tashbîh: "simile" is uninterpreted.

28. إعادة و تكرار

İcadah: إعادة is to repeat a thing once.

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

29. إختصار و إجاز

İkhtisâr: اختصار 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: أوجز الرجل في الكلام when one has given many meanings in a short statement.
30. إنتصار و حذف

Iqtisār: is confinement of speech to the meanings required.

Hadīf: 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 إنتصار.

31. إشباع وإطصاب

Ishāb: is expansiveness in speech with a little information content.

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

32. حديث وخبر

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

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: تُعَمَّر خبر الله إرَّم زيداً, "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 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 خبر e.g. "I saw Zayd" is a خبر ; and "I saw Zayd going" is a خبر ; and "I saw Zayd going and عروى is a خبر , in spite of its being a خبر .

(ii) A request for information is introduced by "الْحَرْبَيْنِ" rather than "حَدِيثًا" , because asking for information ( إستِنبُر ) is a خبر مستَنَبِر , and the person who replies is a خبر نبِي .

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 "نَبِي" or "نَبِي من نفس" or "نَبِي عَرْشِي" .

Naba': نَبِي is an information reported to a person who is ignorant of it. Allah addressed Muḥammad in the Qur'ān: "ذَلِكْ مِن أَنْبَاء الْأَرْجَاء لَنْتَشُهِه عَلَيْكَ" "This is an account of (the fate of) the towns which we relate to you, ٥/١٠٠" because Muḥammad had not known them before. Ālī b. Ėsā says that نَبِي 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 نَبِي from Allah ... that Muḥammad cannot have any knowledge attributed to him except that which was given by Allah. According to Abū Hilāl, since نَبِي represents the first knowledge of something for an ignorant person, one can say: نَبِي "It will be a نَبِي for such and such a person" and not نَبِي Abū Hilāl further says that نَبِي can be used even if concrete information is not being provided. One says: "فَنَبِي الأَمْرَرَبَيْنِ بَيْنَا "This matter indicates such and such" and one cannot say: "فَنَبِي ... " because إِجَار 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, and لَنْقُلْ عَلَيْكَ أَحَسْنَ" We relate to thee of the stories of the apostles, حديث /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 can be termed a حديث. حديث can also be described as information about events which took place one after another. "قصة" (singular of حديث) is all-embracing information about something. It is so-called because its parts come one after the other. The word حديث means: He cut. One says: فَقَطَنَ النُّبُوَّةُ بِلِفَعْضٍ "He cut the cloth with scissors".

Shahadah: The "evidence" of two people before a judge means prosecution is inevitable. But one can be acquitted if one or two are against one. In the religious domain is more than a شهاد شهادة. There is a difference between شهاد على إقراره and شهاد 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 A.............

37.

کذب دیشمال

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

Mahal:  حیال "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". حیال cannot be considered as true or untrue. حیال is delivered in the form of a خیر i.e. "Zayd came tomorrow"; or in the form of a wish i.e. "Would I were in Basrah and Makkah like this"; and also in the form of an imperative or a prohibition. The opposite of حیال is "righteous or possible" and the opposite of "truth".

38.

Mahal:  حیال is that which can neither exist nor be imagined.
Mumtani: منحنٍ 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.

Tanaqud: If one speaks the truth then contradicts it, one's speech will be "contradictory". It cannot be termed مخالف because the truth cannot be جمل. مخالف جمل 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 and واحد ثلاثة "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.

Tadadd: ظهّار 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 ظهّار is used e.g. عمل زيد لم يظهر قوله "Zayd's action is inconsistent with what he says". Two contradictory statements can exist, but not two contradictory ( مشاّض ) 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 متّانان is that they are incompatible
in reality; and of نقيضان that they are two statements
mutually incompatible in meaning but not in reality. All
متّانان, but not all نقيضان are

According to Abū Alī, e.g. death and will.
Abū Bakr holds that these two are متّانان because they combat
one another. It is for this reason that the two horns of an
animal, which are separate, are known as متّانان . The
difference between متّانان and نقيضان is that

is between two objects which can persist and endure; and

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 تصديق. The term مكذب, which is
a derogatory description, is applied only to the person who
tells a lie concerning some fact. The phrase: مكذب
"disapprover of falsehood" was intended for a
righteous man, but the derogatory force of the root has
prevailed. Similarly كاذب "non-believer" is a derogatory
description, even when one says:
"He did not believe in the self-proclaimed God" since
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 كاذب because people used it
without proper verification.

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

42.

Ink: 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: ديل لعلانا آناتك أثم  "Woe to
every sinful liar, 

If someone says:

The real semantic import of this word is which means to go astray. Allah says: "How they are turned away, ." 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: is information reported by a person contrary to the facts. Its original meaning is: "shortcoming". One says: when one relinquishes an attack on an opponent in war. includes lies which are excessively repulsive or ugly.

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

Jahd: is the denial of something clear and obvious. Allah says: "They deny Our communications, " i.e. signs. It can be said that 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, " may be a denial with or without prior knowledge of the reality of the fact denied.

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: 

كَذَّبْتُهُ، you mean: "I refuted the thing which had been said". Al-Mubarrad says: جُنُرُ، is always a denial of that which is known. Allah says: 

"But surely they do not call you a liar, but the unjust deny the communications of Allah, al-an'am/33".

مشانه: جحود means: He denied that in spite of knowing of it.

45. 

جاجد: كذب means: The denial of something clear and obvious in spite of knowledge of it.

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

46. 

أتمر منه ونقم منه: لَمْ يَّزِرْ فِخْلُهْ أَنْ كَرَّ مِنْهُ كَذَّبُ-

"He did not consider permissible that action of his"; and the phrase: أي كر عليه

means: "He did not think that it was right from him".

ناقم منه: The phrase: لَقِمْ منه means: He disapproved of him with a view to bringing punishment to bear on him. As Allah says:

"And they did not take vengeance on them for aught except that they believed in Allah, the rejoicing/8". Elsewhere Allah says:

"And they did not find fault except because Allah and His Apostle enriched them out of His grace, the shari'ah/74" when the non-believers wanted to throw Muḥammad out of Madīnah and to assassinate him because Muḥammad and his followers were becoming wealthier although they originally came from elsewhere. The aforementioned meaning of لَقِمْ منه is also supported by the verse: وَهُمْ بِأَنفَاسِهِمْ لَمْ يُبَلِّغُوا "And they had determined upon what they have not been able to effect, the shari'ah/74" i.e. to kill Muḥammad. Thus عاقب and عقاب have become synonymous, as have أحمد and أَثَامَ.
47. **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: زورت الشيء when one has arranged something or done something to beautify it. Caliph ʿUmar is reported to have said (about the day Caliph Abū Bakr was chosen as the prophet's successor in Ṣaqqāfah banī Sāqidah):

"In the day of Ṣaqqāfah I showed the power of my speech". It is said that نور is a word of Persian origin which means strength, and زورت means you made him strong.

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

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

**Iftarā:** 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.

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

**Ṣadaqa 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.

50. **Ṣāqq:** is a thing's being in its appropriate place. ٣َٰ is more general than ٣٧٣ because ٣٧٣ may or may not be a thing reported.

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

Iṣṭirāf: إعتراف requires another person to be informed that the performer of it is adhering to what he has acknowledged. إعتراف is derived from "attainment of what was not made clear in speech"; and إعتراف is derived from "understanding and knowledge". Therefore one making a stipulation will write: "..... "إعتراف..... "he acknowledged ....." According to Abu 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 إعتراف. But if one asserts a thing after having gained knowledge of it and after having understood the thing to be acknowledged, it is called إعتراف. This is why شكر "thanksgiving" is considered to be إعتراف instead of being إعتراف . All إعتراف is but all إعتراف need not be إعتراف. The opposite of إعتراف is إعتراف whereas the opposite of إعتراف is إعتراف.

Iqrār: إعتراف gives information about some previous occurrence. In Islamic law, إعتراف is that which makes judgement incumbent. The source for this is the verse: 

ياً يا الذين آمنوا إذا تناينتم بدين ..... وليعلّم الذي عليه الحق الديّة البرئة

/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: هو is the respectful mentioning of some good attribute of a person. هو can be expressed either for a favour or not, but شكر cannot be expressed except for a favour. One can express هو or praise for oneself, or ones deeds, but one cannot express شكر for oneself because شكر is like the discharging of a debt, and one cannot be indebted to oneself. شكر is dependent on the obligation produced by the favour whereas هو is based on the understanding of the person giving praise about the one deserving praise.
The opposite of جَـََّـَمْهُ excep the case of mistreatment. It is also said: "All praise is ultimately for Allah". جَـََّـَمْهُ 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: المُـبْلِيَّةُ شُـكْرًا 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 شُـكْرًا is used in place of a verbal noun for جَـََّـَمْهُ because of their association in meaning. According to Sibawayh, the verbal noun in such an example should be مَـنْسَعّ as it is حَـَََر in the construction of the sentence quoted. In our opinion, the expression: المُـبْلِيَّةُ شُـكْرًا is like saying: "I killed him patiently implying that I bound him and shot him to kill him" or أَتَىْتاهُ سَـيْا "I came to him running", whereas مُـنْسَعّ "coming" does not include running, in the same way does not comprehend حَـَََر amongst its meanings. Therefore, the expression: المُـبْلِيَّةُ شُـكْرًا is richer than the expression: المُـبْلِيَّةُ جَـََّـَمْهُ 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: شُـكْرًا is respectfully to acknowledge the favour of the benefactor. شُـكْرًا is a person who mentions the benefactor with respect. Allah is described as شُـكْرًا metaphorically because He rewards obedience as grateful men do. In the same way the word طَرْفُ has been used metaphorically in the Quran: البِـَرَّةَ (البِـَرَّةَ 245/ من ذَا ال‌زَّيِّ) لِبَيْضِ النَّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّ~
53.

Ihmad: إيماد implies understanding and knowledge which one conceives, thus one says: أدرته which means "I found it".

Hamd: See A

54.

Jazā': جزاء can be in form of some benefit or loss. For example, it is said: الالزاء على الشر "There is a requital of evil".

Shukr: شكر 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.

55.

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

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

The difference between شكر and مكافأة 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.

56.

Jazā': جزاء 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, الشرى/40". They hold if جزاء had meant "the equivalent" Allah would
not have used the word لحش here. In our opinion مقارنة is used for part of a thing. On the other hand، مقارنة can only be used for two equal things.

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

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

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

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**Taqrîz**: تعزز can only be expressed for a living person. Its opposite is تأيین. It is said: "His son commemorates him after his death". Its origin is 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. تعزز cannot be used for Allah، therefore، تأيین is the appropriate expression، not تعزز الله.

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

Thanā': Repeated مدة is known as شناء when he doubles a thread, and: شناء when he adds another to it. Allah has named the first chapter of the Quran: سبعة "seven from the doubled, السبعة/87" because Surah al-Fatihah contains seven verses which are repeated in every ركض of all prayers.

Madh: See Δ

60.

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

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

61.

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

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

62.

Dhamm: دم is the opposite of مهد. Both مهد and دم point out some action. مهد and دم imply the deserts of
their respective recipients for reward and punishment. And 

can be applied to an action and to the person who commits 

that action e.g. 

"I condemned him for his 

action" and 

"I condemned his action".

Hajw: ٍ ﺽ ﺔ ﻑ is the opposite of ٍ ﺽ ﺔ ﻑ ﺔ . Both ٍ ﺽ ﺔ ﻑ and ٍ ﺽ ﺔ ﻑ point out some action or description. ٍ ﺽ ﺔ ﻑ is directed at the 

and not at the act or description of the person at 

whom ٍ ﺽ ﺔ ﻑ is directed. For example one says: 

"I defamed him for his miserliness" or 

"I defamed him for his ugliness". But one cannot say: 

"I defamed his miserliness" or 

"I defamed his ugliness". The original meaning of ٍ ﺽ ﺔ ﻑ is ٍ ﺽ "demolition". 

One says: "I defamed the house when he demolishes it. It was originally 

preceded by ٍ ﺽ ﺔ ﻑ as "construction" always precedes ٍ ﺽ ﺔ ﻑ 

"demolition". But frequent usage has caused it to be used in 

both ways.

63. 

Sabb: ٍ ﻖ ﺔ is an expansiveness and prolongation of ٍ ﻖ ﺔ . Its 

original meaning is: a long piece, which is also named 

and ٍ ﺔ ﻖ ﻖ ﺔ ﻖ ﺔ is the hair of a horse's tail so-

called because of its length. ٍ ﺔ is also used for a long 

turban. If ٍ ﺔ is used in some other sense this is an 

extension.

Shatm: ٍ ﺔ is the denouncing of a shameful matter, and its 

basis is ٍ ﺔ which means ugliness of the face. And 

is a man with an ugly face, and the lion is given the name 

because of the ugliness of its appearance.

64. 

Bahl: ٍ ﺔ is an intensive application of ٍ ﺔ ﻖ ﺔ ﻖ ﺔ . Al-Mubarrad 
says: ٍ ﺔ ﺔ ﻖ ﺔ ﻖ ﺔ ﻖ ﻖ ﺔ . "May Allah curse him" indicates ones 

intensive supplication to Allah against the person to whom 

the ٍ ﺔ is directed. And the expression: ٍ ﺔ is used 

for the person who is exceedingly assiduous in his invocations.
65.

**Safh:** سَفَهُ وَشَم مَّتَأر 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 شَم مَّتَأر. For example, Allah's description of the enemies of Islam as: (They are) deaf, dumb...لهم البقرة...18" is a شَم مَّتَأر against them and not سَفَهُ.

66.

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

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

67.

**Ittab:** عَتَاب وَلَوْم 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. عَتَاب can only be used between those who have a close personal connection.

**Lawaym:** See ٨
68.

Tathrib: is similar to "scolding" and "rebuking and reproaching". One says: 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 /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, /97" and did not use because Satan's insinuations
are hidden. Abu Hilal al-Askari says that the popular concept of لز amongst the people is that لز is finding fault in secret (behind one's back), and "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 هم is to say a bad thing in a low voice or to provoke someone to do wrong.

71. 

Sahih & Sawab: Saub and Saub may or may not be compound speech. Therefore, mutakallimun use the phrase: هذا ضاب مستقيم when an answer is composed in such a way as to require nothing else and precisely answers the question. But they do not call Saub answers which comprise only one word such as this كلام. And Arabs say: هذة كلبة ضاب وصواب and never say: هذة كلبة مستقية because كلبة is a single unit whereas كلام is always compound.

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

72. 

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

Mustaqim: ضاب 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 Saub which can be applied only to beautiful concepts. Therefore Sibawayh has given many categories of ضاب i.e. ضابحسن "good mustaqim", ضابجرير "bad mustaqim", ضابمستقيم "true mustaqim", ضابمستقيم "false mustaqim". In our opinion ضاب "bad right" cannot be a meaningful term (since the two parts of the term are opposed in meaning).
Khat': خطاً 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: أخطأ ما أراد "He made a mistake in what he intended".

Khatā': خطاً is to commit a خطيأ deliberately and it will be always bad. خطيأ is like خطيأ (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: خطيأ نعمة "He attained his mark", even if the خطيأ is bad. And خطيأ can only be applied to something good but خطيأ can be applied to what is good or bad. The word خطيأ in the domain of دين will mean a sinful person because he goes astray from it through deliberately seeking something else, whereas خطيأ differs from him because he goes astray from what he was seeking within it, and خطيأ can be used for a person who aims at truth and struggles hard (but fails to achieve the desired results).

Khat': خطاً 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 خطاً 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 خطاً and not خطاً since this is a description of non-essential characteristics but here it has been put in an inappropriate place. The opposite of خطاً is خطأ. Some of the linguists hold that خطأ is a fault in the disposition of a thing and خطاً 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': خطأ is to attain the opposite of what was intended, either in speech or in action.

Lahn: لحن is turning one's 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 بي لحن كلامه and one cannot say: أخطأ في لحنه except as an unusual metaphor. Ibn al-Anbarī defined لحن as a meaning on the basis of the verse: ولين في لحن النزل "And most certainly you can recognize them by the intent of (their) speech, ١٣٠/٣٠", and considers لحن النزل equivalent of لحن الخطيئة. It is also said: هذا لحن اليمن "This is in the dialect of Yemen"; and لحن means intelligence. Mohammad is reported to have said: "Some of you are more sharp in their reasoning".

76. خطل اللسان و زلاق اللسان
Khatil Al-Lisān: خطل اللسان is a foolish person who does not care about what he says or what is said to him. Its original meaning is إسخراء الأذن "slackness of the ears" and it is then extended to the aforementioned. Abū al-Najm says: أخطأ و الدهر كسر خطأه "I do not care (about troubles) and carelessness is common in the world".

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

(1) Lisān ( خطأ )
77. 

Muhmal: is a meaningless word. It is an opposite of which means a word intended to have a meaning whether alone or in combination with something else.

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

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

78. 

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

Qasam: The expression: "He swore by Allah" is equivalent to saying: "He became under oath with Allah". 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.

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

79. 

Aqd: is the connection of with what one swears to do. For example one says: "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 type of swearing in which the oath is not attached to any object, e.g. "I swear by Allah this is beautiful" or "I swear by Allah this is bad".
Qasam: See 8

80.

عقد

is more comprehensive than عقد. For example one says: عقدت عليه or عاقته which means I bound him by requiring his assurance. One can say: عقد "The slave pledged with his master", but one cannot say: عقد "The slave made a contract with his master", since one cannot demand assurance from his master. Allah says: "Fulfil the agreements, "المائرة/I", thus, عقد 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. عقد can be a contract made in ones heart. And the type of عقد is that which is wrong. عقد 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, البقرة/225". If had been a عقد Allah would have said: "كذّبكم" and He did not mention عقد. But since He referred to the thing about which عقد took place, it is clear that عقد and عقد are not similar. As far as the expression: إن فعلت فكذا خبركحل "If I do that my slave will be free" is concerned, it cannot be regarded as عقد except metaphorically. It is a conditional statement and the requital is incumbent when the first takes place.

أحد: One says: عمدت إلى ثلاث بندا "I enjoined such and such upon so and so" meaning that I made him adhere to it.

81.

ميثاق

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

ميثاق is to make more certain and firm. The expression: أو ألقته الشيء, is used when one strengthens a thing.
82.  

**Ahd:**  

عُمَّر وَعَد  

is a condition associated with a condition. For example, one says: "If you do that, I will do this", or "As long as you are doing that I will do the same". For example, this sense of being conditional is verified in the verse: "And certainly We gave a commandment to Adam, طه /115", which means We warned Adam: "You will not be ousted from heaven as long as you do not eat from this tree".

**Wa'd:**  

implies 

"readiness to give" whereas 

implies "fulfilment". The breaking of 

is called 

and the breaking of 

is called . For example, one says: "He broke his promise", and 

"He broke the agreement".

83.  

**Waly:**  

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

**Wa'd:**  

may or may not be associated with time. The example of time-associated in the Qur'an is: "So, when the time (promise) for the first of the two came, الإسراء/15/6/5". And without associating with time, it is used as: "When Amr promises he fulfils".

84.  

**Ta'wil:**  

is the giving of information about the meaning of speech or the purpose of the speaker in his speech. It is said that 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: 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, أَلْيَأَنَّ غَيْبَتُمَا لَهُمْ فِي الْأَمْرِ."

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 تفسير الأفلاج is 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 مفسّر is used for a self-explanatory concept and مفصل is that which cannot be understood except with the help of other words. In linguistics مفصل is that which comprises the whole meaning (of a longer discourse). It is also said that مفصل 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 مفصل 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 مفسّر when it is already as clear as that which has been interpreted.

85.

Tafsīl: تفصيل is the separate mentioning of each of the constituents of the whole. Therefore Allah said: "Then are they (verses) made plain, from one Wise All-aware, شرحت, 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 تفصيل is the description and mentioning of the individuals of a class, and sometimes تفصيل may require بِيـان شریک and تفصیل, and a thing does not require itself.

**Tafṣīl** in تفصیل 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 تفصیل may just introduce an item and تفصیل gives a complete explanation of it.

**الْفَرْقَانُ وَالْقُرآنُ**

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

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

**تَحیّة و سلام**

Tahiyah: التُحیة is more general than سلام. According to al-Mubarrad تفصیل includes جِیاکُ اللّه, "May Allah give you (long) life"; and لَدیكُ البشیر, "May you have good news"; and لَقبَ الیث, "May you encounter some good".

Salām: Abu Hilal al-Askari holds that سلام is to say: السَّلَامُ عَلیکُم, "Peace be upon you". سلام can also mean سلامة which means a wish for ones safety; and it will be on the same measure as ضَلَالَة. The word سلام is from جِیاکل and سلام is from جِیاکل. From دار السلام is derived دار السَّلامة which is equivalent of "House of Allah" (because no one can be harmed in the House of Allah). السَّلام is also one of the (99) names of Allah.
Khass: خاص is that which is specified by its situation not by intention.

Khasas: 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". 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 خاص applies to one thing rather than another, but can also apply to both it and the other thing.

90.

Cām: 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: شيء، this is عام.

91.

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

Nashk: انحر is that which abrogates a firm order, without which that order would have remained in force. انحر 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 انحر is not applied in cases where تخصيص is applied, and انحر is not applied in some cases where تخصيص is applied.
92. 

Bida': Its original meaning is "to appear". One says: "Bida' when something appears before him, and one says: "Bida' when an idea occurs to him concerning that thing which had not occurred before. Bida' cannot be associated with Allah as He fully knows all about Him.

Naskh: 

Nash 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 Nash 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 Bida' 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 Nash is used like other words such as Sanad, by extension from its original use in the language. The original meaning of is removal. Arabs have used the phrase: "The wind has removed the traces".

93. 

Dalil Al-Khitab: In 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: "Zakat will be paid on a flock of sheep maintained for trade"; this implies that there is no "Zakat" on domestic animals, and this implication is Dalil in the case of number is here the limitation of to eighty, which will imply that there is no "Zakat" 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.

Some linguists deny the above mentioned to be an example of Dīl al-nṭāba.

Fahwa Al-Khitāb: Dīl al-nṭāba 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", but you can beat them"; it is generally understood that beating them is also prohibited by this verse.

If one Dīl al-nṭāba is combined with another Dīl al-nṭāba, they do not constitute a contradiction; while if a Dīl al-nṭāba is combined with its Dīl al-nṭāba, they do so. For example if one says: "Zakāt will be paid both on sheep kept for trade and domestic sheep", this is not a contradiction. (Here two Dīl al-nṭāba 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: "Do not let the fact of menstruation, or of the period of pregnancy, or of old age, or of the act of washing, or of that which is considered impure, cause you to shorten your prayers.

which indicates in which conditions one should break his fast, some linguists have taken it as an example of Dīl al-nṭāba, but in our opinion it is an example of Dīl al-nṭāba because if you combine its Dīl al-nṭāba with it does not constitute a contradiction. In the verse: "The meaning is not imparted in a direct way, nor by Dīl al-nṭāba, but is understood by way of Dīl al-nṭāba, 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:
Bayān: According to ʿAlī b. ʿIṣa, bayān is the mentioning of one thing to define another, e.g., in "Glam Ziyād," Zayd is mentioned merely to define Ziyād; or in "Jarrīb Ziyād," Zayd is mentioned to specify that it was him on whom the beating took place.

Faʿīdah: Naʿāda is that which is mentioned for the sake of the knowledge of it itself, e.g., in the phrase "Jām, Jām Ziyād" is mentioned merely to show that the act of standing took place. As far as muḥtār al-bayān and muẓīr al-bayān are concerned, in both is that without which the utterance is not significant, for example, in "Glam Ziyād, Ziyād is mentioned merely to specify that it was him on whom the beating took place.

In the terms: the ziārāt in the bayān and the ziārāt in the naʿāda is that without the mentioning of which the utterance still remains significant. An example of the ziārāt in the case of the naʿāda is the hāl e.g., "Aʿẓimti Ziyād," and an example of the ziārāt in the case of the bayān is: "Naʿāda," The hāl always functions as a baʿda for the bayān and the object the subject of which is mentioned functions as a baʿda for the bayān. The subject is the bayān, as is the object the subject of which is not mentioned. In the sentence "Marrat bājl Jām," but when it is used objectively, it functions as a baʿda for the bayān, as in "I passed by a man who stood up".

Sifah: See \[4\]

Atf Al-Bayān: naʿāda "explicative apposition" is like in being an elaboration of its antecedent and similar in its case-ending. For example, one says: "Marrat bājl Ziyād," when the person addressed has two brothers, Zayd and ʿAmr. The difference between them is that baʿda 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 baʿda 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 DisplayName is, by which "religious precepts" are made clear. Therefore Abū ʿAlī and Abū Ḥāshim maintain that دلالة is مهila and ببيان, and so consider that دلالة ببيان are identical. Some linguists hold that دلالة ببيان is newly acquired knowledge which makes a thing clear; and some hold that ببيان is to take into account a particular statement, leaving all other arguments aside. It is also said that ببيان is speech or writing or a gesture. It is also said that ببيان is that which brings a thing out of ambiguity into clarity. Those who consider ببيان to be a Dala'alah believe that a Dala'alah leads a person to the knowledge of that which is pointed to, and that a ببيان is something by which that of which it is a ببيان is made clear. In the same way, it is said: "لأنا أستعمل ألسن الأصحام ببيان مشرفة نحن(converted)" 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 دلالة. A دلالة is said to ببيان, and the indications that lead to conviction are said to be a ببيان; they are also called a دلالة, in that they are regarded as similar to those that occasion knowledge.

Sirr: سر is to conceal a thing in ones heart. If something is concealed by a cover or behind a wall it is not a سر. It is said: "My secret is with so and so", and it is never said: جوابي عليك "This is a secret that I give to you" meaning the idea that you keep concealed in your heart.

Najwa: بري 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: "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.

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

97. تلاوة و قراءة

Tilāwah: تلاوة is to read at least two words successively and so on. The original meaning of تلاوة is one thing's following another. One says: تلاوة when one follows another. تلاوة 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: قراءة is to read one word. One says: تلا إسمه "So and so read his name", and one never says: تلا إسمه.

98. ِاْلْلَا وُقُولُ

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

Lakinna: كن is the realization of an affirmation after a negation, or of a negation after an affirmation. For example one says: ملأ زيد وكن "Zayd did not come to me but Amr came to me", or إن عمور وكن زيد لم يأت "Amr came but Zayd did not come".

99. إسْتِثْنَاء و خُطْف

Istithnā': See ٥
CAtf: 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: مطالبة و منازعة بين المنازعة والمطالبة أن المطالبة يكون بما يبره المطلب. The text reads: 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.

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

Ilzām: إلزام is an صيغة but not every إلزام is a صيغة. If you say to those who deny that bodies are created: "You have in effect said that they predate created things". This is صيغة, not إلزام. Munāzahā: مقالة consists in مقالة and the belief of the person making query. An example of مقالة is that you should say: "If Allah does wrong, then wrong does not exist, because He is
the مالك and مالك، and it is not wrong for a مالك and a مالك "one who has power and who rules". An example of معارضة من غير علّة 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.

إجراء الصلة في المخلول و معارضة

Ijra' al-illah fi al-mâlûl: The person who wants to apply an علّة "cause" to a مخلول "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).

Mu'aradah: See أ

103.

فتيا و سؤالة

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

Mas'alalah: is a general question regarding anything.
104. Qalb al-mas'alah

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". 

105. Iblagh

Iblagh: is to convey something that makes someone else understand. Iblagh is derived from Iblag 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: أداء الذين "discharging of a debt" is derived from the same. It is also said: فلأنحن أداء قولًا لسمع "So-and-so pronounces well when one listens to him", and: فلأنحن أداء قراءة "So-and-so performs well when he reads".

106.  السؤال إملال

Iblagh: as compared to إملال is more demanding on the one to whom the transmission is made, for it requires that his understanding and intelligence should be developed, like Iblagh, which reaches the heart of the listener. It is also said that إملال is the transmission of something in the way that will bring it quickest to its destination, as Allah says: المنوبة (76) أبلها مأمنة

İsāl: See A
Ism Sharī'ī (اسم شرعي) 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. صدقة, 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 Q̱Urﬁ (اسم عرفي) 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 غلط 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: أُقِيمُوا الصلاة وَآتُوا الزكاة "Keep up prayer and pay zakat, البقرة/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. صدقة, وفوع.
108. 

**Bala:** 

is used only as an answer to a question which contains a particle of "negation or denial". For example Allah asked: "Am I not your Lord?", or Allah will ask (on the Day of Judgement): "Did not there come to you apostles from among you", "They shall say: Yes, the day of doom /71".

**Nazam:** 

is used in response to , which is without any particle of negation or denial, for example Allah says: "Have you too found what your Lord promised to be true!", "They will say: Yes, the day of doom /44". can also be used to confirm a statement. For example, if someone says: , one might answer: "Yes, by my life, you have done that". Al-Farra' says that cannot be used in response to ; for example, if one says to someone else: , the other says: . 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: , it would be a negation of his statement, i.e. "Yes, you do owe me something".

109. 

**Waswasah:** 

The original meaning of is a low voice; is the (ringing) sound of ornaments. Every low voice details of which are not intelligible is called and is also that which comes to ones mind secretly. Allah called using the measure of the verbal noun instead of the measure of the nomen agentis: (I seek refuge in the Lord of men) from the evil of the whisperings of the slinking (devil).
Dalālah: دالالة, دالاله 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 (دال على لنفسه). 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 (1): "The fugitive, by his riding upon the sand, gave himself away", while in the expression: أسلك الزرن "Follow the hard ground" because it will not give you away. People say: إستد للناعليه بأمره "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. شبهة "that which excites suspicion". It is said: شبة دالالة المتالفة "the دالالة of the دالالة which causes the transgressor to be suspected" is such and such". شبة 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 for people who have believed it to be a miracle.

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

Dalīl: is the "agent" of the دلالة for one who leads the people in (showing them) the way. Sometimes دلالة is called دليلة metaphorically, and دليلة is used for one who leads the people in (showing them) the way. sometimes is used for دلالة but it cannot be used for دلالة

Shubhah: If one has a and believes it to be a one is choosing ignorance, not because of the existence of the (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

Amarah: is that consideration of which leads to غلبية الفلس (to consider something in terms of probability to be such and such), e.g. one uses غلبية الفلس 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. is not, in fact, the necessary result of consideration of an غلبية الفلس, as knowledge is the necessary result of consideration of a غلبية الفلس; one only chooses غلبية الفلس in these circumstances. In fact, an أتمارة is that in the presence of which one chooses غلبية الفلس. It is for this reason that it is permissible for the mujtahidūn 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' (ذو الراي) 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.

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

Dalālah: According to some mutakallimun (pl. of دلائل) are of several kinds: دلائل السيرة, دلائل الكتاب, دلائل العقل, دلائل القياس, دلائل الإجماع "unanimous resolution", and دلائل الفقه "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 حيّة طريقة النظر, which is called a حيّة, rather
than a دلالة, because it is unlikely that a thing should be a دلالة or a دلالة or of any of its attributes, but it is not unlikely that it should be a دلالة of something else.

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

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

Dalālat al-Burḥān: 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 برهان, like every اسم, may or may not be evident in speech. An اسم "noun" is a دلالة of its meaning, but not a اسم برهان of its meaning. 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.

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

Dalālah: دلالة is that by means of which إستدلال is possible.
Dalālah: A دَالَّة 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 دَالَّة of its creator, it is a دَالَّة of Him for all those who can exercise إِسْتِنَال by means of it.

۲Alāmah: An عَلَامَة 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 عَلَامَة for a person whom one has buried, so that it is a دَالَّة for oneself alone, or make clapping the sign of the arrival of Zayd. (Each of these is an عَلَامَة for those who share them in given import, and is دَالَّة rather than عَلَامَة دَالَّة.) An عَلَامَة can be cancelled, whereas such is not the case with a دَالَّة which cannot be changed. An دَالَّة is something that is (deliberately) made, whereas دَالَّة is something that necessarily exists.

(1) The text reads: دَالَّة لك, instead of دَالَّة للك, p.62.

۲Ayah: آية is a fixed عَلَامَة; one says: تَأَثَّبَتُ بِمَكَان when one is confined to, or made to remain in a place, as a poet says: وَعَلِيتَ أَنْ لَيْسَ بِأَثَابَةُ . كَلَّفَتْ بِكَلْفٍ كَانَ رَتَادِي "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 اً, with two أَيَة one of which was changed into أَيَة to avoid the double sound of a weak letter; in Arabic this is permissible in such nouns which do not have verbal derivations.

۲Alāmah: See آية
Athar: The ṣinā' of a thing is that which becomes manifest after that thing. For example: مدني السير "The channels of flood waters" are called آثار of rain.

Alāmah: The ṣinā' of a thing is that which becomes manifest before that thing. For example "clouds" or بَرَاء "winds" are the علامات of rain.

Simah: وَسْم is a particular kind of علامه, and is applied to a mark which is created on the body of an animal by fire, e.g. سمات الإبل etc. Allah says: "We will mark him (with fire) on the nose, the قبل /6". Its original meaning is the impression made on something, and وَسْم "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 سم "a plant used to dye hair" is so-called because of the impression it makes on the object dyed.

Alāmah: See ۸

Burhan: برهان can only be in the form of speech by which the validity of something is attested. Some scholars hold that برهان is a بيان which testifies to another notion that is true in itself and in its attestation, e.g. بُرُهَان "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 برهان is that by which one refutes the argument of an opponent. It is an Arabized Persian word derived from برَهَان meaning "cut that". The word برهاء is also, perhaps, derived from the same, meaning "cleavage of time".

Dalalah: دلالة may or may not be in the form of speech. One says that دلالة is a دلالة of the Eternal; here the دلالة is not speech. One also says that my دلالة of the truth of my doctrine
is such and such and produces a statement supporting this; here speech can be called a دالة.

Dalîl: 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 ٌAli b. ٌIsâ: the direction of a دليل depends on its location; it can act reciprocally, as, for example, an اسم acting as the دالة of a اسم. 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 دخل is a دالة of a نايل, it cannot be a دالة that he/it is not a نايل.

(1) The text reads:  قطعة من الزلاقة for  قطعة من الزلاقة p.63.

122. أمارة وعلامة

Amarah: أمارة علامة, and this is indicated by the basic sense of the word, which is ظهور. Therefore، أمر الشيء، ظهور is used to signify that a thing is abundant, and together with abundance is evident consequence. "consultation" is called أمارة because opinion becomes evident in (the person of) consultation; and the expression: إمارة 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)?"

ٌAlâmah: See 

123. رسم وعلامة

Rasm: رسم is making an آثر appear on something so that it may be an علامة on it.

ٌAlâmah: علامة may or may not be making an آثر appear on something. For example, one says:

"The appearance of Zayd's arrival is ٌAmr's clapping"; this cannot be regarded as an آثر.
Khatm: ـٌ indicates the completion of something. For example one says: ـٌ al-Qur'an 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 ـٌ is seen in ـٌ which occurs after it has been finished. Allah says: ـٌ "On that day We will set a seal upon their mouths, ـٌ which means We will not allow them to speak; but the verse: ـٌ does not indicate any prevention, rather it is a criticism in that they are as though prevented from accepting the truth.

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

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

I'llah: Every علمه is both invariably present (مطَرَد) 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 علمه, on the other hand, is دلاله and منعكس مطَرَد. For example the علمه of the createdness (حَث) of bodies is that it is impossible for them not to have accidents (حوادث), but this is not invariably present in every حورَث; for example, an "secondary characteristic" is that has no علمه.

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

I'llah: One type of علمه is that which comes (becomes evident) after the علمه "thing caused", e.g. profit or gain, which is the علمه for trading but becomes evident after the trading has taken place. Evidence for this is to be found in the fact that when asked: "Why do you trade?" one replies: "For gain". The linguists unanimously maintain that "Why" here is a request for the علمه and not for the علمه . Linguistically, is that which changes the disposition of something, therefore a مرض "disease" is called علمه because it changes the condition of a patient. The علمه "one who calls" of an action is called علمه of that action. According to some mutakallimun the علمه 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 علمه is that characteristic of the definitive text on which a judgement (حكم) depends, when an analogy is being drawn.
128.

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 شرط, "shooting".

Shart: 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.

129.

Alah: An آلة "instrument" does not make an action necessary. An آلة 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 آلة.

Sabab: A سبب makes an action necessary.

130.

Istidlal: إستدلال is to seek knowledge of something by means of something else. نظر "investigation" in order to acquire knowledge of نظر as 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 leads to knowledge about the concept. The original meaning of نظر is to face; نظر by means of the sight ( بالإشارة به الإشارة) towards the مبصر, نظر; نظر by means of the تلب is the bringing forward of thought towards the مبصر. نظر can also take place through touching, to discover whether a thing is soft
or hard, and the expression: نظر الإنسان بالرية means the bringing forward of compassion towards someone.

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

النظر من الملك لرعيته implies his bringing forward good governance towards them. نظر ناظر ناظر with the eye and with thought means the bringing forward of these two towards it. The expression: نظر الهم يلم implies that نظر has destroyed them: it has brought forward its afflictions towards them. نظير, منيل, لنظر means, for seeing one of two is as good as seeing the other. When نظر is associated with تلبب it means تلب about the circumstances of that which is being investigated, and when it is associated with بصر 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.

131.

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

Nazar: See  Aç

132.

Badīhah: نظر is the first part of . One says: نظر عرفته on the brim of i.e. at the beginning of the operation of نظر (at the first sight), or one says: نظر when someone extemporizes in speech without pre-meditation.

Nazar: See  Aç
Badīḥah: بديعة in speech is that which is produced without thinking.

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

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

Fikr: فكر is that which is other than بديعة.

Nazar: نظر can be either فكر or بديعة.

Intizar: إنتظار 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 إنتظار of food being prepared in his house about which he has no doubt, or one can entertain إنتظار of the arrival of Zayd, the next day while being doubtful about his coming.

Nazar: See ▲
Tadabbur: تدبر is the application by ones of تلب towards the consequences of something.

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

Ru'ayah: رؤية is the perception of the object of vision.

Nazar: نظر is the seeking of "guidance/direction". The sense is attested by the usage: نظرت نلم أر شيئاً "I looked but I could not see anything". According to Ālī b. Īsā is the seeking for the appearance of something, and نظر 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 نظر 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. انتظار is to stop in order to seek the appropriate time for a thing. نظر can also mean تفكر and of the conditions of things. A نظر in this fashion must be a مفكر and a ناظر in this fashion can be called a ناظر. The Eternal cannot be described in terms of نظر, as نظر implies deficiency in knowledge, and 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 (مَدَّ إِلَيْهِ بَصِيرَةَ) from a higher place."

Madda ilayhi baṣrahu: See Δ

139. 

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

Tarajji: is تَرَاجُجُ of something good particularly and it always occurs together with doubt.

140. 

Intizār: See Δ

Tarabbus: is تَرَابُصُ the length of تَرِبَّصُ, 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: فَتَرَابِصُوا بِهِمْ خَيْرًا "So, bear with him for a time,_Proverbs_25". The verb is derived from تَرِبَّصُ meaning "to linger or stay". One says: مايِ عِنِ هذا تَلْبَّصُتِ الأُمَّرِيَّةَ, i.e. I cannot wait for this for a long time.

141. 

Imḥāl: تَرَابُصُ is not associated with anything and is "undetermined".

Intizār: تَرِبَّصُ is associated with that to which can be directed.

142. 

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

Anastu bi basri: تَرَابُصُ, إِبَنَاس ُ, means with the object of sight. Therefore the verbs and cannot be used about Allah as and and cannot be ascribed to Him. إِبَنَاس ُ always takes place without تَرِبَّصُ .
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 ones تلب with them. According to Abū 'Alī a خاطر is a kind of "accident", which is found only in the تلب 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 تلب in being a stage between العلم and فن فن فن فن 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 not كلام is that a dumb person can have تلب also in his خاطر, even though he does not have any idea of كلام. 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 شهوة and عقل, comes from Allah. "desire" is the inclination of the طح towards the thing desired; and عقل is a faculty which discriminates between good and evil.

Nazar: See A
144.

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

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

145.

Ijtihad: إتجار linguistically connotes exertion. One says: إتجار في حمل الحجر "I exerted myself in carrying a stone". According to the mutakallimūn إتجار is that which demands علبة الظن in the أحكام which every إعمال is correct. The mutakallimūn distinguish between إتجار and قياس. أهل الإتجار إتجار is more general than قياس, as it encompasses ḥadāth and other things. According to the jurists, إتجار is to try hard to understand the principle of some unprecedented case in the light of a لفظ (text of the Qurʾān or the Hadith), with respect neither to the apparent nor the (direct) implied meaning. Therefore Maʿṣūd b. Jabal said (to the Prophet): "I (shall) exercise إتجار in my opinion regarding that concerning which I find nothing in either the Qurʾān or the Hadith". In the view of al-Shāfiʿī and قياس إتجار and إتجار are one and the same; and إتجار, according to him, is to discover the reasons for an أصل and then to refer other things to it (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 Maʿṣūd and the letters of ʿAlī testify to this. ʿAlī said: In my opinion (رأي) and in the opinion of ʿAlī 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.مدخل is to produce evidence that a regarding something can be established without referring it back to the asl. إعداد إستدلال takes place in legal matters only, and is derived from the exhaustion of every possibility of regarding some new situation in referring it to some "text" in accordance with what produces غلبته. إنفانتقلن ; there is scope for it only in the absence of انفانتقلن and إنفانتقلن ; on the other hand, تقياس is also applied to rational pursuits.

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

Tadmīn al-Āyah: لفسين الآية is to refer an آية to a thing without any restriction. For example the verse: دم السارق والسارقة فاقتدا أيدهما and the verse: ئة /38 does not mean that the hand of the thief who commits the theft of a دم (1/6 of Dirham)
must be cut off, even if it is implied there, since the Sunnah precludes this.

Dalālah al-‘Āyah: دلالة الآيّة about something is that by means of which about that thing becomes possible. For example to say الله 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. معرفة معرفة is more particular than علم because معرفة is a detailed knowledge of a thing itself excluding it from other things. Al-Zuhri says: I do not describe Allah as عارف but معرفة because عارف is derived from عارف 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 معرفة is to make distinctions between data, Allah cannot be described as عارف or a discriminator. In our opinion, contrary to Al-Zuhri's view, although the آثار of house are termed دينار this is because they constitute the means whereby the house is recognised, and this does not imply that every معرفة is based upon. As for the definition of عارف 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 عارف, in view of "information is discriminated in His knowledge", meaning that it is imagined by Him. Now, His knowledge is not called معرفة because عارف 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 ( معرفة) of it indicates that about it, not about Him. Therefore all معرفة are علم but all علم are not معرفة 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 "...". The word علم as compared to معرفة, and that

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 "I knew that Zayd .... " one is giving 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 "I knew that Zayd .... " give the same meaning.

علم و يقين

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

يرهان: يقين is contentment and a feeling of satisfaction about what is known. Allah cannot be described in terms of يقين. One says: يقين ابن اليمين and يقين مؤمن, but one never says: يقين علم و برد العلم. And يقين is that person who knows a thing after being doubtful about it. The meaning of يقين can be determined by the fact that its opposite is "doubt" and it is very seldom that يقين is considered to be an opposite of علم. It can also be verified from the use of يقين 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, يقين 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'at", he should finish the prayers with "سلام" 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.

149. 

Sha'ur: شور is a knowledge (of something) attained covering all details and with minuteness as "thinness of the hair". A شاعر "poet" is so-called because of his apprehension of fine meanings; and barley is named لشمر because of the fine whiskers that it has at its extremity, unlike wheat. The verb لشمر cannot be used for Allah as nothing can hide from Allah because of its fineness. Some linguists hold that the expression هو لشمر is a more severe condemnation than to say: هو لا علم 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: لا يحس "he cannot feel or he has no senses". It is also said that هو لشمر is to perceive something through sensory organs (مشاعر) which are the same as حواس. Therefore Allah cannot be described in terms of لشمر.

Cilm: See 8

150. 

Basir: باصر 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 هو لبصير is derived from the same meaning: seer.

ii) He لبصير can also mean "knower". One says: هو لبصير ولا له بصر or له بصر ولا له لبصير 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 and are those who have a want for 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 one's eyes and such clarity can pertain only to the things which become evident after being hidden.

151.

Bin and Ein:

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: "One is blind" metaphorically but it cannot be used for a blind eye and this shows that 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.

Ta‘līm: is to teach by means of speech or another medium; therefore one can say: تلیم علمه التحرر والترتیب والظاباطة

Talgīn: 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: إن الله تعلمه Indeed Allah teaches him and not .
Raskh: راـذخ is to know a thing by many arguments or to know it necessarily. The original sense of راـذخ 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 راـذخ.

Ilm: See Δ

Ilhām: إلـجاه 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.

Maʿrifah Darūriyyah: 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.

Alim: See Δ

Mutahāqqiq: متعفف 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 متعفف. It is said that is always used after doubting a thing. For example one says: "I realised what you said" means one has understood a thing after doubting it.

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 البیج 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 ورا هي when one preserves them. Labīd b. Rabī'ah is reported to have said:
و لقد أعلقت من كان عقلو (1)
"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 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: تعلق ما يعلل لك "Retain that which is said to you".

Opposite of عقل is علم, and opposite of علم عقل is علم 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 عقل 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 (plural 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 عقل. 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 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 (subject of our عقل ) because we and our knowledge cannot cover all of His dimensions.

Ilm: See A

(1) Diwān Labīd, p.177.
157. أرب وعقل

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

Q: See △

158. عقل ولب

Q: 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

Q: See △

Nuhyu: دعي is the maximum degree in understanding. It is a plural of دعي. A person described in terms of دعي can be that who successfully forms an opinion about something. A pond is also known as دعي in which the flood-water falls; and its plural is دعي. The plural of دعي is دعي and دعي.

160. حيان وعقل

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

Q: See △

161. ذهن وعقل

Dhinn: 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.
162.

**Aql:** See Δ

**Ilm:** See Δ

**Fitnah:** is awareness of meanings. Its opposite is غفلة and is a man who is without طبابة. The word is similar to رجل غفلة, and one says: رجل ظالمة for an intelligent man. It can be said that غفلة is the beginning of understanding of what is not apparent. Since knowledge of something that is not apparent, it cannot be said: فذق لؤپر اقتسه وبانا السباع يقوتہ. "He came to know about his existence and that the sky was upon him". Every علم is غفلة but every علم is not غفلة.

163.

**Dhaka:** is the perfection of غفلة. One says: ذکار النادر when fire is burning fully, or ذکار الشمس when the sun is giving full light, and ذکار ذکار is a full sacrifice. So, ذکار has a fuller meaning than غفلة.

**Fitnah:** See Δ

164.

**Hadhq:** The basic meaning of حاذق is sharpness in cutting. One says: حاذق when one cuts something. The expression: حاذق الكسن the child has read the Qur'an up to the last chapter and is remarkably good in retaining it. Every حاذق 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 حاذق.

**Fitnah:** See Δ

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

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

Fitnah: See

Nafadhdh: The basic meaning of is taken from "going". 
One says: when an arrow penetrates in shooting. 
A man is called when his thought attains to a point that a stupid man's thought cannot attain to; and is one who has great awareness of things and knows the ins and outs of matters. On the other hand, is swiftness and quickness of movement which can be an attribute of one whose faculties are not yet fully developed, like a boy; whereas can only be a description of a superior and complete man.

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

Fitnah: See

Nafadhdh: See

Tabiah: is the innate or inherent disposition of a person on which he is based or created.
Qarīnah: According to al-Mubarrad Qarīnah is that which comes from a natural way. Therefore one says: 

"So and so has a good disposition", and one says: 

ماشئت to express "Demand, what you want" (i.e. demand what is in your soul). The root meaning of Qarīnah is purity, and 

هاء ترخ is that water to which nothing has been added. The barren part of land and an old bare palm stripped of bark are called تربان, and an old horse which has completed its (normal) age is called تار. According to Abū Hilāl تربان are not similar to the above mentioned. 

Qarīnah is a sore or ulcer in skin and 

تربان is similar to (1) تربان.

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

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169.

اًلأم: 

عَلَّمُ is on the measure of عَلَّمَة, a measure for exaggeration, and means most knowledgeable.

Al-Allamah: The word عَلَّمُ is the same word as عَلَّمَة, but with the addition of تاء of "feminine" at its end as the word has تاء جامع at its end. Therefore, عَلَّمُ is a knowledgeable person who can be equivalent to a group of learned people. Thus Allah can be described as عَلَّمُ and not عَلَّمَة, as the word عَلَّمُ implies a comparison with a group of people. It is also said that داهية تاء in عَلَّمُ تاء داهية gives the meaning of داهية تاء, 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'an: و السائعة أدهم وأ أمر القمر/46, "And the hour shall be most grievous and bitter, the hour /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 داهية, in this verse, means death. Had 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 داهية similar to جَانَة "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 view point.

(1) Diwān Labīd, p.256.

\[\text{عَلَمَ وَفِطْحُ} \]

\[\text{I} \]

\[\text{Fīqh: فَهْطَ} \]

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: "لا أراك دون لفظة مأوى تُؤذى" demanding him to meditate in order to understand. لفظة cannot be used except for the meanings of speech. Allah says: "They could hardly understand a word." They could hardly understand a word, لفظة. 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 لفظة which is speech, He mentions لفظة. He also says: "Soon will We apply Ourselves to you," after saying: "Every moment He is in a state of glory, لا يعذبكم إلا حكماً". Abū Hilal says: the knowledge of Islamic law is named as لفظة because it is based on knowledge of the speech of Allah and speech of His prophet (tradition).

172.

=cAlim: عالم "knowler" indicates a عالم "known", since عالم is transitive. On the other hand, عالم is intransitive.

cAlim: علم "is one who knows a thing if it is there to be known, علم means a person who hears a thing if it is there to be heard. علم and علم always require a معلوم "a thing known". معلوم means a thing known. A man, if not deaf, can be called علم, just as, if he is not blind, he can be called علم. So, it can be concluded that all words like علم, علم, علم, علم, علم and علم are descriptions and have distinct meanings from each other. Sometimes, in poetry, علم is used in the sense of علم, and علم is used in that of علم. In this verse it is used in the sense of علم.

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. Alim: is seeking to apprehend that which is heard by inclining the hearing towards it. is used when one leans towards something and when one inclines something else. Allah says: "Then indeed your hearts are already inclined (to this), the terem 1/4", which means they are bent or inclined. And the expression: صواري إلي تنزل "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. Alim: is to understand that which is heard by means of towards it. Therefore 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. Alim: 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.

**177.**

**Yuhissu:** Sensation (description of حساسة) is an attribute of some sense organ whereas إدراك is not associated with any sense organ. حساسة 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 يحساس, to express that He knows or hears, since the use of the verb حساس is not associated with Allah. In the same way one cannot use يدبر and يشعر about Allah because حساس 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: ذقت نعم أحد له طعماً "I tried it but did not find any taste".

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

**178.**

**Ihsās:** About an idiotic person who is not aware of anything, one says: إنه ليس يحس. The linguists say that أحس is equivalent to saying أحس ب..... meaning to know something with some sense. In the same sense the Qur'an has used this verb: فنسأنا أحسوا بأسنا "So when they felt Our punishment, Ourhtub, the apostle, يس/12", and "And inquire respecting Yusuf and his brother, يس/87", i.e. try to find them using your senses and feelings.
Idrāk: According to Abū Ahmad one can have ḥaṣas of a thing without having ḥaṣas of it. For example, one perceives (يَدْرَكُ) a thing without ones sight, but pays no attention to it and does not know it; in such a case, one can say: إِنَّهُ لَا يَكُونُ بِهِ حَسٍّ.

١٧٩.

Hiss: حَسّ is the basis of knowledge. Allah says: "But when Jesus perceived unbelief on their part, إِنَّهُ لَا يَكُونُ بِهِ حَسٍّ "i.e. when he knew that for the first time. Therefore one cannot say: إِنَّهُ لَا يَكُونُ بِهِ حَسٍّ "A man feels his own existence". Sometimes علم is called حس or إحاس as علم is based on it. إِرْدَاقُ إِحْسَانُ and إِرْدَاقُ إِحْسَانُ are closely related because إِرْدَاقُ إِحْسَانُ 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 إرداق, 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: حَسَّتْ، but one says: أَخْسَسْتُمُ to express "I have eliminated them absolutely". In fact it means that when you have slaughtered them they have no sense left.

١٨٠.

Ilm: See إرداق و جد란

إرداق و جدلان: إرداق is to reach some preceding or foregoing thing. It never gives the meaning of finding something. One says: أَدْرَكْتُ الإِنْسَانَ but one never says: أَدْرَكْتُ الْفَالَةَ. On the other hand, one will say: أَدْرَكْتُ الْرَجُلَ "I reached the man" when that man has gone before him. The original meaning of إرداق is the maturity or completion of a thing, as in the expressions: إرداق العَلَّةَ "the ripening of fruits" and إرداق النَّعَمَ "the ripening of a boy". The catching up with the person you are seeking is related to this, because he is the بَلَيْنُ مِنْ أَهْلِكَ 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, indeed a rope 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.

Wijdان: 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 ليست (is not known), and on the same measure, and while searching for some lost thing one says: ليست البالغة and after having found it: وجدت البالغة. The similarity between the measures of the both verbal nouns i.e. ليست and وجدت shows that is used here concerning البالغة and البالغة. As far as semantic extension in the meaning of وجدان is concerned, it is said that has the meaning of البالغة and its verbal noun is. In the verse:

وجدت الله أكابر شئيء جوابه وأكبرهم مجوداً (1) here وجدت means "I knew". Nevertheless, a non-existent being cannot be termed جواب in the sense of 'known', as thing. One cannot be said to be جواب of something that is absent, even if one knows it in general; and this is even less possible in the case of something that is non-existent. Allah says:

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

جادوه جاعراً "They will find it present" which implies that جادوه 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 and one was used for the other metaphorically. For example one says: أدركته بعيدي or وجدته بعيدي to express: "I saw him"; or وجدته بعيدي "I felt its volume" and so on.

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

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

ilm: See δ

182. Dirayah:

Dirayah: According to Abu Bakr al-Zubayrī, Dirayah means which is a negation of absent-mindedness. Some Arabists have been reported to have believed that Dirayah is derived from درى, meaning "to catch by guile", as a poet says: يصيب ما يدرى ويجلب ما درى "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. Abu ʿAlī 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 أدرَى ولا أعلم أنك البديري (11)

"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 أدرَى which is the equivalent of Dirayah. And instead of saying: لا أعلم if one says: لا أدرَى it will mean: I do not understand your question. In this respect Dirayah and 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 عصابة, عصابة "dress", إمارة, إمارة "authority" ثلثة and the names of various trades like خياطة "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 and علم.
Iṣṭigād: is a name applied to a kind of action in whatever way its firm establishment is achieved. The basic meaning of Iṣṭigād is similar to knotting rope or a thread. The knower of a thing as it is, can be termed "the firm knotter" of what he knows. In the same way knowledge of something is called "retention". Every ʿilm is not necessarily a "believer" because ʿilm is used for metaphorically.

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Hifż: is a knowledge of what is heard only, therefore, one never says: ʿifż pertains to speech only and cannot be expressed regarding knowledge of what is observed. ʿifż is also defined as a knowledge of something in successive stages or states, without any forgetting or ignorance intervening. Therefore memorisers of the Qurʾān are named ʿifż. Allah cannot be described in terms of ʿifż.

Dhikr: Although ʿzāk is a kind of knowledge, it is only so designated when it occurs after forgetfulness has occurred. ʿzāk occurs mostly in the necessary sciences. ʿzāk cannot be an attribute of Allah as He never forgets. According to ʿAlī b. ʿĪsā its opposite is سوء , and that of علم is جمل. Both ʿzāk and علم of a thing can coexist
simultaneously.

Ilm: See \( \Delta \)

186.

\[ \text{Ilm (Ilm al-Dhikr)} \]

\[ \text{Khāṭir (Qalb al-Dhikr)} \]

\[ \text{Dhikr (Dhikr al-Qalb)} \]

is the passing of a concept through the heart.

is the presence of a concept in the self or mind.

187.

\[ \text{Tadhkīr (Tadhkīr al-Dhikr)} \]

The expression \( \text{Dhikr} \) 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.

\[ \text{Tanbīh (Tanbīh al-Dhikr)} \]

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.

\[ \text{Khabar (Khabar al-Dhikr)} \]

is the knowledge of substance and reality of things, therefore, \( \text{Ilm} \) is more comprehensive than \( \text{Ilm} \).

According to Abū Ahmad b. Abī Salmah: the word \( \text{Ilm} \) is not used, because \( \text{Ilm} \) is like \( \text{Kamār} \) or \( \text{Iqār} \) 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 \( \text{Ilm} \) and \( \text{Ilm} \) can be used like \( \text{Ilm} \) and \( \text{Ilm} \). 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:

"Oh Amr, every man who came to us from your lands whether well-informed or ignorant, condemned you".

Ilm: See \( \Delta \)
Yuhsinu: The verb يَّلِمْ يَسِّنْ is metaphorically used in place of يَّلِمْ. Its real meaning is doing something well. When يَّلِمْ gives the meaning of اَنْتَاَبْ, يَّلِمْ "verbal noun" is never used. For example one says: اَنْتَاَب يَّلِمْ, 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 يَّلِمْ, although it is not.

Ya'amu: See 8

Ro'yah: رُؤْيَة, 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 رُؤْيَة has as its object a finite thing or something existing in the finite, just like every perception by means of touching. The word رُؤْيَة can have three meanings: (the first two are metaphorical)
(i) It means علم as Allah says: "And We see it nigh, the qiyama المارج/٧" which means that We know that is near.
(ii) It means "assumption or supposition". Allah says: "Surely they think it to be far off, يرون بعيدا المارج/٧". Here يرون cannot give the meaning of knowledge because it is not possible to say that people know it as being far away and it (القيامة) is near in Allah's knowledge.
(iii) The actual meaning of رُؤْيَة الحين is "to see a thing with ones eyes".

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

Al-‘Alim Bi Al-Shay': الميِّط بالشيء, the world of the animate, and الميِّط بالشيء, a person who knows a thing from one of its angles or aspects. And اذام in علم is not possible without observation of the thing concerned.
Al-Muhīṭ Bi Al-Shay'': The original sense of حِيْطَس which surrounds something, e.g. an encircling wall which prevents anything from coming in or going out, can be used metaphorically. Allah says: دَكَانَ عَالَمْ بِبَلَّ شَيْءٍ مِّيْتاً, "And Allah encompasses all things, the females/126", which may mean that all things under His control are as 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: تَحْدِث أَحَاطَ بِبَلِّ شَيْءٍ عَلَّماً, "Indeed He encompasses all things in (His) knowledge, the female/12" which means He knows them from all aspects. It is said in the Qur'ān: ذَا أَحَاطَ بِبَلِّ شَيْءٍ أَمْنَ /28 which can be interpreted as His knowledge and might. As far as the verse: تَحْدِث أَحَاطَ بِبَلِّ شَيْءٍ الْحَقَّ /21 is concerned, it means: He has them under His control for you, through your taking Him as your ruler. And the verse: وَأَحَاطَ بِبَلِّ شَيْءٍ الْبِرَّةَ /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 حِيْطَس), 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.

اللهُ أَعْلَمُ بِذَاتَهُ وَاللهُ أَعْلَمُ لَزَاتَهُ

Allah Anūm Bi Dhatihī: One can understand: اللهُ أَعْلَمُ بِذَاتَهُ ambiguously as: اللهُ أَعْلَمُ لَزَاتَهُ "Allah very well knows His person".

Allah Anūm Li Dhatihī: There is no ambiguity in saying: هوُ إِلَى لَزَاتَهُ. Therefore to avoid this confusion one says: هوُ إِلَى لَزَاتَهُ بِذَاتَهُ because it can amount to giving the sense: إِنَّهُ إِلَى لَزَاتَهُ "He is a God because of His creating Himself" i.e. He is a God of His own creation. But one can say: هوُ إِلَى لَزَاتَهُ وَهوُ إِلَى لَزَاتَهُ بِذَاتَهُ because it does not become transitive with the preposition عَلَى to become transitive.
193.

Tabyīn: علم و علم 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 not above me". Moreover Allah cannot be called علم.

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

194.

Mashūr: معلوم is something known among a large number of people.

Ma'rūf: معروف can be a thing known even to only one person. Therefore one says: "This is commonly known among people" and "This is known to Zaid".

195.

Shahādah: علم is the knowledge of the existent only. علم is more particular than علم because it is a direct knowledge of the being of an existing object. The opposite of علم, 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 شاهد, like life and power. "the Eternal" is called العالم "the observer of every secret" since He knows all being by His essential nature.

Cılm: علم is knowledge of existing or non-existing things.

196.

Shāhid: شاهد, شهادة is a perceiver of something with his eyes. Therefore Allah cannot be termed as شاهد because it requires sense perception whereas شاهد does not require sense perception.
Hādir: "presence" never requires knowledge of "the thing at which someone is present" as one says: حضره المرت or علبه المرت. But the word حضر means anger or annoyance, and this can be verified from the verse: "Then on the day of resurrection he shall be of those who are brought up, في يوم القيامة من المضنين."

Shāhid: 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 رؤية, and one says: شاهي للشيء when he sees it. And "honey" is named as شهد 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 ( WebElement).

Hakīm: has three meanings:

i) It can mean جليل, as is used in sense of مبارك, and سبب in sense of متعلق.

ii) It can mean جليل, when Allah is described in terms of كل khiya in this way, جليل is an attribute referring to His actions as is in the Qur'ān: "Therein every wise affair is made distinct, الازيات/4" and, عالم can also mean: "the knower of the basis of matters", and this is more particular than عالم, is an attribute of His essential nature.

Alīm: See △

Ikhbār: is giving of information whether previously known or not. Allah cannot be a إخبار of the knowledge that He causes to exist in the heart.
I`lam: إعلام 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. إعلام can mean more or less the same as دلالة.

200. تقليد و علم

Taqlid: 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 تثبيت 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: تقلد طرق طرقت الأمانة because طرق is like فتحة. The Arabs say: أخذنا الصبر أو هذا الأمر لازم لك or هذا الأمر لازم لتكليد. The matter is incumbent upon you and closely associated with you like a necklace. The same is said by Allah: ونحن نجعل كل عمل أثره في عنقه 4/13. And We have made every man's actions to cling to his neck" i.e. every bad and good action will cling to its doer. الطائر means action. One says: طارئ منك كلدا, 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. تقلد cannot be regarded as right in itself, otherwise discrimination between true and false would be impossible.

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

201. تقلد و تنفيث

Taqlid: See A

Tanbih: تنبيه 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 تقلد one follows some other and in تنبيه one follows none.
Sahw: 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 سحور بعده ما "what is omitted" follow one another.

Nisyån: نسيان is applied only to that which has existed. One says: "I forgot that which I knew". There is another difference between them that نسيان "omission" of what one was remembering earlier, (one forgets that which was in his memory), whereas سهو 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.

Ghaflah: غفلة applies to some existing thing. For example one says: غفلت عن هذا الشيء "I took no account of it until it happened", and one cannot say: سهو عنه 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 can be used about others' actions; one says: كنت غافلا "I was not aware of what so and so did", but غفلة cannot be used about actions of others.

Iğhma': إغواء is caused only by a disease.

Sahw: See نسيان

Nawm: لزوم is that occurs in association with the languor of the sleeping person.
Tasawwur: 

لَمْ يَكُن أَوْسَعَ مَعْلُومٍ مِّنْ وَضَاعَةٍ 

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: 

أَمْرُ صُورَتِ الشَّيْءِ 

is like صُورَتُ الشَّيْءِ except that صُورَتُ الشَّيْءِ 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: "I am like the person who has seen something similar to it".

Zann: 

تَلَبُّ "is an action of the تَلَبُّ, caused by certain indications or signs; it is ones 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 فِلَّس. can be used about what is perceivable and what is unperceivable.

Tawahhum: 

تَعْمِيمُ وَ تَوَسُّعُ of a thing is possible only when there is a prior knowledge of that thing. 

Tawahhum: 

تَوْسُعُ of a thing does not pertain to prior knowledge of it because it has to do with بَيْنَ الْعَلَمِ وَ الْبَيْنَةِ which precludes knowledge. One linguist holds that تَوْسُعُ is like فَلَسْنَة 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 علمه of what he has told you about, and cease to have merely تَوْسُعُ . Another says that تَوْسُعُ is the considering possible of what is not contrary to what is possible or necessary. But one cannot have تَوْسُعُ regarding a thing which is impossible e.g. one cannot imagine a thing moving and stationary at the same time.
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 there are certain indications in favour of one of the two possibilities. And and require consideration in their pursuit, while the pursuit of does not require thought. The original meaning of is the joining one thing with another by inserting it into it. It also means the union of two things in ones mind. It can be said that is the power of a concept in ones without attainment of a definite certainty, and is a position between two contradictory concepts without considering one of the two more forceful.

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

Hisban: Unlike 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 Askari is from 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 can to be used for .

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

Irtiyab: is a 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.
Shakk: See  

210.  

Tuhmah:  

shape or riba 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. Shape is a person about whom is both thought and expressed whereas a riba is a person about whom it is thought only. Every is whereas every may or may not be a riba.

Raybah:  

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

211.  

Imtira':  

imtira' is the voicing of difficult doubts (without solving them), and imtira', because of frequent use of this root came to be used for shape. 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.

Shakk: See  

212.  

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'an in the sense of Allah says: "And they do but conjecture, /78", and this view is based upon the apparent meaning of the verse.

Ilm:  

establishes.
213.

**Jahl:** 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.

**Zann:** See

214.

**Takhayyl:** It is said that "imagination" of a thing regarding one particular attribute of it, and thus it is not established. and , like , and , and

**Tassawur:** is . And never persists in one state and if it is established in one state it ceases to be.

215.

**Taqlid:** Even if the thinks well of the , because of what he knows of him, he may still think ( ) 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 . Similarly, the who firmly holds that things are as the person from whom he accepted his beliefs believes is distinct from ; 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:** involves judgement when there are correct indications to support it, and a is unable to attain knowledge for if he attains knowledge he will no longer exercise judgement. is not held upon one person's information, when this is against analogy, or in the presence of a "some written authority", (because in presence of a , there will be no scope left for ).
216.

Jahl: See  

Humq: is ignorance about normal matters. The Arabs say: دَخَةُ سَيْدَةٍ كَذَلِكَ أُمِّيْقَةٌ من دَخَةٍ (1). 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: أحمد من الخضراء إبَوَلَلَهُ (2). 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-Amthal, 1:389.
(2) Ibid 1:390.

217.

Hamagah: See  

Ruqa‘ah: According to al-Jahiz  is رقعة رقعة بَنَّاءٍ of a highly placed person in the social order. A stupid leader or a stupid rich man is described as  .

218.

Ahmaq: See  

Ma‘iq: is one who is irresolute and quick to weep.  is مَكَّة the Hejaz. The proverb says: عَاصِيَةٌ مَكَّةٌ كَبِينَ مَكَّةٍ يَبْيِسُ (1). Some linguists hold that  is an ill-mannered person whereas Ibn al-Anbari says that  is used after the same way as one says: جَالِلُ نَلَّهُ عِلْشَانُ لَفْتَانَ (1).

(1) Jamharat al-Amthal, 1:106.
Hayāt: 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: نَاحِيَتَنَا بِهِ "and therewith (rain) We give life to earth after its death," which means We made the earth like a living entity as regards the deriving of benefit from it. Allah's description as "living" is derived from حيّة "life" implicatively and not from the literal concept of حيّة; similarly His description as مُحمَّد "existing" is derived from مُؤَمِّد "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 حيّة, whereas He who has been living continuously is living by virtue of Himself.

Nama': is the spontaneous and continuous growth of a thing without any external addition. Plants grow (سَبْعَى) and increase but are not alive, and Allah is alive (حَيّ) but does not grow. نَامَ 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: تَدِمَمَانِهُ since نَامَ can be used regarding only that which has the quality of intrinsic growth. One can use نَامَ about cattle as they grow by begetting their own offspring. نَامَ is used metaphorically about silver and gold. Trees and plants are called لَوْمَ because they increase each day until they reach their final perfect shape.

Hayy: See حيّة

Haywan: is a living organism belonging to a genus; the word can be either singular or plural. Allah says: وَإِنَّ الدَّارَ الآخرَةَ لِيَِّيُهِيِّنَ "And as for the next abode, that most surely is the life," 64. Some linguists
think that حيّان means "persistence" which means that life hereafter will be a permanent life. Allah cannot be described as حيّان since He has no genus.

221. حياة و عيش

Hayāt: See ظ

عَيْشٌ 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. عَيْشٌ, conversely, does not in any way depend upon حياة.

222. حياة و روح

Hayāt: حياة is one of the properties of body.

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

223. ذات و روح و مُحيّة و نفس

Dhāt: According to ʿAlī b. ʿĪsā, ذات, مُحيّة, and نفس are similar words but there are some differences between them. ذات means "intended". Every ذات is a مصوص,يث ذاّت; and every ذاّت is a مصوص; nevertheless the word ذات can be a first part of an idāfah construction whereas ذاّت cannot, e.g. ذات البَيْرَم or ذات الإنسان are used to establish specific indications. نفس can be used in speaking about something known to someone. For example: تدريج ذلك في نفس ذات meaning: "I have come to know that", whereas ذات cannot be used in this context.
Ruh: See 

Muhjah: مية is the pure blood of a man which, when it leaves a body, also leaves it. According to al-Khalîl this is the blood of the heart. The Arabs say: سائل وهجم على راحل "Their heart's blood flowed on our spears".

Nafs: نفس is a homonym which can be applied to both روح and ذات; the word can also be used for emphasis. One says: جاءني روح "His soul left his body"; and one says: زيّن نفسه نفسه "Zayd came to me himself"; (pl. أنفس also means water. Jarîr says:

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

(1) Diwan Jarîr, p. 77.

224.

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

Mawt: موت is an accident characteristically opposed to حياة; and it can occur only from the action of Allah. مرت negates حياة, keeping the bodily constitution intact, whereas in the destruction of the bodily constitution is inevitable. مرت means 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 "killer", since he has not destroyed his bodily structure. The word مرت is metaphorically used in many expressions e.g.

مات المتأثر when someone becomes dull-witted;
when someone's good becomes difficult to sell; نفوف a meagre share; حُمْطَت a withered plant; is used for a disease deadly to cattle; and مرتان is used of land when it becomes barren.

225. ذَخَر و قَتَل

Dhibh: ذَخَر 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: قَتَل can be of different kinds, therefore, jurists forbid the hiring of someone to kill a person in تصام, 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 عَمْل (in the context of the فَنَاء). Nafad: 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: نَفَاد انفُزاد "the exhaustion of food supplies (for a journey)" or نَفَاد الخَطام "the consumption or exhaustion of food", as these things perish gradually.

227. إِعَدَام و إِهْلَالٍ

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

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. Another difference is that there may be 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-Furûq: 98.

229.

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 .

230.

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 . For example one says: "He resisted him and overpowered him", but one cannot say: "overpowered him" or as one says:  غلبة بغض عليه.

231. غلبة و قدرة

Ghalbah:  غلبة is the act of a . Some linguists hold that the expression:  غلبة الله غالب implies that is a description of His actions; and  تأهّر is a description of His "essence".  says: "And they, after being vanquished, shall overcome", According to "Ali b.  is one who is able to defeat the efforts of something when it oppositely with its power, and is one who can deal with intractable matters.

Qudrah: Unlike , , unlike , , is not the act of a .

232. قدير و مقيت

Qādir: See  8

Muqit: According to one linguist the word  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: "Whether superiority be for me or against me when I am reckoned with, verily I shall have control over the reckoning". The Qur'ān says: "And Allah is possessor of power over everything (in controlling and watching them), means: He has control over them along with (full) knowledge of them. Some other holds that: "acquainted with a thing"; it is also said that means . A poet says: "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. 

It is said that means "a requiter", as though the poet were saying that he is able to requite any action. According to Ibn  means means . Mujahid says: means and means . Al-Khalil says: means and means because is derived from , and means that which preserves and guards ones (here = life). So is that which gives a thing the amount of what it requires for its preservation. According to al-Farra' it can take either of the verbal forms or .

(1) The verse is said by al-Samu'al b. Adiyah, Lisan ( ).
(2) The verse is said by Abu Qays b. Rifa'ah, Lisan ( ).

Qadir: See ,

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

Qadir : implies that one is capable of generating something or bringing it about.

Qadir : implies that one is able to manipulate something in any way he likes. For example one says: i.e. so-and-so is capable of lifting or putting down this stone; and: 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: 

is used of one who is capable of generating or creating thing.

Malik li al-shay':  "ownership" can be used about both and  , e.g. one says:  

which implies that is one who can originate a thing, and  is one who can manipulate it in the way he sees fit.  can be used in the meaning of for example Allah says:  

in this context the word does not have the sense of "owner", but it means He is and has control over the day.  cannot properly be used except about that which is already in existence.

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

Quwwah:  is kind of . The interpretation of the verse:  (Al-Qur'an /69) is that they were stronger than the others in power; and Allah says of Himself:  

"The Lord of power, the strong"  

i.e. most sublime and exalted in power; this is an extension of its meaning.

Jalad:  is hardness of the body.  "skin" is derived from and is so-named because it is harder than flesh.  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 .

Shiddah:  See  

Δ
Shiddah: See Ṣ

Ṣaʿūbah: صعبة is used of actions only. One says: صَعِبَ "The matter is difficult for me", and صعب is a man who is difficult to endure. صعبة contains the sense of غلب "superiority", and thus a strong, victorious stallion is called a صعبة. صعب is more comprehensive than شديد صعب. Every صعب is شديد but not every شديد is صعب.

Quwwah: See Ṣ

Matanah: is hardness in the upper part of a thing. is also a hard piece of land which is high; and its plural is . The upper part of one's back is also called . is similar to ظلمة. Allah cannot be described in terms of ظلمة or ضعف. As far as the verse: ظلمة (الزامات/58) is concerned, is used to intensify the description of Allah as قوي; its use with reference to Allah is a semantic extension, because originally ظلمة is the opposite of ضعف "softness", and it is used as the opposite of ضعف as an intensification of a description in terms of قوِّة.

Qudrah: See Ṣ

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: أُحِبِّمُونَ "They shall surely have a reward never to be cut off. منة is so-called because death cuts one off from life. It is also held that ضعف (reminder of indebtedness for a favour), is so-called because it brings an end to gratitude.
241.

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

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

242.

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

Quwwah: See Δ

243.

Jazalah: The original meaning of is resistance to cutting. One says: when one cuts it with difficulty; 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 . Allah cannot be described in terms of .

Shahamah: See Δ

244.

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

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

245.

Shuja'ah: See نيدة

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

246.

Salabah: See نيدة

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

247.

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

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

248.

Sihhah: ضبأ is more general than حاسة. One can use the expression: حاسة ضبأ ; حاسة ضبأ ; حاسة ضبأ when a piece of wood is intact and without any break, but one cannot say: حاسة ضبأ. There are some metaphorical usages of ضبأ e.g. one says: ضبأ الع قول "You told the truth", ضبأ على ليل "I have a right
over so-and-so"; and cannot be used in this context.

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: "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 its original meaning is to leave (something) behind. says: "But if any remission is made to anyone by his (aggrieved) brother, the "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: "means that Allah left him with health that opposed it. and mean to request someone not to proceed against someone else.

Salama: is the opposite of "destruction"; and the opposite of is , which can be a disease, a breakage, or something similar. One says: "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: , 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 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.
250.

Taqah: طاقة is the utmost of the power or potential of a endeavor and the exhausting of his capacity on the extent, i.e., this is the extent of my ability. One therefore cannot say of Allah that He is مطیع.

Qudrah: See Δ

251.

Istitâ'ah: The expression طاعة جزيرة للفعل means that his members were obedient in performing a certain action. Therefore the verb طاعة cannot be used of Allah. One says: when one submits to someone; and طالع هنططعه له is used to show ones obedience to someone.

Qudrah: See Δ

252.

Azîz: غزير is someone/something unassailable, therefore an eagle is called غزيرة because it makes his nest at the top of a mountain where no-one can reach it. A poet says:

جَعَلَ إِنَّمَا یُسِیّطر عَلَیْهِ ۚ سُوَءَاءُ رَؤْوَهُ آنَفٍ ۤا لِّلِّسْیّطرِ (1)

"Until I reached the bed (nest) of an eagle, which was black with the tip of its bill like an owl". One uses: لِمُسْیّطَر, عُرَّ to express someone's becoming powerful, and لیرَ, لیکَ, لِسْیّطَر, غنَّ to express someone's being able to overcome an obstacle. غناز means hard land which is
difficult to dig, just as an عزرزى is difficult to harm.

Qāhir: Description in terms of عزرزى includes the sense of عزرزى, whereas description in terms of عزرزى does not include the sense of عزرزى. One says: عمرو فلان عذرزى when one overpowers the other.

(1) This is a verse of Abū Kabīr al-Hudhalī, Diwān al-Hudhalīyyīn 2:11; Jamharat al-Amthāl, 1:257.

253. عزرزى و عزرزى

Azīz: While addressing سيد, unlike شيد, cannot be made mudaf to any pronoun i.e. one cannot say: يا سيد, whereas one can say: يا عزرزى.

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

254. قادر و متيقن

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

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

Iqdar: is to provide the "ability" to do something. كرارة is the opposite of "inability".

Tamkin: 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.

Ijiz: is the opposite of كرارة, just as كرارة is the opposite [of [خنال]]?; and it has an inverse relationship with all that is related to كرارة.

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

(1) The text reads كرارة ترودي, p.104.

257.

Imsak: The original meaning of إمساك is to hold oneself back from doing something. Reservoirs which hold water are called أسمك for this reason, and its plural is أسمك. مسكة means a bangle and it is so-called because a wrist is held as though "imprisoned" in it. ماسكة "caul" is a piece of skin that is on the face of a baby inside the womb of its mother. The expressions: إستسكي الشيء, and إستسكي الشيء give the sense as of one part of something constraining another. إسيران is the opposite of إمساك and إسيران of إرسال إمساك.

Kaff: The original meaning of كف is "contraction" and "coming together". كف "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 َكَفَّ is abstention from that to which شُرْوعة "desire" calls. He further maintains that إسْاَكَ is like َكَفَّ because it is said in Arabic; for example، َكَفَّ وَإِسْاَكَ. According to Abū Hilāl this is not correct، but إسْاَكَ and َكَفَّ are used regardless of whether is involved or not. For example one says: إسْاَكَ وََكُفَّ or َكَفَّ وَإِسْاَكَ and can also be used in this context.

Tark: According to the mutakallimun َتَرْكُ 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 َتَرْكُ! The Arabs say َتَرْكُ 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، َتَرْكَة because the ostrich has gone away from it. َتَرْكَة is also used of a garden which has no-one to take care of it.

Kaff: See َكَفَّ

Takhliyah: The expression: َتَنْلَا is the opposite of َكَفَّ، "to authorise someone to look after something". َتَنْلَا means to rescind any authorization to look after it، as though leaving it free. According to the mutakallimun َتَنْلَا 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 َمَتْرَرُ is one who has no obstruction between him and his
(object of his قَرْة); and he is like one who has no one in charge of him to obstruct him from doing what he wants.

Tark: See ▲

260. تَرَكَتُ الشَّيْءٍ وَلَمْ يُخْرِجْ عَنِ الشَّيْءٍ

Taraktu al-Shay': See ▲

Lahītu an' al-shay': One says: لَمْ يُخْرِجَ عَنِ الشَّيْءٍ when one leaves a thing unintentionally or because of preoccupation; whereas تَرَكَتُ الشَّيْءٍ is used when one leaves a thing intentionally. The interpretation of the expression: لَمْ يُخْرِجَ عَنِ الشَّيْءٍ, as given by the writer of al-Fasih is wrong, because one never says about one who leaves food after having eaten his fill or drink after having quenched his thirst: لَمْ يُخْرِجَ عَنِ الشَّيْءٍ. ... which implies diverting oneself according to one's emotional inclinations.

261. إِتِلَاقُ وَتَغْلِيَةُ

Itlāq: إِتِلَاق, according to the jurists, is like إِذْن except that إِذْن, originally, is considered to have been in force from the very beginning, whereas إِتِلَاق is a permission which is granted after a prohibition. Their frequent use made them equivalents. إِتِلَاق is derived from طَلَقَةً الإِمَرَةُ. إِتِلَاق is used when one unfastens a shackle, as one says: طَلَقَةً لَمْ يُشْتَكَّ اَنْهِيْرٍ when one unties a knot. طَلَقَةً الإِمَرَةُ 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: طَلَقَةً طَلَقَةً as though he had cut her bonds. طَلَقَةً is used for untying a camel and طَلَقَةً for divorcing a wife.

Takhliyah: See ▲

262. إِهْجَامٌ وَكُفْتُ

Ihjām: إِهْجَامٌ is abstention, especially from an action which one has been doing previously. One says: أَهْجَمَ عَنْ العَضِال...
"Refrain from fighting", but not: if (because these are essential activities).

**Kaff:** See Δ

**263. Iqdām**

Iqdām: Ṣmq is to force oneself to advance in some unpleasant thing, whereas Ṣmq is to advance into something whether unpleasant or pleasant.

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

**264. Ṣadd:** Ṣadd is particularly to stop someone going towards the intended place/thing. Allah says: Ṣadd "And (while) they hinder (men) from the sacred mosque, al-ʿamūl/'alām/34", i.e. they do not allow the people to go to the holy mosque.

**Manā:** Ṣadd may or may not be prevention from an intended thing.

For example one says: Ṣadd "He stopped the wall from leaning", a wall has no intention; and one says: Ṣadd "He stopped me meeting you", i.e. he stopped me going to meet you.

**265. Thulāṣan:** Thulāṣan is to prohibit someone from completing or continuing a thing which he has started already.

The term Thulāṣan in Arabic speech implies the same, for example one says: Ṣadd "The beating continued among the people until it reached Zayd;" he states that the beating continued among the people until it reached Zayd.
Mana\textsuperscript{a} can: is used to prohibit someone from doing a new thing.

266.

\textbf{Raj\textsuperscript{c}}: is to return a thing without disliking it, for example, Allah says: 
"Therefore, if Allah bring you back to a party of them, the return by his submission/83".

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

267.

\textbf{Radd}: has the sense of 'backwards'.

\textbf{Raf\textsuperscript{c}}: may have the sense either of 'forwards' or 'backwards'.

268.

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

\textbf{Hasr}: is the detention of someone with constriction. One says: "He confined them in the city" meaning that he stopped them from pasturing their beasts freely and performing their (normal) functions. is also restraint in the releasing of something, as though it were coming through a narrow outlet. 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; can be a means of gaining control of them; applies after one has gained control.
Ihsār: ـ، according to the linguists, is to prevent someone (from doing something) without detaining him. Al-Kisā'ī says: ـ can be used of one who is unable to perform certain functions because of illness. Abū Ubaydah holds: ـ can be used of one who is unable (to do something) as a result of illness or poverty; and ـ is used of one who is unable (to do something) because of being in prison; and one who is in prison is ـ. Al-Mubarrad agrees with this and further says: ـ is used when one puts someone in prison; and ـ when one does something to someone that exposes him to the risk of imprisonment; ـ when one exposes someone to the risk of death; ـ when one arranges for someone to be given drink; ـ is used when one actually buries someone; and ـ when one makes a grave for someone. The meaning of the verse: "But if you are prevented or kept away, the pilgrimage/196" is that if something happens to you to cause you to miss the pilgrimage.

Hasr: ـ See ـ

270.

Dúc: ـ is the opposite of ـ, like ـ، is something caused by Allah. One says: ـ. The Qur'an says: "And man is created weak, the female, إنسان/28". ـ is also a diminution of strength. As far as ـ is concerned, it is said that it is showing weakness. ـ is metaphorically used in the sense of ـ، as Allah says: ـ. "Nor did they weaken, nor did they abase themselves, إسلام ـ/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: ـ is to perform an action as a weak man performs it. Since ـ is ones own action, one cannot say: ـ as one can say: ـ. Allah says: "And be not infirm, and
be not grieving, and you shall have the upper hand, 
الْقُرآنٍ/١٣٨٨ i.e. do not behave like weak people. Al-
Khalîl holds that ده‌ن is weakness in action, or in
command, or in bones, etc., one says: ده‌ن العَظام. The
expressions: رجلٌ ده‌ن, أو هَنَحه, رجلٌ ده‌ن في العَظام, و الْبَدن
are also used. ده‌ن خُلْقُكم is a
dialectal variant for ده‌ن في العَظام, and
is an overseer for hired personnel to urge them on to work.

271.

دَهْنَ فَطَعٌ can be weakness of body, intellect or judgement.
فَطَعٌ فَطَعٌ cannot be used of weakness of mind or judgement.

دَهْنُ فَطَعٌ is weakness of the body. Allah says: خَلَقْنِي مِن
"Allah is He Who created you from a state of
weakness, theروم/٥٤".
Chapter VI

272. عتیق و قدم

Atiq: عتیق is applied to something the young (حديث) of which grows up, so that the old (عتیق) is old in comparison; (alternatively) عتیق 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 عتیق 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: Qadim cannot be apprehended (concretely) in the same way as عتیق. One cannot say: "سآتم هنا المتن" in the sense of سآتم. One can see a semantic extension in the use of تام; for example one says: دخل زیر البار آمر من دخل عزم. "The entry of Zayd in the house was prior to the entry of "Amr", but one cannot use عتیق in this context as it has no such extension.

273. کاین و مربوط

Ka'in: کاین can be of four kinds:

(i) کاین is a مربوط, and can be applied to both "eternal" and "non-eternal", e.g. one says: این الله فر بنا. "This is the power of the rtl."

(ii) The sense of the existence of creation and organization. People speak of Allah as کاین 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 کاین as بقیه in a place, meaning that it occupies that place.

(iv) We speak of an 'accident' as کاین in a body, meaning that it dwells in it.
Mawjūd: A موجع is that which has an appropriate function (مِمَّا لَهُ تَأْثِير). Thus the function of (نَزِم) (Allah) 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 مُنْقَدَد implies the attribute of حادث, just as قَدَمَم implies لدود حدوث. 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:

جَعَلَ الْأَوْابِدُ مَنْ أَنَا (1)

which is more significant than saying:

(1) Diwan Imru' al-Qays, p.19.

Thābit: ثابث can be used of a non-existing being. One says: خَلَّانَ ثَابِث النُّسب meaning so-and-so has a known ancestral line, even if the person referred is no longer in existence. The expression: شَيْء ثابث implies a thing which is stable and will not cease to be. ثابث may be used of concrete objects and their properties, and such is not the case with كَون.

Kā'lin: كاذن can only be an existing being.

Khulūd: خلود is continuity in existence from the time of coming into being. Therefore one never says: اللَّهُ خَالِد as one says: اللَّهُ دَامَ.

Dawām: دوام is continuity in existence at all times, without any break. Therefore one says: إِنَّ اللَّهَ لَمْ يَزَالَ دَامًا وَلا يَزَالُ دَامًا "Allah has never ceased to be and He will never cease to be".
Da'īm: See ٥.٧٠٩

Sarmad: سرهم 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 "ترين سرهم بردا" and "ترين سرهم بردا" is an additional here. One says: "I drank it cold [بردا] and without stopping".

Bagā': لغاء refers to two times (past and present) and a future extension. Perhaps; لغاء connotes existence from the present time onwards. (reading ء؟؟؟)

Khulūd: The original meaning of خلود is "to stick or cling to something", and one says: أخذ إلى الأرض or أخذ مستمر خلود. Therefore خلود means "persistent adherence", and خلود is also used of rocks or the like. Labid says:

"عَمَّاُ خَالَدَ الْمَاكِينَ كَلَامَهَا (١)

"Hard (deaf), eternal rocks whose speech is not plain". According to ِعَمَّاُ خَالَدَ الْمَاكِينَ خلود can be used elliptically, so that one can say: خلود في خلود في المبس when one puts someone in prison for an indefinite period or when one makes him permanent in a ministry.

(أثاني) "stones supporting the cooking pot in a fireplace" are also called خالد, as long as they remain in this position. Allah can be described as خالد but not as خالدالزوور.

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(1) The text reads: جَمَارُ الْقُرْآنِ كَلَامًا p.111;

Diwan Labid: 299.

Bāqin: باتي is an existing being that has not come into existence only at the moment of being so described.
Qadīm: is that which has existed continuously. One says: "I will retain or preserve this thing for myself", and one never says: סא"במה , לא משום. Some linguists hold that the word קדום , קדם , קדם, קדם, קדם, קדם 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 קדם. Those who reject this say that if קדם could be concretely apprehended, it would be possible to say of anything that you know will survive for a long time סיבתק, as you may say סיבתק.

Mutāqaddim: "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 המגדד בין האומר "one who forges ahead in something". קדם is also derived from it, and is so-called because with it one advances while walking. Precedence in good or evil is also called קדם. Allah says: קדם סיבתק (give good news to those who believe) that theirs is a footing of firmness (high dignity) with their Lord, 1/2. And קדם אבנ קדם המר and קדם the ten primary feathers of a bird. קדם קדם imply prolongation (of time); and everything which advances (in time) is קדם קדם. The Prophet is reported to have said: קדם קדם (One who is disobedient to God), 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: is something that is contained among the things of which it is first, and this is not the case with קדם. One says: זיד אאורל ממן יאיבין יבנINI עימי "Zayd is the first who came to me of the Banū Tamīm".
implies that Allah is one of the things. However, the term "the existing (from the beginning)" is used without 
\textit{idāfah} (i.e. \textit{al-\text{\textsuperscript{\textcircled{1}}}}) cannot be the first part of an 
idafah construction, but it can be the second part, for example \textit{abd al-\text{\textcircled{1}}} "The slave of the First").

\textbf{Qabl:} The use of \textit{قبل} does not imply that its referrent is 
part of the \textit{muḍāf ilāyhi} of \textit{قبل}, for example one says: \textit{قبل} جايب زيد بن تميم 
Zayd is one of the Banū Tamīm. If one says that Allah is 
\textit{بعد الأشياء} or \textit{قبل الأشياء}, 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. \textit{بعد} and \textit{قبل} are not associated 
with a particular time and can be used of all times which are 
not specified. \textit{بعد} and \textit{قبل} require an \textit{idāfah}, both 
semantically and syntactically (?), but this may sometimes 
be suppressed as being implied by what is being said. 
The original sense of \textit{قبل} is from "to face".

\textbf{Akhir:} is that which is last of a group of things, and 
this is not the case with \textit{الآخز}. \textit{بعد} or \textit{الآخز} is that which 
goes before, and \textit{بعد} is that which comes (afterwards) 
in distinguishing between two things (1); one says: 
أحدهما كانا والآخر كرزا "One of the two is like that 
and the other is like that". Like \textit{آخز}, \textit{اؤول} is also 
used with \textit{idāfah} e.g. \textit{آخزه}, except as a most excellent 
name of Allah: \textit{الآخز} (with the definitive article) "The 
Last", used without \textit{idāfah}.

\textbf{Ba\textsuperscript{c}d:} The use of \textit{بعد} does not imply that its reference is 
a part of the \textit{muḍāf ilāyhi} of \textit{بعد}, e.g. جايب زيد بن تميم 
\textit{بعد بن تميم}; this does not imply that Zayd is one of the 
Banū Tamīm.
The text reads: ... instead of آخز و اول, and اول is mentioned under: آخز و اول و تینل و آخز و اول.

281. 

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 . 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: "although of He had more than they, (rather than being absolutely ); 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."
283.

Iradah: إرادة is unlike عمبة أريد لن يلير "I want good for him", it does not imply that I do not want anything bad to befall him, whereas the expression: أحبة "I love him" essentially means that I do not want anything bad for him. In the same way when one says: أكره لن يلير "I dislike good for him", it does not imply that I wish absolutely no good for him, but the expression: أبغضه "I hate him" implies that I do not wish any good whatsoever to befall him.

Mahabbah: One uses عمبة in respect of a thing implying other things; for example one says: أحببت زيادا "I loved Zayd", meaning I loved his hospitality and beneficence. Similarly one says: أحبب الله , which means I love submission or obedience to Allah. In neither of these instances could one use: أردت الله or أردت زيادا in the same way. عمبة of Allah is transferred from طاعة to Allah as غ ضر ف of Allah is transferred from لازم of His punishment (1). In the same way one says: الله ي ingr "Allah loves the believers" meaning He wants to bestow His hospitality and reward on the believers, and one cannot say: الله ي يريد المؤمنين to impart the same meaning. Therefore, linguists define عمبة as (mutual) requital and friendship. عمبة is also used in the sense of شفعة; one says: عريض اللحم which can mean: هو يشرب اللحم "He desires meat", and in the same way: أكلت طعاما لا أحببه can mean: أكلت طعاما لا أشتميه "I ate food which I did not desire". In spite of these differences إرادة is عمبة "volition", and proof of this is that one cannot love a thing if one dislikes it (i.e. one cannot use عمبة and إرادة عن about one and the same).

(1) The Qur'an says: "Surely I fear Allah, 28" which implies I fear from His punishment or anger.
284.  

Shahwah:  

شُهْرَةٌ وَحُبّةٌ  

is the soul's craving for and inclination towards the thing desired, and is distinct from إرادة.  

شُهْرَةٌ is used of things in which one takes pleasure only.

Mahabbah:  

حُبّةٌ and its opposite is إرادة, and its opposite is حبّةٌ بنفْسٍ; the opposite of حبّةٌ can be used both of things in which one takes pleasure and of other things.

285.  

Shahwah: See  

Sadaqah:  

صَدَاقَةٌ is strength of love. It is derived from شَيْءٌ صَرِيقٌ, meaning: "a strong and durable thing".  

According to Abu Ḥāli: صَدَاقَةٌ is the agreement of hearts on love. Therefore, Allah cannot be called فَنِيلِ المؤمن حبيب المؤمن or as He is called حبيب المؤمن.  

Mahabbah: See  

286.  

Shahwah:  

شُهْرَةٌ is the soul's craving for that which gives joy and pleasure.

Ladhdhah:  

لِدْهَةٌ is that which the soul craves for and struggles to attain.

287.  

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 إرادة of a bad thing is not bad (because إرادة implies an intention).

Shahwah:  

شُهْرَةٌ 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 لذة is a راحة لذة for which there has been a previous شمحة. 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.

is not an إرادة (precisely), but is associated, and resembles, إرادات.

Ladhkhah: According to Abū Hashim: لذة is not a مصني "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 مصني. If, in these circumstances, it were not a مصني , then إرادة would necessarily not be a مصني as well.

289.

Hubb: حب "love" is that which is directed towards an object towards which both one's nature and wisdom (intellect?) incline.

Wudd: ديد is that which is directed towards an object towards which only one's nature inclines. One says: أورز أن ذات كن لي "I wish that such and such would have been for me" or اورز الرجل is used when one longs for someone's friendship. On the measures of حب and ديد one can use حب and اورز. One can say both أورز فلا تأبه فلا فأورز فلا تأبه ولا تأبه الصلاة, but one can say only أورز الصلاة, not حب الصلاة.

290.

Ishq: عشاق is intensity of شمحة for obtaining what is desired from the latter when the latter is a human being, and determination to have intercourse with him/her when it
is possible. If شُوَرَا were without عَشَقَ, it would be
possible for an عَشَقَ to not desire to obtain anything
from the loved one. However, it is a particular شُوَرَا,
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 عَشَقَ. It is also said that عَشَقَ is
that شُوَرَا which when it becomes excessive, kills the
شيء, if the desired object is not attained; شُوَرَا of
wine, food or perfume, or love of ones house or ones wealth
does not kill the desirer, if not satisfied, but شُوَرَا for
privacy with the شُوَرَا and for obtaining ones object from
him/her has killed many (lovers).

mahabbah: See مَحَابَة

291.

iradah: See مَهْمَأ

rida: مَهْمَأ of obedience takes place before it whereas
ria, concerning it comes after it or at the same time as it.
and مَهْمَأ are not connected with one another
(in an etymological way). According to Abu Ḥashim:
is not a مَهْمَأ "concept or idea". Muslims strive to
have منشأ, and one cannot strive for
"what is non-existent". رضا is the opposite of مَهْمَأ "will" to punish. Therefore, مَهْمَأ
should be regarded as مَهْمَأ "Allah's will to
reward" or His decree concerning it.

292.

iradah: مَهْمَأ is used of future only.

tamanni: مَهْمَأ is a مَهْمَأ "concept or feeling" in the soul
which materialises when some action fails to occur, from
the occurrence of which the person who experiences مَهْمَأ
( منشأ) expects some benefit, or from the non-occurrence
of which he fears some damage. مَهْمَأ can be used of both
past and future; whereas مَهْمَأ can only be used of future.
can be used about certain things about which
there cannot be used, for example one can have
نَمْنَاءَتُ إِرَادَةٍ that Allah had not created him or that he had not done
what he did yesterday, but one cannot use
نَمْنَاءَتُ إِرَادَةٍ in this
context. According to Abū Ṭālib: "يَتَمْ "is to express
something in terms of لَيْتُ الْأَمْرَكاَرَا, e.g.
"Would
that things were thus"; he further holds that
يَتَمْ is both the articulation of a لَيْتُ phrase and the concealing
of the idea of it in the heart. Abū Bakr b. al-Akhshād
holds the same. يَتَمْ also means: "ثَقَالَةً "following",
Allah says: \[إِذَا يَتَمْ أَنَفَقْتُ الْشَّيَاطِينَ فِي أَمَنِيَّةٍ\]
"When he
desired, the devil made a suggestion respecting his desire,\[/24/\]
"estimation", and derives meaning from the Qur'ānic use
of the word:
(And that He created
couples, the male and female) from the small life-germ when
it is adapted,
"falsehood". It is also reported that some people asked
ال-شا'بِي: أَهْمَا مَا رَوَىْتِهِ أوَ مَا نَطَبَتِهِ؟
i.e. Did you
tell a lie in your reporting? As for
يَتَمْ in the Qur'ānic
passage: "فَيَتَمُّوا الْمَوْتَ إِن كُنتُمْ صادِقِينَ
"Long for death,
if you speak truly,\[/94/\], 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:
لَيْتُ الْأَمْرَكاَرَا "Would that things were thus", according
to the linguists, he is longing (نَمْنَاءَتُ), 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.
The text reads: لیت الآن کذا p.117.

293. 
Tamanni: تَمَانی is used both of what one enjoys and what one dislikes, for example one can have تَمَانی for death. Another difference between تَمَانی and شُموت is that تَمَانی can be used about the past, whereas شُموت cannot.

Shahwah: شُموت is used of those pleasures only which can be had through sense-perception.

294. 
Shahwah: See ٌ

Hawa: حَاوَی implies a thing's assuming an extremely dominant position in the soul, which inclines towards it in an improper way. Therefore حَاوَی is generally used in a derogatory sense. One can say: یُشْتَعِی الہیان الظام "he controls the entire being", but one cannot say: یُشْتَعِی الہیان الظام .

295. 
Irada: اِبَرَادَة can be used both of that which extends over a considerable period of time and that which does not.

Mash'lah: مُشْلَیة 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". مُشْلَیة is used only of the moment when an action is attempted, and so is also (as the contrary) is used only of that moment.

296. 
Azm: أَرْزَمْ is an instrument اِبَرَادَة by means of which the agent (agent of اِبَرَادَة ) cuts short his deliberation about whether to proceed to perform an action or to refrain. It is
restricted to the منير of the مريد in respect of his own actions; one cannot have قزم concerning someone else's actions.

Mashī'ah: See △

297. 

Azm: خزم precedes the خزم عليه, whether by a considerable time or a short time. Allah cannot be described in terms of خزم because His volition never precedes His action; neither can He be described in terms of خزم, 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 إراده which precedes an action by some time. It is derived from لؤي and إننوي and mean: distance; إننوي means "to be distant". So an إراده "will" which is distant from that which is wished is called قلع الروية "cutting short of deliberation" in proceeding to perform an action.

298. 

Ikhtiyar: إختيار is إراده of one thing rather than another. It is used only when both that which is chosen and (an) alternative(s) have occurred to one's mind. Originally خير is derived from "goodness", so a 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 إختار (إختار العلماء) is the opposite of إضطر "compulsion".

Irādah: إراده is used of an action no alternative to which has occurred to one's mind.

299. 

Ikhtiyar: A semantic extension occurred in the meaning of إختيار and the actions of the bodily organs are called إختيارية.
"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: 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, Rahman/32", i.e. We chose them to send as prophets.

The فاعل and the فعل have the same form, but the is مختار and the مختار. The expression: أمّرتك للخير الذي نخصص إخترتك في نفسك means: "I have chosen you for the good that you have in you". Therefore one says: "إخترتك يعدّا الثوب". Rather, one says: "I have selected you for this matter"; it is clear that in the aforementioned sense, إيثار and إيثار are not interchangeable.

Ithâr: 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: قالوا فأتاك الله لقد أشرتك علينا. "They said: By Allah! now has Allah certainly chosen you over us, Yusuf/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: أنت من أهل الدين means; فتشك علينا الأثراء عندي. "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. زماع وزمزم

Zamaزم is used of (undertaking a) journey, whereas زماع can be used of all actions of a man. A poet says:

أزمعت من آل لبّي إيثار را (1)

"I set off from Laylâ's people in the early morning".
One says: "I decided to make a journey", but one cannot say:  
أُمِّسَتِ الْأَكْلَ وَالْشَّرْبَ as one can say: 
أُمِّسَتُ عَلَى الْأَكْلَ وَالْشَّرْبَ. The verb 
can be also made transitive with the help of the preposition 
على.

Azm: See △

(1) Kitāb Maʿānī al-Hurūf, p.98 with different reading:
أُمِّسَتُ مِنْ أَلْبَال إِبْتِكاً

Iradah: Εάραδα Εάραδα can be used both of speech and action.

Maʿnā: Εάραδα Μαινί is the sense Εάραδα that speech should be in accordance
with that (sense) for which it was devised in the language,
or with a permissible metaphorical sense. Μαινί is
peculiar to speech, except when it may be used in a
transferred sense for something else.

Tayammum: Εάραδα Ταίμμουμ is derived from Ταίμμουμ meaning: "to make for
something from the front". Therefore Allah cannot be
described in terms of Ταίμμουμ since it cannot be said of Him
that He makes for a thing either from the front or from
the rear. A Ταίμμουμ is one who makes for that which is
in front of him. Afterwards because of extensive use
was taken for other meanings also.

Taharrī: Εάραδα Ταχّرري is seeking for the place of something. It is
derived from Ταχّرري meaning: "shelter". The dwelling of a
bird is also called ُهُرَم, 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. إبادة is in no way related to إبادة.

304. إبادة و توثق

Irādah: See ً
Tawakkhī: توثق is derived from دين meaning: "a straight and direct path". The expression: توثق الشيء, is like saying: جعلته طريقة "I made it my way". Afterwards طلب and إبادة was used for طلب and إبادة as an extension in meaning.

305. إبادة و توثق النفس

Irādah: See ً
Tawtīn al-Nafs: توثق النفس "reconciliation of oneself" to something comes after إبادة of it, and is used of that which involves difficulty or hardship. Therefore one never says: وُصِنَّف نَفْسه على ما يشتهيه.

306. إبادة و قدس

Irādah: See ً
Qasīd: A person's قدس can refer only to his own actions and not to those of anyone else, whereas a person's إبادة is not restricted either to his own actions or to those of other people. قدس is also إبادة of a "action" only at the moment when it (the action) is brought about, when the إبادة precedes the action by some considerable time, it cannot be termed قدس. Therefore one cannot say: قدس أن أزورنْ فذآ (as one can say: إبادة in such statements).
Hajj: ٌع is a direct ِتِقَصَد. Therefore ِتِقَصَد of Allah's house is called ِتِقَصَد because one whose ِتِقَصَد is the visiting of it does not turn aside from it towards anything else. A straight path is called ِجِخَّة, and ِجِخَّة is a pattern of the same verb because it is a direct ِتِقَصَد.

Qasd: See ⊕

Hard: ٌخَرِيد ِتِقَصَد is to make for a thing from a distance. It is derived from the expression: ٌرَجَّل ٌخَرِيد ِعَمَل meaning: a man who does not associate or stop with other people. ٌكَوْكَب ٌخَرِيد is a star which is set apart from other stars. The Qur'an says: ٌمَعَدَّلَا عَلَى ٌخَرِيد ٌمَدَرَين "And in the morning they went, having the power to prevent, the calm /25", means that they intended something which could not take place because Allah destroyed their fruit before they could benefit from it(1).

Qasd: See ⊕

(1) The text reads: ٌبِهذ instead of ٌتِبِل, p.120.

Iradah: See ⊕

Isabah: An ِإِصَابَة ِإِصَابَة is sometimes called ِإِصَابَة metaphorically. ِإِصَابَة ِإِصَابَة is used in place of ِإِرَادَة ِإِصَابَة, here أَصَاب ٌإِصَاب, which means: "He had the correct intention but made a mistake in his answer". Allah says: "(Then We made the wind subservient to him; it made his command) to run gently whenever he desired, ٌبِهذ ٌمَن /36". Mostly ِإِصَابَة ِإِصَابَة "realization of something" takes place with ِإِرَادَة.
Qāsド: See Δ

Nahw: تصد is a direction of something from one direction. One says: كثرة أَسْمَاء الْفَلَام مُعَلَّم when one makes for it from a particular direction. People use the phrase: أَسْمَاء الْفَلَام 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: أَخْرَى اذْهَابًا الْفَلَام i.e. adopt this approach in speech; after that, case-endings in Arabic were called جُنُوب. نَاصِبَة الْشَيْء means the angle from which one approaches it. فَاعِلة نَاصِبَة is on the measure of منْرَهَة, i.e. منولة.

Irādah: See Δ

Hamm: متزة is the last phase of متزة when it is about to be translated into action; a poet says: ِبَذَلَت أَيْمَا دَمْ أَدْمَلَ وَكَتَبْ دَلْيْلًا. تَرَكْتُ عَلى عَشَانْ سَبَكْي حِمْلَتُهُ "I was about to act but I did not; I almost acted, and would that I had left the wives of Uthmān weeping over him". مَمْ أَلْسَمْ is used when one melts fat, because the melting of fat is its last state. It is also said that مَمْ أَلْسَمْ is to have ones mind concerned with something that has power to cause hardship. مَمْ إِنْصَمَات are hardships. The original meaning of the word مَمْ أَلْسَمْ is to go to the extreme. Thus مَمْ أَلْسَمْ is used when someone melts fat to the point of burning it, and مَمْ الرَّجَلْ is used when a disease emaciates a person.

(1) This is a verse of Dūbi’ al-Burjumī, Khīzānāt al-Adab, 4:80; Lisān (يمً).
The verb َمُؤَمَّن implies that a person is concerned about something before making a َفَجَر towards it, that is he reaches the final phase of his َهَمْة concerning it and then makes for it ( َهَمْة).

is one's thought regarding the removal of something one dislikes and the bringing near of something one desires. One says: "I am concerned about that what I need". َمُؤَمَّن also means َشِمْر; َهَمْة ٌ وَلْوَهَمَتْ به َهَمْ مِنْهَا إِلَّا إِنْذَكَرْتُهَا "And certainly she made for him, and he would have made for her, ٌلْيَسَ إِلَّا إِنْذَكَرْتُهَا ٌ/٢٤" 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: إِنَّ الْلَّهَ وَمَلآئَكَتَهُ إِلَّا ُأَمْلَى عَلَيْنَّ يَا أُمَّامَ الْزَّائِنَ أَنْ تُنْبِئوا عَلَيْهِ وَسْنَآ لَسُبِّحْناُمَا (الزَّائِنِ/٥٦); here َمُؤَمَّن from Allah is mercy from Him, َهَمْ مِنْهَا from the angels is asking for forgiveness for the Prophet, and َهَمْ مِنْهَا from men is prayer for him. In the verse: ُسَعَمَ رَبَّنَا أَنَّهُ لا إِلَهَ إِلَّا هُوَ وَالْمَلآئَكَةَ "Allah bear witness that there is no god but Him, and (so do) the angels, َأَنَّ ذَلِكَ آلِهَةٌ/١٧", 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. َهَمْ مِنْهَا is that which melts the body when one is grieved, a sense transferred from: َهَمْ مِنْهَا. َهَمْ مِنْهَا is an extension of َهَمْ مِنْهَا, and implies that the object is more difficult of attainment ( َمُؤَمَّن). Therefore a man is praised for َهَمْ مِنْهَا, for example one says: َهَمْ مِنْهَا َفَلَانَ ذَهِبَةَ وَذَوْعَةَ. As far as the expressions: َهَمْ مِنْهَا or َهَمْ مِنْهَا are concerned, they are used because some َهَمْ مِنْهَا (pl. of َهَمْ مِنْهَا) are more difficult or greater than others, so that the person so described is concerned with great and important matters.
314.

Hasad: حاسد is wishing to be in the condition of the envied person and that he should not. Therefore حاسد is condemned.

Ghabt: غشط is wishing to be in the condition of the envied person without desiring that he should be deprived of it. So غشط is not condemned. It is reported that Muhammad was asked: "Does غشط (the one who feels it) injury (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: ليس الزهد في الحرام إِنما هُدِيَ إلى الإغْضَاط the "Asceticism (piety) does not apply to what is prohibited, only to what is enjoyable." إغْضَاط is pleasure in some blessing; غشط is a good condition which pleases its possessor.

(1) The text reads: يُضْرِّ النَّفْعَة instead of لَيْفُ الرَّحمَة p.121. In Taj al-Arus, this tradition has occurred with different reading: لا إلاّ كَيْفُ الرَّحمَة النَّفْعَة.

315.

Iba': إباء is to refrain or abstain. People used to say to kings: أَبْيَتَ الْمَلَسُ, 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: نَظُمَ إِبَاء, because in this there would be no self-praise. Allah says: "And Allah will not consent to save to perfect His light, النور/32", i.e. He will refrain from it.
Karāḥah: One may dislike (کره) something without being able to reject it (أبى). If Allah rejected (دال) acts of disobedience (المعاي) as He dislikes them (کره), the same, there would be no disobedience and no disobedient person.

316. إباؤ و مضادة

Ibā': إباؤ indicates abstention. For example, a person who moves unintentionally has nonetheless produced something opposite to stillness (سكون); it cannot be said of him: أبى السكون.

Madādhah: does not indicate abstention from something.

317. بغض و كراهة

Bughd: The meaning of بغض is more extensive than that of كراهة. For example, one says: أبى زيداً to mean: أكره نينياً, أبى إكرامه و أنعه in this context. Like بغض has undergone the same semantic extension; one says: أبى زيداً to mean: أبى إكرامه و أنعه; and one cannot use أريد in this context.

Karāḥah: is used where بغض is not used. For example one says: أكله هذا الطعام لا أحبه "I dislike this food" and does not say: أكله هذا الطعام to show ones dislike for eating it whereas أبى إكرامه و أنعه implies that you want to eat or to purchase it.

(1) The text reads أحبه instead of لا أحبه p.122.

318. كراهة و لنوز الطيب

Karāḥah: is the opposite of اباؤ. Sometimes كراهة is used for لنوز الطيب metaphorically. Diseases and
ailments are called مكارم because one very greatly dislikes what one's nature shrinks from. Thus, شهوة (متعتي) شهوة غيظ, because one very much loves what one desires and one's nature inclines towards.

Nafur al-Tab: لنور الطيب is the opposite of شهوة. One may wish to take a bitter medicine, in spite of his natural aversion from it. لنور الطيب is particularly used in relation to that which is painful and hard to bear; كرامة may be used in relation to such things, and also in relation to acts of disobedience (to Allah) or other things of the same sort that one desires or finds pleasurable. Another difference between them is that لنور الطيب can be associated with إراده whereas كرامة cannot.

La Yuhibbuhu: لا يحبه is more comprehensive than لا يعشقه.

Yubghiduhu: The expression: يعشقه may imply that one hates a person from one point of view and loves him from another. In the same way, يعشقه may imply that one is ignorant of something from one aspect and knows it from another. The expression: لا يحبه on the other hand, does not include this possibility.

320.

Ghadab: غضب can only be anger with someone else; it is the wish to harm the person at whom it is directed (غضب عليه), and one cannot have a wish to harm himself. غضب is used both of the anger of an inferior with a superior and vice versa.

Ghayz: غيظ may be directed against oneself whereas غضب cannot. غيظ is close in meaning to غضب.
321. **Sukht:** سُحْطُ is used only of the anger of a superior with an inferior. One says: سَحْطُ الآمِرِ علَى الآمِرِ; and one cannot say: سَحْطُ الآمِرِ علَى الآمِرِ. غضب is used. When the verb غضب is transitive it is the opposite of رضى, and when the preposition علَى 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 5

322. **Ishtiyat:** إِشْتِيَاطُ is a volatility that comes upon a person in the state of anger (غضب). It is to طرب as غضب is to 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: وَقَالَ يَسْتَشِيَاطُ النَّاسُ الظَّيَاقُ 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 8

323. **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-Hamiyyah:** غضب caused by enthusiasm is a disturbance of ones nature which is demonstrated in the changes of facial expressions.

324. **Hard:** غرد is to demonstrate ones anger against someone by keeping away from him; كوكب غريد is a star which is
set apart from other stars, and is a tribe which resides at some distant place. Allah cannot be described in terms of حَرَدَ . حَرَد implies ones being settled in some place; one cannot speak of حَرَد by means of being moved. حَرَد can also mean a تَقْرِ ، implying that one reaches the furthest extremity of anger. The word حَرَد means laxity or looseness of the fore-feet of camel, and one says: نَفَّذَ حَرَدٍ جَبَل أَحْرَد in Arabic.

Ghadab: See 8

Bughdah: بِغْدَة is the wish to despise one and to humiliate him. Its opposite is غِدَة which implies the wish to magnify and glorify the person loved.

Adawah: عَدَاوة is the distancing oneself from helping someone. Its opposite is وَلَايَة "friendship", which is bringing oneself near to helping someone.

Adū: See عَدَاة 9.

Kashih: كَاشَ is an enemy who keeps his enmity hidden, as if he had concealed it within his flanks. One says: كَاَشَكَ خَلَان "So and so kept his enmity towards you secret".

The nouns from this root are مَاهِشَة and مَآشِية.

Shana an: شَنَان , according to Ḥālī b. Ḥisā, is to search for defects in the actions of someone because of ones previous enmity. This word has no (etymological) relation with عَدَاة because عَدَاة is the cause of شَنَان . عَدَاة شَنَان; 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); that
it means: 

بنف، توم، شتيّن (with sukún on nun) meaning:  

شَرَابٍ  

on the measure of  

عداوة: عدادة is to wish for evil for the thing to which one is hostile. Its original meaning is "inclination". The expression: عدادة (عودادة الوادي) meaning the side of a valley. The original meaning of عدادة may be عدادة الوادي is the remoteness of a dwelling.  

بعيد الشيء, / بعيد الشيء means to go beyond a thing and is equivalent to saying that it is distant from the centre.

328. 

مُكَحْسَمَة: مكحاسمه pertains to speech only. One can have enmity with someone without having any enmity with him.  

مَعَادَة: معادة is an action of the heart. One can have enmity (معادة) with someone without having "verbal dispute" with him.

329. 

مَعَادَة: See  

مَنَاوَاة: مناوية is on the measure of لوزه, منافلة from مناوية meaning to rise up heavily or with difficulty. مناوية means مناهضة 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 إنّ معاذة بلصوت بالحبرة "So much so that the keys (of his hoards of wealth) would certainly weigh down a company of men, the men /76". One uses مناوية when a fat woman rises; one also says:  

بينه ظوبا خبرها "Her buttocks raise her up (with difficulty)", as a reversed image for هى شوو به.  

ناء الكوكب is used when a star rises as if it has risen with effort. The writer of Al-Fasih says: إذا ناؤت الرجال فأمیر "When you oppose people or offer resistance then you should be patient". and معاداة and مناوية 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: مناهضتك عليه instead of مناهضتك له.

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: 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 المصطرب عليه corresponds with this concept but is, nevertheless, distinct (since it is specifically Qur'ānic) (1).

(1) Al-Qur'ān, 17/17.

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 ماضر إليه but not هو مضر إليه. If someone does not try to refrain from this action it cannot be said that he is مضر 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: بإضطرار فرنت هذا أم إكتساب. "Did you find that out of necessity (under compulsion), or did you acquire that (knowledge) on your own".
Iljā' 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:

مضر عينه ملياً إلى ذلك

can also be used in this context. Ālī b. Īsā holds that إلقاء implies a man's being brought to act in a certain way, while مضر implies that there acts on him harm (ضر) that he cannot avoid, being that which involves الأم (pain). It is said that only the mutakallimūn discriminate between إلقاء إلقاء and إلتهاب، 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. إلتهاب can be used to mean إلقاء whereas إلقاء إلتهاب is used about the action of a slave (man) in a manner which he cannot refrain from.

Maker is used of one who does something that nothing impels him to do, simply from fear of harm. إلقاء is that in which one has powerful stimuli to act in a manner in which one would not act if those stimuli were absent.

332.

Ihdāth: إمارة "origination" and مُولَّث "newly created" require a "creator or originator" by definition. The Qur'ān has used the verb أُمِرَā in the verse: "You do not know that Allah may after that bring to pass an event, the limitless/1".

Hudūth: حديث "occurrence or incidence" and حديث "happening or occurring" are not like إمارة إمارة and حديث إمارة إمارة, in requiring a "source or origin". Some linguists have understood حديث إمارة إمارة on the analogy of سراب سراب and held that they are names without any objects to be described with these names. In fact their analogy with سراب is not correct, because سراب is a salt swamp which shines in the sun-rise, and a perceiver thinks it water. So سراب is a corporeal object that is interpreted as something else, whereas حديث إمارة إمارة and حديث إمارة إمارة are not like that.
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 mutakallimûn, however, use and in the same sense.

Ikhtirā: is bringing into existence without any cause, and its original meaning is softness and easiness, as if the inventor/creator (مبتكر) faced no difficulty in executing his action and created a thing without any cause or means.

Fiṣl: 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 on the measure of , e.g. from , etc. The Qur'ân says: "(Allah is the) wonderful originator of the heavens and the earth, the /117". in the religious discourses is the saying of something previously unknown/unrecognised. Allah says: "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)".
336.

Fatr: فَتَرُ 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: تَفَتَّرُ الْحَيَّ الْوَقْتُ 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 فَتَرُ there is a meaning not found in فَظَلُ, that of making to appear, by means of bringing into existence. One cannot say: يَبْنِيَ الْالْمَلَكُ فَتَرُ the raíya' or the dā'ir; as one can use فَظَلُ about Him.

FiC1: See Δ

337.

Inshā': إِنْشَاءُ is the bringing into being (of something) in one state after another, without imitation of a preceding model. One says: نَشَأَ الطَّفَلُ when a boy grows gradually; the noun is إِنْشَاءٌ. Some linguists hold that إِنْشَاءُ is the beginning of bringing something into existence without any cause. We prefer the first definition of إِنْشَاءٌ.

FiC1: A فَظَلُ always takes place because of some cause; and إِسْتِدَاءُ is the bringing into existence of something after its having been non-existent, either with or without a cause.

338.

Mubtadi': مَبْتَدِئٌ of an action ( فَظَلُ) is one who does part of it without completing it; it is used only of extended and prolonged actions, for example: مَبْتَدِئٌ بِالصَّلاةٍ.
"a person who starts offering prayers"; or "one who starts eating"; it always indicates the very first stage of the action.

Mubdi': مبديا of an action is one who brings it into existence, who has also the capacity of repeating it. Only Allah can be described as مبديا, 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" (الصانع/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". اسم 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".
Fiṣ: Al-Balkhī says: نخل includes actions of treating, toiling and devising. A single نخل cannot be called عمل.

(1) Jamharat al-Amthal 2:201, with different reading: ... فتالاً قِمَتْ.
(2) Al-Khasa'is 2:305; Lisān (عمل).

340. منفع وعمل
Sanṣ: منفع 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 منفع, 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 منفع lacks, but has the implied sense of excellence. Therefore one says: منفع منيعة منان; one also says: منان منيع "Such and such is the workmanship of so and so", to distinguish it from others. One says: منفع إليه احسن; all usages of the verb منفع imply some good action.

Amal: عمل does not require (prior) knowledge about the (outcome of the) action undertaken, e.g. the collectors of кharāj, the tax farmers and the collectors of عشار appointed by the Sultan are called عمل rather than منفع, 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.

341. جمل وعمل
Jaṣ: جمل is to change the form of a thing with or without causing some effect or impression on it. For example, one says: جمل الطين "He made the clay into pottery" or جمل الساق "He set the stationary
(thing) moving". One can also say: جعل العمل التّين غزناً  جعل السّاكين مترّكّبًا 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'ān says:  "And He made the darkness and the light, جعل كل السّموع والبصر  "And He gave you the hearing and the sight, الجِنَّ والدَّنَّور "And He made the darkness and the light, and: جعل كل السّموع والبصر / 78"; this may imply that Allah has created them with the attributes that they possess, just as one says: جعل . جعل الظّفالما إلّى الفَّالج also indicates "arrival", and therefore it is used along with a verb to indicate the beginning of an action; جعل  ينير  جعل يُنير or جعل ينيرل . A poet says:  "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 , in a Qur'ānic verse, is used with the sense of reporting ( ـ ) (that something is so):  "And they make the angels - them who are the servants of the Beneficent God - female (divinities), جعل الملاكـة الذين ـ هم عباد الربّ أنتَ أنَّا "And He made the darkness and the light, جعل كل السّموع والبصر جعل كل السّموع والبصر / 19" (that is, they report that this is the case). جعل is also used in the meaning of: جعل ( ـ ) أجعله سِقاية أو جعل الله خلالة i.e. Allah says:  "And He made the darkness and the light, جعل السّموع والبصر جعل السّموع والبصر / 19" (i.e. did you give orders about that? In the same way one says: جعل الله خلالة or جعل الله خلالة i.e. gave orders that something should be prohibited or permitted. جعل is the basis of concerning an action ( ـ ) ( ـ ) 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 "occurrence or incidence" through reasoning.

Amal: See
Taghyīr: See 8

Khalq: خلق means "estimation". One says: خلق when one fashions the skin to measure as boats or the like. خلق and خلق are used about clothes when they are worn out that only the dimensions remain. خلق means a smooth rock so-called because of evenness of its parts. The expression: خلق السراب means: The clouds became smooth or uniform. One says: خلقك كلما when one fashions the skin to measure as boats or the like. خلق means a habit which one adopts according to his capacity (disposition) (?); and if he changes to another, one says: خلقك كلما. The Qur'ān says: إنا هذه خلق الازليل. "This is naught but a custom of the ancients," (al-Shura, 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: 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 خلق خالي إلّا 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 خلق للإّلّا الله in the same way as one says: لا قيد للإّلّا الله, even though one can refer to things as خلق

Ikhtilāq: See 8

Ikhtilāq: خلاق is associated particularly with falsehood; it involves determining something that will be imagined to be true. خلاق, on the other hand, is the determining of a speech whether true or false. خلاق can be used both of truth or falsehood.

Khalq: خلق can be used both of truth or falsehood.
Khalq: See 8

Kasb: كشف is an action which brings its doer some benefit or harm. Some linguists hold that كشف is that which is achieved by effort and endeavour. Some hold that كشف is that which is done by a جزء جزارة meaning bodily organ (pl. جزارة). The instruments with which one hunts are called كسب and كشف. Therefore Allah cannot be called كسب and كشف is the action of a متعامل. The definition of a كسب is that he is a maker of a كسب (for himself) by means of his action or that of someone else. The كسب الطاعة is one who makes obedience كسب (to himself) by causing it; the كسب المال is one who makes wealth كسب by causing that by means of which he possesses it.

Jarh: The derivation or construction of the word كشف implies that it is an action done by a جزء جزارة "bodily organ" as عينه "eye" implies by its construction that it pertains to some realisation by عين "eye".

Kash: The word كشف does not imply any meaning deduced from its root form like جر

Kadh: كدح is a كسب which affects a خلل "gap", analogous to the sense of كدح 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". One says: "So and so works hard for his worldly success" or فلان كدح لدنياه.
Kasb: See Δ

347.

Khalq: See Δ

Dhar': The original meaning of حِذْرُهُ is "manifestation". The expression: حِذْرُهُ الْخَلْقِ means: "Allah made them (His creation) appear through His (act of) bringing into existence after they had been in non-existence". حِذْرُهُ is also called "whiteness" because it is clear and evident; حِذْرُهُ without hamzah is so-called because of its whiteness. The word حَذَرُهُ means separation or distinction between two things. Allah says: "then it became dry broken into pieces which the winds scatter", (الله/45); and the expression: حَذَرُهُ الْخَلْقِ "I winnowed the wheat" i.e. separated it from its straw, is not etymologically related to حَذْرُهُ.

348.

Bar': حِذْرُهُ is to distinguish a صورَة "form" (from others). حِذْرُهُ الْخَلْقِ means: "He distinguished the forms of the creatures". The original meaning of حِذْرُهُ is "cutting" حِذْرُهُ الْخَلْقِ, which is derived from it means: "severing an attachment". One says: حَذَرُهُ من المرض "I became clear of the debt"; حَذَرُهُ من الْآرِض "He separated the meat from the bones"; حَذَرُهُ من الْعَلَم "He asserted himself to be free from so and so" in the sense that his responsibility for him is ended.

Khalq: See Δ

349.

Ittikhād: اِتْخَذَ is of a thing for a continuous purpose. One uses it of a دار 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" i.e. they have named them so and judged them to be so.

Akhdh: أخذ is a verbal noun, one says: "I took (it) with my hand"; it is also used metaphorically: e.g. , when one says unpleasant things about someone. also means: عذاب, Allah says: "And such is the punishment of your Lord, 102", and تأذَّنَهم العصبة "so the rumbling overtook them, 73", The original meaning of أخذ is "to collect"; a pond is called (pl. وَخَذْ (pl. أخذ .

350. أخذ و تناول

Akhdh: أخذ is more comprehensive than تناول .

Tanāwul: تناول is to take something for oneself particularly. One cannot say: تَناوَلَتْ الشيء لزياد 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, the/7"; He does not use تناول here. It is also said that تناول is to take the required bit only, therefore one never says: تَناوَلَتْ كَنَّا مِن غَيْرِ تَرَهَدٍ إِلَيْهَا "I took such and such without intending it", as one says: أخذت من غير ترهد .
Chapter VIII

351. زَدُو وَوَاحِدٌ

Fard: زَدُو does not imply isolation from ones peers. One says: فَلَانْ زَدُو يَدَاهْ "So and so is alone in his house"; and one never says: فَلَانْ وَاحِدٌ يَدَاهْ.

Wāhid: وَاحِد implies isolation in essence or attribute. One says: هُوَ وَاحِدٌ أَهْلٌ عَصْرِهِ "He is unique among his contemporaries", which implies that he is distinct in having some attribute which the others do not have. One says:

اللَّهُ وَاحِدٌ i.e. His essence is set apart, and there is nothing similar to Him, whereas زَدُو is derived from the verbal noun زَدُو and وَاحِد is the adjectival forms, and زَدُو is like them. According to ṢAIl b. Ḥīṣāb an-Nasṛānī, زَدُو is that which is not divisible in essence or attribute, e.g. one says: دَيْنِارٌ وَاحِدٌ or إِنسَانٌ وَاحِدٌ (as being single units); it cannot be further divided in the sense of its genus (جنس) e.g. هَذَا الْحَمْسُ كُلَّهُ وَاحِدٌ "This gold is all one (the same)" or وَاحِدٌ هَذَا الهَمْسُ كُلَّهُ. The and the sense of the attribute, in that it can apply to nothing else, is Allah.

352. إِخْتَصَامٌ وَ إِلْفَازَرَ

Ikhtisās: إِخْتَصَام is to isolate attributively something from anything else, for example, as to مَلَك. The opposite of إِخْتَصَام is إِشْتَرَاطُ خَاصَةٍ, which is can be expressed with or without idāfah, whereas إِخْتَصَام can only be expressed in terms of idāfah, e.g. one uses the phrase: إِخْتَصَام in terms of one thing rather than something else.

Infīrād: إِلْفَازَر 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 إِلْفَازَر.

353. أُواحِدٌ وَوَاحِدٌ

Awhad: أُواحِدٌ 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: نلان أوردهو فارق نلان أوردهو ني instead of نلان أوردهو ني in p.133.

Fadhth: فزّو واحد implies limitation of numbers rather than uniqueness. One says: لد يأيتنا فلان ولاأ في النذ "It is very seldom that so and so visits us". Allah cannot be described in terms of فزّو, just as He cannot be described in terms of فزّ (1).

Wahid: See Δ

(1) The text reads: كا لا يقال له فزّ instead of كا لا يقال له زف in p.133.

Munfram: منفرز و واحد implies being alone and separation from ones peers. Therefore Allah is not described as منفرز, as He is as منفرز, 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 وحيد and وحيد زيد 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 أئيس or وحيد زيد.

Wahid: See Δ
357.

Tafarrud: لفّر ودّوحّد "to become distinguished or particular". One says: فّر نزلن باليحّل والنبل "So and so was distinguished by his generosity and nobility".

Tawahhud: لوحّد implies being alone.

358.

Wahdaniyyah: وحدانية 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 ثانّ is used only of comparable things; in the same way, Zayd cannot be said to be called ثانّ to a donkey. Nor can Allah be said to be one (أحد) of a series of things, since this implies similarity; He cannot be said to be (أحد) to the learned (one of the learned/knowledgeable), even though His description as عالم implies what it does of others as well.

359.

Ahad: أحد, and (its feminine) إحدى is derived from أكثّر, and (its feminine) إثبات. The defining point of أكثّر 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" (المشاركة) in something in which He is unique. When Allah says:  ثلاث تلقت التوبة /40" he is the second of the two, when they were both in the cave, the meaning is that he (Abū Bakr) was the second of two in helping each other. Allah says:  ثانوه أنذاك إن الله "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:  إذهب حيث نشنت أنذا م عي /73 is concerned, it only means that Allah is watching them, just as one may say to his servant: "But He was the fourth of them," whereas none of the /73 can be a thing, because كله implies كل and therefore it does not imply كله , whereas none of the أبعاث can be a thing, because كله أبعاث implies كل أبعاث and أبعاث جملة. Moreover, the word كله can only be used after the mention of what it qualifies as in the verse:  كل أبعاث الملاك كله أبعان/30 because كله is more closely linked with (other) constituents of the sentence, and it is placed first.

Kull: is the encompassing of the ābās. For example, 
when one has seen all the ābās of a man, he can say: 
Rā'bīt kālli bihi ābās, and 
act the other way round, associating ābās with 
and ābās with kālli, which in our opinion is wrong. The 
original meaning of kālli is derived from the expression: 
"He encompassed it"; and it is so-called because 
it encompasses the head. Ābās is used at the beginning of 
a phrase for emphasis just as ābās is used at the end.

Lağfīn wa ḥzarū: is that which is divisible and implies kālli. A 
linguist holds that kālli is applied to the most common 
(āgūm al-ghamār) whereas lağfīn can only be applied to the 
most particular (āgūm al-naṣr), i.e. Omūr is expressed by 
lağfīn, and ābās by ābās; however, kālli can be 
used for ābās as an exception, e.g. one says: 
"Zayd has a hand in every thing"; and sometimes 
lağfīn is also used to mean, for example, Allah says: 
"Most surely the man is in loss, /2". The definition (ḥaḍ) of lağfīn is that 
if ābās is used of that which can be comprised together with 
other things by a single noun, whether homogeneous or heter- 
ogeneous, e.g. one says: "The breaks of lağfīn of the people. 
Allah, however, cannot be called ābās even if He is one 
because His glorification needs a distinct mention of Him; 
the Qur'ān says: "And Allah, as 
well as His Apostle, has a greater right that they should 
please Him, /62"; the Qur'ān does not use here 
lağfīn. It is also said that hadīr of lağfīn implies a 
diminishing of the total. According to al-Balkhī: 
lağfīn is less than a half.

Juz': is that which is indivisible, and implies ḥzarū. 
According to al-Balkhī the ḥzarū of ābās is from the same 
"kind"; therefore, the Eternal is not called 
ābās ābās as He is called ābās ābās.
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) جم can be applied, according to our teachers, is three; the same is held by the jurists. Some linguists hold that جم can be applied to two, since its original sense is that of one thing's joining another (إجام شيء إلى شيء). Even if we accept this etymology, the word has come to have a particular meaning. The same is true of دابة. The original sense of دابة 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 جم) is concerned, it pertains to jurisprudence; Muhammad did not give a definition of جم 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), /19", and "And we were bearers of witness of their judgement, /78", i.e. David and Solomon, these are metaphorical uses, just as Allah said about Himself: "Surely We have revealed the Reminder (Qur'ān) and We will most surely be its guardian, /9". If the (plural) could imply two, two, just as well as three, could be understood from it, when someone says: "Two adversaries who dispute (about their Lord)", 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, /36" i.e. send those who collect the magicians and drive them to you. "يوم الحشر" 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 mu'taqqin: "The day on which We will gather those who guard (against evil) to the Beneficent God (to receive honour), /85". حشر is used in contexts in which سوق can be used.

364. 

Ta'līf: According to some linguists the word تأليف 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 حشر in this context. One does say, however, "He puts two adulterers together", 

implying the fastening of the two together by marriage. Thus, تأليف can only be used of جسما "bodies", but it is metaphorically used about قلوب "hearts" as though they were bodies. Allah says: 

\[\text{"And He united their hearts.}" \text{ (Al-Qur'an 16:63)}\]

In our opinion تأليف and.mean "agreement or conformity", and the above mentioned verse means that their hearts agreed upon friendship and cordiality. أبينان أبينان and أبينان أبينان are derived from the same and are so-called because of their mutual love, friendship and conformity. تأليف, according to the mutakallimün, is that which must alight in two places. Some hold that it is هماسة "contiguity" and إجماع "coming together". Others hold that it is حكمة "hardness", لين "softness" and سحالة "smoothness" refer to from تأليف, whereas some say that they refer to the body's going in various directions.

Jam	: جمع, is used of both جسما and أعرض "accidents/properties".

One says: جمع بين الأوهام, جمع بين الأوهام "The attributes are gathered in bodies", and: جمع بين الأوهام, جمع بين الأوهام "He gathered pleasures", but not جمع بين الأوهام. One cannot use جمع, تأليف about أعراض, إجماع. Unlike جمع, تأليف does not imply according to the mutakallimün is that by which two entities (أبينان أبينان) come into the closest possible contact.

365.

Binyah: According to the mutakallimün بنيا is a kind of القتل which pertains to the living; they use the phrase: لقين البنية "Killing is destruction of the بنية. In the view of the linguists بنية is applied to بنية بنية بنية or بنية من الميد. Al-Hutay'ah says:

أولئك قوم, إن بنوا أحسنوا البناء. وإن أهداهم أذها, وإن عداوا شرعوا (1) "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".

Ta'ārif: تأليف, according to the mutakallimün, is more general than بنيا.
366.

Ta'liif: Ta'liif تأليف of a book is more general than Tasnif تصنيف; Ta'liif تأليف is to collect words and concepts until it is of the required magnitude, whether its contents are harmonious or at variance.

Tasnif: Tasnif تصنيف is "compilation" of a branch of knowledge; and a book which comprises arguments for and against something cannot be called a مؤلف مؤلف, but can be called a مصنف مصنف. Tasnif تصنيف is derived from مصنف "kind", and nothing extraneous can be accommodated in that صنف.

367.

Jam" See 5

Damm: is to collect together many things, and its opposite بت has meaning to disperse or scatter many things. Therefore one uses the phrase: "a bundle of books", because it comprises many أجزاء "parts". Later, because of its frequent use ضم was used of as few as two things. Evidence for the original sense can be found in the Prophetic tradition: ضم ضم "I embraced him" does not contain this kind of sense.

368.

Kawn (1): Kawn كون is that which brings a جسم into being in time (في المراتب), and it resides in a part or an individual. Man كون may also be (applied to that which is) non-existent.
Mumāṣah: "contiguity" can only be found between two parts. One can invalidate the ʿāSam of a stone by shifting it, without invalidating its ʿāSam; and one can invalidate the ʿāSam of a body by shifting a body away from it without invalidating its ʿāSam. ʿāSam can exist when the ʿāSam (place where a thing exists) no longer exists, but ʿāSam cannot exist when the ʿāSam (thing with which contact is made) no longer exists. ʿāSam resides both in the ʿāSam and in the place where it has its being (ʿāSam), whereas ʿāSam resides only in the ʿāSam.

(1) Al-Jurjānī gives a more elaborate definition of ʿāSam: "ʿāSam is the name for that which suddenly takes place like the changing of water into air. ʿāSam 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 ʿāSam. Kitāb al-Taʾrīfāt: (ʿāSam).

369.

Iʿtimād: ʿāSam 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.

Mumāṣah: ʿāSam can be used of a body's touching what is above it, and indeed in any direction from it.

370.

Iʿtimād: ʿāSam resides in other than its ʿāSam (that is, ʿāSam implies potential movement).

Kāwīn: ʿāSam cannot reside anywhere except in its ʿāSam (that is, ʿāSam does not imply potential movement).
371.

I'timād: See Δ

Sukūn: ( إمتاد سكون can take place without إمتاد ) , one can keep his hand still (in a position of سكون) by extending it in the air or putting it on something without supporting it on it ( من غير أن يعتمد عليه ) , and thus can move his hand freely without relying on the support of anything.

372.

I'timād: إمتاد may take place without any sound.

Musakkah: مسالة is a كون "occurrence" with which إمتاد is attained, and it takes place only with sound. مسالة is used only of bodies that are hard.

373.

Harakah: Unlike جهر is not a permanent feature of a جهر "essence" because a body can be without جهر , and thus endowed with سكون .

Sukūn: سكون is a permanent property of a جهر , and a جهر cannot be without it.

374.

Iṭṭirāb: إضطراب consists of continuous movements in two different directions. إضطراب is derived from ضرب on the measure of إنتقال . One says: ضرب الشيء , meaning: one part of a thing strikes the other so that it is shaken. إضطراب is used only of unpleasant things whether real or not. For example one says: إضطربت السفينة "The ship was agitated", or إضطرب النوب , إضطرب حال زين.

Harakah: See Δ
Harakah: ِحركة - may not imply the leaving of a place. Allah may create a جسم without a place, but not without سكين; 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: ِنتقل - is a shifting from one place to another and cannot be used unless the idea of leaving a place is involved.

Intiqal: ِانتقال - according to ِAli b. ِIsha, can take place in all directions. ِانتقال implies "place to which the move is made", and this is attested by the fact that ِانتقال is made transitive with the preposition ِإلى, whereas this is not the case with ِزوال.

Zawal: ِزوال - can take place in certain directions only. For example, one never says: ِزوال من سنبل إلَى علو; as one says: ِعدم زوال. ِانتقال من سنبل إلَى علو "non-existence", e.g. one says: ِزالت علة زييد "The disease of Zayd disappeared". Moreover, ِزوال is used about a thing only after it has become stable and either fixed in fact or thought to be so, one says: ِزال ملك ثلاث "The rule of so and so disappeared" and this can be said only when ones rule has been established. One also says: ِ هنا دقت زالت الشمس الزوال or ِهنا دقت زالت الشمس 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:

وَزالت زوال الشمس عَيْن مستقرَها. مِن ذيَ تَخْرُب فِي أَيْمَ أَرض غُزُوُبَا (1)

"She came down from her dwelling as the sun comes down, and who will tell me in what land she will set".

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(1) This verse is ascribed to al-Majnūn. Jamharat al-Amthāl 1:123, (Foot-note), but the verse has occurred with different reading in Diwān Majnūn Laylā p.70.
Sukūn: 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: A "essence", when in a state of existence, is كائن and not سكن "indwelling". كون, when referring to Allah's creation of a جسم [having no connection with movement or non-movement], is called simply تَقْوُود (2) زكوان، صور، إضطيان etc are expressions for (various) كون (pl. of كون), described in such a way that they can be apprehended by the intellect.

(1) The text reads سكون و كون for سكون و كون, 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.

Ijīmā: إجماع is used with reference to three or more parts (things?), because the minimum number for هم is three. This is attested by the linguists' discriminating between the dual (ثنية) and the plural (هم) as they discriminate between the singular and the dual. According to ٌعائشة بن بني عبد المطلب, إجماع is used (only) with reference to two parts (things?); one should say: إجماع ب حضنه, only when the other person is accompanied by a third person; when the other is alone, one says: إجماع معه, أهْضِرْهُ. and not إجماع معه.

Mujawarah: ٌعائشة بن بني عبد المطلب and others hold that إجماع originally means: إجماع "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 جار means closeness between neighbours. Later, إجماع came to be used to mean إجماع إمتياز metonymically, and because of its extensive use its metaphorical sense came to be almost its real sense.
Ta’līf: Ṭa’līf is used about that which is put together whether in a straight or a crooked way, whereas Ṭarīb and Ṭanźīm are used of only of that which is put together in a straight way.

Ṭarīb: Ṭarīb implies the putting of a thing in its (natural) form (شکل).

Ṭanźīm: Ṭanźīm is putting of a thing together with another by means of which it is displayed. Thus Ṭanźīm is used of necklaces because their beads are of various colours, and each one is placed together with those that display its colour.

Ajma: Ṭajjih is a definite noun by which another definite noun is emphasised, for example, one says: المالك أَتْحُ، or هَذَا مَالك أَتْحُ. 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: عندَيْنِ إِزَارْتِكَ، and مَرْتُ بِإِزَارْتِكَ أَتْحُمْنَ، or مَرْتُ جَاَبِي أَتْحُمْنَ. The feminine of Ṭajjih is أَتْحُمْ (pl. of أَتْحُمْ), one says: تَغُنِبَتْ بِدَارَكُ، مَهَا، جَاَبِي بِخَارِيكَ، جَاَبِي، "All your daughters came to me", etc. It is also said that Ṭajjih is plural of Ṭayyib, e.g. one says: جَاَبِي الْقُمْ، جَاَبِي الْقُمْ، and جَاَبِي الْقُمْ بِكُلِّم وَأَكْلَهُ، أَتْحُمْمُ. When Ṭajjih 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 Ṭajjih used for emphasis does not accept any preposition before it and cannot be a mudaf. Ṭajjih (with ḥarakah on د) is an incorrect reading.

Jām: See ٥

Tafrīq: Tafrīq is Ṭarīq of that which is collected together.

Those who consider that Ṭarīq, Ṭafrīq, means only تَأْيِينُ، or تَفْلَكَ، Ṭafrīq is a rough Ṭafrīq of what has been collected together.
Tafkîk: Every تفلك is تفلك but not every تفلك تفلك تفلك is used about that which is difficult to separate; it means the separation of things that adhere to one another; تفلك تفلك تفلك can be used about these and other things. Therefore one cannot say: "I separated bran (which is dry)" as one can say: "I separated.

Farq: فرق is the opposite of فرق. "He separated the two matters", just as one says: "He united the two matters".

Fasl: فصل is used with reference to one single whole; therefore one says: فصل الرّكّب. "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 فصل الأمر is a single unit, and one cannot use فصل الرّكّب, فصل، فصل المثاقب with the meaning of here. The mutakallimun use فصل الرّكّب, فصل، فصل المثاقب in the definition of حَدّ "thing clear and separates it from those things that resemble it most closely", since if that which closely resembles it is near to it, the two become almost one. One also says: فصل الرّكّب, فصل، فصل المثاقب, "the joint of the wrist, etc", as an عضو فصل الرّكّب is part of the whole of the body; one cannot use عضو فصل في this context, as an عضو is not something distinct from the body. Some linguists say that عضو فصل is what actually appears of عضو فصل, because it is clear and obvious. Since عضو فصل is applied only to what is apparent, the expression: فصل المثاقب is used, and not فصل المثاقب, فصل المثاقب. Later, because of the close meanings of the two, they were used for each other.
383.

Fath: فَصَلْتُ فَصِّلٌ is a فَصِّلٌ between two things such that it shows what is beyond them. The expression: فَصَلَ الباب "He opened the door" is derived from this. Later, it was extended in sense, and one could say: فَصَلَ الْمَدِينَةِ "He revealed the meaning to me", in the sense of "uncovering". أمطار "rains" are called مَفْتَوَى, and a مَفْتَوَى is a حَكَم, since can also mean إِفْتَنَّ بِنَا وَبِيْنِيَ "I am trying between us and our people". The Qur'an says: "(Our Lord!) decide between us and our people with truth, the aَمَرَاف", مَفْتَوَى.

Fasl: See 8

384.

Fasm: فَصِّلِتُ is breaking without separation. Abū Bakr says: فَصِّلُ السَّيْرِ is said when a thing bursts without being broken or split up into pieces. According to Abū Hilal the Qur'ānic verse: لا إِنْتَصَامَ لَا "Which shall not break off, the pen", البَيْتة/256", is derived from the same; and Allah did not say إنْتَصَامَ here because the use of إنْتَصَامٍ is more eloquent in this context, as if there is no إِنْتَصَامٍ إِنْتَصَامٍ not likely to take place.

Qasm: is breaking so as to separate. According to Abū Bakr, one says: قَطَعَ السَّيْرُ when one breaks a thing. A قَطَعُ of a thing is a piece of it, and its plural is قَطِعَاتُ. Qadd: قَطُّ is to cut (a thing) length ways. It is said in a tradition: "إِنَّ عَلَيْيْ بِكُلِّ جَسَدٍ بَالسَّيْفِ قَطُّ وَإِذَا أَعْمَنَ قَطُّ "Whenever ʿAlī raised his sword he cut length ways, and when he faced (some enemy) he cut him cross ways ".

Qatt: قَطُّ is to cut (a thing) cross ways. The expression: "cutting of a reed pen" is derived from the same; and is the place where the end of a pen is cut; it can be both a verbal noun and a noun of place. مَفْتَى is that by which a thing is cut in this way.
Tafriq: See

Sha'b:  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.

Baththa:  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:  "And (Allah) spreads in it (earth) all (kinds of) animals, the bquila/164".

Farraga:  means to separate two or more united things.

Tafriq:  is to make a thing separate from another. is to introduce successive separation ( فرنق ) between two things until they are distinct. All such verbal nouns on the measure of تفعيل indicate the frequent repetition of an action.

Farq:  is the opposite of  . 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 فرنق between two things by means of a فرنق or a فرنق . Allah says in the Qur'an:  "Therefore, make a separation between us and the nation of transgressors, the two/25" i.e. "Separate us through Your decree concerning this world and the life here-after"; the expression:  فرنق between the einzel والطائر implies this kind of discrimination.

Shaqq: See

Falq:  "He causes the dawn to break, النبات الإصبان/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 "clear" in this context. "clean" is also used for a calamity or disaster.

Fasl: فصل the breaking out of grain from its ear, "He cut the cloth". It cannot be used unless one part of the thing cut is separated from the other. Hence, the expression: نذل is implied 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 المناطحة "He refuted him in a discussion or debate", because the cut, here, may not be apparent, nor may the enmity or contention come to an end.

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 كنار or خلا البيت من خنان.

La Yacri: لا يقري is used of something that has a form which can be perceived, like colours, etc. It is derived from such expressions as: فرير زيد من شابه "Zayd was stripped of his clothes", because clothes are like a "form"; is not used in this context.

La Yanfakku: لا ينفك is used of two close or adjoining things, or the like. Its original sense comes from لنفك, which is used only of compound or connected solid things. Therefore the mutakallimun use إنفاطات with reference to two close or adjoining "colours" because both of them come within the category of
It is also used to mean separation because it is frequently associated with ījār "renting." When one word is close to another in speech, it is used for it in most cases.

392.

Lam Yabrah: لم ينفق لم يبرح implies a place in which one is still there.

Lam Yazil: According to Alī b. īsā: لم ينزل is used only where no "division or separation" is implied. For example, one says: لم ينزل مويوداً وجمده "He has remained alone", and one cannot use لم ينفق here. According to the grammarians: لم is a particle of negation and نزال is a verb of negation; the meaning of: لم ينزل دام دام, is equivalent to saying: لم ينزل مويوداً دام مويوداً, because the negation of a negation implies affirmation. In the expression: ما مازال, is a particle of negation, whereas ما in the expression: اسم مازام دام دام, is an "demonstrative?", and صلة "clause".

Lam Yanfakk: لم ينفق 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.

Fata: فصّ is used of two connected or adjoining things; when they are separated one says: فتقًا. The Qur'ān says: (The heavens and the earth) were closed up, but We have opened them, الأنبياء/30. is a woman who cannot be penetrated by her owner.

Fasl: فصل, شقّ are used of the division or separation of the parts of one thing; one cannot use فتق in this context.
Chapter IX

Shibh: Shibh is more general than Shibh, and is expressed about every thing. One says: "Zayd resembles a lion" or "Zayd is like a dog". When one says: عمو شبه الأسد or زيد شبه عمو, the word is expressed about a distinction (of some characteristic of a person or thing) because like is an indefinite noun. It can be verified by the fact that the word is used only before the indefinite nouns even if (or its counterpart) are being used as the first part of a genitive construction. A poet says:

"How many honourable and beautiful ladies like you I have enjoyed by way of divorce (then divorced them)."

The word is a verbal noun named as such. One says: في بينما ظاهر خلان شبه من خلان: "The similarity between them is evident" or خلان شبه من خلان: "In so and so there is a similarity (resemblance) with so and so". But one cannot use: خلان شبه من خلان.

According to the jurists is a which when shared by an أصل and a زن , 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 مثل. Like and are the words عدل عدل and عدل عدل is more general than and that which is more general is associated with جنس و جنس and can be expressed about other than جنس. For example one says: "Amr acted justly" or "Zayd is an equal of him" or "an equal of a lion"; but one cannot say: "Zayd is an equal of" (because can only be expressed about homogeneous things).

According to some grammarians the words: شبه , غير , مثل , غير , and cannot be regarded as definite ( when they constitute the first part of genitive construction i.e. مضان), even if these words are made to some definite noun, because the idāfah is more closely constrained by their sense than by the form of the mudaf ilayhi. Therefore, according to some grammarians, words like غير can only be ما unlike فيرك. e.g. "other than you" or غير زيد.
cannot say: حَدَّا. In the same way when one says: لا يَحْكُمُ الْمَثَلُ، one does not imply that this does not have any thing else which resembles it. It is definite and شَهِبُ is indefinite. In the expression: مَرَأَ بِرَجْلٍ شَهِبٍ "I passed by a person who has a resemblance to you", the word شَهِبُ is a رَجْلٍ - an indefinite noun in this sentence. One cannot say here, as مَرَأَ cannot be described with and vice versa. The proof that شَهِبُ is كَرَةٍ even though it is كَرَةٍ of the pronoun "كَرَةٍ", is that it is a كَرَةٍ of an indefinite noun. And it also signifies distinction (between the characteristics of the persons or things to which it is applied). And unlike شَهِبُ cannot be followed by the preposition بِ.

Shābīḥ: شَهِبُ is expressed only about two homogeneous things. One never says: زَيْدٌ شَهِبٌ الأَبْسُ or زَيْدٌ شَهِبٌ غَمُّو but one can say: "Zayd is similar to a lion" فَيْنُلُ شَهِبُ is on the measure of a lion, which indicates an agent who performs the same action repeatedly, and this measure is not used in descriptions. So, when one says: زَيْدٌ شَهِبِي عَمَّرِ، he implies a very close similarity between them, and he attributes to Zayd the same as that which is established about أَمْرٍ. And the idāfah of the two is a true idāfah.

(1) This verse is ascribed to Ābū Mīhjān al-Thaqāfī in Muṣjām Shawāhīd al-Nahw al-Shīrīyyah, verse: 1829: Al-Äshbhāḥ wa al-Ñaza‘ir li al-Khālidiyān, 1:94, Cairo, 1958; but this verse is not found in Diwān Ābī Mīhjān al-Thaqāfī, ed. Salāh al-Dīn al-Munajjīd, Beirut, 1970.

395.

Mithl: Two مَثْلٌ are those which perfectly match each other (are homogeneous) in essence.

Mathal: مَثْلٌ is equivalent to صَنُّعَة "description". Allah says: صَنُّعَة "The likeness of the garden which the righteous are promised", (رُدَ/35) i.e. the description of the "rūdَ". And one says: لمْ تَوَلَّنِي مِثْلًا which means
one describes a thing for the other. One says:

\[ \text{مَتَّلُ هَذَا} \]

which means that the description of one is just like the description of the other. As Allah says:

\[ \text{كُمْتُ هَذَا} \]

"As the likeness of the ass bearing books, the jumaa"; 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).

396.

Mithl: See 8

Nidd: ُنَدَّ is a rival of ُمَتَّل. The expression:

"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 ُنَدَّ. The writer of Kitāb al-ʿAyn says:

ُنَدَّ is that which is like the other thing but opposes it.

The word ُنَدَّ has the same meaning as ُنَدَّ. The word ُنَدَّ means deviance or distractedness and ُنَدَّ means mutual aversion or disagreement. The expression:

ُنَدَّت البَيْعَ means:

I dispersed the camels, and ُنَدَّت بالرِّجَل means: I heard ill of him. The original sense of the root is: expulsion or banishment. Therefore, ُنَدَّ, because of his opposing his companion, is like a person who wants his expulsion.

397.

Shakl: ُشَكْلُ 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 ُشَكْلُ is derived from ُشَكَّل pl. ُشَكَّل which means "nature, attribute, characteristic, etc". A poet says:

ُشَكَّلَ الْحُوجَبَ بَيْنِ الْشَكْلِ. إِذَا لَمْ يَلَُمْ شَاكْلاً ُشَكْلاً

i.e. there is no agreement between our characteristics and attributes. And one says: ُشَكَّلْنَا الشَّيْءَ الْمَيْدَانِيًّا when two things have similar dispositions. ُشَكْلُ is also used in place of ُشَكَّل when two things have similar appearances. One says:

ُشَكْلُ هَذَا الطَّأْرِ ُشَكْلُ هَذَا الطَّأْرِ

, but one
cannot use *شکل* regarding other than appearances, e.g. *الشکل* would be a wrong expression.

Mithl: *مثال* of a thing is that which is similar to it and to its essence.

398.

Mithl: See ۵

Nazir: *نظير* 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 a *نظير* of another grammarian even if what the two grammarians say and write about grammar is not the same. And one cannot say: *مثل النحَّي مثل النحَّي* because resemblance in terms of *مثال* lies in the most particular of attributes, which is the essence.

399.

Muttafīqān: *مثلان مثَّلَان* takes place in *الْفَقَاقُ* and *فشل*. One says: "So and so agreed with so and so in the affair"; and one cannot say: *ماَثلاً في الأمر* in this context.

Mithlān: *مثال* takes place between essences.

400.

Adīl: *عديل* is that whose أُحْلَام are identical with the أُحْلَام of some other, even if they are not similar in essence. Therefore, عديل and عوارن are two things which correspond in measure, although not similar to each other in their essence.

Mithl: See ۵

401.

Shibh: *شبه* is expressed about that which can be observed. For example, one says: *شبه السواد* but one cannot say: *شبه القدرَة*.

Mithl: Similarities can only be expressed in speech by *نَظِير* and *مثال*; and the words *شبه* and *نَظِير* are kinds of *مثال*. 
Allah says: "Nothing is like a likeness of Him, Māl al-sharīʿī/141". Here is used before Māl, 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 emphasized this negation thereby.

402. عَدَلُ وَعَدُّلُ، وَعَدُّلُ جَارِيَتِكَ عَدَلٌ

cʿAdl: is Māl. For example, one says: "I have a slave girl similar to yours". Ila can only be used if this slave girl is just like the other.

cʿAdl: One says: عندي عدُّل جاريتلك when his slave girl cost the same price as the other. The same sense can be found in the verse: أو عَدَلُ ذاك ضياءا" "Or the equivalent of it in fasting, al-ʾaʾāda/95".

403. هَسَاوَاةُ وَمَبَالِغَةُ

Musāwāt: is expressed about two quantities which are neither more nor less than each other, and the word Tadsādi means mutual correspondence or equivalence in quantity.

Mumāthilah: is expressed when one thing can take the place of the other thing, e.g. the blackness of two things.

404. كَأَنَّ الْتَشْبِيْحَةَ كُلَّ مُتَّنِيٍّ وَمَتَّنِيٌّ

Kāf al-Tashbīh: of similarity is used when one thing resembles another in one particular respect. For example, one says: ليس كَزَيرِ رِجْل 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: فَثُلَاثَ كَأَلْبَسْدَ "So and so is like a lion" i.e. in being brave, not in structure or other attributes. And one can say: السواد فِرْضٌ كَالْبِياضِ "Blackness is a non-essential characteristic like whiteness" but one cannot say: السواد فرض مثل البياض.

Mithl: is used when two things resemble each other in their reality and in all aspects of their essences. The Qurʾān says:
"Nothing is like a likeness of Him, which means Allah has no likeness or a resemblance. If Allah meant, in the verse, to deny the possibility of a likeness of His, it would be a contradiction for us to say: nothing is like a likeness of one who is the likeness of him, since Zayd is the likeness of the one who is the likeness of him. It means similarity in attributes, and it means similarity in essence.

405. 

Istiqāmah: is to continue on the same path. Its opposite is "crookedness", and a path which has no curves.

Istīwā': is similarity between "parts" of a thing. The word is derived from سيع, which means المثل. The opposite of إستوا is تفاوت 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.

406. 

Istīwā': is used about all directions.

Intisāb: can only be used about the vertical direction.

407. 

Ikhtilāf: Some alteration is not reprehensible. As Allah says: "And (in) His (control) is the alternation of the night and the day, and He alters the morning and the evening. Some alteration is an alteration of the night and the day, and it takes place in one way only and indicates the knowledge of its agent, as in the above example, whereas تفاوت is an alteration 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 تفاوت about His actions: "You see no incongruity in the creation of the Beneficent God, the king.
408.

IKHTILAF: See 

IKHTILAF: یک از انواع اخلاقیت می‌باشد که یک امر از یک راستای به دو راستای جای می‌گیرد. این می‌تواند یک یکی که از یک حلقه به دو حلقه می‌گردد باشد. او می‌گوید: "یکی از انواع اخلاقیت می‌باشد که از این وسیله کشته شد یا یکی از انواع اخلاقیت می‌باشد که از این وسیله کشته شد.

409.

IKHTILAF FI AL- AJNAS: یک از انواع اخلاقیت می‌باشد که از این وسیله کشته شد.

IKHTILAF FI AL- MADHABI: یک از انواع اخلاقیت می‌باشد که از این وسیله کشته شد.

410.

MUTADAD: دو چیز می‌باشند که نمی‌توانند در جفت (در یک موضوع) وجود داشته باشند، زیرا در همان روشی که به عنوان مثال سیاهیت و سفیدیت می‌باشند. هر یک از متناظر می‌باشد ولی هر یک از متناظر می‌باشد. معمولاً، دو چیز که نمی‌توانند به هم بستگی کنند، هر یک از متناظر می‌باشد. در روشی مشابه، هر یک از متناظر می‌باشد ولی هر یک از متناظر می‌باشد. این می‌تواند اگر اخلاقیت می‌باشد تا می‌تواند کلمات با علائم مشابه باشد، مثل برای نمونه: "یک چیز عده دیگری را که در این موضوع بیان می‌شود.

MUKHTALIF: دو چیز یک متناظر می‌باشند که نمی‌توانند به هم بستگی کنند، در جفت (در یک موضوع) وجود داشته باشند، زیرا در همان روشی که به عنوان مثال سیاهیت و سفیدیت می‌باشند. هر یک از متناظر می‌باشد ولی هر یک از متناظر می‌باشد. معمولاً، دو چیز که نمی‌توانند به هم بستگی کنند، هر یک از متناظر می‌باشد. در روشی مشابه، هر یک از متناظر می‌باشد ولی هر یک از متناظر می‌باشد. این می‌تواند اگر اخلاقیت می‌باشد تا می‌تواند کلمات با علائم مشابه باشد، مثل برای نمونه: "یک چیز عده دیگری را که در این موضوع بیان می‌شود.

INCONGRUENT AND INCONGRUENT
411. \(تَفَارَّد وَتَنَافَر \)

Tadād: ُتَفَارَّد is used about two things one of which persists and the other does not.

Tanaffī: تَنَافَر is used only about two things which can persist.

412. 

Tark: See 

Didd: Every ُفَنْدَ is a ُتَرْك but every ُتَرْك is not a ُفَنْدَ, because the action of someone else can be opposed to that of mine but cannot be a ُتَرْك of that.
Chapter X

413. 

Jirm: 

is the natural disposition of a thing, in which it is created. For example, one says: فلان عنصر البرم meaning: So and so is small (in size), by natural disposition. The root meaning of جرم is "cutting"; thus: تقطع على البرم or أفقي implies "It was cut out as being either small or large". It is also said that جرم means كون or صورت. Some linguists hold that جرم is a generic noun for أجسام جسم محدود "a body bounded by fixed dimensions".

Jism: 

is that which has length, width and depth, and when one is longer, wider or deeper than another, it is called both جسم and أجسم منه. The expression: أمر جسم is a metaphorical one, since a metaphor ( شاي ) is that which is employed only in a particular situation.

414. 

Jism: 

is that which has a length, width and depth, and has a general use and can be applied to a جرم, جسم شئ, or anything like that.

Shay: 

is that whose definition is that it can be known and that information can be given about it. Allah says: دكر شئ "And every thing they have done is in the writings, the القرير, 52". The actions of people are not أجسام. For example one says to his friend: لم تفعل في ما حاجة شئا "You did not do anything to fulfil my need". One cannot use جسم in this sense and cannot say: لم تفعل فيها جسما. The word شئ is more general and can be applied to a جسم and to other than a جسم.

415. 

Jism: See 8

Shakhs: 

is a جسم that rises. One says: شئ إلى كذا when it rises. One says: شئ سبعت لي على كذا "I raised
my eyes to such and such"; or "He went up to such and such a country/town". And the word إمشاء, on the measure of إحصار, means annoyance and anger.

416. شعب و شخص

Shabab: هو مشبوئ ُ شعب رازع "He has two long arms". and شعب are two different dialectal forms with the same meaning.

Shakhs: See △

417. جثة و شخص

Juththah: جثة is usually used about human beings i.e. about a person who is sitting or lying. The word جثة is derived from جث which means "cutting or the natural disposition of someone by his creation". The word used in the Qur'anic verse has the same derivation: إجشتت من فروت الأرض "(An evil word is like an evil tree) pulled up from the face of the earth, إبراهيم/26"; and مبانت ميدة are tools with which small palm trees are pulled out. A small palm tree نسيل is also called جث. And a person sitting is called جثة because of his shortness; he seems to be a truncated thing.

Shakhs: See △

418. آل و شخص

Al: شخص "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 جسم that is tall, therefore, جث "wood" is called آل.

Shakhs: See △
Shakhs: See Δ

Talal: طالل are the remains of houses that appear. On the basis of similarity the شخن of a man is also called طالل. One says: Q دمَ لتُتُ علِيَّة, i.e. I climbed up to see a distant thing. And mostly طالل is used of a person who is tall and bulky. One says: لفِلَان طَلَل و روايَت, when a person is impressive in his appearance.

420.

Jasad: جسد implies density and solidity whereas طالل and do not. Therefore, one says: دم جاسب, i.e. solid or coagulated blood. جسد also means blood, as Nabighah says: دما هَرْبَن, من الأشباب, من جسد.

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: جسدالإنسان or جسدالإنسانة, but one never says: جسدالنشبة, as one can say: جسدالنشبة. Nevertheless, the word جسد is sometimes applied to inanimate things metaphorically; one says: لَبَب جسد when a cloth stands up because of the density of the material used for dyeing it, and زَهْفان is known as جساد because of the similarity between it and the redness of blood.

Talal: See Δ

(1) Diwan al-Nabighah, p.15.

421.

Badan: بدن is the upper part of human body. A short piece of armour which covers the chest to the navel is called بدن, 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: أدَّله تُدْرَبُ بَيْنَ, and he is referred to as بَيْنَ. بَيْنَ are also camels fattened for slaughtering. Because of general use of the term, بدن came to be applied to any animal prepared for slaughter (as a sacrifice), whether fat or thin.
Jasad: is the whole body of a human being. Therefore, if a part of the human body is cut off, one says: من بذله ... من جسمه, and not من برنه, 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 صفة would be one who describes it; this would imply that the mover of a body was a describer of it, which is absurd.

Hilyah: is an additional صفة to the صفة without which a thing cannot exist. For example a صفة can be an additional صفة (adornment) on a knife or a sword, which cannot be considered as a constituent part of that object. One says: "ornaments" is derived from the same.

Surah: صورة is a name applied to all صفات of a thing, and not to just some of them. It is also applied to that which is not a صفة. For example one says: "The form of this matter is like such and such", but not صورة هذا الأمر كذا. He cannot be confined within (physical) limits.
425. **Sibghah:** هيئة is a linguistic description (without the necessity of the physical existence of that which is described).

**Surah:** صورة is an analogical description or depiction.

426. **Bal** means حال "state", and **قلب** حال is called حال because it is the best organ in the whole living organism. **قلب** can also mean that حال "condition" which is attached to a thing, for example، إجبل هذا حال بالف، and the same meaning can be seen in the verse of Imru' al-Qays:

ن fastball مشتراً و أثيم أهلها. عليه القيايم سي التّن و البال (1)

i.e. they thought badly of her. Although **Bal** is like حال، **قلب** cannot always be used as an equivalent of حال. One can say: هو في حال حسنة. but one cannot say:

**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.

427. **Bal** is called كلب. **قلب** كلب is the place of memory or retention.

**Hal:** See بال.
Chapter XI

428. 
Ass:  تص و أصل can only be an أصل but every تص is not an أصل. The تص of a thing is not a branch of something else as well. For example تص البالغ is called أصل البالغ but the upper part of the wall is not called an تص. And this is authenticated by the conventional use of the word تص.

Asl: See  ๊

429.  تص 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 تص of a thing is that on which that thing is based. Therefore تص is called تصاًل because it is that on which a possessor of تص depends; and تصاًل means تص على تص. But in our opinion تص of a thing is that from which a thing begins. Therefore the تص of a man is clay; and the تص of a wall is one stone.

Sanakh: تص is the basic and original part of a thing which is inserted in some other thing e.g. تص السكين or تص السكين. So تص is the part which is inserted in a sword's hilt or a knife's handle, and تص of the الإنسان is that part of them which enters the jawbone. And تص is never used like تص to indicate the origin of something.

430. 
Asl: See  ๊

Jidhm: The تص of a tree is that part at which it is cut off from its تص. It is derived from تص which means to cut. تص cannot be used where تص cannot be used. Therefore one cannot say: تص "The jug broke". However, تص is sometimes used in the place of تص metaphorically.
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.

لون is a collection of things which are not rational. For example "fruit" is a لون as well as a جنس, whereas "human" 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 جنس and لون and so name them. Some of our contemporaries hold that سواد "blackness" is a جنس and "coloured" is a جنس because they apply جنس to the essence of things; and they maintain that "formation of something" is one kind of action; and "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.

جنس is a noun which is applied to both جنس and صنف. For example one says: "Donkeys are a kind of animal" (جنس), and "sweet apples are one kind and sour apples are another kind" (صنف).
thing which is neither nor e.g. "Existence is of two kinds: eternal and created". Here, for example, is described as a , but cannot be described as a or a .

Jins: See ❖
Wajh: is applied to "essences" whereas is used for "attributes". One says: and one never uses in this context. But one says: to indicate certain attributes of a thing.

Jins: requires homogeneity (among the things to which it is applied).
Qabil: does not require homogeneity. For example one says: and whereas one can say and . Thus, in discourse, one can distinguish a by using, for example, and one can distinguish one from another, by using, for example, .
Chapter XII

436. حَزَّةٌ وُقَسْمٌ

Hazz: حَزَّةٌ 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 حَزَّةٌ هذا الورث "All this property is the portion of this heir". It cannot be called a قسم since the property is not distributed.

Qism: Every قسم is a حَزَّةٌ but every حَزَّةٌ 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. حَزَّةٌ وُقَسْمٌ

Hazz: The original meaning of حَزَّةٌ is that portion of good which Allah creates for His servant, and حَزَّةٌ is the name for the benefit by which its beneficiary is elevated. It is never applied to except as a remote metaphor. can also be applied to an unshared profit e.g. one says: لنفلت حَزَّةٌ في نصيب the sharing is not used in this context.

Nasib: لَقَسْمٌ means that which is put up for someone to take whether good or bad, and لَقَسْمٌ 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: "May Allah give him his share of His blessings" or "May Allah give him his share of His chastisement".

438. حَصَّةٌ وُقَسْمٌ

Hissah: حَصَّةٌ is a لَقَسْمٌ which is apparent from all aspects and without any suspicion or ambiguity. It is derived from حَمص meaning rubbing off the hair from the front part of the head so that it is revealed. As Ibn al-Aslat says:

(1) "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
this word: "Now has the truth become established, LoF/S 51'. Therefore, one making a stipulation writes: حَسَّةٌ مِّن الْبَارَّة كَذا
because this comprises the meaning of clarity and distinctness which the word لنسب lacks. In our opinion is that which is fixed for a person, and when you vocalise any word, to establish what it is, it can be said: حَسَّةٌ. The expression: هذَه حَسَّةٌ means this (much) has been fixed for me. The word لنسب does not require to be the result of distribution as the word لنسب does.

Nasib: See Δ

(1) Sharh Ikhtiyarat al-Mufaddal, p.236; Lisan (خَمْص). /

439.

خَلَقٌ وَ لنسب

Khalaq: خَلَقٌ is an abundant share of wealth, specially if pre-determined for the person who is going to have it. It is derived from خَلَقٌ meaning pre-determination. It may be derived from "nature or disposition", as خَلَقٌ is an obligation imposed by good moral character.

Nasib: See Δ

440.

قِسْطٌ وَ لنسب

Qist: قِسْطٌ is a just share. It is derived from قِسْطٌ an expression used when one acts equitably. One says: قِسْطٌ الشيء when people distribute something between them equitably. قِسْطٌ can be a name applied to عدل "justice" in "distribution". (As a semantic extension) the determination to perform قِسْطٌ is also called قِسْطٌ because sometimes a thing is called by the name of its cause; for example, the Arabs call رأية نظر. It is also said that قِسْطٌ is a portion of a share which is inevitably due to a person; for example, one says: "A jewel has a قِسْطٌ of surface", as it is inevitable (for a substance).
Nasīb: 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".

Haz̲: {See 5}

Rizz: رزق is an uninterrupted and continuous giving. One says: أرزاقاً المند because they are issued uninterruptedly. But حظ does not give this meaning. Some linguists hold that Allah, after having made a حظ for someone may discontinue it even though that servant is still living, but Allah cannot discontinue the رزق 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 حظ for His servants, as indicated in the verse: خلقكم ما في الأرض جزء "(Allah) created for you all that is in the earth, هرام what is prohibited" cannot be a حظ as is a continuous giving which takes place in accordance with some decree, and حرام is something about which such a decree is issued. The prey of a lion is a رزق for it, provided that he overpowers it. In the same way booty from non-believers is a زنق for us provided that we overpower them, because a non-believer ceases to have a right of ownership after we have conquered him. حلال زنق can only be that which is حلال. According to some linguists the phrase: زنق حلال is used only for emphasis as the phrase: بلغة حسنات is used, in spite of the fact that بلغة can only be حسنات.

Ghidha: The غذا of a man can be حلال or غذاء. Every غذاء is not حلال because one can have stolen غذاء, and stolen things cannot be a رزق 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".

443. إعطاء وهبة

إعطاء 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: أعطاؤنا when one transfers money to someone else's ownership.

444. إعطاء و إلفاق

إعطاء 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. إلفاق cannot be used in such cases.

إلفاق: is taking out of money from one's possession. Therefore إلفاق cannot be used about Allah, e.g. one cannot say: إن الله يحادي إلفاق يَُنثِق على اليداد. But as far as the verse: يَُنثِق "He expends as He pleases, البقرة 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 (مصلحه).

445. هبة وهدية

هبة is about Allah as one can use هدية about Him, e.g. one cannot say: إن الله يحبه إلى العبد , but one can say: يحبه له. The Qur'an says: "Therefore grant me from Thyself an heir, من لدك ولياً."

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 "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: مِنْ كُلِّ شَيْءٍ ُهِدًى، 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:

أَعْبَدَ بْنِي سَعْمَ أَسْمَيْتُ بُرَاحًا. فَمَنْ نَا زُوَّدُ النَّارُ؟

الَّذِي شُرَفَهُ وَجَدَهُ مَفَاس. وَجَمَّعَ حَدَائِرٍ وَمَدَرُّ مِثْرَ

"O slave of Banī 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: منَّى أَيْاهُ "I gave it to him", as one says: منَّى الْمَرَأَةَ وَجَعَلَهَا لِلرَجُلِ "The woman bestows her face on the man". And as a poet has said:

تُعَلَّمْتُ إِذَا هَنَّٰمُي نَاهَا

"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.

Nimah: نية implies thankfulness and it can only be a good gift.

Hibah: حبة may be a bad gift in that it is extorted.

448.

CAtyuh: See A

Nihlah: نية 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 نية is 'religion': The expressions نية الثديأ or نية البهاء are used when one ascribes some speech or an ode to someone else without misgivings, and نية is used about a person who ascribes something to himself. It is also said that نية is the giving of something without any second thought. The expression: ما نية ولده "The father gave his son ..." is derived from the same. This word is also used in the Prophetic tradition: نية ولده "A father gives nothing to his son more excellent than a good moral education". According to Alī b. Īsā: نية cannot be incumbent whereas نية may or may not be incumbent. The original sense of نية is the giving of some present without any opposition. It is also said that نية means a religion because religion is like a نية which is a gift.

449.

Sadāq: صداق is a name for that which a man pays to a woman voluntarily and without any compulsion.

Mahr: مهر 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: مهر التي تزوجها عليه "Her sadaq, in consideration of which he married her ...". "friendship" is derived from مهر and is so-called because it never takes place under compulsion. The word مهر is also derived from the same. Because of closeness of meanings, the words: صداق and مهر overlap each other.
450. **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 **أَعْرِيَة**. A poet says:

"But the عریاَْا were in consecutive years."

**Minhah:** See Δ

(1) **Khizānāt al-Adab** 2:98.

451. **Ifqār:** is a verbal noun of **إِفْقَار**. It means to lend (the back of) a camel to someone to ride and then to return to the lender. **إِفْقَار** is derived from **إِفْقَر** meaning the back-bone. One says:

"But the were in consecutive years."

**Ariyyah:** See Δ

**Minhah:** See Δ

452. **Ikhbāl:** is to lend someone a horse to ride in a war. It is also said that **إِخْبَال** is to lend someone ones animals so that he may benefit from their wool, hair and fat. Zuhayr says:

"There, if they be asked to lend cattle, they lend."

**Ifqār:** See Δ


453. **Birr:** is expansiveness in a particular favour (غفل). **بِرّ** is also effected by means of softness of speech. **بِرّ** in
favour of one's father is to encounter him with pleasant speech and deeds; a Rajiz says:

"O son of your father, be pleasant in speech and deeds." The Qur'an says:

"And certainly We have made the word to have many connections on account of them. (Al-Fatiha/51), i.e. We have made great the word between them in wise words which lead to right conduct.

Silah: is a deep-rooted quality which is used for the measure of which is used for the basis of. The basis of is on the measure of which is used for the basis of. 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'an says:

"And certainly We have made the word to have many connections on account of them. (Al-Fatiha/51), i.e. We have made great the word between them in wise words which lead to right conduct.

Birr: One performs 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.

Sadaqah: 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.

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 .
Ghanīmah: غنیmah is a name for property which is acquired from non-believers in warfare.

Fay': فیء is property which is acquired from non-believers whether in warfare or not. And فیء can only be that property which is taken from non-believers because of their كُرُسْر جریحة. Therefore our contemporaries hold that فیء، جریحة are kind of فیء.

Nafal: The original linguistic meaning of نفل is: an addition to that which is due. نفل 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 أُنفَّال. أُنفال 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 أُنفال before the securing of غنیمة. According to the jurists of the Kufa school, no أُنفال can be regarded as legitimate after the securing of غنیمة, whereas al-Shafi'i holds it as legitimate. According to Ibn 'Abbas أُنفال 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: كل الأَنفَال لِلّهِ وَالرَّسُولِ. "Say the accessions are for Allah and the Apostle, أُنفال. أُنفال is the fifth part (of booty) which Allah has specified for those who deserved that portion". According to Hasan: أُنفال 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 فرض, but every دين is not a فرض, because delayed payments are called دين (pl. of دين) in lieu of which one acquires the purchased goods in anticipation, whereas فرض applies to the جنس of the thing borrowed.

Qard: فرض is usually used to refer to ready money or silver coins (dirhams), i.e., one might take a دين from a person to return a دين 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 فرض means (presumably other than money) giving a thing someone in order to get its equivalent back. One says: فرضت دينه و وأجنه, "I settled his debts"; and أرثت صلاته الوقتي, "I offered the prayer of the (appropriate) time", but: فرضت ما لست من الصلاة is used here because the forgotten prayer was like a فرض payable by a believer.

Fard: فرض is that the giving of which is not incumbent. One says: ما عنده فرض ولا فرض, 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: فرض is that the giving of which is incumbent. The origin of قلله is مقرصم مترازم. The word "scissors" is derived from the same. It is also possible that فرض is so-named because of the equivalence between the money taken and returned. The Arabs says: تدارف الرجلان elevating the "Acts of generosity towards upright people are debts". According to some linguists ستارب, لبادر, for the same meaning is a more appropriate verb. But according to our opinion, both can be used, and لبادر may be preferred because it is more common, and Alî b. Isa has also used it in his interpretation of (verses of) the Qur'ān.
Al-Raqbī: Ṣayyidu bi-nni: "This house, if you die before me will be returned to me, and if I die before you it is yours".

Al-Amrī: Ṣayyidu bi-nni: "This house is for you during my life-time, or during your life-time". Both expressions are based on the time of death of one of the two.

Ja‘izah: Ṣayyidu bi-nni: is that which is given to a poet who recites a madīh, or to someone else, to honour him. The giver of a Ṣayyidu bi-nni should be higher in social status than the person to whom the gift is given. Ṣayyidu bi-nni is so-called because in the days of caliph ʿUthmān one of the commanders, probably ʿAbdullāh b. ʿAmīr, wanted to meet an enemy, and there was a bridge between them. ʿAmīr 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 Ṣayyidu bi-nni.

Atiyah: Ṣayyidu bi-nni is a common name applied to all gifts.

Baslah: Ṣayyidu bi-nni: is that money which is given to a magician; magic ( Ṣayyidu bi-nni: ) 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 ( Ṣayyidu bi-nni: ); 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: Ṣayyidu bi-nni: is that which is paid to a fortune-teller and it is prohibited. One says: Ṣayyidu bi-nni: . Afterwards because of the frequent use of the word every Ṣayyidu bi-nni: was called a Ṣayyidu bi-nni.
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 is that a man should take the \( \mathfrak{h} \mathfrak{h} \) of his daughter; this is a disgrace among the Arabs.

A poet says:

لا تأخذ الملولان من بناتنا

Rashwah: 

\( \mathfrak{r} \mathfrak{f} \mathfrak{o} \mathfrak{q} \) is that which is given to a \( \mathfrak{h} \mathfrak{a} \mathfrak{k} \mathfrak{m} \) and it is forbidden.

The Prophet says:

\( \mathtt{\text{لَا يَخْلُقُ الْبَيْنَةُ صَاحِبَ مَكْسٍ}} \) i.e. bribery. Zuhayr says:

أَنْ يُكِلَّ فِي أَسْوَاقِ الْعَرَاقِ إِبَاحَةً، وَيُقِلُّ مَا بَأَرَ أَمَرْؤُ مِكْسَ ذَرْعُه

Here Zuhayr uses \( \mathfrak{m} \mathfrak{k} \mathfrak{s} \mathfrak{n} \) for "dishonesty" but it is used nowadays for taxes in markets. One also uses it for e.g. مَكْسَهُ مَكْسًا. In a tradition \( \mathfrak{m} \mathfrak{k} \mathfrak{s} \) is used for "one tenth of the annual yield of some crop etc". Muhammad says:

لا يدخل الْبَيْنَةَ صَاحِبَ مَكْسٍ (i.e. who holds the back). Some linguists hold that in the tradition: لا يَخْلُقُ الْبَيْنَةُ صَاحِبَ مَكْسٍ إِبَاحَةً; إِبَاحَةً ولا إِسْلَال; إِسْلَالٍ إِسْلَال وَلا إِسْلَالٍ خَيَانَةً. According to Abū C Ubaydah means إِسْلَالٍ إِبَاحَةً خَيَانَةً;

and according to some others إِبَاحَةً إِبَاحَةً إِسْلَالٍ خَيَانَةً;

(1) The verse occurred in Diwan 3 Alqamah p.131 with different reading:

(2) This verse is not found in Diwan Zuhayr b. Abī Sulma, Dār Sādir, Beirut, N.D. In Lisān (مَكْسَ) it is ascribed to Jābir b. Hannā al-Thaqiabī; and in Kitāb al-Haywān p.159 it is ascribed to a Khārijī.

463.

\( \mathfrak{b} \mathfrak{h} \) is giving of something in abundance without any request for that. One says: جَاهِدَتْ السَّهَاءَ when there are heavy rains; \( \mathfrak{f} \mathfrak{r} \mathfrak{s} \mathfrak{b} \mathfrak{r} \mathfrak{a} \mathfrak{d} \) is said of a horse which can run for a long time. Allah is called "\( \mathfrak{b} \mathfrak{h} \) for His abundant giving as required by His wisdom. The original meaning of "\( \mathfrak{b} \mathfrak{h} \) is imparting goodness. The expressions: \( \mathfrak{b} \mathfrak{h} \mathfrak{b} \mathfrak{b} \) and
are derived from the same, and a فَنْسُ is so described because it is as though he imparts the goodness that appears in him.
One says: أُجِادُهُ يَا أُمَّهُ 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:

ستوت النار "I made it easy for the fire to burn up well"; and ستوت الأدم "is used when one makes leather soft; and أرض ستوية is used for soft earth. Therefore, Allah cannot be described as ستي whereas He can be described as كبير. The original meaning of كبير البذلة is "big in structure" which is used to express the sense of كبير الشأان ستى is derived from "big in respect and honour". The word ستى is from حَسَنَتْ كلمة سبأة مستارة منقول which is used about a thing 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. لفظ - the root from which it comes).

*Jawād*: See بَرَزُ، ٥. 

*Wāsi*: is an intensive epithet of generosity ( بَرَزُ). This can be verified by the fact that people use فَنْسُ for a miser as the opposite of وَاسُ to intensify the attribution of وَاسُ. Khalāl is used about people metaphorically. Some linguists hold that وَاسُ as a description of Allah means that He encompasses all things in His knowledge, as He says: "He comprehends all things in His knowledge, لَهُ دَارَسُ /98". This can also be derived from وَاسُ 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 ُود ، َد ُود .

Nādiy: َندي is a name for ُبراد 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: نلن َندي مُوتا َمن ملأ ندن to express the extent of someone's voice as compared to that of another. مَنديات (pl. of مَندية) are "low and mean attributes of someone" which become widely talked about. According to al-Khālīل َندي 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 َندي also refers to wideness of extent.

(1) Al-Qamus .

Jud: ُورد is an abundance of giving whether with or without pleasure. Wide and heavy rain is also called ُورد.

Karam: The word ُكرم can have a number of grammatical forms.

For example, one says: َارمي الله ُكرم ; 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, , i.e. the powerful Who cannot be overcome. And when ُكرم means "the most generous" it is an attribute of His actions. ُكرم is used for a subsistence which comes without any humiliation. Also means good and noble as Allah says: َمَرِثن ُكرم "of every noble kind, " and in the same way it is said: ِوُتِه باتِرَك ُكرم "And speak to them (parents) a generous word, " and in the same way it is said: ُكرم ُكرَم لِبَعَك "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:
أمرتني الزياف فاعله ما أمرت به. فذهب تركت ذلك دامال وذاالنشب
"I ordered you to perform good, you should do what you are ordered; and surely I have made you 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: بيع " البيع مادلة 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 نقير to gold and silver coins.

Nashab: النصب is used of landed property.

(1) Diwan CArm b. MaCdicarib, p.35.
Yasar: is that quantity of livelihood which one needs (for his maintenance). It does not indicate abundant resources. For example one says: تاجر موسى, but one never says: مالك موسى, because the greatest wealth that a businessman can have is little when compared with what a king possesses.

Takhwil: is to give "cattle". The original meaning of توزيل is "to graze or to take care of cattle". One says: أخرجه إله, when one desires someone to pasture or graze his cattle. Then because of frequent use every عطية was called توزيل. People, hence, say: مولى when one gives مال to someone.

Bukhl: is originally used of "gifts".

Dann: is originally used of "loans". One says: علم هو جيلين بله and never says: علم كه ينسى بأنه 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 علم which is used concerning علم is also used concerning علم. Allah says: وما هو على الخيير اهنين "Nor of the unseen is he a tenacious concealer, 24/19", and Allah did not use here جيل. instead of علمين.

(1) The text reads با الهبات instead of با الهبات. p.170.

Bukhl: is to hold back a due, and the person who gives that which is due to Allah cannot be called a جيل.
Shuhh: شُحّ is to be greedy in holding back good. The instrument for kindling fire ( زند) is called شِنَاب when it does not strike fire.

472.

Faqr: According to al-Azharî, فقير is one who does not ask for help. The Qur'ân says: إنَّا الصدقات للفقراء والمساكين "Alms are only for the poor and the needy, the tribe/60".

Maskanah: In the interpretation of the verse cited above, al-Azharî says that a مسكيّن is one who asks for help. The same is held by Ibn ʿAbbas, Hasan, Jâbir b. Zayd, Mujâhid and Abû Hanîfah that مسكيّن is one who is poor and more in need of assistance. And this is indicated in the verse: للقفار الذين أحسروا في سبيل الله لا يستطيعون عرضاً في الأرض يسبيّعم الابن أغنياء من المتقف "(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), فقراً البقرة/273". Allah has described them as فقراً 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 فقير? "No, I am a مسكيّن", he replied, and recited this verse: (أما الفقير الذي كنت تعلوني هجته. وفني اليال تلم تزخري له سبي(1) "As to the whose milch camel was sufficient for his household, and nothing (more) was left to him". So فقير is one who possesses a milch camel; and مسكيّن is one who possesses nothing. As far as the Qur'ânic verse: كأن لمساكين يعولون في البحر "It belonged to (some) poor men who worked on the river, the tribe/79", is concerned, here it is said that a ship belonged to them ( مسكيّن), 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 تدخلوا بيوت النبي "Don't enter the houses of the Prophet, the tribe/53", and then says: وفرقان الأذاعب "And stay in your houses, the tribe/39". According to Abû Hanîfah, on the subject of one who says: موارد الفقراء
and the statements, they are two separate categories. But Abu 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 Abu Yusuf considers and as one and the same. In our opinion the view of Abu Hanifah is correct. It can be said that is someone for whom one feels compassion on seeing his condition.

(1) Diwan al-Ra'isi al-Numayri P.64.

473.

Faqir: See 

474.

Faqir: See 

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 a or not.

475.

Faqir: See 

Mamlık: is derived from مَلْتَه meaning: "submission, imploring or begging". "a spreading thicket" is also called مَلْتَه (pl. مَلْتَات). A مَلْتَه, who is mostly submissive and begging is called a مَلْتَه. is equivalent of saying: مَلْتَه فَارِذا مَلْتَه; therefore, مَلْتَه always takes place after ones being wealthy ( غني). In the same way one says: أطلش المراة when a woman gives birth to a baby.

It is also said that إمالة is to come into the state of not having sufficient money to provide for ones family. The Qur'an says: "And do not kill your children for fear of poverty, الإسراء/31", i.e. from fear of being unable to provide for ones children.

Khallah: حاجة is a needy person. حاجة is called حاجة, because when one faces some deficiency it needs repair. حاجة is also an attribute or characteristic which one lacks. حاجة is friendship, because of which the secrets of two friends are mutually opened. A way or path in the sand is known as حلال, because it gets mixed up with itself, on account of its crookedness. حلال 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: نفَرَت ثوب means "I dyed the cloth". The plural of حلال is حلال. The Qur'an says: "So that you see the rain coming forth from their midst, the نور/43". حلال is that with which a garment is pinned back, and that with which the teeth are picked.

Faqr: is more comprehensive than فقر because فقر means total exhaustion of resources and حلال is a deficiency in resources.

Hajah: حاجة is a lack of something. Therefore one says: فقر حلال "The cloth needs sewing" or حلال فقر "So and so lacks intellect". According to the
Mutakallimun 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 فقر. The expression: فقر is a metaphorical one whereas مفتقر إلى عقل is a literal one.

Harf: فقر is an inability to derive benefit from ones craft; and ضعيف is a man who is unable to obtain benefit from his professional skill. But, in general, the opposite of ضعيف is considered to be ضعيف: "one who is denied or refused a gift or prosperity".

Hirman: ضعيف is not to get what one requires when one asks for it. One says: سأله فرمه "He asked him but he refused him".

Ba'is: According to Mujahid and others فرير is a beggar who extends his hand (for alms). In our opinion فرير is so-called because of his miserable appearance, and is used to intensify the concept of فقر. According to some others فرير means مسكين, who is one who is in the extremity of مشهور and seems to be quiescent from his want; and مسكين is one who has nothing at his disposal.

Faqir: See فقر, فرير.

Muharaf: See محروم.

Mahdūd: According to some scholars محروم is one who cannot attain the victory that he seeks over an enemy when contending with him. محروم is also used for other aspects of prevention. In our opinion the real meaning of محروم is one who is kept from all types of good. And محروم الله are things that Allah has kept people from by (prohibition).
481.

Hajah: See 5

Naqṣ: ُحاجة و ُنقص is a cause of حاجة، and that which is حائط (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: ُنقص is a ُنقص with injustice. Allah says: ُلا تَتَحَسَّوا ُإِنَّكُمْ أَشَاءَ غَيْبُكُمُ ُوُرَدَتْ مِن وَلَدِهِ، "And do not diminish to men their things, i.e. do not reduce their things unjustly.

Nuqṣan: ُنقص can be a reduction with or without injustice.

483.

Takhrij: ُنقص is used concerning something that weighs upon one. It is used about عذاب because this weighs on people's souls like something which has weight.

Naqṣ: ُنقص is to take something from the mass or quantity of a thing, whatever it may be.

484.

Ziyādah: One says: ُ زياد مال مالا ورثه من والده "The wealth of so and so was enhanced by the inheritance he received from his father", and ُثَيَّانُ ُثَيَّانِي is not used in this context.

Nama'i: ُثَيَّانِي indicates the growth of a thing from within. One cannot use ُثَيَّانِي in this context. One says: ُثَيَّانُ ُثَيَّانِي "The cattle increased by means of their procreating". Therefore، ُثَيَّانِي and ُثَيَّانِي are described as ُثَيَّانِي when speaking of the increase of dye on the hand and of ink in a book. ُثَيَّانُ ُثَيَّانِي is used concerning the increase of gold and silver metaphorically.
Su'āl:  is common both in the sense of  and in that of asking for other things.

Qunu:  is a request especially for favour and a present.

The verb  is used for asking for something. The Qur'ān says: "And feed the poor man who is contented and the beggar, /36". According to Abū Hilāl:  is a  and  is one who comes to you that you may give him something but does not ask (for anything).

The verbs:  and  mean to come to someone asking for his favour.

According to al-Layth  is an itinerant mujāhid. Mujāhid says:  in the above-mentioned verse, is one's neighbour, even if he is rich. And according to al-Hasan:  is one who begs and is contented with what one gives him. Al-Farra' says:  is one who accepts that which one gives him.

According to Abū Ubaydah  is a  who shows submission. Abū Ali says:  is a  who begs. And according to Ibrāhīm:  is one who sits in his house, and  is one who comes to people (seeking help from them).
Chapter XIII

Sharaf: The original meaning of Sharaf is an elevated place. One says: 
أَشْرَفُ عَلَى الْشَّيْءٍ when one goes up above something. 
"the battlements of the palace" and the expression: 
أَشْرَفُ عَلَى النَّافِعَ 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 شَرِيفٌ; or every person, according to 
the Arabs, is one who has a well-known origin. Therefore 
Sharaf cannot be used of Allah, as عَزِيزٌ can be.

Izz: contains the meaning of overcoming and impregnability. 
But in the expression: عَزِيزُ اللَّهِ, عَزِيزٌ الْعَلَامَ, meaning insignificant or small in quantity so as to be 
difficult to attain. And since عَزِيزٌ means, عَرْضُ, قَلْةٌ, is 
understood as one who cannot be overpowered because of his 
might and impregnability.

Sayyid: Сَيْدٌ is one who has charge of the people's organization. 
Samad: Сَمَّرَ requires power for the execution of affairs. This 
sense is derived from شَمَّرَ (pl. جِهَاد) meaning hard ground; 
and Сَمَّرَ is a rock firmly embedded in the earth. It can be 
said that Сَمَّرَ is that to whom people repair or go for the 
fulfilment of their needs. One says: مَرَّتُ صَمَّرَة is more comprehensive than 
for example, a head of a family is called, and not a Сَمَّرَ until he becomes more important and attains some distinction 
from (an ordinary) head of a family. Therefore the phrase: 
"a lord or chief, to whom recourse is had" is 
used, and one never says: Сَمَّرَ.

Yasūdu: See 5
Yasūṣu: يسوع means he looks into their minor problems. The verb سوس يسوع is derived from "grub". Allah cannot be described in terms of سوس because nothing is too insignificant to be observed by Him.

Sayyid al-Qawm: See A

Kabīr al-Qawm: كبير the most knowledgeable, or aged, or respected person of that قوم. The Qur'an says: "The chief of them (here) has done this, لعباء/63". One can be called كبير because of superiority in age or in excellence. كبير is called سديد القوم كبير القوم, but cannot be called كبير القوم except when he is in charge of their affairs. And كبير as a name of Allah أكير 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: مالك implies "owned". مالك "master" is more comprehensive than ملوك. The use of مالك is only appropriate in the case of ملك. The use of ملك and ملوك is appropriate, rather than what it clearly does indicate, that in speaking of Allah, ملوك and مالك is appropriate, and not ملك. ملك is only appropriate in the case of مالك. Al-Farazdaq says:

"Praise for the Lord, all faces are humble before His face,
"the king of kings and lord of forgiveness". If he had said: ملك العز , it would not have been appropriate.

Malik: ملوك does not imply ملوك , 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-Bustani, Dar Sadir, Beirut, N.D.

Malik: See 5

Malik: ملك is on the measure of intensification (شدة) like علامة and does not imply فحيل . Although ملك is on the measure of فحيل , it gives the meaning of the measure of علامة except that it contains the sense of multiplication and intensification. When we say that ملك has the meaning of علامة , 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 علامة forms.

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.

Kabir al-Qawn: See 6

Azim al-Qawn: The of a is one who has no one above him from that . One cannot be described as عظم unless he has people in his subordination and authority. Muhammad used the word كسرى for كسرى of Persia when writing to him. عظم as a name of Allah means عظم and one who is not to be measured against any lesser being in degrees of
magnitude. The original meaning of the word is عظم 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 تارة. 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, عظم is: عظم عظم and worthy of عظم and عظم means the one who must necessarily be described in terms of عظم. عظم is: عظم عظم and عظم means the one above whom there is no عظم. But when عظم is applied to earthly kings it means one who is unique in the world in loftiness and majesty. عظم is always associated with عظم, عظم, عظم (pl. of عظم: evidence of the intellect) are described as عظم because of their usefulness. A large amount of money is described as عظم because of its usefulness. "a big bag" is so-called because of its magnitude, and عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, عظم, ععظم may or may not allude to quantity. Therefore Allah can be described as عظم although He cannot be described as عظم. A thing can be عظم in its عظم or by way of increase in magnitude.

Kabīr: See ⛺

Haybah: is fear which one feels when embarking upon something. Therefore إقامة is عينة because إقامة is an assault from the front, and dimensions like
front and back cannot be used about Him. And 

is the increase of fear in one's mind which results in one's abandoning aggression against someone.

(Sifat) رفع و (صفة) علي

(Rafī) : 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 رفع 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 رفع when implies leaving a former position. As far as the Qur'anic expression: "Exalted of the degrees, Exalted of the elevations"/15 is concerned, it is like the expression: كثير الإخضان (in which the sifah is modified by the following noun).

(Sifat) : The description of علي refers to human knowledge about authority or subjugation. علي 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, /91"; and in this sense Allah is described as علي meaning He is great and worthy of elevated descriptions.

(Irtifā) صعود : The sense of upwardness is common in all: إرتفاع صعود and is used in other senses also e.g. one says: "I gained importance in the assembly", or "He raised his position", even if that person has
not been elevated physically; and صعود is used only about physical elevation.

**Sacūd:** صعود is confined to in position. One says: صعود في السلم / الدرجة "He went up the stairs/steps"; and one never says: صعود أصعُرُ, and is only to go upward.

**Rūqīy:** الوضع والصعود is more general than صعود. Like صعود can be used with reference to السلم and الدرجة, and one can say: الوضع "I progressed (in degrees) in knowledge and dignity to the furthest extent". الوضع can also be used about "gradual development". الوضع "stairs" is also called مراتِي; and one says: حطتُ مراتِي "I did not cease to rise in such and such until I reached the utmost point thereof", i.e. I rose gradually.

**Sacūd:** See صعود

**Iṣād:** إصعود is used with reference to level land. One says: إصعوداً من الكوفة إلى خراسان "We advanced from Kūfah to Khārasān.

**Sacūd:** See صعود

**Aṣlā:** The expression: أعلى... هو في أعلى النخلة meaning: "He is at the top most point of the palm tree".

Thus when one says: "The Earth and the Firmament," it does not imply that the Heaven is part of the Earth.

Rafii\(^c\): See ٨

Majid: 

is in terms of his ماجد مجيد is ] in his attributes. The Qur'an says: 

"Nay! it is a glorious Qur'an, 

in imparting wisdom; and it is also said that مجيد is that from whom one can expect good. The basic meaning of مجيد is which has two-fold application, i.e. علم الشهاب: "greatness of person"; and علم الشهاب: "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: مجيد to express His greatness.

Ilah: 

is one who deserves to be worshipped, and there is no except Allah.

Maqbool: Not every "person/thing worshipped" is worthy of worship e.g. idols and Christ p.b.u.h.

Allah: 

is a name, and no one can have this name applied to him except Allah.

Ilah: Some "other than Allah" are mistakenly called (pl. of اَلْهَ) e.g. idols of the Arabs. The expression: لله، لا يُعْبُدَ إلا الله means that only Allah is worthy of worship.
Yastahiqqu al-İbādah: يستحي عليه العبادة means that one has done a favour and one has a claim (on the one to whom one has done it). إستفاناق implies that on account of which one has a claim (on someone).

Yahiqqu lahu al-İbādah: يحيى له العبادة means that He has an attribute that affirms His beneficence.

505.

Allah: See Allahumma: الله و المَّهْم means a vocative form. The vocative particle is suppressed and in lieu of that mim is added at the end.

506.

(Sifat) Rabb: سيد بن ربي may be used with the meaning of فيستحي عليه in the first part of an idāfah construction. The Qur‘ān says: يسِف "He shall give his lord to drink wine, يسِف/41; but this is not always possible; for example, a slave says to his master: يا ربي يا سيدي and not يسِف، and not يسِف "master of a male or female slave". "If my Lord had not come up (to aid) the kingdom with the people of Iraq, the position would certainly have been miserable". Here ربي refers to Nu‘man b. Mundhir (king of Kindah), and عَذِير is an equivalent of حال which is no longer in use, like أبَتْ اللَّه "may you refuse being cursed" (a greeting addressed to kings in the jāhiliyyah) and عم صبااحا "good morning", which have been abandoned in the language.

(Sifat) Sayyid: سيد is the master of one who must obey him e.g. سيد للأمة والعالم "master of a male or female slave". Therefore one cannot say: سيد اللَّه as one can say: ربي اللَّه.

(1) Diwan cAdī b. Zayd, p.92.
(Safat) Rabb: رَبُّ مَالِكٍ is greater than مَالِكٍ because رَبُّ affirms a person's power to manage that which he owns. Therefore it contains the connotations of دَارِيَّة and مَلِكَ, and denotes only one who must be obeyed. This can be substantiated from the Qur'ānic use: لا تَحْبَسَكَا أَحَدَاهُمَا وَرَجَاهُمَا أَرْبَابًا مِنْ رُوحِ اللّهٖ "They have taken their doctors of law and their monks for Lords besides Allah, الْخَيْرَة /31", i.e. masters whom they obey. رَبُّ also implies the sense of مَلِكَ "one who puts things on a sound footing". The expression: مَلِكَ النَّعْيَة is used when one fosters his wealth by amassing as much as possible, and أَمْرِ يُمِّرُ بِرَبِّي implies the sense of control of a matter until its completion; therefore one says: مَلِكَ السَّمَسْ مَلِكَ الْوَلَدُ "grower of the sesame"; or مَلِكَةُ رُطْبَيْنُ "a ewe that has just given birth" which is like لَفْسَاء "a woman in the state following child birth". A مَلِكَة is called رَبِّي because she is engaged in تَرِبَة تَرَبَّيْنِ of her off-spring. In the word مَلِكَة, the letter "ياء" was originally "ياء" and was changed into a weak letter as in the example of نَفْنِ فَنَقْي. 

(Sifat) Malik: مَالِكٍ implies the power to dispose of what is owned. One says: مَلِكَ الْحُجَّيْن when one kneads dough thoroughly so that it becomes well-worked ( تَرِيِّي ), a poet says: مَلِكَةُ يَكَالِيٍّ بُعْتُ فَتِينَةُ. يَرَى ثَامِنَهُ مِنْ وَحَمٍّا مَوْرَاهَها (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 تَرِيْيَت مَلَكَت means مَلِكَة. Afterwards because of frequent use the word مَالِكَ became most common in its legal sense. For example a child is legally مَالِكَ 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-Khatīm: لِيْسَان ( مَالِكِ ).
(Sifat) Rabb: رَبّ is applied only to one who can assign, dispose and regulate. Some hold that رَبّ 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:

وَهَوَ ا لرَّبَّ والشَّهِيدَ عَلَى يَوْمِ مِعَارَنِمِينَ وَالبَلَاءَ (1)

"And He was the (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 the شهيد رَبّ is not used here in an absolute way, as it is not the predicate of يو مِعَارَنِمِينَ and both the الشهيد رَبّ refer to one and the same person. Thus both the شهيد and the رَبّ are particularised by يو مِعَارَنِمِينَ. In the following verse:

وَ رَأَى الدَّرَبَّ مَخْيَآتُهُ يُؤَبَّابُهُ وَ طَالِبُ الرَّجْهِ يرْضَى الْأَلْلَهُ (2)

"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 الدَّرَبَّ as a form of address; similarly the Arabs would address an idol as إلَهُ or Musaylimah as ورَجْهُ. In this verse، وجه الالله means and جه الإله.

(Sifat) Qādir: قادر is more general in that it applies to anything that can be done, for example one says: قادر أن يَزَم "able to stand up".

(2) Diwān cAdī b. Zayd al-Abādī p.54. The text reads: دَرَابُ مُخْيَآتُهُ يُؤَبَّابُهُ for دَرَابُ مُخْيَآتُهُ لَعْبِيْتهِ.

509.

Sayyid: سَيِّد is to عبد مالک as is to مالک; i.e. both can only be connected with rational beings; e.g. one can say: سَيِّد مالک الحبد but one cannot say: مالک الدار سَيِّد. One who is can be called مالک الدار سَيِّد نجله , but not مالک الدار سَيِّد.

Mālik: مالک can be used in connection with both rational and irrational beings e.g. مالک البَد or مالک البَد. One who is can be called مالک الدار تادر.
Allah can be called مالك because He is سيد of the genus of rational beings.

Dawlah: دولة is a change in the state of authority (reading: سيادة) 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 on the measure of 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 one's power to subjugate a large or a small group of people. The caliph is called سلطان الدنيا or ملك الدنيا, but the Amir of a country is called ملك البلد, not ملك الدنيا, 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 بي داره ملك but cannot say: له بي داره سلطان; and one can say: هو مسقط عينه*M�لك* 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 فتنيه من كرا.

Malik: See د

Milk: See د
Milk al-Yamin: ملك اليمين 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.

Tamkin: تملك of one who has taken possession of something (تملك جائز) is lawful whereas تملك of him is not.

Tamlik: In تملك one is given de jure tenure of something but such is not the case in تملك "recognition of someones de facto possession of something, but not relinquishing the right to remove him from it".

Imalah: عمل is the one who has charge of taxes only. Every عمل is a والي but not every والي is an عمل; and the original meaning of عمل is the salary of the one who has charge of the صدرة. Afterwards because of frequent use this word was applied to other meanings.

Wilayah: ولاية is more comprehensive than عملة. Every one who is given charge of some aspect of the office of the سلطان is a والي. Therefore, every والي أمير, تابع and "judge, governor and revenue officer" is a والي; and a والي or a أمير cannot be a عمل.

Ikanah: إعانة is used for assistance both against an opponent or adversary and against other things. One says: إعانة عليه "He helped him against those who tried to overcome him", or إعانة عليه نظر "He helped him against his poverty", or إعانة على بالإمال but one cannot use إعانة لفترة in this context. إعانة is general and لفترة is particular.
Nusrah: لِفْرَةٍ is used only for assistance against an actual opponent or adversary.

516. إعانة و لقَةٍ

Iṣānāh: See 액

Taqwiyāh: لِقَةٍ is two fold, i.e. from Allah to man, and from one man to another. Allah may give لِقَةٍ to a man by giving him abundance of destiny. One man can extend لِقَةٍ to another by giving him money or manpower. لِقَةٍ is more comprehensive than إعانة. For instance one says: أعانه بُكرِمٍ; but one cannot say: تراوٍّ بُكرِمٍ. According to Ālī b. Ґisā لِقَةٍ is used in the context of "craft/deed", and can only be used in the context of "conflict".

517. لِفَرَةٍ و ولِيّ

Nasīr: لِفَرَةٍ consists in extending لِقَةٍ, and may or may not result from friendship ( ولِيّ).

Waliyy: ولِيّ consists in sincerity of friendship.

518. سَيِّدٍ و هَامٍ

Sayyid: See 액

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 حمٍّ.

519. تَمْطَامٍ و هَامٍ

Qanqām: is a سَيِّدٍ whose affairs are conducted in an orderly fashion, not haphazardly. One says: تَمْطَامٍ when one assembles a thing; and تَمْطَامٍ "He collected his group"; and the حمٍّ "the place where waters are gathered together" is called تَمْطَامٍ because it is the place where waters are gathered together.

Humām: See 액
520.

Nusrah: See 5

Walayah: is given out of love for the لفارة, and not
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.

521.

Hukm: implies prohibition from a dispute; one says:
أهملته to mean: I prohibited him; and a poet says:
أبي حنيفة أحكموا سفهماكم. "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 sha. The
expression: حكم بالباطل means "He has put the place of the
حكم " . And حكم is used where ألم cannot be
used; e.g. one says: "This is a matter; i.e. the two things
have similar causes, etc. and ألم 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, و قضينا/2" i.e. He made a decision concerning it;
إلى ابن إسرائيل And We had decreed against the children of
Israel, قضينا/4/14" i.e. We have warned them about it;
قضينا عليه الموت "We decreed death for him, السيا/14" i.e. We
decided his death; and قضينا فصلت "So He
ordained them seven heavens in two periods, قضلت/12" i.e.
completed them.

(1) Diwān Jarīr p.47.
Hākim: حاكم is one whose office is to give a decision, and the sense of حاكم is derived simply from the action of deciding, so that a حاكم 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 حاكم; one who merits the title of حكم will only give a just decision, since it is an honorific title.

Qadr: قدّر is the taking place of actions according as they are required, and the fulfilment of the purpose for which they are done. قدّر can be the manner in which one wishes the desired object to be achieved, and مقيد the one who effects it in that manner. It is also said that the original meaning of قدّر 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.

Qada': See 

Taqdir: can be used of the actions both of Allah and of men, whereas قدّر can be used only of Allah's actions. قدّر "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 قدّر can only be good.

Qadr: See 

Qada ilayhi: فقّضى عليه means "he told him". Allah says: "And We revealed to him this decree, that the roots of these shall be cut off in the morning," /66" and then elaborated the "decree": إن دارهم لااء مطروع مصبين "... that the roots of these shall be cut off in the morning," /66".
Qada bihi: means he completely settled the matter concerning him.

526.  
Tadbīr: is setting up a matter in such a way that it should produce good results. It is derived from تدبیر, meaning "back", and أداء الأمور means "the results or after effects of things". The last part of every thing is called its تدبیر and it means he thinks about 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 تقربir does not contain the sense of after effects or results.

527.  
Quddira lahu: See 8

Muniya lahu: is used only about the مینی of what is bad. One says: مینی له الیکر, and one never says: مینی له الشیر. Therefore "death" is so called. And one says: أعلنت مینیة ما ممنيت به من ثلاث, "I have told of the hardships I experienced from so-and-so". On the other hand, can be used of both good and bad.

528.  
Tadbīr: 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. سیاسة is also used to refer to the detailed affairs of one invested with authority. سیاسة cannot be ascribed to Allah.
Chapter XIV

529. إحسان و إنيم

Ihsan: One can use إحسان about himself, e.g. one can say about one who learns something: إحسان إلإ نفسه. بئا يمكن على نفسه implies praise, and one can praise himself. إحسان can also include ضرر إحسان on the people of hell. أحسين 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 damage to the one punished. إحسان came to be used for جد ضرر and particularly. لأحسين إلإ نفسه is used when someone benefits another, but أحسين إلإ جد ضرر cannot be used with reference to the person who has a punishment inflicted on him. According to the linguists every إحسان is جد ضرر but not every إسالة ضرر is إحسان; whereas, if the meaning of إحسان were really إسالة, the meaning of إحسان would be the opposite of إسالة. This difference can be understood from examples; one says: الأب يمس إلإ وله بسقته الرداء المرأ وباليناسد باجماة "The father does good to his son by giving him bitter medicine or by phlebotomy or cupping"; and one uses: أحسين, أحسين, but not أحسين when someone does something that is ضرر, أحسين, but rather أحسين. A جد ضرر, such as the spending of money, may be called لغة, because of the pleasure it gives.

إنام: إحسان من نفسه to someone else; إنام من نفسه "thankfulness", which is obligatory to the like the repayment of a debt to the lender. Since thanks is like a debt, one cannot be thankful to himself, neither can one apply إنام to himself. Thus one never says: هو منمن من نفسه.

530. إحسان و إنام

Ihsan: See إنام

Naf: نف may be unintentional whereas إحسان is always intentional. One says: نف when an enemy has done something to one with the intention of damaging one but has actually benefited one; إحسان إلإ cannot be used in this context.
Ijmal:  إجمال is an evident رجل is so-called, as though he were fat; the original meaning of جميل is fat. One says:  إجمال الرجل أخصن إلين "is used as a transitive verb with the preposition "; and the expression:  أجمل في أمره means he did something in his affair. In the expression:  أجمل الناس, the verb is transitive because it indicates an object implicitly mentioned without the help of anything else. One says:  أنتم عليه (with the preposition على) because the sense of the rising above the person and engulfing him is present. Thus one can say: هو خزي في النغمة, but one cannot say: إجمال في الناس or  إحساس في الإجمال. Both إجمال و إحسان are worthy of praise, and like إحساس one can perform إجمال to himself.

Ihsan: See 8

Fadl:  فضل cannot be incumbent on anyone; it is that which he does as an act of supererogation, without compulsion.

Tawil:  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:  طويل, فعال عمل طلّ على and طلّ على are also used to mean that one did a service for someone else when asked to do so. A poet says:

The Qur'an says: "Those having amleness of means (from them), 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.

Ala' (pl. Allām) means a which follows another. It is derived from *ṣurūb*, meaning "to come near to". It is also said that the singular of *Allām* is *Allā* . Some linguists hold that *üşūl* is transferred from *Allā* used to express . According to Abu Hilal *Allā* is a great name.

Nicâm: See

535.

Ifdāl: from Allah is a benefit directed by *Ḥukm* . He inevitably bestows *Ifdāl* , since, being the All-Wise, He does not go against the dictates of *Ḥukm* . *Ḥukm* is like in that it compels gratitude. The original meaning of *Ifdāl* is an increase or addition in *Ḥusn*.

Tafaddul: refers particularly to a which the one who controls it may either bestow or withhold. Allah is  with every that He gives mankind, whether it be a reward or not. If someone holds that *La‘ab* 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: is one who has more good attributes than others. *Fādil* means excess, one says: *Fādil* when a thing increases; and *Fādil* when something else increases it; and *Fādil* is used when one gives information about the excess of a thing above others. Allah cannot be described as *Fādil* because He cannot be associated with any addition or deletion.

Mutafaddal: See

537.

Rahmah: is imparted to one who needs it.
538.

Rahman: رحمة , according to Ibn ā'Abbas, means one who is more tender than رحم , by which he means that رحمة is more comprehensive than رحم because tenderness ( رقة ) or hardness ( غلة ) cannot be used about Allah. رحمة 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 سماك سماك ; سماك سماك because it is behind the "pleiades", but not everything at the back of something is called دُبُرَان . Musaylimah was wrongly called دُبُرَان رحان اليحمة by his companions, as other people have applied divine attributes to other than Allah.

Rahim: رحمة and رحمة from Allah are bestowed on mankind both in the religious and the worldly domains. Muslims agree that rain is a رحمة from Allah. His description as رحمة means that رحمة is part of His disposition, implying that it is not restricted to a specific time. In our opinion رحمة is an intensive way of expressing His forebearance, and رحمة is even more intensive because He is even more forebearing.

539.

Rahmah: رُحِيثُ عَلَى رحمة , thus making رحمة the cause of رحمة .

Riqqah: رَقَة and غلة are created qualities that may be in the heart or elsewhere.

540.

Raqīq: See A أَسْتَنْتَ e.g. يَرَقَ لِحَا.

Shafiq: One can رُقِنَ to someone to whom one does not أَشْتَنَ e.g. a man who buries his daughter alive certainly يَرَقَ لِحَا, as
human nature compels this but not to her he would not have buried her alive.

541.

Ra'fah: is more comprehensive than . Abu Ubaydah says that in (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: See

542.

Khayr: A "disobedience" cannot be a .

Manfa'ah: "benefit" may be attained from disobedience. As Allah says: (219), and what contains a is a is used for that which causes , e.g. , or .

543.

Manfa'ah: like "damage" can be good or bad. A bad might be to benefit someone so as to lull his suspicions of you and then to cheat him.

Ni'mah: can only be good. Moreover one can say: but not .

544.

Mata': is a by which pleasure is expedited i.e. 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 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. 

Tamattu: An example of the use of تَمَتَّعُ 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. 

Khayr: Like خَير one can do خَير to himself, whereas one cannot perform خَير to himself. In this regard خَير and إِنُّمَام are equal. خَير is the direct or indirect causing of لُذَة, and its opposite is ضَرْر which is the direct or indirect causing of أَلَم "pain".

547. 

Na'mah: See نَمَاء; whereas a نَمَاء can be hidden. نَمَاء, being on the measure of أَجَدَر, indicates openness or clarity.

548. 

Ladhdhah: لَدَحْ can only be desired.

549. 

Minnah: See مَنْهَة 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 قَطْعَة. The original meaning of the root is to cut, as used in the Qur'an: فَخَالُم أَجَرَهُمْ "So they shall have a reward
never to be cut off, it is also called (conferred) because it puts an end to gratitude for them.

**Ni`mah:** See Δ

550.

- **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 of by itself.

551.

- **Birr:** See Δ
- **Qurban:** was originally a form like and is by means of which one seeks Allah's favour.

552.

- **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.

- **Darr:** See Δ
- **Darra':** is open harm. Its form is like that of and , 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; ل باس عليك، means "Do not be afraid". War is called باس because it involves fear, and باس الراض، is one who is overtaken by باس or "misery or distress". Allah says: "Therefore do not grieve at what they do, "ل باس لا كاذا تشنون" (33/36) i.e. you should not be overtaken by باس or "sin" e.g. باس لا رأي. "There is no sin in such and such", and is also used in declaring a thing as lawful, e.g. "لا باس نه" which means that it is lawful.

Darrā': See دار

Su': can be inflicted only with the victim's knowledge.
Su' 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 تنجب لا أعلم "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، "a man of evil". سوء، is not derived from the verb سوء، لا يجوز مسلك السوء عن طريق السوء meaning a bad skin can give only bad smell.
Su'ul: سوء means what is unpleasant, and the verb إسوؤر سوء means to do something unpleasant to someone. Both words: سوء and خرflammatory, but differ in their usage.

558.

Isa'alah: ظله is the name for "wrongful treatment or injustice". One says: أساء إليه when one deals with someone unjustly.

Su'ul: إسورة وسوء denotes damage or grief. إسوؤر 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, سوء "disease" and ضر "the torments of Hell" are in the real sense even though the one who causes them is not called ضر. A ضر is one who exerts himself in causing ضر, and not every ضر is ضر, just as not every person who causes ضر is a ضر, but a ضر is one who causes prohibited drinks. He further holds that ضر is of two kinds: ضر حسن and ضر شر. Disease and the torments of Hell are examples of ضر حسن and ضر ضر "injustice" or such things are examples of ضر حسن. 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 and ضر are necessarily contrasting only when considered from one aspect.

Darr: In our opinion ضر and ضر عذاب جحيم are in reality and they are called ضر metaphorically. The drinking of bitter medicine for the restoration of ones health is ضر ضر to oneself but not ضر. The evidence for this is the fact that one who causes them is not called ضر whereas one who causes ضر is called ضر ضر, therefore ضر and ضر are ضر.
Hilm: The original meaning of يَلِمُ is softness and يَلِمُ implies to delay (the infliction of) due punishment. And Allah's يَلِمُ towards the disobedient precludes, out of grace and forgiveness, their instant punishment. يَلِمُ may not be exercised when by practising it someone is endangered. يَلِمُ does not imply the complete abandonment (تَرْكَ) of the immediate infliction of punishment because يَلِمُ cannot be used about Allah, for يَلِمُ is something that can only be exercised from a position of power, and يَلِمُ implies the contrary. يَلِمُ can only be applied to one who can punish, whereas يَلِمُ is the action of one who cannot. A poet says:

(We) did not turn away (from them) because of weakness but because of (our) forbearance. And a ظلم is not called , because يَلِمُ 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 يَفْسِحُ is the opposite of يَلِمُ; in our opinion this is correct, because يَفْسِحُ implies precipitateness and haste, whereas يَلِمُ implies patience and deliberateness. يَفْسِحُ originally means "lightness"; one says: لَبِ سَفْيَهُ "a light garment". According to al-Mufaddal, the original meaning of يَفْسِحُ is lack of knowledge about the appropriate places of things and this is weakness of judgement. In Abū Hilāl's view this shows that يَفْسِحُ is the opposite of يَلِمُ, because يَفْسِحُ pertains to "wisdom", which implies doing the action in the right way. According to al-Mufaddal (because of extensive use) يَفْسِحُ is applied to all types of ignorance and precipitateness, e.g. one says: يَفْسِحُ رَأَبَيْسِفْا. Al-Farra' holds that يَفْسِحُ is an intransitive verb. In one dialect instead of يَفْسِحُ is considered to be the verbal noun. Allah has used the word يَفْسِحُ in the Qur'an: "But if he who owes the debt is a child, which again refers to the state of being lacking in knowledge. The following verse of al-Mutalammis shows that يَلِمُ can be used where يَفْسِحُ is used, and that يَفْسِحُ is an opposite of يَفْسِحُ.
"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. is 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 i.e. distress or grief; and 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. 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 ! 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 's granting them postponement is a help to them.

(1) Al-Asma‘iyyat, section 92, p.245; Al-Ma‘arif, p.553; Lisān (تَرْكِه).
yourself from displaying about the vicissitude of fate; إمتثال is not used in this context as it does not involve anger.

562.

إمتثال و حكم

أصله: Every is but not every is إمتثال حكم حكم لله إمتثال would not imply 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 "delay in the infliction of punishment" are the equal in "what is considered good", then إمتثال can be considered as a favour and إمتثال "vengeance" (an action of) justice. On this basis, إمتثال is necessarily the opposite of, سفة when إمتثال is incumbent because the opposite of إمتثال is إستتساد. If one were to exercise سفة, it would not be a ظلم, but it would not be in-accordance with جملة "wisdom". A thing can be سفة without being opposite to حكم ظلم; for example, if one diverts a reward from one who deserved it to one who did not deserve it, this would be a ظلم from the point of view of depriving the one who deserved it, and it would be a سفة from the point of view of not putting a thing in its appropriate place; but if a disobedient person is given the same reward as the obedient, this would not be a ظلم to anyone, but it would still be a سفة from the point of view of not putting a thing in its appropriate place. Moreover, the rewarding of the deserving is not necessarily a سفة حكم, although its opposite is a سفة. This shows that سفة implies a certain wisdom, and that سفة is the opposite of that حكم which is incumbent, not of that which is exercised as a favour. Thus سفة is the opposite of حكم in all respects. There is another difference between حكم إمتثال and إمتثال حكم, that سفة can only be used with respect to a person who deserves punishment, whereas إمتثال is not like that. For example, one says: "you grant a delay to your debtor for such and such a period"; this is not a حكم. Some linguists hold that one grants an إمتثال to another at a particular time only in order to take him up on it at another time.
Hilm: The expression refers to an action of Allah's, but it can refer to an inherent attribute, in the sense that He is (capable) of when disobeyed.

Imhāl: does not indicate any extent of time and therefore it is indeterminate.

Inzār: is associated with the time span over which one operates. It is also said that is to allow a slave time to look into his affairs, and is to allow him time in order to make his difficult jobs easier.

Hilm: See

Waqar: is calmness, motionlessness of the limbs or stillness in sitting. It is also used when one does not behave recklessly in anger. is derived from meaning a load. Allah cannot be described in terms of .

Sakīnah: 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 most pious; tranquility. (26/76) is received in the , as in the Qur'ān: (the pious) (26/76). It may mean "awe or reverence", or the converse.

Waqar: means only.

Razānah: is more general. It can be used about human beings and other things, one can say: for a heavy man or for a heavy stone; but one cannot say: .
Rajah: The original meaning of رجاح is inclination or leaning (towards something). The expression: نازع و اوزان (1) 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 راصعاً to mean: "be preponderant" but one says it to mean: "you should incline towards ..."

Razanah: One says to someone else: كن رزينًا 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: نازع و اوزان with the omission of "و" in p. 197.

Tawqir: is used in the meaning of "glorification"; one says: و تفوق و تفوق "What is the matter with you that you hope not for greatness from Allah, لزن /13" i.e. glorification; and "And you may aid Him and revere Him, الفتح /9". According to Abū Ahmad b. Abū Salmah: the description in terms of تفوق (1) refers to the person who is the object of it. According to Abū Hilal when someone is described in terms of تفوق it only implies his glorification.
Waqar: According to Abū Ahmad b. Abī Salmah: Allah cannot be described in terms of، وَتَأْرَى فِي غُرُوبِ النَّهَى، in the sense of "they glorify Him". Allah cannot be described as، لَعْبُورُ وَتَأْرَى، however, in the sense of عَظِيمٌ، because the sense of possessing وَتَأْرَى would then become attached to Him; Abū Hilāl holds that Allah cannot be described in terms of، لَعْبُورُ وَتَأْرَى، because وَتَأْرَى implies something by which a change is introduced in ones هيبة "awe or reverence".

(1) The text reads: تَفْرِيرُ تَفْرِيرُ، twice (with the omission of one dot on "ق" in the word تَفْرِيرُ), p. 197

569. سمَتُ وَتَأْرَى

Samt: سمَتُ وَتَأْرَى is "good silence". Some linguists hold that سمَتُ is like صَمتُ، and that the "ص" has been changed into "س"، as has happened in the case of مِسْتَقِيمٍ. One can use خَطَبُ مِسْتَقِيمٍ or خَطَبُ مِسْتَقِيمٍ for an eloquent speaker. سمَتُ can also mean the correctness or straightness of a way, e.g. one says: هو علي سمَتُ البلد "He is on the (right) way to the city". وَتَأْرَى is in no way similar to سمَت.

Waqar: See أَنَّا وَحَمَل

570. أَنَّا وَحَمَل

Anāh: أَنَّا is to be slow in movement, and it is also applied to the closeness of steps while walking. Therefore, a fat woman is called أَنَّا. A poet says: *رَمَثَتْ أَنَّةَ مِن رَبِيبٍ عَامِرٍ. لَآ مَعِينٍ فِي مَأَمَّ أَيَ مَا مَثَمَ* (1)

"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: أَنَّةَ مِن أَيْمَةً is used when a thing is close at hand and أَنَّةً is used when a thing is close at hand and أَنَّةَ مِن أَيْمَةً means: "to act at leisure", taking a thing from close by.
Some linguists hold that ًانة means: كون in a disturbing situation.

Hilm: See ًان

(1) The verse is said by Abu Hayyah al-Numayrī; and the text reads: ًانة ماً (al-Furuq 197) instead of ًانة ماً ًانة, Adab al-Katib p.25.

Anāh: It can be said that ًانة is the same in being gentle in affairs and in being prepared to carry them out. One says: ًانة when something comes to an end (i.e. fully prepared); the Qur'ān says: ًانة ًانة (الجرحى 44), and: ًانة "Not waiting for its cooking being finished, the ājāb/53".

Tuʿadah: ًادة is not to be unsteady in affairs. It is derived from ًاد , used when one weighs someone down with earth (i.e. buries him). "buried alive (girl)" is derived from the same. The "ن" in the word ًادة was originally "د" , as ًادة "indigestion" is derived from ًادة , and from the verb ًادة , etc. ًادة implies the opposite of this notion to what is implied by ًانة. Without referring to the derivations of both, we do not see any significant difference between the two.

Hilm: See ًان

Safh: سفه is the opposite of ًكة, and can be used metaphorically for bad language. One says: ًكة عليه meaning to revile someone. An ignorant person is also called a ًكة.

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 إبطال which is a derogatory attribute.

Ujlah: 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, حبل/84", عجل is used in the sense of سرعة.
574. **Hifz**: The opposite of إهال is حفظ, and that of إهال is حفظ إضافة. 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**: حفظ 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. حفظ is so-called because he looks after them and eradicates those causes from which damage to them is to be feared. حفظ الْجِهَامُ is a metaphorical expression used about a sleepless person، on the analogy of حفظ الْجِهَامُ.

575. **Hifz**: حفظ is more general than نَفْس ، because حفظ النَفْس is حفظ النَفْس. The two are interchanged because of the closeness of their meanings.

**Kila'ah**: بَلَاء is to incline a thing in a direction in which it will be safe from harm. Therefore، one says: بَلَاء when one brings a ship near to land; بَلَاء is also used for sea-port.

576. **Hirasah**: حِراصَة is a continuous حِراصَة، and حِراصَة is so-called because he is (actually) watching throughout the night or because his occupation is to do so. It is derived from حِراصَة meaning "time". And حِراصَة 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 حِراصَة، which is a verbal noun، the noun (denoting the state) derived from it being حِراصَة. One expresses his wish (in favour of someone): حِراصَة لله عَلیک. i.e. may Allah continuously avert calamities from His blessings on you.
Hifz: does not imply continuity. One says: حفظ الشيء، and حفظ الناقل حفاظ العلم، and حفاظ الشهيد المانع للشيء، i.e. that from whom nothing can go far away. This comes about because حفظ الشيء، is 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 of it. According to Abū Hilāl, the use of علم to mean حفظ is an extension. One never says: إن الله حفظ لغونا و قدامنا فلان يحفظ القرآن If this latter statement were really true it would encompass the whole of knowledge.

Raqīb: is one who watches one so that what one does may not be unknown to him. One says to someone if he scrutinises one's affairs: أنت رتيب على الله, implying: you should know that Allah sees you and what you do is not hidden from Him.

Muhaymin: is one who is in charge of the arrangements for something. A poet says:

ألا أنت خير الناس بخير نسيم، مهنيته التأليمية في المرور والتكرب

"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-Asmaʾī says that the meaning of this word in the verse: ومحيمن عليه "and a guardian over it, the aulāya'a/48" is مهنيه and it is an Arabicised Persian word, which means "overseer". Umar said: إني لأستعين بالله نية عمي "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-Maṣābih by Mahmūd b. Ahmad b. Muhammad al-Fārisī (MS)

This manuscript, formerly the property of Khalīl al-Rahmān (al-) Dawūdī in Lahore, is now in the possession of al-Madrasah al-Sawlatiyyah, in Makkah.

579.

Wakīl: Sifat Allah: ALLELĪLAH 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-İbad: ALLELĪLLAH as a description of other than Allah implies one who is given the power of attorney or right of representation regarding something.

580.

Hifz: ALLELĪLLAH is used about that which can be put in a safe place.

One says: ḤORAXIN ḤORAXIN, but never: BARYN BARYN. The use of ḤORAXIN with reference to ًأرضً or ًأرضً is not standard usage in Arabic.

Himayah: ALLELĪLLAH is used about that which cannot be put in a safe place, e.g. land (ًأرضً) or a city (ًبلدً). One says: ḤORAXIN ًبلدً, or ًأرضً ḤORAXIN. ḤORAXIN ًأرضً.

581.

Hifz: See ً

Dabt: ٌmeans taking great care of something so that none of it may get away. Allah cannot be described in terms of since there can be no fear that anything will escape from Him.

is metaphorically used about counting, one says: فلان when someone is cautious about mistakes in counting.
Daman: فمان (i.e. it is responsibility for property or a debt owed to another person). One says: فينتك الأثر، when one undertakes to pay the rent or price of some piece of land; and one cannot say: كنت بالأردن 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.

Kafalah: كفالة (i.e. it is responsibility for the appearance of someone); for example the phrase: كنت زيدا كفالة is used when one undertakes to hand over Zayd. كفالة is being committed to produce the actual person for whom surety is given (الكذول به); one says: كنت الخلام when one undertakes to feed a boy, and one cannot use: كنت في 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: كنت بكرى (آل عمران/36) and does not say: كنت هنا here. The evidence for the use of كفالة for فمان; and كفالة for فمان is that a man can give a كفالة for someone he does not know, but كفالة can be used only when he knows a man for whom he has to be surety; 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: حيلة is surety for "blood-money" in particular. One says: أنا حيلة حيلة دية meaning: I stand as surety for (someone's) blood-money. A certain Arab said: حملت دماءا عولت نفشا على ماي وآمالي "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 زعيم is called زعيم because he is the strongest of them and the most capable
of getting what he wants. If a كَنِيل is called a زَعَامة, it is a metaphorical use.

Za’im: زعامة implies power or control over something. Allah says: "I am responsible for it/that I guarantee, ولا أنه به زعامة/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.] زعامة 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. رشيد is a receiver of , and is on the measure of مباقرة. It can be said that رشيد is one who is righteous by virtue of the good that is in himself; راشد is one who is led to the right path; مرشد is one who leads to the right or good path. The words: مماد سداد and راشد 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. هدایه has (always) come only to him who wishes for it (المتدار). The Qur'an says: "Guide us on the right path, "Islamic prayer". It is said that (the Muslim) prayed for هدایه and so they are, without doubt, إرشاد. همدون cannot be used in this context.

Hidayah can also be used about some unpleasant thing, e.g. the Qur'an says: "then lead them to the way to hell"; and هدایه is a دانه because it is a دانه to paradise. And a طريق is also sometimes called a هدایه.

586. Bayan: Bayan, in the real sense, is the presentation or exposition of a concept (معنى) to the soul, whatever it may be. It properly belongs to the domain of speech.

Hady: هدایه is the of the right path to follow so that one may not follow the path of error. هدایه has this sense when used absolutely; when qualified, it may be used otherwise, as "He led (him) to hell", etc.

587. Khayr: It is said that all actions of Allah are خير; خير is not called خير for those on whom it is inflicted. خير is سرور "pleasure" and خس "goodness"; if a thing is not good
it cannot be خير 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 صلح. The elative (أم) خير is possible here, however, and one can say الرسخ خير الناس من غيره. One can say: خذ ناراً لنا من غيره because the measure intensifies the meaning of ناراً; therefore Allah cannot be described as الملي تأمل, but not الملي تأمل because the measure is one of the names of Allah, and one of the companions of the Prophet was called خذ خير, but according to Abu Hisham Allah is metaphorically named خذ خير. One can wish good for someone saying: خذ خير لله, but the nomen agentis خذ خير is not used to refer to Him.

Salāh: صلح is keeping to that which wisdom demands. صلح can be used about both and لنحن صلح e.g. illness may, on occasion, be for a man, rather than health, as it may lead to benefit in the domain of religion, but ثم لم صلح which does not lead to any benefit cannot be regarded as صلح. صلح is change in the direction of the straightening of a condition, and صلح is one who changes in this direction. Therefore, Allah cannot be called صلح. صلح صلح in the domain of religion is one who performs "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).

588.

Najā: نجاة implies escape from some unpleasant thing.

Hidayah: هديا implies being enabled to reach a thing. The preposition used with either indicates its sense; one is used with "من نجاة من كذا", i.e. هدى إلى, i.e. من نجاة من كذا meaning: "rescued him from such and such", while the other is used with هدى إلى, i.e. من نجاة من 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 فائزون 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, /73".

Najat: See اذ.

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 ظفر بكتير "He attained his desire", but ظفر is never used in place of ظفر. For example one never says: ظفر بهدف "He overcame his enemy".

Fawz: According to "Ali b. ـبـأ" ظفر فوز means ظفر in place of encountering evil (شَرّ). 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: خِلْص means escape from a complication, even if it is not harmful.

Najat: نِجاة 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 شر. 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, صلاح is like a benefit ( لنع ), 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"; فلاح is not used in this context.

Falāḥ: فلاح is to obtain خير and a long lasting benefit ( نفع ); a thing the effect of which is long lasting is called a نع. A "ploughman" is called فلاح because he cleaves the earth so as to leave a lasting cleft. فلاح is one whose lower lip is split. One says: "نحن فلاحه" and not فلاته فلاحه. And one says: فلاته فلاحه because the person who dies does not actually gain any benefit but escapes from his present trouble (e.g. from an illness, etc.). فلاح is used about one who is intelligent, resolute and complete in good qualities, whereas فلاح is used only when someone changes in the direction of straightening his state; فلاح does not imply change.

Tasdid: تسديد is to direct something in the right direction. One says: "when one directs an arrow at the target. And تسديد is used of the سبب مؤدى تسديد of arrow to hit the mark, and about سبب مؤدى تسديد e.g. "kindness" which leads to سبب مؤدى تسديد. فاطمة is of two kinds: مولود and مؤدى تسديد is that without which no can occur and without which the agent of an action cannot perform that action; مؤدى تسديد is that which provokes action by means of "encouragement" or "intimidation". And تسديد is one of the major أسباب تسديد. مؤدى تسديد for it can be used either of مولود or مؤدى تسديد for a occurs only when one demands مولود , and cannot take place when one deviates from it or when one is diverted from it by something else.

Taqūm: إصلاح is the setting up of a thing according to the demands of wisdom ( تقويم ). تعقوم is the elimination of crookedness, e.g. تعقوم الرؤى or تعقوم الع🏙; then as a
metaphorical use it is said: "He put the work in order"; thus  صلاح = "he put the work in order" because both cause صلاح.

Rushd: According to Α.Α. means:  صلاح = "he put the work in order". Allah says: "Then if you find in them maturity of intellect, make over to them their property, أمة النساء /6".

Rashd:  رشيد means: "straightness" in أمة /10. For example Allah says: "And provide for us a right course in our affairs, أمة /10"(1). It is said that أمة  رشيد  are dialectal forms like أمة  عظم and أمة  عظم.

(1) Instead of an example of رشيد , Abu Hilal wrongly quotes: أمة here:

other examples of أمة  رشيد can be seen in the Qur'an: أمة /24, أمة /10, 14, 21.

595. إثبات و إحكام

Itqān:  إثبات الشيء means: "repair or restoration" of a thing. It is derived from أمتأ  لفظ 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: أتمثلمأ  أمتأ  when one coats a thing with أتمثلمأ . Subsequently إثبات was used about proper knowledge of a thing, e.g. one says: أتمثلمأ  أتمثلمأ  "I knew such and such properly", as though one had left no gaps in it.

Ihkām: إجفام is to do an action in a proper way. Allah says:  إجفام  هود (34) i.e. the Qur'an is a book whose verses are created in a perfect form; Allah did not use إجفام  here as they were not created defective in the first instance and improved afterwards. Some linguists hold that one says: أتمثلمأ  أتمثلمأ  when he repairs a door. According to Abu Hilal one can say: أتمثلمأ  أتمثلمأ  only when he has done it properly from the beginning.
596. إحكام و رصيف

إحكام: "creation or making" of a thing in a firm, solid or perfect way. IHKAM and إحكام are used about both bodies and abstract things, whereas "ruchf is used about bodies ( أجسام) only. One says: "دُخل تقأم فنل مـتَّق وأجسام" but one cannot say: "دُخل مـتَّق فنل تقأم رصيف ."

رصيف: is to put similar things together, and it is used about أجسام only. The expression: "الإحكام رصيف" is used metaphorically only in this context.

597. إبرام و إحكام

إبرام: is to strengthen a thing; this meaning is derived from "إِبْرَام" (Ibrām) "to weave a rope"; in any other context its use is metaphorical.

إحكام: See 5

598. إبرام و تأريب

إبرام: See 5

تأريب: is firmness of tying, and أرب العقد is used when one ties one knot on top of another. Its opposite is نشط, (نشطة) نشطة is used when one ties a loose knot ( أرب) when one unfastens a knot, and أرب ب when one ties something firmly.

599. نزل و ميل

نزل: is an absolute term and is used only about deviation from "right". One says: "زاء عن الحق", but one never says: "زاء عن الباطل" as نزل means inclination towards a bad thing. Thus the linguists say: "النزء نزل في الرسخة الزوء " is a crookedness in the pattern."

ميل: is general and can be used of inclination towards either good or bad.
Mayl: ميل is a verbal noun, and is used about both that which is visible and that which is not. For example, one says: ميلكم إلى ثلاث "Your inclination towards so and so" or ميل البال "The wall tilted".

Mayal: ميل is a noun which is particularly used about that which can be seen, e.g. a stick. One says: ين في ثلاث ميل when someone is bent to one side from birth.

Athw: عشو is an abundance of فساد... It is derived from the expression: نحث وهو used of a hyena (and a man) with a lot of hair on the face. نحث and عشو are different dialectal forms, and the latter is the more literary (أثو); the Qur'an says: وَلا تَحَثوا فِي الأَرْضِ مُنسَدِينَ "And do not act corruptly in the land, making mischief, the 1/60".

Fasad: See Δ

Fasad: فساد is an alteration in quantity from that which is required by wisdom. It is the opposite of قلص... when the quantity required by wisdom is exceeded or fallen short of, قلص is not maintained.

Qabil: تمج is that from which wisdom keeps one away, and there is no connotation of quantity in it.

Ghayy: Every فساد غي is تمج... Fasad: may or may not be تمج... فساد النفاحة implies merely a change from its previous state. The expression: هو فاسد هو غافل "libertine", while: هو غافل فاسد "corruption" in his religion and belief.
Dalal: The original meaning of غيّر is ضللّة الناقة. Arabs say: إذا ضلّنا في الأرض السبيرة/10" i.e. we perished because of having no relations (with others). The etymology of the two words: غيّر and ضللّ means that ضلالّ is more drastic than غيّر. One also says: ضللّ عن الطريق, whereas غيّر can only be used about "being lost or wretched" in a specialised way. One also says: غيّر عن التراب, as Allah says: "Thus does Allah confound the unbelievers, المؤمن, المومن/74", and غيّر means "being lost or wretched"; and the expression: هو ضلالّ means he is lost among them. The Qur'ân says: "And found you unable to see (lost, in quest) and showed the way, العليلي/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 اثناء as was so-called because he stayed with the cobbler, and أبو عثمان الأزرّي was so-called because he lived with the Banû Mā'zīn, although he was not of them. Abû ʿAllī says that the verse: ضلال؟ and جبر ضلالُ رأّ كما 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, البترة/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: "He shall render their works ineffective, جبرٌ ولا ينفع "Did He not make their treacherous plan go astray?, الفلس, الفضيل/2", and ضلالّ also means to call someone ضلالّ. Thus, ضلالّ is used in various ways in which is not used.

Ghayy: The original meaning of غيّر is ضاءد النسل. One says: غيّر النسل 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. ﻋَنْرَىُ الرَّجُل 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 ﺗﻌْرِضَ.

(1) This is a verse of Muraqqash al-Asghar, Sharh Ikhtiyarat al-Mufaddal, p.1104; Jamharat al-Amthāl 1:177; Līsān (غَرِب). 605.

ْURED AND ْ بعيد

Hanaf: ْعيد is deviation from right.

Hayf: ْعيد is to assault something so as to reduce it in size. It comes from: ْعيدت al-shay' when one reduces a thing by taking away from its edges.

606.

ْعيدال left.

Allah says: "And We have made great mountains in the earth lest it might be convulsed with them, ﴿31﴾ 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 (?)

Mayd: ْعيد is to incline in one direction only.
Chapter XVII

607. 

Ibtilâ': إبتلاء is to bring out a person's obedience or disobedience by subjecting him to hardships. It is not the same as تكليف, however, is sometimes used to mean إبتلاء because it is close to it in sense. إبتلاء is metaphorically regarded as an attribute of Allah, meaning that Allah tests his servant to see his reaction. بلاء is called ضر 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.

Taklîf: تكلف is to impose upon someone that which is inconvenient or troublesome to human nature. The root meaning of كلف is : ازدم therefore one says: when a person persists in' love with some woman, and "freckles" are so-called because they adhere to the face. مكلف للشيء is one who adheres to that thing in spite of hardships, and مكلف is also used about one who sticks to what is not obligatory to him; Allah says:

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Tahmîl: تحمل is used only about that which has (physical) weight. Allah says: "Do not lay on us a burden, which is too heavy for us to bear" (284). Taklîf: تكلف may be used about that which does not have (physical) weight. One says: "Allah made him ask for forgiveness", and مكلف cannot be used here.

609. 

Ibtilâ': إبتلاء is used with reference to the imposition of hardships and unpleasant things only.

Ikhtîbâr: إختبار can be used with reference to the imposition of either pleasant or unpleasant things, e.g. one says:
and not: إِبِلَةٌ خَيْرًا, but rather إِحْتِبَارٍ. مَنْ تَحْتِيرَةٌ خَيْرًا, مَنْ تَحْتِيرَةٌ بَلْ عِنْدَهُ, implies the establishing of خَيْرٍ about the state of a person undergoing it, and خَيْرٍ is knowledge concerning the essence or the truth of a thing; إِبِلَةٌ, on the other hand, is the testing of the obedience or disobedience of the

Ikhtibār: Allah does not subject a person to إِحْتِبَارٍ in order to change his condition with respect to good and evil, but إِحْتِبَارٍ implies only intensity of فِتْنَةً.

Fitnāh: فِتْنَةً is the most intensive and far-reaching kind of إِحْتِبَارٍ. The original meaning of فِتْنَةً is to expose gold to fire to separate out impurities. Allah says: يَدُمُ هُمُ ٱلْفَتْنَةِ, "(It is) the day on which they shall be tried at the fire, فِتْنَةً" can be used about both good and bad, e.g. 

Allah says: إِنَّا أَوْلَادُكُمْ وَأَمْوَالُكُمْ فِتْنَةٌ لَّا سُقِيَّةُ هُمُ ٱلْأَنْفَالٌ/16-17", Allah in this verse has made a فِتْنَةً 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.

Ikhtibār: See إِحْتِبَارٍ 

Tajrīb: تَجْرِيبٌ is repetition or abundance of إِحْتِبَارٍ. This is indicated by the fact that تَجْرِيبٌ is on the measure of فَنَعَلَ, a measure for مَسْنَةٍ and the sense of repetition. Its original meaning is seen in the phrase: مَرَضَى بَيْنِي تَجْرِيبٍ "scab" and so to see if its condition is healthy or not. In the same way one says: "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 إِحْتِبَارٍ and إِبِلَةٌ about Him, since these are metaphors, and no analogy can be based on a
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 *إِنْتِشَاد* . Another difference between the two is that *لونَين* is a kind of which takes place a certain time before obedience, i.e. *لونَين* 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. *لونَين* may precede the action by a short time, provided that it still influences the soul of the "the person on whom *لونَين* is bestowed". It cannot precede the action by a time so long that its influence on his soul no longer exists. So every *لونَين* is but not every *لونَين* is *لونَين* because precedes action, whereas cannot be used of that which has not taken place; however, a person may be called *لونَين* by way of praise, as a reward for previous obedience. *لونَين* is with reference only to good actions, e.g. one says: *لونَين* *لونَين* *لونَين* *لونَين* *لونَين* . 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.

*لونَين* is a applied to either minor or major matters. Allah is called *لونَين* 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 مثال، by way of مثال، of a person who attains his object gently and easily. لطف can be social case or the ability to involve oneself in matters easily. One says: لطف "smallness of body" in opposition either to لطف "thickness, coarseness", or to لطف "invisibility". It is on the measure of لطف, a measure for مثالية لطف، being on the measure of مثالية لطف، implies abundance and repetition of action. And لطف is a with which one chooses to hold himself back from committing a sin. لطف used absolutely, is a laudatory epithet, and the same is true of مثالية لطف; when it is qualified it is not laudatory. لطف, لطف, can be used only of Allah e.g. لطف, and on this basis Allah is called لطف because He gives His blessings to His slaves.

Latf: لطف is "righteousness, kindness" and good action e.g. one says: لطف، and on this basis Allah is called لطف because He gives His blessings to His slaves.

Rifq: رفقة is ease in the attainment of something or in some matter; and its opposite is رفقة meaning difficulty in attaining what one seeks. The original meaning of رفقة is رفقة, therefore one says: رفقة when someone makes someone else benefit from something; and رفقة are appointments of a house which are beneficial over and above those that are absolutely essential. رفقة 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 رفقة is so-called because he accompanies another on a journey at his side, in fact, at his "elbow".

Lutf: See
615. لطيف و سيناراة

Lutf: See ٥

Madarat: إختيال سيناراة is a kind of "trickery" and "deception".
One says: when he succeeds in deceiving his prey,
and داريت الرجل when he obtains what he wants from a man
by way of deception and trickery.
Dīn: 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 دين choose to follow, therefore one says: دين and not دين هو من أهل الإلة. And دين 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 دين of the idolators/the polytheists, when absolutely applied, gives the sense of general obedience for which there is "requital", as Allah says: إن الدين عند الله الإسلام "Surely the (true) religion with Allah is Islam, آن/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 دوسي, 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 طريقة 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 دين is ملة شرعية, not ديني, because he is bound by the whole of the شرع. Thus every ملة is a دين, but not every دين is a ملة.

617. طاعة وعبادة

Tā'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 معبد 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 معبود "the worshipped" on the part of the worshipper.

618. طاعة و موافقة الإرادة

Tā'ah: See 8

Muwafaqat al-Iradah: 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 معبد to him, but if he acts in accordance with his wishes, knowing what they are, he is معبد to him.

619. حفظ و حذمة و طاعة

Hafid: حفظ is readiness or quickness in showing obedience; from this sense comes Allah's statement: "Sons and daughters and grandchildren, 1/72", or as we pray (in salah): إلإلك لله 1/لسمي وحُفَظ.
Khidmah: servant is one who attends on a man to fulfil his needs; therefore one cannot say: 

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 المسدد when someone is engaged in cleaning a mosque, or the like.

Tā’ah: See 5


620. خوار و عبيد

Khwālī: 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: "الخوار الخوار الله" as one says: "الخوار عبيد الله".

621. عبد و مملوك

ʿAbd: Every عبد is a مملوك, but not every مملوك is a عبد. The angels, mankind and Jinn are عباد of Allah. عبد 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. Shariʿah: شريعة is the way on which one sets off towards something, e.g. the way to water is called شريعة or مشرعة شريعة.
"street" is so-called because many people take their way in it, which in this sense, is similar to شريعة "street", except that implies a path that is followed, which is not implied in the concept of شريعة "street", whereas the concept of ملة "way" implies the continuation of its people on it.

623.

Taqiyy: The epithet مؤمن "believer" is more laudatory than the epithet مبتقي "believer" in that it diverges from the ordinary verbal adjective (participle) مبتق for مبتق (emphasis).

Muttaqi: The epithet مؤمن "believer" is more laudatory than the epithet مبتقي "believer" 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 مبتقي "believer" and مؤمن "believer" is that مبتقي "believer" implies (i.e. the extent of ones endurace in religious practices) while مؤمن "believer" implies only linguistic evidence (i.e. the assertion that one believes).

Mu'min: إيان is the opposite of both كفر and إيمان, because an action cannot be termed إيمان and كفر at the same time, just as it cannot be إيمان and كفر. However, إيان is more commonly used as the opposite of كفر than of إيمان.

624.

Hasan: Every مباح "permitted" is حسن "good", and a حسن does not deserve any "requital" or "praise".

Hasanah: حسنة is a superlative of حسن (i.e. هاء حسن) at the end of the word indicates مبالغة "excessive". Therefore حسنة includes "obligatory actions" and "supererogatory actions" and not مباح actions that are merely permitted, even though they are حسن. Therefore (believers) are asked to perform مباح, in preference to مباح, because every مباح is حسن but does not deserve any requital or praise, and a مباح cannot be called a حسنة.
625.

Tacah: طاعة occurs either through desire or through fear (on the part of the one who obeys).

Qabul: is like إجابة which occurs because it is required by wisdom or required by مصلحة "general good or interest". Therefore, and are appropriate descriptions of Allah, but He is not described as مطيع. 

626.

Ijabah: إجابة is used of prayers. One says: أجاب الله دعاءه. إجابة means: إشجاع إجابة . إجابة can also be used in the sense of . Qabul: Qabul is used of actions. One says: تقبل الله عمله.

627.

Ijabah: According to c Ali b. c Isa إجابة is to act in accordance with a prayer (plea?) for something.

Tacah: طاعة is displayed by an inferior to a superior; it is (to act) in accordance with a wish not necessarily formulated as a request (?).

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 مذهب في السفر والأكل والشرب. "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.

Maqalah: Maqalah is a statement that the person who makes it relies on, and on the basis of which he argues. One says: هذه مقالة فلان 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 مانع is not necessarily a مقالة, nor a مقالة a مانع.

**Fard:** is only the making obligatory or binding of something by Allah. One says: فرض الله على العبادة or فرض هو الترسيح. "He assigned to them the gift". The original meaning of فرض is to make an incision; one says: فرض في الهویة. "He cut a notch in the stick".

**Wujub:** and refer to obligation which may or may not come from Allah. One says: أو يوجب الله أو يوجب زيد على عبد زيد. and one cannot use in this context. A is something which is binding or incumbent in itself; is intransitive verb, whereas is transitive. Therefore can be said to be on Allah, as it is required by His wisdom, but it cannot be said to be on Him. "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 (in Isha's prayers) etc. are called or . In intellectual matters, is used, not , e.g. one says: هذا فرض في العقل. However, can (sometimes) also mean the same thing, e.g. one says: صلاة الظهر فرض or "It is incumbent to perform the prayer of noon". The original meaning of is "falling" e.g. is used for the setting of the sun, and one says: when a wall has fallen down.

**Hatm:** is the issuing of a decree in an emphatic way. One says: حتماً has to do with neither nor حتماً, since they are used about commands, whereas is used
about decisions and decrees. Sometimes a َفَضْلٌ (fr. ُفَضْلٍ) is called ُحَزْمٌ (fr. ُحَزْمٍ) metaphorically which means that it cannot be refused, just as a ُحَافِضٌ (fr. ُحَافِضٍ) cannot be reversed. Arabs call a crow ُخَالٌ (fr. ُخَالٍ), because they think that it passes sentence ( ُكَتَبَ ُخَالٍ) of separation on people, not that it makes it ُفَضْلٌ ُوُجَابٌ for people to separate.

Fard: See ُΔ

631. 

ِإِلْزَامٍ وَإِبْيَابٍ

Ilzam: ِإِلْزَامٍ can be used about both ُبَاطِلٍ and ُخَالٍ, e.g. ُخَالٍ ُعَلِيٌّ ُخَالٍ "I made him to adhere to ُخَالٍ" or ُخَالٍ ُنَاَمٌ. ِإِبْيَابٍ

Ijab: ِإِبْيَابٍ is used only about ُخَالٍ; if it is used about other than ُخَالٍ, it is metaphorical and has the sense of ِإِلْزَامٍ.

632. 

ِإِلْزَامٍ وَلِزْوَمٍ

Ilzam: See ُΔ

Luzum: ِلِزْوَمٍ can only be used about ُخَالٍ, e.g. one says: ُخَالٍ ُخَالٍ ُخَالٍ "He adhered to ُخَالٍ"; one cannot say: ُلِزْوَمٍ ُخَالٍ.

633. 

ِحَلَالٍ وَمِبَارَحٍ

Halal: A thing the permissibility ( ُإِبَاحَةٍ) of which is known through "law" is called ِحَلَالٍ; it is the opposite of ُشَرِعٍ.

Mubah: Legally stated permissibility is not a consideration with ُشَرِعٍ, e.g. one says: ُشَرِعٍ ِمِبَارَحٍ "Walking in the market is permitted", but one cannot use ِمِبَارَحٍ in this context. It is the opposite of ُمُخْتَوَرٍ (fr. ُمُخْتَوَر), and ُمُخْتَوَرٍ 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 ِمِبَارَحٍ, nor can the actions of the ِخَالٍ "beasts", since it means that the responsible man may benefit from it without prejudice. Thus,
wishing for a مبارز or ordering a مبارز is bad, since there is no (spiritual) advantage (قائنة) 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 جرائد "swift horse" (pl. لزفل). The word لزفل (pl. لزفل) is also used for a gift.

Nadh: The meaning of ندب, 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 يجب 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 صورة سنة, and one says: سنة الوجه, and صورة الوجه. Conventionally سنة الوجه means both سنة الوجه and صورة الوجه. 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 مرسل 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.

**637.**

**Da'b:** دَابُ is a voluntary or acquired habit only. Therefore the eating of food and drinking of water are not called دَابُ. دَابُ is a voluntary or acquired habit only. Therefore the eating of food and drinking of water are not called دَابُ.

**Adah:** عادة is that which one does continuously on his own account.

**Adah:** عادة is of two kinds: عادة إضطراريّة and عادة إختياريّة. An عادة إضطراريّة 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 إختياريّة is an action like taking food or water etc. for the survival of one's body and soul.

**638.**

**Yajibu Kadha:** يِجْبَرُ كَذَا الْحَيَاةُ كَذَا is used only about that which is لازم "necessary or incumbent".

**Yanbaghi Kadha:** يِجْبَرُ كَذَا implies that the object/thing wanted is good, whether or not it is لازم.

**639.**

**Yujzi'u Kadha:** يِعْجِزُ يَكُذَا وَيَجْبُرُ كَذَا 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 مَرْتَبُ "prohibited/illicit" if it constitutes a contract. That which is مَرْتَبُ "prohibited/illicit" may be مَرْتَبُ "prohibited/illicit", 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 "lawful", and what is جائز "lawful" is not مَرْتَبُ "prohibited/illicit". According to Abū ʿAlī and Abū Ḥāshim the offering of prayers in an unlawfully occupied house is: خُلُصُ مَرْتَبٌ. It is not permissible to have this intention, and the performance of it is مَرْتَبُ "prohibited/illicit" "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 Yajuzu or Maalik in the Surah al-Fatiha". Yajuzu can also imply doubt, e.g. "Zayd may be better than Amr". Yajuzu 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..." in spite of the knowledge that Zayd has not stood up. Abu Bakr al-Akhsad dislikes the meaning of Yajuzu as because Muslims, according to him, deem it not permissible to say: "Yajuzu from the people" or to say: "Yajuzu from his people". Yajuzu forces one to read it on that point. The basis of all these meanings is Yajuzu. The expression: "The traveller's pass", and "metaphor" are derived from Yajuzu. The expression: "in spite of" means that the person who adopts this reading found a which secures him against rebuttal; the expression: "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". Yajuzu must indicate other possibilities; the statement: "is not a correct statement, since it does not indicate the other possibilities.

Fāsid: is that which cannot be. Mardūd: is that (action) which takes place in a manner which does not deserve requital. It is the opposite of Menub, and from Allah necessarily brings requital. Nevertheless a can be a Mardūd. Mānḥā canhu: implies the disapproval of the one who prohibits, but at the same time it too can be.
Hasan: See mubah.

Mubah: Every mubah is mubah but not every mubah is mubah. For example, the actions of infants, or forced actions may be mubah but not mubah.

Ibāḥah: May take place through either considering or hearing a plea for something to be considered permissible.

ʿIdn: ʿIdn takes place only through hearing.

Iltāq: Iltāq is the removal of prevention from one to whom a certain thing is possible. Therefore Allah cannot be described mubah but all things are mubah to Him.

(1) The text reads: mubah for mubah. The correction is from the edition: 1353 A.H., p.188.

Al-Islām: Al-Islām 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 from īmān.

Īmān: Īmān is obedience to Allah by means of which is avoided the punishment that is the due of its opposite. Īmān is also called nasī'a, since it involves following the course of this obedience.

Ṣalāḥ: Ṣalāḥ is uprightness of condition; salāḥ is something that a human being acquires for himself, and by the action of Allah it becomes ṭafīf or for him.
Amīn: is one who has confidence in himself.
Ma'mūn: is one in whom others trust.

Ilhād: 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 Kāfir but not a Ma'mūn. The original meaning of Ilhād is "inclination"; therefore Ilhād 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 a Salāt a Salāh etc. The original meaning of Kufr is "to cover a thing".

Riyya': is the showing off of a good action in order to earn praise from people, not for requital from Allah. Riyya' and Nifāq are not related to each other in any way; they are merely used for each other metaphorically.

Nifāq: is declaration of Ikhān, together with concealed Nifāq. Kifr 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. Kifr is used only for the concealment of Nifāq. Kifr is a word coined in the Islamic age, like other two Islamic words: and was used when one of these was concealed and the other was demonstrated.

Dhanb: 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 Dhanb al-rābī'a, Dhanb al-rābī'a.
"tail of an animal" is so-called because it follows the animal, and ُذُنْب ُذُنْب is used for a ُذُنْب ُذُنْب "leather bucket" that has an appendage at the bottom. It can be said that ُذُنْب is so-called the most inferior quality among those of a person; in this sense it is sometimes justifiably applied to a child.

Qabīh: ُذُنْب is that which does not necessarily merit punishment, like that committed by an infant.

648.

Dhanb: ُذُنْب, according to one linguist, means a "a bad action".

Maṣiyyah: ُذُنْب ُذُنْب implies an action which is منهى عنه "prohibited". For example one says: ُذُنْب "I ordered him and he disobeyed me". ُذُنْب implies disapproval. Therefore our contemporaries hold that ُذُنْب is something done by its doer in a forbidden or disapproved manner.

649.

Haram: ُذُنْب ُذُنْب is the prohibition of a bad thing only. Every ُذُنْب is prohibited for ever, while something ُذُنْب may be prohibited for a limited period only. Our contemporaries differentiate between the meanings of the expression: ُذُنْب "By Allah I will not eat such and such"; some hold that it is equivalent to saying: ُذُنْب, 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: ُذُنْب 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 ُذُنْب) or prohibits grazing on some land, even if it is not bad. ُذُنْب 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 مَخْطَر even if they are described as bad.

650.

طَخِيَان و عُطُو

Tughyan: طخيان 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, حَرَّمَاء*, i.e. when water passed the limit in ظَنْم*, (in being stormy).

عَطُو is going a long way in what is disapproved of, but less than طخيان, the Qur'an says: "And I myself have reached indeed the extreme degree of old age, مِرْمِي*, i.e. 80 years. The linguists hold that عتاهية is used when one indulges to extremes in or becomes very old. Allah says: "a roaring, violent blast, جُلْفَاعَة*; i.e. intensively severe. عتاهية means one who is extremely tyrannical. Allah says: "Which rebelled against the commandment of its Lord, الطَّلِّاق*, i.e. the people of those cities vaunted themselves over their Lord and did not obey Him.

651.

شَرْك و كُفْر

Shirk: شرك 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 كفر was called شريك, to magnify and emphasise its enormity. The true opposite of شرك is إخلاص شريك*, but once كفر 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 كفر, its opposite is شكر, and the opposite of إيمان بعله is كفر بعله. One who annuls is called كاذن, because he annuls rights of Allah and the thankfulness that he should show for his blessings. The term كاذن can only be applied to him who denies the blessings of Allah knowingly, because of the gravity of his sin; كفر, like إيمان, is a term applied in Islamic law.

Khurūj: خروج من نسيب from obedience to Allah through committing a mortal sin is called خروج. نسيب can be either praiseworthy (if it is against a أو靠着 or wicked ruler) or blameworthy (if it is the committing of mortal sins).

Fisq: Linguistically نسيب means a disapproved of emergence; therefore a mouse (خنزير) is called نسيب because it comes out of its hole to do bad things. One says: نسيب الرطبة of a date when it comes out of its skin, since this indicates that it is rotting.

Fujūr: Fujūr is to commit acts of defiance (of Allah) extensively. The original meaning of Fujūr is derived from the expression: آخرت 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 جابر, just as one who makes minor cracks in a dam cannot be said to have: جابر السكر. Later, because of extensive use, Fujūr came to refer specifically to adultery, sodomy and the like.

Fisq: نسيب is خروج from obedience to Allah by committing a mortal sin.

Batara al-Ni'mah: means to dissect a لَبْط النعمة "favour" and to treat it unjustly, whereas كفر النعمة implies to
dissect it only. The original meaning of بُطَر is "to split", and "veterinarian" is so-called for the same reason; and بُطَر الشيء is used when one splits something. According to the linguists بُطَر is the misuse of a favour, as in the verses of the Qur'an: "And how many a town have We destroyed which exulted in its means of subsistence", and "And be not like those who came forth from their homes in great exultation and to be seen of men, and the al-Fātihah/47".

Kafara al-Ni'mah: See بطر النعمة.

655. جور وظلم

Jawr: جر is the opposite of uprightness in judgement/ruhling. One says about the reign of some sultan: "The ruler was tyrannical in his authority", or جر السلطان في سيرته "The sultan was tyrannical in his conduct", if he departed from uprightness in these things. The original meaning of جر is عدل "deviation" from the right course, e.g. one says: جر عن الطرق when one deviates from the right path.

Zulm: ظلم 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 dānj (1/6 dirham) or a dirham is called ظلم جر, but not جر ظلم, unless it is taken by force or arbitrary whim. The original meaning of ظلم is the diminution of a right. It is said that the opposite of ظلم is "the giving of a right in full", and the opposite of جر ظلم is عدل "turning in action towards what is right".

656. سوء وفخيم

Sū': سوء is that which grieves the soul by what it brings near to it.

Qabīḥ: قبح 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'an says: فلذني فظلت ولا أصدمه "He shall have no fear of injustice nor of the withholding of his due, ظله /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. ضمان). (p.

658.

Zulm: See ظلم

Ghashm: ضم is repeated or general ظلم when their ظلم is general. Kings or governors are described in terms of ضم when their ظلم is general. Therefore one scarcely ever says: غشمني في الماملة, as one says: وعلي غشوم. There is a proverb: ضم من فتنة تورم "A most tyrannical governor is better than continuous lawlessness". Abu Bakr says: ضم means "to do something at random", and therefore one uses the phrase: غشمت السلطان الرعبة. According to Abu Hilal is to follow a path at random, without guidance, and is, as it were, that proceeds along unsettled lines.

659.

Baghy: The original meaning of ضم is "intensity of demand"; it implies to demand that which is not ones right by domination. One says: بني البرز; فشعان بني السماء ظفنا is used when a wound starts to become corrupted. بني means adultery. The Qur'an says: ﴿والأثم و البني لئير الافق الأشرام /33". This is said to mean that the rebellious wants to seize power by overpowering people.

Zulm: See ظلم
Fuhsh: ناصح is that which is immensely bad. One says: ناصح الطول, and every thing which goes far beyond the bounds of moderation is ناصح.

Qubh: تج is used of "appearances"; e.g. one says: تج الصورة "An ape is ugly", and one cannot use in this context.

Haram: See Haram

Suht: سميت implies intensity in the characteristic of سميت. Therefore one says: سميت هرام and not سميت هرام. It is also said that سميت is a clear سميت. Not every سميت is سميت هرام, whereas every سميت سميت سميت سميت سميت سميت سميت which is a complete negation of obedience, and which has no blessing (بركة) from Allah and is like something up-rooted. One says: سميت سميت سميت سميت سميت سميت سميت when one eliminates or eradicates something. The implication may also be that سميت is that which eradicates the one who performs it.

Ithm: إتم is intentional only.

Khatī'ah: خطيئة may be unintentional. Afterwards because of extensive use, it came to be used for all sins, just as they were called إسراء, which originally meant to go beyond the limit in anything.

Ithm: إتم وذنب was used when someone failed in something; al-A'isha says:

"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 إتم means taking long steps;
is plural of كَذَّبُ; رِدَافٍ means مَعْفَرَات. Therefore wine is called إِثْمٌ because it causes its drinker to fall short by taking his intellect away.

Dhanb: See △

(1) Al-Mufradat fī Gharīb al-Qur'ān (اهمٍ), with different reading:

664.

Athīm: إِثْمٍ is one who commits an "sin".

Athīm: إِثْمٍ is one who advances far in إِثْمٍ.

665.

Jurīm: إِثْمٍ is that by which one is cut off from ones "obligation". Its original meaning is cutting; ضَرَام "the cutting of dates" is called بَرَام.

Dhanb: ذنب is that which is followed by blame or a bad action for which a man is persecuted. The original meaning of ذنب is "following". دُنْبٌ is metaphorically used of a child, whereas إِثْمٍ is not. It may be said that إِثْمٍ is a bad action which implies a sense of responsibility for its consequences, and ذنب is a bad action which does not imply any sense of responsibility. ذنب also implies رَذَل مِنِ النَّفَال "worthless action"; therefore ذنب is that which is the most worthless thing in the person concerned.

666.

Hūb: ضَرَام means that from which one is restrained. Its original meaning is "forcible prevention". One uses ضَرَام to chide a camel. A camel is also called ضَرَام because it is scolded or rebuked; and ضَرَام لَغُس is called ضَرَام.
667. 

Dhanb: See Δ

Wizr: The original meaning of وزْرٌ is "weight", and 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," and: "Until the war terminates (lays down its weapons)," i.e. وزْرٌ is used for "weapons". Some linguists hold that وزْرٌ is derived from وزْرٌ meaning refuge, which means that the person described in terms of وزْرٌ is in want of a refuge. However, we prefer the first interpretation.

668.

Insaf: إِلْسَافٌ is the giving of a half (أَحَدَ الْبُدْرَى). The original meaning of إِلْسَافٌ is to give half of a thing, without any addition or diminution. Therefore sometimes the phrase: أَلْبَمْ مَنْكِ إِلْسَافَ is used to mean: أَلْبَمْ مَنْكِ النَّصِمَ. One says: إِلْسَافُ الشَّيءِ? when one obtains ones own half of a thing, and إِلْسَافُ الشَّيءِ? when one gives another person his half of it.

669.

Qist: عُلْلٌ may be concealed.

Qist: عُلْلٌ is an open and apparent عُلْلٌ; therefore a قَطْسٌ "measure" or a قَطْسٌ "balance" is called a قَطْسٌ, because they bring forth عُلْلٌ in perceptible form. Since قَطْسٌ is not hidden, a share which is arrived at openly is also called قَطْسٌ, and the expression: قَطْسٌ الشَّيءِ means: "the people distributed the thing justly".
Hasan: ~ حسن is something done by a person who has power over it, without his being influenced by a desire to benefit or to harm anyone.

Adl: عدل is a ~ حسن which is beneficial for one and damaging for another. For example one says: شرب كل الالل حسن المبارح حسن, but one cannot use عدل in this context.

I'tidhar: ~ معتد is one who presents excuses for his misdeeds. The original meaning of عذر is the removal of something from where it is. One says: اعتذر إلى الله "He apologised to so and so", and أعتذر "And he forgave him" i.e. he removed from his heart what was burdening him, actually or apparently. One also says: عذرته عذرا "I rescued him, extending him help against his enemy", or من عذرتي من فلنان "Who will rescue me from so and so". Allah says: نذر;(6/الميسرات) عذرا أو تذرا "One cannot say: اعتذر إلى الله as one says: تاب إلى الله .

Tawbah: A ~ تائب is one who confesses the sin which he is repenting and acknowledges that he has no excuse (for what he has done).

Istighfar: ~ إستغفار is to seek forgiveness through دعاء or other manifestations of obedience.
Tawbah:  is regret for a mistake, along with the determination not to repeat it (which is not necessarily kept). and continuation of ones action ( إصبار ), on the other hand, cannot co-exist, because it is counter to Allah's decree and will concerning what one must not do.

Ta'assuf: refers to past actions of ones own or of someone else.

Nadam: 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, غفف refers to the actions of others only.

Afw: implies the withdrawal of عفو "rebuke or criticism" and ذم "censure", and does not imply the positive bestowal of a reward. Therefore it is used of people; e.g. "Zayd pardoned Amr". Because of the close meanings of غفف and غفران, they overlap each other in usage and one says: غفر الله فلله and غفر الله له in the same sense. However, the use of different prepositions after each verb indicates their difference in meaning, i.e. غفرulloah implies the withdrawal of something from someone, and غفرن 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 فلله , and one should not say: غفر الله ذاك. The use of غفران about other than Allah is very rare; this is indicated by the fact that one says, for example: استغفرت لله , and the fact that the attribute غفران is applied only to Allah.
Sitr: means to cover a thing with a cover; it was later used for not mentioning a thing; e.g. is used when someone does not tell what he knows about the mistakes of someone else.

Ghufran: is more particular than and implies positive bestowal of a reward.

Safh: is to ignore or to pass over a sin. For example one says: when one passes over a page without reading it. It is also said that is not to punish an offender for his offence. is not used of Allah.

Ihbāt: is to invalidate one's good deeds by bad deeds. One says: when someone's belly is disordered from eating bad things. Allah says: "And what they wrought in it shall go for nothing, "And He will remove their evil from them, " and the expression: means "he made him slip". is a place in which one cannot set his
feet firmly. Allah says: "Their plea is null with their Lord, الشورى/16".

(1) The text reads for إِذْنَالِهُ and for أَزَالَهُ p.231.
Chapter XIX

680.

Thawab: لَوَابَ does not depend on the action of the person who receives it. The original meaning of لَوَابِ is meaning that to which the agent of the action returns. لَوَابِ from Allah is a favour from Him, awarded as an honour. لَوَابِ is bestowed on someone by way of a سَكَانَة "a sufficient recompense" for his rights.

Iwad: عَوضَ depends on the action of the person who receives it. is given on the basis of مُثَامِنة "a discussion of the price" in sales; only one who has borne pain or trouble deserves عَوضَ, and it is a direct compensation, not a means of honouring someone.

681.

Air: أَهْرِ "assessment of wages" takes place before the action (work) for which the أَهْرِ is to be given is done. For example one says: ما أَعْمَل أَهْرِ جَزَاءٍ لَوَابٍ "I shall not work until I get my أَهْرِ "wages" (assessed)", and one never says: أَعْمَل أَهْرِ جَزَاءٍ لَوَابٍ is awarded only after the completion of an action, although أَهْرِ is also deserved only after the completion of ones work. أَهْرِ is used in the sense of جَزَاءَ and of good deeds as well as for أَهْرِ "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".

Thawab: لَوَابِ is commonly used in the sense of جَزَاءَ "requital" for good deeds.

682.

Badal: بَدَلَ is that which is put in the place of something else by way of succession, and not by way of settling a price ( مُثَامِنة ). For example one says: بَدَلَ نَفْسِهَ كَفْرًا when someone treats his benefactor badly, and it is so-expressed because he has put ingratitude in place of thankfulness; and one cannot say: غَوْفِهِ كَفْرًا 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: أبادل is the plural of بدل as أشتر بديل, شريت is a substitute for a thing. According to the grammarians بديل 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. زيد مررت بليل زيد, here بديل زيد is a substitute for a thing. According to the grammarians بديل 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. زيد مررت بليل زيد, here بديل زيد is a proper noun.

Iwad: عوض is that by which you pursue a thing on the basis of a bargain (مثاثنة). One says: بدل من نفسك, or عوض هذا الدائن عوض من لدك. It can be said that an عوض بديل, by which one is benefited, and if it does not give a sense of benefit, it is not an عوض.

683.

Ityān bi ghayrihī: إتيان بغيره does not necessarily imply the removal of one thing to make way for another. If there was no difference between بديل الشيء, إتيان بغيره and بديل الشيء, إتيان بغيره, Allah would not have expressed Himself thus: إتيان بغيره غير هذا أو. "Bring a Qur'ān other than this or change it."/15".

Tabdīl al-shay': بدل الشيء takes place when one thing is removed and another is put in its place. According to al-Farrā': بدل له means: he changed it غيّره, and أبادلله means: he brought something else in its place.

684.

Thaman: عين is used about ready money or cash. One says: "I paid the price of the articles in عين and عين (i.e. in cash); one can also say: "I paid the price of the articles in عين and عين to mean the same. But if عين is used to refer to a price paid in other than cash, it is a metaphorical use.

Iwad: 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 ( قيمة) of the thing priced. ملك "ownership" does not have any sense of price. All priced things are مورك, but not every مورك has a price. Allah says: "Neither take a mean price in exchange for My communications, /41", and: "And they sold him for a small price, /20"; in the first the preposition "ب" is affixed to ثمن, whereas in the second it is attached to أيا تي. According to al-Farra' "ب" can be affixed to either of the articles e.g. "I bought a garment with a dress", or كساء لذب , إشتريت بالكساء لذب, 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 أيا تي.

Qimah: ثمن is that which is equivalent to the price of the thing priced, without any increase or decrease.

Istibdāl: Every شراء is an استبادل but not every استبادل is a شراء. A slave may be exchanged for a slave or an employee for another employee, but not "bought" for him.

Shīrā': شراء is to buy something.

Alam: ألم may or may not be constant, e.g. the biting of mosquitos is عزاب, but if it is continuous one can say: عزاب البص المليئة. Aذاب is more particular than ألم; it is a constant ألم. Every عزاب is but not every ألم is عزاب. The original meaning of عزاب is "to find something palatable"; therefore ماء عزاب is so-called because it tastes palatable in the throat.
Alam: 

is that which one receives only from someone else.

Waj: 

is more general; and 

is that which one receives either from himself or from someone else. One can say both: 

and 

but one cannot say: . Later both words were used in the senses of the other.

Alam: 

See

Wasab: 

is an which one's body suffers continuously. Allah says: 

And to Him obedience be (rendered) constantly, 

and 

And for them is a perpetual chastisement, 

A series is described as 

when it extends far off as though, because of its remote extent, it had no limit.

Adhāb: 

may be either deserved or undeserved.

Iqāb: 

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 

is "following" i.e. making the first lead into the second. The expression: . is used when the second follows the first, and 

means: The night followed the day. and are called . One says: 

"He gave him joy after sorrow". Allah says:

i.e. he did not return after having gone; 

"There is no repeller of His decree, 

The expression: means: I watched his affairs; and 

means: I experienced from him good and bad, i.e. I received the second in exchange for the first; 

the two of them did a thing alternately;

"I punished a thief by cutting (off his hands), which follows his action of stealing; and
الحقيقة means that the two of them rode alternately (upon an animal). Allah says: "And the end is for those who guard (against evil) الأئذان/128" (i.e. here the preposition "ل" (implying a good result) is used after عائشة); عائشة for offenders (المجرمون) is used with the preposition "على", which signifies an evil result. In the same way, one says: "اذاعة لقلاع when circumstances are in favour of someone, and اذاعة على الناس when they are against him.

691. 

Bala': Bala can be both harmful or beneficial. In the beneficial sense one uses the verb "بلاء", e.g. the Qur'an says: "And that He might confer upon the believers a good gift from Himself, (الإنسال/17)". In the harmful sense one uses the verb يلومونه, e.g.: "I afflicted him or I tried him". The original meaning of Bala is the testing of someone with something unpleasant, to judge his endurance and patience; إبلاء is used for a blessing; al-Ahnaf says: النعمة: ثم التكر. البلاء ثم النداء, meaning that a blessing is always followed by gratitude.

Naqmah: نقض means "reward or punishment" only. The original meaning of نقض is strenuous disapproval. One says: نقض عليه الأمر when one disapproves of someone for something. نقض is sometimes called a بلاء but a بلاء is never called a نقض when it is intended as a test or trial.

692. 

Ankara: See 6

Naqama: نقض is more comprehensive than أكر. And أكر means: أكر إلهام المعايب "He disapproved as one who punishes/requires/disapproves". Therefore an عقاب is called a نقض.

693. 

Intiqam: Intiqam is to withdraw a blessing by means of punishment.
Iqab: عقاب is to requite someone for an offence by means of punishment. إنعام, and عقاب is the opposite of لزاب.

694.

Hadhr: حذر is guarding oneself against harm, whether one is certain about its happening or not. حذر wards off harm. On the other hand, حفف does not ward it off and so one says: حذرك حفف فوف "Be careful", and not حفف فوفك.

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 خيفة رجاء is an expectation of some benefit, but one who is certain about the attainment of some benefit is not راجح of it.

Faz: See 5

695.

Ihtiraz: إهتمار is to protect oneself against something that already exists.

Hadhr: حذر is to protect oneself against something which has not yet come into existence, when one either knows or suspects that it will do so.

696.

Khashyah: خشية is connected with the source of something unpleasant and not with the unpleasant thing itself. Allah says: يخشون ربهم و يخون سوء امصاب "and they have awe of their Lord and fear the evil reckoning, the retribution, the Day of /21". If someone should object to this interpretation of خشية and say that Allah has also said: إن خشيت أن تؤلب فرجت بني إسرائيل "(Aaron said to Moses) Surely I was afraid lest you should say: you have caused a division among the children of Israel, يل الله /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 نبأ خشية.Ziya' than خشية. However, here is not being used in its original sense; it is being used in place of خوف.

Khawf: خوف is connected both with something unpleasant and with its source (1). One says: خفت.Ziya', "I was afraid of Zayd", and Allah says: "They fear their Lord supreme (above them), خفت الأرض/50"; one says: خفت الناس "I was afraid of illness", as Allah says: دين زور سوء السبب. (21).

(1) The text reads تراك instead of منزل, p.236.

Khasya: خشية و شفقة

Khashyah: See

Shafaqah: is a kind of "kindness" and ضعف "weakness" of the heart, e.g. الأسد شفقة على ولدها. "is tender towards him". شفقة is not related to خشية or شفقة in any way (i.e. etymologically and linguistically), as can be seen from its use in the verse: إن الذين هم من خشية رجم مشغدون /57. "Surely they who from fear of their Lord are cautious. If these and شفقة were one and the same, it would not be right to say this, any more than it would be right to say: يخرون لرب شفقة من خشية رجم. Therefore, the Arabs use شفقة for fine cloth. (a certain plant) is metaphorically called مشغقة 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 Rahman is so-called he fears (God) constantly. The sense of رهبة comes from رجح, (1) Rahman, used when a camel has long bones and is well-built.
is a bone above the stomach. According to cAli b. cIsa, رهبة is a ف ف رهبة directed towards a condition, not towards an object of fear in itself. This is shown by the fact that its opposite is رغبة, which means safety from danger, along with the attainment of benefit. ترگ و فرگ is fear, associated with doubt as to whether or not harm will come, whereas رهبة is the knowledge that it will occur, in certain conditions; if these conditions are not present, it will not occur.

(1) The text reads: والرهب أصله for ترگ، من ترگ جمل رهبه, p. 236.

Indhār: إنذار is "the frightening of someone", along with the indication to him of the source or place of the object of fear. One says نظرت بالشيء when one knows of something and is ready or prepared to face it, and أنذر when one frightens someone else and tells him about that with which one is frightening him. نذر is that (obligation or vow) which one imposes on himself when he is saved from that which he feared. إنذار is a good action from an نذر; the more a thing is to be feared, the greater the blessing is that is conferred by إنذار. Therefore, Muhammad, because of his إنذار about the punishment of Allah, is the greatest benefactor of mankind.

Takhwīf: See 8

Indhār: إنذار 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 منذر thinks to be bad. So, إنذار is used only about bad things. It is also said that إنذار is the opposite of بشاره.

Wasiyah: وهمية can be used either of oneself or of others.
One says: "I recommended to myself", but one cannot say: Оوصيت لنسي. Moreover, can be used of both good and bad, since one can advise someone to do something bad, as well as something good.

701. خوف و فزع و هول

Khawf: The verb خفت can accept a direct object, e.g. "I was afraid of him"; i.e. he himself is the object of my fear.

Faza: فزع is sudden fear, such as one experiences when attacked, when a building crashes down, and so on. فزع is a disturbance of the heart because of the expectation of an imminent unpleasant event. فزع is used as a transitive verb with the preposition "من" , e.g. one says: فزع منه i.e. he is the source of my fear, since "من " always indicates a beginning.

Hala: هول is the worst type of "anxiety or apprehensiveness". Allah says: إن الإنسان خلت هلوساً إذا مسه الخطر مزعاً "Surely man is created of a hasty temperament, being greatly grieved when evil afflicts him, and niggardly when good befalls him, المقارن /19-21", and one can be described in terms of هول only when he combines the characteristics mentioned in this verse.

702. خوف و هول

Haul: هول is fear of something when one does not know what will befall him from it, e.g. هول الليل or هول الديم "The thing frightened me". The thing can be called هائل but not هول, except as used by a poet.

و هول من المناهل، وضيفت دم خان (1) "There is (many) a terrible deserted watering-hole, among the winding tracks, with bad water, filled in". Here, in this verse, the word هول means containing هول.

(1) Lisan (مرتب) with different reading: .......
Khawf: 

is the opposite of 

Wajal: is used when someone is in distress and is not tranquil. One says: "أنا من هنا على وجل، من ذلك على خوف", but cannot be used in this context. Allah says: "(Believers) are those who, when Allah is mentioned feel دجل in their hearts, الإتناء/2" 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': 

has a sense of "to be on guard" against that which one fears.

Khashyeh: does not imply a sense of خوف.

Ba's: 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, الإتناء/25". It is also used for خوف metaphorically, e.g. one says: "لا بأس عليك, لا يأتينك خوف", i.e. there is no كراهة "unpleasantness".

Khawf: See ٢
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: حيرة is حيرة دهشة, along with indecisiveness and confusion, and دهشة is always apparent.

Hayâ': حياة is a shrinking from doing something. One says: نذن دهشة حياة, نذن حياة refers to something that is about to take place, and حياة to something that has taken place, but حياة is sometimes used for حيل as a semantic extension.

Khajal: حيل 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, حيل is that by which the natural physical disposition is changed(1). According to al-Anbârî the original meaning of حيل 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 جئتُن دهشة م إذا شعبنت حيل "When you are hungry, you become lowly and humble, and when you are satiated, you become indolent". Abū ʿUbaydah says: حيل in this tradition means: أش ب"joyfulness/sprightliness". It is also said that حيل means inability to bear hardships. The Arabs have also used حيل in the sense of دهشة; al-Kurnayt says:

(3) بل يذموا عننا ما لهم. ادَّوَحُ الرواية ولم يذموا "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: for , p.239.
(2) Al-Sihâh (دَعَّ); Taj al-ʿArûs (مَدَعَ) . The text reads: for , p.239.
(3) Al-Sihâh (حَلَّ) ; Lisân (جَلَّ) with different reading:

رُجَاء و طَبِيع

Rajā': رَجَاء 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
أَرْبَرُ أن يدْخِل الْحَمْجَة الْبَيْتَةٌ
since this is definite, but one can say: أَرْبَرُ أن أَدْخِل الْبَيْتَةٌ
since one does not know whether or not he will go to heaven.

Réjaa refers to something good, while خشبة and غمّ refer 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 طَبِيع takes a direct object; e.g. one says:
جَدَرَت رَجَاءاً meaning: I expected goodness from Zayd.

Tamc: طَبِيع is that which does not have a particular reason for its
existence; to have طَبِيع for something is equivalent to
convincing oneself that one will obtain it without there being
any reason for this expectation. Therefore, طَبِيع is considered
reprehensible whereas رجاء is not. طَبِيع needs a preposition
governing its object: طَبِيع ضَيْفَ "I eagerly desired such
and such". Like the verbs: دُمْجُ , فَرْقُ , حَمَّد etc. the nomen
agentis (اسم الفاعل) of طَبِيع is when used adjectivally
(when used verbally, it is, regularly, طَبِيع).

Aml: أَمَل is a continuous رجاء. Continuous observation of
something is called أَمَل. أَمِل is derived from رَجَاء which
means "far-extended sands".

Wajal: See 5
Khībah: "disappointment" always occurs after "expectation/hope", because خيبة is failure to obtain what was hoped for/expected. حائث is one who is cut off from that which he hopes for.

Qunūt: قنوط is the most intense form of "despair".

Ya'as: يأس can occur either before or after أمل and رجاء. أمل and نظرة خيبة are opposites; they are alternatives, like خيبة and.
Chapter XX

711. Tīh و كِبْر

Tīh: The basic meaning of تیه is "confusion" and "going astray from the right course". A مکبَر "one who manifests كِبْر is called مکبَر in that he is likened to one who manifests تیه and تیه تیه in terms of تیه تیه. The Qur'an says: "They (shall) wander about in the land, لیثیوین نِی الأَرْضِ النَّافِئَة /26" i.e. they are confused.

Kibr: كِبْر is the manifestation of one's greatness of شَان, as being one of Allah's attributes is one of praise because His شان is great, but كِبْر as an attribute of human beings is derogatory; they are not worthy of this description, "since their شان is small. The word شان 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 كِبْر can be used of a person, e.g. كَبْری اکرمی فی الْوَلْدَانِ or 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: كِبْر is power and authority, and is not concerned with كِبْریاء. As Allah says: دَخْوَن كِبْریاء فِی الْأَرْضِ "And (that) greatness in the land should be for you two, لِيُؤْنِسِ /78" i.e. supremacy. As far as كِبْر is concerned it implies manifestation of كِبْریاء, as شِيْعَة "bravery"; nevertheless, كِبْر as an attribute of Allah implies that He is one who is worthy to be thought كِبْریاء, as people say of Him كَبْریاء and كِبْریاء كَبْریاء, not as being arrogant and haughty towards mankind. It is also said that كِبْر as a description of Allah implies that He is too great to be unjust to His servants or (too great to suffer فِیم from His servants).
Jabarūt: is more comprehensive than كبر, because the grandiloquence of a word indicates grandiosity in its meanings, as is the case in جبروت and طاغوت which are more comprehensive than ملك and طاغى respectively. But the word طاغى, 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 كبر 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 كبر, and is a verbal noun derived from جبر. جبروت is more comprehensive than كبر

Some linguists hold that كبر is used when a person shows his power or might by way of "subjugation or coercion", whereas جبر does not imply केर. can mean جبار, and can also mean عظم, as in the Qur'an: "Surely there is a strong race in it, /22"; جبار also means a person having supremacy", as in the Qur'an: وما أنت عليهم بجيّار. And you are not one to compel them, /45". جبار can also mean قتال, as in the Qur'an: 130/ الشعراء) (وإِذَا أَفْتَتْهُمْ بِفُتْحٍ مَا بَيْنُنِّي وَاللَّهُ مَعِيَّنٌ) i.e. "fighters". is to force someone to do something; جبار is to make good a lack, and جبار is to allay a mishap by means of a kindness. جبار is a splint; جبار is one for whom no blood-money is payable (?). is as a description of Allah implies that He does not care about (i.e. He never suffers) any harm. جبار originally means a palm-tree which has grown beyond the reach of ones hand. The expression: جبر الرجح مالاً is used when someone acquires some money, and جبر النبت is applied to a plant which produces fresh shoots in its dry parts. According to Ibn أتة, جبار as a name of Allah implies that He repairs what is broken. جبروت is also used as a verbal noun and implies intensity in جبر.

Kibr: See

Zahw: in normal usage, refers to something, whether wealth, position or something similar, causing one to have an exaggerated
notion of oneself. "The wind has blown something away;" indicating that the wind has blown something away; and "is also abundance or excess in speech."

**Kibr:** is the magnification of one's greatness of renown, and in human beings is the characteristic of exalting oneself above one's merits.

715. 

**Zahw:** See *Δ*

**Nakhwah:** is used of a person who holds his head high with a head-high, therefore, one says: "in his head-high" is inflected like "in his renown;" e.g. "then he is also abundance or excess in speech, except that "is not used. whereas "is.

716. 

**Khazwanah:** is to turn up one's nose and to flare one's nostrils with pride. So, one says: "is an admirer of 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 "is not connected with "in any way. According to 'Ali b. 'Isā, "is the soul's arrogating to itself a virtue that would deserve admiration if it possessed it, but it does not.
Istikbār: "may be a demand (?) divorced from scorn."
Allah says: "And whoever disdains His service and is proud, the man/72" i.e. disdains to acknowledge his servitude and is too proud to submit obediently.

Istinkaf: has the sense of "scorn".

Khushūʾ, 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. Khushūʾ pertains to speech particularly; for example the Qurʾān says: "And the voices shall be low before the Beneficent God, Th/La/108".

According to some linguists takes place only when a person feels fear of the one before whom he demonstrates Khushūʾ, and it does not take place arbitrarily. Therefore it is ascribed to the heart, and one says: God be humble. The original meaning of Khushūʾ is used for high ground in predominantly low-lying country.

Khudūʾ: According to Ibn Durayd one says: "The man yielded to the woman", and ... is used when he makes his speech to her gently. is one who lowers his head and neck, as Allah says: "So that their necks should stoop to it, /4". 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: God be humble. , unlike Khushūʾ, can be demonstrated before a person who is not considered to be superior. Some linguists hold that both and Khushūʾ are actions connected with the heart; and some hold that they are close in meaning, except that is manifested in bodily gestures, or in admission or petitioning, whereas is manifested in the voice (alone) (?).

Tadhallul: is to demonstrate inability to withstand the one to whom one displays it.
Tawādu': 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: ... as implies to show inability to withstand the one to whom it is displayed, and therefore is not appropriate to a king with his servants.

Tadhallul: is an action of the person who is so described, and it is to put oneself in (a state of) ṭan, as ṭan is to put oneself in (a state of) ḥilm "forbearance".

Dhull: is one on whom is inflicted by someone else, even though it is formally on the measure of ʿulā, ʿuāl. Therefore may be a commendatory description of someone, but not , because the manifestation of ṭan for someone is acknowledgement of him, and acknowledgement is good. The ʿulama' are called and not .

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 one's own action and not by another's. A cannot be a .

Saghar: is to acknowledge one's and to show one's lowness as a human being. The opposite of is ʿunṣir. Allah says: "There shall befall those who are guilty humiliation from Allah, al-an'âm/125", because the
disobedient will acknowledge their ذلّ in the life hereafter. Nevertheless, a ذلّ may or may not acknowledge his ذلّ.

Khizy: ذلّ is along with disgrace, and it is said that ذلّ is a feeling of being abashed for doing something wrong. ذلّ means because it is being held back from something because of the stigma attaching to it. According to Ibn Durustawayh, ذلّ is persistence in something bad, the masdar in this case being ذلّ, and when one feels shame for a bad action, or something that is done to him, the masdar is ذلّ, 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 Δ

Dara'a: ذلّ 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, الناشية/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 ضراعة is resemblance, because it is an inclination towards a likeness like مقاربة.

Khudū: See Δ
Dhull: ذلل is to obey unwillingly, and its opposite is ذئل, meaning rejection or abstention. A person who submits unwillingly is ذئل ذلل; on the other hand, one who submits willingly is a دلال, and such submission is called ذلال.

727.

Ikhbat: خبث is one who is secure in his belief. It is also said that خبث is one who exerts himself in his worship, and one who adheres to obedience and quietude. خبث is an epithet of praise like مؤمن. The original sense of إخباث خبث is to go towards "wide level ground", as one says: أخد بن ذخبت إخباث خبث when one goes towards "high land". According to this derivation إخباث خبث implies continuous and steady submission.

Khudut: خضووع can be used in both a laudatory and a condemnatory sense.

728.

Idhlal: إذلال is to compel someone to obedience, and إذلال always is from a superior to an inferior, and its opposite is إعزاز. إذلال of someone by another implies public dominance; if he dominates him in private, it cannot be said that he أدلل. It is said that ذلل is weakness in opposing someone. Its opposite is عرفة ذلال which means strength in overpowering someone. ذلال is one who is easily driven, because he submits like a weak person who cannot resist. A ذئل can be driven even into wretchedness.

Ihanah: إهانة 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". إهانة is from an equal to an equal and its opposite is إحرام إذلال. إحرام إهانة ذلال has nothing to do with each other except that when إحرام إهانة ذلال follows ذلال إحرام, then is called ذلال إحرام ذلال. إهانة أحرام إهانة إحرام إذلال. إحرام إهانة إحرام إذلال is simply his overpowering him. Some linguists hold that Allah never makes anyone ذلال ذلال from the beginning. أن....
Iṣlāl, since that would be injustice, but that He may do so as a punishment; however, He can make someone of that which means he is punished, that He may do so as a punishment; however, He can make someone poor and by paying no attention to him. In our opinion the opposite of إِفَرَامٍ إِهَانَةٌ is إِفَرَامٍ إِهَانَةٌ, and just as إِفَرَامٍ إِهَانَةٌ from Allah can only be in the form of عَزَّةٌ إِهَانَةٌ, إِفَرَامٍ إِهَانَةٌ from Allah can only be in the form of غَنَّةٌ إِهَانَةٌ. غَنَّةٌ إِهَانَةٌ is the opposite of عَزَّةٌ and عَزَّةٌ إِهَانَةٌ implies emnity (عداوة), just as عَزَّةٌ إِهَانَةٌ implies emnity and (also) immunity. غَنَّةٌ إِهَانَةٌ is derived from Chúngين الجنر "lessening importance", and غَنَّةٌ إِهَانَةٌ is derived from خَفْقَةٌ الْزِّرْعَ "lightness of weight". "Pain" occurs in terms of punishment or (neutral) requital, but غَنَّةٌ إِهَانَةٌ occurs only as a punishment.

Dhalîl: See إِذْعَانٍ إِذْعَانٍ means quickness in obedience, and has nothing to do with عَزَّةٌ إِهَانَةٌ or عَزَّةٌ إِهَانَةٌ.

Mudhâfîn: sign" is one who is considered weak. The Qur'ān says: "(Pharaoh proclaimed): Am I not better than this (Moses), who is contemptible, مَعْمَن مَعْمَن and: "Then He made his progeny of an extract of water held in light estimation, عَزَّةٌ إِهَانَةٌ. According to the interpreters of the Qur'ān, the word: sign" in the verses mentioned above means "weak". According to al-Mufaddal, sign" is on the measure of sign" and is derived from خَفِيلٌ خَفِيلٌ; verbal noun: خَفِيلٌ خَفِيلٌ; nomen agentis: خَفِيلٌ خَفِيلٌ; nomen patientis: خَفِيلٌ خَفِيلٌ or خَفِيلٌ خَفِيلٌ. It is said to come from خَفَقَةٌ خَفِيلٌ "work"; therefore, a servant is called خَفِيلٌ خَفِيلٌ (pl. خَفَقَةٌ خَفِيلٌ خَفِيلٌ).

Haqîqî: referring to anything implies that which has less quantity than that which is customary for its species, e.g. one says: when a hen has a small build as compared to other hens.
Saghîr: صغير refers both to age and size. One uses the expression: صغير or صغير, but not صغير, 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 صغير in absolute terms, as, for example, a camel is صغير only when compared with an elephant.

Qalîl: جليل implies lack of number, e.g. جلِّ، as the Qur’ân says: جلِّ بِشَرَّة (Most surely these are) a small company, الشعراء/54, i.e. they are small in number as compared with others. جليل 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 it does. Therefore, one says: عدد ليسير, but one can say: محل ليسير.

Kathîr: كثرة is abundance in number; for example, one says: كثرة "many shares" and رجال كثرة, but not جلِّ كثرة, and it indicates that كثرة can only be applied to that which can be numbered.

Wâfir: وافر is the joining together the pieces of something so that its size is increased, e.g. one says: كروس دافر is a bone which has flesh on it; one does not say: كروس كثير.

Jamm: جمّ is an accumulated abundance of something; one uses: جمّ البَرْر, meaning the water accumulated in it. For the same reason, thick hair is called جمّ. 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

Kathîr: See △
Chapter XXI

734. Abath: عبث is something in which no intention is involved other than the intention that it should occur.

LaCab, Lahw: In حب and لو as well as the intention that they should occur, another intention intervenes by virtue of which they become حب and لو. If they occur with a different intention, they would not be حب and لو. It is said that حب 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. Lahw: Every حب may be educational e.g. chess, etc., and thus cannot be called لو. A حب does not bring any benefit as its consequence, because it diverts one from what is serious; one says: "أعمال في الشيء،" i.e. something pre-occupied me (diverted me), and Allah says: "Abundance diverted you, the mighty, the great." 1

736. Mazāh: Mazāh does not imply the sense of contempt for the person at whom it is directed, nor the belief that contempt is being shown for him.

Istihzā': In استهزاء 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: ًً 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 ًً , which means to regard something as low and to try to bring it under one's control. The preposition that follows ًً is "من " which is for "division or portioning", 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. ًً on the measure of ًً gives the sense of "You took care for ... " ًً is a verbal noun like ًً or ً​ and is derived from ً​. Allah says: "That some of them may take others in subjection, ًً/32", which indicates something to be subjected. However may also be regarded as a verbal noun. ً​ is like ً​ and does not imply the sense of subjection.

738.

Mazāḥ: ً​ does not imply the humbleness of the ً​ , e.g. one says: ً​ , and the Prophet used to practise with others.

Hāzīl: ً​ implies the humbleness of the ً​ towards the person at whom his ً​ is directed. ً​ cannot be used about the Prophet. ً​ can be used in the sense of ً​ but cannot.

739.

Majūn: ً​ 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 "مَجِينة". The original meaning of "مَجِينة" is the hard floor of a valley. Originally it was "نَاَّد", was changed into "يَا", because of the preceding kasrah. "مَجِينة" is a rough part of the earth; "ناَّد" is a tough she-camel. It is also said that "مَجِينة" is a she-camel which has rough cheeks; and "cheek" is so-called because cheeks are the hard part in the face.

"مَجِينة" 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 "مَرَاح" 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. "إِسْتَهْزَاء" is the same thing with the intention of misleading someone.

740.

Inkimash: إِكْمَاش means to be fast in walking, one says: إِكْمَاش سِير when one is fast in walking. Afterwards, as a semantic extension, إِكْمَاش سِير came to be used where سِير could be used e.g. writing, etc.

Jadd: "جَد" is to be true or steadfast while doing anything, e.g. "He exerted himself in walking" or "He did a lot to help Zayd". إِكْمَاش سِير cannot be used about إِكْمَاش سِير or إِكْمَاش سِير as إِكْمَاش سِير cannot be used about them.
Chapter XXII

741. **Tadbīr** is to take certain measures for the improvement of one's property, or of the affairs of one's children, companions, etc.

**Hilāh:** is that (artifice) by which one works in a devious manner and gains benefit or secures himself from damage. According to the jurists, **ḥilāla** is of two kinds: prohibited and allowed. An example of the type of prohibited 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 Ramadān, he should go on a journey and have sexual intercourse with her.

An example of the type of allowed 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 good. This kind of thing is called **ḥilāla** because it is something that is shifted from one direction to another; it is also called **tadbīr**, but the word **tadbīr** also implies that which is not **ḥilāla**, as given in the definition of **tadbīr**.

742. **Sahr** is the misrepresentation or falsification of something, combined with the intention of deceiving thereby the person aimed at, whether quickly or slowly. Allah says: "It was imaged to him on account of their enchantment as if they were running, طه/66". **Shu'badhah** is which is done swiftly; thus, every is but not every is .

743. **Tamwīh** 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. 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 "speech or exposition" 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.
Khad: is making what is said appear to be the opposite, with the intention of gaining benefit or avoiding harm. Khad does not imply meditation or thinking or planning, e.g. one says: 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: is a deception which always takes place after thought; therefore, the linguists hold that Kayd is a deceit against someone's enemy with the intention of ruining him. The artifices and tricks one practises in war to destroy the enemy are called (pl. of Kayd), as they take place after thought. The Qur'an uses in the sense of : إبادة ليوسف "Thus did We plan for the sake of Joseph, /76", i.e. We intended; this meaning is further exemplified in the later part of the same verse: "Unless Allah pleases", and here means His approval or consent. Kayd can be a which brings an evilly intended thing closer, and the expression: means: is used to signify this kind of closeness, whereas is used in the former sense; this difference came about to distinguish the two senses. It may be said that the difference between and is that Kayd means doing something unwelcome to someone else forcibly, e.g. one says: meaning: He harmed me by force"; whereas means doing something unwelcome to someone else, not by force, but by causing him to believe that he is benefiting him. Therefore, 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? /2", since it was made by force.
Khad: خذو 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 خذو is found in: خذو الكلب when a lizard hides in his hole. خذو in a sale means to make to appear what is not true and to cause someone pecuniary damage.

Ghurūr: خذو 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 خذو 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 2Alī b. 2Isa خذو is the causing of a false complacency ( إعتراف ), not every خذو is a خذو because one can be made to imagine a danger and beware of it, and here the expression: خذو is not appropriate. تزك الابور "to become irresolute" in what one can be sure about, and there is no excuse for doing so. One says about خذو: "It deceived him, dissipated his property and destroyed him himself". خذو is called خذو, and خذو خذو غفلة خذو is called خذو غفلة خذو for one who is inexperienced comes from this; it is as though خذو causes the خذو 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: كيد بكيديد bears witness to this. The original meaning of كيد is "hardship", and كيد ينال ينال نفسه خذو 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 مكر. The proof is that كاذن is a transitive verb, for example one says: كاذن كيد and يكيد, whereas كاذن مكر is not a transitive verb, but
takes the preposition "ب". So, one cannot say: مكرر, but one says: مكرر; a verb which is actually transitive is stronger. مكرر is also the concealment of the harm which one can bring upon another; therefore the expression: أُؤَدِّيَأن مكرر is not because the person on whom something is inflicted knows about it. مكرر is that by which unpleasant things are brought together, e.g. one says: جاذبية مكررة الطن, of a girl who is of compact flesh and not soft.

750.

**Hilah:** Some مكر may not be a مكر, e.g. an artifice to benefit someone can be a مكر; whereas a مكر does not imply benefit.

**Makr:** linguistically means a منع or against some enemy. The original meaning of مكر is "twisting". Allah calls that with which He threatens the non-believers Makr: مكر in the Qur'an says: أنا مكرتم و آمن من مكر الله إلا النذم الابن سرون "What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish, Makr/99". Makr is one who inflicts something unpleasant upon the one to whom مكر is directed without his knowing. So, here the chastisement of Allah is called مكر. It can be said that the chastisement is here called مكر because it is planned and will be inflicted upon (them) when its time comes. There is another difference between the two, which is that مكر implies the causing of harm to someone without his knowledge, whether this is done openly or not. مكر, however, always takes place indirectly. Since, originally both are from the same origin, they can be interchanged. مكر جيدة is sometimes called رشد (= straight-forwardness).

751.

**Khatar:** خطر 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:** غرر implies the abandonment of resolution and self-confidence.
Chapter XXIII

752. 

**Husn:** is applied to two: planning or execution of something, and "sight" and "voice / listening". When applied to planning and execution, it is a description of actions and conduct. And is expressed about a sight and a voice, for example, one says: صوت حسن وضاعة حسنة and whereas ضاعة حسنة pertains to bodily cleanliness only. One can describe a thing "beautiful" even if it is not clean.

**Wada'ah:** pertains to form only, as it implies cleanliness; for example, one says: ضعف يدحي رجل وضيء for a neat and clean boy.

"ablution" is derived from the same and is so-called because it means cleanliness; a clean man is called both and, as one says: رجل يداية for a well-read person.

753. 

**Husn:** is used of both the totality of a thing and its details; it is also used both of actions and of character.

**Qasamah:** is that comprises (only) the features/details of the face; is one all of whose individual features are of the same degree of beauty. is used of forms only.

754. 

**Husn:** 

**Wasamah:** is which appears to the sight and increases when one thinks about it. The expression: يزيدك دوجة حسناً. إذا ما نذته نظرًا means "The more you look at his face, the more beautiful it seems to you". is more comprehensive than and is that the beauty of which grows greater the more you look at it.
Bahjah: حس is which gives pleasure to the heart. The original meaning of حس is "pleasure". The expressions: إيشج and رجل إيشج mean a happy man. إيشج means: "He was pleased". حس 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 حس. According to al-Khalil حس means the beauty of the colour of a thing and its freshness.

Husn: See △

Sabakah: صباح is the shining quality of a face and the purity of its complexion. صباح is derived from صب , which means the shining quality of iron; صب is so-called because of the shining quality of its light.

Malakah: مالكة 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: مالكة is found in the "mouth", حلاوة 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.

Jamāl: The original meaning of جمال is "great size". جملة "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 جمل because of its great usefulness. جمل was originally applied to actions, character and those things which appear in a man; it was then extended to forms. حس 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: 

لكل شيء حسن، هذا الأمر جمال

And does not use in such expressions.

Allah says: 

وكم نما جمال حين تزرون حين تشربون

"And they are pleasing to you when you drive them back (to home), and when you send them forth (to pasture)," i.e. horses and camels.

Husn: See 

758.

Nubl: نبل 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: 

فَرَس نبل في ماله ولَّاه, and 

رجل نبيل في نظره.

Jamal: جمال is used of the above-mentioned things and also of ones wealth, family and apparent characteristics. It is more general than 

نبل. Thus, one says: 

لك في المال والمشيربة جمال. or 

نك في المال نبل. 

Nubl is also used for 

وجه نبيل, وجه حسن or 

وجه جميل, but Jamal is not used; 

وجه جميل can also be used for a fat face, as it is derived from 

ميل, meaning "melting fat".

759.

Bahā': بئاء is openness of 

فعاء "visage"; بئاء is a man who has openness in his face. بئاء is in no way related to 

جمال حسن. According to Ibn Durayd بئاء implies 

حسن, and al-Zajjāj says: بئاء implies حسن. Ibn Durayd supports his view with the fact that بئاء is used and not 

شَخْص يَسِير تانِقَة بئاء; غلام بئاء is used when a she-camel is friendly with the one who milks it.

Jamal: See 

760.

Jamal: See 

Jamal: See
Sarw: "magnanimity/generosity"; the best of anything is that which is good of it: the people of a nation, so-called because of their superiority over others. Since Allah cannot be described in terms of , just as He cannot be described in terms of .

Tamam: and Kamal refer to the or the by which the is completed. Thus in poetry the is called , whereas is applied in poetry to the assembly of the whole of it, e.g. one says: . One says: , referring to that portion by which ones due share is completed, and not . Thus the statement of the that means 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 even if he has attained some, or even most, of these types of knowledge. A person can be called only when he has assembled all of these types of knowledge.

Kamal: is the assembling of the of a thing. Therefore the say that is the of the necessary kinds of knowledge by which good and bad are discriminated, meaning the of individual ; the is not used here.

Bashashah: is the showing of pleasure on meeting someone, whether for the first time or subsequently.

Bishr: is the pleasure which one shows on meeting someone for the first time. is derived from and means to receive pleasing news for the first time; if one has learnt it previously, it cannot be called . Therefore, according
to the jurists the statement of a master who says: 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. occurs also in a proverb: is one of the signs of success".

Hashashah: is the feeling of lightness on account of a good deed. The Arabs say: "so and so you have pleased (me)". is a thing which is easy to attain. The phrase is used for a person who gives readily.

Bashashah: See 6

Bishr: See 5

Talâqat al-Wajh: is the opposite of , meaning repugnance on meeting someone, or on receiving a request; means the dispersal of the from someone. The original meaning of is easiness and dissolution. One says: 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: is used because it implies that the lady is made free from pregnancy. Both and 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: or meaning that he combines (all) praiseworthy characteristics, and because he is an opposite of a ; one also says: .

Nazafah: is expressed only about one's physical appearance and clothing, and implies the negation of uncleanness; it is not used of abstract qualities. One says: i.e. he
is beautiful of form, but one never says: ḥayṭaf al-masf wa-l-nūb, i.e. referring to moral qualities.

765.

Samājah: سماحة is the commission of a wrong action; this meaning is testified to by al-Hudhali’s usage of the word:

 [{'number':1,'text':'
Thus he makes the opposite of صلاح is an action, therefore سماحة must be an action. If he could not properly have said this. According to Ibn Durayd is sometimes used of someone who commits a wrong action. Afterwards, because of semantic extension, سماحة was used for وجه سماحة, and it had committed a wrong action, for it is a fault.'}]

Qubh: See

(1) This verse is by Abū Dhu‘ayb al-Hudhali, Diwan al-Hudaliyyin, 1:60.

766.

Qabīh: See

Wahsh: Wahsh: is used when he is emaciated. also means "he felt hungry". An ugly man is also called مريض الرجل because an emaciated person is ugly. It may be said that one who is مريض, in this sense, means مرديش, and it may be said that مرديش الرجل also means to be naked; and it may be said that one who is مرديش, is devoid of beauty.

767.

Istibshar: إستبشر is pleasure caused by لبارة "good news". is on the measure of إستبشر, which implies "demand", and إستبشر is one who, so to speak, seeks a pleasure in لبارة and finds it. The original sense of لبارة comes from this, since pleasure is manifested on the skin of the face.
Surūr: See Ḍ

768.

Surūr: سُرُورُ وَ فَزْرُحٌ occurs only through that which brings benefit or (sensual) pleasure in the real sense. The opposite of حُزُن سُرُور is حُزُن فَزْرُح, and حُزُن occurs through losses; therefore سُرُورُ must occur through benefits or other things which are the source of pleasure. سُرِورُ is a verbal noun of a transitive verb, so that it requires an agent.

Farḥ: فَزْرُحُ may occur through that which does not bring any benefit or (sensual) pleasure, like the حُزُن فَزْرُحُ of child in dancing, running, swimming, etc., which may tire, or even harm, him. This cannot be called سُرُورُ. The opposite of حُزُن فَزْرُحُ is حُزُن، and one may experience حُزُن through harm one imagines, without its being realised. In the same way حُزُن 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, حُزُن سُرُورُ and حُزُن فَزْرُحُ are experienced only through that which is real. The grammatical forms of حُزُن فَزْرُحُ and حُزُن سُرُورُ substantiate this. حُزُن فَزْرُحُ is the verbal noun of an intransitive verb, so that it is something that happens internally, without an external cause. حُزُن فَزْرُحُ is used as the nomen agentis when it is adjectival and حُزُن فَزْرُحُ when it is verbal. According to al-Farrā', حُزُن فَزْرُحُ is used, like حُزُن فَزْرُحُ, to signify one who experiences حُزُن فَزْرُحُ in the present, and حُزُن فَزْرُحُ, like حُزُن فَزْرُحُ, to signify one who experiences it in anticipation of what is to come.

769.

Jadhl: جَذِلُ is lasting or permanent pleasure. It is derived from جَذَلُ, meaning حُزُن ثابت, that which does not leave its place; the حُزُن of a thing is its root. One says: رجل جَذِلُ "a happy man", and the use of جَذِلُ is very rare.

Surūr: See Ḍ
770.

_�بٍ: حبَّة النَّوَبُ في رَوْضَةُ بِرُونُ /15" i.e. they will be made happy in a garden, _�بٍ: simply because it is closely connected to _�بٍ: In the proverb: _�بٍ: it is said that _�بٍ: means حَجْرَة حَسْنَة while _�بٍ: means حَجْرَة حَسْنَة .

Al-عجَّاج says:

الجَرْنَة الَّذِي أَعْطَى الأَمَّيَّة. هو إلى المَثُل أن الموالي شكر (1)

According to al-Farra', حبَّة means جَيْلَة حَسْنَة . In our opinion حبَّة has been used metaphorically here, and its original meaning is جَيْلَة حَسْنَة . Thus the Arabs call a scholar حبَّة because he has been beautified with the best of characteristics, and ink is called حبَّة because it is that by which books are beautified.

Surūr: See — أ —

(1) Diwān al-عجَّاج, p.4 with different reading:

لا يُمِدُ الله الَّذِي أَعْطَى الأَمَّيَّة. تَوَلَّتُ إلى المَثُل إن الموالي شكرٌ

771.

_خمَم: غمٍ 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: _خمَم: is ones concern to remove something that is disliked and to acquire something that is desired. _خمَم: is not concerned with _خمَم: in any way.. One says to someone else: "Concern yourself with what I need" but one never says:

_خمَم: A prolonged _خمَم: which destroys ones bodily health is also called _خمَم: . It is derived from the expression:

_used when fat melts; _خمَم: is used when one melts it.

772.

_حَزْن: حَزْن is the concentration and 'solidifying' of _خمَم . It is derived from _خمَم , meaning hard, rough land.
Karb: ْكرَب ُis the concentration of ْغمَة ضيق الصدُر, together with feelings of anxiety/distress (ْغمَة ضيق الصدُر). A hot day is called ْكرَبُ الْرجل ُ"a day of distress". ْكرَبُ الْرجل ُis expressed when one puts someone into a state of anxiety/distress (ْكرَبُ); ْكرَبُ is on the measure of ْغمَة منعول from the same root.

773.

Huzn: See ۱۱۶

Ka‘bah: ْحزن ُis the signs of ْغمَة evident on one’s face. Therefore, one says: ْغمَة على كَبَابه ُinstead of ْغمَة عليه كَبَابه ُbecause ْغمَة cannot be perceived by the senses. So, ْغمَة is the indication of one’s ْغمَة on his face; this sense of ْغمَة is attested by its use in the verse of al-Nabighah:

إذا حلَّ بالأرض البريئة أصمت ْغمَة وجه غبهما غير طالل

(1) Diwan al-Nabighah al-Dhubyani, p.131.

774.

Asaf: ْأسف ُis a ْغمَة accompanied by anger or rage; an ْأسف ُis an angry person grieved by something. Extensive use brought it to mean ْغضب; Allah says: ْغضبنا إن شنتنا هنم "Then when they displeased Us, We inflicted retribution on them, ْغضب, i.e. ْغضب أَغْضُب. ْغضب is metaphorically used among Allah’s attributes, and in fact it implies the infliction of chastisement on those with whom He is angry.

Hasra: ْحزن ُis which is renewed by the loss of a benefit. Therefore, not every ْغمَة is a ْغمَة.

Ghamm: See ۱۱۸

775.

Bathth: ْبَتِّ ُmeans to spread abroad and not to keep secret. One says: ْبَتِّ ماعني ُ"I told him about my circumstances". The original meaning of the word ْبَتِّ is abundance of division or scattering. Allah says: ْبَتِّ ُ"(The day on
which men shall be) as scattered moths, and:

"I only complain of my grief (حزن) and sorrow (بثور) to Allah."

Here the conjunction "و" between حزن and بثور is employed because of the distinction of meaning between them.

**Huzn:** حزن means intensity of حمّ.
Dahr: is the collection of successive periods of time (أوقات متوالية), 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 may also be longer than a دهر; e.g. one says: أصلني زمانا آخر, and are close words in the sense that both may comprise a دهر.

Zaman: 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 زمانا آخر, because the linguists unanimously believe that زمان implies a longer time than مدة.

Muddah: is derived from مدة meaning when one prolongs something. One says: مدة طول, that cannot be applied to the shortest طول. Therefore, one says: مدة أخر. Two different periods of time cannot be regarded as مدة طول, just as two different substances, when put together, cannot be said to be مدة طول. 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 مدة, just as, when we say that something طويل ممدود, we mean that it is longer than anything else. The expression زمان أخر الزمان means because (here) is used to refer to both singular and plural. زمان أخر الزمان, or أخر الزمان was thought to be too ponderous, and was felt to be sufficient.
Zaman و وقت

Zaman: implies successive times (أوقات) whether different (in nature) or not.

Waqt: وقت is a singular (and signifies one). وقت 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 زمان طويل or زمان قصير.

Mi'qat و وقت

Mi'qat: Mi'qat is that part of time which is specified for a certain action; therefore, موتابات البجع are the (places) which are specified for the assumption of the إرمام "dress of the Hajj".

Waqt: وقت 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 و عام

Sanah: سنة is an assembly of months. In dating, for example, we say: عام مأتم or في سنة مأتم, when no particular incident is referred to in the mention of these figures.

Gham: عام is an assembly of days. For example أيام الريخ "the days of grief" are called عام الريخ; since we do not speak of شهور الريخ we do not speak of عام. سنة الريخ may refer to a particular incident within it whereas سنة does not; for example, the expression عام الغيل is used and not السنة الغيل. At the same time, however, is a سنة, and a كن is a سنة, just as a جمع is a كن and a جميع is a جميع. Even though each one of them implies that which is not implied by the other, أباض "individual things", whereas أجزاء "parts". 

778.

779.

780.
781.

Hijrah: حَجَّةـَة و سَنَة

is that in which جَلْسَة نَعْلَة حَجَّةـَة is performed, which is once (in a year), and حِجَّةـَة is on the measure of جَلْسَة like جَلْسَة حَجَّةـَة; a year is called حَجَّةـَة because, in Arabic, sometimes a thing is called after the action performed in it.

Sanah: See ∆

782.

Sanah: See ∆

783.

Dahr: See ∆

Asr: عَرْض 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: وَالعَرْضُ إِنَّ الْإِنسَانَ لَنَيْ ضَرَرُّ "By time, verily man is in loss, عَرْضُ /1,2", says that here عَرْضُ means أُهْلُ هَذَا العَرْضَ, and the expression: أُهْلُ هَذَا العَرْضَ means أُهْلُ هَذَا الدَّهْرُ, دَهْرُ this zaman. And, عَرْضُ is also a name of many years as a poet says: أَصَبْتُ مِنِّي الشَّابِه تَذْكِرَّا. إِنْ بَانَ مَنْيَ فَقْرِ لَوْيَ عَصْرًا "The youth is now disgusted with me; although it has departed from me, it stayed for a time (with me)". One says: عَامَرْتُ فِي عَصْرِ خَيْرَانَ, meaning "I lived in his عَصْر", i.e. in his life-time.
784. 

**Sā'ah:** ساعة is a time distinct from any other.

**Waqṭ:** وقت is a noun of genus. One says: "I have the time" but not the "the time." 

785. 

**Bukrah:** is on the measure of a , derived from the verb: جاه فإيي and its verbal noun is بكر and جاه فإيي since both of them, like لقعة, denote one (single) action, (and not a particular (general) time). 

Then because of extensive use, was taken to imply a (in general, rather than the time when a single action occurred). 

**Ghadah:** is a name of a , therefore, one says: or , but not . 

786. 

**Asīl:** is starts after . 

**Tafal:** طفل is the time of the setting of the sun. 

**ʿAshaʿ** is that time which is after . 

**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: or (today) or or i.e. every evening and morning. 

**Masaʿ** is that time which is a little later than . If a man has started out very early on his affairs, one may say to him at the time of , but this is by way of exaggeration. 

787. 

**Burhah:** is a part of . The expression: is used, in the sense of . Some linguists hold that 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 سنة، 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. أَجْلُ وَمَدَّة

Ajal: أَجْل is a time specified for the end of something; it is not an أَجْل unless it is imposed by someone (1). That which exists in a وَتَتْ أَجْلُ أَبْنَان أَجْلُ الإِنْسَان أَجْلُ الْمِدْنَة أَجْلُ الْمَدِينَة is time designated for the end of his life; Aَجْلُ الْمِدْنَة 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; Aَجْلُ الْمِدْنَة is the time of its occurrence, that is, the time for the end of the life that precedes it; and Aَجْلُ الْمِدْنَة is the time for the coming to an end of that which precedes it, before it itself begins. Every أَجْل is a مَدَّة but not every مَدَّة is an أَجْل.

Muddah: The مَدَّة between two things may or may not be imposed by someone.

(1) The text reads ولا يكون أَجْل إلا لا يكون أَجْل instead of ولا يكون أَجْل إلا , p.266.

789. نَهَارُ وَيَوْم

Nahar: نَهَار 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 ( وَتَتْ ) when this happens.

Yawm: يَوْم is a name for a quantity of time in which one sees this bright light. Therefore, the grammarians say: إذا أَتَتْ سَرْت يومًا نَأَاة مَتْت "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: سَرْت الْيَوْم أو لَيْدَمَمَتْ, you are defining this with respect to date; however, when you say: سَرْت نَهَاراً أو
alternatively, you are doing neither, and you mean: 'I travelled in the full light (of day)'. This is why ٱلضَّيْر can be made مُدَاف to سَرَتْ ضَيْرَ ۖ يُومُ النَّاسِ, so that one can say: and this is why "darkness" and سَرَتْ ٱلضَّيْرَ "dawn" are not called غَلَس; it is applied only to the time when there is natural light.

790.

أَبَدٌ وَمُدَافٌ

Abad: أَبَدٌ is a succession of different and infinite مُدَاف جَنَّة. It applies to the future, in the same way as جَنَّة applies to the past. Allah says: "to abide in them for ever, النساء, ۖ أَبَدٌ". أَبَدٌ here really means "for ever", whereas in the expression: أَبَدَ حَيَاهُ أَبَدًا ۖ أَبَدٌ, "I shall do it (always)", it is metaphorical (مِجَاز ) and indicates emphasis in one's determination to perform the action.

Dahr: See أَبَدٌ


791.

ۖ أَذِى وَوَقْتٍ

Idh: ۖ أَذِى, although having essentially the same meaning as وَقْتٍ, differs from it in that it can only be used when it is مُدَاف to some other word, which explains it.

Waqt: ۖ أَذِى and وَقْتٍ is absolute (whereas ۖ أَذِى is not).
Chapter XXV

792.

خلق و ناس

*Khalaq:* 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, لَقَانَ /10"; then He divided up things into minerals, vegetables and living organisms, and then said: "This is Allah's creation, لَقَانَ /11". can also be used only for human beings, as one says about someone: which is like: خلق and can also be used of large groups of people; one says: i.e. جماعة "a large group of people".

*Nas:* are human beings; there is no singular of from the same root. According to the linguists was originally and when the was suppressed, the of the article was assimilated to the كِلَّمَا, which was originally much the same happened with كِلَّمَا . It is also held that is an independent dialect, derived from لَعْبَة meaning movement (نَاس, نَاس, نَاس, يَقْرَأ), and is another dialect. If it were correct that was derived from نَاس then its إسم لَوْىَسَ, يَقْرَأ instead of نَاس . (In our view) Dowshة is derived from which is the opposite of "loneliness or wildness", because human beings associate with one another.

793.

إنسان و إنسان

*Insan:* implies opposition to "brute beast". إنسان is derived from the word "forgetfulness"; its origin is *Nasian* and therefore the إسم القصير is أَنْسُن, أَنْسُن, أَنْسُن, أَنْسُن. 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 is the opposite of إنسان because *Nasian* can acquire knowledge, although he may forget it, whereas إنسان cannot acquire it.
"human/tamed" implies opposition to "untamed or brutal". The derivation of the word, which is the opposite of "ءَنَسْ" indicates this. People speak of and they also use as the opposite of , implying here.

Nās: can be applied to both living and dead people.

Wara: is applied only to living people. It is derived from the expression: used when a steel produces fire.

Thus is so-called because of its appearance on the face of the earth. One can say: "The people who have gone" but not .

c‘Alam: One linguist holds that means the people of every .

A poet says:

"And Khunduf is the leader of this عَالِمَ "world". Another linguist holds that is that which is contained by the .

People say: , meaning the earth and what is on it, and , meaning the heavens and what is in them. Man is called, metaphorically "the microcosm" in the expression: , , , Some others hold that is the name of different things, and can be applied to the angels, the Jinn, and human beings. It is not like because every one among is an angel.

Nās: See

(1) Diwan al-‘Ajjāj, p.289; Līsān ( Disei); Mu‘jam Shawāhid al-Nahw al-Shi‘riyyah, verse no.3630.

dīnāw wālām

Dunya: is an adjective whereas is a noun. One says: "the microcosm" with and and as adjectives
qualifying the noun "العالم". As far as the verse: "And certainly the abode of the hereafter is best, as far as the verse: "And certainly the abode of the hereafter is best, ٍلِدَارُ الْأَثْرَةِ. إِلَّا ٌ/١٠٩" is concerned, here the word "الساعة" or the like (i.e. "دار الساعة الارثة") is understood.

حَلَم: See Δ

797. أَنَامٌ وَنَاَسِ

أَنَام: أَنَامٌ, according to some linguists, implies magnification of those who are mentioned/named from among the people. Allah says: "Those to whom the people said: Surely men have gathered against you, آل عُزَّانٍ/١٧٢", 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 Makkah have gathered against you. One cannot say: جاء في الأُنَامِ, meaning, one among the people. The plural of أَنَامٌ is أَنَامٌ.

نَس: See Δ

798. بَرِيَّةٌ وَرَانَاسِ

بَرِيَّة: بَرِيَّةٌ implies differentiation/distinctness of form (صورة) (of those to whom it is applied), whereas نَاس does not is on the measure of فِيِلْهِ, and it is derived from the expression: بَرَأَ الْهَيْثَ النَّاسِ, i.e. Allah differentiated the forms of creatures. Because of extensive use, was suppressed, as in the case of which is derived from زَرْعُ النَّاسِ. It is also said that the origin of بَرِيَّةٌ is meaning cutting, and 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 تَرَاب, بَرَى meaning "earth". According to some mutakallimūn, بَرِيَّةٌ is an Islamic name which was not known in the Jahiliyyah; this is not correct, because al-Nabighah used this word in his verse:

"Stand among mankind and warn them against (committing) mistakes".

نَص: See Δ
Bashar: بشر implies beauty of form/figure, since it is derived from meaning beauty. and are used for a beautiful man and a beautiful woman. Mankind is called because human beings are the most beautiful form of living organism. It can be said that بشر implies "appearance" and human beings are called because their identity (as human beings) is evident. That is why the outer skin is called بشرة. Our opinion is that ناس implies movement. is a plural whereas بشرة is singular and plural. Allah says: ما هودن إلى بشرة "He is nothing but a ( ) mortal like yourselves, /24". One also says: بشران ناس means بشر، and its dual is: بشران. The Qur'an says: "What! Shall we believe in (two mortals) like ourselves? /47". A plural of the word بشر has never been heard of.

Nas: See

Jublah: جبلة is a name applied to assembled groups of people, which are large and numerous. The original meaning of جبلة is "thickness" and "size"; جبل علم "mountain" is derived from the same, and is so-called because of its thickness and size. The expressions جبلة رجل جبل and 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, /184"; and ولقد أضل متكم جبلة كثيرًا "And certainly he led astray numerous people from among you, /62" i.e. various assembled groups like you. جبل is the first creation, and جبله 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"; ّلب is a piece of flesh, and جل ّلب is used here with reference to the thickness/solidity of the heart.

Nas: See

801.

Jinni: ـ شيطان ـ جِنّ is a generic name, whereas ـ شيطان ـ جِنّ is a (particular) adjectival appellation. ـ جِنّ implies hiddenness.

Shaytan: ـ شيطان ـ جِنّ is the wicked one of the ـ جِنّ. Therefore, a wicked man is also called ـ شيطان ـ جِنّ, but not ـ جِنّ, because ـ جِنّ implies ـ شتر whereas ـ جِنّ does not. Therefore it is said:

لَمْ نَعْبُدَ اللَّهُ العِبَادَ

"May Allah curse the Shaytan" and not:

لَمْ نَعْبُدَ السَّيِّدَ

802.

Rajul: ـ رجل ـ قوَة "the power or capacity" to do (certain) things; thus to say that an ـ إنسان ـ رجل is a ـ إنسان ـ هو to praise him.

Mar': ـ مرء ـ implies that he has disciplined his soul. Thus a particular form of manners and culture is called ـ مرودة.

803.

Thullah: ـ ثُلَّة is a group of people who surge out for some purpose in a mass. It comes from ـ ثلَّت ابْتَلَت when one undermines a wall and it all falls down precipitately. Afterwards because of extensive use, every ـ بشَر was called ـ ثُلَّت. One says:

وَتَأَوْلَى ـ فِنْن

(to indicate someone's fall in power). It is also said that ـ فِنْن means "destruction". A ـ ثلَّة cannot be called a ـ جماعة, but it can be called a ـ جماعة.

Jama'ah: ـ جماعة is a general name and can be applied to all of these groups (mentioned here).

Hizb: ـ حزب is a ـ جماعة co-operating on a particular issue. One says:

ـ حزب الرجل ـ جماعة

"The man joined the group", that his cause is
strengthened by joining it. This comes from the expression:

\[ \text{زمني الأمر} \]

meaning that it became difficult for me.

Zumrah: is a جامعه that makes a noise that cannot be understood. It is derived from زمار meaning the noise made by female ostriches. A word close to زمار is جماعة that produces a "a confused noise". According to Abu ʿUbaydah جماعة is a جماعة that is breaking up.

Fawājir: is a large group of people. Allah says:

\[ \text{And you (will) see men entering the religion of Allah in companies, } \frac{1}{2} \text{ i.e. you would see that tribe after tribe were embracing Islam.} \]

Bush: is a large collection of many kinds of people. Thus, many sons of one father cannot be called a Bush: One never says: Bush من الفين, but rather: جماعة من الفين, because donkeys are of one kind.

Jamaah: See D

Hazīrah: حزيرة is a group of from five to ten acting as a raiding-party.

Rajl: Rajel is the plural of Rajel, used for men on foot.

ʿAdi: عدي is a group of men advancing in a raid.

ʿUsbah: عصبة is a group of ten or a few more. The Qurʾān says:

\[ \text{And We are a company, } \frac{1}{8} \text{. It is also said that is from ten to forty. In Bedonian Arabic is applied to a party of horse-riders, as is used only for camel-riders.} \]

Naqīdah: لقيمة 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: لقيمة used when one spies out a place.

Miqnab: مقنوب is a group of about thirty people acting as a raiding-party.

Katibah: كتيبة is an army gathered together along with all its arms and equipment. It is derived from كتيبة; one says:

كتيبة when one collects it together.
805.

Jama'ah: See Δ

Ta'ifah: The original meaning of جماعة طالفة is a جماعة طالفة that naturally journeys round the country. It may be said that طالفة is a group composed of a regular circle of people employed to patrol. 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, طالفة the tur/2"; here طالفة means one. Allah says: فهل لمن كل زرعة من طالفة ليستحثوا في الدين ولينذرها قومهم إلا رجوعا إلى إيمان وعفوك يكذبون. "Why should not then a company from every party from 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?" the twelth/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: وإن طالفة طالفة من المؤمنين استنادوا أحد إلى بنيه "And if two parties of the believers quarrel, make peace between them, the twelth/9", is concerned, there is no doubt that if two individual believers fight each other, they are under the same حكم.

806.

Jama'ah: See Δ

Fariq: signifies a party comprising a number of people from a larger group; one says: فريق جاهز يُريد من النور; and فريق the انبل is a group of horses which separates from the main body of those assembled for a race. فريق is also used in a proverb: أسرع من فريق انبل. However, جماعة وفينة is applied to any assembly.

807.

Jama'ah: See Δ
Fi`ah: is a separated from any other. It is derived from the expression: "I split his head"; and means: It split apart, broken.  
In war, means a group of people that supports the warriors; Allah says: "Or withdraw to a company, the annal/16". Then (as a semantic extension) it was used for any group that defended or helped someone. According to Abu `Ubaydah: أُوْلِيْهِ ُه، means: أُوْلِيْهِ ُه، helpers.

Jama`ah: See

Shi`ah: شيعة  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: is a assembled for something for which they are praised. The expression:  شَتِ الرِّجْل is used when one praises someone in his life time. Its opposite is  تابِعْنَ, which means to praise someone after his death. Allah says: يا أَيُّهَا الذِّينَ آمَنُوا "O you who believe! take your precaution, then go forth in detachments or go forth in a body, i.e. so that they may be united for the sake of Islam and to help the din.

Nās: See

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:
إِذَا ذَهَبَ الْقُرْآنِ الَّذِي أُشْهِدَ فِيهِمْ وُجَدْتُ يُصْحَبَ بِهِ نَزَمْانَا قُرْآنٌ قُرْآنٌ "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 shaytan" i.e. in that time was most powerful (in forbidding the people from offering fajr prayers). 

Qur˒n 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 Qur˒n. Al-Zajjaj says: Qur˒n 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 Qur˒n. Some hold that Qur˒n is one of the names for (any) zaman, and that every Qur˒n is seventy years. Qur˒n is derived from مُتاٍرْناء "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: تَوْم denotes men who stand with one another in various affairs; it is not applied to women except by way of subordination. Allah says: كَذَٰلِكَ بَيْنَ تَوْمِ نُوحَ /105" i.e. the men, with the women following. This is attested by its use in a verse of Zuhayr:

وَمَا أَدْرَيْ رُسُولُ إِبْلِ إِبْلِ أَدْرَيْ أَتَقُومُ أَلَّا حَسِنَ أَمَّ نَسَاءَ (2)

Thus, he excludes women from تَوْم .

(1) Lis˒n (تَوْم )
(2) Di˒wan Zuhayr b. Ab˒i Sulma˒, p.12.

811.

Jama˒ah: See 5

Mala˒: جماعة means the distinguished people who are impressive and awe-inspiring. Some hold that جماعة is a جماعة consisting of men, to the exclusion of women; however, we prefer the first interpretation. It is derived from جماعة; i.e. He is capable of doing such and such. Both meanings derive from the same origin, i.e. ملأ .
Raht: is a group of about ten who are descended from one father.

Raht is the name given to a piece of leather the extremities of which are slit like the thongs (شرك) of a sandal worn by a girl; it has many fronds all coming from one origin. The plural of Raht is رهات. A Hudhali poet says:

براهت مثل تخطية رهات (1)

"And thrusts like the branches of Raht". One says: رهات تدوم Soc. رهات and if Raht were a singular, the idafah of to it would not be possible, just as one cannot say: رهات رجل. And in the city nine Raht, /48 is used as a masculine noun here; even if this constituted a جماعة, the word used is masculine singular, and so تسمية (rather than مثه) 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 Raht.

Nafar: 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, /38. Afterwards, because of extensive use, لغر was applied to any party, even if it was not engaged in war.

(1) This verse is by al-Mutanakhkhil al-Hudhali, Diwan al-Hudhaliyyin, 2:24.

813.

Shirdhimah: is the remnant of a remnant, and a selection.

Allah says: "(These are) a small company, /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:

يُبدِنَن في شَرَاذَم الأَنفَال

i.e. in the worn out pieces of the shoes.

(1) *Lisān* (خلق); *Khizanat al-Adab*, 1:114.

814.

آل و أهل

Al: آل indicates the particular group, either of relatives or of companions, that is associated with a man. آل الرجل can be applied to ones family and friends, but one never says: آل البحرة or آل العلم. One says: آل مرزوق or آل فرقة, i.e. their followers. Some linguists hold that آل are the poles of a tent, and آل in relation to a man is so-called because a man rests upon them (his children or companions). And آل is that which (seems to be) elevated in deserts like pillars of a tent, and a شجع is named آل for the same reason.

Ahl: أهل is applied to both: نسب "family lineage", and "particularisation"; e.g. one says: أهل الرجل to mean his close relatives, and أهل البحرة or أهل العلم to indicate a particular characteristic that links these people. Al-Mubarrad holds that أهل the مصتق of آل, which means that أهل is the origin of أهل.

815.

إبن و ولد

Ibn: ابن indicates some particularisation and lasting association; thus, one says: ابن الخالة for one who continually travels in the desert, and ابن السري for one who travels much by night. One says: ابن تبنيت إبنانا when one makes someone particularly associated with him (as a son). To call someone ابن فرقة implies that he is descended from so and so, and mankind is called بنو آدم because they are descended from Adam; the same is the case with ابن إسرائيل. ابن can be used for anyone who is inferior
(in age or status) e.g. an old man says to a young one: ـ يا بني
and a king calls his subjects (pl. of ـ بني بنو إسرائيل). In the same
way the prophets of ـ أب نسل أبناء, used to call their people their
ـ أبناء. Sometimes one is given a kunyah: ـ أبو نسل, 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
ـ أبناء, and seekers of knowledge are called
ـ كنيه, e.g.
ـ بنات ووران, بنات نشت, بنات طين, إبن آدم, إبن غرة, إبن عرس,
etc. It is said that the original meaning of "combination" and "connection", from
" latino " ابن "I built it", the
nomen patientis of which is ـ هبني; it is also said that it is
derived from ـ بنو, .

Walad: ـ ولد, whereas ـ ابن implies an ـ واد implies a ـ ولد, whereas ـ ابن implies an ـ ولد, whereas ـ ولد.
also requires "birth" which ـ ابن does not: unlike ـ أب نسل, which can be used to form a kunyah, e.g. ـ أبو نسل "father of
so and so", even if the person has not begotten so and so;
ـ ولد is not so used. A human being is not called ـ ولد, unless he has a ـ ولد. Nevertheless, ـ ولد can be used of a
pregnant sheep before she gives birth. There is another difference
between ـ والد and ـ ولد, namely that ـ واد can be applied to a
male only, whereas ـ ولد can be applied to both male and female.

816.

آل و عترة

ـ آل: See ـ آل

ـ إثراء, according to al-Mubarrad, means: ـ لصاب "origin", and
one says: ـ عترة نفلن, i.e. the origin of so and so (that is the
stock from which he came). Some hold that ـ عترة is the root of
a tree which is left after it has been cut down; the same sense
is found in: ـ عترة الرجل, i.e. "his stock". Another linguist
holds that ـ عترة الرجل 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 ـ آل and ـ آل is clear:
ـ آل connotes ones ـ أهل, and ـ آل "subjects, followers", while
ـ 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 (بُنْوَانَا ) include the sons of our sons and our daughters; their (بُنْوَانًا ) children (those of our daughters) are the sons (أَبْنَائِهُمْ ) of distant men". (1) And these were called the sons (وَلَدًا ) of Muhammad, for honorific purposes, but frequent use has made a name for them.

Dhurriyah: includes, in order, one's offspring, male and female. Allah says: "And of his descendants, David and Solomon (عَيسَىُ ، عِيسَىُ ، عِيسَىُ ، عِيسَىُ ، عِيسَىُ) is included among his (الإِلَه) , i.e. of ."


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 لَوْلَد whether before or after his death.

Sibṭ: is mostly applied to the offspring of a daughter. Hasan and Husayn are each called the سبْط of the Prophet. A دُوَلَد may also be called a سبْط , but a دُوَلَد does not imply what a سبْط does. سبْط means extension and length. It is derived from meaning: طول "length" and إمتداد "extension". سبْط is applied to the corridor between two houses, and is a long weapon (blow-pipe?) from which a pellet is shot. سبْط is also used of a kind of tree, because of its height and extension.
Walad: See Δ

820.

بِلَلِّ وَ زُوّرَتِهِ

Bac1: A man becomes the בֵּלַל of a woman only after copulation with her, because בֵּלַל implies "sexual play". Muhammad is reported to have said: יַאֲמָא אָכֵל וּפְרָפָר וּבֵלַל (about the days of כִּתְדּ in which fasting is forbidden). A poet says:

"וְקָמִין חַפָצַת בֵּלַל תְּרָקְתָה. إִדְּא לַלֵּיל אֵדֶּי מֵטְאַרְרְמָ הנִיבָה(1)"

"How many married women have I left (ignored), when the night was dark and they had no-one to sleep with them". The original meaning of the word בֵּלַל is to perform some function; thus, a palm-tree that imbibes through its roots and does not need to be watered is called a בֵּלַל; it can, so to speak, look after its own interests.

Zawj: See Δ

(1) This verse is by al-Hutay'ah, לִסָּא (בֵּלַל).

821.

מַחֲבָּבָה וּמַחֲמָאָה

Sahib: סְפָּרָה implies that one of two companions is benefited by the other; thus, it is particularly used about human beings. One says:

"סְפָּרָה גָּלֶפֶק סְפָּרָה גָּלֶפֶק or סְפָּרָה גָּלֶפֶק סְפָּרָה גָּלֶפֶק . Its original meaning is "preservation"; therefore, one says to another:

"לֹא נִגְּשָׁב סְפָּרָה סְפָּרָה לִפְרָפָר סְפָּרָה סְפָּרָה" . The Qur'an says:

"וַיִּפְרָפֵר מִנָּהּ הָאָלָמָא הָאָלָמָא וַיְנַפְּרֶה . "Nor shall they be defended (guarded from Us, פָּרָפֶר), i.e. מְפָרֶר . A poet says:

"לֹא נִגְּשָׁב מֵרֶבֶר מְרֶבֶר מְרֶבֶר מְרֶבֶר".

"A companion is protected from the things that bring evil".

Qarin: מַכָּרָה implies the standing or going of מַכָּרָה together with another, even if he is of no use to him; from this sense comes the expression: מַכָּרָה תָּרֵנָא . Two camels are called מַכָּרָה תָּרֵנָא when they are hobbled to each other with a rope. However, when one stands up against another in a contest, the two are called מַכָּרָה תָּרֵנָא . The two forms are distinct because of the different senses that they bear, but they are from the same root.
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:

Khullah: خِلْلَة means singling out someone for honour (حَمْرَى). Ibrahîm is called خَلْلٌ الله because Allah singled him out for prophethood, which honoured him. However, Allah cannot be called خَلْلٌ الله of Ibrahîm, because Ibrahîm could not single out Allah for honour. According to Abû Ālî, خَلْلٌ الله can be used of any believer. Ālî b. Īsâ, however, holds that it can only be used of prophets, whom Allah has singled out for His revelation.

Sadāqah: صَدَاقَة 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 صَدِيقان "friends". This is why Allah cannot be described as the صَدِيق of a believer, as He can as his صَدِيق.

Safw: صِفَر is a verbal noun. Anything that is pure is called صَافٍ. It can be used both restrictively and generally.

Safwah: صَفْر means خالص كل شيء, that is, the pure/purest part of anything. Thus, Muhammad is called صَفَر الله and not صَفْر الله. Although صَفَر and صَفْر are from the same origin, they are different in meaning, like صَفْر and صَفِير. If صَفَر and صَفْر were merely different dialects, as Thâlab states in al-Fâsîh, Muhammad, would be called صَفَر الله, just as he is called صَفَر الله.

Ikhtiyâr: إِخْتِيَار means to select that which is really "good", or what one thinks to be good in a thing. Istifâ': إِسْتِفَاء is to select that which is صَاف of a thing. Frequent use caused either to be used for the other and is used about that which has, in fact, nothing صَاف in it.
Chapter XXVI

826. =Eizhar: I =Eizhar = is more general than =Eizhar. =Eizhar can be used about everything, whereas =Eizhar can be used only where  is used.

For example, one says:  

=Eizhar:  

Ifsha' = frequency of  

From this comes  

which indicates that they have great wealth just as indicates that they have many flocks.  

and  

means abundance of wealth, and  

i.e.  

and  

"war broke out and became wide-spread."

827.  

=Eizhar: See  

Jahr:  

is a general and a "an expansiveness" in it.  

For example, when one reveals something to one or two persons, he says:  

and when he reveals it to a large group of people, he says:  

Also removes doubt.

That is why the people of Moses demanded from him:  

"Show us Allah manifestly, so that we may see (Him) in such a way as leaves no doubt. The original meaning of  is loudness of voice, e.g. one says:  

when someone recites in a loud voice. The Qur'an says:  

"And do not utter your prayer with a very raised voice nor be silent with regard to it, in the recitation of your prayers.  is a loud voice. The verb  is made transitive by means of the preposition "b", e.g. one says:  

This (the raising of the voice) is the essential sense, and its use in other senses is metaphorical. The original meaning of  is the making apparent of a concept to the soul; (سُرْجُ الْبَيْنَانِ) when one brings something out of a container or a house it is  

may be regarded as the opposite of  because a concept is made apparent to the soul by its being vocalised.
828.

جهر و كشف

Jahr: does not imply زوال.

Kashf: implies "the removal or extinction" of something. Therefore كاشف الغرر does not imply the opposite of ساطر الغرر since (although in a sense the opposite of كشوف) does not have the corresponding connotation of "establishing".

829.

إعلان و جهر

Iqlīn: is the opposite of كتيبا "concealment"; إعلان implies the making apparent of a concept to the soul, but not the announcement of it in a loud voice.

Jahr: جهر implies the announcement of something in a loud voice, and, جهل جهوري, and is one who has a loud voice.

830.

بدو و ظهور

Badw: بلالبٰٰٰٰ keen because the appearance is not intentional. One says: بدر or بدر لي فإلى الشيء or بدر الشمس بدها الصحراء. حثي هذه بدها "There is clarity in it" and حثي الأول بدها "The beginning is from the first", although بدء and بدورة are from the same origin, they give different senses.

Zuhur: ظهور can be either intentional or unintentional. One says: ظهور "So and so concealed himself and then appeared"; this indicates his intention of appearing. One also says: ظهور أمر فلان, which implies that his affair became evident, even though he did not intend to make it public.

Allah says: ظهور الفاسد في البر والبحر "corruption has appeared in the land and the sea (41)"; this connotes (mere) occurrence. In the same way one says: ظهور في وجه ومرة 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: أُخْفِّيَ الْدِّرَهْمُ مِنَ النَّبِيَّ, and not كُتِبَ الْمُنَانُ, therefore, إِخْفَاءُ إِخْفَاءٌ is more general than كُتُبَانٌ.

Kitman: كُتْبَانُ is to keep silent about, or refrain from making apparent a concept. Allah says: "Surely those who conceal the clear proofs that We revealed, البقرة /159", i.e. they do not mention it.

Sitr: See ♦
Hijāb: See ♦

Satarta: See ♦

Kananta: The verb كُتِبَةُ implies that you kept it safe; a مَكْنُونٌ كَنْتُهُ is a guarded, secure, place, and it is كَنْتُهُ even if it is not hidden. دَرْرٌ مَكْنُونٌ is used of a pearl which is kept safe in a box, and جَارِيَةٌ مَكْنُونَة is used of a girl who is veiled, or screened, i.e. kept safe. Al-ʿAʾshā 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: أَكَنتُ الصِّي، في نفسي means: I kept the thing in my heart, safe from being passed on. The Qurʾān says:

"(And most surely your Lord knows) what their breasts conceal, هُمُّ النَّفْل".

Ghisha': غِشَاءٌ غِشَاءٌ 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 الْبَدْرُ for the fine sinews which cover many of the parts of the body, such as the spleen and the liver. One says: غِشَاءُ الْإِنسَان. "The man fainted" because what covers him is not a visible thing.
Ghitā': غطاء, unlike غشاء, implies the concealment of that which is beneath it. غطاء is applied only to a covering that is thick and adhesive. When one covers something with clothes, he says: غطاء تغطيته بالثياب and not غشاء تغطيته بالثياب. It is said that غطاء is used of that which is of the same genus as that of the thing covered, whereas غشاء may or may not be of the same genus. If غطاء is used in place of غشاء, 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. غطاء is used only of a covering which is attached to something. For example, one says: تسترت بالثياب "I was hidden by the walls", but تغطيته بالثياب "I covered myself with clothes", since clothes are attached to one's body. In the same way, غشاء is also that which is attached to the object covered.

835.

Hijāb: حجاب implies a restriction, or that by which one is restricted, and not غطاء لفلان عن كذا or سترني فلان. However, one can use: إعجبت بشيء بالثياب. It may be said that the حجاب of something is that which intentionally seeks to cover it. For example, one cannot say of one who unintentionally prevents someone else going into a chief's house to see him that he مسستر, which can only be used of intentional prevention. Similarly, one can only say إعجبت بالبيت if one intentionally prevents others from seeing one; one cannot say this if one (merely) sits at home and does not intentionally prevent people doing so.

Sitr: ستر is that by which something is concealed (هيمستر به), whereas حجاب is that which restricts/prevents/protects, and that by which something is restricted/prevented/protected.

Ghitā': See
Chapter XXVII

836. Irsāl: The expression: "I sent Zayd to Amr" implies that you have charged him with some message/report or the like to Amr. Irsāl is used only where رسل can be used.

Infād: 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: أُنْزِلَتْلِي "I have sent him".

837. Irsāl: See 5

Baʿth: 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: أُنْزِلَتْلِي "I have sent him", rather than إرسال, أُنْزِلَتْلِي, as إرسال implies that the person sent is charged with some message, etc.

838. Infād: is used of the sending both of something that is carried (حمل) and of something that is not. One says: أُنْزِلَتْلِي "I sent to you all that you needed", and one does not use بعثت in this context. However one can say: بعثت إليك جميع ما كنت جاهزًا إليه, which implies that I sent so and so to you with all that you needed.

Baʿth: بعث is not used of a حمل; it is used only about rational beings, e.g. بعثت فلناً بكتابي "I sent so and so with my letter"; one cannot say: أُنْزِلَتْلِي بعثت كتابي إليك as one says: أُنْزِلَتْلِي بعثت كتابي إليك.

839. Baʿth: بعث is a term for the resurrection of created beings from their graves to the place of assembly (on the day of judgement). The Qurʿān says: من بعثنا من مرتدنا "Who has raised
us up from our sleeping-place? , يُسِبِّك نُشر 

Nushur: نشر is a term for the appearance of those who have been sent and of their deeds before mankind. One says: نشرت إسْمُكِ or أنشَرْت مَضْيَلَة مَلائِمَان. but with regard to Allah, the verb أَنْشَرَالله الموْلُو is used, e.g. "Allah gave life to the dead".

840.

Rasül: A رسول can be a messenger of other than Allah, and, therefore, can be one who does not bring a miracle. The concept of رسالة is connected with Allah, as He is the one who sends a وَأَلْبَيْنَ أَمْضِيَتَكَ عَلَى النَّاسِ رسَالَةً وَلَبِلْي (الإسراء214) and not رسول. بِبِيِّنَاتِ رسَالَةً. رسالة is also a complex of statements which the one who undertakes it is charged to communicate to others, whereas يَوْهَا رسالَة is the imposition of the task of undertaking the communication of a رسالة; thus, one says: إِبْلَاغُ النِّيَابَاتِ وَأَبَغَ الرِّسَالَاتِ.

Nabiy: نَبِيٌ can only be one who brings a miracle. إِنَّوْهَ يُبْنِي on something can be used even if the person reporting it has not been charged with doing so. The word نُ Воُوُه is particularly connected with a نَبِي , since he is worthy of having it attributed to him.

841.

Rasül: رسول implies (merely) ones delivering a message.

Mursal: مُرْسَل implies ones being sent by someone else.

842.

Su'al: سؤال is by means of speech only.

Talab: طَلْب may be physical effort or anything else directed towards attaining something. A proverb says: عَلِيٌّ الطَّلْبِ "You may run away, but I must seek".

843.

Talab: See ▲
Muhawalah: طلب is by means of some هيلة. Later, (because of semantic extension) every طلب was called a محاولة.

844.

إلتِمَاس و طلب

إلتِمَاس: is to seek something by means of touching. Later, every طلب was called إلتِمَاس metaphorically.

Talab: See 8

845.

كَث و طلب

Bahth: كث is to search for that which is mixed with other things. Its original sense is derived from هزت the rubbing. ثلثا جحث من 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.

إقتِضااء و طلب

Iqtida': إقتِضااء has two senses; an example of the first is الدين "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.

و طلب

Rawm: According to b. ālīb. طلب is the beginning of a search for something, and روم is used only when you know already that
the thing exists. One cannot say: طلبت الطعام و إما. 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 روم can be. Thus, one never says: طمت رسا or رمت نيدأ, whereas one does say: روم , which implies that روم is used of actions.

**Talab:** See △

٨٤٨. 

**Awaḥa:** أَوْحَيْ دَمْيَْيْ contains the sense of attribute.

**Wāḥa:** دَمْيَْيْ implies giving something an attribute.
Chapter XXVIII

849. Katb: كَتَبَ may or may not involve transference. All كتاب is but not all نَنْسَحَ. Naskh: نَنْسَحْ is to transfer the ideas of a كتاب. The original meaning of نَنْسَحْ is إِزالة "removal"; thus, one says: نَنْسَحَ the مَعْلُوَّمَة "The sun has removed the shadow"; when the ideas of a كتاب 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. زِبْرُ وَ كَتَبُ

Zabr: زِبْرُ means writing on stone by means of carving; later, because of frequent use of the word any writing was called زِبْرُ. Abū Bakr says: زِبْرُ 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 غَلْظ "bigness" and غَلْظ "thickness"; thus a piece of iron is called زِبْرَة, and the mass of hair on the neck of a lion is also called زِبْرَة. One says: زِبْرَتُ the البِرْمَ when one rings a well with stones, because of the thickness of stones; writing on stones is called زِبْرُ because one has to write more coarsely on them than on parchment or on paper. A hadīth says: الفقیر الذي لا زَبْر له لَا زَبْر له, i.e. who has no-one to depend on. This is the equivalent of زَبْر *النَّهَال* زَبْرْهَ, فَخَامِة إِلَّا زَبْرُه "he rebuked him"; thus, زَبْرُ is "he rebuked him". The زَبْرُ of David are so-called because they contain many such rebukes. According to al-Zajjāj, every book which contains wisdom is زَبْرُ.

Kath: See △

851. كَتَبُ وَ مَهْنِشُور

Kitāb: See △
Manshūr: The expression: "عند فلا مباشر" implies that so and so has a written text which strengthens and confirms him. "عند فلا مباشر" 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: "Daftar" does not imply that it contains writing; one can say: "I have a blank دفتر" but one cannot say: "I have a book دفتر بياض.

Kitāb: كتاب implies that it contains "written material".

853.

Daftar: "Daftar" is only a collection of papers.

Sahifah: "Sahifah" is used for a single paper. One says: "I have a paper Sahifah". However, when one uses "Sahifah" it implies that they are written on. Some linguists hold that "Sahifah" can be used and not necessarily implies that they have been written on. The Qur'ān says: "إذا التكوير /10". "And when the books are spread (presented),". According to Abu Bakr "Sahifah" 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: "وإذا الكتاب كتاب كتبته كتاباً or علمت كتاباً والسبب "And if We had sent to you (the knowledge of) writing on paper, الإسراء /7"; if "كتاب" was that which was already written, it would not have made sense to mention ترفسات.

Mashaf: مصحف can only be a collection of papers. The people of Hijāz say "مصحف" 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 ُمُعَبَّدَتْ which is the preferable pronunciation. Mashaf (مَشَافَة) is most commonly used to mean the Qur'an.

855.

Sifr: سَفَر is a big book. Al-Zajjaj says that ستار are "big books". Some linguists hold that a سَفَر is a book which contains theological sciences in particular. The etymology of سَفَر indicates that it is that which reveals and makes clear concepts; e.g. أَسْفَرْ الْمَيْهَة: "the morning became bright"; سَفَرَ العَرَاة: "the woman removed her veil, and her face was uncovered"; سَفَرَ البَيْت: means: I swept the house, i.e. removing the dust from it so that its floor was uncovered; سَفَرَ الْإِرْمِحَ السِّبَاب is used when the wind clears away the clouds, leaving the sky clear.

Kitāb: See ʾΔ

856.

Kitāb: See ʾΔ

Majallah: مَجِلَّة is a كَتَاب that contains great examples of wisdom and the like. When a كَتَاب contains foolish and wanton matters, it cannot be called a مَجِلَّة. Al-Nabighah says: مَجِلَّةً ذَاتِ الإِلَهِ وَ دِينِ: "Their pertains to God, and their religion is honourable; through it they hope for good reward".

(1) Diwān al-Nābighah, p.32.
Chapter XXIX

Ghayat al-Shay: The original meaning of راية 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 مذكر.

Mada: The مذكر 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: "هو منى مى الابشر" i.e. he is within my view, as though my sight extended between him and me. The frequent use of مذكر made it an equivalent of غاية; sometimes a thing is called by the name of what is near to it.

Amad: أماد is used in a real sense whereas غاية is used metaphorically. أماد is a period of time or a spatial distance. As an example of its use as a period of time: Allah says: "فطال عليهم الأمد" (time) became prolonged to them, /16/; as an example of its denoting spatial distance: Allah says: "لو أن بينها وبين أمداً بعيداً" "It shall wish that between it and that (evil) there were a long distance, /30/".

Ghayah: See A

Akhir al-Shay: آخر is the opposite of أول, and both أخر and آخر are nouns.

Nihayat al-Shay: كنایة غاية or نایة 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: "هو نایته" i.e. "that is the last point that he can reach". The opposite of مبتدأ is مبتدأ, like مبتدأ is a verbal noun.
implies the beginning of an action, from the form of the word. Similarly, منّى the beginning of an action, from the form of the word. Similarly, منّى means that a thing has reached its highest point. However, it does not imply any further implication. The expression "absolute certainty" is concerned, it is like "pure or entire certainty". If one uses an expression like this, it is not a matter of making something مدعّ بات to the adjective that describes it, for the idāfa construction obliges the مدعّ, as it were, to be included in the مدعّ 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 مدعّ only to something that is really other than itself. Thus, when one says زيد الطويل, Zayd himself, whereas when one says زيد الطويل, there must be also in Zayd who is not tall, so that your statement specifies which Zayd you mean. Something can be مدعّ only to something else or something of which it is part; as an example of the first, we may take: عبد الزيد, and of the second: خامذة, i.e. of/from silk, or of/from gold. According to al-Mazini, العام الأول means simply "the First and the Last", and so on.

Akhir: أخر is used of that which cannot have a third and so on; one says: الأول والآخر, and so on. Therefore, the mutakallimun say: مدعّ or مدعّو, and the (lawyers) say: يئذن the bar.
rather than حد الشيء, because the word حد is more comprehensive in meaning. Thus, one says حد للعالم خاية, except as an unusual metaphor. According to the jurists, حد الشيء, is an integral part of that thing; thus, Abū Yusuf and al-Hasan b. Ziyād hold that in a stipulation the phrase حد الأول دارزيد 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 حد المسرح، 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 (مفرط) (i.e. that mosques are not private property).

Aqībah: عاقبة is that to which the doing of something necessarily leads. An عاقبة can be of two kinds: رموز and مؤثر. An عاقبة results only from a سبب مؤثر. An عاقبة is that which must be led to by a preceding سبب. An عاقبة is not like this, because it would be equally possible for it to be first (الأول) in sequence.

Nihayah: See 5

862.

Jānīb: The Mutakallimūn say: the جانب of a thing is something other than it, whereas the جمة of a thing is not separable from it. For example one says: خذ على جانيك اليمين "Keep to your right", which implies that جانب الشمال or جانب الشمال are something external to oneself. If they were parts of oneself, it would not be possible to keep to them.

Jīhah: جمة is an inseparable characteristic of a body. If Allah had created the indivisible part (the atom) in isolation, it would have six جمات, so that it would be possible for six (further) atoms to be adjacent to it, one on each جمة. One could not say that it had six جمات, since a جانب is that which is near to one of its جمات. The linguists say that the جانب is the part of anything that is encountered and the جمة is the side or direction. Al-Kalīl refers to the expression: رجل أعرمن جامه الشيء, جمة المرة وأصور من جمة السود is the part that you face.
The word  *
4
means  a thing is the whole of it, and  4 is only a part of it, or that which can be taken as a part of it. For example the expression:  فتاحة العراق  implies the whole of Iraq, but  فتاحة العراق  implies one/some of the regions of Iraq.  فتاحة is on the measure of  فتاحة , with the sense of i.e. , as is the case with  عشة راضية , which are on the measure of  عشة راضية  but give the meanings of  فتاحة  and  عشة راضية  respectively.

863.

Janib: See  5

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:  كنف الرجل  when one helps someone.  كنف الإبل  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: نزول is used when one comes to a place with or without (the intention) of settling down there.

Habūt: هبوط is Nuzūl, followed by staying. Therefore one says:

"We settled down in such and such a place".

Allah says: "Get you down in the city, ال波特ة/61", and:

"We said: Go forth from this all (to settle down), ال波特ة/38" i.e. to reside in the earth. 

Habūt is used only when there is the idea of settling down.

865. 

Rahal: رحل is (an ordinary) journey.

Za‘am: طعن is to travel in a camel-hawdah ( هورج), thus, a woman in a طعن is called a طعنة, and because of the frequent use of the term every woman came to be called a طعنة. A طعّة is a rope with which a hawdaj is fastened; a poet says:

"as a rope was no more needed". Later, because of extensive use, every رحل came to be called طعن.

(1) Lisan (طعن); Jamharat al-Amthal 2:154.

866. 

Māri‘, مري‘, هني‘, هني‘ is that which has praiseworthy results; one says:

مرية, مري‘, ما نقبلت, meaning "I made sure that its results would be sound". 

أمراني means: my stomach has digested(it).

Hani‘, هني‘, هني‘ 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.

Tarh: طرح is a generic term for the action (of throwing). It can signify to throw away something in contempt or to throw something generally.

Nabdh: نبذ 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: فَنْبِذُوهُ وَرَاءَ فَيْرِهِم "But they cast it behind their backs, 12/186". A poet says:

نظرت إلى عونانه نبذته, كنتكزدة أظلمت من نذالا (1)

"I looked at its superscription and threw it away as you throw your worn out shoes".

(1) Lisān ( خلق ).

868.

Izālah: إزالة "removal/elimination" can take place in (any of the) six directions.

Tanhiyyah: تعني (of something) to left or right, forwards or backwards, but it is not used for upwards or downwards motion. It originally means to make something go to one side; خوارشی means the side of the thing.

869.

Taba'ata: The expression تابعته تابعه implies that some (action) of his has anticipated you in such and such and that you have imitated him in this. According to Abū Āli, من تابعه means 'his companions', and that is the reason that the Tabātūn (second generation after Prophet Mohammad) are so-called.

Wafaqta: The expression وافقت تافقه implies that the two of you have agreed together on something; for this reason, توفق "reconciliation" is so-called. According to Abū Āli, من وافقه 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 تابع, since a تابع is inferior to a نظير, but a نظير may be in agreement ( يوافقه ) with a نظير.
The expression جزء 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 جزء. For example, one says: اجترأة الماء عن الombre "The camels were partially satisfied with green herbage so as not to need water."

Iktifa': أكتمفا implies the meeting of one's requirements to his complete satisfaction, no more and no less; one says: مالن في كفاية, meaning that so and so has that which meets his requirements as to subsistence.

Khalis: خالص is that which is selected from the whole. Thus, pure gold which is free from adulteration is called خالص.

Mahd: محض is that which is in its original condition with nothing mixed in with it; for example: جبن محض is milk with which no water is mixed.

Ulul and Fada': عدل و فداء is a مذاء that is the equivalent of the thing that is redeemed. Allah says: "or the equivalent of it in fasting" (البترة 123). Fada': فداء 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 CAlayya: شقة عاليه means طول "long" so-called because of the distance between its ends; شقة means بُعد "distance". The expression: ننثأة من التلاب "a piece of cloth" is derived from this. As far as the expression: يعطني الشيء, is concerned, it means: 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.

Yakāduni:  
means that the thing harms me.

Sabil and Murāt Ṭarīq:  
Sabil is a name for a way to which  may or may not be applied. One can use either of them as mudaf to Allah, i.e.  and ; but one says:  (for ones best course of action e.g. ), and never says:  in this context. Sabil connotes intentions and is therefore applied to one who has an intention. It is to  as  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 .

Tarīq:  does not imply easiness or smoothness.

Indi: One says:  of wealth one owns, whether it is at hand or not at the time.

Ladunni:  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:  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  .
876. **Alayya**: علی کنا 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**: عنی کنا or ضمان کنا do not imply "surety" or "obligation" which are terms indicating "something deposited in trust".

**Qibali**: تعیین کنا implies "surety" and "deposit in trust", with the sense of "surety" predominating, so that a guarantor (کفین) is called a کفین.

877. **Fi Mali**: فی مالی implies one's acknowledgement of the sharing of someone else in his wealth.

**Min Mali**: من مالی represents an acknowledgement of "a gift" to someone else from his wealth. Thus, one says: له من وراهي درهم to denote a gift that is due to someone, whereas one says: له من وراهي درهم to denote someone's sharing with one.

878. **Inda**: عند implies being together in a place. Thus one can say: ذهبت إلى مع زیٰ and not ذهبت إلى عند زیٰ.

**MaC**: مع implies collaboration in an action. One says: أنا سمعك, i.e. as a partner or a helper, but one cannot use عند in this context.

879. **Thabat**: ثابت can be used of something that is settled on the earth, even if it is not firmly attached to it.

**Rusukh**: رسوخ is complete ثابت, but not حالت راست, since a mountain is more firmly fixed than a wall. The Qur'an says: "And those who are firmly rooted in knowledge, آل عمان /6"; one also says: هو أرضهم في المکات 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: لورد حايل رأس or هيل راس  and not راس. Allah says: "In the name of Allah be its sailing and its anchoring," using about a ship to compare it similar with a mountain, because of its bulk; one says, for instance: أرست النور في الأرض by analogy.

Ikhmād: One uses امتد only of extinguishing a large blaze; thus, one uses: أطفأت النار and not همود. The difference between همود and جمود  is that جمود implies that the blaze goes out but the embers remain glowing, whereas همود implies its complete extinguishing. جمود (with داممāh) means the kindling of a fire, and دمود (with فتāh) means that with which it is kindled.

Iftā': إطفاء is used of the extinguishing of any fire, whether it is considerable or not. إطفاء may be used together with the word نار, but it can also be used metaphorically, e.g. one says: همود غضبه, طفع غضبه. Muhammad (peace be upon him) is reported to have said: الصرامة نطقه نضب إطفاء. It is also said that إطفاء implies 'overcoming' or 'conquering'; e.g. one says: همود نيران النسلم والفتاة, whereas إطفاء is effected with gentleness.

Qasd: قصر is not to be extravagant or to restrict oneself to that which is absolutely necessary. معتاد is one who neither exceeds his needs nor falls short of them. It is blameworthy not to practise إتمقاد, even if one is rich, whereas it is not blameworthy to fail to have تعايدة, even in these circumstances. The opposite of إسراف is إتمقاد; it is said that إتمقاد is a function of bodily organs, whereas تعايدة is a function of the heart.
Qanā'ah: is to restrict oneself to very little, and to live only on what is absolutely necessary. One cannot be described in terms of تنوع unless he uses less than he needs.

Dhāri'Rah: The expression: الدريئة إلى الشيء means a way to (attain) that thing; thus, one says: جعلت لكدا دريية إلى كذا طريقة وسيلة, whereas طريقة is actually a طريقة to كذا, whereas الدريئة is not a طريقة as such.

Wasīlah: , according to the linguists, means "closeness". 

It is derived from the root يسأل and يسأل means: they (two) are striving to attain the زلزلة to one another that they should have. 

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.

Sālah does not imply an abundant flow.

Fāda: 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 Ifāda of the pilgrims from ʻArafah has the sense of their thronging from it in multitudes.

Kaukab: is a name for a large ٍنجم. the نجم of anything is the largest part. It is also said that the نجم 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. ْنجم rise and set, and therefore, a ْنجم ٍ "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 ْنجم.
Ufūl: أُولَٰن implies the disappearance of something behind another thing; thus, one uses the expression أُولَٰن اللَّيْل, because a star disappears behind a side of the earth.

Ghuyūb: غَاب can be used in the above sense and in others; e.g., one says: غَاب الجَلّ when he disappears from one's sight. غَاب is used of anything, whereas أُولَٰن is used about the sun, the moon, and the stars only (1).

(1) The text reads: و إن لم يستعمل إلاّ في النَّس و لم يستعمل إلاّ في النَّس for p.298.

Rajfah: رَجْفَة is a severe earthquake; thus, the earthquake ( إِرْجَاهَات) of the Day of Judgement is called رَجْفَة. The word is derived from this meaning: to communicate news about the disturbance of someone's affairs; رَجْفَة the thing means that the thing was disturbed or disordered.

Zalzalah: The expression: زَلْزَالَة الأَرْض implies a slight earthquake.

Ikhraj: الإِخْرَاج can be used of anything; it implies the removal of something from a "that which surrounds it" or something similar.

Salkh: سَلْح is used of إِخْرَاج (of something) from a wrapping or something similar.

Khalt: خَلط is used about concepts/conceptual properties (أَعْرَاض) and bodies (أَجْسَام) e.g. one says: خَلطت الأَمْرِين or خَلطت الأَجْسَام. خَلطت is used in the noun's singular of mentioning.

Labs: لِبْس is used about أَعْرَاض only, e.g. لِبْس or لِبْس
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 is 889.

Ruju: means return.

Fay': is a 890. from nearby. 8

Jadir Bihî: The expression: "He is apt for doing a thing" implies that it is raised from his direction; one says: جدراپر "He is well-suited for such a thing", implies that that thing is pre-ordained in him. The original meaning of خلق "pre-ordination". Qamin Bihî: 891. 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 text reads: "bowl" (?) in (?) which pickles are prepared is called *قمم*.

**Lams:** "touching" is used particularly with reference to feeling with the hands in order to distinguish hardiness 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 bowl of the hand, and the breast of the hand." And if Allah touch you with affliction, your Lord says: "And if Allah touch you with affliction, . . .".

892. *Iyab:* returning to the ultimate limit of one's destination. The linguists hold that *تافايب* means going to do what one has to and returning and settling down in one's dwelling-place. *أبو حاتم* says: *تافايب* 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 *تافايب* implies the coming back of a person to the ultimate limit of his destination. Allah says: "Verily unto Us is their return, the qiyamah is man's ultimate destination, because there is no stage after it."

*Ruju* is returning of any kind. You can say: *رحي إلى ببعض الطريق لَب* here.

893. *Ingilab:* ending up in the opposite condition to that in which one was previously; for example, one says: *انقلب الطين رفع* "The clay has turned into pottery" cannot be used in this context, because the clay was previously pottery.

*Ruju* is ending up in the place in which one was previously.
Inābah: is a noun used as a compliment like "must be" or "is a". It cannot be used of a person who returns to disobedience.

Ruju: See ḍāimah

Badanah: are camels which become fat; one says: "when one fattens a she-camel, and when a man becomes fat." Later, because of extensive use, any camels, whether thin or fat, were called ḍanah (pl. ḍān). So ḍanah is a name used particularly for a camel. But in Islamic law, since a cow comes under the ẓām of a ḍanah, it comes to be used for a cow as well. The prophetic tradition which puts a cow and a camel under the same ḍanah, is: "a camel or a cow can be slaughtered for seven persons".

Hady: (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 ḍanah. Allah says: "as an offering should be brought (to be slaughtered) to the Ka'bah, 6/95"; thus, Allah has made arrival at the Ka'bah an essential element in the definition of a ḍanah. One who says that he owes a ḍanah as a sacrifice may slaughter it elsewhere than in Makkah, and the same applies to a ḍanah; one who says, on the other hand, that he owes a ḍanah as a sacrifice may slaughter it only in Makkah. This is the view of some of the Tābi'īn, with which Abū Ḥanīfah and Muhammad agree. Others consider that both a ḍanah and a ḍanah must be slaughtered in Makkah and that only a ḍanah may be slaughtered elsewhere; this is the view adopted by Abū Yūsuf.

Hāqabiḥ: is used about of something unpleasant only. Allah says: "And shall beset them that which at they have been mocking, 6/8", 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 حَارَجَةٌ was حَارَجَةٌ, with the doubled
consonant changed into another letter. A rajaz poet says:
"You produce the equivalent when the equivalent is broken".
In this verse بِزُرْوَةِ is used for بِالْبَازِيَةِ.

Nazala biḥi: The use of نَزَلَ بَالْبَايَةٍ is general; one says:
or كَانَ بِهِ نَزَلَهُ, whereas a
is used about a مَكْرُوهٍ only.

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(1) Diwān al-ʿAjjāj, p.28; al-Khāṣṣāʾīs 2:90.

897.

Haraj: حَرَجَةٌ is a "narrow/difficult place" from which there
is no way out. It is derived from حَارَجَةٌ meaning trees so inter-
wined that you cannot get in or out of them. Thus, Allah uses
this word to mean "And then they do not find any straitness/vexation/
doubt in their hearts about that which you have decided, because a person who doubts something cannot find his way through it; Allah also says:
فَلَيْسَ كَيْنِي صِدَّرَكُ حَرَجٌ منْهُ "So, let there be no straitness in your breast on account
of it, the al-Aʿrāf 2/65", i.e. any شَكّ, because a person who doubts something cannot find his way through it; Allah also says:
لَا يَبْدِعْنَا في الْيَهِيدِ حَرَجٌ "And He has imposed no
harmfulness on you in religion, the al-Baqara 7/68", here حَرَجُ implies confinement with no way out from it, because in religion one has an escape from sin by way of "repentance".

Dīq: دِينِقٌ is a feeling of confinement/oppression from which there
are ways out.

898.

Idhhab: إِذْهَابٌ is to take something or someone away, whether it is
singular or plural.
Mahq: مَحَ is used of a number of things and not of one single thing; one says: مَحَ الدينار, unless one actually destroys the thing itself. However one can say: مَحَ when one means its value in silver. As for the verse: "Allah blights (decreases) usury, ۚ البَرَّةٍ, ۚ أَوْلَامٍ /۲۷۶", this means the reward (ۚ أَوْلَامٍ) of him who takes is not a single thing. This is attested by the verse: "And He causes the almsgivings to increase", ۚ البَرَّةٍ ۚ صَبَاحٌ /۲۷۶; this does not mean that Allah 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.

999. خسْران و وضْيَة

Khusran: خسْران is used when one loses the whole of his capital. Allah says: خسْران أَنْفَسَمْ (Those who have) lost their souls, ۚ الأنْفَسَمَ /۲۷۶, i.e. who are deprived of the benefit that they derive from them, as though they had utterly perished. Later, because of extensive use, خسْران came to be applied to the loss of a portion of ones capital.

Wadicah: وضْيَة is applied to a loss of a portion of ones capital, but when the whole of ones capital is lost it is not used. وضْيَة is the opposite of رَحْمٍ, and when something is it does not go completely; e.g. the expression: وَضْيَةُ الرَّجُلِ عَلَى الْإِفْضَالِ means: the intimation of his consent.

900. ذهْاب و مَضْي

Dhikhab: ذهْاب does not imply any opposition to استقبال. Mady: مَضْي is opposed to "advance"; thus, for the past one says: مَضْي مستقبل, and for future مَضْي. Through extensive use, however, مَضْي and ذهْاب and مَضْي came to be used interchangeably. Alī b. ʻĪsā says: لاَبِدُ مَضْي for time, as حَذْلُ مَضْي is the opposite of حَذْلُ (referring to place); about that which is past is used, and about that which is to come is used.
901. إِتِبَالٌ وَجُبَّيْهِ

Iqbal: إِتِبَالٌ is to come from the front.
Majih: جُبَّيْهِ is to come from any direction.

902. جُعْتِ إِلَيْهِ وَجُعْتِهِ

Jitu ilayhi: جُعْتِ إِلَيْهِ implies some purpose or intention in the person who comes to another.
Jituhu: The expression: جُعْتِهِ implies only making for someone or something (without any further intention). If the verb is intransitive, it implies no direction; e.g. جَاءَ الْمَرْجَ.

903. مقاربة وملقاة

Mugârabah: مقاربة implies that there is a "barrier" between two things which are close to one another.
Mulâqat: One says: إِلَتِيَّةُ الْفَارَانَسِ or إِلَتِيَّةُ الدَّيْانَ, implying actual contact. also implies meeting with one who comes from the front; thus one never says: لَقِيَّتِهِ من خلفه. It is said that لَقِيَّةً لَقَاءٍ إِجْتَابًا is an "meeting" between two things by way of coming close to one another. إِجْتَابًا 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 لَقِيَّةً إِجْتَابًا "veil"; one says: حَيَّابٌ ضَمَّتْهُ ثُمَّ لَقِيَّةً "He was kept apart from him and then met him". As for سَيْنَان, it originally means a contact from one side; سَيْنَانَ are the two sides of a valley. Allah says: إِذَا سَادَىَّ بَينَ الصَّفَينَ "Until when he had made equal (filled) up the space between the two sides (of the mountain).jakf/196".

904. مجلس ومقالة وندي

Majlis: مجلس is a common name (for a place where people sit) and has a wider sense than a دَيْنَ or a مَعَامَة.
Maqamah: ممَعَامَةٌ مُعَامَةٌ (with dammah on the ي) is a مَعَامَةٌ in which eating and drinking takes place. ممَعَامَةٌ ممَعَامَةٌ (with fathah on the ي) means a مجلس for talking only; it also means a جَمَاعَة. ممَعَامَةٌ means
is the verbal noun of "standing".

Nady: ندي is a place when the people who comprise it are present; one says: ندي. A ملس without its people cannot be called a ندي. The expression: نادي القلزم means that the people got together in a ندي.

905. أقام بالمكان وغني بالمكان

Aqama bi al-makan: does not imply not requiring any other place.

Ghaniya bi al-makan: implies he stayed there, requiring no other place.

906. إقامة وعكف

Iqamah: إقامة does not imply total absorption in something.

Ukuf: عكف is to come to something and absorb oneself totally in it. A rajaz poet says:

"She spent the night, confining herself to her pool." 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-Faqasi, Lisn.

907. مجلس ومحفل

Majlis: See A

Mahfil: is a مجلس which is full of people; one says: مسرع ماهل when an udder is full of milk.

908. دلان وقرب

Danw: is used only of physical distance between two things; one says: "His house is near", or مزارع داني.
Qurb: تَرِبُ is general and is used of physical distance and other things; e.g. one says: تَرِبُ وْلَادِي, and cannot be used in this context. One also says: هُوَ تَرِبُ لِقِبِّه, and not هُوَ لِقِبِّه لِهُوَ except as a remote metaphor.

909. أَهْلَرُ دِمَهُ وَطُلُّ دِمَهُ

Ahdara Dammahu: أُهْلَرُ دِمَهُ implies that the sultan or any other (legal authority) has legalized someone's being killed. This use of comes from، مَرْأَةٌ، used when a thing boils or ferments. Therefore، هُوَ لِقِبِّه 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: تَهْدِيرُ دِمَهُ.

Tulla-Dammuhu: The expression: طُلُّ دِمَهُ means: His blood was made to go for nothing/to be unavenged. Therefore one says: طَلُّ القَتِيلُ لَفَسُهُ. "The murdered man made himself of no account or caused his life to go unavenged"; طَلِبُ ثَلَّان is used when someone makes another of no account.

910. طَلِبُ دِنْيَ

Zill: طَلِبُ دِنْيَ is used for a shadow by day or night.

Fay: دِنْيَ is used for shade or shadow only by day, and it implies the returning (of a shadow) from one side to the other. دِنْيَ means دِنْوُرُ. It is also said that دِنْيَ means "following", because it follows the sun. When the sun ascend to the position where, at noon, it casts the longest shadow of a tree-trunk, one says: "the shadow has been hobbled".

911. وَسْطَ وَوَسْطَ

Wast: وَسْطَ can only be a preposition, e.g. one says وَسْطَ الْقُومِ لَوْلَايَةٌ, "I sat in the midst of the people"; or وَسْطَ الْغَرَامِ, when one is giving information about something in which his garment is, not about something that actually is his garment.
Wasat: وسط 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. وسط then is the name of something that is never separated from that whose sides surround it, as, for instance, وسط الزور. When there is fathah on the sin, one can put في in front of it, as in "he asked to be capped in the middle of his head". You cannot say "تبت فسط النهر" to mean just as you cannot say "Then is Wسط النهر".

Bayna: بين is used of two or more things, because it comes from gap. فَيْ جَاءَ بَيْنَ الْفَرْخَانِ "where they left a space between them". فَيْ جَاءَ بَيْنَ الْبَارِينِ "where one house separates from the other".

Wast: وسط is of one thing only. وسط implies the إعتدال of the sides to it; thus, it is said that وسط means عمل. Allah says: "And thus We have made you an exalted (equitable) nation" /143.

Buzugh: ظُروُف is the beginning of "rising up". Allah says: "when he saw the sun rising, 179/79" 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 بَزْوَجل "incision" is called a شرح because it is a scarcely visible split; it is as it were the beginning of a split. One says: بَزْوَجل شَرَح when one makes an incision to make the blood flow.

Shuruq: طَلْحُ الرَّجُل "The man appeared" , but one says طَلْحُ الرَّجُل "The man came out", and not شَرَحُ الرَّجُل. طَلْحُ is more comprehensive than شَرَحُ.
Idrāk al-ta‘m: 'perception of a taste' is that which is achieved by means of ذوق. Thus one says: "I tried it but I did not discover any taste".

Dhaq: ذوق is a sense (خَاصَة) by which one senses a taste.

La Yughfaru an Yushrika bihi: According to cAlī b. cĪsā the use of "أَن" here does not merely imply the future, but indicates rather intention with regard to the action. An alternative view, however, is that the phrase أَن يَخْلُق implies a time. At all events, the use of أَن with a verb implies more than a verb without أَن.

La Yaghfiru al-shirka bihi: The use of the verbal noun (i.e. شِرْك) does not imply any time, or any intention.

Istiqārah: إِسْتِقَامَة does not imply the attaining of ones goal. One can go straight ahead (سِيَمِرَ على الإِسْتِقَامَة), and then one can be prevented from reaching the object of ones quest.

Isābah: إِصَابَة implies the attainment of ones goal (حُزَّ). One can go straight ahead (سِيَمِرَ على الإِصَابَة), and then one can be prevented from reaching the object of ones quest.

Atā: أُتِيَ أَلَا implies the bringing of something (by the person who comes). Therefore one never says: أَلَا نَلَّنَ, but one says: نَلَّن. Therefore one never says.

Jā’a: جاءِ نَازَن is a complete utterance and does not need any qualification. Because of extensive use أَلَا جاء and came to be used for one another.

Ulä'i: أَؤُلَءْ is used for what is nearby.
Ulā'ika: ُوَلَكْ is used for what is distant, just as ُذَا is used for what is nearby and ُذَلِكْ for what is distant. In ُذَلِكْ and ُذَا, ُوَلَكْ 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: ُذَلِكْ يَاَلِي وَلَكْ فِي ِمَرْهُم implies that the giving of the dirham would be incumbent only after the coming. "فِي" is not being used as it would properly be in a conditional sentence, but only analogously.

Man: ُفَيْنَ يَاَلِي وَلَكْ فِي ِمَرْهُم implies that the dirham is the right of anyone who comes. "فِي" here is correct usage in what is, in effect, a conditional sentence.

Al-Jawāb bi al fa': In ُجِرَابٌ بَالْفَاءٍ ُوَلَكْ, the apostosis depends on the postasis; for example, Allah says: ُوَلا نُسِحوُهَا لَبَسْوَهُ نِيَأَخْذُكُم عَذَابٌ تَرِيبٌ "Do not bring any harm to her (she-camel) for then a speedy chastisement will overtake you, ُهَوْرٌ /ُهَوْرٌ".

Cu: "فِي" as an "conjunction" implies equal weight in sense (between the مَعْتَفَر عليه). ُجِرَابٌ بَالْفَاءٍ ُوَلَكْ.

Rukūn: ُلِكْ is ُسَكْوَنُ إِلَى ُلِكْ "resting against/relying on something", with love and attention towards it. Its opposite is ُلُنَّوّر عَنْهُ "shying away from/shunning (something)".

Sukūn: ُسَكْوَنُ "rest" is the opposite of ُمَوْكِلْة "movement"; it is used in other senses only metaphorically.

La: ُلِمْ is the negative equivalent of the مَدِّي used alone (without ُرَمَيْنِي); e.g. ُلِمْ يَأَتِيَ زَيْدٌ ُقَدْ is the negative equivalent of: أَتَأْتِيَ زَيْدٌ. ُلِمْ.
**Lamma:** can be used by itself; e.g. someone says to you: "Has Zayd come?" and you reply: "Not yet", i.e. لَمْ ِّيُحْيَدْ. Thus is the negative equivalent of لَمْ ِّيُحْيَدْ. لَمْ ِّيُحْيَدْ means "he has not come, but I expect him to do so". The expression لَمْ ِّيُحْيَدْ, meaning لَمْ ِّيُحْيَدْ لُمْ يُحْيَد, is not permissible. Sibawayh says that the لَمْ ِّيُحْيَدْ is not merely something added to لَمْ ِّيُحْيَدْ (without any real significance), for لَمْ ِّيُحْيَدْ is used in cases where لَمْ ِّيُحْيَدْ is not used.

**Tabi'** "following" is that which succeeds according to the manner in which the first or preceding thing occurred. A tabi' can come before a. لَمْ ِّيُحْيَدْ; 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 تالي تالي means second, even if it does not follow the same course as the first.

**Khali** خالي خالي implies خالي خالي خالي منه "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.

**Mādī** ماعي ماعي does not imply what خالي خالي خالي implies.

**Sanfa:** سوف سوف "making someone desirous". سوف سوف I made him desirous of what would happen.

**Sīn:** added to the muḍāri of the verb does not imply what سوف سوف implies.
Lima lā ta'fāl:  لَمْ لا تَعْفَل  is a general statement which may refer to someone other than the person addressed.

Ma laka la ta'fāl:  ما لا تَعْفَل  can only refer to the one to whom the statement is directed.

Makān:  مَكَانَ is on the measure of من. It may be either a verbal noun or a noun of place.

Makānah:  مَكَانٌ implies طريقة "way"; one says: ْيرىعلوا على  علَى طريقته/سائته. Allah says:  اععلوا على  "Act according to your state, surely we too are acting,"  هود /121.

Tamāman Lahu:  تَمَامَةُ الْحَالِ indicates a deficiency or shortcoming before it has been made up.

Am:  أَمُ is interrogatory and counterbalances "أَلَّا"; e.g. ُفِي الْحَرَارَةِ أَمَ...  ..

Aw:  أَو  does not imply what  أَمُ implies. Thus they receive a different reply:  أَمُ is answered with a statement;  أَو  is answered with ْلا.

Jahim:  جَهِيمَ implies a fire on a fire or coals on hot coals. The ْمَيْسُومُ of something is the intensity of its blaze; thus ْجَامِ عَرْبٍ is the worst place to be in a war; the eye of a lion is called ْجَهِيمَ because it shines so brightly.
Jahannum: ~implies depth/bottom (e.g. of a well). A place which is very deep is called ~.

Hariq: ~is a blaze which destroys things. Thus one says: ~سـيرـه ~is not used in this context.

Sa'ir: ~is a blazing fire; it is called ~مـسـرـهـرـب only when it sets fire to something else. One uses the phrases: ~نـلـنـر، ~سـيرـه ، but ~سـيرـه is not used here. One says: ~مـسـرـهـرـب as if he made war kindle and blaze; ~سـيرـه is not used here.

Nar: ~Nار is a common name for every fire.

931.

ضـياء و لوز

Diwa': ~ضـياء ~is derived from the verbal noun ~لوز which consists of fragments of ~لوز which intersperse the air, so that it becomes white. Thus one says: ~ضـياء اـنـهـار لوز ، and not ~ضـياء انـهـار الاـنـهـار except when referring to the sun.

Nūr: ~لوز "light" is the whole from which ~ضـياء split off.

932.

منى و نفحة

Mani: ~منى implies that from which a child is preordained to be formed. One says: ~منى الله لـه كـا مـن، i.e. "He assigned it (to him)"; ~منى is a unit of weight; ~منى is derived from this root, and is so-called because it is assigned to weight of things.

Nutfah: ~نفحة ~implies a little water; the Arabs call a small quantity of water ~نفحة , e.g. ~نفحة وـلـى i.e. sweet water. Later, ~نفحة came to be used for ~منى so frequently that it ceased to signify anything else.

933.

أزَالَهَ و أَزَالَهُ

Azālahu: ~أزَالَهَ "removal" only.

Azallahu: ~أزَالَه من الموتى ~means of that thing at one stroke. One says: ~أزَالَه إِلـى الـنَّجَة نـَـتَت تَـدَمـه which implies swiftness. Therefore an unintentional sin committed by someone is called ~ضـياء ~نـلـلـه "bare rock" is called ~نـلـلـه meaning a slippery place.
Dayq: According to al-Mufaddal (ضاد with fathah) is used of place and of one's 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, /127". One linguist holds that ضاد is a verbal noun.

Diq: According to al-Mufaddal (ضاد with kasrah) is used of miserliness and crabbedness of character. ضاد is an ordinary noun (as opposed to a verbal noun). ضاد is something to which ضاد is attached. ضاد is an adjective like ضاد or ضاد is that in which there is ضاد. Allah says: "And your breast will become straitened by it, /127".

Khalaf: خلف (with harakah on لام) implies that which is given to someone in exchange for what has been taken from him.

Khalf: خلف is that which comes after the first, whether it is good or bad. For example, a bad خلف is mentioned in a verse of Labîd:

"(After them) I was left behind like the skin of (a camel) affected by خلف, جرب (mange or scab)." A good خلف is mentioned in a verse of Hassan:

"We have the superiority on you, and our خلف (coming generation) will follow our first (generation) in obedience to Allah".

(2) Diwan Hassan, p.267 with different reading:
Ma: is used as a reply to a "allegation/assertion", e.g. someone says:  ماتت گذا، and one may reply:  مااتت گذا.

Sefun: is the bursting out of a liquid and its flowing fast. Thus one says:  دم سفون, because blood rushes out from the veins. سقاب is so-called because flood water comes to the lower slopes of a mountain more quickly (than to the upper slopes).

Sakb: means continuous pouring; a  فرس سکب is a horse which can run constantly without a break. Allâh says:  ماء الواشة والواقعة/21, because this water flows uninterruptedly.

Sabb: is a single-pouring; e.g. one says:  حمید میں والنبا  سکب "He poured it into the mould". Here cannot be used, since pouring into a mould takes place once only.

Hatl:  هلال is continuous quiet flowing. Al-Sukkarî says that  هلال means somewhat gentle rain.  سکب means being poured completely. Thus, a fat sheep is called  شام ساپ ی، as though its whole body had fat poured into it.

Humul: means that something goes in every direction with nothing to stop it.  اهلات الواشی comes from this and means "I left the cattle unwatched so that they could go wherever they wanted, with no-one to stop them".  هلال is an abundant flowing of water on flat ground. One says:  هلال کلا مه رجل ہمار یا ہیر is an antelope with a body of one colour.

Lamh: is similar to  برق "lightning", except that  برق is used only of that which is at a distance.

Lamca:  برق was originally used of "lightning", which flashes again and again. It is used only of that which is at a distance; this is said by al-Sukkarî in his interpretation of a verse of
Irnru' al-Qays:
was used originally of that which is frightening; thus, it is used concerning threats.

(1) Diwan Imru' al-Qays, p.72.

Ibdal: is to put one thing in place of another thing.
Tabdil: Al-Farra' says: is to change the form or condition of a thing.

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 Dhanub. A poet says:

(1) 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 Dhanub did not mean "a full bucket", its use could not be appropriate here. The same sense can be seen in a verse of 6Alqamah:

"Growing shoots have a right to a full bucket of your generosity". Dhanub can be used either masculine or feminine.

(1) Lisān (ذَنُب), Jamharat Al-Amthal 2:138.
(2) Diwan 6Alqamah al-Fahl p.48.

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.

Maidah: مائدة is used only of a table on which there is food.
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