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Al-Furūq fī al-Lughah, by Abū Hilāl

al-^cAskarī: a Thesaurus for

Distinctions of Meaning between

Assumed Synonyms in Arabic.

presented by

Mohammad Akram Chaudhary

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

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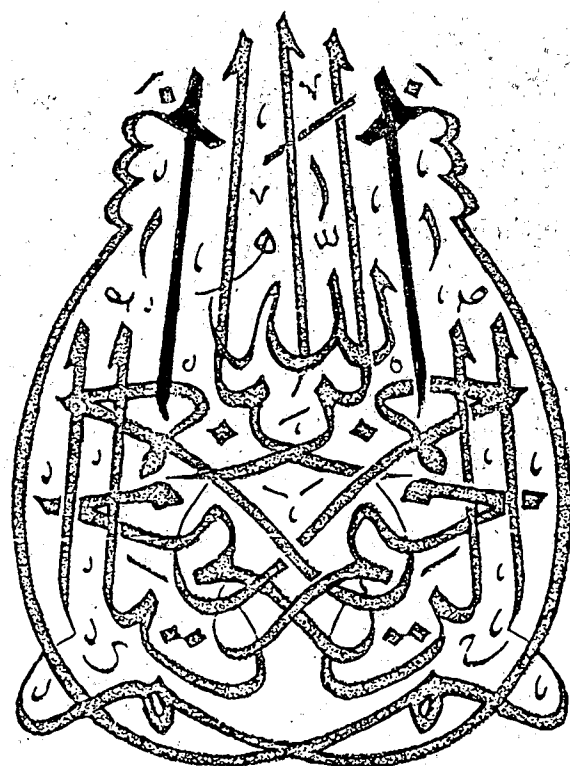


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Mohammad Akram Chaudhary,
Glasgow,
December 1985.

Transliteration

The following symbols are used to transcribe the Arabic letters:

'	ء	ā	ا —
b	ب	ū	و —
t	ت	ī	ي —
th	ث	aw	أ —
j	ج	ay	آ —
h	ح	a	ا —
kh	خ	i	إ —
d	د	u	و —
dh	ذ		
r	ر		
z	ز		
s	س		
sh	ش		
s.	ص		
d.	ض		
t.	ط		
z.	ظ		
c	ع		
gh	غ		
f	ف		
q	ق		
l	ل		
m	م		
n	ن		
h	ه		
w	و		
y	ي		

Abstract

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

Writings on al-Furūq "differences" were originally confined to works on hayawān "animals". Abū Hilāl al-^CAskarī (d.395 A.H.) was the first linguist to adapt this format to language, with his book on al-furūq al-lughawīyyah "linguistic (semantic) differences". He devised eight rules of his own for discriminating between words of close meanings, which he applied in his al-Furūq fī al-Lughah, in addition to those propounded by his linguist predecessors, like al-Mubarrad, Tha^Clab 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 I: Introduction of al-Furūq fī al-Lughah.

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

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

Chapter IV: Sources of al-Furūq fī al-Lughah.

Chapter V: The impact of Abū Hilāl al-^cAskarī 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-^cAskarī. 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-Mubārak 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-Lughawīyyah of Abū Hilāl al-^CAskarī (d. 395 A.H.), being the most important work among those which advocate the appropriate use of words.

Abū Hilāl's thesaurus of the distinctions of meaning between assumed synonyms was published for the first time in Cairo by Maktabat al-Qudsī in 1353 A.H. under the title: al-Furūq al-Lughawīyyah. It was re-edited by ^CAdil Nuwayhid and published by Dār al-Āfaq al-Jadīdah, in Beirūt, in 1973. Both of these editions have been issued many times, the first by various publishers: Dār al-Kutub al-^CArabiyyah, Beirūt 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-Qāmus al-Muhīt and Lisān al-^CArab, 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 fi al-Lughah, arranged in alphabetical order, even if it occurs otherwise in al-Furuq. For example, if the text reads: أجر وثواب, we have arranged it as: أجر و ثواب. The other list forms an index of all the words dealt with by Abū Hilāl; in this case the arrangement of Hans Wehr's "Dictionary of Modern Written Arabic", edited by J.M. Cowan, has been followed.

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

Al-istishhād al-lughawī "quoting citations from linguistic authorities" has been a topic of major concern for the Arab linguists of all times. One chapter in the first part of this thesis examines Abū Hilāl's sources for the purpose of linguistic citation and determining the senses of various words; this rebuts the criticism of Johann Flück and Muhammad ^cId, that early linguists did not use the Qur'an or the Hadith for al-istishhād al-lughawī.

Much more work remains to be done on the topic currently very popular among contemporary Arab linguists, i.e. semantic extension in the meanings of the words. Some linguists scornfully designate those who pay attention to the root-meanings of words as **الإشتقاقيون** "derivationalists" or **الأصوليون** "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-Furūq 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-Furūq fī al-Lughah

by Abū Hilāl al-^cAskarī

Chapter 1

An Introduction of al-Furūq fī al-Lughah

by Abū Hilāl al-^cAskarī

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. ^cAbd al-^cAzīz Maṭar, under the authority of Abu al-Tayyib al-Lughawī quotes from his book: Marātib al-Nahwiyyīn: A person committed lahn in the presence of the holy prophet, the prophet responded and said to his companions: " ... إرشدوا أخاكم". Lahn al-^cAmah 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 ^cUmar, ^cAbd al-Malik b. Marwām and ^cUmar b. ^cAbd al-^cAzīz. can be seen in: Mu^cJam al-Khat' wa al-Sawāb by Imīl Ya^cqoob, 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 riwāyah of lughah took the shape of the riwāyah of ḥadīth, and the linguists made various categories of: afṣaḥ, fasīḥ, ajwad, jayyid, da'īf, munkar and matrūk like those in ḥadīth: ṣaḥīḥ, ḥasan, da'īf, etc. and held that the language used in the Qur'ān is afṣaḥ 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) Ibrāhīm al-Samarra'ī rejects the idea and insists that all al-ʿUlūm al-ʿArabiyyah were caused by al-Dars al-Qur'ānī "a zeal to acquire the Qur'ānic sciences" and not in the process of fighting against lahn. Min Asālib al-Qur'ān, pp.5-10.

(3) Haywood, John A. : Arabic Lexicography p.1.

(4) Kaḥḥālāh, ʿUmar Raḍā : Al-Lughah al-ʿArabiyyah wa ʿUlūmuhā p.15

From among the early collections of vocabulary arranged under topics or dealing with a specific field, the first book was about Gharīb al-Qur'ān, explaining uncommon and unusual words used in the Qur'ān, ascribed to 'Abd Allah b. 'Abbās (d.68 A.H.)⁽⁵⁾. Then a series of books started in the fields of Gharīb al-Hadith, Lughāt al-Qabā'il, al-Lahn, al-Hayawān which included Ibl, Khayl, etc., al-Hasharāt "insects", al-Nabāt "plants", Khalq al-Insān, al-Buldān wa al-Mawādi' "cities and places", al-Nawādir "strange things", and al-Furūq "the differences".

The books of al-Furūq were originally on al-Hayawān 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:

- (1) Abū Zayād al-Kilābī, Yazīd b. 'Abd Allah b. al-Hurr, (lived in the time of the Caliph al-Mahdī).
- (2) Al-Qutrub, Abū 'Alī Muḥammad b. al-Mustanīr, (d.206 A.H.). His book was published by Rudolf Geyer, in S.B.W.A. 1888 A.D. 115/380-391 under the title: "Kitābu mā khālaḥ fīhi al-insānu al-bahīmata fī asmā'i al-wuhūshī wa ṣifātiḥā."
- (3) Abū 'Ubaydah Mu'ammār b. al-Muthannā al-Taymī (d.209 A.H.).
- (4) Abū Zayd al-Anṣārī, Sa'īd b. Aws (d.215 A.H.).
- (5) Al-Aṣma'ī, Abu Sa'īd 'Abd al-Malik b. Qarīb (d.217 A.H.). Some portion of his book is reproduced in Khizānat al-Adab (published by D.H. Muller in SBWA 1876 A.D. 83/235-288).

(5) Ibid p.20

(6) Husayn Nassār : Dirāsāt Lughawiyyah p. 178

- (6) Ibn al-Sikkīt, Abu Yūsuf Ya'qūb b. Ishāq (d.244 A.H.) quotations from his Kitāb al-Farq are found in al-Mu'arrab of al-Jawālīqī, and al-'Uḅāb of al-Saghānī.
- (7) Abū Ḥatīm al-Sijistānī, Sahl b. Muḥammad (d.255 A.H.).
- (8) Thābit b. 'Alī Thābit al-Lughawī (one of the companions of Abū 'Ubayd al-Qāsim b. Salām al-Harawī (d.224 A.H.); his book (title not given) was published by Muḥammad al-Fāsī in 1973 A.D. in Rabāt.
- (9) Abū Ishāq al-Zajjāj, Ibrāhīm b. al-Sirrī (d.311 A.H.).
- (10) Abū Bakr al-Ja'ad, Muḥammad b. 'Uthmān (d.c.311 A.H.). (He was among the pupils of Ibn Kīsān (d.320 A.H.).
- (11) Abū al-Tayyib al-Washshā', Muḥammad b. Aḥmad (d.325 A.H.).
- (12) Ibn Jinnī (d.392 A.H.).
- (13) Abū al-Jūd al-'Ajlānī, al-Qāsim b. Muḥammad b. Ramḍān (d.c.400 A.H.). (He was among the contemporaries of Ibn Jinnī).
- (14) Abū al-Faḍl Muḥammad b. Abī Ghassān al-Bakrī.
- (15) Aḥmad b. Ibrāhīm b. Ma'la.
- (16) Ibn Fāris al-Lughawī, Abū al-Husayn Aḥmad b. Fāris (d.395 A.H.). Ramḍān 'Abd al-Tawwāb published his Kitāb al-Farq at Maktabah al-Khānjī Cairo/al-Riyād, in 1982 A.D.⁽⁷⁾

Some of the encyclopedic works like al-Gharīb al-Musannaf of Abū 'Ubayd⁽⁸⁾ (d.224 A.H.) contained chapters on al-Furuq;

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

(8) Ramḍān 'Abd al-Tawwāb has edited this work.

and al-Tha^lab (d.291 A.H.) in his book: al-Faṣīḥ also wrote a chapter on al-Furuq, 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-Furuq 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-Furuq were a natural step towards al-Furuq al-Lughawīyyah. For example al-Asma^{ʿi} says about جلوس "sitting" of various living

organisms: «جلس يجلس جلوساً و قعد يقعد قعوداً. ويقال للغرس: ولكل ذي حافر: ربيض يربض ربوضاً. ويقال للطير: جثم يجثم جثوماً ومجثمه هو الموضع الذي يجثم فيه. ويقال للبحير: برك يبرك بروكاً.»⁽¹⁰⁾

Tha^lab says about "lips": «هي الشفة من الإنسان، ومن ذوات الحفّ المشفر، ومن ذوات الحافر الجحفلة، ومن ذوات الظلف المقمّة والمقمّة، ومن الخنزير الفنطيسة، ومن السباع الخظم والخطوم، ومن الكلب البرطيل، ومن ذي الجناح غير الصائد المنقار، ومن الصائد المنسر.»⁽¹¹⁾

Ibn Fāris adds in this regard: «إسم شفة الذباب: الذقط.»

Ibn Fāris says in the chapter on الشعر "hair": «وأعمّ أسماءه: الشعر: أي موضع من جسده كان، ثم يُفصّل؛ فشعر الحاجب: الهلب. وشعر الأشفار: الهدب. وشعر الشفة العليا: الشارب. والذي دون السفلى: العنفة. وشعر الذقن: اللحية. وشعر العارض: العذار. والشعر الذي يلي الشدق: المسحل. والشعر الذي يولد به الجنين: العقيقة.....»⁽¹²⁾

(9) Husayn Naṣṣār : Dirāsāt Lughawīyyah p. 185

(10) Ibid p.184.

(11) Ibid p.185.

(12) Kitāb al-Farq p.51

B: Al-Furuq al-Lughawiyyah

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-Sikkīt (d.244 A.H.) wrote a book: Al-Hurūf allatī yutakallamu bihā fi ghayri mawāḍiʿihā⁽¹³⁾. Al-Jāhiz (d.255 A.H.) complains that people do not take care about the semantic implications when they use words like: saghab and jūʿ or ghayth and matār⁽¹⁴⁾. Ibn Qutaybah (d.276 A.H.) wrote a chapter in his book: Adāb al-Kātib, about the semantically inappropriate use of words, under the title: Babu mā Yadaʿuhu al-nāsu fī ghayri mawāḍiʿihī⁽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 (الفروق) between two words of close meanings, for example sarīm and muhammad (two descriptive names for sayf)⁽¹⁷⁾.

(13) This book was edited by Ramadān ʿAbd al-Tawwāb and published in Cairo. See: Kitāb al-Farq, preface p.41.

(14) Al-Bayān wa al-Tabyīn 1:20.

(15) Adab al-Kātib pp.21-42.

(16) Al-Suyūṭī : Al-Muzhir 1:400

(17) Chaudhary, M.A. : Hal Yaqaʿu al-Tarāduf al-Lughawī fī al-Qurʾān al-Karīm, p.93

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 التام). Among them al-Asma'ī is the first to write on this subject in: Mā ikhtalafa alfāzuhu wa ittafaqa ma'ānihi, then 'Abd al-Rahmān b. 'Isā al-Hamadhānī (d.327 A.H.) wrote al-Alfāz al-Kitābiyyah⁽²⁰⁾, and 'Alī b. 'Isā al-Rummanī (d.384 A.H.) wrote al-Alfāz al-Mutarādifah⁽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 sifāt. Perhaps Ibn al-A'rabī (d.231 A.H.) was the first linguist who denied the occurrence of synonymy in the Arabic language and held that every

(18) Al-Suyūṭī : Al-Muzhir 1:400

(19) Ibid, 1:404

(20) Edited by Luwīs Sheykhū al-Yasū'ī, Beirut 1911, and again published by Dār al-Kutub al-'Ilmiyyah, Beirut, 1980.

(21) Edited by Muḥammad Mahmūd al-Shanqīṭī, Maktabah al-Ma'arif 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 insān and bashar, the first implies nisyan "forgetfulness" or mu'ānisah "intimacy", while the other implies that he has an outer skin or appearance⁽²³⁾.

Abū Hilāl al-ʿAskarī is the first linguist who devised the very first book on the linguistic differences (الفروق 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-Furuq p.13.

(25) Luʿaybī, Ḥākim Mālik, p.200 (quoting from Tashīh al-Faṣīh by Ibn Durustawayh, edited by ʿAbd Allāh al-Jabūrī, Part II pp.333-334); Al-Muzhir 1:384-385.

clearer than that of Ibn Durustawayh. He maintains that the difference of expressions and the nouns (أسماء) 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-Furuq fi al-Lughah by Abū Hilāl

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

- (1) The linguists wrote on al-Furuq 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-Furuq 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⁾.

(26) Al-Furuq p.13.

(27) Lu^caybī, H.M. : Al-Tarāduf fi al-Lughah pp.222-230

- (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 lahn (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: 'ilm and ma'rifah, fitnah and dhakā', 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-Sāmarrā'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-Furūq fi al-Lughah. And, thus, we can say that this work of Abū Hilāl was inspired by the Qur'ān and was aimed at facilitating the study of the Qur'ān. In another book of his he says: "Rhetoric is essential to understand i^cjāz al-Qur'ān"⁽³¹⁾. It seems impossible that he considered philology or semantics less important for the understanding of the language of the Qur'ān.

D: Arrangement of the material in al-Furūq fi al-Lughah

Abū Hilāl followed his linguistic predecessors who wrote on al-Furūq in his arrangement of his al-Furūq fi al-Lughah, in that he tried to put the material in each chapter under a relevant heading, rather than putting the items in alphabetical order. He divided the material into different chapters on the basis of the similarity between the meanings of the words. For example, the 18th chapter is about the differences between dīn and millah; tā^cah and ibādah; fard and wujūb; mubāh and halāl; tawbah and i^ctidhār; etc. and their opposites⁽³²⁾. Sometimes he also arranges words under different topics, e.g. the 7th chapter is about the difference between the aqṣām of irādāt "volitions", and their opposites; and between the aqṣām of af^cāl "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-Sanā^catayn, p.9

(32) Al-Furūq, p.11

(33) Ibid p.10

(34) Ibid p.10

« و جعلت كلامي فيه على ما يعرض منه في كتاب الله و ما يجري في ألفاظ الفقهاء و المتكلمين و سائر محاورات الناس . و تركت الغريب الذي يقلّ تداوله ليكون الكتاب قصداً بين العالي و المنحط و خير الأمور أوسطها . و فرقت ما أردت تفضينه أياً من ذلك في ثلاثين باباً . » (35)

Nevertheless, it may be remarked that Abū Hilāl 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 Abū Hilāl 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 Khaldūn, who says:

« فأصبحت صناعة العربية كأنها من جملة قوانین المنطق العقلية أو جدل، و لجبت عن مناحي اللسان و ملكته، و ما ذلك إلا لعدولهم عن البحث في شواهد اللسان و تركيبه و تمييز أساليبه و غفلتهم عن المران في ذلك، ... و تلك القوانین إنما هي وسائل للتعليم، لكنهم أجروها على غير ما قصد بها، و أصاروها علماً بحثاً و بعدوا بذلك عن ثمرتها » (36)

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

(35) Al-Furuq, pp.9-10

(36) Muqaddimah, p.495

will be discussed in the chapter on the impact of al-Furūq of Abū Hilāl on subsequent linguistic and semantic studies. About the subject-matter and material of al-Furūq fī al-Lughah, Ḥakīm Mālik 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 حدّ ; حدّ and اسم ;

كلماتي and متكلم ; ذات and حقيقة ; رسم and حدّ ; دلالة ; تضاد and تناهي ; تناقض and تضاد ; متناقض and محال ; سبب and علة ; دلالة and علة ; استدلال and دليل ; روح and حيات ; اجتهاد and قياس ; شرط and سبب ; (37) ذات and نفس , مهبة , روح . In

such examples, he very commonly follows mutakallimūn, philosophers, jurists, and sometimes even physicians, in determining the linguistic implications of words (38). It has been suggested that it is inappropriate to name a book al-Furūq al-Lughawīyyah (39) on the grounds that lughawīyyah should apply only to ʿilm al-lughah (40).

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 lughawī 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-Lughawīyyah, even assuming that lughawīyyah 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-Lughawīyyah 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-^cAskarī 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. ^cilm and ma^crifah. The difference between the meanings of ^cilm and ma^crifah can be appreciated from the fact that ^cilm may take two objects while ma^crifah 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 ma^crifah implies particularization of the known from the unknown, whereas ^cilm 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 ma^crifah is cⁱilm but not every cⁱilm is ma^crifah. Ma^crifah 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 cⁱilm 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 علمت زيدا by itself contains no information. It is only when a word like تائما is added that information is conveyed. عرفت زيدا, 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 istihzā'. Mazāh does not imply the degradation or humiliation of the one at whom it is directed; for example, a follower may express mazāh about his leader or a king without implying any contempt. Istihzā', on the other hand, necessarily implies the degradation of the one at whom it is directed⁽⁶⁾.
- (4) Two different verbs cannot have the same meaning if they take different prepositions to make them transitive, e.g. عفى and غفر. One says: عفوت عنه meaning "I have waived his

(3) Al-Furūq pp.72-73

(4) Ibid p.17

(5) Ibid p.195-196

(6) Ibid p.17

punishment", while the expression: غفرت 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 ri^cayah. The opposite of hifz is idā^cah "to waste something", and the opposite of ri^cayah is ihmāl "neglect". Therefore flocks which are left without a shepherd are called hamal, and ihmāl is that which leads to wasting (idā^cah). On the other hand, hifz implies to take trouble to remove that which may be harmful for something⁽⁸⁾.
- (6) If two words are different in their derivations then their meanings cannot be identical, e.g. siyāsah and tadbīr. The word siyāsah is derived from sūs which is the name of a small living organism, and siyāsah means to see a thing minutely; Allah cannot be described in terms of siyāsah. Tadbīr, on the other hand, is derived from dubr, "back", and dubr al-shay means "the last part of a thing". The expression: أدبار الأمور means "the consequences of affairs". So tadbīr is the making appropriate of the 'last parts', or consequences, of umūr. Therefore a continuous tadbīr is called siyāsah because in continuous tadbīr minute study of something is needed; this is a characteristic of siyāsah. The same applies to tilāwah and qirā'ah, that they differ in derivation. Tilāwah cannot be used of one word, since يتلو, تلا implies "to follow someone"; therefore, tilāwah is used about successive reading. One can say: قرأ فلان اسمه but not تلا اسمه⁽⁹⁾.

(7) Al-Furūq p.17

(8) Ibid pp.17-18

(9) Ibid p.18

(7) Two words cannot have the same meaning if their forms (sīghah) are different, e.g. istifhām and su'āl. Istifhām can only be used about that of which one who seeks understanding is ignorant or doubtful, because he is a mustafhim. Istifhām is on the measure of istif^cāl, a measure which implies demand. Su'āl can be used about something which may or may not be already known to the person who is the sā'il⁽¹⁰⁾.

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

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

(1) Two words cannot have the same meaning if one of them is used in a sentence as ma^ctūf and the other as ma^ctūf^calayhi⁽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: كُلَّ جَلْنَا مِنْكُمْ شَرَعًا وَمِنْهَا جَاءَ (المائدة/48), that here شَرَعًا has been made ma^ctūf to مِنْهَا جَاءَ because شَرَعًا implies the first part of something and مِنْهَا جَاءَ implies its totality and wholeness"⁽¹³⁾. Abū Hilāl also gives usages of

(10) Al-Furūq pp.18-19

(11) Ibid pp.19, 125

(12) Ibid pp.13-14

(13) Ibid p.13

شرعة and منهاج by the Arabs which substantiate his claim that these two words do not have the same meaning. For example one says: أنهج البلى when someone begins something; and شرع فلان في كذا when rottenness spreads in cloth. He further holds that in ^catf "conjunction", the ma^ctūf and the ma^ctūf^calayhi must be differentiated in some way, even if they refer to the same thing. Therefore one never says: جاءني زيد و أبو عبد الله when Zayd is also أبو عبد الله. In the verse:-

فقد تركتك ذا مال و نشب (١٤) the ^catf between māl and nashab is permissible because they have different implications, in that the mention of nashab, which is specifically 'landed property (and livestock)', automatically restricts the implications of māl, which would otherwise imply 'property in general', to 'property other than nashab'. For this reason the Arabs use ^catf between ^caql and lubb, kasb and jarḥ, ^camal and fi^cl, etc. because each word in these units implies that which is not implied by the other word in that unit. In the aforementioned example:

جاءني زيد و أبو عبد الله, the ^catf between Zayd and Abū ^cAbdullah is false because both of them refer to the same person. Although it is clear that a ma^ctūf and ma^ctūf^calayhi must differ in their implications, the Qur'ān says: من كان عدواً لله وملائكته ورسوله (98: البقرة). In this verse the ^catf of Jibrīl and Mikāl to mala'kah is permissible because these two angels are mentioned separately here to emphasise their importance

(14) Diwān ^cAmr b. Ma^cdīkarib al-Zubaydī, p.35;

Haddād, Hannā Jamīl:

Mu^cjam Shawāhid al-Nahw al-Shi^criyyah, verse No.:376.

and to indicate respect for them⁽¹⁵⁾. But in the rest of the Qur'ān ma^ctūf and ma^ctūf^calayhi necessarily imply different meanings like shir^cah and minhāj⁽¹⁶⁾, and bathth and huzn⁽¹⁷⁾.

The same is held by linguists subsequent to Abū Hilāl in this regard, for example, ^cAbd al-Jabbār b. Aḥmad al-Hamadhāni (d. 415 A.H.) in Mutashābiha al-Qur'ān, where he cites the above mentioned Quranic verse in favour of the view that ma^ctūf and ma^ctūf^calayhi cannot be synonyms⁽¹⁸⁾. However, Tawfiq M. Shāhīn, like other modern linguists who believe in the occurrence of synonymy in the Qur'ān, takes shir^cah and minhāj, and bathth and huzn as examples of synonyms, without considering the fact that they are ma^ctūf and ma^ctūf^calayhi⁽¹⁹⁾.

- (2) Two words derived from the same root on the measures of fa^cala and af^cala 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 Tashīh al-Faṣīh:

« ولا يكون فعل وأُفعل بمعنى واحد، كما لم يكونا على بناء واحد، إلا أن يجيء ذلك في لغتين مختلفتين، فأما في لغة واحدة فحال أن يختلف اللفظان والمعنى واحد كما يظن كثير من النحويين واللغويين، وإنما سمعوا العرب يتكلم بذلك على طباعها وما في نفوسها من معانيها المختلفة، وعلى ما جرت به عادتها وتعارفها. ولم يعرف السامعون تلك العلة فيه والفروق، فظنوا أنها بمعنى واحد. وتأدّوا على العرب هذا التأويل من ذات أنفسهم، فإن كانوا قد صدقوا في رواية ذلك عن

(15) Al-Furūq, p.14

(16) Ibid p.13

(17) Ibid p.262

(18) Mutashābih al-Qur'ān 1:283

(19) Al-Mushtarak al-Lughawi: Nazariyyah wa Tatbīq, p.388

(20) Al-Furūq, p.15

العرب، فقد أخطأوا عليهم في تأويلهم ما لا يجوز في الحكمة» (21).

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^cl and if^cal, and taf^cil and if^cal in Chapters entitled: باب إفتراق فعلت وأفعلت (22). باب دخول فعلت على فعلت لا يشركه في ذلك أفعلت , والمعنى

Although Sibawayh does not specifically say that different forms of the same root cannot have the same meaning, his treatment of taf^cil and if^cal 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

معاني أبنية الأفعال (24) to differentiating between the meanings of various forms, and says: « و تدخل فعلت على أفعلت إذا أردت : تكثير العمل والمبالغة ، تقول : أجذت و جودت ، و تدخل فعلت على فعلت إذا أردت كثرة العمل ، فتقول : قطعته بإثنين و قطعته آراباً ، وكذلك كسرتة وكسرتة ، و جرحته و جرحته إذا أكثرت الجراحات في جسده ، و جوت في البلاد و طوفت إذا أردت كثرة الطواف والبولان فيها » (25).

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

(21) Lu^caybī, Hākim Mālik, p.200 (quoting from Tashīh al-Fasīh edited by ^cAbdullah al-Jabūrī Part II pp.333-334); Al-Suyūṭī, I: 384-385; Al-Furūq 15

(22) Al-Kitāb 2: 233-238

(23) Frederik Leemhuis, pp. 9 - 20 (For further four subdifferentiations between taf^cil and if^cal forms see pp.20-21).

(24) Adab al-Kātib, pp.487-516.

(25) Ibid p.488

« تأتي فعلت بمعنى أفعلت كقولك خبرت agreement between them: وأخبرت وكذبت وأكذبت وكان الكسائي يفرق بينهما، وكذلك كتاب At the beginning of قللت وأقللت، وكثرت وأكثرت » (26) in باب فعلت وأفعلت بإلحاق المعنى: he has a chapter: الأبنية which he gives many examples of both forms with agreement in meaning: « جدّ وأجدّ، ضاء وأضاء، وحى وأوحى، عمر وأعمر، خلف وأخلف، نهج وأنهج، خلد وأخلد، سرى وأسرى، مطر وأمطر، جمع وأجمع » (27)

فعلت Ibn Fāris (d. 395 A.H.), in discriminating between « تبعث الرجل: سرت and أفعلت, also gives many examples, e.g. سقيته ماءً وأسقيته: جعلت, and: في أثره، وأتبعته: لحقته (28) Abū Hilāl has an example that is almost exactly the same as the last:

« وكذلك قولنا فعلت يفيد خلافاً ما يفيد أفعلت في جميع الكلام إلا ما كان من ذلك لغتين فقولك: سقيت الرجل يفيد أنك أعطيته ما يشربه أو صببت ذلك في حلقه. وأسقيته يفيد أنك جعلت له سقياً أو حظاً من الماء. » (29)

Abū Hilāl further elaborates his belief that every form and measure is associated with a particular meaning while discussing various measures for al-mubālighah, e.g. maf^cal, fa^cul, fa^{cc}al, mif^cal. He says:

« فإذا كان الرجل عدّة للشئ قيل فيه مفعول: مثل مرحم ومحرب. وإذا كان قوياً على الفعل قيل فحول: صبور وشكور.

(26) Adab al-Kātib p.487

(27) Ibid p.460-471

(28) Tamām Faṣīh al-Kalām (one of the books in: Rasā'il fī al-Nahw wa al-Lughah) pp.18-19

(29) Al-Furuq, p.15

وإذا فعل الفعل وقتاً بعد وقت قيل فعال: مثل عَلام وصَبَّار. وإذا كان ذلك عادة له قيل مفعال: مثل معوان ومعتاء ومهداء» (30)

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 شَرَّ and شَرُّ and نَهَر and نَهْر have the same meaning because they are from different dialects (31). Ibn Fāris gives many words of the same kind which have the same meaning and are from different dialects, e.g. مَنَزَر and مَنَزَرٌ, مَطْرَف and مَطْرَفٌ, سُكْر and سُكْرٌ, مَنَجْر and مَنَجْرٌ (32). About the word: مَصْف, Abū Hilāl says: "In the dialect of Hijāz, it is مِصْف; and in the dialect of Najd مَصْف is used" (33). Ibn Fāris gives a detailed account of variations in vowel signs (harakāt) which change meanings, e.g. «الطفلة: الصغيرة، والطفلة: الناعمة. الولاية: ولاية السلطان، والولاية: النصرة. الحفو: مصدر عفوت، والحفو: ولد الحمار» (34)

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

(30) Al-Furūq, p.15; See also Al-Khaṣā'is: Ibn Jinnī, chapters: باب في إمساس الألفاظ أشباه المعاني 2:152-168, and: باب في قوّة اللفظ لقوّة المعنى 3:264-269.

(31) Al-Furūq, p.15

(32) Tamām Faṣīh al-Kalām, p.32

(33) Al-Furūq, p.287

(34) Tamām Faṣīh al-Kalām pp.29-31

Another, rather different application of this principle, of which Abū Hilāl seems also to have been aware, refers to syntax rather than to morphology. Johann Fuck gives a very good example of this. He says that Hārūn al-Rashīd used to discriminate between expressions such as: أَنَا قَاتِلُ غُلَامِكَ, with idāfah of قاتل, meaning: "I have killed your son", and: أَنَا قَاتِلُ غُلَامِكَ with nunation on قاتل, meaning: "I shall kill your son"⁽³⁵⁾.

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

« ومن عرف: He further says: والألفاظ تجري منها مبرى الكسوة »
ترتيب المعاني وإستعمال الألفاظ على وجوها بلغت من اللغات تهيأ له
As a part of his emphasis on the most appropriate use of words, he is conscious of the importance of the context in which a word is being used. For example, he differentiates between the various senses of صلوة according to context in the verse: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
(56/ الأحزاب) يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

Here صلوة on the part of Allah denotes "mercy", on the part of the angels it denotes "asking for forgiveness (إستغفار)", and on the part of the believers it denotes "prayer". Similarly in the verse: (18/ آل عمران) شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ, شهادة on the part of Allah denotes "information", and on the part of the believers it denotes "affirmation"⁽³⁷⁾.

(35) Al-^CArabiyyah: Dirāsāt fī al-Lughah wa al-Lahajāt wa al-Asālib, Tr. R. ^CAbd al-Tawwāb pp.94-95.

(36) Al-Sanā^Catayn, p.84

(37) Al-Furuq, p.121

Chapter III

Abū Hilāl al-^cAskarī'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-tarāduf or al-mutarādif. Probably the first book which appeared using the term al-mutarādif in its title was: al-Alfāz al-Mutarādifah by ^cAlī b. ^cIsā al-Rummani (d. 384 A.H.); and Ibn Fāris (d. 395 A.H.) was the first linguist who applied the term al-tarāduf to the sameness of meaning of two or more words ⁽¹⁾.

According to Abū Hilāl, synonymy does not occur in the Arabic language except when two (or more) synonymous words come from

different dialects. In his words: « لا يجوز أن يكون اللفظان يدلّان على معنى واحد إلا أن يجيئ في لغتين ، نأماً في لغة واحدة فمخال أن يختلف اللفظان و المعنى واحد » ⁽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 قدر is used for "cooking pot" in the dialect of Basrah, and برمة in the dialect of Makkah ⁽³⁾. He further holds that a mu^carrab word

(1) ^cIlm al-Dalālah p.216

(2) Al-Furūq pp.14-15

(3) Al-Furūq p.19; we also find in Mu^cjam Lahajāt al-Qabā'il wa al-Amsār:

Jamīl Sa^cīd/Dāwūd Salūm: « القدر: بلغة أهل البصرة، والبرمة: بلغة أهل الحجاز » p. 243.

مثل قولنا : may be considered as synonymous with an Arabic one, e.g. (4) ⁽⁴⁾ الله بالعربية و آزر بالفارسية . In case of رسم and « أن الرسم فارسيّ معرّب لا أصل له في العربية » he says : فيجوز أن يكون بمعنى الختم لافرق بينهما لأنهما لغتان (5) .

Abū Hilāl's view that synonymy cannot occur in one dialect is based on the notion that two or more words cannot be devised for the same meaning in one linguistic unit/grouping, as the presence of two or more words with one meaning would cause useless proliferation in it (6) . Hākim Mālik contends that Abū Hilāl rejects the occurrence of synonymy (as understood by some critics) because he believes in tawqīf (7) . We do not find anything in al-Furūq fī al-Lughah which might lead us to conclude that Abū Hilāl believes in tawqīf . Hākim Mālik was probably led to his conclusion by a misunderstanding of Abū Hilāl's statement: « و واضح اللغة حكيم لا يأتي فيها »

(8) « (9) » لأنّ في ذلك كثيراً للغة بما لا فائدة فيه . here واضح اللغة may stand for either the group that uses the particular لغة or an individual who devises a word for a concept. Abū Hilāl's other statements support this view, e.g. « وإلاّ كان الثاني فضلاً لا يحتاج إليه » and « (9) لأنّ في ذلك كثيراً للغة بما لا فائدة فيه » .

Moreover his treatment of vocabulary in general, his acceptance of ta^crīb, and his assertion that extension in meaning has taken place in numerous cases, all support our view that he does not believe in tawqīf.

(4) Al-Furūq p.19

(5) Ibid p.64

(6) Ibid pp.13,15.

(7) Lu^caybī, Hākim Mālik, p.206. (Tawqīf is to believe that whole of the Arabic language is God given. For details see al-Muzhir 1:8-24)

(8) Al-Furūq p.13

(9) Ibid pp.13,15

It has already been said that Ibn al-A^crābī (d. 231 A.H.) was the first linguist to reject the occurrence of synonymy in Arabic. His pupil Tha^clab (d. 291 A.H.) elaborated the theory propounded by his teacher (as quoted by al-Suyūṭī from Sharḥ al-Minhāj of al-Tāj al-Subkī):

« إِنَّ كُلَّ مَا يُظَنَّ مِنَ الْمُرَادَاتِ هُوَ مِنَ
الْمُتَبَايِنَاتِ الَّتِي تَبَايَنُ بِالصِّفَاتِ ، كَمَا فِي الْإِنْسَانِ وَالْبَشَرِ ،
فَإِنَّ الْأَوَّلَ مَوْضُوعٌ لَهُ بِإِعْتِبَارِ النِّسْيَانِ ، أَوْ بِإِعْتِبَارِ بَأْنِهِ يُولُؤُنَا ،
(10) « وَالثَّانِي بِإِعْتِبَارِ أَنَّ بَادِيَ الْبَشَرَةِ »

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

« أَنَّ الْإِسْمَ وَاحِدٌ هُوَ السَّيْفُ وَمَا
(11) بَعْدَهُ مِنَ الْأَلْقَابِ صِفَاتٌ »

These and other scholars denied the occurrence of synonymy in Arabic without considering the fact that Arabic was a multitude of various dialects. As far as Abū Hilāl is concerned, he does not deny the occurrence of synonymy in Arabic absolutely. He denies its occurrence in one dialect of the language. His predecessor, Ibn Durustawayh (d. 347 A.H.), was probably the originator of this idea⁽¹²⁾. It was later very forcefully presented by al-Isfahānī (d. 406 A.H.)⁽¹³⁾:

« وَ يَنْبَغِي أَنْ يَحْمَلَ كَلَامٌ مِنْ مَنَحٍ عَلَى مَنَعِهِ فِي لُغَةٍ
وَاحِدَةٍ ، فَأَمَّا فِي لُغَتَيْنِ فَلَا يَنْكَرُهُ الْعَاقِلُ » (14)

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

(10) Al-Suyūṭī: Al-Muzhir, 1:403

(11) Ibid 1:404

(12) See previous chapter p. 21

(13) Al-Isfahānī's name is Muḥammad b. al-Ḥasan b. Furāk, Al-Suyūṭī :16;
R. ^cAbd al-Tawwāb says: Perhaps he is: ^cAbū ^cAlī al-Ḥasan b. ^cAbd Allah
al-Isfahānī Laghdah, a pupil of Zajjāj, Ramadhān ^cAbd al-Tawwāb, p.281

(14) Al-Suyūṭī : Al-Muzhir, 1:405

There are many examples of these. A story that is repeated in many books on linguistics is that when Abū Hurayrah was in the company of Muhammad one day, the latter dropped a knife and said to him: «نادوني السكين». Abū Hurayrah did not understand. Muhammad repeated his request. At last Abū Hurayrah asked: «آلمدية تريد؟». سكين is Hijāzī dialect and مُدِيَة Azdī⁽¹⁵⁾. Another story that is frequently repeated is that of a man of the Banū Kilāb or Banū ʿAmir who visited Dhū Jadān, one of the kings of Yemen, who was sitting on a raised platform. The king said to the visitor: ثَبَّ i.e. "sit", in the Yemenī dialect. The visitor understood it as meaning "jump", and therefore jumped from the platform and died. So ثَبَّ and قَدَّ are true synonyms⁽¹⁶⁾, as being from different dialects.

(15) Al-Shalqānī, ʿA.H.pp.336-337; Hasan Zāzā, p.104; Ibrāhīm Anīs in Fī al-Lahajāt al-ʿArabiyyah, doubts the truthfulness of this story and says that سكين 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

(16) Ibrāhīm Anīs : Fī al-Lahajāt al-ʿArabiyyah p.177; Ṣubhī al-Ṣālīh : Dirāsāt fī Fiqh al-Lughah, p.300

Ibn Jinnī (d. 393 A.H.) seems to have held the same views regarding synonymy. He says: « و كلما كثرت الألفاظ على المعنى الواحد كان ذلك أدلى بأن تكون لغات لجماعات » (17). He also cites, on the authority of al-Asma^cī, an interesting controversy between two men over the word صقر. 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 zā'. 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, ^cUmar Ahmad Mukhtār places Abū Hilāl among those linguists who deny the occurrence of synonymy in Arabic even if the synonymous words come from different dialects (19). Ibrāhīm Anīs (20), ^cAbd al-Hamīd al-Shulqānī (21), Ramadān ^cAbd al-Tawwāb (22), Tawfīq Muhammad Shāhīn (23), Hākīm Mālīk Lu^caybī (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 بُرْمَة and قَدَر (25);

(17) Al-Khaṣā'is 1:374 (For a detailed account of Ibn Jinnī's views, see باب تلاقي المعاني على إختلاف الأصول والمباني 2:113; and باب الإضرار والشذوذ 1:96, in which he seems to suggest that every separate word should have a separate sense).

(18) Ibid 1:374

(19) Ilm al-Dalālah pp.217-218

(20) Dalālat al-Alfāz pp.221-222

(21) Riwayat al-Lughah p.329

(22) Fusūl fī Fiqh al-^cArabiyyah, pp.277-278

(23) Al Mushtarak al-Lughawī: Nazariyyah wa Tatbīq, p.229

(24) Al-Tarāduf fī al-Lughah p.201

(25) Al-Furuq p.19

(26) نَدَت and صَفَة; (27) لَحْن and لَحْن; (28) رَسَم and خَم; (29) بَسُول and بَاسِل; (30) مَكَّنْ لَهُ and مَكَّنْهُ; (31) مَوَهِن and مَوَهِن; (32) أُمَجَّد and فَجَد; (33) دَوَّل and دَوَّل; (34) سَفَاهَة and سَفَهَاء; (35) صَفْوَة and صَفْو; (36) مَصْف and مَصْف; (37) لَدُنِّي and لَدُن;

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 (lughāt or lahajāt) 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

(38) Wafī, ^cAbd al-Wāhid : Fiqh al-Lughah p.108; Ibrāhīm Anīs : Fī al-Lahajāt al-^cArabiyyah p.40; for the characteristics of the common Arabic language see chapter: ظروف تكون العربية الفصحى وخصائصها in Ramadān ^cAbd al-Tawwāb : Fusūl fī Fiqh al-^cArabiyyah, pp.62-78.

in the Qur'ān⁽³⁹⁾ ascribed to ʿAbd Allah b. ʿAbbās (d. 68 A.H.)⁽⁴⁰⁾ is transmitted by Ibn Ḥasnūn, in which numerous entries from different tribes are listed. Although probably not comprehensive, this work determines the origin of at least 265 words used in the Qur'ān.

Of these:

104 are derived from the dialect of Quraysh;

45	"	"	"	Hudhayl;
36	"	"	"	Kinānah;
23	"	"	"	Himyar;
21	"	"	"	Jurham;
13	"	"	"	Tamīm and Qays ʿĪlān;
6	"	"	"	ʿAmmān, Azd Shanū'ah, and Khathʿam.
5	"	"	"	Tay', Mudhḥij, Madyan, and Ghassān.
4	"	"	"	Banū Ḥanīfah, Ḥadramawt, and Ashʿar;
3	"	"	"	Anmār;
2	"	"	"	Khazāʿah, Saba', Yamāmah, Muzaynah, and Thaqīf;
1	"	"	"	Azd;
1	"	"	"	Khazraj;
1	"	"	"	al-ʿAmāliqah, Sadūs, and Saʿd al-ʿAshīrah. ⁽⁴¹⁾

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

(40) Kitāb al-Lughāt fī al-Qur'ān, ed. by Ṣalāḥ al-Dīn al-Munajjid, Cairo, 1946.

(41) Ibid, preface, pp.5-7

Although Abū Hilāl does not reject the popular view that the Qur'an was revealed in a language which represents an amalgam of many different dialects, he, nevertheless, discriminates between the meanings in the Qur'an even of synonyms from different dialects. For example, he discriminates between the meanings of نصيب and خلق⁽⁴²⁾, although the latter is merely the equivalent of the former in the dialect of Kinānah⁽⁴³⁾. He discriminates between عيبة⁽⁴⁴⁾ and شذمة⁽⁴⁵⁾, although the latter is merely the equivalent of the former in the dialect of Jurham⁽⁴⁶⁾. He gives distinct definitions of جهل and سفه viz. "a جاهل is one who considers himself to be knowledgeable ..."⁽⁴⁷⁾, and ضعف : سفه "weakness in judgement"⁽⁴⁸⁾, and then says: «ثم أجرى»⁽⁴⁹⁾ السفه على كل جهل, although سفه is merely the equivalent of جهل in the dialect of Kinānah⁽⁵⁰⁾, and of جنون in the dialect of Himyar, and of خسران in the dialect of Tay'⁽⁵¹⁾. Abū Hilāl discriminates between إفك and كذب⁽⁵²⁾, although the former is merely the equivalent of the latter in the dialect of Quraysh⁽⁵³⁾.

(42) Al-Furūq p.16

(43) Ibn 'Abbās : Kitāb al-Lughāt fī al-Qur'ān, p.22

(44) Al-Furūq p.272

(45) Ibid p.275

(46) Ibn 'Abbās : Kitāb al-Lughāt fī al-Qur'ān, p.39

(47) Al-Furūq p.93

(48) Ibid 194

(49) Ibid 194

(50) Ibn 'Abbās : Kitāb al-Lughāt fī al-Qur'ān, p.1

(51) Jamīl Sa'īd/Dāwūd Salūm: Mu'jam Lahajāt al-Qabā'il... 1:143

(52) Al-Furūq pp.36-37

(53) Ibn 'Abbās : Kitāb al-Lughāt fī al-Qur'ān, pp.40,46; Jamīl Sa'īd/Dāwūd Salūm : Mu'jam Lahajāt al-Qabā'il wa al-Amsār, 1:19

These and many other examples show that Abū Hilāl did not accept the occurrence of synonymy in the Qur'ān, even in the use of words of identical meaning from different dialects. Many Arab linguists believe in the occurrence of synonymy in the Qur'ān, on precisely these grounds⁽⁵⁴⁾. There are some, on the other hand, who whether or not they believe in the occurrence of synonymy in Arabic in general, side with Abū Hilāl in the case of the Qur'ān, for example, al-Jāhiz⁽⁵⁵⁾, al-Khattābī⁽⁵⁶⁾, al-Bāqī⁽⁵⁷⁾, among the ancients, and Ahmad Amin⁽⁵⁸⁾, Ahmad Ahmad Badawī⁽⁵⁹⁾, Aishah bint al-Shāṭi'⁽⁶⁰⁾, Hasan Muhammad Bajudah⁽⁶¹⁾, Muhammad Sa'īd Ramadān al-Būtī⁽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) Ibrahīm Anīs says: «أما الترادف فقد وقع بكثرة في ألفاظ القرآن رغم محاولة بعض

المفسرين أن يلتصقوا فروقا خيالية لا وجود لها إلا في أذهانهم». Dalālat al-Alfāz, p.215;

Fī al-Lahajāt al-^cArabiyyah, p.180; Ramadān ^cAbd al-Tawwāb, pp.279-280; Subhī al-Sālih, pp.299-300;

Shāhīn, Tawfīq Muhammad, p.388

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

(56) Bayān I^cjāz al-Qur'ān, p.29

(57) Al-Būtī, Muḥammad Sa'īd Ramadān, p.165,

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

(59) Min Balāghat al-Qur'ān, p.57

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

(61) Ta'ammulat fī Sūrat al-Hāqah, pp.49-58; Ta'ammulat fī Surah Maryam, pp.153-154.

(62) Min Rawā'i^c al-Qur'ān, p.164

in the pairs: رؤيا and حلم , لب and عقل , شك and ريب , الخالق and البارئ , أتى and جاء , has its specific semantic implications in the context of the Qur'an, and thus, cannot be regarded as truly synonymous with its counterpart⁽⁶³⁾. The Qur'an is so particular in this regard that it makes a distinction even between إيمان and إسلام :

« قالت الأعراب: آمنا، لم نؤمنوا، ولكن تولوا : أسلمنا »⁽⁶⁴⁾

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

(63) Chaudhary, Mohammad Akram, for a detailed study of these words see: pp.45-89.

(64) Al-Qur'an, Surat al-Hujrāt /14.

(65) Al-Bayān wa al-Tabyīn, 1:20, (Al-Jāhiz says: « قد يستخف الناس ألفاظاً... لا يتفقدون من الألفاظ ما هو أحق بالذكر وأدنى بالاستعمال »).

وليس تعلمونها وغيرها أحق بذلك منها... لا يتفقدون من الألفاظ ما هو أحق بالذكر وأدنى بالاستعمال »).

(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: آفة الترادف

"The Curse of Synonymy" despite the fact that he does not deny the occurrence of synonymy:

« ونحن اليوم بحاجة للتحرّر من آفات عصور الإخطاط في
ميدان اللغة و العودة إلى خصائص العربية في استعمال اللفظ الخاص
والعام كل في موضعه اللائق به و مكانه المناسب له . فحياتنا
العلمية تحتاج إلى دقة التعبير و تحديد المعاني و حياتنا
الفنية في حاجة كذلك ، لتصور مشاعرنا و أحاسيسنا ومشاهد
حياتنا ، إلى هذه الدقة اللغوية » (67)

(67) Fiqh al-Lughah wa Khasā'is al-^cArabiyyah, p.321

Chapter IV

Sources of al-Furūq fī al-Lughah

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

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

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

A. Al-Qur'ān

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

(1) Al-Furūq, 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'ānic verses in which they occur, there are numerous words the meanings of which are explained in accordance with their Qur'ānic usage without mentioning the relevant verse. Badawī Ṭabānah, who made an elaborate study of Abū Hilāl's doctrines of rhetoric and literary criticism, has correctly remarked that although the influence of "the first teacher" (al-mu^callim al-awwal), i.e.

Aristotle, on Abū Hilāl's intellectual development cannot be denied, his orientation in Arabic and Islamic culture is very deep-rooted. He was a good reciter of the Qur'ān, and very aptly quoted Qur'ānic verses which indicate his good taste and his good understanding of i^cjāz. He was a jurist and could deduce ahkām from the Qur'ān, and he had a mastery of lughah, of nahw and of other fields, knowledge of which was incumbent on an adīb of his time⁽²⁾. The treatment of vocabulary by Abū Hilāl and his giving of the meanings of words in the light of their use in the Qur'ān also invalidates Muhammad ^cId's criticism of the linguists of the early Islamic period. Muhammad ^cId contends that early linguists and grammarians most frequently assert that the Qur'ān holds the first place for the purpose of istishhād in grammar and lughah, but that, in fact, they always prefer al-shi^cr al-jāhili in such istishhād⁽³⁾. In al-Furūq, we find that this criticism is not true, at least, as regards Abū Hilāl. There is a great number of Islamic words which are called by Abū Hilāl al-asmā' al-shar^ciyyah⁽⁴⁾ and are used in

(2) Abū Hilāl al-^cAskarī wa Maqāyisuhu al-Balāghiyyah wa al-Naqdiyyah, pp.29-31

(3) Al-Riwayah wa al-Istishhād bi al-Lughah, pp.118-128.

(4) Al-Furūq, pp.56-57.

a transferred sense rather than the original sense, like sawm, zakāt, kufr, īmān, Islām; or words the original sense of which has become metaphorical, owing to their frequent use in a transferred sense, for example, the word ṣalāh originally meant du^cā', 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, tā^cah, taqwā, muttaqī, ma^csiyyah, riyā', nifāq, dhanb, shirk, halāl, mubāh, sunnah, haj. All these words, whether or not testified to by Qur'ānic verses in al-Furūq, have meanings which are essentially in accordance with their Qur'ānic usages. There is also a number of examples of his explaining the meanings of apparently neutral words in the light of their Qur'ānic connotations, without mentioning the relevant verses. For example, he defines قسوة "hardness" in the light of its Qur'ānic use, namely as an incurable disease; he also states that قلب may be described in terms of قسوة, even if it is not hard (in the concrete sense)⁽⁵⁾. This meaning

is derived from the verse: « ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ » (البقرة 1/74). He defines إِنْظَار: as implying a time-limit being given to someone⁽⁶⁾.

This meaning is derived from the verse: قَالَ رَبِّ خُلُودٌ (ص 79). He defines خلود 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'ān.

The Qur'ān uses this word to describe the people of heaven or hell who will be there for all time to come⁽⁸⁾. He defines «البدن : بدن»

«البدن : بدن» This is directly derived from its

Qur'ānic use: «وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ

«الملا الأشراف : ملا» (الحج /36). He defines «الملا الأشراف : ملا»

«الملا الأشراف : ملا» This word is

used in the Qur'ān: «قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ

for the dignitaries of Pharaoh's royal court, and in other places

for people of high social status in general. He says about ابن

that it does not imply that one is necessarily a directly begotten

son⁽¹¹⁾. This explanation is derived from Qur'ānic usages of

the word, like: «يَا بَنِي إِسْرَائِيلَ» for Jews, or «يَا بَنِي آدَمَ»

for mankind, which imply ascription rather than immediate ancestral

lineage. These are some of the many examples in which Abū Hilāl

determines the meanings of words in the light of their Qur'ānic

uses. Thus, we can say that Abū Hilāl uses the Qur'ān as a major

source of his al-Furuq.

B. Al-Hadith:

There are 23 ahādīth of the Prophet and some statements of

Abū Bakr, ^CUmar, ^CAlī, Ibn ^CAbbās and Mu^Cadh b. Jabal etc.,

from which Abū Hilāl tries to determine the meanings of words.

(8) Al-Mu^Cjam al-Mufahras li Alfāz al-Qur'ān al-Karīm, see: خالد,
خلود and مخلدون, خالدين.

(9) Al-Furuq, p.154

(10) Ibid, p.274

(11) Ibid, pp.275-276.

Irrespective of the controversy as to whether or not ḥadīth can be used for istishhād in grammatical and linguistic discourses⁽¹²⁾, Abū Hilāl cites ahādith to determine the sense of various words.

However, he emphasises that the context of a ḥadīth should be taken into account. For example, defining " جمع ", he says: « أقلّ »

« الجمع عند شيوخنا: ثلاثة » ; and those who say that جمع is إثنان, because Muhammad said: " الإثنان فما فوقهما جماعة ",

are mistaken. He holds that Muhammad said this in the context of jurisprudence (i.e. that two or more persons should perform صلوة as جماعة) and not as a definition of the term: " جمع "; thus, this ḥadīth should be understood in its linguistic context⁽¹³⁾.

C. Poetry:

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

(12) Al-Baghdādī, ^c Abd al-Qādir b. ^c Umar: Khizānat al-Adab, 1:3-8; Muhammad ^c Id: Al-Riwāyah wa al-Istishhād bi al-Lughah, pp.128-137

(13) Al-Furūq, pp.136-137.

(14) See for example: Diwān al-Ma^canī 1:288,343; 2:10,157; Kitāb al-Sanā^catayn: pp.348,349,350,351,446.

to belittle his poetic worth⁽¹⁵⁾. Al-Khifājī is right in making the point that he does this because al-Mutanabbī was an opponent of al-Sāhib b. ʿAbād (d. 385 A.H.), a benefactor of Abū Hilāl⁽¹⁶⁾.

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

1. Ibn al-Aslat (Abū Qays, Sayfī/al-Hārith/ʿAbd Allāh b. ʿĀmir)
d. after Hijrah⁽¹⁷⁾
2. Abū al-Najm (al-Fadl/al-Mufaddal b. Qudāmah al-ʿIjlī) d. c. 125
A.H.⁽¹⁸⁾
3. Al-Ahnaf (Ṣakhar b. Qays b. Muʿāwiyah) d. in early period of
Umayyads⁽¹⁹⁾
4. Al-Aʿshā (Maymūn b. Qays) d. 5/8/9 A.H.⁽²⁰⁾
5. Imru' al-Qays (b. Hujr) d. c. 530 A.D.⁽²¹⁾
6. Jarīr b. ʿAtyah b. al-Khatafī (Hudhayfah) d. 111/113/115 A.H.⁽²²⁾
7. Al-Hārith b. Hillizah, d. c. 50 B.H.⁽²³⁾
8. Ḥassān (b. Thābit al-Anṣarī) d. 50/54 A.H.⁽²⁴⁾
9. Hudayn b. al-Mundhir (al-Raqāshī) d. 97 A.H.⁽²⁵⁾

(15) Diwān al-Maʿānī 1:108; 2:76, 91, 237.

Kitāb al-Sanāʿatayn pp. 369, 410, 428, 446.

(16) Abū Hilāl al-ʿAskarī : Al-Kuramā', preface p.29

(17) Sezgin, F. p.307, Vol.II; part II.

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

(19) Ibn Qutaybah: Al-Maʿārif, pp. 423-425.

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

(21) GAL 1:24

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

(23) Ibid pp.38-39 Vol.II, part II

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

(25) Ibid pp.100-101 Vol.II, part III

10. Al-Huṭay'ah (Abu Mulaykah, Jarwal b. Aws b. Mālīk) d. c. 50 A.H. ⁽²⁶⁾
11. Ru'bah (b. al-^cAjjāj) d. 145 A.H. ⁽²⁷⁾
12. Zuhayr (b. Abī Sulmā) d. 13 B.H. ⁽²⁸⁾
13. Al-^cAjjāj (^cAbd Allah b. Ru'bah b. Labīd) d. 86-96 A.H. ⁽²⁹⁾
14. ^cAdī b. Zayd (al-^cIbādī) d. c. 600 A.D. ⁽³⁰⁾
15. ^cAlqamah (b. ^cAbadah b. al-Nu^cmān al-Fahl) d. (?) ⁽³¹⁾
16. Al-Farazdaq (Humām b. Ghālib) d. c. 112 A.H. ⁽³²⁾
17. Ka^cb al-Ashqarī (Ka^cb b. Ma^cdān) d. c. 95 A.H. ⁽³³⁾
18. Al-Kumayt (b. Zayd b. Khunays/al-Akhnas) d. 126/127 A.H. ⁽³⁴⁾
19. Labīd (b. Rabī^cah al-^cAmirī) d. c. 41 A.H. ⁽³⁵⁾
20. Al-Mutalammis (Jarīr b. ^cAbd al-Masīh/^cAbd al-^cUzzā b. ^cAbd Allah) d. 550-580 A.D. ⁽³⁶⁾
21. Al-Nābighah (Ziyād Mu^cāwiyah al-Dhubayānī) d. 602/c. 612 A.D. ⁽³⁷⁾

(26) Ibid pp.222-226 Vol.II, part II

(27) Ibid pp.86-89 Vol.II, part III

(28) Ibid pp.19-23 Vol.II, part II

(29) Ibid pp.84-86 Vol.II, part III

(30) Ibid pp.123-126 Vol.II, part II

(31) Ibid pp.23-27 Vol.II, part II

(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

22. Al-Hudhalī (Abū Dhu'ayb, Khuwaylid b. Khālīd b. Muḥarrith) d. after 26 A.H. ⁽³⁸⁾
23. Al-Hudhalī (Abū Uthaylah al-Mutanakhkhil, Mālik b. ^CAmr/^CUwaymar b. ^CUthmān) d. (?) ⁽³⁹⁾

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

1. Abū Hayyah al-Numayrī (al-Haytham b. al-Rabī^C) d. 158-180 A.H. ⁽⁴⁰⁾
2. Abū Qays b. Rifā^Cah (Qays/Abū Qays/Dithār/Nufayr b. (Abī) Rifā^Cah), a Jahilī poet, died after embracing Islam ⁽⁴¹⁾.
3. Abū Kabīr al-Hudhalī (^CAmir/^CUwaymir b. (al) Hulays/Jamrah) d. (?) in first Hijrah century ⁽⁴²⁾.
4. Abū Muḥammad al-Faq^Casī (^CAbd Allah b. Rib^Cī b. Khālīd al-Faq^Casī al-Hadhlamī), a poet of the Umayyads period ⁽⁴³⁾.
5. Abū Mihjan al-Thaqafī (^CAbd Allah/^CAmr/Mālik b. Ḥabīb b. ^CAmr) d. c. 16 A.H. ⁽⁴⁴⁾
6. Khudāsh b. Zuhayr (Abū Zuhayr al-^CAmirī) d. in the early part of first Hijrah century ⁽⁴⁵⁾
7. Al-Rā^Cī al-Numayrī (^CUbayd b. Ḥudayn b. Mu^Cāwiyah) d. c. 90 A.H. ⁽⁴⁶⁾
8. Samu'al b. ^CAdiyā, d. 550-600 A.D. ⁽⁴⁷⁾

(38) Ibid pp.255-258 Vol.II, part II

(39) Ibid pp.252-253 Vol.II, part II

(40) Ibid pp.240-241 Vol.II, part II

(41) Ibid p.324 Vol.II, part II

(42) Ibid pp.248-249 Vol.II, part II

(43) Ibid p.95 Vol.II, part III

(44) Ibid pp.333-334 Vol.II, part II

(45) Ibid p.195 Vol.II, part II

(46) Ibid pp.119-121 Vol.II, part III

(47) Ibid pp.245-247 Vol.II, part II

9. Dābi' al-Burjumī (Dābi' b. al-Hārith) d. 23-35 A.H. (48)
10. ^CAmr b. Ma^Cdikarib (al-Zubaydī) d. 41/60 A.H. (49)
11. Qays b. al-Khaṭīm (Abu Yazīd) d. 620 A.D. (50)
12. Muraqqish al-Asghar (Rabī^Cah/^CAmr b. Sufyān) d. c. 50 B.H. (51)
13. Al-Majnūn (Qays b. al-Mulawwih al-^CAmirī) d. 65-80 A.H.(?) (52)

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

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

1. Ibrāhīm (b. Yazīd al-Nakh^Cī al-Kūfī) d. 96 A.H. (53)
2. Ibn al-Anbarī (Abū Bakr Muḥammad b. al-Qāsim b. Bishār al-Anbarī) d. 327-328 A.H. (54)
3. Ibn Durustawayh (Abū Muḥammad ^CAbd Allah b. Ja^Cfar b. Durustawayh al-Fārisī) d. 347 A.H. (55)

(48) Ibid pp.169-170, Vol.II, part II

(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

(53) Ibn Qutaybah : Al-Ma^Carif, pp. 463-465.

(54) Ibn al-Nadīm, p.112; Yāqūt al-Hamawīyy, 18:306-313.

(55) Al-Suyūtī: Al-Muzhir, 2:466.

4. Ibn Durayd/Abū Bakr⁽⁵⁶⁾ (Abū Bakr Muḥammad b. al-Ḥasan b. Durayd al-Azdī) d. 321 A.H.⁽⁵⁷⁾
5. Ibn Sirāj (Abū Bakr Muḥammad b. al-Sirrī al-Baghdādī) d. 316 A.H.⁽⁵⁸⁾
6. Ibn ʿAbbās (ʿAbd Allāh b. ʿAbbās) d. 68/69/70 A.H.⁽⁵⁹⁾
7. Ibn ʿAtā' (ʿAmr b. ʿAtā') d.(?)⁽⁶⁰⁾/(Abū ʿAwānah Yazīd b. ʿAtā') d. 170 A.H.⁽⁶¹⁾
8. Ibn Masʿūd (ʿAbd Allāh b. Masʿūd al-Hudhalī) d. 32 A.H.⁽⁶²⁾
9. Abū Aḥmad al-Ḥasan b. ʿAbd Allāh b. Saʿīd (al-ʿAskarī) d. 382 A.H.⁽⁶³⁾
10. Abū Aḥmad b. Abī Salmah. Unidentified
11. Abū al-Aswad al-Duʿalī d. 69 A.H.⁽⁶⁴⁾
12. Abū Bakr b. al-Akhshād (Aḥmad b. ʿAlī al-Akhshīd) d. 326 A.H.
One of the teachers of al-Rumḥānī⁽⁶⁵⁾

(56) Abū Hilāl uses Abū Bakr for Ibn Durayd. See, for example, his Kitāb al-Talkhīs fī Maʿrifat Asmāʾ al-Ashyāʾ: « وقال أبو بكر » and « وقال أبو بكر في الجمرة (جمرة اللثة) » 1:41,42,74,104, 134,182.

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

(58) Al-Ḥunbalī, Ibn al-ʿImād, 2:273.

(59) Sezgin, F. p.63, Vol.I part I

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

(61) Ibn Qutaybah : Al-Maʿārif, pp. 505-506.

(62) Al-Ḥunbalī, Ibn al-ʿImād, 1:38.

(63) Yāqūt al-Ḥamawīyy, 8:233.

(64) Al-Suyūṭī : al-Muzhir, 2:461

(65) Al-Rumḥānī, ʿAlī b. ʿĪsā, preface pp. 12-13.

13. Abū Bakr al-Zubayrī (Muhammad b. Bishr al-Zubayrī al-^cAkrī) d. 332 A.H. (66)
14. Abū Ja^cfar al-Dāmighānī. Unidentified.
15. Abū Hātim (Sahl b. Muhammad al-Sijistānī) d. 255 A.H. (67)
16. Abū al-Hasan ^cAlī b. ^cIsā (al-Rummānī) d. 384 A.H. (68)
17. Abū Hanīfah (al-Nu^cmān b. Thābit) d. 150 A.H. (69)
18. Abū ^cAbd Allah al-Basrī, (a contemporary of Abū ^cAlī al-Fārisī) d.(?) (70)
19. Abū ^cAbd Allah al-Zubayrī (al-Zubayr b. Ahmad b. Suleymān b. ^cAbd Allah al-Asadī al-Zubayrī) d. 316/317 A.H. (71)
20. Abū ^cUbaydah (Mu^cammar b. al-Muthannā) d. 210 A.H. (72)
21. Abū ^cUthmān al-Ma'zanī (Bakr b. Muhammad al-Ma'zanī) d. 237 A.H. (73)
22. Abū al-^cAlā' al-Ma'zanī. Unidentified.
23. Abū ^cAli (al-Hasan b. Ahmad al-Fārisī) d. 377 A.H. (74)
24. Abū ^cAmr b. al-^cAlā' (Zabbān b. ^cAmmar b. ^cAbd 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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- (66) Al-Hunbalī, Ibn al-^cImād, 2:332.
 - (67) Ibn al-Nadīm : Al-Fihrist, pp. 86-87.
 - (68) Al-Rummānī, ^cAlī b. ^cIsā, preface p.12.
 - (69) Al-Hunbalī, Ibn al-^cImād, 1:227.
 - (70) Ibn Jinnī, 1:207.
 - (71) Sezgin, F. p.200 Vol.1, Part III
 - (72) Yāqūt al-Hamawīyy, 19:154-162.
 - (73) Al-Hunbalī, Ibn al-^cImād, 1:113.
 - (74) Al-Suyūtī: Al-Muzhir, 2:466
 - (75) Ibid 2:461
 - (76) Ibid 2:466

13. Abū Bakr al-Zubayrī (Muhammad b. Bishr al-Zubayrī al-^cAkrī) d. 332 A.H. (66)
14. Abū Ja^cfar al-Dāmighānī. Unidentified.
15. Abū Hātim (Sahl b. Muhammad al-Sijistānī) d. 255 A.H. (67)
16. Abū al-Hasan ^cAlī b. ^cIsā (al-Rummānī) d. 384 A.H. (68)
17. Abū Hanīfah (al-Nu^cmān b. Thābit) d. 150 A.H. (69)
18. Abū ^cAbd Allah al-Basrī, (a contemporary of Abū ^cAlī al-Fārisī) d.(?) (70)
19. Abū ^cAbd Allah al-Zubayrī (al-Zubayr b. Ahmad b. Suleymān b. ^cAbd Allah al-Asadī al-Zubayrī) d. 316/317 A.H. (71)
20. Abū ^cUbaydah (Mu^cammar b. al-Muthannā) d. 210 A.H. (72)
21. Abū ^cUthmān al-Ma'zanī (Bakr b. Muhammad al-Ma'zanī) d. 237 A.H. (73)
22. Abū al-^cAlā' al-Ma'zanī. Unidentified.
23. Abū ^cAli (al-Hasan b. Ahmad al-Fārisī) d. 377 A.H. (74)
24. Abū ^cAmr b. al-^cAlā' (Zabbān b. ^cAmmar b. ^cAbd Allah al-Ma'zanī) d. 154/159 A.H. (75)
25. Al-Anbārī (Abu Muhammad al-Qāsim b. Bishār) d. 304 A.H. (76)

(66) Al-Hunbalī, Ibn al-^cImād, 2:332.

(67) Ibn al-Nadīm : Al-Fihrist, pp. 86-87.

(68) Al-Rummānī, ^cAlī b. ^cIsā, preface p.12.

(69) Al-Hunbalī, Ibn al-^cImād, 1:227.

(70) Ibn Jinnī, 1:207.

(71) Sezgin, F. p.200 Vol.1, Part III

(72) Yāqūt al-Hamawīyy, 19:154-162.

(73) Al-Hunbalī, Ibn al-^cImād, 1:113.

(74) Al-Suyūtī: Al-Muzhir, 2:466

(75) Ibid 2:461

(76) Ibid 2:466

- (77)
26. Abū Hāshim (^cAbd al-Salām b. Muḥammad al-Jubā'ī) d. 321 A.H.
27. Abū Hishām (al-Mughīrah b. Salmah al-Makhzūmī al-Baṣrī) d. 200 A.H. (78)
28. Abū Yūsuf (Ya^cqūb b. Ibrāhīm al-Qādi) d. 182 A.H. (79)
29. Al-Azharī (Abū Mansūr Muḥammad b. Ahmad) d. 370 A.H. (80)
30. Al-Asma^cī (^cAbd al-Malik b. Qarīb) d. 217 A.H. (81)
31. Al-Balkhī (Muqātil b. Suleymān b. Bashīr) d. 150 A.H. (82)
32. Tha^clab (Abū ^cAbbas Ahmad b. Yahyā) d. 291 A.H. (83)
33. Jābir b. Zayd (Abū Sha^cthā' al-Baṣrī) d. 93 A.H. (84)
34. Al-Jāhiz (Abū ^cUthmān ^cAmr b. Baḥr) d. 255 A.H. (85)
35. Al-Hasan⁽⁸⁶⁾ (Abū Sa^cīd al-Hasan b. Sa^cīd al-^cAskarī) d. ? (87)
36. Al-Hasan b. Zayād (Abū ^cAlī al-Lu'lu'ī) d. 203 A.H. (88)
37. Al-Khalīl (Abū ^cAbd al-Rahmān al-Khalīl b. Ahmad al-Farahīdī) d. 170 A.H. (89)

(77) Ibn al-Nadīm p.247

(78) Al-^cAsqalānī, Ibn Hajar, 10:261

(79) Sezgin, F. pp.51-54, Vol.I, part III

(80) Kaḥḥālāh, ^cUmar Radā, p.54

(81) Ibn al-Nadīm, pp. 82-83.

(82) Sezgin, F. p.85 Vol. 1, Part 1.

(83) Ibn al-Nadīm, pp. 110-111

(84) Sezgin, F. p. 386 Vol. 1, Part III

(85) Yāqūt al-Hamawīyy, 6:56-80

(86) In Lughah, Abū Hilāl reports from him (روى عنه). He was Abū Hilāl's teacher and an uncle of his father, Abū Hilāl al-^cAskarī by Badawī Tabānah pp.26-27. In Diwān al-Ma^cānī, Abū Hilāl uses the expression implying al-Hasan: سمعت

« عم أبي يقول 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-Rawandī (Abū al-Husayn Ahmad b. Yahyā b. Ishāq b. al-Rawandī) d. 245/250/298 A.H. ⁽⁹⁰⁾
39. Al-Zajjāj (Abū Ishāq Ibrāhīm b. al-Sirrī) d. 310 A.H. ⁽⁹¹⁾
40. Al-Zuhrī (Abū Bakr Muḥammad b. Muslim b. ^CUbay-Allah b. Shihāb) d. 124 A.H. ⁽⁹²⁾
41. Al-Sukrī (Abū Sa^Cid b. al-Ḥasan b. al-Husayn) d. 275 A.H. ⁽⁹³⁾
42. Sawayh (^CAmr b. ^CUthmān b. Qanbar) d. 177 A.H. ⁽⁹⁴⁾
43. Al-Shafi^Cī (Muḥammad b. Idrīs) d. 204 A.H. ⁽⁹⁵⁾
44. Al-Farrā' (Abū Zakariyyā Yahyā b. Zayād) d. 207 A.H. ⁽⁹⁶⁾
45. Qatādah (Abū al-Khattāb Qatādah b. Di^Camah al-Sadūsī) d. 118 A.H. ⁽⁹⁷⁾
46. Al-kisā'ī (Abū al-Ḥasan ^CAlī b. Ḥamzah) d. 197 A.H. ⁽⁹⁸⁾
47. Al-Layth (b. al-Muzaffar) d. 190 A.H. ⁽⁹⁹⁾
48. Al-Mubarrad (Abū ^CAbbās Muḥammad b. Yazīd) d. 285 A.H. ⁽¹⁰⁰⁾
49. Mujāhid (Abū al-Ḥajāj Mujāhid b. Jabr al-Makkī) d. 104 A.H. ⁽¹⁰¹⁾
50. Muḥammad (Abū ^CAbd Allah Muḥammad b. al-Ḥasan al-Shaybānī) d. 189 A.H. ⁽¹⁰²⁾
51. Al-Mufaddal (b. Muḥammad b. Ya^Clā al-Dabbī) d. 164 A.H. ⁽¹⁰³⁾

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- (90) Sezgin, F. p.73, Vol. 1, Part IV.
 - (91) Ibn al-Nadīm pp. 91-92
 - (92) Sezgin, F. pp. 74-79, Vol. 1, Part II
 - (93) Yāqūt al-Ḥamawīyy, 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. 1, Part 1.
 - (98) Ibn al-Nadīm, pp. 97-98
 - (99) Yāqūt al-Ḥamawīyy, 17:43-52
 - (100) Ibn al-Nadīm, pp. 87-88
 - (101) Sezgin, F. p.70, Vol. 1, Part 1.
 - (102) Ibid pp. 54-55, Vol. 1, Part III
 - (103) Ibid pp. 85-87, Vol. 1, Part 1.

52. Ya^clā b. Umayyah (and also Ya^clā b. Munyah (name of his mother or grandmother) al-Tamīmī al-Hanzalī) d. 37 A.H.⁽¹⁰⁴⁾

E. Miscellaneous

Among the sources of al-Furūq which are mentioned by Abū Hilāl, there are the names of only three books, i.e. al-^cAyn (of al-Khalīl); al-Fasīh (of Tha^clab); and al-Mufasssal, which seems to be a mistake of some later copyist, as the first book known to have had this title appeared after the death of Abū Hilāl and was the work of Jār Allah al-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: Jamharat 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

Jamharat al-Amthāl: « و إذا كانت جمهرة العسكري على العموم ، ليست إلا تجميعاً لكتب الأمثال السابقة » (105). He adopts

the style of his time and does not mention all of his sources by name; most often he uses the phrases: قال أهل اللغة ،

قال أهل العربية ، قال العرب etc. It is interesting that

he does not mention the voluminous work of al-Hakīm al-

Tirmadhī (d. after 318 A.H.) entitled: كتاب الفرق ومعنى

(104) Al-Ashnāndānī, Abū ^cUthmān, p. 295

(105) Al-Amthāl al-^cArabiyyah al-Qadīmah, Tr. Ramadān ^cAbd al-Tawwāb, p.203.

الترادف (106). This author is not mentioned either by Ramadan ^cAbd al-Tawwāb, by Ḥusayn Naṣṣār or by any other modern or ancient linguist in discussing the problem of al-tarāduf. I have not to see the manuscript of al-Hakīm, but it is possible that Abū Hilāl does not include the work among his sources for al-Furūq because it deals with the topic within the fields of taṣawwuf and fiqh, rather than luḡah; the other extant writings of al-Hakīm are all in these fields, and Ibn ^cArabī, the most celebrated Muslim mystic, was inspired by al-Hakīm (107).

Apart from the sources mentioned, Abū Hilāl quotes a number of views, without mentioning the names of their originators, of interpreters of the Qur'ān, jurists, mutakallimūn, grammarians and philosophers. Most frequently he uses the phrases: قال عند النحويين, عند المتكلمين, قال الفقهاء, أصحاب الشروط, قال أهل التفسير, قال الفلاسفة etc. Nevertheless, expressions like: قال أصحابنا, وقال أهل العربية, وهذا معروف في العربية, عند شيوخنا, أصحابنا يقولون do prove one thing: although Abū Hilāl adheres essentially to the root-meanings of words, he is not unaware of the extensions and new dimensions of the meanings of the words that he was dealing with.

(106) Sezgin, F. pp.143-147, Vol.I, part IV. (This manuscript is listed in the Library of Madīnah University, under the title: كتاب الفرق ومنع الترادف No:(?)).

(107) Ibid p.143 Vol.I, part IV.

Chapter V

The Impact of Abū Hilāl al-^CAskarī on Subsequent Linguistic Studies

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

Dalālah:

Abū Hilāl was a staunch proponent of the appropriate use of words, and wrote several voluminous works on this subject. In Khizānat al-Adab, ^CAbd al-Qādir b. ^CUmar al-Baghdādī (d. 1093 A.H.) considers Abū Hilāl's Diwān al-Ma^Cānī one of the basic sources for the purpose of istishhād in lughah⁽¹⁾. Abū Hilāl's large collection of Arabic proverbs, namely: Jamharat al-Amthāl, inspired Ahmad b. Muhammad al-Maydānī (d. 518 A.H.) to compose Majma^C al-Amthāl. A number of linguists preceded Abū Hilāl in writing on amthāl, like Abū Fayd Mu'arraj b. ^CAmr al-Sadūsī (d. 195 A.H.), who wrote Kitāb al-Amthāl; Abū ^CUbayd al-Qāsim b. Salām (d. 224 A.H.), who wrote al-Amthāl; al-Junayd b. Muhammad b. al-Junayd al-Qawārīrī (d. 298 A.H.), who wrote Kitāb Amthāl al-Qur'ān; and Abū ^CAbd Allah b. Muhammad b. Ja^Cfar (d. 369 A.H.); who wrote Amthāl al-Rasul⁽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

(1) Khizānat al-Adab 1: . Various quotations from the writings of Abū Hilāl can be seen in: Khizānat al-Adab, I: 11,111,112; III:201,202,203,213,215,256: IV:339,340.

(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 ahādith that are generally recognised as sahīh⁽⁴⁾.

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

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

Tathqīf al-Lisān wa Talqīh al-Janān, by Abū Hafs ^cAmr b. Khalf b. Makki al-Siqillī (d. 510 A.H.).

Durrat al-Ghawwās fī Awhām al-Khawāṣṣ, by Abū Muhammad al-Qāsim b. ^cAlī al-Harīrī (d. 516 A.H.).

Al-Takmilah fīmā Yalhan fihī al-^cAmmah, by Abū Mansūr Mawhūb b. Ahmad al-Jawālīqī (d. 539 A.H.).

(3) Kitāb al-Amthāl, pp.52,77.

(4) Majma^c al-Amthāl, p.3.

(5) Dārī Hamādī says that researchers like ^cAbd al-^cAziz Matar and Ramadan ^cAbd al-Tawwāb consider this book to be not extant, but it is reported in the bibliography of Dirāsāt fī al-Qāmūs al-Muhīt by Muhammad Mustafā Radwān as having been published in Cairo. Harakat al-Tashīh al-Lughawī (1850-1978) p.20.

Taqwīm al-Lisān, by ^cAbd al-Rahmān b. ^cAlī b. Muḥammad al-Jawzī (d. 597 A.H.).

Al-Tanbīh ^calā Ghalat al-Jāhil wa al-Nabīh, by Ibn Kamāl Pashā (d. 940 A.H.).

Sahm al-Alhāz fī Wahm al-Alfāz, and ^cIqd al-Khalās fī Naqd Kalām al-Khawāss, by Ibn al-Hanbalī (d. 971 A.H.)⁽⁶⁾.

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 ^cAbd al-^cAzīz Matar, who has investigated the sources of Ibn Makkī's book⁽⁷⁾. As far as the Eastern writers are concerned, Ibn al-Jawzī, for example, has many quotations from Abū Hilāl's Lahn al-Khāssah in his Taqwīm al-Lisān⁽⁸⁾. ^cIzzat Hasan, in the preface of his edition of Abū Hilāl's Kitāb al-Talkhīs fī Ma^crifat Asmā' al-Ashyā' concludes:

« وقد أغار أبو منصور الجواليقي صاحب كتاب العرب المعروف،
على كتاب التلخيص (الأبي هلال) ونقض فافيه من الألفاظ المعربة،
وحازها إلى كتابه، بعد أن رتبها على حروف المعجم، دون أن يشير
إلى ذلك في أكثر الأحيان »⁽⁹⁾

In spite of the controversy between ^cIzzat Hasan and ^cAbd al-Mun^cim Ahmad al-Tikrītī, who edited al-Jawālīqī's Kitāb al-Mu^carrab,

(6) Ḥamādī, Muḥammad Dārī, pp. 20-22; Matar ^cAbd al-^cAzīz, pp. 90-94.

(7) Lahn al-^cAmmah fī Daw al-Dirāsāt al-Ḥadīthah, pp. 151-153.

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

(9) Kitāb al-Talkhīs fī Ma^crifat Asmā' al-Ashyā', preface, p. 17;
See also p. 19.

regarding the extent of Abū Hilāl's influence on al-Jawālīqī, it is certain that Abū Hilāl was a major source of Kitāb al-Mu^carrab (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 (تنقية اللغة). Muḥammad Dārī Hamādī made an elaborate study of this campaign between 1850-1978 (11). Moreover, dictionaries of al-Khat' wa al-Sawāb, and the series: « قل ولا تَقُلْ » are a continuation of the fight against vulgar and misappropriate use of the language in modern times (12).

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

(10) Abū Mansūr al-Jawālīqī wa Āthāruhu fī al-Lughah, pp.408-415.

(11) Harakat al-Tashhīh al-Lughawī fī al-^cAsr al-Ḥadīth (1850-1978), Baghdād, 1980.

(12) Imīl Ya^cqūb : Mu^cjam 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 Abū Hilāl. Henricus Lammens, in the first part of his Farā'id al-Lughah, which is on al-Furūq, very seldom mentions Abū Hilāl's name⁽¹⁴⁾, but on most occasions when he cites as his authority al-A'immah (i.e. the leading linguists) he is, in fact, presenting definitions derived from Abū Hilāl⁽¹⁵⁾. There are other books on al-Furūq, in general, like Kitāb al-Ta'rifāt of al-Sharīf al-Jurjānī, al-Kulliyyāt of al-^cAkbarī, al-Mustalahāt of Ibn al-Bayṭār; all of these, however, deal only with the terminology used by philosophers, logicians, sufis, jurists, etc. and none specifically with al-Furūq al-Lughawiyah. Ḥakim Mālik Lu'aybī considers only Abū Hilāl's al-Furūq fī al-Lughah, out of three works on the subject, as worthy of serious comment; he says of the other two:

« وقد نحا نحو العسكري من المحدثين في التأليف في الفروق اللغوية »

- (13) Furūq al-Lughāt: الترتيب والتأليف، الكذب والإفتراء، البتّ والحزن، etc. الملك، والمالك، الملك، والملوك، الفقير والمسكين، الريب والشكّ etc. I have been able to consult this work only in MS. (Lughah/439, Markaz al-Baḥth al-^cIlmī, Jāmi'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) Farā'id al-Lughah (Part I): Fī al-Furūq, see for example: الإتمام p.5

- (15) Ibid. الإطناب والإسهال p.15، الاختصار والإيجاز p.8، الأب والوالد p.1، الإنابة والتوبة p.19، اللوذعي والألمعي pp.16-17، الإفتراء والكذب والبهتان p.21، الجسم والجرم p.56، الجزء والقسم p.23، الإنتظار والتأخير p.22، الانتظار والترجي p.56، المعنى والغوى p.83، النحوان والمائدة p.82، الخلود والدوام والبقاء p.56، p.371, etc.

السيد نور الدين الجزائري. في كتابه «فروق اللغات» والمستشرق هنريكوس لافنس في كتابه «فرائد اللغة - الجزء الأول في الفروق» فقد ترسما خطأ العسكرى في مؤلفيهما من حيث الدافع و الخاية والمنهج ، و سميا كتابيهما تسمية مماثلة تسمية كتاب العسكرى ، معولين على ما جاء فيه ولم يأتيا بشيء جديد...»⁽¹⁶⁾.

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-Furuq, although without mentioning his name⁽¹⁷⁾. Ahmad b. Mustafā al-Labābīdī, who completed his book: Lata'if al-Lughah in 1311 A.H.⁽¹⁸⁾ has a detailed chapter on al-Furuq al-Lughawīyyah, dealing with about 180 assumed synonyms, in which he gives for most of these words, almost precisely the definitions given by Abū Hilāl⁽¹⁹⁾. 'Ā'ishah bint al-Shāṭi' explains 189 words of Gharā'ib al-Qur'ān which occur in Masā'il Ibn al-Azraq⁽²⁰⁾. She explains these 189 assumed synonyms using al-Mufradāt of al-Isfahānī, and al-Nihāyah fī Gharīb al-Hadīth wa al-Athar of Ibn al-Athīr al-Jazarī, however, she sometimes quotes Abū Hilāl⁽²¹⁾, and concludes that synonymy does not occur in the Qur'ān, the view held by Abū Hilāl. Mustafā al-^cAlwānī, in his paper on "al-Tarāduf wa al-Furuq fī al-Lughah al-^cArabiyyah", calls Abū Hilāl: Za'im Madrasah

(16) Al-Tarāduf fī al-Lughah pp.231-232.

(17) Al-Mufradāt fī Gharīb al-Qur'ān, see أتي pp.8-9; برأ p.45; جاء pp.103-104; ريب p.205; عقل pp.341-342; لب p.445; etc.

(18) Lata'if al-Lughah preface p.3

(19) Ibid See pp.153-161.

(20) Ibn al-Azraq's questions to ^cAbd Allah b. ^cAbbās (d. 68/69/70 A.H.) concerning the meanings of various uncommon words in the Qur'ān. Ibn ^cAbbās replies with one-word equivalents or short phrases, e.g. when asked: ما الجذ؟ he replies: العظمة; when asked ما الريب؟ he replies: الشك. Al-I^cjāz al-Bayānī li al-Qur'ān wa Masā'il Ibn al-Azraq, pp.352,495.

(21) Ibid pp.339,496, etc.

al-Furuq, and says about ^CAishah, in connection with her treatment in her book: al-I^Cjāz al-Bayānī li al-Qur'ān of the words from Masā'il Ibn al-Azraq:

« دكانت آراء بنت الشاطئ واستقصاءاتها لهذه الظاهرة
(الفروق) في القرآن الكريم إمتداداً لمدرسة العسكري »⁽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 Abū Hilāl directly or indirectly. We have dealt with the two who adhere closely to the views of Abū Hilāl regarding synonymy. There is also a large number of linguists and mufasssirrūn who do not entirely agree with Abū Hilāl on questions of semantics and linguistics, but use him as a source. For example, a most celebrated eighth-century linguist/mufasssir, Badr al-Dīn Muḥammad b. ^CAbd Allah al-Zarkashī (d. 794 A.H.), believes in the occurrence of synonymy in the Qur'ān, but sides with Abū Hilāl in holding that the words: النور and الضياء, الكمال and التمام, أتى and جاء, الخشية and الخوف, الإيتاء and الإعطاء etc. are not synonyms, and quotes Abū Hilāl very frequently in his book⁽²³⁾.

We may also say that an indication of Abū Hilāl's impact is that all the linguists who have written on semantics, synonymy and linguistic differences like, Ibrahīm Anīs, ^CAbd al-Hamīd al-Shalqānī, ^CUmar Mukhtār, Ramadān ^CAbd al-Tawwāb, ^CAbd al-^CAzīz Maṭar, Tawfiq

(22) Al-Majillah al-^CArabiyyah, Muharram: 1402 A.H./October: 1981.

(23) Al-Burhān fī ^CUlūm al-Qur'ān 4: 78-87.

Muhammad Shāhīn and Hakim Mālik Lu^Caybī 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 fī al-Lughah, in addition to those propounded by his linguist predecessors, like al-Mubarrad, Tha^clab 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 and استعارة; صفة and حال; عزيزي and عزيز; سكون and

5. Johann Flück is not right in his contention that Ibn Khurūf al-Andulusī was the first who had recourse to Hadīth for the purposes of al-istishhād al-lughawī, and that Ibn Mālik, in the seventh century of the Hijrah, was the one who first completely relied on Hadīth in lughah⁽¹⁾. We find Abū Hilāl already using Hadīth for the purposes of istishhād in determining the meanings of various different words.
6. Muḥammad ^CĪd is not right in his contention, at least as regards Abū Hilāl, that early linguists and grammarians did not use the Qur'ān as a source for al-istishhād al-lughawī, because of their religious scruples (⁽²⁾ التمسك بالدين). Abū Hilāl very frequently quotes verses from the Qur'ān to determine the meanings of words; and at many places when he does not quote a verse from the Qur'ān, he explains the meaning of a word in the light of its use in the Qur'ān. We can, very safely, say that the Qur'ān is the major source of Abū Hilāl's al-Furūq.
7. Abū Hilāl has wrongly been criticised by some modern linguists⁽³⁾ 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.

(1) Al-^CArabiyyah: Dirāsāt fī al-Lughah wa al-Lahajāt wa al-Asālīb p.235.

(2) Al-Riwayah wa al-Istishhād bi al-Lughah, pp.126,259.

(3) See, for example: Lu^Caybī, Ḥākim Mālik : Al-Tarāduf fī al-Lughah, pp. 224,228

8. The motive behind Abū Hilāl's al-Furūq is the motive behind works on lahn, i.e. to fight against vulgar usage in the Arabic language. Nevertheless, the assertion that the linguists of the early centuries were not aware of the phenomenon of semantic extension in the meanings of words⁽¹⁾, and that they regarded the use of a word in an extended sense as a mistake and disapproved of it as being a vulgar usage⁽²⁾, is not correct with regard to Abū Hilāl. He is well aware of the phenomenon of extension in the meanings of words. In his al-Furūq, 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 إضطراب and إلجاء, he says: « لأن كل واحد منهما على صيغة ، ومن أصل ؛ وإذا اختلف الصيغ والأصول اختلفت المعاني لا محالة »⁽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) Maṭar ^cAbd al-^cAzīz : Lahn al-^cĀmmah fī Daw al-Dirāsāt al-Lughawīyyah al-Hadīthah, pp. 360, 390.

(3) Al-Furūq, 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 التطور الدلالي التاريخي. For example, Hākim Mālik, in attempting to refute Abū Hilāl's discrimination between the meanings of أتى and جاء , tries to prove that they are identical in meaning by quoting a later lexicographer: Ibn Manzūr, and says: « وفي اللسان (المجيب) : (الإتيان : المجيب) »⁽¹⁾ he takes only one-word definitions for each of the entries, without mentioning the differences between أتى and جاء also given in the Lisān. In the same way, ^cAbd al-^cAzīz Matar, in trying to prove that the words غيث and مطر are identical in meaning, says: « وفي الصحاح : (2) » « وقال الجوهري : (3) » « الغيث : المطر » He also says, in another context: « الغيث : المطر »⁽²⁾, 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 غيث and مطر , جلس and قعد , or أتى and جاء .

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

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

(1) Lu^caybī, Hākim Mālik : Al-Tarāduf fī al-Lughah, p.230.

(2) Lahn al-^cĀmah fī Daw al-Dirāsāt al-Lughawīyyah al-Hadīthah, 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-^cAskarī

in al-Furūq fī al-Lughah

Chapter II

1. إسم وتسمية ولقب ونبز

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

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

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

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

2. إسم وصفة

Ism: See ...^A.....

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. **سواد** and **بهر** "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.

صفة ولعت

Sifah: See

Na^ct: According to Abū ^cAlā' **لعت** 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 **لعت** 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 **لعت**. But Abū ^cAlā' did not adduce any argument to prove this. In our opinion, the most apparent and well-known **صفات** can be considered as **لعت**. Thus linguists have taken **الأمين**, **الرشد** and **المؤمن** as **لعت** for each of three Abbasid caliphs. Because of their close meaning they came to be interchangeable. **صفة** and **لعت** are from different dialects and have the same meaning. Evidence for this is that the Basran grammarians use **صفة** and the Kufans use **لعت** in the same sense. The **لعت** of the caliph came to be applied to him as a kind of honorific **لقب**, without a particular intention of referring to that characteristic. **لعت** and **لقب** also came to be used interchangeably.

4.

حال وصفة

Hāl: **حال** gives more information concerning the person to whom it refers. In the sentence: **جاءني زيد راكباً** "Zayd came to me and he was riding", **راكباً** is **حال** and shows the manner of his

coming to me. Whereas the expression: جاءني زيدُ الراكب
with الراكب as a complement of Zayd, will mean: Zayd, the rider
came to me.

Sifah: صفة differentiates between two verbally identical asma'.

5. صفة و وصف

Sifah: See ...▲.....

Wasf: وصف is verbal noun and صفة is derived from وصف
on the measure of fa^clah (فَعْلَة). وصف is a generic
noun, therefore, it can be applied to one or more entities.
صفة is a kind of وصف, for instance: جُلُوسَة and مَشْيَة are
the dispositions of a sitter and a walker respectively. And
because of this descriptions like عَفَاف and حَيَاء have come to
be known as صفات of the believers rather than to be أوصاف.
So, in this sense, وصف is an abstract noun and صفة
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. تحليّة و صفة

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

Sifah: See ...▲.....

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

7. إسم و حدّ

Ism: See ...▲.....

Hadd: حدّ 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 حدّ. It also clears up ambiguity. Another difference between them is that اسم can be used as both metaphorical and real but حدّ differentiates between these two.

8. حدّ و حقيقة

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

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

9. حدّ و رسم

Hadd: See ...▲.....

Rasm: رسم is differentiated from حدّ by the logicians in that رسم pertains to the nature of a thing and رسم to its properties. In etymology رسم means a sign and رسوم الديار "remains of houses" has been derived from this. رسم is like a sign for the information of others and cannot be defined within limits. Whereas حدّ points out the origin of a thing which is not required by رسم.

10.

ماحدّه؟ و ماهو؟

Mā hadduhu?: ماحدّه "What is its term/extent?" cannot be an equivalent of ماهو because the question: ماحدّه can only be put to specify and determine one dimension among many.

Mā huwa?: ماهو "What is that?" can be a question about a حدّ, e.g. جسم "body"; about a رسم, e.g. شيء "thing"; about a class, e.g. دنيا "the world"; and about a semantic interpretation of words e.g. قطر "copper" or قَطْر "word".

11.

حقيقة و ذات

Haqīqah: See ...^Δ.....

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

12.

حقّ و حقيقة

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

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

13.

حقيقة و معنى

Haqīqah: We find much more semantic extension in حقيقة than معنى.

For example it is said: لا شيء إلا وله حقيقة "Everything has a reality"; and it cannot be said: لا شيء إلا وله معنى "Everything has a meaning". It is also said: حقيقة الحركة

كذا "The nature of movement is like that", and it is never said: معنى الحركة كذا. People have, nevertheless, referred to أوضاع and أجسام as معاني, but this is an extension and such an extension is applicable only to a particular usage and cannot go beyond it.

Ma^cnā: معنی 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. معنی is on the measure of maf^cal, and maf^cal is a verbal noun and nomen loci (إسم المكان), and here معنی is a verbal noun. According to Abū ^cAlī the معنی is a purpose to which the speech of a speaker is directed, therefore, he makes the meaning a purpose. He further holds that Allah cannot be described as a معنی because a معنی is an intention in the heart and we approach it through speech, and the object intended is the معنی, so Allah is the معنی not a معنی. And we say: "I meant Zayd by my speech" is equivalent to saying: أردته بكلامي "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. معنی is concerned only with speech and not with the intention. For example we say: معنی قولك "meaning of your speech", and we never say: معنی درکتك "meaning of your action". In spite of that sometimes we find semantic extension in the use of معنی and its association with action also, i.e. ليس لدخولك إلى فلان معنی "your going to so and so was meaningless".

14.

معنی و موصوف

Ma^cnā: See ▲

Mawsūf: معنی is always absolute whereas موصوف is always determined and confined by speech, that is why we always say: معنی بهذا القول. موصوف cannot exceed one object e.g. "I described Zayd" even with modification of the verb by a preposition: "I described Zayd as ...". But the verb عني takes two objects e.g. عنيت زيداً بكذا the verb عني 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.

15.

غرض و معنی

Gharad: Speech, while imparting some information on making an enquiry, will always have some aim and purpose. If one says: محمد

رسول الله "Muhammad is the prophet of God" and one means Muhammad b. Ja^cfar instead of Muhammad b. ^cAbdullah; or one says: زيد في الدار "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. غرض 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. غرض 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 غرض.

Ma^cnā: See ...

16.

تكلیم و كلام

Taklīm: تكلیم is the association of speech with the person addressed, and has limited scope as compared to that of كلام.

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

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

17.

كلماتي و متكلّم

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

Mutakallim: ^{متكلم} is the speaker, and this word is also used for an expert in dialectical method (who defended religious axioms of Islam in the early Hijrah centuries).

18.

عبارة وكلمة

Ibārah: The expression: ^{العبارة 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: ^{عبّرت الدراهم} means: "I weighed the dinārs", 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. ^{تعبير} 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-Ta^crīfāt has given more comprehensive definition of ^{كلمة} that a ^{كلمة} is a word devised for a single meaning. See: ^{كلمة}.

19.

عبارة وقول وكلمة

Ibārah: See ...^أ.....

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

Kalimah: See ...^أ.....

20. إخبار عن الشيء و عبارة عن الشيء

Ikhbār ^can al-Shay': In "إخبار عن الشيء" giving information about something" one can add or omit something, and information can be true or false.

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

21. استخبار و سؤال

Istikhbār: استخبار is a request for information only.

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

22. استفهام و سؤال

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

Su'āl: A question from a person whether or not the answer is already known to him, is سؤال. The interrogative articles for سؤال are: مَنْ , مَا , أ , أَمْ , هَلْ , كَيْفَ , أَيْ , متى , أين , كم . Sometimes a سؤال is directed in an imperative way, e.g. أخبرني عن "Let me know about".

23. دعاء و مسألة

Du'ā': ^c to Allah is like مسألة , with submission and humility. دعاء 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 دعاء is expressed by the preposition "ب" e.g. "دعوت الله ب" "I prayed to Allah for ...". The second type is expressed by the preposition "إلى", which implies leading someone towards something.

Mas'alah: مسألة is associated with خضوع "submission" and إستكانة "humility". مسألة comes from an inferior; its opposite, أمر "order" comes from a superior; and طلب "request" comes from an equal. The use of سأل in the Qur'ānic verse: (36 / محمد) دلائسكم أموالكم 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 أمراً جازماً فعصيتني - وكان من التوفيق قتل ابن هاشم "I gave you a decisive order, and you disobeyed me; the killing of Ibn Hāshim would have been fortunate for me". This serves to belittle the person addressed and to make him feel that he was in the wrong.

24.

دعاء و نداء

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

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

25.

صوت و صياح و نداء

Sawt: صوت 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 is called صياح but صياح is never called نداء. صياح is specified for the voices of animals.

As for the verse:

تصبح الردينيات فيناد فيهم صياح بنات الماء أصبحن جوعا

is concerned, here the use of the word:

صياح is metaphorical.

Nidā': See ..^Δ.....

26.

صوت وكلام

Sawt: See ..^Δ.....

Kalām: 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.

استعارة وتشبيه

Isti^carah: استعارة "metaphor" is a word used in a sense other than its original one, having been transferred from the root (أصل) to the branch (فرع).

Tashbīh: تشبيه "simile" is uninterpreted.

28.

إعادة وتكرار

I^cadah: إعادة is to repeat a thing once.

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

29.

إختصار وإيجاز

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

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

أوجز الرجلُ بي كلامه when one has given many meanings in a short statement.

30.

إقتصار وحذف

Iqtisār: إقتصار is confinement of speech to the meanings required.

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

31.

إسهاب وإطناب

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

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

32.

حديث وخبر

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

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

In fact خبر should be considered as information about someone else, but continued indiscriminate use of خبر and حديث has caused their meanings to overlap. Nevertheless, some distinctions between them can still be made:

- (i) A single piece of information given in a sentence will be a خبر whereas two or more pieces of information will be regarded as حديث e.g. رأيت زيدا "I saw Zayd" is a خبر; and رأيت زيدا منطلقا "I saw Zayd going" is a حديث; and رأيت زيدا وعمروا is a حديث, in spite of its being a خبر.
- (ii) A request for information is introduced by «إخبروني» rather than «حدّثوني», because asking for information (خبر) is استخبار, and the person who replies is a مستخبر.

33.

خبر ونبأ

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

Naba': نبأ is an information reported to a person who is ignorant of it. Allah addressed Muḥammad in the Qur'an: ذلك من أنباء القرى نقصه عليك "This is an account of (the fate of) the towns which we relate to you, 100" because Muḥammad had not known them before. ^cAlī b. ^cIsā says that نبأ 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 نبأ from Allah ... that Muḥammad cannot have any knowledge attributed to him except that which was given by Allah. According to Abū Hilāl, since نبأ represents the first knowledge of something for an ignorant person, one can say: سيكون لفلان نبأ "It will be a نبأ for such and such a person" and not سيكون لفلان خبر. Abū Hilāl further says that إنباء can be used even if concrete information is not being provided. One says: هذا الأمر يُنبئ بكذا "This matter indicates such and such" and one cannot say: يُخبر بكذا ... because إخبار cannot be used unless it provides some information.

34.

حديث وقصص

Hadīth: Information or discourse, whether short or long, about something in the past or present is called حديث.

Qisas: قصص is a more lengthy discourse than حديث concerning the past; Allah says in the Qur'ān: نحن نقص عليك أحسن القصص "We do relate unto thee the most beautiful of stories, 3/ يوسف", and نحن نقص عليك من أنباء الرسل "We relate to thee of the stories of the apostles, 120/ هود". But Allah cannot be termed as قاص "story-teller" since this name indicates a professional story-teller. قصص originally means a succession of things and an extended حديث can be termed a قصص. قصص can also be described as information about events which took place one after another. قصة (singular of قصص) is all-embracing information about something. It is so-called because its parts come one after the other. The word قص means: He cut. One says: قص الثوب بالمقص "He cut the cloth with scissors".

35.

خبر وشهادة

Khabar: See ...^Δ.....

Shahādah: The شهادة "evidence" of two people before a judge means prosecution is inevitable. But one can be acquitted if one or two خبر are against one. In the religious domain شهادة is more than a خبر. There is a difference between شهادة عليه and شهادة إقراره. 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: شهادة عليه "He was a witness to it"; if after the completion of the first, the accused confesses, it would be recorded as: شهادة على إقراره "He witnessed his confession".

36.

أمر وخبر

Amr: أمر "order" does not include أمر "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 ..^Δ.....

37.

كذب و محال

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

Mahāl: محال "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". محال cannot be considered as true or untrue. أقدم زيد i.e. خبر محال is delivered in the form of a خبر i.e. "Zayd came tomorrow"; or in the form of a wish ليتني في هذه الحال بالبصرة و مكة 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 محال is مستقيم "righteous or possible" and the opposite of كذب is صدق "truth".

38.

محال و ممتنع

Mahāl: محال is that which can neither exist nor be imagined.

Mumtani^c: ممتنع is that which cannot exist but can be imagined.
 For example, one says: "May you live for ever". Although
 this cannot be so yet it can be imagined.

39.

تناقض ومحال

Tanāqud: If one speaks the truth then contradicts it, ones
 speech will be متناقض "contradictory". It cannot be
 termed محال because the truth cannot be محال. محال can
 occur only in speech. But the mutakallimūn use it in an
 undetermined sense, e.g. some descriptions. مناقضة
 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 ^cabd "slave" is responsible for his actions". And
 one detail can be inconsistent with another i.e. as the
 Christians say: واحد ثلاثة and ثلاثة واحد "one is three"
 and "three is one". The affirmation of "one" denies a
 second and a third entity; in the same way, the affirmation
 of "three" affirms what is denied in the first part.

Mahāl: See ...⁴.....

40.

تضاد وتناقض

Tadādd: تضاد is that which is shown by action rather than
 speech. Therefore, one says: الفعلان متضادان "Two
 actions are inconsistent with each other", and one does
 not say: الفعلان متناقضان "Two actions contradict
 each other". When action is compared with speech تضاد is
 used e.g. فعل زيد يضاد قوله "Zayd's action is
 inconsistent with what he says". Two contradictory
 (متناقض) statements can exist, but not two contra-
 dictory (متضاد) 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 ضِدَّان "two opposites". The definition of ضِدَّان is that they are incompatible in reality; and of تَقْيِضَان that they are two statements mutually incompatible in meaning but not in reality. All متضادان are متنافيان, but not all متنافيان are متضادان according to Abū 'Alī, e.g. death and will. Abū Bakr holds that these two are ضِدَّان because they combat one another. It is for this reason that the two horns of an animal, which are separate, are known as ضِدَّان. The difference between تنافى and تضاد is that تنافى is between two objects which can persist and endure; and تضاد is between two objects which may or may not persist.

Tanaqud: تناقض can only occur in speech.

41. تكذيب وخرص وكذب

Takdhīb: تكذيب 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 بالباطل "disapprover of falsehood" was intended for a righteous man, but the derogatory force of the root has prevailed. Similarly كافر "non-believer" is a derogatory description, even when one says: كفر بالطاغوت "He did not believe in the self-proclaimed God" since has a negative character and immoral connotation.

Khars: خرص is an estimate. One asks in Arabic: كم خرص نخلك؟ "What would be the approximate yield of your dates?" It became an equivalent of كذب because people used it without proper verification.

Kidhb: See ..▲.....

42. إفك وكذب

Ifk: إفك is a lie which is excessively repulsive or ugly such as to say something against Allah or His prophet or the Qur'an or to accuse a pious woman of adultery and so on. Allah said in the Qur'an: ويل لكل أفاك أثيم "Woe to

every sinful liar, الجاثية /7". If someone says: زيد في الدار and is telling a lie, this would be a كذب and not إنك. The real semantic import of this word is صرف which means to go astray. Allah says: "أَنَّى يُؤفَكُونَ" "How they are turned away, المائدة /75". رياح مؤفكات indicate those winds which continually change the form of (sandy) areas. The houses of the prophet Lōt's people are known as مؤفكات "those which have been turned upside down".

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

43.

إِنكَارٌ وَجَحْدٌ

Inkār: إنكار is more common than جحد and includes the denial of a thing which may or may not be evident. Allah says: "يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا" /83"; recognise the favour of Allah, yet they deny it, النحل; favours or blessings need not be evident as signs of Allah.

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

44.

جَحْدٌ بِهِ وَجَحْدُهُ

Jahada bihi: جحد به means: He denied the thing that indicated it. The verse: وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ "And they denied them (unjustly and proudly) while their souls had been convinced of them, النمل /14", 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: **كذبت به** you mean: "I refuted the thing which had been said". Al-Mubarrad says: **مجرد** is always a denial of that which is known. Allah says: **فَاتَّخَمُوا لَا يَكْذِبُونَ لَكُمْ وَكُنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ** "But surely they do not call you a liar, but the unjust deny the communications of Allah, الانعام/33".

Jahadahū: **جحد** means: He denied that in spite of knowing of it.

45. جحد وكذب

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

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

46. أنكر منه ولقم منه

Ankara minhu: The phrase: **لم يجوز فعله أنكر منه كذا** means: "He did not consider permissible that action of his"; and the phrase: **أنكر عليه** means: "He did not think that it was right from him".

Naqama minhu: The phrase: **لقم منه** means: He disapproved of him with a view to bringing punishment to bear on him. As Allah says: **وَمَا لَكُمْ لِقَمَوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ** "And they did not take vengeance on them for aught except that they believed in Allah, البقرة/8". Elsewhere Allah says: **وَمَا لَكُمْ لِقَمَوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ** "And they did not find fault except because Allah and His Apostle enriched them out of His grace, التوبة/74" when the non-believers wanted to throw Muhammad out of Madīnah and to assassinate him because Muhammad and his followers were becoming wealthier although they originally came from elsewhere. The aforementioned meaning of **لقم منه** is also supported by the verse: **وَهُمْ أَعْلَمُ بِمَا لَوْ** "And they had determined upon what they have not been able to effect, التوبة/74" i.e. to kill Muhammad. Thus **عقاب** and **انتقام** have become synonymous, as have **عقوبة** and **لقمة**.

47.

بھتان و زور و کذب

Buhtān: بھتان is to tell a lie to someone's face such that he dislikes it and is taken aback.

Zūr: زور is a lie so arranged that it appears to be truth. In Arabic one says: زُورْتُ الشَّيْءَ when one has arranged something or done something to beautify it. Caliph ^CUmar is reported to have said (about the day Caliph Abū Bakr was chosen as the prophet's successor in Saqīfah banī Sā'idah): زُورْتُ يَوْمَ السَّقِيفَةِ كَلَامًا "In the day of Saqīfah I showed the power of my speech". It is said that زور is a word of Persian origin which means strength, and زُورْتَهُ means you made him strong.

Kidhb: See ...^Δ.....

48.

اِخْتَلَقَ وَاِفْتَرَى

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

Iftara: اِفْتَرَى 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.

صَدَقَ اللَّهُ و صَدَقَ [اللَّهُ] بِهِ

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

Sadaqa bihi: صَدَقَ 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.

حَقٌّ و صَدَقَ

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

Sidq: صَدَقَ is to report a thing as such (according to the facts).

51.

إعتراف وإقرار

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

Iqrār: إقرار gives information about some previous occurrence.

In Islamic law, إقرار is that which makes judgement incumbent. The source for this is the verse: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ..... وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ "O You who believe! When you deal with each other in contracting a debt and let him who owes the debt dictate, البقرة /282". Should verification be necessary, it is laid down in the Qurānic verse that the borrower should be heard (who has written the document earlier) so that the liability may be established.

52.

حمد وشكر

Hamd: حمد is the respectful mentioning of some good attribute of a person. حمد can be expressed either for a favour or not, but شكر cannot be expressed except for a favour. One can express حمد 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 حمد is based on the understanding of the person giving praise about the one deserving praise.

The opposite of **حمد** is **ذم** except in the case of mistreatment. It is also said: **الحمد لله على الإطلاق** "All praise is ultimately for Allah". **حمد** 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: **الحمد لله شكراً** 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 **شكر** is used in place of a verbal noun for **حمد** because of their association in meaning. According to Sībawayh, the verbal noun in such an example should be mansub as it is hāl in the construction of the sentence quoted. In our opinion, the expression: **الحمد لله شكراً** is like saying: **قتلته صبراً** "I killed him patiently" implying that I bound him and shot him to kill him" or **أتيتته سعيّاً** "I came to him running", whereas **أتيتته** "coming" does not include running, in the same way **قتل** does not comprehend **صبر** amongst its meanings. Therefore, the expression: **الحمد لله شكراً** is richer than the expression: **الحمد لله حمداً** 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: **شكر** is respectfully to acknowledge the favour of the benefactor. **شاكِر** is a person who mentions the benefactor with respect. Allah is described as **شاكِر** metaphorically because He rewards obedience as grateful men do. In the same way the word **قرض** has been used metaphorically in the Qurān: (245/البقرة) **من ذا الذي يقرض الله قرضاً حسناً**, in which Allah has ordained the spending of money for righteous purposes as a debt payable by Him. The basis of **شكر** is mentioning of oneself in a good state, therefore, one says: **دابة شكور** for a healthy animal even if there is a shortage of fodder. The expression: **أشكر الفرض** is used when the udder is full of milk, and **أشكرت السحابة** when the clouds are full of water, and so on. Therefore, **شكر** can be defined as the demonstration of a favour and acknowledgement of the right of its donor. Similarly, **كفر** is the concealment of a favour to invalidate the right of the donor.

53.

إحسان و حمد

Ihmad: إحسان implies understanding and knowledge which one conceives, thus one says: أحمده which means وجدته "I found it".

Hamd: See ▲

54.

جزاء و شكر

Jazā': جزاء can be in form of some benefit or loss. For example, it is said: الجزاء 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.

شكر و مكافأة

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 is كفو meaning equal, and one says: هذا كفء 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.

جزاء و مقابلة

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, الشورى/40". They hold if جزاء had meant "the equivalent" Allah would

not have used the word مثل here. In our opinion جزاء is used for part of a thing. On the other hand, مقابلة can only be used for two equal things.

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

57.

حمد و مدح

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

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

58.

تقریظ و مدح

Taqrīz: تقریظ can only be expressed for a living person. Its opposite is تأبین. It is said: ابنه یؤبّنه "His son commemorates him after his death". Its origin is قرظ 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. تقریظ cannot be used for Allah, therefore, مدح الله is the appropriate expression, not قرظ الله.

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

59.

ثناء و مدح

Thana': Repeated مدح is known as ثناء. One says: ثنيتُ الخيطُ when he doubles a thread, and: ثنيتُهُ when he adds another to it. Allah has named the first chapter of the Quran: سبأً "seven from the doubled, الحجر /87" because Surah al-Fatihah contains seven verses which are repeated in every rak^cah of all prayers.

Madh: See ▲

60.

ثناء و نشأ

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

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

61.

إطراء و مدح

Itra': إطراء is to express مدح to someone's face. It is said: "الإطراء، يورث الغفلة" brings headlessness".

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

62.

ذم و هجو

Dhamm: ذم is the opposite of حمد. Both ذم and حمد point out some action. ذم and حمد imply the deserts of

their respective recipients for reward and punishment. And

ذَمٌّ can be applied to an action and to the person who commits that action e.g. ذَمَّمْتُ لِفَعْلِهِ "I condemned him for his action" and ذَمَّمْتُ فِعْلَهُ "I condemned his action".

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

63.

سَبٌّ وَشَتْمٌ

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

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

64.

بَحْلٌ وَلَعْنٌ

Bahl: بَحْل is an intensive application of لَعْن. Al-Mubarrad says: كَلَّمَهُ اللَّهُ "May Allah curse him" indicates ones intensive supplication to Allah against the person to whom the لَعْن is directed. And the expression: مَبْتَل is used for the person who is exceedingly assiduous in his invocations.

La^cn: لعن is an invocation against someone for his removal.

65. سَفْهٌ وَ شَتْمٌ

Safh: سَفْه 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 شَتْم. For example, Allah's description of the enemies of Islam as: صَمٌّ بَكْم (They are) deaf, dumb,... البقرة/18" is a شَتْم against them and not سَفْه.

66. ذَمٌّ وَلَوْمٌ

Dhamn: ذَمٌّ 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: "ذَمَّمْتُه" "I praised this food", or "حَمَدْتُ هَذَا الطَّعَامِ" "I dispraised it". These are both metaphorical uses; لَوْم cannot be used metaphorically here.

Lawm: لَوْم is an address to the agent (فاعل) 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. عِتَابٌ وَلَوْمٌ

Itāb: عِتَاب 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. عِتَاب can only be used between those who have a close personal connection.

Lawm: See ▲

68. تثريب وتفنيد ولوم

Tathrīb: تثريب is similar to تقريع "scolding" and توبيخ "rebuking and reproaching". One says: قَرَّعَهُ or وَجَّهَهُ or ثَرَّبَهُ in similar situations. لوم 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 لوم can also be expressed about good actions, whereas تثريب can only be expressed referring to some bad deeds. Thorough and severe لوم can also be named تثريب. It is derived from ترب which means the fat of the belly, and to reach it is to reach a deeply hidden part. (Therefore, تثريب is an all-embracing condemnation covering all aspects of the person at whom it is directed).

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

Lawm: See ▲

69. عابه ولمز

ʿAbahu: عيب can be expressed with or without speech. For example one says: عاب الرجل بهذا القول "He showed his disapproval of the man by saying this", and عاب الإناء بالكسرله "He showed his disapproval of the container by breaking it". On the other hand لمز can only be expressed in the form of speech.

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

70. لمز وهمز

Lamz: لمز is louder (more open) than همز. Allah said: هَمَزَاتُ الشَّيَاطِينِ "Suggestions of the devils, المؤمنون /97" and did not use لمزات because Satan's insinuations

are hidden. Abū Hilāl al-^cAskarī says that the popular concept of **لمز** amongst the people is that **لمز** is finding fault in secret (behind ones back), and **همز** means **عيب** "fault". According to Qatādah ... **يلمرك** in the verse means that they accuse you of This Qur'ānic use shows that the concept of the people is incorrect.

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

71.

صحيح و صواب و مستقيم

Sahīh & Sawāb: **صحيح** and **صواب** may or may not be compound speech.

Therefore, mutakallimūn use the phrase: **هذا جواب 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 **مستقيم** answers which comprise only one word such as **لا** and **نعم**. Arabs say: **هذه كلمة صحيحة و صواب** and never say: **هذه كلمة مستقيمة** but they use the expression: **هذا كلام مستقيم** because **كلمة** is a single unit whereas **كلام** is always compound.

Mustaqīm: Every **مستقيم** is **صحيح** and **صواب**, but not all **صحيح** and **صواب** are **مستقيم**. **مستقيم** is that which is composed and arranged in such a way that it does not require anything else.

72.

صواب و مستقيم

Sawāb: **صواب** is the use of **استقامة** in speaking about what is beautiful and true.

Mustaqīm: **مستقيم** is applied to speech, is that which forms a path in which there are no irregularities, even if the concept is ugly. It differs from **صواب** which can be applied only to beautiful concepts. Therefore Sībawayh has given many categories of **مستقيم** i.e. **مستقيم حسن** "good mustaqīm", **مستقيم قبيح** "bad mustaqīm", **مستقيم صدق** "true mustaqīm", and **صواب قبيح** "false mustaqīm". In our opinion **صواب قبيح** "bad right" cannot be a meaningful term (since the two parts of the term are opposed in meaning).

73.

خطأ و خطأ

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

74.

خطأ و غلط

Khat': خطأ 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 خطأ 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 غلط and not خطأ since this is a description of non-essential characteristics but here it has been put in an inappropriate place. The opposite of خطأ is صواب. Some of the linguists hold that غلط is a fault in the disposition of a thing and خطأ 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.

خطأ و لحن

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

Lahn: لحن is turning ones speech from its proper direction.

Then it became a regular term for committing mistakes in case-
endings. لحن occurs only in speech. One says: لحن في

كلامه and one cannot say: لحن في فعله as one says:

أخطأ في فعله except as an unusual metaphor. Ibn al-
Anbārī defined لحن as a meaning on the basis of the verse:

ولتعرّفنهم في لحن القول "And most certainly you can
recognize them by the intent of (their) speech, محمد /30",

and considers لحن القول equivalent of معنى القول. It
is also said: هذا بلحن اليمن "This is in the dialect of

Yemen"; and لحن means intelligence. Moḥammad is reported

to have said: فحلّ بعضكم ألحن بحجته "Some of you are
more sharp in their reasoning".

76.

خطل اللسان و زلق 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 إسترخاء الأذن "slackness of the ears" and it is
then extended to the aforementioned. Abū al-Najm says:

أخطل والدهر كثير خطله⁽¹⁾

"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 (خطل)

77.

مهمل و هذر و هزيان

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

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

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

78.

حلف و قسم [ويمين]

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

Qasam: The expression: أقسم بالله "He swore by Allah" is equivalent to saying: صار ذا قسم بالله "He became under oath with Allah". قسم 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.

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

79.

عقد و قسم

‘Aqd: عقد is the connection of قسم with what one swears to do. For example one says: والله لأدخلن الدار "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 لغو type of swearing in which the oath is not attached to any object, e.g. هذا حسن والله "I swear by Allah this is beautiful" or هذا قبيح والله "I swear by Allah this is bad".

Qasam: See ▲

80.

عقد وعهد

‘Aqd: عقد is more comprehensive than عهد . For example one says: عقدت عليه or عاهدته which means I bound him by requiring his assurance. One can say: عاهد العبد ربه "The slave pledged with his master", but one cannot say: عاهد "The slave made a contract with his master", since one cannot demand assurance from his master. Allah says: "أوفوا بالعقود" المائدة/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 one's heart. And the لغو type of عقد is that which is wrong. عقد cannot be regarded as يمين "swearing" and this can be verified by the Qur'ānic use: Allah says: "ولكن يؤاخذكم بما كسبت قلوبكم" But He will call you to account for what your hearts have earned, البقرة/225. If عقد had been a يمين Allah would have said: "ولكن يؤاخذكم بما عاهدتم" and He did not mention يمين. But since He referred to the thing about which عقد took place, it is clear that عقد and يمين are not similar. As far as the expression: "إن فعلت كذا فعبدي حر" "If I do that my slave will be free" is concerned, it cannot be regarded as يمين except metaphorically. It is a conditional statement and the requital is incumbent when the first takes place.

‘Ahd: One says: عهدت إلى فلان بكذا "I enjoined such and such upon so and so" meaning that I made him adhere to it.

81.

عهد وميثاق

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

Mithāq: ميثاق is to make عهد more certain and firm. The expression: "أوثقت الشيء" is used when one strengthens a thing.

82.

عهد و وعد

Wahd: عهد is a وعد associated with a condition. For example one says: إِنْ نَعَلْتَ كَذَا فَعَلْتُ كَذَا "If you do that, I will do this", or مَا دُمْتُ عَلَى ذَلِكَ فَأَنَا عَلَيْهِ "As long as you are doing that I will do the same". For عهد this sense of being conditional is verified in the verse: وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ "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 long as you do not eat from this tree".

Wahd: عهد implies إِيجَاز "readiness to give" whereas عهد implies نَقْض "fulfilment". The breaking of عهد is called نَقْض; and the breaking of وعد is called إِخْلَاف. For example one says: أَخْلَفَ الْوَعْدَ "He broke his promise", and نَقَضَ الْعَهْدَ "He broke the agreement".

83.

وَأَيُّ وَوَعْد

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

Wahd: وعد may or may not be associated with time. The example of time-associated وعد in the Qur'an is: فَإِذَا جَاءَ وَعْدُ "So, when the time (promise) for the first of the two came, 5/الإسراء". And without associating with time, it is used as: إِذَا وَعَدَ عَمْرُو دَفَعِي "When ^cAmr promises he fulfils".

84.

تأويل وتفسير

Ta'wil: تأويل is the giving of information about the meaning of speech or the purpose of the speaker in his speech. It is said that تأويل 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: تأويل المشابه for the interpretation

of the ambiguous. The origin of **تأويل** is **آل**, **يؤول** as one says: **إلت إلى الشيء** when one tends towards it. And Allah says: **وما يعلم تأويله إلا الله والراسخون في العلم** "But none knows its interpretation except Allah, and those who are firmly rooted in knowledge, **آل عمران**". Allah did not use the word **تفسير** here because in this context He mentions that which goes from the ambiguous to the precise.

Tafsīr: **تفسير** is the giving of information about the component parts of a sentence. It is also said that **تفسير** is the explanation of the semantic units constituting the arrangement of the revealed text (the Qur'ān). And **تفسير الكلام** 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 **مفسر** is used for a self-explanatory concept and **مجل** is that which cannot be understood except with the help of other words. In linguistics **مجل** is that which comprises the whole meaning (of a longer discourse). It is also said that **مجل** 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 **مجل** because it comprises all of the objects named; therefore, one says: **"أجملت الحساب"** "I have totalled the account"; whereas the second is what cannot be understood unless interpreted. However, the jurists have named a self-evident concept **مفسر** when it is already as clear as that which has been interpreted.

85.

تفصيل وشرح

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

Sharh: **شرح** is the statement of an explanation (about something), and the shedding of light on what was ambiguous. This cannot, therefore, be used about the Qur'ān.

There is another difference between them that **تفصيل** is the description and mentioning of the individuals of a class, and sometimes **تفصيل** may require **شرح** and **بيان**, and a thing does not require itself.

86. تفصيل وتقسيم

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

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

87. الفرقان والقرآن

Al-Furqān: **الفرقان** 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.

88. تحية وسلام

Tahiyyah: **تحية** is more general than **سلام**. According to al-Mubarrad **تحية** includes **حياك الله** "May Allah give you (long) life"; and **لك البشرى** "May you have good news"; and **لقيت الخير** "May you encounter some good".

Salām: Abū Hilāl al-^cAskarī holds that **سلام** is to say: **السلام عليكم**. **سلام** can also mean **سلامة** which means a wish for one's safety; and it will be on the same measure as **ضلالة**. The word **ضلالة** is from **ضلال** and **جلالة** is from **جلال**. From **سلام** is derived **دار السلام** which is equivalent of **دار السلامة** meaning house of safety. It is also said that it is a name of **دار الله** "House of Allah" (because no one can be harmed in the House of Allah). **السلام** is also one of the (99) names of Allah.

89.

خاص و خصوص

Khasṣ: خاص is that which is specified by its situation not by intention.

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

عموم 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 خصوص applies to one thing rather than another, but can also apply to both it and the other thing.

90.

عام و مبهم

Ām: عام comprises several things.

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

91.

تخصيص و نسخ

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.

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

92.

بداء ونسخ

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

Naskh: **نسخ** 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 **نسخ** 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 **بداء** 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 **نسخ** is used like other words such as **فسق** and **نفاق**, by extension from its original use in the language. The original meaning of **نسخ** is removal. Arabs have used the phrase: **نسخت الريح الآثار** "The wind has removed the traces".

93.

دليل الخطاب وفحوى الخطاب

Dalīl Al-Khitāb: In **دليل الخطاب** 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: **في سائمة الغنم** **زكاة** "Zakāt will be paid on **سائمة الغنم** (**سائمة** is a flock of sheep maintained for trade); this implies that there is no "Zakāt" on domestic animals, and this implication is **دليل**. **دليل** in the case of number is here the limitation of **سائمة** to eighty, which will imply that there is no "Zakāt" on sheep in excess of eighty. As for the purpose of speech: Allah says:

حتى يطهرن "Unless they are clean (from their menstruation),
 البقرة /222" implying abstention from sexual activity during
 the period of menstruation. And دليل referring to a state
 or situation is like what Ya^clā b. Umayyah said to ^cOmar
 "Why should we shorten our prayers when
 (the city) is before us?"; by نقصر he meant نقصر الصلاة .
 Some linguists deny the above mentioned to be an example of
 دليل الخطاب .

Fahwa Al-Khitāb: محوى الخطاب is that which one understands from a
 speech without referring to the words it contains. For example
 Allah says: ولا تَقْلُ لَهَا أَفْ "Say not to them (so much as)
 "Ugh", الإسراء /23"; it is generally understood that beating
 them is also prohibited by this verse.

If one دليل الخطاب is combined with another دليل , they
 do not constitute a contradiction; while if a لفظ is combined
 with its محوى , they do so. For example if one says: في سائمة
 Zakāt will be paid both الغنم الزكاة وفي المحلوفة الزكاة
 on sheep kept for trade and domestic sheep", this is not a
 contradiction. (Here two دليل are together in a sentence).
 On the other hand, if one says: فلا تَقْلُ لَهَا أَفْ واضربهما
 "Say not to them "Ugh", but you can beat them", this is a
 contradictory statement. When Allah says: ولا تَظْلُمُونَ فِتْيَلًا
 (النساء /77) this verse implies the prohibition of wickedness
 of any greater extent than stated in the verse; its محوى
 does not add a great deal to the text itself since the implication
 can be understood without much thought. As for the verse: فمن
 (البقرة /184) كان مريضاً أو على سفرٍ فَجِدَّةٌ من أيَّامٍ أُخَرِ
 which indicates in which conditions one should break his fast,
 some linguists have taken it as an example of محوى , but in
 our opinion it is an example of دليل because if you combine
 its محوى with it it does not constitute a contradiction. In
 the verse: (المائدة /38) السارق والسارقة فاقطعوا أيديهما
 the meaning is not imparted in a direct way, nor by محوى but
 is understood by way of مائدة , because after it has been
 established that reproof is involved, amputation is prescribed
 as a punishment for committing theft. And the same is the
 case in the verse: (النور /2) الزانية والزاني

94.

بيان و فائدة

Bayān: According to ^cAli b. ^cIsā: بيان is the mentioning of one thing to define another, e.g., in غلام زيد, Zayd is mentioned merely to define غلام; or in ضربت زيدا, Zayd is mentioned to specify that it was him on whom the beating took place.

Fā'idah: فائدة is that which is mentioned for the sake of the knowledge of it itself, e.g., in the phrase قام و قام زيد, قام is mentioned merely to show that the act of standing took place. As far as معتمد البيان and معتمد الفائدة are concerned, معتمد in both is that without which the utterance is not significant, for example, in ذهب زيد, ذهب is معتمد for both بيان and فائدة. In the terms: الزيادة في البيان and الزيادة في الفائدة, الزيادة is that without the mentioning of which the utterance still remains significant. An example of الزيادة in the case of فائدة is the hāl e.g. مَرَّ زيد ضاحكاً; and an example of الزيادة in the case of بيان is: أعطيت زيدا: بيان. The hāl always functions as a زيادة for the فائدة, and the object the subject of which is mentioned functions as a زيادة for the بيان. The subject is the معتمد البيان, as is the object the subject of which is not mentioned. In the sentence قام زيد, قام is معتمد الفائدة; but when it is used objectively, it functions as a زيادة for the بيان, as in مررت برجل قام "I passed by a man who stood up".

95.

صفة و عطف البيان

Sifah: See ▲

Atf Al-Bayān: عطف البيان "explicative apposition" is like صفة in being an elaboration of its antecedent and similar in its case-ending. For example, one says: مررت بأخيك زيد when the person addressed has two brothers, Zayd and 'Amr. The difference between them is that عطف البيان entails a معنى "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 معنى 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: مررت بزید الطویل "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 بیان is دلیل, by which "religious precepts" are made clear. Therefore Abū 'Alī and Abū Hāshim maintain that بیان is دلالة and دلالة is بیان, and so consider that دلالة and بیان are identical. Some linguists hold that بیان is newly acquired knowledge which makes a thing clear; and some hold that بیان is to take into account a particular statement, leaving all other arguments aside. It is also said that بیان is speech or writing or a gesture. It is also said that بیان is that which brings a thing out of ambiguity into clarity. Those who consider a بیان to be a دلالة believe that a دلالة leads a person to the knowledge of that which is pointed to, and that a بیان is something by which that of which it is a بیان is made clear. In the same way, it is said: إِنَّ اللَّهَ قَدْ بَيَّنَّ الْأَحْكَامَ 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 بَانَ. A دالّ is said to بَيَّنَّ, and the indications that lead to conviction are said to be a بیان; they are also called a دلالة, in that they are regarded as similar to those ادلة that occasion knowledge.

96.

سِرٌّ وَنَجْوَى

Sirr: سِرٌّ is to conceal a thing in ones heart. If something is concealed by a cover or behind a wall it is not a سِرٌّ. It is said: سِرِّيْ عِنْدَ فُلَانٍ "My secret is with so and so", and it is never said: نَجْوَايَ عِنْدَهُ, as only a سِرٌّ can be kept in ones heart. One says: هَذَا سِرٌّ أَقِيهِ إِلَيْكَ "This is a secret that I give to you" meaning the idea that you keep concealed in your heart.

Najwā: نَجْوَى 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: رفعه "height", and النجوة

من الأرض is derived from the same, and means upland or elevated part of the earth. The talk of Allah with Moses is called مناجاة "confidential talk", because it was kept secret from the others.

نجوى 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: نحل هذا "He did this in secret" or أسر الأمر "He kept the matter secret".

97. تلاوة و قراءه

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: تلاه 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: قرأ فلان اسمه "So and so read his name", and one never says: تلا اسمه.

98. إلا و لكن

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

Lākinna: لكن is the realization of an affirmation after a negation, or of a negation after an affirmation. For example one says: ما جاءني زيد ولكن عمرو جاءني "Zayd did not come to me but ^cAmr came to me", or أتى عمرو "Amr came but Zayd did not come".

99. (1) إستثناء و عطف

Istithnā': See ▲

^cAtf: When you say: ضربت القوم "I beat the people", you convey the information that the beating included the whole of the people. If you then add: وعمرواً "and ^cAmr", ^cAmr 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: بين المنازعة والمطالبة أن المطالبة تكون بما بين الإستثناء والعطف أنك إذا قلت يعرف به المطلوب ضربت القوم فقد p.55. Correction is from the first edition: 1353 A.H. See p.49.

100.

مطالبة و منازعة

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

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

101.

إلزام و معارضة

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

Mu^caradah: معارضة consists in مسألة and the belief of the person making query. معارضة can be with or without علة. An example of معارضة بالعلة is that you should say: "If Allah does wrong, then wrong does not exist, because He is

the **قادر** and **مالك**, and it is not wrong for a **قادر** and a **مالك** "one who has power and who rules". An example of **معارضة من غير علة** 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 العلة في المعلول و معارضة

Ijrā' al-^cillah fi al-ma^clūl: The person who wants to apply an **علة** "cause" to a **معلول** "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^caradah: See ▲

103.

فتيا و مسألة

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

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

104.

قلب المسألة و معارضة

Qalb al-mas'alah: قلب المسألة 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".

قلب المسألة takes place after an answer; it would be wrong before an answer, since it has to be shaped in the form and style of the answer.

Mu'aradah: In معارضة both conflicting beliefs are referred to and combined, and in قلب السؤال only one belief is referred to.

105.

إبلاغ و أداء

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

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

106.

إبلاغ و إيصال

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

Isāl: See ▲

107.

اسم شرعي واسم عرفي

Ism Shar^{cī}: 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. صلاة, زكاة, صوم, إيمان, إسلام. 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 ^cUrfi: 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 غائط 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: أقيموا الصلاة وآتوا الزكاة "Keep up prayer and pay zakāt, 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. صوم, وهو.

108.

بلى ونعم

Balā: بلى is used only as an answer to a question which contains a particle of جحد "negation or denial". For example Allah asked: قالوا: بلى "Am I not your Lord?", ألسنت برئكم؟ "They said: Yes, الأعراف/172", or Allah will ask (on the Day of Judgement): ألم يأتكم رسل منكم؟ "Did not there come to you apostles from among you", قالوا: بلى "They shall say: Yes, الزمر/71".

Na^cam: نعم is used in response to إستفهام which is without any particle of negation or denial, for example Allah says: فصل "Have you too found what your Lord promised to be true?", They will say: قالوا: نعم "Yes, الأعراف/44". نعم can also be used to confirm a statement. For example, if someone says: قد فعلت ذلك, one might answer: نعم لعمرى قد فعلته "Yes, by my life, you have done that". Al-Farrā' says that نعم cannot be used in response to جحد ; for example, if one says to someone else: مالك علىّ "I do not owe you anything" and the other says: نعم , 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: بلى , it would be a negation of his statement, i.e. "Yes, you do owe me something".

109.

نزع و دسوسة

Naz^c: نزع is to lead someone astray through insinuation, and mostly it takes place when one is in a state of anger. It is said that its original meaning is to move someone, in a disturbed state, towards evil. The expression: هذه نزعة من الشيطان refers to a characteristic which leads one towards evil.

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

Chapter III

110.

دلالة و دليل

Dalālah: **دلالة** 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 **دلالة** 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 **دلالة** because he did not intend this, and if they (traces) were to be described as a **دلالة**, he himself could be described as pointing to himself (**دال على نفسه**). In our opinion this is wrong, because it is not unacceptable in language that his **أثر** "trace" should be called a **دلالة** of him or that he should be said to be a **دال** of himself; this is permissible and common in language. For example one says ⁽¹⁾ **دلّ الهارب على نفسه بركوبه الرمل**: "The fugitive, by his riding upon the sand, gave himself away", while in the expression: **أسلك الحزن** "Follow the hard ground" because it will not give you away. People say: **استدللنا عليه بأثره** "We deduced where he was from his tracks".

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

3. **شبهة** "that which excites suspicion". It is said: **دلالة المخالف كذا** "the **دلالة** of the **مخالف** that which causes the transgressor to be suspected" is such and such". **شبهة** 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 **حيلة** is a **شبهة** for people who have believed it to be a miracle.

4. (The physical expression of **دلالة** is **أمارة**). The jurists say: **الدلالة من القياس كذا** "The indication or inference from analogy is such and such".

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

(1) The text reads: **دلّ الهارب** instead of **دلّ المحارب**, p.59.

111. دلالة و شبهة

Dalālah: According to some mutakallimūn, consideration of a **دلالة** (of something) necessarily brings knowledge (about that thing).

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

112. أمارة و دلالة

Amārah: **أمارة** is that consideration of which leads to **غلبة الظنّ** (to consider something in terms of probability to be such and such), e.g. one uses **غلبة الظنّ** in determining the direction of the qiblah, or in assessing compensation for game that has been wrongfully hunted, or the worth of damaged/lost things. **ظنّ** is not, in fact, the necessary result of consideration of an **أمارة**, as knowledge is the necessary result of consideration of a **دلالة**; one only chooses **ظنّ** in these circumstances. In fact, an **أمارة** is that in the presence of which one chooses **ظنّ**. 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 الرأي) differed concerning wars and other questions, even though they had very similar knowledge of the matters connected with these things. For this reason أُمارة is used in philosophical and legal affairs.

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

113.

حجة و دلالة

Hujjah: طريقة النظر (a way by which one reaches some thing), in which a thing indicates other than itself, is called حجة. Some hold that حجة and دلالة are so designated only after consideration of them. The expressions: دلالة and حجة الله imply that Allah has set them up (as a حجة or دلالة of Himself); and دلالة العقل and حجة العقل imply that consideration of them leads to knowledge, without the necessity of someone's having set them up. Others hold that حجة is straightness in consideration, and proceeding upon a straight path, by way of referring back to the basis. حجة is derived from حَجَّ , meaning "straight path". The impact of a حجة on the soul is like that of a برهان. حجة is distinct from برهان, as حجة is derived from the meaning of straightness in قصد "intention", and the verb حَجَّ , حَجَّ 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 mutakallimūn أدلة (pl. of دليل) are of several kinds: دلالة السنته , دلالة الكتاب , دلالة العقل , دلالة الإجماع , "unanimous resolution", and دلالة القياس "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 حجة , rather طريقة النظر , which is called a حجة , rather

than a دلالة , because it is unlikely that a thing should be a دلالة of itself or a دلالة or of any of its attributes, but it is not unlikely that it should be a دلالة of something else.

114.

إحتياج وإستدلال

Ihtijāj: إحتياج 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.

115.

دلالة البرهان و دلالة الكلام

Dalālat al-Burhān: 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 برهان , like every معنى , may or may not be evident in speech. An "noun" إسم is a دلالة of its meaning, but not a برهان of its meaning. In the same way guidance on a way is a دلالة and not a برهان of the way. Therefore the impact of دلالة الكلام is other than that of دلالة البرهان .

116.

إستدلال و دلالة

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

Dalālah: دلالة is that by means of which إستدلال is possible.

117.

دلالة و علامة

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

^cAlāmah: An **علامة** of something is that by means of which a certain thing is made known to the one for whom it is marked and for those who share with him in knowledge of it, but not to every-one⁽¹⁾. For example, one may make a stone an **علامة** "mark" for a person whom one has buried, so that it is a **دلالة** for oneself alone, or make clapping the sign of the arrival of Zayd. (Each of these is an **علامة** for those who share them in given import, and is **علامة** rather than **دلالة**). An **علامة** can be cancelled, whereas such is not the case with a **دلالة** which cannot be changed. An **علامة** is something that is (deliberately) made, whereas a **دلالة** is something that necessarily exists.

(1) The text reads: **دلالة لك** instead of **دولة لك**, p.62.

118.

آية و علامة

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

^cAlāmah: See **Δ**

119.

أثر وعلامة

Athar: The **أثر** of a thing is that which becomes manifest after that thing. For example: **مدافع السيول** "The channels of flood waters" are called **آثار** of rain.

^cAlāmah: The **علامة** of a thing is that which becomes manifest before that thing. For example **غيوم** "clouds" or **رياح** "winds" are the **علامات** of rain.

120.

سمة وعلامة

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

^cAlāmah: See **Δ**

121.

برهان و دلالة [و دليل]

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

Dalālah: **دلالة** may or may not be in the form of speech. One says that the **عالم** is a **دلالة** of the Eternal; here the **عالم** is not speech. One also says that my **دلالة** of the truth of my doctrine

(مذهب) is such and such and produces a statement supporting this; here speech can be called a دلالة .

Dalīl: A دليل may give information about a notion without testifying to another notion, or it may give information about a notion that testifies to another notion; therefore, دليل is more general than دلالة . According to ^cAlī b. ^cIsā: the direction of a دليل , depends on its location; it can act reciprocally, as, for example, an اسم acting as the دلالة of a مسمى . A برهان , on the other hand, cannot act as a دلالة of other than that of which it is designed as a دلالة ; for example, if a فعل is a دلالة of a فاعل , it cannot be a دلالة that he/it is not a فاعل .

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

122.

أَمَارَةٌ وَعَلَامَةٌ

Amārah: أَمَارَةٌ is a manifest عَلَامَةٌ , and this is indicated by the basic sense of the word, which is ظهور . Therefore أَمْرُ الشَّيْءِ is used to signify that a thing is abundant, and together with abundance is evident consequence. مشورة "consultation" is called أَمَار because opinion becomes evident in (the person of) consultation; and the expression: اِشْتَمَرَّ الْقَوْمُ is used when people consult each other. A poet says:

فغيم الأمار فيكم والأمار

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

^cAlāmah: See ▲

123.

رَسْمٌ وَعَلَامَةٌ

Rasm: رَسْم is making an أَثَر appear on something so that it may be an عَلَامَةٌ on it.

^cAlāmah: عَلَامَةٌ may or may not be making an أَثَر appear on something. For example, one says: عَلَامَةٌ بَجِيٍّ زَيْدٌ تَصْفِيْقٌ عَمْرُو "The عَلَامَةٌ of Zayd's arrival is ^cAmr's clapping"; this cannot be regarded as an أَثَر .

124.

ختم و رسم

Khatm: ختم indicates the completion of something. For example one says: ختمت القرآن 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 ختم is seen in ختم الكتاب which occurs after it has been finished. Allah says: "اليوم نختم على أفواههم" "On that day We will set a seal upon their mouths, ليس /65" which means We will not allow them to speak; but the verse: ختم الله على قلوبهم (البقرة /7) does not indicate any prevention, rather it is a criticism in that they are as though prevented from accepting the truth.

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

125.

ختم و طبع

Khatm: See ▲

Tab^c: طبع is an أثر which is fixed in a مطبوع i.e. that which is given a طبع, and adheres to it; it implies permanence, which is not implied by ختم. Therefore, one says: طبع الدرهم طبعاً "He stamped a dirham"; and أثر طبع is an أثر which cannot be removed. In the same way طبع الإنسان means the nature of a man, because it is fixed and does not disappear. One says: طبع فلان على هذا الخلق when a particular characteristic persists in someone. Some linguists hold that طبع is an علامة which indicates the essential nature of something. According to Abū Hilāl طبع is used about man-kind because it indicates the true nature of one's temperament, and طبع in case of a dirham is an علامة of its being lawful and legitimate.

126.

دلالة د علة

Dalalah: See **Δ**

Illah: Every **علة** is both invariably present (**مطرّد**) 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 **دلالة** , on the other hand, is **مطرّد** and **منعكس** . For example the **دلالة** of the createdness (**حدث**) of bodies is that it is impossible for them not to have accidents (**حوادث**), but this is not invariably present in every **محدث** ; for example, an **عرض** "secondary characteristic" is **محدث** but has no **حوادث** .

127.

سبب د علة

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

Illah: One type of **علة** is that which comes (becomes evident) after the **معلول** "thing caused", e.g. profit or gain, which is the **علة** for trading but becomes evident after the trading has taken place. Evidence for this is to be found in the fact that when asked: **لم تتجر؟** "Why do you trade?" one replies: **للدّرع** "For gain". The linguists unanimously maintain that "Why" here is a request for the **علة** and not for the **سبب** . **علة** , linguistically, is that which changes the disposition of something, therefore a **مرض** "disease" is called an **علة** because it changes the condition of a patient. The **داعي** "one who calls" of an action is called an **علة** of that action. According to some mutakallimūn the **علة** is that which makes a certain condition necessary for some other thing, e.g. **كون** "being" and **قدرة** "power", but not **سواد** , which does not make any condition necessary. In jurisprudence, the **علة** is that characteristic of the definitive text on which a judgement (**حكم**) depends, when an analogy is being drawn.

128.

سبب و شرط

Sabab: A سبب is required for the occurrence of the مسبب, and not for its maintenance; that is why one can perceive a مسبب without its سبب, e.g. the flight of an arrow can be perceived without the زني, "shooting".

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

129.

آلة و سبب

Ālah: 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.

إستدلال و نظر

Istidlāl: إستدلال is to seek knowledge of something by means of something else. نظر "investigation" in order to acquire knowledge of القادر as قادر 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 not إستدلال. 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 فكر, because perception of the precise is means of perceiving a concept; and in the same way leads to knowledge about the concept. The original meaning of نظر is to face; نظر by means of the sight (بصر) is the bringing forward of sight (الإقبال به) towards the مَبْصُر; نظر by means of the قلب is the bringing forward of thought towards the مَفْكَرُفِيهِ. نظر can also take place through touching, to discover whether a thing is soft

or hard, and the expression: **النظر إلى الإنسان بالرحمة** means the bringing forward of compassion towards someone.

النظار towards some expected thing is **[انتظار]**, and **إلى مدة** "the granting of a respite" means the bringing forward of **نظر** towards this expected thing. **النظر بالأمل** means the bringing forward of **نظر** towards the thing hoped for.

النظر من الملك لرعيته implies his bringing forward good governance towards them. **النظر في الكتاب** with the eye and with thought means the bringing forward of these two towards it. The expression: **نظر الدهر إليهم** implies that **دهر** has destroyed them: it has brought forward its afflictions towards them. **نظير** means **مثيل**, for seeing one of two **نظير** is as good as seeing the other. When **نظر** is associated with **قلب** it means **فكر** 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.

تأمل و نظر

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

Nazar: See ▲

132.

بديهة و نظر

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

Nazar: See ▲

133.

بدیهة و رؤیة

Badīhah: بدیهة in speech is that which is produced without thinking.

Ru'yah⁽¹⁾: Some linguists hold that رؤیة means the last part of نظر, and بدیهة the first part. A man who is quick in understanding is described as one whose بدیهة is like the رؤیة of others. Some hold that رؤیة is to consider a thing for a long time, which is the opposite of بدیهة. رؤیة is total examination of a رأي "opinion, judgement" and exhaustive deliberation on it. One says: زوّأت فی فتلت, with tashdīd on "واد" on the measure of رؤیة, which is the measure for intensification. And in رؤیة, hamza of "واد" was dropped because of its frequent use.

- (1) Abū Hilāl lists the word رؤیة without hamza on "واد", whereas the lexicographers list it with hamza. See, for example, : Al-Qamūs (رأي).

134.

فكر و نظر

Fikr: فكر is that which is other than بدیهة.

Nazar: نظر can be either فكر or بدیهة.

135.

انتظار و نظر

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

Nazar: See ▲

136.

تَدَبُّر و تَفَكُّر

Tadabbur: تَدَبُّر is the application by ones قلب of نظر towards the consequences of something.

Tafakkur: تَفَكُّر is the application by ones قلب of نظر towards the دلائل "indications" of something.

137.

رُؤْيَة و نَظَر

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

Nazar: نَظَر is the seeking of هِدْي "guidance/direction". The sense is attested by the usage: "نظرت فلم أر شيئا" "I looked but I could not see anything". According to ^cAlī b. ^cĪsā نَظَر is the seeking for the appearance of something, and ناظر is one who seeks the appearance of something; Allah is called a ناظر of His slaves by virtue of His making His mercy apparent to them. Since Allah sees things without seeking to do so, He cannot be described in terms of نَظَر. A ناظر may be one who seeks the appearance of something through perception of it by means of his sense of sight or some other sense; or he may be one who considers the softness of this garment in comparison with that of others. نَظَر with the قلب is by means of thought. انتظار is to stop in order to seek the appropriate time for a thing. نَظَر can also mean فِكْر and تأمّل of the conditions of things. A ناظر in this fashion must be a مفكّر and a مفكّر in this fashion can be called a ناظر. The Eternal cannot be described in terms of نَظَر, as نَظَر implies deficiency in knowledge, and نَظَر in order to obtain knowledge can be used only about that which is unknown (مجهول). نَظَر 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 نَظَر as directing the eye towards the position of the object of vision in an attempt to see it.

138.

إستشرفه ببصره و مدّ إليه بصره

Istashrafahu bi basrihī: إستشرفه ببصره means "he directed his gaze at him (مدّ إليه بصره) from a higher place."

Madda ilayhi basrahu: See Δ

139.

انتظار و ترجي

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

Tarajjī: ترجي is انتظار of something good particularly and it always occurs together with doubt.

140.

انتظار و ترلّص

Intizār: See Δ

Tarabbus: ترلّص is the length of انتظار, whether short or prolonged. المترلّص بالطعام is so-called because he waits for it for a long time in order to enhance its benefit (pleasure). Allah says: فترلّصوا به حتى حين "So, bear with him for a time, المؤمنون/25". The verb ترلّص is derived from رلّصة meaning مالي على هذا "to linger or stay". One says: الأمر رلّصة i.e. I cannot wait for this for a long time.

141.

إمّال و انتظار

Imhāl: إمّال is not associated with anything and is مبهم "undetermined".

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

142.

أحسست ببصري و آلتست ببصري

Ahsustu bi basrī: إحساس, here means رؤية or something else through sense perception.

Ānastu bi basrī: أنس means أنس with the object of sight.

Therefore the verbs يؤنس and يحسّ cannot be used about Allah as أنس and حاسّة cannot be ascribed to Him. إيناس always takes place without نظر.

143.

خاطر و نظر

Khātir: خاطر is passing of a معنى "notion" through the قلب "mind", who relates a number of different things. خواطر 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 قلب to deal with خواطر is (an essential) part of having a complete intellect, and without this there is no point in burdening ones قلب with them. According to Abū 'Alī a خاطر is a kind of عزم "accident", which is found only in the قلب of a living organism, and it is some (intermediary) stage between فكر and ذكر, since ذكر is knowledge, and فكر is a kind of ذكر which causes knowledge. And a خاطر is a beginning which does not (by itself) generate knowledge, but makes one aware of things. So the position of خاطر is like that of تخيّل in being a stage between علم and ظنّ 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 وسواس "insinuation". The same is maintained by Abū Hāshim. However, the thing which indicates that خاطر is not كلام is that a dumb person can have خواطر also in his قلب, even though he does not have any idea of speech (كلام) and its معاني. Ibrāhīm holds that خواطر must be of two kinds: one suggests that one should do something, and the other restrains one from doing it; thus a choice is established. According to Ibn Rāwandī, the خاطر of disobedience, like عقل and شهوة, comes from Allah. شهوة "desire" is the inclination of the طبع towards the thing desired; and عقل (is a faculty) which discriminates between good and evil.

Nazar: See ▲

144.

ذکر و خاطر

Dhikr: ذکر is the remembrance only of that which is absent.

It is an accident which removes نسيان "forgetfulness".

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

145.

اجتهاد و قياس

Ijtihād: اجتهاد, linguistically connotes exertion. One says:

اجتهدت في حمل الحجر when one exerts himself in

carrying a stone, and one never says: اجتهدت في حمل النواة

"I exerted myself in carrying a (date-) stone". According

to the mutakallimūn اجتهاد is that which demands غلبة الظن

in the أحكام in which every مجتهد is correct. The mutakallimūn

distinguish between اجتهاد . أهل القياس and أهل الاجتهاد

is more general than قياس, as اجتهاد encompasses قياس and

other things. According to the jurists, اجتهاد is to try hard

to understand the principle of some unprecedented case in

the light of a نص (text of the Qur'ān or the Hadith), with

respect neither to the apparent nor the (direct) implied

meaning. Therefore Ma'adh b. Jabal said (to the Prophet):

"I (shall) exercise اجتهاد in my opinion regarding that

concerning which I find nothing in either the Qur'ān or

the Hadith". In the view of al-Shāfi'ī اجتهاد and قياس are

one and the same; and اجتهاد according to him, is to discover

the reasons for an asl and then to refer other things to it

(in view of those reasons). As far as رأي "opinion" is

concerned it is the reasoning and analogy on which a legal

decision is based, and the statements of Ma'adh and the letters

of 'Omar testify to this. 'Alī said: In my opinion (رأي)

and in the opinion of 'Omar the slave women who give birth

to the babies of their masters should not be further sold,

but we see them being sold"; and this statement contains

the refutation of those who reject and condemn the use of

رأي . In اجتهاد preference is given to that which is

supported by an علة and a خبر when there is some conflicting

notion. إستدلال is to produce evidence that a حكم regarding something can be established without referring it back to the اأسل. إجتهد takes place in legal matters only, and is derived from بذل الجهد and the exhaustion of every possibility of نظر regarding some new situation in referring it to some نص "text" in accordance with what produces غلبة دلالة; there is scope for it only in the absence of الظن and نص; on the other hand, قياس is also applied to rational pursuits.

Qiyās: قياس is to refer one thing to another because of some similarity between the dispositions (أحكام) of the two. It is also said that قياس is a subjective view of something by reference to another because of some similarity between them. This view is held by Abū Hāshim, and he claims that it is for this reason that مكيال "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 قياس is only used when something is considered with respect to another, and قائس is only used of someone who likens one thing to another, if he makes a judgement concerning that thing in terms of the other. قياس and تشبيه were the same, Allah could be called قائس in likening a كافر to a حيي, a مؤمن to a ميت, قائس to ظلمة and نور to إيمان. If anyone believes that قياس is the deduction of truth from falsehood he is wrong, because it is deduced by means of texts (لفوض) and it is not called قياس. An example of قياس is to say: Since a wise man may not wrong one who acts properly, he may not punish him. According to the jurists قياس is to refer a branch (فرع) to the root (أصل) in view of the principle (حكم) involved.

146. تفسير الآيات و دلالة الآية

Tadīm al-Āyah: تفسير الآية is to refer an آية to a thing without any restriction. For example the verse: والسارق والسارقة فاقطعوا أيديهما (38/ المائدة) does not mean that the hand of the thief who commits the theft of a دالتي (1/6 of Dirham)

must be cut off, even if it is implied there, since the Sunnah precludes this.

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

Chapter IV

147.

علم و معرفة

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

Ma'rifah: معرفة is more particular than علم because 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 I am not against those who describe Him as عارف because معرفة is derived from عرفان الدار 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 عرفان this is because they constitute the means whereby the house is recognised, and this does not imply that every معرفة is based upon دليل and أثر. 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 تمييز because تمييز 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:

لا (الأفعال) 60/ لا تعلمونهم الله يعلمهم " which means " لا تعرفونهم الله يعرفهم ". The word علم as compared to علمت is ambiguous, for example, when one says: علمت زيدا "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 قائماً one is giving information, because one indicates that one knows him in a particular aspect which one might not know him in spite of ones knowledge of him in general. But when one says: عرفت زيدا, one gives information, because this means that I knew him in distinction from others. The difference between علم and معرفة does not become clear except when the sentences are not ambiguous, for example : علمت أن لزيد ولداً "I knew that Zayd has a son" or عرفت أن لزيد ولداً give the same meaning.

148.

علم و يقين

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

Yaqīn: يقين is contentment and a feeling of satisfaction about what is known. Allah cannot be described in terms of يقين. One says: شج اليقين and برد اليقين but one never says: شج العلم و برد العلم. And موقن 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 شك "doubt" and it is very seldom that شك is considered to be an opposite of علم. It can also be verified from the use of يقين in the verse of a poet:

بكي صاحبي لما رأى الدرب دونه . وأيقن أنا لاحقان بقيصرا (1)

"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^cat", he should finish the prayers with "salām": إذا كان اليقين عند المصلى أنه صلى أربعاً فله أن يسلم. Here the word يقين has been used (by the jurists) instead of علم, because the first imparts something more than the second which is firmness and indubility of thought.

علم is also, sometimes, called 'يَقِين' because it also contains the sense of being beyond doubt.

(1) Diwān Imru' al-Qays, p.65.

149.

شعور و علم

Sha^cur: شعور is a knowledge (of something) attained covering all details and with minuteness as رَقَّة الشعر "thinness of the hair". A شاعر "poet" is so-called because of his apprehension of fine meanings; and barley is named شعير because of the fine whiskers that it has at its extremity, unlike wheat. The verb يشعر cannot be used for Allah as nothing can hide from Allah because of its fineness. Some linguists hold that the expression هو لا يشعر is a more severe condemnation than to say: هو لا يعلم 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 شعور is to perceive something through sensory organs (مشاعر) which are the same as حواس. Therefore Allah cannot be described in terms of شعور.

cIlm: See Δ

150.

بصير و مستبصر

Basir: بصير has two meanings:

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

ii) هو بصير can also mean عالم "knower". One says: هو بصير or وله به بصيرة or وله به بصير for mentioning ones knowledge or insight about a thing.

Mustabsir: مستبصر is a knower of a thing after having wanted knowledge about that thing. Its form implies the want of إبصار as مستفهم and مستخبر are those who have a want for understanding and information respectively. Therefore one can say: إِنَّ اللَّهَ لَبصير but one cannot use مستبصر for Allah. And إستبصار is to want a thing clear in such a way as one sees an object with ones eyes and such clarity can pertain only to the things which become evident after being hidden.

151.

بصر و عين

Basr: بصر is the name for act of seeing.

ʿAyn: عين is the instrument (tool) for seeing and it is the pupil of an eye. Therefore one says: أحَدُ عَيْنَيْهِ عَمِيَاءُ "One of his eyes is blind", and one never says: أَحَدُ بَصَرِيهِ أَعْمَى. Sometimes بصر is used for a healthy eye metaphorically but it cannot be used for a blind eye and this shows that بصر is the name for the act of seeing. An unambiguous knowledge of something is also named as بصر. One says: لَكَ فِيهِ بَصَرٌ "You have knowledge of this" means you know it as others see it.

152.

تعليم و تلقين

Taʿlīm: تعليم is to teach by means of speech or another medium; therefore one can say: عَلَّمَهُ التَّجَارَةَ وَالنَّجَارَةَ وَالنَّيَاطَةَ

Talqīn: تلقين is to teach using speech only as a medium. One says: لَقَّنَهُ الشَّعْرَ "He taught him the poem" and so on, but one cannot say: لَقَّنَهُ التَّجَارَةَ وَالنَّجَارَةَ وَالنَّيَاطَةَ "He taught him commerce, or carpentry or tailoring by way of تلقين". There is another difference between the two that تعليم refers to one occasion and تلقين to more than one. Moreover تلقين requires contact between teacher and taught whereas the same is not required by تعليم. Therefore one can say: إِنَّ اللَّهَ يُعَلِّمُهُ "Indeed Allah teaches him" and not اللَّهُ يَلْقَنُ الْعَبْدَ.

153.

رِسْخٌ وَ عِلْمٌ

Raskh: رِسْخٌ is to know a thing by many arguments or to know it necessarily. The original sense of رِسْخٌ 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 رِسْخٌ.

cIlm: See ▲

154.

إِلْهَامٌ وَ مَعْرِفَةٌ ضَرُورِيَّةٌ

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

Ma^crifah Darūriyyah: مَعْرِفَةٌ ضَرُورِيَّةٌ "necessary knowledge" is of four kinds: (i) that which comes from observation, (ii) that which comes from experience, (iii) that which comes from continuous reporting (by someone regarding something), and (iv) the basic principles of intelligence.

155.

عَالِمٌ وَ مُتَحَقِّقٌ

cĀlim: See ▲

Mutahaqqiq: مُتَحَقِّقٌ is the seeker of the right meanings who continues his search till its realisation. تَحَقُّقٌ is on the measure of أَطْلَبَ الْعِلْمَ which is equivalent to say: "أَتَلَبَّ الْعِلْمَ". Therefore one cannot say: إِنَّ اللَّهَ مُتَحَقِّقٌ. It is said that تَحَقُّقٌ is always used after doubting a thing. For example one says: تَحَقَّقْتُ مَا قُلْتَهُ "I realised what you said" means one has understood a thing after doubting it.

156.

عَقْلٌ وَ عِلْمٌ

cAql: عَقْلٌ is the basic knowledge which prevents one from doing wrong, and he whose restrainer is more powerful is أَعْقَلَ. Some linguists hold that عَقْلٌ is that which restrains its possessor from indulging in immoral things. One says: عَقَلَ الْبَعِيرَ 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 دراهمي when one preserves them. Labīd b.

Rabī^cah is reported to have said:

واعقلني إن كنت لما لعقلي . ولقد أفلح من كان عقلاً (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 **عاقِل** . And **عقل** , it is said, can also mean limiting or restricting a thing. And the mental faculties that contain his items of knowledge are called **عقل** , one says: **إعقل ما يقال لك** "Retain that what is said to you". Opposite of **عقل** is **حمق** , and opposite of **علم** is **جهل** . And **عقال** 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 **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 **عقلاء** (plural of **عاقِل**) for the people of heaven, because they will have no temptation for vices and their resistance to doing wrong cannot be attributed to their **علوم** . And if **عقل** is to be restricted (from doing something) then Allah cannot be termed **عاقِل** 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 as **عاقِل** and **كامل** in spite of their wrong doings, and because of His omniscience Allah cannot be called **عاقِل** in this sense. Moreover, we cannot regard Allah as **معقول** (subject of our **عقل**) because we and our knowledge cannot cover all of His dimensions.

^cIlm: See **Δ**

(1) Diwān Labīd, p.177.

157.

أرب و عقل

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

^cAql: See Δ

158.

عقل و لب

^cAql: See Δ

Lubb: لب is more particular description of a person than عقل, whereas عقل indicates that its possessor encompasses items of knowledge. The expression: لباب الشيء 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 و نهي

^cAql: See Δ

Nuhyu: نهي is the maximum degree in understanding. It is a plural of نُهيّة. A person described in terms of نهي can be that who successfully forms an opinion about something. A pond is also known as نهي in which the flood-water falls; and تنهية is that place where flood-water reaches, and its plural is تناهي. The plural of نهي is أنهاء and أنه.

160.

حجا و عقل

Hajā: حجا is the stability of intellect. The expression: تجى بالمكان is used when one stays there.

^cAql: See Δ

161.

ذهن و عقل

Dhihn: ذهن is to retain what has been learnt, and it is contrary to سوء الفهم "badness in understanding". Allah cannot be described in terms of ذهن as learning cannot be ascribed to Him.

^cAql: See ▲

162.

علم و فطنة

^cIlm: See ▲

Fitnah: **فطنة** is awareness of meanings. Its opposite is **غفلة** and **طبانة** **رجل مغفل** is a man who is without **فطنة**. The word **طبانة** is similar to **فطانة**, and one says: **رجل فطن** or **رجل طبن** for an intelligent man. It can be said that **فطنة** is the beginning of understanding of what is not apparent. Since **فطنة** is knowledge of something that is not apparent, it cannot be said: **فطن بوجود نفسه وبأن السماء فوقه** "He came to know about his existence and that the sky was upon him". Every **فطنة** is **علم** but every **علم** is not **فطنة**.

163.

ذكاء و فطنة

Dhakā': **ذكاء** is the perfection of **فطنة**. One says: **ذكت النار** when fire is burning fully, or **الشمس ذكاء** when the sun is giving full light, and **تذكية** is a full sacrifice. So, **ذكاء** has a fuller meaning than **فطنة**.

Fitnah: See ▲

164.

حذق و فطنة و كيس

Hadhq: The basic meaning of **حذق** is sharpness in cutting. One says: **حذقه** when one cuts something. The expression: **حذق الصبي القرآن** means that the child has read the Qurān 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 **حذق**.

Fitnah: See ▲

Kīs: **كيس** is quickness in movement while doing something taking what is relevant and leaving what is irrelevant. **غلام كيس** is a boy who is quick to do precisely what he is told to and leaves what is unnecessary. The concept of **كيس** does not pertain to branches of knowledge.

165.

ألمعي و لوزعي

Alma^{cī}i: ألمعي is a shrewd man who can visualise consequences of matters at the first sight.

Laudha^{cī}i: لوزعي "light, sharp/skilful" is derived from لذر النار "burning of fire" which means quickness in taking to something; so, لوزعي is a quick witted person.

166.

فطنة و نفاذ

Fitnah: See ▲

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

167.

جلادة و فطنة و نفاذ

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

Fitnah: See ▲

Nafādh: See ▲

168.

طبيعة و قريحة

Tabī^cah: طبيعة is the innate or inherent disposition of a person on which he is based or created.

Qarīḥah: According to al-Mubarrad قريحة is that which comes from طبيعة in a natural way. Therefore one says: فلان جيد اقترى "So and so has a good disposition", and one says: ما شئت اقترى to express "Demand, what you want" (i.e. demand what is in your soul). The root meaning of قريحة is purity, and ماء قراح is that water to which nothing has been added. The barren part of land and an old bare palm stripped of bark are called قرواح, and an old horse which has completed its (normal) age is called قارح. According to Abū Hilāl قرح and قرحة are not similar to the above mentioned. قرح is a sore or ulcer in skin and قرحة is similar to قرح (1).

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

169.

عَلَامٌ وَعَلَامَةٌ

Allām: عَلَامٌ is on the measure of فَعَالٌ, a measure for exaggeration, and means most knowledgeable.

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

لكل أخي عيش وإن طال عمره . دويحية تصفر منها الأنامل (1)

"For all living brothers, even if they live long, they have to face death with which their fingertips will turn pale". So, the word دويحية, in this verse, means death. Had داهية been a word with praiseworthy connotation in particular, the poet would not have used it in such an unqualified way. In the same way some people consider لَحَّانَةٌ similar to بهيمة "beast"

which is wrong, because **لَيَنَّ** pertains to **لَيَنَّ**, **يَلْنُ**, **لَيَنَّ**, thus, it can be used only about that which can speak. **داهية** is derived from **دَاهَى**, **يَدَاهَى**, and **دَاهَى**, is **إسم الفاعل** "nomen agentis", and its feminine is **داهية**. This feminine word is used for exaggeration for both sexes as is the case with **الراوية** "the greatest reporter or traditionalist". Both **راوية** and **داهية** 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.

170.

علم و فهم

^cIlm: See **Δ**

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

171.

علم و فقه

^cIlm: See **Δ**

Fiqh: **فقه** is to know that which is meant by speech after thinking about it. Therefore **فقه** cannot be ascribed to Allah as **فقه** requires contemplation (as a pre-requisite).

One says addressing someone: **تَفَقَّهُ مَا أَتَوَلَّ** demanding him to meditate in order to understand. **فَقَّه** cannot be used except for the meanings of speech. Allah says: **لَا يَكَادُونَ** **الْكَهْفَ/78** "They could hardly understand a word, **وَأَنَّ مِنْ شَيْءٍ إِلَّا يَسْبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ** "And there is not a single thing but glorifies Him with His praise, but you do not understand their glorification, **تَسْبِيحٌ** **سَنُفَرِّغُكُمْ** which is speech, He mentions **فَقَّه**, He also says: **الرَّحْمَانُ/31** "Soon will We apply Ourselves to you, after saying: **كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ** "Every moment He is in a state of glory, **الرَّحْمَانُ/29**". Abū Hilāl says: the knowledge of Islamic law is named as **فَقَّه** because it is based on knowledge of the speech of Allah and speech of His prophet (tradition).

172.

عَالِمٌ وَ عَلِيمٌ

^cAlīm: **عَالِمٌ** "knower" indicates a **مَعْلُومٌ** "known", since **عَلِمَ** is transitive. On the other hand, **عَلِيمٌ** is intransitive.

^cAlīm: **عَلِيمٌ** is one who knows a thing if it is there to be known, as **سَمِيعٌ** means a person who hears a thing if it is there to be heard. **مَعْلُومٌ** **عَالِمٌ** as **مَسْمُوعٌ** always require a **سَامِعٌ**. A man, if not deaf, can be called **سَمِيعٌ**, just as, if he is not blind, he can be called **بَصِيرٌ**. So, it can be concluded that all words like **سَامِعٌ**, **سَمِيعٌ**, **عَالِمٌ**, **عَلِيمٌ**, **مَبْصُرٌ**, **بَصِيرٌ** are descriptions and have distinct meanings from each other. Sometimes, in poetry, **عَلِيمٌ** is used in the sense of **عَالِمٌ**, and **سَمِيعٌ** is used in that of **سَامِعٌ**. In this verse it is used in the sense of **سَمِيعٌ**:
أَمِنْ رِيحَانَةَ الدَّاعِي السَّمِيعِ . يُوَرِّقُنِي وَأُصْحَابِي هَجُورٌ (1)
 "Is it from Rihānah that the caller whom I hear comes, who keeps me awake when my companions are taking rest?"

(1) Diwān ^cAmr b. Ma^cdīkarib p.136.

173. (صفة) سامع و (صفة) عالم

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

Alim^c: See Δ

174. إصغاء و سماع

Isgahā': إصغاء is seeking to apprehend that which is heard by inclining the hearing towards it. يصفو, صفوا is used when one leans towards something and يصفني, أصفني when one inclines something else. Allah says: قد صغنت قلوبكم "Then indeed your hearts are already inclined (to this)", 4/التحریم, which means they are bent or inclined. And the expression: صغواك "your inclinations towards so and so" is also used.

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

175. إستماع و سماع

Istimā^c: إستماع is to understand that which is heard by means of إصغاء towards it. Therefore إستماع cannot be used of Allah. سماع is a name for that which is heard, and سماعي is used for حديث that one has heard; سماع is also used for listening to songs. It can also be an equivalent of سماع. And تسمّع is like تعلم and means to seek to hear something.

Sam^c: See Δ

176. إدراك و علم

Idrāk: إدراك applies to specific things whereas علم does not. إدراك deals with a thing from the point of view of its most particular attribute or as a whole. إدراك 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.

أَحْسَسَ وَادْرَكَ

Yuhissu: Sensation (description of حس) is an attribute of some sense organ whereas إدراك is not associated with any sense organ. حاسة is the name of that sense organ by which one attains perception of a particular thing. Therefore, we hold that the senses are four: hearing, seeing, smelling and tasting. One cannot say: إِنَّ اللَّهَ يُحْسَسُ to express that He knows or hears, since the use of the verb يحس requires some agent i.e. sense organ, which cannot be ascribed to Allah. In the same way one cannot use يذوق about Allah because شَمَّ 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: ذَقْتَهُ فَلَمْ أَجِدْ لَهُ طَعْمًا "I tried it but did not find any taste".

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

178.

إِحْسَاسٌ وَادْرَاكٌ

Ihsās: About an idiotic person who is not aware of anything, one says: إِنَّهُ لَيْسَ بِحَسٍّ . The linguists say that شَرِبَ.... is equivalent to saying أَحْسَسَ بِهِ...., meaning to know something with some sense. In the same sense the Qur'an has used this verb: فَلَمَّا أَحْسَسُوا بِأَسْنَانَا "So when they felt Our punishment, 12/الأنبياء, and فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ "87/يوسف, "And inquire respecting Yusuf and his brother, يوسف", i.e. try to find them using your senses and feelings.

Idrāk: According to Abū Ahmad one can have إدراك of a thing without having إحساس of it. For example, one perceives (يُدرك) a thing without one's sight, but pays no attention to it and does not know it; in such a case, one can say: إِنَّهُ . لَمْ يَحْسَ بِهِ .

179.

حَسَّ و علم

Hiss: حسَّ is the basis of knowledge. Allah says: فَلَمَّا أَحْسَسَّ عَيْسَى مِنْهُمْ الْكُفْرَ "But when Jesus perceived unbelief on their part, 52/ آل عمران" i.e. when he knew that for the first time. Therefore one cannot say: الإنسان يحس بوجوده "A man feels his own existence". Sometimes علم is called حسَّ or إحساس metaphorically as علم is based on them. إحساس and إدراك are closely related because إدراك takes place through sensory organs. On the other hand, علم pertains to قلب "mind or heart" which cannot be regarded as a sensory organ. علم, if it is not إدراك, 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: حَسَسْتُ, but one says: أَحْسَسْتُهُمْ to express "I have eliminated them absolutely". In fact it means that when you have slaughtered them they have no sense left.

Cilm: See ▲

180.

إدراك و وجدان

Idrāk: إدراك is to reach some preceding or foregoing thing. It never gives the meaning of finding something. One says: وَجَدْتُ الضَّالَّةَ but one never says: أَدْرَكْتُ الضَّالَّةَ. On the other hand, one will say: أَدْرَكْتُ الرَّجُلَ "I reached the man" when that man has gone before him. The original meaning of إدراك is the maturity or completion of a thing, as in the expressions: إدراك الثمرة "the ripening of fruits", and إدراك الغلام "the maturity of a boy". The catching up with the person you are seeking is related to this, because he is the مبلغ of what you wish (i.e. the place where this is

attained). Allah says: **قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ**
 "The companions of Moses cried out: Most surely we are being overtaken, **الشعراء/61** **درك** 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-mutakallimūn defined **إدراك** as that by which what is apprehended becomes evident.

Wijdān: 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 **نشدان**, and on the same measure, and while searching for some lost thing one says: **نشدت الضالة** and after having found it: **وجدتها**. The similarity between the measures of the both verbal nouns i.e. **وجدان** and **نشدان**, shows that **وجدت** is used here concerning **ضالة**. As far as semantic extension in the meaning of **وجدان** is concerned, it is said that **يجد** has the meaning **يعلم** and its verbal noun is **وجد**. In the verse:

وجدت الله أكبر كل شيء . محادة وأكثرهم جنودا (1)
 here **وجدت** means **علمت** "I knew". Nevertheless, a non-existent being cannot be termed **موجود** in the sense of 'known', as thing. One cannot be said to be **واجد** 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:
يجد الله غفوراً رحيماً "He shall find Allah Forgiving and Merciful, **النساء/110** i.e. he will know. It is said:
يجدونه حاضراً "They will find it present" which implies that **وجد** is the knowledge of an existing thing, and **واجد** 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 ببصري** or **وجدته ببصري** to express: "I saw him"; **وجدت حجمه بيدي** or **أدركت حجمه بيدي** "I felt its volume" and so on.

(1) This is a verse of Khudāsh b. Zuhayr, Mu^cjam Shawāhid al-Nahw al-Shi^criyyah: Verse no.636.

181.

بصيرة و علم

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

^cIlm: See **Δ**

182.

دراية و علم

Dirāyah: According to Abū Bakr al-Zubayrī **دراية** means **فهم** which is a negation of absent-mindedness. Some Arabists have been reported to have believed that **دراية** is derived from **دَرَى**, **يَدْرِى**, meaning "to catch by guile", as a poet says:

يَصِيبُ فَمَا يَدْرِى وَيَخْطِئُ فَمَا دَرَى

"He attains that which he does not try to catch by stealth, and that which he tries to catch by stealth he misses". If **دراية** does 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 **خُتِلَ** of things on his part. In this sense **دراية** cannot be ascribed to Allah. Abū ^cAlī considers **دراية** an equivalent of **علم** and holds that it can be used for Allah and quotes a verse of a poet as evidence for this:

لَا هُمْ لَا أَدْرِى وَأَنْتَ الدَّارِى (١)

"Neither they nor I but you know". This is correct because when one is asked about something he does not know, one will say: **لَا أَدْرِى** which is the equivalent of **لَا أَعْلَمُ**. And instead of saying: **لَا أَدْرِى** if one says: **لَا أَفْهَمُ** it will mean: I do not understand your question. In this respect **دراية** and **علم** can be considered similar, because **دراية** is a knowledge of all the aspects of the known, and is a verbal noun on the measure of **فَعَالَة** like **إِمَارَة**, **خِلَافَة**, **عِمَابَة**, **عِمَامَة**; and the names of various trades like **قِلَادَة**, **خِيَاطَة** "tailoring" or **قَصَارَة** "trade of fuller or bleacher" and all such words cover all the aspects of the matter concerned, and this is the difference between **علم** and **دراية**.

^cIlm: See **Δ**

(1) Lisān (درى)

183. إعتقاد و علم

I^ctiqād: إعتقاد is a name applied to a kind of action in whatever way its firm establishment is achieved. The basic meaning of إعتقاد is similar to knotting rope or a thread. The knower of a thing as it is, can be termed "العاقِدُ الحَكَمُ" the firm knoter" of what he knows. In the same way knowledge of something is called حفظ "retention". Every عالم is not necessarily a معتقد "believer" because إعتقاد is used for علم metaphorically.

^cIlm: عالم is that man whose acting according to what he knows for certain is valid, provided that he is actually able to do so.

184. حفظ و علم

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

^cIlm: See **Δ**

185. ذكر و علم

Dhikr: Although ذكر is a kind of knowledge, it is only so designated when it occurs after forgetfulness has occurred.

ذكر occurs mostly in the necessary sciences. ذكر cannot be an attribute of Allah as He never forgets.

According to ^cAlī b. ^cIsā its opposite is سهو , and that of علم is جهل . Both ذكر and جهل of a thing can coexist

simultaneously.

Cilm: See Δ

186.

خاطر و ذكر

Khāṭir: خاطر is the passing of a concept through قلب.

Dhikr: ذكر is the presence of a concept in نفس "self or mind".

187.

تذكير و تنبيه

Tadhkīr: The expression ذكر الشيء 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.

Tanbīh: تنبيه 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.

خبر و علم

Khabar: خبر is the knowledge of substance and reality of things, therefore, خبر is more comprehensive than علم. According to Abū Ahmad b. Abī Salmah: the word خابر is not used, because خَبَرَ is like طَرَقَ or كَرَمَ 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 خابر and خبير can be used like علم and قدير. It has come, by reason of its common use, to refer (exclusively) to the knowledge of the substance and reality of things. Ka^cb al-Ashqarī says:

وما جاءنا من نحو أرضك خابر . ولا جاهل إلا يذمك يا عمرو
"Oh ^cAmr, every man who came to us from your lands whether well-informed or ignorant, condemned you".

Cilm: See Δ

189.

أَحْسَنَ وَ عَلِمَ

Yuhsinu: The verb يحسن is metaphorically used in place of يعلم. Its real meaning is doing something well. When يحسن gives the meaning of يعلم its مصدر "verbal noun" is never used. For example one says: فلان يحسن الكتابة 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 يعلم , although it is not.

Ya^clamu: See ▲

190.

رُؤْيَا وَ عَلِمَ

Ro'yah: رُؤْيَا can be used only about existing objects. In every رُؤْيَا "act of perceiving", if not accompanied by certain conditions making seeing impossible, the object of perception is necessarily known. Every رُؤْيَا has as its object a finite thing or something existing in the finite, just like every perception by means of touching. The word رُؤْيَا can have three meanings: (the first two are metaphorical)
(i) It means علم as Allah says: "ونراه قريباً" And We see it nigh, المعارف/7" which means that We know that القيامة is near.
(ii) It means ظنّ "assumption or supposition". Allah says: "إنهم يرون بعيداً" Surely they think it to be far off, المعارف/7". 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 رُؤْيَا is رُؤْيَا العين "to see a thing with ones eyes".

^cIlm: علم can be used about both existing and non-existent objects.

191.

العالم بالشياء و المحيط بالشياء

Al-^cAlim Bi Al-Shay': المحيط بالشياء, contrary to العالم بالشياء means a person who knows a thing from one of its angles or aspects. And إحاطة in علم is not possible without observation of the thing concerned.

Al-Muḥīt Bi Al-Shay': The original sense of محيط is a thing which surrounds something, e.g. an encircling wall which prevents anything from coming in or going out. محيط can be used for عالم and قدیر metaphorically. Allah says: **وكان** "And Allah encompasses all things, **بكلّ شيء محيطا**, 126/النساء", 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: **قد أحاط بكلّ شيء علما** "Indeed He encompasses all things in (His) knowledge, 12/الطلاق" which means He knows them from all aspects. It is said in the Qur'an: **أحاط بما لديهم** "He encompasses what is with them, 28/البجنّ" which can be interpreted as His knowledge and might. As far as the verse: **قد أحاط الله بها** "Allah has surely encompassed them, 21/الفتح" is concerned, it means: He has them under His control for you, through your taking Him as your ruler. And the verse: **والله محيط بالكافرين** "And Allah encompasses the unbelievers, 19/البقرة" means that they will not escape Him, and this is a severe threat of their being subjugated. (From the Qur'anic usages of the word محيط), it is clear that it has two meanings: knowledge and power. The verses mentioned at the beginning and the end can be interpreted according to both meanings.

192. الله أعلم بذاته و الله أعلم لذاته
Allah A'lam Bi Dhatihi: One can understand: **الله أعلم بذاته** ambiguously as: **الله أعلم ذاته** "Allah very well knows His person".

Allah A'lam Li Dhatihi: There is no ambiguity in saying: **الله أعلم هو إليه**. Therefore to avoid this confusion one says: **هو إليه لذاته** and one never says: **هو إليه لذاته** because it can amount to giving the sense: **إنّه إله لخلقه** "He is a God because of His creating Himself" i.e. He is a God of His own creation. But one can say: **هو قادر لذاته** and **هو قادر بذاته** because **بأ** does not become transitive with the preposition **على** and it requires the preposition **على** to become transitive.

193.

تبیین و علم

Tabyīn: تبیین is knowledge of something only after dubiety.

Therefore one cannot say: تبینت أنّ السماء فوقی
 "I established that the sky was above me" as one can: علمتها
 Moreover Allah cannot be called متبیین . فوقی

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

194.

مشهور و معروف

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

Ma^crūf: معروف can be a thing known even to only one person.

Therefore one says: هذا معروف عند زيد "This is known to Zaid" and: هذا مشهور عند قوم "This is commonly known among people."

195.

شهادة و علم

Shahādah: شهادة is the knowledge of the existent only. شهادة

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

^cIlm: علم is knowledge of existing or non-existing things.

196.

شاهد و مشاهد

Shāhid: See ٥, شهادة

Mushāhid: مشاهد is a perceiver of something with his eyes.

According to some linguists a listener can be a مشاهد .

Therefore Allah cannot be termed as مشاهد because it requires sense perception whereas شاهد does not require sense perception.

197.

حاضر و شاهد

Hādir: محضور "presence" never requires knowledge of محضره الموت "the thing at which someone is present" as one says: محضره الموت and one never says: شاهده الموت or علمه الموت. But the word إحصار means anger or annoyance, and this can be verified from the verse: ثمَّ هو يوم القيامة من المحضرين "Then on the day of resurrection he shall be of those who are brought up, القصاص/61".

Shāhid: شاهد للشيء 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: شاهدت الشيء when he sees it. And عسل "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 (مشهور).

198.

حكيم وعالم

Hakīm: حكيم has three meanings:

- i) It can mean محكم, as بديح is used in sense of مبدع, and مسيح in sense of مسموح.
- ii) It can mean محكم, when Allah is described in terms of حكمة in this way, محكم is an attribute referring to His actions as is in the Qur'ān: فيها يفرق كل أمر حكيم "Therein every wise affair is made distinct, 4/الرفان" and,
- iii) حكيم can also mean: العالم بأحكام الأمور "the knower of the basis of matters", and this is more particular than عالم. When Allah is described in terms of حكمة in this way, حكيم is an attribute of His essential nature.

Alim: See 5

199.

إخبار و إعلام

Ikhbār: إخبار is giving of information whether previously known or not. Allah cannot be a مخبر of the knowledge that He causes to exist in the heart.

I^clām: 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

Taglīd: 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 قَدَّرْتَهُ الْأَمَانَةَ "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: طَوَّقْتَهُ الْأَمَانَةَ because طَوَّقَ is like تَلَادَ . The Arabs say: هَذَا تَقْلِيدٌ عَنْقُكَ or هَذَا الْأَمْرُ لَازِمٌ لَكَ i.e. this matter is incumbent upon you and closely associated with you like a necklace. The same is said by Allah: وَكُلُّ إِنْسَانٍ أَلْفَاظُهُ عَلَى رِجْلِهِ مُنْهَكَةٌ "And We have made every man's actions to cling to his neck", 13/الإسراء i.e. every bad and good action will cling to its doer. الطَّائِرُ means action. One says: طَارَ لِي مِنْكَ كَذَا means I received from you such and such. One says: قَدَّرْتُ فَلَانًا دِينِي وَمَذْهَبِي "I made so and so follow my دين and مذهب, i.e. I made him incur sin if there was any in them, and I made them adhere to him as a necklace is made to adhere to his neck. تقليد cannot be regarded as right in itself, otherwise discrimination between true and false would be impossible.

I^cilm: علم is firm belief regarding something as it is.

201.

تقليد و تنحيث

Taglīd: See ▲

Tanhīt: تنحيث 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 تقليد one follows some other and in تنحيث one follows none.

202.

سهو و نسيان

Sahw: سهو is applied to that which has never existed. One says: سهوت عن السجود في الصلاة "I forgot prostration in the prayers". It means that سهو "omission" instead of سجود took place, and سهو and سهوته "what is omitted" follow one another.

Nisyān: نسيان is applied only to that which has existed. One says: نسيت ما عرفت "I forgot that which I knew". There is another difference between them that نسيان is the forgetting 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.

203.

سهو و غفلة

Sahw: See ▲

Chafлах: غفلة applies to some existing thing. For example one says: غفلت عن هذا الشيء حتى كان سهوت عنه "I took no account of it until it happened", and one cannot say: سهوت عنه حتى كان because سهو implies the non-existence of the thing whereas غفلة is one's inattentiveness despite its presence. There is another difference between the two that غفلة can be used about others' actions; one says: كنت غافلاً "I was not aware of what so and so did", but سهو cannot be used about actions of others.

204.

إغماء و سهو و لؤم

Ighmā': إغماء is سهو caused only by a disease.

Sahw: See ▲

Nawm: لؤم is سهو that occurs in association with the languor of the sleeping person.

205.

تَصَوَّرَ [وَتَمَثَّلَ] وَظَنَّ

Tasawwur: تَصَوَّرَ 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: تَمَثَّلَ is like تَصَوَّرَ except that تَصَوَّرَ is more comprehensive. One says: تَصَوَّرْتُ الشَّيْءَ "I imagined a thing", which is equivalent to saying: إِنِّي بِمَنْزِلَةِ مَنْ أَبْصَرَ صُورَتَهُ "I am like a person who has seen a picture of it"; and one says: تَمَثَّلْتُ الشَّيْءَ, which means: إِنِّي بِمَنْزِلَةِ مَنْ أَبْصَرَ مِثْلَهُ "I am like a person who has seen something similar to it".

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

206.

تَصَوَّرَ وَتَوَهَّمَ

Tasawwur: تَصَوَّرَ of a thing is possible only when there is a prior knowledge of that thing.

Tawahhum: تَوَهَّمَ of a thing does not pertain to prior knowledge of it because it has to do with تَجْوِيزٌ which precludes knowledge. One linguist holds that تَوَهَّمَ is like ظَنُّونَ 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 عِلْمٌ of what he has told you about, and cease to have merely تَوَهَّمَ. Another says that تَوَهَّمَ is the considering possible of what is not contrary to what is possible or necessary. But one cannot have تَوَهَّمَ regarding a thing which is impossible e.g. one cannot imagine a thing moving and stationary at the same time.

207.

شكّ و ظنّ

Shakk: شكّ 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 ظنّ there are certain indications in favour of one of the two possibilities. And غالب and علم require consideration in their pursuit, while the pursuit of شكّ does not require thought. The original meaning of شكّ 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 ظنّ is the power of a concept in ones نفس without attainment of a definite certainty, and شكّ is a position between two contradictory concepts without considering one of the two more forceful.

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

208.

حسبان و ظنّ

Hisbān: Unlike ظنّ, حسبان is not a belief. For example one says: أحسب أنّ زيداً قد مات "I expect that Zayd is dead" and one cannot say: أعتقد أنّ زيداً قد مات "I believe that Zayd is dead" when one knows that Zayd is not dead. According to Abū Hilāl al-^cAskarī حسبان is from حساب therefore one says: أحسبه بالظنّ قد مات "I expect him in my calculation to be dead" as one says: أعدّه قد مات "I count him to be dead or among the dead". Then because of abundant use and semantic extension حسبان can to be used for ظنّ.

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

209.

إرتياب و شكّ

Irtiyāb: إرتياب is a شكّ but with suspicion. For example one says: إنيّ شكّ اليوم في المطر "I doubt if it will rain today" and one cannot say: إنيّ مرتاب بفلان "I doubt so and so" unless this doubt is accompanied by suspicion.

تَحْمَة و رِيَّة

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

امترا و شک

Shakk: See **Δ**

ظن و علم

C_{ilm}: علم establishes معلوم.

213.

جَهِلٌّ وَظَنَّ

Jahl: جَهِلٌّ 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 ظَنَّ .

Zann: See Δ

214.

تَخَيَّلٌ وَتَصَوُّرٌ

Takhayyul: It is said that تَخَيَّلٌ is تَصَوُّرٌ "imagination" of a thing regarding one particular attribute of it, and thus it is not established. تَخَيَّلٌ and تَوَقُّمٌ, like شَكٌّ and ظَنَّ , preclude knowledge.

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

215.

تَقْلِيدٌ وَظَنَّ

Taqlid: Even if the مَقْلَدٌ thinks well of the مَقْلَدٌ , because of what he knows of him, he may still think (يَظُنُّ) 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 a ظَنَّ . Similarly, the مَقْلَدٌ who firmly holds that things are as the person from whom he accepted his beliefs believes is distinct from a ظَنَّ ; 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: ظَنَّ involves judgement when there are correct indications to support it, and a ظَنَّ is unable to attain knowledge for if he attains knowledge he will no longer exercise judgement.

ظَنَّ is not held upon one person's information, when this is against analogy, or in the presence of a نَصٌّ "some written authority", (because in presence of a نَصٌّ , there will be no scope left for ظَنَّ).

216.

جمل و حمق

Jahl: See ▲

Humq: حمق is ignorance about normal matters. The Arabs say: أحمق من دغة (1), and دغة 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: أحمق من المصورة إحدى خدمتها (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 حمق is weakness. For example vegetables are called حمقاء and a man is أحمق when he is weak. It is then transferred to refer to one who is intellectually weak.

(1) Jamharat al-Amthāl, 1:389.

(2) Ibid 1:390.

217.

هامة و رقاعة

Hamaqah: See ▲

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

218.

أحمق و مائل

Ahmaq: See ▲

Mā'iq: مائل is one who is irresolute and quick to weep. مآة is أنا تنق وصاحبى شق فكيف نتفق (1). The proverb says: لواء. Some linguists hold that مائل is an ill-mannered person whereas Ibn al-Anbārī says that مائل is used after أحمق in the same way as one says: عطشان لطشان and جالج نالج.

(1) Jamharat al-Amthāl, 1:106.

Chapter V

219.

حياة و نماء

Hayāt: **حياة** is that by which a multitude of things become like a single thing, by virtue of its being possible to ascribe certain characteristics to it. Allah says: **فأحيينا به** "and therewith (rain) We give life to earth after its death, **9/ الفاطر**", which means We made the earth like a living entity as regards the deriving of benefit from it. Allah's description as **حيّ** "living" is derived from **حياة** "life" implicatively and not from the literal concept of **حياة**; similarly His description as **موجود** "existing" is derived from **وجود** "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 **حياة**, whereas He who has been living continuously is living by virtue of Himself.

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

220.

حيّ و حيوان

Hayy: See **ه, حياة**

Haywān: **حيوان** is a living organism belonging to a genus; the word can be either singular or plural. Allah says: **وإِنَّ** "And as for the next abode, **الدار الآخرة** **لهي الحيوان**, that most surely is the life, **64/ العنكبوت**". Some linguists

think that حيوان means بقاء "persistence" which means that life hereafter will be a permanent life. Allah cannot be described as حيوان since He has no genus.

221.

حياة و عيش

Hayāt: See ▲

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

222.

حياة و روح

Hayāt: حياة is one of the properties of body.

Rūh: روح and ريح "wind" are derived from the same root; therefore نفخ "to inspire" is used concerning روح. Jibrīl and the Qur'ān are called روح 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 مهجة و نفس

Dhāt: According to ʿAlī b. ʿIsā, شيء, معنى and ذات are similar words but there are some differences between them. معنى means مقصود "intended". Every شيء is a ذات; and every ذات is a شيء; nevertheless the word ذات can be a first part of an idāfah construction whereas شيء cannot, e.g. ذات الإنسان or ذات الجوهر are used to establish specific indications. نفس can be used in speaking about something known to someone. For example: قد صح ذلك في نفسي meaning: "I have come to know that", whereas ذات cannot be used in this context.

Ruh: See **أ**

Muhjah: **مهجة** is the pure blood of a man which, when it leaves a body, **روح** also leaves it. According to al-Khalīl this is the blood of the heart. The Arabs say: **سالت مهجهم** "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** "His **روح** left his body"; and one says: **زيت نفسه** (pl. **أنفاس**) also means water. Jarīr says:

(1) **تعلل وهي ساغبة بشيها . بأنفاس من الشيم القراح**
"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: **هو** **لنفسه على صفة كذا** indicates someone's particular characteristic.

(1) Diwān Jarīr, p. 77.

224.

قتل و موت

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 **ناقة مقتلة** 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. **موت** negates **حياة**, keeping the bodily constitution intact, whereas in **قتل** the destruction of the bodily constitution is inevitable. **ميتة** means **موت** 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 **قاتل** "killer", since he has not destroyed his bodily structure. The word **موت** is metaphorically used in many expressions e.g. **مات المتاع** when someone becomes dull-witted; **مات قلبه**

when someone's good becomes difficult to sell; حَفَاً
مَيْت a meagre share; نَبَات مَيْت a withered plant;
مَوْتَان is used for a disease deadly to cattle; and
مَوْتَان الْأَرْض is used of land when it becomes barren.

225.

ذَنْعٌ وَ قَتْلٌ

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

226.

فَنَاءٌ وَ نَفَادٌ

Fanā': فَنَاءٌ is the total and immediate vanishing or perishing of something, therefore one uses فَنَاءٌ about عَالَمٌ (in the context of الْقِيَامَةِ).

Nafād: نَفَادٌ is the vanishing or perishing of the last part of a thing after that of the first part. نَفَادٌ is not used about things which perish in their totality (immediately). Therefore one says: نَفَادُ الزَّادِ "the exhaustion of food supplies (for a journey)" or نَفَادُ الطَّعَامِ "the consumption or exhaustion of food", as these things perish gradually.

227.

إِعْدَامٌ وَ إِهْلَاكٌ

I'cām: إِعْدَامٌ is the opposite of إِبْجَادٌ "creation", and has a more particular import than إِهْلَاكٌ. Therefore every إِعْدَامٌ is an إِهْلَاكٌ but not every إِهْلَاكٌ is an إِعْدَامٌ.

Ihlāk: إِهْلَاكٌ is more general than إِعْدَامٌ. إِهْلَاكٌ takes place by destroying someone's physical structure and nullifying his senses and that by which pleasure or benefit may be derived.

228.

حياة و قدرة

Hayāt: See Δ

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

(1) Reading متناقض for يتناقض, and متناقض for يتناقض.

Al-Furūq: 98.

229.

قدرة و قهر

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

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

230.

غلبة و قهر

Ghalbah: غلبة can take place by means of قهر and of علم.

One says: قاتله فغلبه when one overpowers another in fighting; and حاجه فغلبه when one defeats another with his arguments (knowledge).

Qahr: قهر can take place only because of قدرة . For example one says: "ناوأه فقهره" "He resisted him and overpowered him", but one cannot say: "خأجه فقهره" or غلبه بفضل علمه as one says: قهره بفضل علمه .

231. غلبة و قدرة

Ghalbah: غلبة is the act of a غالب . Some linguists hold that the expression: الله غالب means that غلبة is a description of His actions; and الله قاهر implies that قهر is a description of His ذات "essence". Allah says: "وهم من بعد غلبهم سيغلبون" "And they, after being vanquished, shall overcome, 3/ الروم". According to ^cAlī b. ^cIsā: غالب is one who is able to defeat the efforts of something when it opposes him with its power, and قاهر is one who can deal with intractable matters.

Qudrah: قدرة , unlike غلبة , is not the act of a قادر .

232. قادر و مقيت

Qādir: See ▲

Muqīt: According to one linguist the word مقيت 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:
أبى الفضل أم عليّ، إذا حو . سبت، إني على الحساب مقيت (1)
"Whether superiority be for me or against me when I am reckoned with, verily I shall have control over the reckoning". And the Qur'ān says: وكان الله على كل شيء مقيتاً
شيء مقيتاً "And Allah is possessor of power over everything (in controlling and watching them), 85/ النساء", means: He has control over them alongwith (full) knowledge of them. Some other holds that المقيت على الشيء means: "acquainted with a thing"; it is also said that مقيت means مقدر . A poet says:
وذي ضغن كفت الضغن عنه . وكنت على إساءته مقيتاً (2)
"I have restrained my hatred from many a one who hated me,

although I was capable of harming him". It is said that it means "a requiter", as though the poet were saying that he is able to requite any action. قوت and قدرة have very close meanings. According to Ibn ʿAbbās مقیت means حفيظ. Mujāhid says: مقیت means شهيد and حفيظ حسيب. Al-Khalīl says: مقیت is حافظ and حفيظ because مقیت is derived from قوت, and قوت means that which preserves and guards ones نفس (here = life). So مقیت is that which gives a thing the amount of what it requires for its preservation. According to al-Farrā' it can take either of the verbal forms يُقِيت, أَقَات or قَات.

- (1) The verse is said by al-Samūʿal b. ʿĀdiyā, Lisan (قوت);
Al-Asmaʿiyyat, Section 23, p. 86.
 (2) The verse is said by Abū Qays b. Rifāʿah, Lisan (قوت).

233. قادر و قوي

Qādir: See قدرة, Δ

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

234. قادر على فعله و قادر عليه

Qādir ʿalā fi ʿlihī: قادر على فعله implies that one is capable of generating something or bringing it about.

Qādir ʿalayhī: قادر عليه implies that one is able to manipulate something in any way he likes. For example one says: فلان قادر على هذا الحجر i.e. so-and-so is capable of lifting or putting down this stone; and: هو قادر على نفسه means that he is capable of controlling his soul/self and restraining it from what it desires.

235. قادر على الشيء و مالك للشيء

Qādir 'ala al-Shay': قدرة cannot properly be used concerning an existing thing; the expression: قادر على الشيء is used of one who is capable of generating or creating thing.

Mālik li al-shay': ملك "ownership" can be used about both زيد مالك للمال وليس: غير المقدر and مقدور, e.g. one says: بِقادر عليه which implies that قادر على الشيء is one who can originate a thing, and مالك للشيء is one who can manipulate it in the way he sees fit. مالك can be used in the meaning of قادر for example Allah says: مالك "Allah is) master of the day of requital, يوم الدين, 3/ الفاتحة"; in this context the word مالك does not have the sense of "owner", but it means He is قادر عليه and has control over the day. ملك, cannot properly be used except about that which is already in existence.

236. شدة و قوّة

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

Quwwah: قوة is kind of قدرة. The interpretation of the verse: أشدّ منهم قوّة (69/ التوبة) is that they were stronger than the others in power; and Allah says of Himself: ذو الذاريات, 58/ "The Lord of power, the strong, القوّة المتين" i.e. most sublime and exalted in power; this is an extension of its meaning.

237. جلد و شدة

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

Shiddah: See Δ

238. شِدَّةٌ و صَعُوبَةٌ

Shiddah: See Δ

Sa^cūbah: صَعُوبَةٌ is used of actions only. One says: صَعِبَ رجل صعب "The matter is difficult for me", and صَعِبَ is a man who is difficult to endure. صَعُوبَةٌ contains the sense of غَلَبَةٌ "superiority", and thus a strong, victorious stallion is called a مصعب. صَعُوبَةٌ is more comprehensive than شِدَّةٌ. Every شديد is صعب but not every صعب is شديد. صعب.

239. قُوَّةٌ و مَتَانَةٌ

Quwwah: See Δ

Matānah: مَتَانَةٌ is hardness in the upper part of a thing. مَتْنٌ is also a hard piece of land which is high; and its plural is مَتَانٌ. The upper part of one's back is also called مَتْنٌ. مَتَانَةٌ is similar to صَلَابَةٌ. Allah cannot be described in terms of صَلَابَةٌ or مَتَانَةٌ. As far as the verse: (الذاريات/58) ذُو الْقُوَّةِ الْمَتِينِ is concerned, المَتِينِ is used to intensify the description of Allah as قَوِيّ; its use with reference to Allah is a semantic extension, because originally مَتَانَةٌ is the opposite of رَخَاوَةٌ "softness", and it is used as the opposite of ضَعْفٌ as an intensification of a description in terms of قُوَّةٌ.

240. قُدْرَةٌ و مَنَّةٌ

Qudrah: See Δ

Mannah: مَنَّةٌ 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: أَجْرٌ غير مَمْنُونٍ "They shall surely have a reward never to be cut off, فَضَّلَتْ, 8/". مَنُونٌ (= مَنِيَّةٌ "death") is so-called because death cuts one off from life. It is also held that الإِمْتِنَانُ بالنعمة (reminder of indebtedness for a favour), is so-called because it brings an end to gratitude.

241.

شِدَّة و صِلَابَة

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

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

242.

شَهَامَة و قُوَّة

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

Quwwah: See ▲

243.

جَزَالَة و شَهَامَة

Jazālah: The original meaning of جَزَالَة is resistance to cutting. One says: جَزَلْتُ الشَّيْءَ when one cuts it with difficulty; حَطَبُ جَزَل 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 جَزَل . Allah cannot be described in terms of جَزَل .

Shahāmah: See ▲

244.

بَسَالَة و شَجَاعَة

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

Shujā'ah: شَجَاعَة means جُرْأَة "boldness", and a شَجَاع is a bold man who goes forward in war, whether he is weak or strong. جُرْأَة is the faculty of the heart which causes one to go forward into dangers. So, شَجَاعَة implies boldness and بَسَالَة implies strength and power. بَاسِل may be derived

from بَسُول, like بَثُور, meaning ugliness of face (these being used in different dialects). Allah cannot be described in terms of بَسَالَة.

245.

شِجَاعَة وَ نَجْدَة

Shujā'ah: See Δ

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

246.

صَلَابَة وَ قَسْوَة

Salābah: See Δ

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

247.

صِحَّة وَ قَدْرَة

Sihhah: Places and instruments can be described in terms of صِحَّة. One says: عَيْن صَحِيحَة or حَاسَّة صَحِيحَة for a healthy eye and a healthy sense respectively, and not عَيْن قَادِرَة or حَاسَّة قَادِرَة.

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

248.

صِحَّة وَ عَافِيَة

Sihhah: صِحَّة is more general than عَافِيَة. One can use the expression: خَشْبَة صَحِيحَة ; آلَة صَحِيحَة ; رَجُل صَحِيح when a piece of wood is intact and without any break, but one cannot say: خَشْبَة عَافَاة. There are some metaphorical usages of صِحَّة e.g. one says: صَحَّحتَ الْقَوْل "You told the truth", صَحَّ لي عَلَى فُلَان حَقَّ "I have a right

over so-and-so"; and عافية cannot be used in this context.

Āfiyah: عافية is resistance to مرض "disease" by means of the صحة that opposes it only, whereas صحة can be used in different ways. عافية 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: خلقه الله معافى صحيحاً "Allah created him free of any disease and in correct form"; but one cannot say: صح الرجل or عوفي الرجل except when he has recovered from an illness. عافية is a verbal noun like عاقبة and طاغية and its original meaning is to leave (something) behind. Allah says: فمن عفى له من أخيه شيء "But if any remission is made to anyone by his (aggrieved) brother, البقرة/178" i.e. if he leaves something for him; and the expression: عفت الدار means that it was left until it was wiped out; and عفو الله "leave the beards (to become long)"; and عفا عن ذنب is from the same origin, meaning to renounce the punishment of someone. One says: عافاه الله من المرض means that Allah left him with health that opposed it. يعفو and يعتق mean to request someone not to proceed against someone else.

249.

سلامة وصحة

Salāmah: سلامة is the opposite of هلاك "destruction"; and the opposite of صحة is آفة, which can be a disease, a breakage, or something similar. One says: سلم الرجل من علته 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: صح منها, because سلامة is the opposite of هلاك whereas صحة is not. The word سلامة, because of its extensive use, came to be applied to one who is free from any fault (سالم من العيب). According to the mutakallimūn سلامة implies the removal of impediments and calamities from someone to whom they can happen. So Allah cannot be described in terms of سالم or صح as no calamity or disease can happen to Him.

Sihhah: See **Δ**

250.

طاقة و قدرة

Tāqah: طاقة is the utmost of the power or potential of a مقدور and the exhausting of his capacity on the قادر.
 One says: هذه طاقتي which means: هذا قدر إمكاني i.e. this is the extent of my ability. One therefore cannot say of Allah that He is مطيع.

Qudrah: See **Δ**

251.

إستطاعة و قدرة

Istītā^cah: The expression: طاعت جوارحه للفعل means that his members were obedient in performing a certain action. Therefore the verb طاعة cannot be used of Allah. One says: أطاعه when one submits to someone; and طائع, مطيع and طاع له are used to show ones obedience to someone. إستطاعة can be used in sense of إجابة as Allah says: هل يستطيع ربك؟ (112/ المائدة) i.e. Will He comply with your request? But as far as the verse: لا يستطيعون "They cannot even hear, 101/ الكهف", is concerned, it means that it is hard for them to listen to the Qur'an and not that they are incapable of listening to it. For example one says: لا أستطيع أن أبصر فلانا "I cannot see so-and-so" implies that it is hard for me to see so-and-so and not that I do not have the faculty of doing so.

Qudrah: See **Δ**

252.

عزيز و قاهر

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

حتى إنتهيت إلى فراش عزيزة . سوداء روثة ألفها كالمخضف (1)

"Until I reached the bed (nest) of an eagle, which was black with the tip of its bill like an owl". One uses:

يُبرِّز, عزّ to express someone's becoming powerful, and

عزّا, يُعزّ, عزّ to express someone's being able to overcome an obstacle. عزاز means hard land which is

difficult to dig, just as an عزيز is difficult to harm.

Qāhir: Description in terms of قهر includes the sense of عزّ , whereas description in terms of عزّ does not include the sense of قهر . One says: قهر فلان فلاناً when one overpowers the other.

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

253.

عزيز و عزيزي

^cAzīz: While addressing dignitaries عزيز , unlike سيّد , cannot be made mudāf to any preposition i.e. one cannot say: يا عزيزي as one can say: يا سيّدي .

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

254.

قادر و متمكن

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: تمكّن "command, control, authority" always requires an instrument and a place for its manifestation. Allah cannot be described in terms of تمكّن . Allah says: مكنّاهم في الأرض ما لم نمكّن لكم "We had established them in the earth such as We have not given to you, 6/ الأنعام". Some linguists hold that the expressions: مكنّه and مكن له 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 مكنت له implies: جعلت له ما يمكن به "I made available for him that by means of which he could have تمكّن"; whereas مكنته means I enabled him to own a thing at some place.

255.

إِقْدَار و تَمَكِين

Iqdār: إِقْدَار is to provide the قُدْرَة "ability" to do something. قُدْرَة is the opposite of عَجْز "inability".

Tamkīn: تَمَكِين 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.

عَجْز و مَنَع

^cIjz: عَجْز is the opposite of قُدْرَة, just as تَرَكَ⁽¹⁾ is the opposite [of فَعَلَ] ?; and it has an inverse relationship with all that is related to قُدْرَة.

Man^c: مَنَع is what makes it difficult/impossible for a قَادِر to do something. مَنَع opposes فَعَلَ, not قُدْرَة, and it is used only when someone has the ability to do a thing. Therefore مَنَع and عَجْز have nothing at all to do with one another.

(1) The text reads تَرَوَكَ for تَرَكَ, p.104.

257.

إِمْسَاك و كَفّ

Imsāk: The original meaning of إِمْسَاك is to hold ones self back from doing something. Reservoirs which hold water are called مَسَك for this reason, and its plural is أَمْسَاك. مَسَكَة means a bangle and it is so-called because a wrist is held as though مَحْبُوس "imprisoned" in it. مَاسِكَة "caul" is a piece of skin that is on the face of a baby inside the womb of its mother. The expressions: اسْتَمْسَكَ الشَّيْءُ and اسْتَمْسَكَ الشَّيْءُ give the sense as of one part of something constraining another. إِسْتَرْسَال is the opposite of إِسْتَمْسَاك and إِسْرَال of إِسْمَاك.

Kaff: The original meaning of كَفّ is انْقِبَاض "contraction" and تَجَمُّع "coming together". كَفّ "palm of the hand" is so-called because it comes together on things. One says:

كفّ عن الفعل i.e. all of them. جاءني الناس كافة
 implies to refrain from continuing that action and repeating
 it again and again. A linguist holds that كفّ is
 abstention from that to which شهوة "desire" calls. He
 further maintains that إمساك is like كفّ because it is
 said in Arabic: for example, كفّ عن زيارة فلان and
 أمسك عن الإفطار. According to Abū Hilāl this is
 not correct, but إمساك and كفّ are used regardless of
 whether شهوة is involved or not. For example one says:
 إمساك and كفّ عن شرب الماء or كفّ عن القتال
 be used in this context.

Man^c: See ▲

258. ترك وكفّ

Tark: According to the mutakallimūn ترك 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 ترك!
 The Arabs say ترك 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, تركية because the ostrich has
 gone away from it. تركية is also used of a garden which
 has no-one to take care of it.

Kaff: See ▲

259. تخلية و ترك

Takhliyah: The expression: ... تخلية is the opposite of
 "to authorise someone to look after something".
 خلا means to rescind any authorization to look after
 it, as though leaving it free. According to the
mutakallimūn تخلية 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 قادر is
 one who has no obstruction between him and his مقدر

(object of his قدرة); and he is like one who has no one in charge of him to obstruct him from doing what he wants.

Tark: See Δ

260. تركت الشيء و لهيت عن الشيء

Taraktu al-Shay': See Δ

Lahītu ^can al-shay': One says: لهيت عنه when one leaves a thing unintentionally or because of preoccupation; whereas تركت الشيء is used when one leaves a thing intentionally. The interpretation of the expression: لهيت عن الشيء as تركته, given by the writer of al-Faṣīḥ is wrong, because one never says about one who leaves food after having eaten his fill or drink after having quenched his thirst: ... لهي عن. لهي is derived from لهو, which implies diverting oneself according to ones emotional inclinations.

261. إطلاق و تخلية

Itlāq: إطلاق, according to the jurists, is like إذن except that إذن, originally, is considered to have been in force from the very beginning, whereas إطلاق is a permission which is granted after a prohibition. Their frequent use made them equivalents. إطلاق is derived from طلق "shackle". أطلقه is used when one unfastens a shackle, as one says: نشط when one unties a knot. طلّق المرأة 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: طلّقها as though he had cut her bonds. أطلق is used for untying a camel and طلق for divorcing a wife.

Takhliyah: See Δ

262. إحجام و كفّ

Ihjam: إحجام is abstention, especially from an action which one has been doing previously. One says: أحجم عن القتال

أَجْمُ عَنْ الْأَكْلِ وَالشَّرْبِ: "Refrain from fighting", but not:
(because these are essential activities).

Kaff: See **Δ**

263.

إِقْدَامٌ وَتَقَمٌّ

Iqdām: إقدام is to force ones self to advance in some unpleasant thing, whereas تَقَمٌّ is to advance into something whether unpleasant or pleasant.

Taqahhum: تَقَمٌّ is to advance with difficulty into a narrow place. One says: تَقَمَّ فِي الْغَارِ "He entered the cave" or تَقَمَّ فِي الْأَقْرَانِ "He forced into his opponents"; and one never says: أَقْدَمَ فِي الْغَارِ. The original meaning of تَقَمَّ is إقدام على التَقَمِّ is plural of قَمَمَ meaning a difficult matter.

264.

صَدٌّ وَمَنْعٌ

Sadd: صَدٌّ is particularly to stop someone going towards the intended place/thing. Allah says: وَهُمْ يَصُدُّونَ عَنْ الْمَسْجِدِ الْحَرَامِ "And (while) they hinder (men) from the sacred mosque, الأَنْفَالِ/34", i.e. they do not allow the people to go to the holy mosque.

Man^c: مَنْعٌ may or may not be prevention from an intended thing. For example one says: مَنَعَ الْحَائِطُ عَنِ الْمِيلِ "He stopped the wall from leaning", a wall has no intention; and one says: مَنَعَنِي عَنْ لِقَائِكَ "He stopped me meeting you", i.e. he stopped me going to meet you.

265.

ثَنَى عَنْ وَ مَنَعَ عَنْ

Thanā^can: ثَنَى عَنْ is to prohibit someone from completing or continuing a thing which he has started already.

The term إِسْتِثْنَاءٌ in Arabic speech implies the same, for example one says: ضَرَبْتُ الْقَوْمَ إِلَّا زَيْدًا, he states that the beating continued among the people until it reached Zayd.

Manac an: منع عن is used to prohibit someone from doing a new thing.

266.

رجع و رد

Raj^c: رجع is to return a thing without disliking it, for example, Allah says: فَإِنْ رَجَعْتَ إِلَى طَائِفَةٍ مِنْهُمْ "Therefore, if Allah bring you back to a party of them, 83/التوبة".

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

267.

رد و رفح

Radd: رد has the sense of 'backwards'.

Raf^c: رفح may have the sense either of 'forwards' or 'backwards'.

268.

حبس و حصر

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

Hasr: حصر is the detention of someone with constriction. One says: حصرهم في البلد "He confined them in the city" meaning that he stopped them from pasturing their beasts freely and performing their (normal) functions. حصر is also restraint in the releasing of something, as though it were coming through a narrow outlet. حصر 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; حصر can be a means of gaining control of them; حبس applies after one has gained control.

269.

إحصار و حصر

Ihsār: إحصار, according to the linguists, is to prevent someone (from doing something) without detaining him. Al-Kisā'ī says: أحصر can be used of one who is unable to perform certain functions because of illness. Abū^c Ubaydah holds: أحصر can be used of one who is unable (to do something) as a result of illness or poverty; and حصر is used of one who is unable (to do something) because of being in prison; and one who is in prison is محصور. Al-Mubarrad agrees with this and further says: حبس is used when one puts someone in prison; and أحبس when one does something to someone that exposes him to the risk of imprisonment; أقتله when one exposes someone to the risk of death; أسقاه when one arranges for someone to be given drink; قبره is used when one actually buries someone; and أقبره when one makes a grave for someone. The meaning of the verse: "فإن أحصرتم" But if you are prevented or kept away, البقرة/196 is that if something happens to you to cause you to miss the pilgrimage.

Hasr: See Δ

270.

ضعف و دهن

Du^cf: ضعف is the opposite of قوّة; ضعف, like قوّة, is something caused by Allah. One says: خلقه الله ضعيفاً or خلقه الله قوياً. The Qur'ān says: وخلق الإنسان ضعيفاً. "And man is created weak, النساء/28". ضعف is also a diminution of strength. As far as استكانة is concerned, it is said that it is showing weakness. ضعف is metaphorically used in the sense of دهن, as Allah says: وما ضعفوا وما استكانوا "Nor did they weaken, nor did they abase themselves, آل عمران/145" i.e. they did not become weak because diminution of strength and they did not degrade themselves by showing weakness in confrontation (with the enemy).

Wahn: دهن is to perform an action as a weak man performs it. Since دهن is one's own action, one cannot say: خلقه الله ضعيفاً as one can say: خلقه الله داهناً. Allah says: "ولا تهنوا ولا تحزنوا وأنتم الأعلون" And be not infirm, and

be not grieving, and you shall have the upper hand,
"آل عمران/138" i.e. do not behave like weak people. Al-Khalīl holds that **دهن** is weakness in action, or in command, or in bones, etc., one says: **وهن العظم**. The expressions: **أوهنه** "He made him weak", **رجل واهن**, and **رجل موهون في العظم و البدن** are also used. **موهن** is a dialectal variant for **موهون**; **دهين** in the Egyptian dialect is an overseer for hired personnel to urge them on to work.

271.

ضَعْفٌ وَ ضُعْفٌ

Da^cf: **ضَعْفٌ** can be weakness of body, intellect or judgement.
ضُعْفٌ cannot be used of weakness of mind or judgement.

Du^cf: **ضُعْفٌ** is weakness of the body. Allah says: **خلقكم من ضُعْفٍ** "Allah is He Who created you from a state of weakness, 54/ الروم".

Chapter VI

272.

عتيق و قديم

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

Qadim: قدم cannot be apprehended (concretely) in the same way as عتيق. One cannot say: سأقدم هذا المتاع in the sense of سأعتقه. One can see a semantic extension in the use of قدم; for example one says: دخول زيد الدار "The entry of Zayd in the house was prior to the entry of Amr", but one cannot use عتيق in this context as it has no such extension.

273.

كائن و موجود

Kā'in: كائن can be of four kinds:

- (i) كائن is a موجود, and can be applied to both قديم "eternal" and محدث "non-eternal", e.g. one says: إن الله لم يزل كائناً.
- (ii) The sense of the existence of creation and organization. People speak of Allah as كائن 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 جوهر as كائن in a place, meaning that it occupies that place.
- (iv) We speak of an 'accident' as كائن in a body, meaning that it dwells in it.

Mawjūd: A موجود is that which has an appropriate function (صح له تأثير). Thus the function of القديم (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 موجود implies the attribute of وجود, just as قديم implies قدم and حادث implies 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:

(1) بمنبر قيد الأوابد هيكل .

which is more significant than saying: مانع الأوابد .

(1) Diwān Imru' al-Qays, p.19.

274.

ثابت و كائن

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

Kā'in: كائن can only be an existing being.

275.

خلود و دوام

Khulūd: خلود is continuity in existence from the time of coming into being. Therefore one never says: الله خالد as one says: الله دائم .

Dawām: دوام is continuity in existence at all times, without any break. Therefore one says: إن الله لم يزل دائماً "Allah has never ceased to be and He will never cease to be".

276.

دائم و سرمد

Dā'im: See دوام, ٥

Sarmad: سرمد 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 سرد and شربتہ سرمداً مبرداً "is an additional here. One says: شربتہ سرمداً مبرداً" "I drank it cold [مبرداً] and without stopping".

277.

بقاء و خلود

Baqā': بقاء refers to two times (past and present) and a future extension. [Perhaps; بقاء connotes existence from the present time onwards. (reading وتتد)]

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

صمّاً خوالد ما يبين كلامها (1)

"Hard (deaf), eternal rocks whose speech is not plain". According to ^cAlī b. ^cIsā خلود can be used elliptically, so that one can say: خلده في الحبس or خلده في الدوان 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 خوالد, as long as they remain in this position. Allah can be described as دائم الوجود but not as خالد الوجود.

(1) The text reads: حمر خوالد ما يبين كلامها p.111 ;

Diwān Labīd: 299.

278.

باق و قدیم و متقدم

Bāqin: باق is an existing being that has not come into existence only at the moment of being so described.

Qadīm: قديم is that which has existed continuously. One says: سأبقى هذا المتاع لنفسى "I will retain or preserve this thing for myself", and one never says: سأقدمه. One says: إستقدمته, استبقيت الشيء, not إستقدمته. Some linguists hold that the word قديم, linguistically, implies an intensification in terms of تقدم في الوجود "to precede in existence", and that this is true for whatever has such precedence in existence as to be called قديم. Those who reject this say that if قدم could be concretely apprehended, it would be possible to say of anything that you know will survive for a long time سيبقى, as you may say سيقدم.

Mutaqaddim: قدم "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 المتقدم في الأمر "one who forges ahead in something". قدم is also derived from it, and is so-called because with it one advances while walking. Precedence in good or evil is also called قدم. Allah says: قدم صدق عند ربهم (give good news to those who believe) that theirs is a footing of firmness (high dignity) with their Lord, 2/ يونس. And قوادم are the ten primary feathers of a bird. قدم البلى and قدم العهد imply prolongation (of time); and everything which advances (in time) is قدم and قديم. The Prophet is reported to have said: فيها حتى يوضع الجبار فيها قدمه (referring to Hellfire), meaning either one who has known from of old that he is disobedient (to God) or one who has from of old been disobedient.

279.

أَوَّل و قَبْل

Awwal: أَوَّل is something that is contained among the things of which it is first, and this is not the case with قَبْل. One says: زيد أَوَّل مَنْ جَاءَ نِي مِنْ بَنِي تَمِيم "Zayd is the first who came to me of the Banū Tamīm". الله أَوَّل

الأشياء في الوجود وآخرها implies that Allah is one of the things. However, الأول as a name of Allah means "the existing (from the beginning)", is used without idāfah (i.e. الأول cannot be the first part of an idāfah construction, but it can be the second part, for example عبد الأول "The slave of the First").

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

280.

آخر و بعد

Ākhir: آخر is that which is last of a group of things, and this is not the case with بعد . الأول is that which goes before, and الآخر is that which comes (afterwards) in distinguishing between two things⁽¹⁾; one says:

أحدهما كذا والآخر كذا "One of the two is like that and the other is like that". Like آخر , أول is also used with idāfah e.g. آخره , except as a most excellent name of Allah: الآخر (with the definitive article) "The Last", used without idāfah.

Ba^cd: The use of بعد does not imply that its reference is a part of the mudāf^c alayhī of بعد , e.g. جاءني زيد ; this does not imply that Zayd is one of the Banū Tamīm.

- (1) The text reads: ... الأوّل ما يستقبل والأخريجيء على instead of آخر و بعد p.113. In al-Furūq, الأوّل ما يستقبل والأخريجيء is mentioned under: أوّل وقبل و آخر و بعد.

281. أوّل و سابق

Awwal: أوّل does not require a second. For example one says: "هذا أوّل مولود ولد لفلان" "He is the first son of so and so" even if he has no other child born after that, and: "أوّل عبد يملكه حرّ" "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 الأوّل is so-called only because of His/its relationship with "a second".

Sābiq: Linguistically a سابق is that which always requires a مسبق. As far as Allah's name السابق is concerned, it means that He was existing before all existing things. Some linguists hold that السابق 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: إنّ الله أسبق, since this would imply that He had more سبق than they; (rather than being absolutely سابق); saying that one thing is more something than another implies that they share this attribute in some way.

282. سُبق و قدّم

Yasbiqūhū: يسبقه means he reaches some place before someone else.

Yaqdumuhū: يقدمه means he goes ahead of someone else. Allah says: يقدم قومه يوم القيامة "He shall lead his people on the resurrection day, 98/هود".

Chapter VII

إرادة و محبة

283.

Iradah: إرادة is unlike محبة; for example, when one says: أريد له الخير "I want good for him", it does not

imply that I do not want anything bad to befall him, whereas the expression: أحبه "I love him" essentially means that I do not want anything bad for him. In the same way when one says: أكره له الخير "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 محبة in respect of a thing implying other things; for example one says: أحبت زيدا "I loved Zayd", meaning I loved his hospitality and beneficence. Similarly one says: أحب الله, which means I love submission or obedience to Allah. In neither of these instances could one use: أردت زيدا or أردت الله in the same way: محبة of Allah is transferred from طاعة of Allah as خوف of Allah is transferred from خوف of His punishment⁽¹⁾. In the same way one says:

الله يحب المؤمنين "Allah loves the believers" meaning He wants to bestow His hospitality and reward on the believers, and one cannot say: الله يريد المؤمنين to impart the same meaning. Therefore, linguists define

محبة as (mutual) requital and friendship. محبة is also used in the sense of شهوة; one says: هو يحب اللحم which can mean: هو يشتهي اللحم "He desires meat", and in the same way: أكلت طعاما لا أحبه can mean:

أكلت طعاما لا أشتيه "I ate food which I did not desire". In spite of these differences إرادة is محبة "volition", and proof of this is that one cannot love a thing if one dislikes it (i.e. one cannot use محبة and كراهة of the same thing, whereas one can use محبة and إرادة about one and the same).

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

284.

شهوة و محبة

Shahwah: شهوة is the soul's craving for and inclination towards the thing desired, and is distinct from إرادة. شهوة is used of things in which one takes pleasure only.

Mahabbah: محبة is a kind of إرادة, and its opposite is بغضة; the opposite of حب is بغض. محبة can be used both of things in which one takes pleasure and of other things.

285.

شهوة و صداقة و محبة

Shahwah: See ▲

Sadaqah: صداقة is strength of love. It is derived from شيء صدق meaning: "a strong and durable thing". According to Abū 'Alī: صداقة is the agreement of hearts on love. Therefore, Allah cannot be called خليل المؤمن as He is called حبيب المؤمن or خليل المؤمن.

Mahabbah: See ▲

286.

شهوة و لذة

Shahwah: شهوة is the soul's craving for that which gives joy and pleasure.

Ladhdhah: لذة is that which the soul craves for and struggles to attain.

287.

إرادة و شهوة

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

Shahwah: شهوة 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.

راحة و لذّة

Rāhah: راحة is a لذّة for which there has been a previous شهوة. For example, if a thirsty man longs for water, but is unable to drink his fill, and then does manage to drink, the لذّة 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. راحة is not an إرادة (precisely), but is associated, and resembles, إرادات.

Ladhdhah: According to Abū Hāshim: لذّة is not a معنى "concept". But in the specification of one who derives pleasure from لذّة and from the various types of it that indicate that it exists in a number of genera there is evidence for its being a معنى. If, in these circumstances, it were not a معنى, then إرادة would necessarily not be a معنى as well.

289.

حب و ودّ

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

Wudd: ودّ is that which is directed towards an object towards which only ones nature inclines. One says: أودّ أن "I wish that such and such would have been for me" or أودّ الرجل is used when one longs for someone's friendship. On the measures of حبّ and حبيب one can use وديّ and وديد. One can say both أودّ فلاناً and أحبّ فلاناً; but one can say only أودّ الصلاة, not أحبّ الصلاة.

290.

عشق و محبة

ʿIshq: عشق is intensity of شهوة for obtaining what is desired from the معشوق when the latter is a human being, and determination to have intercourse with him/her when it

is possible. If **عشق** were without **شهوة**, it would be possible for an **عاشق** not to desire to obtain anything from the loved one. However, it is a particular **شهوة**, which is directed unfailingly in one direction; it is a man's desire for obtaining his object with the loved one. One's desire for drinking wine, eating food or using scent cannot be called **عشق**. It is also said that **عشق** is that **شهوة** which when it becomes excessive, kills the **عاشق**, if the desired object is not attained; **شهوة** of wine, food or perfume, or love of one's house or one's wealth does not kill the desirer, if not satisfied, but **شهوة** for privacy with the **معشوق** and for obtaining one's object from him/her has killed many (lovers).

Mahabbah: See **Δ**

291. إرادة و رضا

Irādah: See **Δ**

Ridā: **إرادة** of obedience takes place before it whereas **رضا** concerning it comes after it or at the same time as it. **إرادة** and **رضا** are not connected with one another (in an etymological way). According to Abū Hāshim: **رضا** is not a **معنى** "concept or idea". Muslims strive to have **رضا** from Allah, and one cannot strive for **لاشيء** "what is non-existent". **رضا** is the opposite of **سخط** meaning: Allah's **إرادة** "will" to punish. Therefore, **رضا** should be regarded as **إرادة الثواب** "Allah's will to reward" or His decree concerning it.

292. إرادة و تمنى

Irādah: **إرادة** is used of future only.

Tamannī: **تمنى** is a **معنى** "concept or feeling" in the soul which materialises when some action fails to occur, from the occurrence of which the person who experiences **تمنى** (**تمنى**) expects some benefit, or from the non-occurrence of which he fears some damage. **تمنى** can be used of both past and future; whereas **إرادة** can only be used of future.

تَمَنَّى can be used about certain things about which تَمَنَّى إِرَادَة cannot be used, for example one can have تَمَنَّى that Allah had not created him or that he had not done what he did yesterday, but one cannot use إِرَادَة in this context. According to Abū 'Alī: تَمَنَّى is to express something in terms of لَيْت , e.g. لَيْت الأمر كذا "Would that things were thus"; he further holds that تَمَنَّى is both the articulation of a لَيْت phrase and the concealing of the idea of it in the heart. Abū Bakr b. al-Akhshād holds the same. تَمَنَّى also means: تَلَاوَة "following", Allah says: إِذَا مَتَى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ "When he desired, the devil made a suggestion respecting his desire, تقدير 52/ الحج. Ibn al-Anbārī says: تَمَنَّى is "estimation", and derives meaning from the Qur'ānic use of the word: (And that He created pairs, the male and female) from the small life-germ when it is adapted, 46/ النجم. تَمَنَّى can also mean: كَذِب "falsehood". It is also reported that some people asked al-Sha'bī: أَهَذَا مَارُويته أَوْ مِمَّا تَمَنَيْتَهُ؟ i.e. Did you tell a lie in your reporting? As for تَمَنَّى in the Qur'ānic passage: فَتَمَنُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ "Long for death, if you speak truly, 94/ البقرة", 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: لَيْت الأمر كذا (1) "Would that things were thus", according to the linguists, he is longing (مَتَمِّنٌ), without their considering what is in his heart. It is difficult to suppose that Muḥammad 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.

(1) The text reads: ليت الآن كذا p.117.

293.

تمني و شهوة

Tamannī: تمني is used both of what one enjoys and what one dislikes, for example one can have تمني for death. Another difference between تمني and شهوة is that تمني can be used about the past, whereas شهوة cannot.

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

294.

شهوة و هوى

Shahwah: See Δ

Hawā: هوى implies a thing's assuming an extremely dominant position in the soul, which inclines towards it in an improper way. Therefore هوى is generally used in a derogatory sense. One can say: يشتهي الإنسان الطعام but one cannot say: يهوى الإنسان الطعام.

295.

إرادة و مشيئة

Irādah: إرادة can be used both of that which extends over a considerable period of time and that which does not.

Mashī'ah: مشيئة can only be used about that which does not extend over a period of time; for example, one says: "فعلت كذا شاء زيد أو أبى" I shall do such and such, whether Zayd wishes me to or not". أبى is used only of the moment when an action is attempted, and so مشيئة is also (as the contrary) is used only of that moment.

296.

عزم و مشيئة

ʿAzm: عزم is an إرادة by means of which the مرید (agent of إرادة) cuts short his deliberation about whether to proceed to perform an action or to refrain. It is

restricted to the **إرادة** of the **مرید** in respect of his own actions; one cannot have **عزم** concerning someone else's actions.

Mashī'ah: See **Δ**

297. عزم و نية

Azm: **عزم** precedes the **معزوم عليه**, whether by a considerable time or a short time. Allah cannot be described in terms of **نية** because His volition never precedes His action; neither can He be described in terms of **عزم**, in the same way as He cannot be described in terms of deliberation or cutting short deliberation concerning proceeding to perform something or refraining from it.

Niyyah: **نية** is an **إرادة** which precedes an action by some time. It is derived from **لوى**; and **لوى** and **نية** mean: distance; **إستوى** means "to be distant". So an **إرادة** "will" which is distant from that which is wished is called **نية**; it does not imply **قطع الروية** "cutting short of deliberation" in proceeding to perform an action.

298. إختيار و إرادة

Ikhtiyār: **إختيار** is **إرادة** of one thing rather than another. It is used only when both that which is chosen and (an) alternative(s) have occurred to ones mind. Originally **إختيار** is derived from **خير** "goodness", so a **مختار** 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 (**مختار له**). **إختيار** is the opposite of **إضطرار** "compulsion".

Irādah: **إرادة** is used of an action no alternative to which has occurred to ones mind.

299. إختيار و إيتار

Ikhtiyār: 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: **اخترت المروي على الكتان** meaning: I chose to wear marvī cloth rather than linen. This sense can be seen in the Qur'ānic verse: **ولقد اخترناهم على علم على العالمين** "And certainly We chose them, having knowledge, above the nations, **الدخان/32**", i.e. We chose them to send as prophets. The **فاعل** and the **مفعول** have the same form, but the **فاعل** is **مختار من كذا** and the **مفعول** is **مختار لكذا**. The expression: **أخذتك للخير الذي فيك** means: **اخترتك** "I have chosen you for the good that you have in you". Therefore one says: **آثرتك بهذا الثوب** "I thought you most worthy of this garment" and one cannot use **اخترتك** in this context. Rather, one says: **اخترتك به** "I have selected you for this matter"; it is clear that in the aforementioned sense, **إيثار** and **إختيار** are not interchangeable.

Īthār: **إيثار**, according to one interpretation, means: **إختيار** "a previous choice or a choice which has already been made", and this meaning is testified to by the Qur'ānic use: **قالوا تالله لقد آثرك علينا** "They said: By Allah! now has Allah certainly chosen you over us, **يوسف/91**", i.e. you have previously been chosen over us; they were all chosen by Allah, since they were prophets. In our opinion the verse: **آثرك الله علينا** means: **أنت من أهل** ; and one says: **فضلك الله علينا** "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.

زمارع وعزم

Zamā^c: **زمارع** is used of (undertaking a) journey, whereas **عزم** can be used of all actions of a man. A poet says:

أزمت من آل ليلى ابتكارا (1)

"I set off from Laylā's people in the early morning".

One says: أُزِمْتُ الْمَسِيرَ "I decided to make a journey", but one cannot say: أُزِمْتُ الْأَكْلَ وَالشَّرْبَ as one can say: عَزِمْتُ عَلَى الْأَكْلِ وَالشَّرْبِ. The verb أَزَحَ, يَزَحُ can be also made transitive with the help of the preposition على.

^cAzm: See Δ

(1) Kitāb Ma^cānī al-Hurūf, p.98 with different reading:

أُزِمْتُ مِنْ آلِ يَلِيلِي إِبْتِكَارًا

301.

إِرَادَةٌ وَمَعْنَى

Irādah: إِرَادَةٌ can be used both of speech and action.

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

302.

إِرَادَةٌ وَتَيَمُّمٌ

Irādah: See Δ

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

303.

إِرَادَةٌ وَتَحَرِّيٌّ

Irādah: See Δ

Taharri: تَحَرِّيٌّ is seeking for the place of something. It is derived from حَرَا meaning: "shelter". The dwelling of a bird is also called حَرَا, as is the place of its laying

its eggs also. The expression: "تَحَرِّي الْقِبْلَةِ" "to seek out the direction of the Ka^cbah" 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. تَحَرِّي is in no way related to إِرَادَة.

304.

إِرَادَة وَ تَوْخِي

Irādah: See Δ

Tawakhkhī: تَوْخِي is derived from وَخِيَ meaning: "a straight and direct path". The expression: تَوْخَيْتُ الشَّيْءَ is like saying: جَعَلْتُهُ طَرِيقِي i.e. تَطَرَّقْتُهُ "I made it my way". Afterwards تَوْخِي was used for طَلَب and إِرَادَة as an extension in meaning.

305.

إِرَادَة وَ تَوَطُّنِ النَّفْسِ

Irādah: See Δ

Tawṭīn al-Nafs: تَوَطُّنِ النَّفْسِ "reconciliation of oneself" to something comes after إِرَادَة of it, and is used of that which involves difficulty or hardship. Therefore one never says: وَطَّنَ فُلَانٌ نَفْسَهُ عَلَى مَا يَشْتَمِيهِ.

306.

إِرَادَة وَ قَصْد

Irādah: See Δ

Qasd: A person's قَصْد can refer only to his own actions and not to those of anyone else, whereas a person's إِرَادَة is not restricted either to his own actions or to those of other people. قَصْد is also إِرَادَة of a فَعْل "action" only at the moment when it (the action) is brought about, when the إِرَادَة precedes the action by some considerable time, it cannot be termed قَصْد. Therefore one cannot say: أَقْصَدْتُ أَنْ أَزُورَكَ غَدًا (as one can say: أَرَدْتُ in such statements).

307.

حج و قصد

Hajj: حج is a direct قصد. Therefore قصد of Allah's house is called حج because one whose قصد is the visiting of it does not turn aside from it towards anything else. A straight path is called a مسجّة, and مسجّة is a فعلّة pattern of the same verb because it is a direct قصد.

Qasd: See Δ

308.

حرد و قصد

Hard: حرد is to make for a thing from a distance. It is derived from the expression: رجل حريد المحلّ meaning: a man who does not associate or stop with other people. كوكب حريد is a star which is set apart from other stars. The Qur'an says: وَعَدَوْا عَلَى حَرْدٍ قَادِرِينَ "And in the morning they went, having the power to prevent, القلم /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 Δ

(1) The text reads: قبل instead of بعد, p.120.

309.

إرادة و إصابة

Iradah: See Δ

Isabah: An إرادة is sometimes called إصابة metaphorically. For example one says: أصاب الصواب وأخطأ الجواب, here أصاب is used in place of أراد, which means: "He had the correct intention but made a mistake in his answer". Allah says: رُخَاءاً حَيْثُ أَصَاب "(Then We made the wind subservient to him; it made his command) to run gently whenever he desired, ص /36". Mostly إصابة, "realization of something" takes place with إرادة.

310.

قصد و نحو

Qasd: See Δ

Nahw: نحو is a قصد of something from one direction. One says: نحوته when one makes for it from a particular direction. People use the phrase: أنحاء الكلام to mean different approaches in talking about something. It is reported that when Abū al-Aswad al-Du'ālī wrote his book about case-endings, he said to his companions:

أخذوا هذا الكلام i.e. adopt this approach in speech; after that, case-endings in Arabic were called نحو.

ناحية الشيء means the angle from which one approaches it. ناحية is on the measure of فاعلة, with the sense of منقولة, i.e. منقولة.

311.

إرادة و هم

Irādah: See Δ

Hamm: هم is the last phase of عزيمة when it is about to be translated into action; a poet says:

(1) هَمَّتُ وَلَمْ أَفْعَلْ وَكِدْتُ وَلَيْسَنِي . تَرَكْتُ عَلَى عُثْمَانَ تَبْكِي خَلَائِلُهُ

"I was about to act but I did not; I almost acted, and would that I had left the wives of ^cUthmān weeping over him". همّ الشحم is used when one melts fat, because the melting of fat is its last state. It is also said that همّ is to have one's mind concerned with something that has power to cause hardship. مهمات are hardships. The original meaning of the word همّ is to go to the extreme. Thus همّ الشحم is used when someone melts fat to the point of burning it, and همّ المرض is used when a disease emaciates a person.

(1) This is a verse of Dābi' al-Burjūmī, Khizānat al-Adab, 4:80; Lisān (قير).

312.

قصد و هم

Qasd: See Δ

Hamm: The verb هم implies that a person is concerned about something before making a قصد towards it, that is that he reaches the final phase of his عزم concerning it and then makes for it (قصده).

313.

هم و همّة

Hamm: هم is ones thought regarding the removal of something one dislikes and the bringing near of something one desires. One says: "أهمّ بحاجتي" "I am concerned about that what I need". هم also means شهوة; Allah says: "ولقد همّمت به وهمّ بها" "And certainly she made for him, and he would have made for her, يوسف/24" i.e. she was determined on immorality (with him), and he desired her (?); evidence for the correctness of this interpretation is the indication that prophets do not resolve to commit immorality. This verse is analogous to the verse: **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا** (الأحزاب/56); here الصلاة from Allah is mercy from Him, الصلاة from the angels is asking for forgiveness for the Prophet, and الصلاة from men is prayer for him. In the verse: **"شهد الله أنه لا إله إلا هو والملائكة"** Allah bear witness that there is no god but Him, and (so do) the angels, آل عمران/17", bearing witness on the part of Allah is making a statement and imparting information, and on the part of the angels is affirmation of their belief in that. هم is that which melts the body when one is grieved, a sense transferred from: همّ الشّم.

Himmah: همّة is an extension of همّ, and implies that the object is more difficult of attainment (بعد موقعه (?)). Therefore a man is praised for همّة, for example one says: **فلان ذو همّة وذو عزيمة**. As far as the expressions: **كبير العزيمة** or **بعيد الهمّة** are concerned, they are used because some همم (pl. of همّة) are more difficult or greater than others, so that the person so described is concerned with great and important matters.

314.

حَسَدٌ وَغَيْبٌ

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

Ghabt: **غَيْبٌ** is wishing to be in the condition of the **مَغْبُوتٌ**, without desiring that he should be deprived of it. So **غَيْبٌ** is not condemned. It is reported that Muhammad was asked: **أَيُضَرُّ الْغَيْبُ؟** "Does **غَيْبٌ** injure (the one who feels it)? Muhammad answered: **نَعَمْ كَمَا يُضَرُّ الْعَصَا**. "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: **لَيْسَ الزَّهْدُ فِي الْحَلَالِ** "Asceticism (piety) does not apply to what is **حَرَامٌ**, only to what is **حَلَالٌ**". **إِعْتِبَاطٌ** is pleasure in some blessing; **غَيْبَةٌ** is a good condition which pleases its possessor.

- (1) The text reads: **يُضَرُّ الْعَصَا** instead of **يُضَرُّ الْعَصَا** p.121. In Tāj al-^cArūs, this tradition has occurred with different reading: **لَا إِلَّا كَمَا يُضَرُّ الْعَصَا الْغَيْبُ**.

315.

إِبَاءٌ وَكَرَاهَةٌ

Ibā': **إِبَاءٌ** is to refrain or abstain. People used to say to kings: **أَبَيْتَ اللَّعْنَ**, 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 rājiz says:

وَلَوْ أَرَادُوا ظَلْمَهُ أَبَيْنَا

"If they intend to wrong him, we shall reject this"; here the poet does not mean: **إِنَّا نَكْرَهُ ظَلْمَهُ إِيَّاهُ**, because in this there would be no self-praise. Allah says: **وَيَأْتِي** "And Allah will not consent save to perfect His light, **التَّوْبَةُ** /32", i.e. He will refrain from it.

Karāhah: One may dislike (كره) something without being able to reject it (ألبى). If Allah rejected (ألبى) acts of disobedience (المعاصي) as He dislikes them (كره), the same, there would be no disobedience and no disobedient person.

316. إباء و مضادة

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

Madāddah: مضادة 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: ألبغض زيدا to mean: أكره زيدا , and one cannot say: ألبغض إكرامه و لفعه in this context. Like حب , بغض has undergone the same semantic extension; one says: أحب زيدا to mean: أكره زيدا ; and one cannot use أريد in this context.

Karāhah: كراهة is used where بغض is not used. For example one says: أكره هذا الطعام "I dislike this food" and does not say: ألبغض هذا الطعام , as one says: أحب لا أحب to show ones dislike for eating it whereas أريد هذا الطعام implies that you want to eat or to purchase it.

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

318. كراهة و نفور الطبع

Karāhah: كراهة is the opposite of إرادة . Sometimes كراهة is used for نفور الطبع metaphorically. Diseases and

ailments are called **مكاره** because one very greatly dislikes what ones nature shrinks from. Thus, **شهوة** is called **مشتقى** (**مشتقى**) **شهوة** and the object of **محبوب**, because one very much loves what one desires and ones nature inclines towards.

Nafur al-Tab^c: **نفور الطبع** is the opposite of **شهوة**.

One may wish to take a bitter medicine, in spite of his natural aversion from it. **نفور الطبع** is particularly used in relation to that which is painful and hard to bear; **كراهة** 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 **نفور الطبع** can be associated with **إرادة**, whereas **كراهة** cannot.

319. لا يحبّه و يبغضه

Lā Yuhibbuhu: **لا يحبّه** is more comprehensive than **يبغضه**.

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

320. غضب و غيظ

Ghadab: **غضب** can only be anger with someone else; it is the wish to harm the person at whom it is directed (**مغضوب 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. **غيم** is close in meaning to **غيم**.

321.

سخط و غضب

Sukht: سخط is used only of the anger of a superior with an inferior. One says: سخط الأمير على الحاجب and one cannot say: سخط الحاجب على الأمير; in this context غضب is used. When the verb سخط is transitive it is the opposite of رضى, and when the preposition على is used with it, it gives the meaning of غضب, e.g. سخط الله عليه is used when Allah wants to punish someone.

Ghadab: See Δ

322.

إشتياط و غضب

Ishtiyāt: إشتياط is a volatility that comes upon a person in the state of anger (غضب). It is to غضب as طرب is to joy (فرح). However, طرب may also be used of the volatility that comes from grief (حزن) whereas إشتياط is only used in connection with غضب. إشتياط can also mean سرعة الغضب "to be enraged rapidly". Al-Asma^cī says: ناقة مشياط is a camel which becomes fat quickly. The expression: استشياط الرجل is used when one is inflamed with anger, as though anger had flown up in him.

Ghadab: See Δ

323. الغضب الذي توجبه الحكمة و الغضب الذي توجبه الحمية

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 one's nature which is demonstrated in the changes of facial expressions.

324.

حرد و غضب

Hard: حرد is to demonstrate one's anger against someone by keeping away from him; كوكب حريد is a star which is

set apart from other stars, and **حيّ حريد** is a tribe which resides at some distant place. Allah cannot be described in terms of **مرد**. **مرد** implies ones being settled in some place; one cannot speak of **مرد** by means of being moved. **مرد** can also mean **تصد**, implying that one reaches the furthest extremity of anger. The word **مرد** means laxity or looseness of the fore-feet of camel, and one says: **جمل أورد** or **ناقة مرداء** in Arabic.

Ghadab: See **Δ**

325.

بغضة و عداوة

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

Adawah: **عداوة** is the distancing oneself from helping someone. Its opposite is **ولاية** "friendship", which is bringing oneself near to helping someone.

326.

عدو و كاشح

Adū: See **Δ**, **عداوة**.

Kāshih: **كاشح** is an enemy who keeps his enmity hidden, as if he had concealed it within his flanks. One says: **كاشحك فلان** "So and so kept his enmity towards you secret". The nouns from this root are **كشيحة** and **مكاشحة**.

327.

شنآن و عداوة

Shana ān: **شنآن**, according to ^cAlī b. ^cIsā, is to search for defects in the actions of someone because of ones previous enmity. This word has no (etymological) relation with **عداوة**. **شنآن** is used for **عداوة** because **عداوة** is the cause of **شنآن**; sometimes the thing caused is called by the name of its cause. It is said in the interpretation of the verse: **شنآن قوم** "(and let not) hatred of a people (incite you not to act equitably), المائدة / 8" that

it means: بعض قوم . Some linguists read this word: شَنَّان (with sukūn on nūn) meaning: بعض قوم شَنِىَّ , on the measure of سَكْرَان .

Adāwah: عداوة is to wish for evil for the thing to which one is hostile. Its original meaning is ميل "inclination". The expression: عدوة الوادي is derived from عداوة , meaning the side of a valley. The original meaning of عداوة may be بعد ; عدواء الدار is the remoteness of a dwelling. يعدو الشيء / عدا الشيء means to go beyond a thing and is equivalent to saying that it is distant from the centre.

328.

خاصمة و معاداة

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

Mu'adāt: معاداة is an action of the heart. One can have enmity (معاداة) with someone without having خاصمة "verbal dispute" with him.

329.

معاداة و مناوأة

Mu'adāt: See Δ

Munāwa'ah: مناوأة is on the measure of مفاعلة from لَوْ , meaning to rise up heavily or with difficulty. مناوأة ⁽¹⁾ means مناهضتك عليه i.e. to stand against someone with force and vigour in a war or a dispute. The same meaning is in the Qur'ānic verse: مَا إِنْ مَغَاظَهُ لِيَتَنَوَّءَ بالعصبة "So much so that the keys (of his hoards of wealth) would certainly weigh down a company of men, الققص 76". One uses نأوت when a fat woman rises; one also says: ينوء بها عجزها "Her buttocks raise her up (with difficulty)", as a reversed image for هي تنوء به . نأ الكوكب is used when a star rises as if it has risen with effort. The writer of Al-Faṣīḥ says: إذا نأوت الرجال فاصبر "When you oppose people or offer resistance then you should be patient". معاداة and مناوأة 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 p.124.

330.

إرادة الإنتقام و غضب

Irādat al-Intiqām: This precedes the infliction of انتقام 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: غضب 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 المغضوب عليه corresponds with this concept but is, nevertheless, distinct (since it is specifically Qur'ānic)⁽¹⁾.

(1) Al-Qur'ān, الفاتحة, 7.

331.

إضطرار و إكسار

Idtirār: إضطرار 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 مضطر إليه but not هو ملجأ إليه. If someone does not try to refrain from this action it cannot be said that he is مضطر 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 ^cAlī b. ^cIsā إكسار is the opposite of إضطرار, for example one says: إضطرار عرفت هذا أم بإكسار "Did you find that out of necessity (under compulsion), or did you acquire that (knowledge) on your own".

Iljā': **إلجاء** 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: **مضطر**; **إِنَّهُ مُلْجَأٌ إِلَى ذَلِكَ** can also be used in this context. ^cAlī b. ^cIsā holds that **إلجاء** implies a man's being brought to act in a certain way, while **مضرة** implies that there acts on him harm (**ضرر**) that he cannot avoid, **ضرر** being that which involves **الم** (pain). It is said that only the mutakallimūn discriminate between **إلجاء** and **إضطرار**, 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. **إجبار** can be used to mean **إكراه**, whereas **إلجاء** is used about the action of a slave (man) in a manner which he cannot refrain from. **مكره** is used of one who does something that nothing impels him to do, simply from fear of harm. **إلجاء** 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.

إحداث وحدث

Ihdāth: **إحداث** "origination" and **محدث** "newly created" require a **محدث** "creator or originator" by definition. The Qur'ān has used the verb: **أحدث** in the verse: **لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا** "You do not know that Allah may after that bring to pass an event, **الطلاق** 1".

Hudūth: **حادث** "occurrence or incidence" and **حدث** "happening or occurring" are not like **إحداث** and **محدث**, in requiring a **محدث**. Some linguists have understood **إحداث** and **حدث** on the analogy of **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 **إحداث** and **حدث** are not like that.

333.

محدث و مفعول

Muhdath: The linguists call a newly originated thing **محدث** or **بناء/محدث/حديث**, for example, one says: "a newly constructed building", **ثمر حديث** "fresh fruit" and **غلام حديث** "young boy" etc i.e. who has come into existence recently.

Maf^cul: The linguists apply the term **مفعول** to anything that is brought about, whether recently or of old. The mutakallimūn, however, use **محدث** and **مفعول** in the same sense.

334.

إختراع و فعل

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

Fi^cl: **فعل** 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.

335.

إبتداع و إختراع

Ibtidā^c: **إبتداع** is bringing into existence that which has no precedent. One says: **أبدع فلان** when someone has produced a novel or strange thing. Allah is called **مبدع** and **بديع** on the measure of **فعل**. **فعل** is derived from **أفعل**, e.g. **أبصر** from **بصر**, **أحلم** from **حلم**, etc. The Qur'an says: **بديع السموات والأرض** (Allah is the) wonderful originator of the heavens and the earth, **بدعة** in the religious discourses is the saying of something previously unknown/unrecognised. Allah says: **ما كنت بدعاً من الرسل** (Say Muhammad) I am not the first of the apostles, **الأحقاف** 9". Ru'bah says: **وليس وجه الحق أن يبدعاً (1)** "Truth is not such that it is (suddenly) produced (for the first time)".

Ikhtirā^c: See **Δ**

(1) Lisān (بدع)

336.

فطر و فعل

Fatr: فطر 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: **تَفَطَّرَ الشَّجَرُ** when a tree bursts out in leaves; and **فَطَّرَ اللَّهُ الْخَلْقَ** : Allah made mankind appear, by means of His bringing them into existence, as leaves appear when the tree bursts into foliage. So, in فطر there is a meaning not found in فعل , that of making to appear, by means of bringing into existence. One cannot say: **إِنَّ اللَّهَ فَطَّرَ** ; as one can use فعل about Him.

Fi^cl: See **Δ**

337.

إنشاء و فعل

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

Fi^cl: A فعل always takes place because of some cause; and **إحداث** is the bringing into existence of something after its having been non-existent, either with or without a cause.

338.

مبتدئ و مبتدئ

Mubtadi': A مبتدئ of an action (فعل) is one who does part of it without completing it; it is used only of extended and prolonged actions, for example: **مبتدئ بالصلاة**

"a person who starts offering prayers", or **مبتدىء بالأكل**
 "one who starts eating"; it always indicates the very
 first stage of the action.

Mubdi': **مبتدىء** of an action is one who brings it into existence,
 who has also the capacity of repeating it. Only Allah
 can be described as **مبتدىء**, since only He can actually
 repeat an action. As for the expression: **أعدت الكتاب**
 "I repeated the letter", what is really meant is 'I
 produced (for a second time) something similar to it'.

339.

عمل و فعل

Amal: **عمل** is the causing of some effect or impression on
 something. For example, one says: **فلان يعمل الطين خزفاً**
 "So and so makes clay into pottery", or **فلان يعمل النوص**
 "So and so makes palm leaves into baskets", and
 one cannot use **فعل** in this context, since **فعل** means
 to bring into existence. Allah says: **والله خلقكم وما تعملون**
 "And Allah has created you and what you make, 96/الصافات"
 i.e. Allah has created you and has created that on which
 you produce an effect by carving it or moulding it.
 Al-Balkhī holds that **عمل** can be regarded as an attribute
 of Allah metaphorically; but according to Abū ^cAlī **عمل**
 is a real attribute of Allah. The original meaning of **عمل**
 is: constant striving; a camel which is used for riding
 is called **يعملة**. A poet uses **عمل** in his verses:
وقالوا قف ولا تعجل . وإن كنا على عجل
قليل في هواك اليوم . ما نلتقي من العمل (1)
 "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:

والبرق يحدث شوقاً كلما عملا

"The lightning creates yearning (in me) whenever it takes
 place". **إعتمل** means to act by oneself. A poet says:

إنّ الكريم وأبيك يعتمل . إن لم يجد يوماً على من يتكل (2)

"The noble man - by your father! - acts himself if he
 cannot find anyone to rely on".

Fi^cl: Al-Balkhī says: فعل includes actions of treating, toiling and devising. A single فعل cannot be called عمل.

- (1) Jamharat al-Amthal 2:201, with different reading: ... وقالوا قُمُ .
 (2) Al-Khasā'is 2:305; Lisān (عمل).

340.

صنع و عمل

San^c: صنع 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 صانع, 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 حرفة "craft", which the word صنع lacks, but صنع has the implied sense of excellence. Therefore one says: ثوب صنيع; one also says: فلان صنيعه فلان "Such and such is the workmanship of so and so", to distinguish it from others. One says: صنع الله لفلان meaning: أحسن إليه; all usages of the verb صنع imply some good action.

Amal^c: عمل does not require (prior) knowledge about the (outcome of the) action undertaken, e.g. the collectors of kharāj, the tax farmers and the collectors of ushar appointed by the Sultān are called عمال rather than صناع, 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.

جعل و عمل

Ja^cl: جعل is to change the form of a thing with or without causing some effect or impression on it. For example, one says: جعل الطين فرناً "He made the clay into pottery" or جعل الساكن متحركاً "He set the stationary

(thing) moving". One can also say: **عمل الطين خزفاً** but one cannot say: **عمل الساكن ممتراً** كاً because movement is not an effect or impression which can be introduced into a thing from outside. **جعل** is also used for **إحداث**, "origination"; for example, the Qur'an says: **وجعل الظلمات والنور** "And He made the darkness and the light, **وجعل لكم السمع والبصر** "And He gave you the hearing and the sight, **النحل /78**"; this may imply that Allah has created them with the attributes that they possess, just as one says: **جعلت الطين خزفاً** **جعل** also indicates **إتصال**, "arrival", and therefore it is used along with a verb to indicate the beginning of an action; one says: **جعل ينشد** or **جعل يقول**. A poet says: **فاجعل تحلل من يمينك إنما . حنت اليمين على الأثيم الفاجر** "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'anic verse, is used with the sense of reporting **وجعلوا الملائكة الذين** (that something is so): **(خبر)** "And they make the angels - them who are the servants of the Beneficent God - female (divinities), **الزخرف /19**" (that is, they report that this is the case). **جعل** is also used in the meaning of **حكم**; Allah says: **(التوبة /19) أ جعلتم سقاية الحج** i.e. did you give orders about that? In the same way one says: **جعل الله حلالاً** or **جعل الله حراماً** i.e. gave orders that something should be prohibited or permitted. **جعل** is the basis of **دلالة** concerning an action (**فعل**) because one necessarily knows that action, for example, when one sees a demolished house and then sees it rebuilt, one necessarily (**ضرورة**) understands the change; whereas one understands **حدوث** "occurrence or incidence" through reasoning.

342.

تغيير و خلق و فعل

Taghyīr: See Δ

Khalq: خلق means تقدير "estimation". One says: خلقت الأديم when one fashions the skin to measure as boats or the like. خَلَقَ and أُخْلِقَ are used about clothes when they are worn out that only the dimensions remain. خلقاء means a smooth rock so-called because of evenness of its parts. The expression: إخلول السحاب means: The clouds became smooth or uniform. One says: إنه لتخليق بكذا meaning: It is similar to such and such as if that was pre-determined in it. خلق means a habit which one adopts according to his capacity (disposition) (?); and if he changes to another, one says: تخلق بغير خلقه. The Qur'an says: "إن هذا إلا خلق الأولين" (137/ الشعراء) meaning: This is naught but a custom of the ancients, متخلق means معتدل "moderate in nature". Some people of eloquence, hearing a good speech have said: هذا كلام مخلوق. All these derivations from خلق contain a sense of determining. خلون, used of perfume, means parts that are mixed according to a determined proportion. People say: لا خالق إلا الله, meaning that the word خالق can only be applied to Allah, because there is no-one but Him whose actions are free from oversight or errors that are not determined (by Himself). One says: لا خالق إلا الله in the same way as one says: لا قديم إلا الله, even though one can refer to things as قديم.

Fi^c1: See Δ

343.

إختلاق و خلق

Ikhtilāq: إختلاق is associated particularly with falsehood; it involves determining something that will be imagined to be true. خلق الكلام, on the other hand, is the determining of a speech whether true or false.

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

344.

خلق وكسب

Khalq: See Δ

Kasb: كسب is an action which brings its doer some benefit or harm. Some linguists hold that كسب is that which is achieved by effort and endeavour. Some hold that كسب is that which is done by a جراحة or جرح meaning bodily organ (pl. جوارح). The instruments with which one hunts are called جوارح and كواسب. Therefore Allah cannot be called مكتسب; and إكتساب is the action of a مكتسب. If مكتسب is used as a verbal noun then it is the action of a مكتسب; if not, it is not an action, e.g. one says: إكتسب الرجل ثواباً وعقاباً or إكتسب الرجل مالاً وعقلاً. To imply an action one says: إكتسب طاعة "He acquired obedience". The definition of a مكتسب is that he is a maker of a thing مكتسب (for himself) by means of his action or that of someone else. The مكتسب الطاعة is one who makes obedience مكتسبة (to himself) by causing it; the مكتسب المال is one who makes wealth مكتسب by causing that by means of which he possesses it.

345.

جرح وكسب

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

Kasb: The word كسب does not imply any meaning deduced from its root form like جرح.

346.

كدح وكسب

Kadh: كدح is a كسب which affects a خلال "gap", analogous to the sense of كدح that means a scratch on the skin. Allah says: إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا "Surely you must strive (to attain) to your Lord, a hard striving until you meet Him, الإنشقاق, 6/6". One says: فلان يكدر لَدُنْياه "So and so works hard for his worldly success" or فلان يكدر لآخرته.

Kasb: See Δ

347. خلق و ذرء

Khalq: See Δ

Dhar': The original meaning of ذرء is اظهر "manifestation".

The expression: ذرء الله الخلق means: "Allah made them (His creation) appear through His (act of) bringing into existence after they had been in non-existence".

بياض "whiteness" is also called ذرءة because it is clear and evident; ملح ذرآني is so-called because of its whiteness. The word ذرو (without hamzah) means separation or distinction between two things. Allah says:

تذروه الرياح "then it became dry broken into pieces which the winds scatter, الكهف/45"; and the expression: ذريت الحنطة "I winnowed the wheat" i.e. separated it from its straw, is not etymologically related to ذرو.

348.

برء و خلق

Bar': برء is to distinguish a صورة "form" (from others).

برأ الله الخلق means: "He distinguished the forms of the creatures". The original meaning of برء is قطع "cutting"; براءة, which is derived from it means:

برئت من المرض "severing an attachment". One says: برئت من الدين "I became clear of the debt"; برأ اللحم من العظم "He separated the meat from the bones"; تبرأ من الرجل "He asserted himself to be free from so and so" in the sense that his responsibility for him is ended.

Khalq: See Δ

349.

إتخاذ و أخذ

Ittikhādh: إتخاذ is أخذ of a thing for a continuous purpose. One uses it of a دار because it is used

continuously as a dwelling, and of a **دَابَّة** because it is used continuously for sitting on. **إِتَّخَذَ** is also used for **تسمية** "naming" and **حُكْم** "giving orders about something". Allah says: **وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً** "They have taken gods besides Him, **الكهف/15**" i.e. they have named them so and judged them to be so.

Akhdh: **أَخَذَ** is a verbal noun, one says: **أَخَذْتُ بِيَدِي**

"I took (it) with my hand"; it is also used metaphorically:

e.g. **أَخَذَ بِلِسَانِهِ**, when one says unpleasant things about someone. **وَكَذَلِكَ أَخَذَ** also means: **عَذَابٌ**, Allah says: **وَكَذَلِكَ أَخَذَ**

رَبِّكَ "And such is the punishment of your Lord,

هُود/102", and **فَأَخَذَتْهُمُ الصَّيْحَةُ** "so the rumbling overtook them, **الحجر/73**". The original meaning of **أَخَذَ** is **مَجَّع**

"to collect"; a pond is called **وَحْدٌ** (pl. **وَحَاذٌ**) and **أَخَذَ** (pl. **أَخَاذٌ**).

350.

أَخَذَ وَتَنَاولَ

Akhdh: **أَخَذَ** is more comprehensive than **تَنَاولَ**.

Tanāwul: **تَنَاولَ** is to take something for oneself particularly.

One cannot say: **تَنَاولْتُ الشَّيْءَ، لَزِيدٍ** as one says: **أَخَذْتَهُ**

لَزِيدٍ. It is also said that **تَنَاولَ** implies **أَخَذَ** of a thing which can be used in some matter. **تَنَاولَ** cannot be

used about Allah. One says: **تَنَاولَ زَيْدًا** "He reached Zayd", as one can say: **أَخَذَ زَيْدًا** "He caught Zayd".

Allah says: **وَإِذَا أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ** "And when We made a covenant with the prophets, **الأحزاب/7**"; He does not use **تَنَاولَ** here. It is also said that **تَنَاولَ** is to

take the required bit only, therefore one never says:

أَخَذْتُ مِنْ غَيْرِ قَصْدٍ إِلَيْهِ "I took such and such without intending it", as one says: **أَخَذْتُ مِنْ غَيْرِ قَصْدٍ**.

Chapter VIII

351.

فرد و واحد

Fard: فرد does not imply isolation from ones peers. One says: فلان فرد في داره "So and so is alone in his house"; and one never says: فلان واحد في داره.

Wāhid: واحد implies isolation in essence or attribute. One says: هو واحد أهل عصره "He is unique among his contemporaries", which implies that he is distinct in having some attribute which the others do not have. One says: الله واحد i.e. His essence is set apart, and there is nothing similar to Him, whereas فرد is derived from the verbal noun فرد; فارد and فرد are the adjectival forms, and فرد is like them. According to 'Alī b. 'Īsā واحد is that which is not divisible in essence or attribute, e.g. one says: دينار واحد or إنسان واحد (as being single units); it cannot be further divided in the sense of its genus (جنس) e.g. هذا الذهب كله واحد "This gold is all one (the same)" or هذا الماء كله واحد. The واحد in His essence and the sense of the attribute, in that it can apply to nothing else, is Allah.

352.

إختصاص و الأفراد

Ikhtisās: إختصاص is to isolate attributively something from anything else, for example, as to ملك and علم. The opposite of إختصاص is اشتراك; خاصة, which is the opposite of عامة, can be expressed with or without idāfah, whereas إختصاص can only be expressed in terms of idāfah, e.g. one uses the phrase: إختصاص in terms of one thing rather than something else.

Infirād: الأفراد 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 ازدواج.

353.

أوحد و واحد

Awḥad: أوحد is one who is distinguished from others that share some characteristic with him. For example, one says:

فلان أوحده في الجود والعلم "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:.....فلان أوحده في فارق فلان أوحده في instead of في p.133.

354. فَذَّ وَ وَاحِد

Fadhdh: فَذَّ implies limitation of numbers rather than uniqueness. One says: لا يأتينا فلان إلا في الفَذَّ "It is very seldom that so and so visits us". Allah cannot be described in terms of فَذَّ, just as He cannot be described in terms of فرد (1).

Wahid: See Δ

- (1) The text reads: كما لا يقال له فرد instead of كما لا يقال له فرد p.133.

355. منفرد و واحد

Munfarid: منفرد implies being alone and separation from ones peers. Therefore Allah is not described as منفرد as He is as متفرد, 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

356. فريد و واحد و وحيد

Farid & Wahid: Both فريد and وحيد imply to be free of a second (they cannot be one of two), i.e. they cannot have any أنيس "associate". Allah cannot be described in terms of فريد or وحيد.

Wahid: See Δ

357.

تَفَرَّدَ وَ تَوَحَّدَ

Tafarrud: تَفَرَّدَ "to become distinguished or particular". One says: تَفَرَّدَ فَلَانٌ بِالْفَضْلِ وَالنَّبْلِ "So and so was distinguished by his generosity and nobility".

Tawahhud: تَوَحَّدَ implies being alone.

358.

وَحْدَانِيَّةٌ وَ وَحْدَةٌ

Wahdāniyyah: وَحْدَانِيَّةٌ implies the non-existence of those who are alike or comparable. Therefore وَحْدَانِيَّةٌ can only be used of Allah.

Wahdah: وَحْدَةٌ implies تَخَلَّى "being alone". Allah cannot be called وَاحِدٌ in the sense of one of a number of things; He cannot be said to be ثَانٍ "second" to Zayd, since ثَانٍ is used only of comparable things; in the same way, Zayd cannot be said to be called ثَانٍ to a donkey. Nor can Allah be said to be one (أَحَدٌ ...) of a series of things, since this implies similarity; He cannot be said to be بَعْضُ الْعُلَمَاءِ (one of the learned/knowledgeable), even though His description as عَالِمٌ implies what it does of others as well.

359.

أَحَدٌ وَ وَاحِدٌ

Ahad: أَحَدٌ is derived from أَوَّحَدَ, like أَكْبَرُ, and (its feminine) إِحْدَى is like كَبْرَى, and wāw has been deleted here to ease and soften (its pronunciation) as these words are frequently used. Wāw is deleted to distinguish between a noun and an adjective⁽¹⁾. أَحَدٌ is that which is first by itself.

Wahid: وَاحِدٌ implies one who has no second. Therefore the dual of وَاحِدٌ is not وَاحِدَانِ as the dual of رَجُلٌ is رَجُلَانِ, but إِثْنَانِ, which implies that each one of the two is second to the other. The verb وَحَّدَ is like the verb وَعَدَ, وَاعِدٌ, and وَاحِدٌ is on the measure of فَاعِلٌ like وَاعِدٌ; وَاحِدٌ is indivisible in imagination or in being. Its original meaning is uniqueness in substance. According to the writer of Kitāb al-^cAyn: وَاحِدٌ is first among numbers. The defining point of إِثْنَانِ 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 **ثاني إثنين** "second of two" or **ثالث ثلاثة** "third of three" because that would imply "association" (مشاركة) in something in which He is unique. When Allah says: **ثاني الإثنين إذ** he being the second of the two, when they were both in the cave, **التوبة /40**, the meaning is that he (Abū Bakr) was the second of two in helping each other. Allah says: **لقد كفر الذين قالوا إن الله ثالث ثلاثة** "Certainly they disbelieve who says: Surely Allah is the third (person) of the three, **المائدة /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: **إلا هو ربهم** "But He was the fourth of them, **المجادلة /7**" is concerned, it only means that Allah is watching them, just as one may say to his servant: **إذهب**, **حيث شئت فأنا معك**, meaning where ever you may go, I shall know all about you.

- (1) The text reads: **ليفرّق بين الاسم والصفة** instead of **ليفرّق بين الاسم والصفة** p.134.

360.

جمع و كلّ

Jam^c: **أجزاء** is the encompassing of the **جمع**. For example, when one has not seen all the **أجزاء** of a man, one cannot say **رأيت جميع الإنسيان**. There is another difference between **كلّ** and **جمع**, namely that **ألباض** (pl. of **بعض**) imply **كلّ**; whereas **أجزاء** (pl. of **جزء**) do not imply **كلّ**, each one of the **أجزاء** may be a (distinct) thing and therefore it does not imply **كلّ**, whereas none of the **ألباض** can be a thing, because **بعض** implies **كلّ** and **جملة**. Moreover, the word **أجمعون** can only be used after the mention of what it qualifies as in the verse: **فسجد** **الملائكة كلّم أجمعون** (30/ الحجر) because **كلّ** is more closely linked with (other) constituents of the sentence, and it is placed first.

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

361.

بعض و جزء

Ba^cd: **بعض** is that which is divisible and implies **كُلّ**. A linguist holds that **كُلّ** is applied to the most common (**أَعْمُ الْعَام**) whereas **بعض** can only be applied to the most particular (**أَخَصُّ الْخَاصِّ**), i.e. **عَمَم** is expressed by **كُلّ**, and **خُصُوص** by **بعض** or **جزء**; however, **كُلّ** can be used for **خُصُوص** as an exception, e.g. one says: **لَزَيْدٍ فِي كُلِّ شَيْءٍ يَدٌ** "Zayd has a hand in every thing"; and sometimes **بعض** is also used to mean **كُلّ**, for example, Allah says: **إِنَّ الْإِنْسَانَ لِفِي خَسْرٍ** "Most surely the man is in loss, **العصر** 2". The definition (**حَدّ**) of **بعض** is that **بعض** is used of that which can be comprised together with other things by a single noun, whether homogeneous or heterogeneous, e.g. one says: **الرَّجُلُ بَعْضُ النَّاسِ** "The **رجل** is a **بعض** of **ناس**" or **السَّوَادُ بَعْضُ الْأَلْوَانِ**; Allah, however, cannot be called **بعضُ الْأَشْيَاءِ** even if He is one **شَيْءٌ**, because His glorification needs a distinct mention of Him; the Qur'an says: **وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ** "And Allah, as well as His Apostle, has a greater right that they should please Him, **التوبة** 62"; the Qur'an does not use here **يَرْضَوْهُمَا**. It is also said that **حَدّ** of **بعض** implies a diminishing of the total. According to al-Balkhī: **بعض** is less than a half.

Juz': **جزء** is that which is indivisible, and implies **مَجْمُوع**. According to al-Balkhī the **حَدّ** of **جزء** is **وَاحِدٌ** from the same **جِنْسٌ** "kind"; therefore, the Eternal is not called **وَاحِدٌ** as He is called **جزء**.

362.

جزء من الجملة و سهم من الجملة

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 سهم 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. قليل is a جزء of كثير; (such that a given number of these will constitute the whole); and one, two and three are أجزاء of six, because six is made up of these أجزاء. It would be wrong to assume that one, two and three are أجزاء of eight, since the أجزاء 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 أجزاء (1, 2 and 3), and the دالتي is divisible by six, a sixth is a سهم of it, being the (lowest) جزء of the complete number.

Sahm al-Jumlah: According to some linguists every part of a whole is a سهم. The literal meaning of سهم is "سدس" one sixth", as held by Ibn Mas'ūd. If a person bequeaths a سهم of his wealth to so and so, one-sixth (of the whole wealth) is given to that person. The word سهم is also applied to any share of a bequest, even when it is less than one-sixth.

363.

جمع و حشر

Jam^c: The minimum number to which (the term) جمع can be applied, according to our teachers, is three; the same is held by the jurists. Some linguists hold that جمع can be applied to two, since its original sense is that of one thing's joining another (إجماع 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: "الإثنان فما فوقهما جماعة" Two or more are a party" (i.e. two or more should offer prayers in a jamā'ah) is concerned, it pertains to jurisprudence; Muhammad did not give a definition of جمع here. Prophetic

traditions should be understood in their context rather than what they apparently imply (in their literal sense). And as far as the verses: "هذان خصمان اختصموا" These are two adversaries who dispute (about their Lord), "الحجج" /19", and "وكنّا لحكمهم شاهدين" "And We were bearers of witness of their judgement, "الأنبياء" /78", i.e. David and Solomon, these are metaphorical uses, just as Allah said about Himself: "إنا نحن نزلنا الذكر وإنا له لحافظون" "Surely We have revealed the Reminder (Qur'ān) and We will most surely be its guardian, "الحجر" /9". If the جمع (plural) could imply two, two, just as well as three, could be understood from it, when someone says: "رأيت الرجال" 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: "والبعث في المدائن" "And send heralds into the cities, "الشعراء" /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-Mufasssal حشر is used only in an unpleasant context. This is not correct, because Allah has also used حشر about muttaqin: "يوم نحشر" "The day on which We will gather those who guard (against evil) to the Beneficent God (to receive honour), "مريم" /85". حشر is used in contexts in which سوق can be used.

364.

تأليف وجمع

Ta'lif: According to some linguists the word تأليف implies fastening together, a sense which the word جمع does not imply. For example, one says: "جمعت بين القوم في المجلس" "I gathered the people in the meeting"; without indicating that one has fastened them together; one cannot use ألفت in this context. One does say, however, "يؤلف بين الزانيتين" "He puts two adulterers together",

implying the fastening of the two together by marriage. Thus, **تأليف** can only be used of **أجسام** "bodies", but it is metaphorically used about **قلوب** "hearts" as though they were bodies. Allah says: **وَأَلَّفَ بَيْنَ قُلُوبِهِمْ** "And He united their hearts, **الأَنْفَال**/63". In our opinion **تأليف** and **ألفة** mean **موافقة** "agreement or conformity", and the above mentioned verse means that their hearts agreed upon friendship and cordiality. **ألفان** and **أليفان** are derived from the same and are so-called because of their mutual love, friendship and conformity. **تأليف**, according to the mutakallimūn, is that which must alight in two places. Some hold that **تأليف** is **مماسة** "contiguity" and **اجتماع** "coming together". Others hold that **خشونة** "hardness", **لين** "softness" and **صقال** "smoothness" refer to from **تأليف**, whereas some say that they refer to the body's going in various directions.

Jam^c: **جمع** is used of both **أجسام** and **أعراض** "accidents/properties". One says: **تجتمع في الأجسام أعراض** "The attributes are gathered in bodies", and: **جمع بين الأهواء** "He gathered pleasures", but not **ألف بين الأهواء**. One cannot use **تأليف** about **أعراض**. Unlike **تأليف**, **جمع** does not imply **موافقة**, according to the mutakallimūn is that by which two entities (**جوهرا**) come into the closest possible contact.

365,

بنية و تأليف

Binyah: According to the mutakallimūn **بنية** is a kind of **تأليف** which pertains to the living; they use the phrase: **القتل بنية** "Killing is destruction of the **بنية**". In the view of the linguists **بنية** is applied to **بناء**; one says: **بنية من المبد** or **بنى بنية**. Al-Hutay'ah says:

أولئك قوم ، إن بنوا أحسنوا البنا . وإن عاهدوا أدفوا ، وإن عقدوا شددوا⁽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'lif: **تأليف**, according to the mutakallimūn, is more general than **بنية**.

(1) Lisān (بنى)

366.

تأليف و تصنيف

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

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

367.

جمع و ضم

Jam^c: See ▲

Damm: ضم is to collect together many things, and its opposite is بثر, meaning to disperse or scatter many things.

Therefore one uses the phrase: إضمامة من كتب "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: ضموا مواشيكم حتى

تذهب فحمة الليل "Keep your cattle intact till the darkness of night goes away". ضم الشيء إلى الشيء can also mean the fastening of one thing to another, and one says:

ضممته إلى صدري "I embraced him"; جمع does not contain this kind of sense.

368.

كون و مماسة

Kawn⁽¹⁾: كون is that which brings a جسم into being in time (في المحادثات), and it resides in a part or an individual. كون and مكان may also be (applied to that which is) non-existent.

Mumāsah: **ماسة** "contiguity" can only be found between two parts.

One can invalidate the **كون** of a stone by shifting it, without invalidating its **ماسة**; and one can invalidate the **ماسة** of a body by shifting a body away from it without invalidating its **كون**. **كون** can exist when the **مكان** (place where a thing exists) no longer exists, but **ماسة** cannot exist when the **ماس** (thing with which contact is made) no longer exists. **ماسة** resides both in the **ماس** and in the place where it has its being (**مكان**), whereas **كون** resides only in the **مكان**.

- (1) **كون** : " **كون** " Al-Jurjānī gives a more elaborate definition of **كون** is the name for that which suddenly takes place like the changing of water into air. **كون** 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 **حق** ". Kitāb al-Ta'rifāt: (**كون**).

369.

إعتماد و ماسة

I^ctimād: **إعتماد** refers to one direction only of a body's movement, and is a concept which intrinsically implies that if there were no impediments, the object in which it is situated would necessarily move in one and one only, of the six directions.

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

370.

إعتماد و كون

I^ctimād: **إعتماد** resides in other than its **مكان** (that is, **إعتماد** implies potential movement).

Kawn: **كون** cannot reside anywhere except in its **مكان** (that is, **كون** does not imply potential movement).

371.

إِعْتِمَادٌ وَ سَكُونٌ

I^ctimād: See ▲

Sukūn: (سكون can take place without إِعْتِمَاد), 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.

إِعْتِمَادٌ وَ مِصَاكَةٌ

I^ctimād: إِعْتِمَادٌ may take place without any sound.

Musākkah: مِصَاكَةٌ is a كَوْنٌ "occurrence" with which إِعْتِمَادٌ is attained, and it takes place only with sound. مِصَاكَةٌ is used only of bodies that are hard.

373.

حَرَكَةٌ وَ سَكُونٌ

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

Sukūn: سَكُونٌ is a permanent property of a جَوْهَرٌ, and a جَوْهَرٌ cannot be without it.

374.

إِضْطِرَابٌ وَ حَرَكَةٌ

Idtirāb: إِضْطِرَابٌ consists of continuous movements in two different directions. إِضْطِرَابٌ is derived from ضَرَبَ on the measure of إِفْتِعَالٌ. One says: إِضْطَرَبَ الشَّيْءُ meaning: one part of a thing strikes the other so that it is shaken. إِضْطِرَابٌ is used only of unpleasant things whether real or not. For example one says: إِضْطَرَبَتِ السَّفِينَةُ "The ship was agitated", or إِضْطَرَبَ حَالُ زَيْدٍ, or إِضْطَرَبَ التَّوْبُ.

Harakah: See ▲

حركة و نقلة

375.

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

انتقال و زوال

376.

Intiqāl: انتقال, according to ^cAlī b. ^cIsā, can take place in all directions. إنتقل إليه implies "place to which the move is made", and this is attested by the fact that إنتقل is made transitive with the preposition إلى, whereas this is not the case with زوال.

Zawāl: زوال can take place in certain directions only. For example, one never says: زال من سفلى إلى علو; as one says: إنتقل من سفلى إلى علو. زوال may imply عدم "non-existence", e.g. one says: زالت علة زيد "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 فلان "The rule of so and so disappeared" and this can be said only when one's rule has been established. One also says: هذا وقت زوال الزوال or 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:

- (1) وزالت زوال الشمس عن مستقرها . فمن خبري في أي أرض غروبها
"She came down from her dwelling as the sun comes down, and who will tell me in what land she will set".

(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.

377.

(1) سکون و کون

Sukūn: سکون is that which makes it necessary that a body should have uninterrupted کون in the environment in which it exists. Both the Eternal and that which comes into being in time may have the attribute of سکون .

Kawn: کائن "essence", when in a state of existence, is کائن and not ساکن "indwelling". کون, when referring to Allah's creation of a جسم, is called simply کون [having no connection with movement or non-movement⁽²⁾]. قیام, قعود, اُکوان etc are expressions for (various) اُکوان (pl. of کون), described in such a way that they can be apprehended by the intellect.

- (1) The text reads السکون والکون for الکون والکون, 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.

378.

اجتماع و مجاورة

Ijtimā^c: اجتماع is used with reference to three or more parts (things?), because the minimum number for جمع is three. This is attested by the linguists' discriminating between the dual (ثنیة) and the plural (جمع) as they discriminate between the singular and the dual. According to ^cAlī b. ^cIsā مجاورة is used (only) with reference to two parts (things?); one should say: اجتمعت مع فلان only when the other person is accompanied by a third person; when the other is alone, one says: اجتمعت معه and not أحضرته .

Mujāwarah: ^cAlī b. ^cIsā and others hold that مجاورة originally means: تقارب المسال "closeness between (the people of) places of dwelling or residence"; one says: أنت جاري or أنا جارك or بيننا جوار . Some linguists also hold that جوار means closeness between neighbours. Later, مجاورة came to be used to mean اجتماع metaphorically, and because of its extensive use its metaphorical sense came to be almost its real sense.

379.

تأليف و ترتيب و تنظيم

Ta'līf: تأليف is used about that which is put together whether in a straight or a crooked way, whereas ترتيب and تنظيم are used of only of that which is put together in a straight way.

Tartīb: ترتيب implies the putting of a thing in its (natural) form (شكل).

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

380.

أجمع و جمع

Ajma^c: أجمع is a definite noun by which another definite noun is emphasised, for example, one says: المال لك أجمع or هذا مالك أجمع. Evidence for its being definite is that it never follows an indefinite noun (i.e. as a sifah). It can be plural; for example, one says: عندي إخوانك أجمعون and مررت بإخوانك أجمعين; it can only follow something else, so one cannot say: مررت or جاءني أجمعون. The feminine of أجمع is جمعاء (pl. of جمع); one says: "طففت بدارك جمعاء" I went round the whole of your house". This too, takes a plural, e.g. جاءني جواريك أجمع. "All your daughters came to me", etc. It is also said that جاءني أجمع is plural of جمع. e.g. one says: جاءني القوم أجمع. When as one says: جاءني القوم بأفلسهم وأكلبهم وأعبدهم. When أجمع is preceded by the preposition "ب", or it is used as a mudāf, it can no longer be used to impart the sense of emphasis, since أجمع used for emphasis does not accept any preposition before it and cannot be a mudāf. (with harakah on ج) is an incorrect reading.

Jam^c: See ▲

381.

تفريق و تفكيك

Tafriq: تفريق is تفكيك of that which is collected together. Those who consider that التزاق means only تأليف say that تفريق is a rough تفكيك of what has been collected together.

Tafkik: Every تفكيك is تفریق but not every تفریق is تفكيك .

تفكيك is used about that which is difficult to separate;

it means the separation of things that adhere to one another;

تفریق can be used about these and other things. Therefore

one cannot say: فَنَكَّتَ النِّخَالَةَ بَعْضُهَا مِنْ بَعْضٍ "I separated

bran (which is dry)" as one can say: فَرَّقَتْ .

382.

فرق و فصل

Farq: فرق is the opposite of جمع ; one says: فَرَّقَ بَيْنَ

الأمرين "He separated the two matters", just as one says:

جَمَعَ بَيْنَ الْأَمْرَيْنِ "He united the two matters".

Fasl: فصل is used with reference to one single whole; therefore

one says: فَصَلَ الثَّوبَ , and هَذَا فَصْلٌ فِي الْكِتَابِ "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 فَصَلَ الْأَمْرَ "He divided up the matter", since أمر is

a single unit, and one cannot use فَرَّقَ with the meaning of فصل

here. The mutakallimūn use فصل in the definition of حَدٌّ :

« الْحَدُّ مَا أَبَانَ الشَّيْءَ وَفَصَلَهُ مِنْ أَقْرَبِ الْأَشْيَاءِ شَبْهًا بِهِ »

" حَدٌّ is that which makes a 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: فَصَلَتِ الْعِضْوُ , this refers to مَفْصَلُ الرَّسْغِ

وغيره "the joint of the wrist, etc.", as an عِضْوٌ is

part of the whole of the body; one cannot use فرق in this

context, as an عِضْوٌ is not something distinct from the body.

Some linguists say that فصل is what actually appears of

فرق . For this reason, what contains a جنس of discourse

is called one فصل , because it is clear and obvious. Since

فصل is applied only to what is apparent, the expression:

فَرَّقَ الثَّوبَ is used, and not فَصَلَ الثَّوبَ . Later, because

of the close meanings of the two, they were used for each other.

383.

فتح و فصل

Fath: **فتح** is a **فصل** between two things such that it shows what is beyond them. The expression: **فتح الباب** "He opened the door" is derived from this. Later, it was extended in sense, and one could say: **فتح إليّ المعنى** "He revealed the meaning to me", in the sense of **كشف** "uncovering". **أمطار** "rains" are called **فتوح**, and a **فاتح** is a **حاكم**, since **فتح** can also mean **حكم**, as the Qur'an says: **إففتح بيننا وبين قومنا بالحق** "(Our Lord!) decide between us and our people with truth, الأعراف/89".

Fasl: See **Δ**

384.

فصم و قسم

Fasm: **فصم** is breaking without separation. Abū Bakr says: **فصم الشيء** is said when a thing bursts without being broken or split up into pieces. According to Abū Hilāl the Qur'anic verse: **لا انفصام لها** "Which shall not break off, البقرة/256", is derived from the same; and Allah did not say **انقسام** here because the use of **انفصام** is more eloquent in this context, as if there is no **انقسام**, **انفصام** is not likely to take place.

Qasm: **قسم** is breaking so as to separate. According to Abū Bakr, one says: **قسمت الشيء** when one breaks a thing. A **قصة** of a thing is a piece of it, and its plural is **قسم**.

385.

قد و قَطَّ

Qadd: **قد** is to cut (a thing) length ways. It is said in a tradition: **«إِنَّ عَلِيًّا كَانَ إِذَا عَلَا بِالسَّيْفِ قَدَّ وَإِذَا «** Whenever ^cAlī raised his sword he cut length ways, and when he faced (some enemy) he cut him cross ways".

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

386.

تفریق و شعب

Tafriq: See ▲

Shac̣b: شعب is the dispersal of things collected according to a proper arrangement. It can also mean the opposite, that is to collect and arrange things in a proper order.

387.

بَثَّ و فَرَّقَ

Baththa: بَثَّ 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: **وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ** "And (Allah) spreads in it (earth) all (kinds of) animals, البقرة/164".

Farraqa: فَرَّقَ means to separate two or more united things.

388.

تفریق و فرق

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

Farq: فَرَّقَ is the opposite of جَمَعَ . One says: **فَرَّقَ الشَّعْرَ** "He parted the hair(s)", implying that he separated them into two parts, but did not subsequently repeat his action. فَرَّقَ also means a فصل between two things by means of a خبر or a حکم . Allah says in the Qur'ān: **إِفْرَقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ** "Therefore, make a separation between us and the nation of transgressors, المائدة/25" i.e. **إِفْصَلْ بَيْنَنَا وَحَكْمًا** "Separate us through Your decree concerning this world and the life here-after"; the expression: **فَرَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ** implies this kind of discrimination.

389.

شَقَّ و فَلَقَ

Shaqq: See ▲

Falq: فَلَقَ , according to its interpretation in the Qur'ān is the شَقَّ of a major thing. Allah says: **فَالِقَ الْإِصْبَاحِ** "He causes the dawn to break, الأنعام/97". One also says:

فَلَقَّ الحَبَّةَ عن السنبلة "the breaking out of grain from its ear", and فَلَقَّ النواة عن النخلة "the breaking out of a date-stone from the palm"; one cannot use شَقَّ in this context. فَلَقَّ or فليقة is also used for a calamity or disaster.

390. فصل و قطع

Fasl: فَصَلَ الثوبَ is a clear cut; one says: "He cut the cloth". It cannot be used unless one part of the thing cut is separated from the other. Hence, the expression: فصل بين الخصمين implies that after it has become clear which of two adversaries is right and which is wrong, no connection remains between them and they become separated; one cannot use قطع in this context.

Qat^c: قَطَعَ is a cut that may be either clear or hidden like a cut made in something viscous or liquid. One says: قطعه "He refuted (cut) him in a discussion or debate", because the cut, here, may not be apparent, nor may the enmity or contention come to an end.

391. لا يخلو و لا يرى و لا ينفك

Lā Yakhlū: 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 فلان or خلا البيت من كذا.

Lā Ya^crī: عرى is used of something that has a form which can be perceived, like colours, etc. It is derived from such expressions as: عرى زيد من ثيابه "Zayd was stripped of his clothes", because clothes are like a هيئة "form"; is not used in this context.

Lā Yanfakku: انفكك is used of two close or adjoining things, or the like. Its original sense comes from تفكك, which is used only of compound or connected solid things. Therefore the mutakallimūn use انفكك with reference to ألوان and اجتماع "colours" because both of them come within the category of

مجاورة . It is also used to mean "separation" because افتراق is frequently associated with اجتماع. When one word is close to another in speech, it is used for it in most cases.

392. لم يبرح ولم يزل ولم ينفك

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

Lam Yazil: According to ^cAlī b. ^cIsā: لم يزل is used only where no تفرقة "division or separation" is implied. For example, one says: لم يزل موجوداً وحده "He has remained alone", and one cannot use لم ينفك here. According to the grammarians: لم is a particle of negation and زال is a verb of negation; the meaning of زال is opposite to that of دام, and when negated it means دام, so that لم يزل موجوداً is equivalent to saying: دام موجوداً, because the negation of a negation implies affirmation (إيجاب). ما in the expression: ما زال, is a particle of negation, whereas ما in the expression: مادام, is an اسم مبهم "demonstrative?", and دام is its صلة "clause".

Lam Yanfakk: لم ينفك 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. فتق و فصل

Fatq: فتق is used of two connected or adjoining things; when they are separated one says: فَتَقَا. The Qur'an says: كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا "(The heavens and the earth) were closed up, but We have opened them, رَتْقاء 30/الأنبياء, فتق is a woman who cannot be penetrated by her owner.

Fasl: فصل and قطع are used of the division or separation of the parts of one thing; one cannot use فتق in this context.

Chapter IX

شبه و شبهه

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

يَا رَبِّ مِثْلَكَ فِي النِّسَاءِ عَزِيزَةٌ . بِيضَاءٍ قَدْ مَتَّعْتَهَا بِطَلَاقٍ (1)

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

The word شبه is a verbal noun named as such. One says: الشبه

في "The similarity between them is evident" or فلان شبه من فلان "In so and so there is a similarity (resemblance) with so and so". But one cannot use: فلان شبه .

According to the jurists شبه is a صفة which when shared by an أصل and a فرع, they must both apply in the judgement; and according to al-Mutakallimūn it is that which when shared by two have things, they are two مثل . Like شبه and شبهه are the words عدل and عديل . عدل is more general than

نكرة عديل and that which is more general is associated with جنس and can be expressed about جنس and other than جنس . For example one says: زيد "Amr acted justly" or عمرو عدل "Zayd is an equal of him" or زيد عدل الأسد "an equal of a lion"; but one cannot say: زيد عدل الأسد (because عدل like شبهه can only be expressed about homogeneous things).

According to some grammarians the words: شبه , غير , مثل and سوى cannot be regarded as definite (معرفة) when they constitute the first part of genitive construction i.e.

مضاف, even if these words are made مضاف to some definite noun, because the idāfah is more closely constrained by their sense than by the form of the mudāf ilayhi. Therefore, according to some grammarians, words like غير can only be مضاف e.g. غيرك "other than you" or غير زيد ; and one

cannot say: الغير . In the same way when one says: هذا
المثل one does not imply that this does not have any thing
else which resembles it. شبهك is definite and شبهك
is indefinite. In the expression: مررت برجلٍ شبهك "I passed
by a person who has a resemblance to you", the word شبه is a
صفة of رجل - an indefinite noun in this sentence. One
cannot say شبهك here, as معرفة cannot be described with نكرة
and vice versa. The proof that شبه is نكرة even though it
is مضاف of the pronoun "ك", is that it is a صفة of an
indefinite noun. And it also signifies distinction (between
the characteristics of the persons or things to which it is
applied). And شبه unlike شبيه cannot be followed by the
preposition "ب".

Shabīh: شبيه is expressed only about two homogeneous things. One
never says: زيد شبه الأسد "Zayd is similar to a lion"
or زيد شبه الكلب but one can say: زيد شبه عمرو
"Zayd is similar to ^CAmr". شبيه is on the measure of فعل,
a measure which indicates an agent who performs the same action
repeatedly, and this measure is not used in descriptions. So,
when one says: زيد شبه عمرو he implies a very close
similarity between them, and he attributes to Zayd the same as
that which is established about ^CAmr. And the idāfah of the
two is a true idāfah.

- (1) This verse is ascribed to Abū Mihjan al-Thaqafī in Mu^Cjam Shawāhid
al-Nahw al-Shi^Criyyah, verse: 1829; Al-Ashbāh wa al-Nazā'ir li
al-Khālidiyyayn, 1:94, Cairo, 1958; but this verse is not found in
Diwān Abī Mihjan al-Thaqafī, ed. Salāh al-Dīn al-Munajjid, Beirut, 1970.

395.

مَثَلٌ وَ مَثَلٌ

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

Mathal: مَثَلٌ is equivalent to صفة "description". Allah says:
مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ "The likeness of the garden which
the righteous are promised, الرعد /35" i.e. the description of
الجنة. And one says: ضربتُ لفلانٍ مثلاً which means

one describes a thing for the other. One says: **مَثَلُ هَذَا** **كَمَثَلِ هَذَا** which means that the description of one is just like the description of the other. As Allah says: **كَمَثَلِ الْهَمَارِ** "As the likeness of the ass bearing books, يحمل أسفاراً" 5/الجمعة; 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.

مَثَلٌ وَ نَدٌّ

Mithl: See **△**

Nidd: **نَدٌّ** is a rival of **مَثَلٌ**. The expression: **نَادَ فُلَانٌ** "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 **نَدٌّ**. The writer of Kitāb al-^cAyn says: **نَدٌّ** is that which is like the other thing but opposes it. The word **نَدِيدٌ** has the same meaning as **نَدٌّ**. The word **نَدُودٌ** means deviance or distractedness and **تَنَادٌ** means mutual aversion or disagreement. The expression: **أَنْدَدْتُ الْبَعِيرَ** means: I dispersed the camels, and **نَدَدْتُ بِالرَّجُلِ** means: I heard ill of him. The original sense of the root is: expulsion or banishment. Therefore, **نَدٌّ**, because of his opposing his companion, is like a person who wants his expulsion.

397.

شَكْلٌ وَ مِثْلٌ

Shakl: **شَكْلٌ** is that which resembles a thing in most of its characteristics so much that the distinction between the two becomes vague and dubious. It can also be maintained that **شَكْلٌ** is derived from **شَكَلَ** which means **شَمَالٌ** pl. **شَمَائِلٌ** "nature, attribute, characteristic, etc". A poet says: **فِي الْحَمُولِ بِجَانِبِ الشَّكْلِ . إِذْ لَا يَلَاغُ شَكْلُهَا شَكْلِي** i.e. there is no agreement between our characteristics and attributes. And one says: **شَاكَلَ الشَّيْءُ الشَّيْءَ** when two things have similar dispositions. **شَكْلٌ** is also used in place of **مِثَالٌ**, as sometimes a verbal noun is used in place of the name of a thing. **شَكْلٌ** can only be expressed about appearances. One says: **هَذَا الطَّائِرُ شَكْلُ هَذَا الطَّائِرِ**, but one

cannot use شكل regarding other than appearances, e.g.
الحلاوة شكل الحلاوة would be a wrong expression.

Mithl: مثل of a thing is that which is similar to it and to its essence.

398.

مثل و نظير

Mithl: See Δ

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: النحوي مثل النحوي, because resemblance in terms of تماثل lies in the most particular of attributes, which is the essence.

399.

مُتَّفِقَانِ وَ مُتَّالَانِ

Muttafiqān: إِتْفَاق takes place in حكم and فعل. One says: وافق فلان فلاناً في الأمر "So and so agreed with so and so in the affair"; and one cannot say: ماثله في الأمر in this context.

Mithlān: تماثل takes place between essences.

400.

عَدِيلٌ وَ مِثْلٌ

Adīl: عَدِيلٌ is that whose أحكام are identical with the أحكام of some other, even if they are not similar in essence.
 Therefore, عدلان are two things which correspond in measure, although not similar to each other in their essence.

Mithl: See Δ

401.

شِبْهُ وَ مِثْلٌ

Shibh: شِبْهُ is expressed about that which can be observed. For example, one says: السواد شبه السواد but one cannot say: القدرة شبه القدرة.

Mithl: Similarities can only be expressed in speech by "ك" and مثل; and the words شبه and نظير are kinds of مثل.

Allah says: **ليس كمثله شيء** "Nothing is like a likeness of Him, الشورى/11". Here **ك** is used before **مثل**, these being the two words for comparison, and Allah has negated the possibility of a resemblance to Himself by means of two, and, indeed, has emphasised this negation thereby.

402. عَدْلٌ وَ عَدْلٌ

^cIdl: **عَدْلٌ** is **مثل**. For example one says: **عندي عدل جاريتك** "I have a slave girl similar to yours". **عدل** can only be used if this slave girl is just like the other.

^cAdl: One says: **عندي عدل جاريتك** when his slave girl cost the same price as the other. The same sense can be found in the verse: **أَوْ عَدْلُ ذَلِكَ ضِيَاءً** "Or the equivalent of it in fasting, المائدة/95".

403. مساواة و مماثلة

Musāwāt: **مساواة** is expressed about two quantities which are neither more nor less than each other, and the word **تساوي** means mutual correspondence or equivalence in quantity.

Mumāthilah: **مماثلة** is expressed when one thing can take the place of the other thing, e.g. the blackness of two things.

404. ك (كاف التشبيه) و مثل

Kāf al-Tashbīh: **ك** of similarity is used when one thing resembles another in one particular respect. For example one says:

ليس كزيد رجل 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: **فلان كالأسد** "So and so is like a lion" i.e. in being brave, not in structure or other attributes. And one can say: **السواد عرض كالبياض** "Blackness is a non-essential characteristic like whiteness" but one cannot say: **السواد عرض مثل البياض**.

Mithl: **مثل** is used when two things resemble each other in their reality and in all aspects of their essences. The Qur'an says:

ليس كمثله شيء "Nothing is like a likeness of Him, مثل . If شبه or a مثلي which means Allah has no الشورى 2/ Allah meant, in the verse ليس كمثله شيء , to deny the possibility of a مثيل of His مثل , it would be a contradiction for us to say: ليس كمثلي زيد رجل , since Zayd is the ك تشبيه with مثل of the one who is the مثل of him. مثل means similarity in attributes, and مثل means similarity in essence.

405.

إستقامة و إستواء

Istiḡāmah: إستقامة is to continue on the same path. Its opposite is إعوجاج "crookedness", and a طريق مستقيم is a path which has no curves.

Istiḡā': إستواء is similarity between أجزاء "parts" of a thing. The word إستواء is derived from سوى which means مثل . The opposite of إستواء 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.

إستواء و إنتصاب

Istiḡā': إستواء is used about all directions.

Intisāb: إنتصاب can only be used about the vertical direction.

407.

إختلاف و تفاوت

Ikhtilāf: Some إختلاف is not reprehensible. As Allah says: وله إختلاف الليل والنهار "And (in) His (control) is the alternation of the night and the day, المؤمنون 80/ إختلاف takes place in one way only and indicates the knowledge of its agent, as in the above example, whereas تفاوت is an إختلاف which does not take place in one specific direction and indicates the ignorance of its agent.

Tafāwut: تفاوت is that which is absolutely reprehensible.

Therefore Allah has negated تفاوت about His actions:

ما ترى في خلق الرحمن من تفاوت "You see no incongruity in the creation of the Beneficent God, الملك 3/.

408.

اختلاف و إعوجاج

Ikhtilāf: See ▲

I^cwijāj: إعوجاج is a kind of اختلاف which inclines in one direction and then in another. It can be an attribute of a piece of land, of religion, or of a path. One says: في الأرض عوج "There is a bend or curvature in (this) piece of land" or في الدين عوج with kasrah in the first syllable. And عوج with fathah in the first syllable, is crookedness in a stick or a wall or in anything erected.

409.

اختلاف في الأجناس و اختلاف في المذاهب

Ikhtilāf fi al-Ajnās: اختلاف في الأجناس is the inability of one thing to take the place of the other.

Ikhtilāf fi al-Madhāhib: اختلاف في المذاهب is used about two opponents, and it is to believe the opposite of what the other believes. There can be اختلاف between two parties of whom both are wrong, such as the اختلاف between Jews and Christians over the person of Christ (peace be upon him).

410.

متضاد و مختلف

Mutadād: Two متضاد are those which cannot co-exist (in one object), since they exist in the same manner e.g. blackness and whiteness. Every متضاد is مختلف but every مختلف is not متضاد. Similarly, no two متضاد can be combined, but not all the things that cannot be combined are متضاد. In the same way every مختلف is متغاير but every متغاير is not مختلف. زيد ضد عمرو and اختلاف can be equivalents when they are used metaphorically. For example one says: زيد ضد عمرو to indicate اختلاف between the two.

Mukhtalif: Two مختلف are two things which cannot be replaced by each other, in the attributes which are required by their jins in addition to existence, e.g. the attribute of being black cannot be replaced by the attribute of being sour.

411.

تضاد و تنافي

Tadād: تضاد is used about two things one of which persists and the other does not.

Tanāfī: تنافي is used only about two things which can persist.

412.

ترك و ضدّ

Tark: See ضدّ, ۵ -

Didd: Every ترك is a ضدّ but every ضدّ is not a ترك , because the action of someone else can be opposed to that of mine but cannot be a ترك of that.

Chapter X

413.

جرم و جسم

Jirm: جرم is the natural disposition of a thing, in which it is created. For example, one says: فلان صغير الجرم meaning: So and so is small (in size), by natural disposition. The root meaning of جرم is قطع "cutting"; thus: قطع على الصغر implies "It was 'cut out' as being either small or large". It is also said that جرم means كون or صوت. Some linguists hold that جرم is a generic noun for أجسام. Some again, maintain that جرم means a جسم محدود "a body bounded by fixed dimensions".

Jism: جسم is that which has length, width and depth, and when one جسم is longer, wider or deeper than another, it is called both جسيم and أجسم منه. The expression: أمر جسيم is a metaphorical one, since a metaphor (مجاز) is that which is employed only in a particular situation.

414.

جسم و شيء

Jism: جسم is that which has a length, width and depth, and جسم has a general use and can be applied to a جرم, شخص, جسد, or anything like that.

Shay': شيء is that whose definition is that it can be known and that information can be given about it. Allah says: وكل شيء "And every thing they have done is in the writings, فعلوه في الزبر". "The actions of people are not أجسام". For example one says to his friend: لم تفعل في حاجتي شيئاً "You did not do anything to fulfil my need". One cannot use جسم in this sense and cannot say: لم تفعل فيها جسماً. The word شيء is more general and can be applied to a جسم and to other than a جسم.

415.

جسم و شخص

Jism: See △

Shakhs: شخص is a جسم that rises. One says: شخص إلى كذا when it rises. One says: شخصت بصري إلى كذا "I raised

my eyes to such and such"; or شخص إلى بلد كذا "He went up to such and such a country/town". And the word إشتاخص, on the measure of إحصار, means annoyance and anger.

416. شج و شخص

Shabh: شج is a جسم that is long. One says: هو مشبوح. شج and شج are two different dialectal forms with the same meaning.

Shakhs: See Δ

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 قطع "cutting or the natural disposition of someone by his creation". The word used in the Qur'anic verse has the same derivation: اجثت من فوق الأرض "(An evil word is like an evil tree) pulled up from the face of the earth, إبراهيم/26"; and مجثات حديدة are tools with which small palm trees are pulled out. A small palm tree (فسيل) is also called جثيث. And a person sitting is called جثة because of his shortness; he seems to be a truncated thing.

Shakhs: See Δ

418. آل و شخص

Āl: آل is a 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 شخص. Some linguists hold that آل is a جسم that is tall, therefore, خشب "wood" is called آل.

Shakhs: See Δ

419.

شخص و طلل

Shakhs: See Δ

Talal: طلل are the remains of houses that appear. On the basis of similarity the شخص of a man is also called طلل. One says: تطاللت i.e. I climbed up to see a distant thing. And mostly طلل is used of a person who is tall and bulky. One says: لفلان طلل و رواه when a person is impressive in his appearance.

420.

جسد و طلل

Jasad: جسد implies density and solidity whereas طلل and شخص do not. Therefore, one says: دم جاسد i.e. solid or coagulated blood. جسد also means blood, as Nabighah says: دما هرلق، على الأنفاب، من جسد (1). It can be said that جسد is so named because it contains blood. Therefore, this word is confined to living organisms only, for example one says: جسد الإنسان or جسد الحمار, but one never says: جسد الخشبة as one can say: جرم الخشبة. Nevertheless, the word جسد is sometimes applied to inanimate things metaphorically; one says: لثوب مجسد when a cloth stands up because of the density of the material used for dyeing it, and زعفران is known as جساد because of the similarity between it and the redness of blood.

Talal: See Δ

(1) Diwān al-Nābighah, p.15.

421.

بدن و جسد

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: أنته قد بدن, and he is referred to as بدین. بدن are also camels fattened for slaughtering. Because of general use of the term, بدنة came to be applied to any animal prepared for slaughter (as a sacrifice), whether fat or thin.

Jasad: جسد is the whole body of a human being. Therefore, if a part of the human body is cut off, one says: قُطِعَ شَيْءٌ من جسده, and not ... من بدنه, except as a strange usage.

422. صفة و هيئة

Sifah: صفة is a kind of noun, and it can be used metaphorically in place of a noun.

Hay'ah: هيئة is unlike صفة; if the هيئة of a thing were a صفة of it, its مُهِيّ would be one who describes it; this would imply that the mover of a body was a describer of it, which is absurd.

423. حلية و هيئة

Hilyah: حلية is an additional هيئة to the هيئة without which a thing cannot exist. For example a حلية can be an additional هيئة (adornment) on a knife or a sword, which cannot be considered as a constituent part of that object. One says: حَلَّيْتَهُ when one adds something to some object. The word حلى "ornaments" is derived from the same.

Hay'ah: See Δ

424. صورة و هيئة

Surah: صورة is a name applied to all هيئات of a thing, and not to just some of them. It is also applied to that which is not a هيئة. For example one says: صورة هذا الأمر كذا "The form of this matter is like such and such", but not هيئة هذا الأمر كذا.

Hay'ah: هيئة is used only for the structure of a thing. (صورة can be used of that which is with or without a structure), for example, one says: تَصَوَّرْتُ مَا قَالَهُ "I imagined what he said", or تَصَوَّرْتُ الشَّيْءَ كَهَيْئَتِهِ as it was. Therefore, one cannot say: صورة الله as He cannot be confined within (physical) limits.

425.

صبغة و صورة

Sibghah: صبغة is a هيئة that connotes merely a linguistic description (without the necessity of the physical existence of that which is described).

Surah: صورة is an analogical description or depiction.

426.

بال و قلب

Bāl: بال means حال "state", and حال الشيء means the best of a thing. قلب is called بال because it is the best organ in the whole living organism. بال can also mean that حال "condition" which is attached to a thing, for example one says: اجعل هذا على بالك , and the same meaning can be seen in the verse of Imru' al-Qays:
(1) فأصبحت معشوقاً وأصبح أهلها . عليه القيام سي الظن و البال
i.e. they thought badly of her. Although بال is like حال , بال cannot always be used as an equivalent of حال . One can say: هو في بال حسن but one cannot say: هو في حال حسنة .

Qalb: قلب 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) Diwān Imru' al-Qays, p.32.

427.

بال و حال

Bāl: قلب is called بال , because قلب is the place of memory or retention.

Hal: See بال , Δ .

Chapter XI

428.

أُس و أصل

Ass: أُس can only be an أصل but every أصل is not an أُس .
 The أُس of a thing is not a branch of something else as well.
 For example أُس الحائط is called أصل الحائط but the upper
 part of the wall is not called an أُس . And this is
 authenticated by the conventional use of the word أُس .

Asl: See

Δ

429.

أصل و سنخ

Asl: أصل is the common name applied to the foundation of a wall,
 the root of a mountain, the origin of a person, and to the basis
 of some enmity between two people. Its use in the case of a wall
 and a mountain is real whereas the rest of the uses are
 metaphorical. The original meaning of the أصل of a thing
 is that on which that thing is based. Therefore عقل is called
 أصالة because it is that on which a possessor of عقل depends;
 and رجل أصيل means رجل عاتل . But in our opinion أصل
 of a thing is that from which a thing begins. Therefore the
 أصل of a man is clay; and the أصل of a wall is one stone.

Sanakh: سنخ is the basic and original part of a thing which is
 inserted in some other thing e.g. سنخ السكين or سنخ السيف .
 So سنخ is the part which is inserted in a sword's hilt or a
 knife's handle, and سنوخ الإنسان is that part of them which
 enters the jawbone. And سنخ is never used like أصل to
 indicate the origin of something.

430.

أصل و جذم

Asl: See

Δ

Jidhm: The جذم of a tree is that part at which it is cut off
 from its أصل . It is derived from جَذَم which means to cut.
 جذم cannot be used where قطع cannot be used. Therefore
 one cannot say: جَذَم الكوز "The jug broke". However, جذم,
 is sometimes used in the place of أصل metaphorically.

431.

جنس و نوع

Jins: According to one mutakallim, جنس is applied to a collection of homogeneous things, whether rational or not. He further holds that جنس is more general than نوع.

Naw^c: نوع is a collection of things which are not rational. For example فاكهة "fruit" is a نوع as well as a جنس, whereas إنسان cannot be called a نوع. According to some other linguists نوع comprises أجناس, contrary to the contention of the philosophers that جنس is more general than نوع. The Arabs, in fact, do not classify all things by جنس and نوع and so name them. Some of our contemporaries hold that سواد "blackness" is a جنس and لون "colour" is a نوع because they apply جنس to the essence of things; and they maintain that تأليف "formation of something" is one جنس and consider it as a kind of action; and حركة "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.

432.

جنس و صنف

Jins: See Δ

Sinf: صنف is a جنس which is distinguished from among other أجناس because of some particular attribute. For example سوادات موجودة "existing objects" form a صنف because they share the attribute of being existent. And صنف cannot be applied to non-existent things because تصنيف is a kind of تأليف and تأليف cannot be applied to the non-existent. However تأليف is applied to some existing objects metaphorically and to some existing objects in a real way.

433.

جنس و ضرب

Jins: See Δ

Darb: ضرب is a noun which is applied to both جنس and صنف. For example one says: الحمر ضرب من الحيوان "Donkeys are a kind of animal" (جنس); and التفاح الحلو ضرب والتفاح الحامض ضرب "Sweet apples are one kind and sour apples are another kind" (صنف). ضرب can also be applied to a single

thing which is neither جنس nor صنف e.g. الموجود على
 "Existence is of two kinds: eternal and
 created". Here, for example, قديم is described as a ضرب ,
 but cannot be described as a جنس or a صنف .

434.

جنس و وجه

Jins: See ▲

Wajh: جنس is applied to ذوات "essences" whereas وجه is used
 for صفات "attributes". One says: الجوهر جنس من الأشياء and
 one never uses وجه in this context. But one says: الشيء على
 وجه to indicate certain attributes of a thing.

435.

جنس و قبيل

Jins: جنس requires homogeneity (among the things to which it is
 applied).

Qabil: قبيل does not require homogeneity. For example one says:
 الطعم and لون and اللون قبيل and cannot be
 termed جنس whereas one can say السواد جنس and البياض جنس .
 Thus, in discourse, one can distinguish a قبيل , by using, for
 example, لون , and one can distinguish one جنس from another,
 by using, for example, سواد .

Chapter XII

436.

حِظٌّ و قِسْمٌ

Hazz: حِظٌّ 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 حظّ هذا الوارث "All this property is the حِظٌّ of this heir". It cannot be called a قِسْمٌ since the property is not distributed.

Qism: Every قِسْمٌ is a حِظٌّ but every حِظٌّ is not a قِسْمٌ. قِسْمٌ is that which is produced by dividing, and that which is not produced by dividing is not a قِسْمٌ.

437.

حِظٌّ و نصيبٌ

Hazz: The original meaning of حِظٌّ is that portion of good which Allah creates for His servant, and حِظٌّ is the name for the benefit by which its beneficiary is elevated. It is never applied to عذاب except as a remote metaphor. حِظٌّ can also be applied to an unshared profit e.g. one says: لفلان حظّ في التجارة and نصيب is not used in this context.

Nasib: نصيب means that which is put up for someone to take whether good or bad, and نصيب 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: وفاه الله نصيبه من النعم "May Allah give him his share of His blessings" or وفاه الله نصيبه من العذاب "May Allah give him his share of His chastisement".

438.

حِصّةٌ و نصيبٌ

Hissah: حِصّةٌ is a نصيبٌ which is apparent from all aspects and without any suspicion or ambiguity. It is derived from حصص meaning rubbing off the hair from the front part of the head so that it is revealed. As Ibn al-Aslat says:

(1) قد حصّصت البيضة رأسي فما . أطمع نوماً غير تهجّار

"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: الآن حصص الحق "Now has the truth become established, يوسف/51". Therefore, one making a stipulation writes: حصته من الدار كذا "His share from the house is such and such" instead of writing: لصيبه من الدار كذا, because حصّة comprises the meaning of clarity and distinctness which the word لصيب lacks. In our opinion حصّة is that which is fixed for a person, and when you vocalise any word, to establish what it is, it can be said: حُصِّصَتْهُ. The expression: هذه حصّتي means this (much) has been fixed for me. The word حصّة does not require to be the result of distribution as the word لصيب does.

Nasīb: See Δ

- (1) Sharh Ikhtiyārāt al-Mufaddal, p.236; Lisān (حصص). /

439.

خلاق و لصيب

Khalāq: خلاق is an abundant share of wealth, specially if pre-determined for the person who is going to have it. It is derived from خلق meaning pre-determination. It may be derived from خلق "nature or disposition", as خلاق is an obligation imposed by good moral character.

Nasīb: See Δ

440.

قسط و لصيب

Qist: قسط is a just share. It is derived from أقسط — an expression used when one acts equitably. One says: قسط القوم الشيء بينهم when people distribute something between them equitably. قسط can be a name applied to عدل "justice" in قسم "distribution". (As a semantic extension) the determination to perform قسط is also called قسط because sometimes a thing is called by the name of its cause; for example, the Arabs call رؤية, نظر. It is also said that قسط is a portion of a share which is inevitably due to a person; for example, one says: للجوهر قسط من المساحة "A jewel has a قسط of surface", as it is inevitable (for a substance).

Nasīb: نصيب can be a just or unjust, more or less than that which is due. Therefore one uses the expressions: نصيب "a reduced share" or نصيب موفور "an abundant share".

441.

حظّ و رزق

Hazz: See Δ

Rizq: رزق is an uninterrupted and continuous giving. One says: أرزاق الجنّة because they are issued uninterruptedly. But حظّ does not give this meaning. Some linguists hold that Allah, after having made a حظّ 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 contraversial point among scholars. And all things that can be possessed which are created in the earth by Allah are a رزق for His servants, as indicated in the verse: خلق لكم ما في الأرض جميعاً "what is prohibited" cannot be a رزق as رزق 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 رزق for us provided that we overpower them, because a non-believer ceases to have a right of ownership after we have conquered him. رزق can only be that which is حلال. According to some linguists the phrase: رزق حلال is used only for emphasis as the phrase: بلاغة حسنة is used, in spite of the fact that بلاغة can only be حسنة.

442.

رزق و غذاء

Rizq: رزق is a name for that of which its possessor has the benefit, and his title to it may not be disputed, because it is حلال for him (in particular).

Ghidhā': The غذاء of a man can be حلال or حرام. Every غذاء is not رزق 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: "وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ" And (they) spend out of what We have given them, البقرة/3".

443.

إعطاء و هبة

I^ctā': إعطاء is the passing of a thing to its receiver, e.g. one gives money (يُعْطَى) to Zayd for him to remit to ^cAmr, or one يُعْطَى money to someone to trade with for him.

Hibah: هبة requires transference of ownership. The expression:

وَهَبْتُهُ لَهُ 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: أُعْطَاهُ مَالًا when one transfers money to someone else's ownership.

444.

إعطاء و إنفاق

I^ctā': 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. إنفاق cannot be used in such cases.

Infāq: إنفاق is taking out of money from ones possession. Therefore

إنفاق cannot be used about Allah, e.g. one cannot say: اللَّهُ

يُنْفِقُ كَيْفَ يَشَاءُ. But as far as the verse: يُنْفِقُ عَلَى الْعِبَادِ

"He expends as He pleases, المائدة/64", is concerned, here يُنْفِقُ

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 (مصلح).

445.

هبة و هدية

Hibah: One cannot use هدية about Allah as one can use هبة about

Him, e.g. one cannot say: إِنَّ اللَّهَ يَهْدِي إِلَى الْعَبْدِ, but one

can say: فَهَبْ لِي. The Qur'ān says: إِنَّ اللَّهَ يَهْبِ لَه

"Therefore grant me from Thyself an heir,

"The subordinate presented (something) to the chief", but **وَهَبَ** "The chief granted (something) to the subordinate".

Hadiyah: **هدية** is that by means of which the **مُهدِي** "the giver of a gift" seeks a closer link with the **مُهدَى إِلَيْهِ** "the one to whom a gift is given". The original meaning of **هدية** is to be understood from the expression: **هَدَى الشَّيْءَ**, used when something precedes, and it is so-called because it is presented before it is needed.

446.

منحة و هبة

Minhah: The original meaning of **منحة** 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 **منحة** is applied only to a she-camel; but this is not correct. Al-Asma^cī is reported to have said:

أَعْبَدُ بَنِي سَهْمٍ أَلَسْتُ بِرَاجِحٍ . فَمِنْحَتُنَا فِيمَا تَرْدُ الْمَنَارِجُ ؟
لَهَا شَعْرٌ دَارِحٌ وَجِيدٌ مَقْلُصٌ . وَجَسْمٌ حَدَارِيٌّ وَصَدْرٌ بَجَارِحٌ

"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 **مَمَارِح** are those whose milk remains continuous in spite of drought. Afterwards, because of frequent use, any **عطية** was called a **منحة**. According to some linguists, whenever one seeks something by means of (giving) something, one can say: **مِنْحَتُهُ أَيْيَاهُ** "I gave it to him", as one says: **تَمَنَحَ الْمَرْأَةُ وَجْهَهَا لِلرَّجُلِ** "The woman bestows her face on the man". And as a poet has said:

قَدْ عَلِمْتُ إِذَا مَنَحْتَنِي فَاها

"I knew when she bestowed her face on me".

Hibah: **هبة** 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 **هبة**. It is distinct from **صدقة**, because a **صدقة** 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.

لِمْةٌ وَهَبَةٌ

Ni^cmah: لِمَةٌ implies thankfulness and it can only be a good gift.

Hibah: هِبَةٌ may be a bad gift in that it is extorted.

448.

عَطِيَّةٌ وَخَلَّةٌ

Atyah: See **Δ**

Nihlah: خَلَّةٌ is that which one gives without misgivings, as Allah says: "وَأُولُوا النِّسَاءِ صَدَقَاتَهُنَّ خَلَّةٌ" "And give women their dowries as a free gift, 4/النساء", i.e. with a good grace. It is said that خَلَّةٌ is دِيَانَةٌ "religion". The expressions خَلَّةُ الْقَصِيدَةِ or خَلَّةُ الْكَلَامِ are used when one ascribes some speech or an ode to someone else without misgivings, and اِنْتَحَلَ is used about a person who ascribes something to himself. It is also said that خَلَّةٌ is the giving of something without any second thought. The expression: "خَلَّ الْوَالِدُ وَلَدَهُ ..." "The father gave his son ..." is derived from the same. This word is also used in the Prophetic tradition: مَا خَلَّ وَالِدٌ وَلَدَهُ "A father gives nothing to his son more excellent than a good moral education". According to ^cAlī b. ^cIsā: هِبَةٌ cannot be incumbent whereas خَلَّةٌ may or may not be incumbent. The original sense of خَلَّةٌ is the giving of some present without any opposition. It is also said that خَلَّةٌ means a religion because religion is like a خَلَّةٌ which is a gift.

449.

صَدَاقٌ وَمَهْرٌ

Sadāq: صَدَاقٌ is a name for that which a man pays to a woman voluntarily and without any compulsion.

Mahr: مَهْرٌ 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: صَدَاقُهَا "Her sadāq, in consideration of which he married her ...". "friendship" صَدَاقَةٌ is derived from صَدَاقٌ and is so-called because it never takes place under compulsion. The word صَدَقَةٌ is also derived from the same. Because of closeness of meanings, the words: مَهْرٌ and صَدَاقٌ overlap each other.

450.

عَرِيَّةٌ وَ مَنْحَةٌ

Ariyyah: عَرِيَّةٌ 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 أَعْرَى . A poet says:

وَلَكِنْ عَرَايَا فِي السَّنِينَ الْجَوَارِحِ (١)

"But the عَرَايَا were in consecutive years".

Minhah: See ▲

(1) Khizānat al-Adab 2:98.

451.

إِفْقَارٌ وَ عَرِيَّةٌ وَ مَنْحَةٌ

Ifqār: إِفْقَارٌ is a verbal noun of فَقَرَ . It means to lend (the back of) a camel to someone to ride and then to return to the lender. إِفْقَارٌ is derived from فَقَارٌ meaning the back-bone. One says: أَفْقَرْتَهُ الْبَعِيرَ when one lends his camel to someone else.

Ariyyah: See ▲

Minhah: See ▲

452.

إِخْبَالٌ وَ إِفْقَارٌ

Ikhbāl: إِخْبَالٌ is to lend someone a horse to ride in a war. It is also said that إِخْبَالٌ is to lend someone ones animals so that he may benefit from their wool, hair and fat. Zuhayr says:

هَذَاكَ إِنْ يُسْتَخْبَلُوا الْمَالَ يُخْبِلُوا (١)

"There, if they be asked to lend cattle, they lend".

Ifqār: See ▲

(1) Diwān Zuhayr b. Abī Sulmā, p.62.

453.

بَرٌّ وَ صِلَةٌ

Birr: بَرٌّ is expansiveness in a particular favour (فَضْلٌ). بَرٌّ is also effected by means of softness of speech. بَرٌّ in

favour of ones father is to encounter him with pleasant speech and deeds; a Rājiz says:

بنيَّ إنَّ البرَّ شيءٌ هَيِّنٌ . وجه طليق وكلام لين
"O son برّ is an easy thing, and that to meet others with a smile and soft speech".

Silah: صلة is a deep-rooted برّ . The basis of صلة is صلة on the measure of فَعْلَة which is used for لَوْح and هيئة . One says: بار ووصول i.e. his برّ is continuous; and تواصل القوم means that every member of the group has the attribute of برّ when he deals with another; and واصله means: عامله بوصول البرّ . The Qur'ān says: ولقد وصلنا لهم القول "And certainly We have made the word to have many connections on account of them, القصص/51", i.e. We have made great the وصول between them in wise words which lead to right conduct.

454. برّ و صدقة

Birr: One performs برّ towards one who deserves it in order to attract his love, e.g. ones parents (برّ الوالدين) . برّ can be a great benefit, and برّ is derived from this root, since it contains a large amount of useful space. Compassion or kindness and wide-ranging benefit is also called برّ .

Sadaqah: صدقة is that which one grants to a poor man for the fulfilment of his need.

455. برّ و خير

Birr: برّ includes the sense of immediate delivery for someone's benefit.

Khayr: خير has an absolute meaning. خير can still be so characterised even if it takes place by mistake. The contradictory term of خير is شرّ , and of برّ is عقوق .

456.

غنيمة وفية

Ghanīmah: غنيمة is a name for property which is acquired from non-believers in warfare.

Fay': فية is property which is acquired from non-believers whether in warfare or not. And فية can only be that property which is taken from non-believers because of their كفر. Therefore our contemporaries hold that فراج and جزية are kind of فية.

457.

غنيمة و نفل

Ghanīmah: See Δ

Nafal: The original linguistic meaning of نفل is: an addition to that which is due. نافلة 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 أنفال. نفل can be applied to many things, for example, one says to someone that if he kills so and so the belongings of the killed person will be his, or one says to a group of people that after killing so and so they can have one fourth of his property, after putting one fifth aside, and so on and so forth. There is no difference of opinion about the legitimacy of نفل before the securing of غنيمة. According to the jurists of the Kūfa school, no نفل can be regarded as legitimate after the securing of غنيمة, whereas al-Shāfi'ī holds it as legitimate. According to Ibn 'Abbās أنفال is that which comes from non-Muslims to the Muslims without war, such as slaves and cattle, and Allah has, therefore, specified it for the Prophet in the verse: قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ "Say the accessions are for Allah and the Apostle, الأنفال/1". According to tradition from Mujāhid: أنفال is the fifth part (of booty) which Allah has specified for those who deserved that portion". According to Hasan: أنفال is that (booty) which is acquired by raiding parties preceding a large army. Afterwards, as a semantic extension, this word was applied to all types of booty metaphorically.

458.

دَيْن و قَرْض

Dayn: Every قَرْض is a دَيْن but every دَيْن is not a قَرْض , because delayed payments are called دِلُون (pl. of دَيْن) in lieu of which one acquires the purchased goods in anticipation, whereas قَرْض applies to the جنس of the thing borrowed.

Qard: قَرْض is usually used to refer to ready money or silver coins (dirhams), i.e., one might take a درهم from a person to return a درهم in its place. Thus it would be a دَيْن for the receiver until he returns it to the lender. There is another difference between the two that دَائِنَه means (presumably other than money) giving a thing someone in order to get its equivalent back. One says: قَضَيْتُ , أُدَيْتُ دَيْتَه و وَاجِبَه , and قَضَيْتُ "I settled his debts"; and أُدَيْتُ صَلَاةَ الْوَقْتِ "I offered the prayer of the (appropriate) time", but: قَضَيْتُ مَا قَضَيْتُ مَا قَضَيْتُ قَضَى ; لَنْسَيْتُ مِنَ الصَّلَاةِ is used here because the forgotten prayer was like a قَرْض payable by a believer.

459.

فَرْض و قَرْض

Fard: فَرْض is that the giving of which is not incumbent. One says: مَا عِنْدَهُ قَرْضٌ وَلَا فَرْضٌ 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: قَرْض is that the giving of which is incumbent. The origin of قَرْض is قَطَعَ . One says: أَقْرَضْتَهُ when one pays to someone a portion of money; the word مقراض "scissors" is derived from the same. It is also possible that قَرْض is so-named because of the equivalence between the money taken and returned. The Arabs says: تَقَارَضَ الرَّجُلَانِ الثَّنَاءَ when two men praise each other. A poet says:

وَأَيْدِي النَّدِيِّ فِي الصَّالِحِينَ قُرُوضٌ

"Acts of generosity towards upright people are debts".

According to some linguists تَقَارَضَ , تَقَارَضَ for the same meaning is a more appropriate verb. But according to our opinion, both can be used, and تَقَارَضَ , تَقَارَضَ may be preferred because it is more common, and ^cAlī b. ^cIsā has also used it in his interpretation of (verses of) the Qur'ān.

460.

الرقبي والعمرى

Al-Raqbī: الرقبى is to say to someone: "This house, if you die before me will be returned to me, and if I die before you it is yours".

Al-^cUmri: العمرى is to say to someone: "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.

461.

جائزة و عطية

Jā'izah: جائزة is that which is given to a poet who recites a madīh, or to someone else, to honour him. The giver of a جائزة should be higher in social status than the person to whom the gift is given. جائزة is so-called because in the days of caliph ^cUthmān one of the commanders, probably ^cAbdullah b. ^cĀmir, wanted to meet an enemy, and there was a bridge between them. ^cĀmir asked his companions to cross the bridge and promised a certain prize to those who did so. A group crossed that bridge and money was distributed among the members of that group. The amount given to each member of that group was called جائزة .

^cAtiyah: عطية is a common name applied to all gifts.

462.

بسلة و خلوان و رشوة

Baslah: بسلة is that money which is given to a magician; magic (رقية) 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 (رقا) ; and they were paid thirty sheep, and they then asked Muḥammad about (the legitimacy of) that earning. Muḥammad said: Distribute those sheep among you and give me a share of them".

Halwān: خلوان is that which is paid to a fortune-teller and it is prohibited. One says: خلوته خلواناً . Afterwards because of the frequent use of the word every عطية was called a خلوان .

A poet says:

- (1) **فمن راكب أحبوه رحلي وناقتي . يبلّغ عني الشعر إذ مات قائله**

"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 **حلوان** is that a man should take the **مهر** of his daughter; this is a disgrace among the Arabs.

A poet says:

لا نأخذ الحلوان من بناتنا

Rashwah: **رشوة** is that which is given to a **حاكم**, and it is forbidden.

The Prophet says: **لَعَنَ اللَّهُ الرّاشيَ والمرتشى**. The Arabs use the word **إتاوة** to mean **رشوة**. According to Abū Zayd one says: **أَتَوْتُ الرجلَ أَتَوًا** i.e. bribery. Zuhayr says:

- (2) **أُفِي كلِّ أسواقِ العراقِ إتاوة . وفي كلِّ ما بارعَ امرؤُ مكسٍ درهم**

Here Zuhayr uses **مكس** for **خيانة** "dishonesty" but it is used nowadays for taxes in markets. One also uses it for **خيانة** e.g. **مكسه مكسًا**. In a tradition **مكس** is used for **عشر**

"one tenth of the annual yield of some crop etc". Muḥammad says: **لا يدخل الجنة صاحب مكس** (i.e. who holds the **مكس** back). Some linguists hold that in the tradition: **لا**

إغلال, the word **إسلال** means **رشوة**; and **إغلال** is **سرقة**. According to Abū Ubaydah **إسلال** means **خيانة**; and according to some others **إتاوة** means **خراج**.

- (1) The verse occurred in Diwān^c Alqamah p.131 with different reading:

مَنْ رَجُلٍ أَحْبَبُوهُ رَحْلِي وَنَاقَتِي

- (2) This verse is not found in Diwān Zuhayr b. Abī Sulmā, Dār Sādir, Beirut, N.D. In Lisān (**مكس**) it is ascribed to Jābir b. Hannī al-Tha^clabī; and in Kitāb al-Haywān p.159 it is ascribed to a Khārijī.

463.

جود و سخاء

Jūd: **جود** is giving of something in abundance without any request for that. One says: **جادت السماء** when there are heavy rains; **فرس جواد** is said of a horse which can run for a long time. Allah is called **الجواد** for His abundant giving as required by His wisdom. The original meaning of **جود** is **شيء جيد** and **فرس جواد** expressions:

are derived from the same, and a **فرس** is so described because it is as though he imparts the goodness that appears in him. One says: **أجاده في أمره** when one makes his action so that it imparts goodness.

Sakhā': **سَخَاء** is to become tender and gentle when asked for something and to impart assistance easily to the needy. The Arabs say: **سَخَوْتُ النَّارَ** "I made it easy for the fire to burn up well"; and **سَخَوْتُ الْأَدِيمَ** is used when one makes leather soft; and **أَرْضٌ سَخَاوِيَّةٌ** is used for soft earth. Therefore, Allah cannot be described as **سَخِي** whereas He can be described as **كَبِيرٌ**. The original meaning of **كَبِيرٌ** is **كَبِيرُ الْجَثَّةِ** "big in structure" which is used to express the sense of **كَبِيرُ الشَّأْنِ** "big in respect and honour". The word **سَخِي** is derived from **سَخَاوَةٌ** as **حَكِيمٌ** is from **حِكْمَةٌ** and every **مَصْرُوفٌ** word has the meaning of its root in it. This is not the case with a **مَنْقُولٌ** 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).

464.

جَوَادٌ وَوَاسِعٌ

Jawād: See **جَوَادٌ**, **أ**.

Wāsi^c: **وَاسِعٌ** is an intensive epithet of generosity (**جَوَادٌ**). This can be verified by the fact that people use **ضَيِّقٌ** for a miser as the opposite of **وَاسِعٌ** to intensify the attribution of **وَاسِعٌ**. **وَاسِعٌ** is used about people metaphorically. **وَاسِعٌ** is one who gives in abundance. Some linguists hold that **وَاسِعٌ** as a description of Allah means that He encompasses all things in His knowledge, as He says: **وَسِعَ كُلَّ شَيْءٍ عِلْمًا** "He comprehends all things in His knowledge, **وَاسِعٌ** 98/ **ظَهَرَ** can also be derived from **وَسَّعَ** meaning "extent of someone's power" which implies that that power ends at some place. Thus, such a description cannot apply to Allah.

465.

جواد و ندي

Jawād: See جواد .

Nadīy: ندي is a name for a جواد 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: فلان أُنْدَى صوتاً من فلان to express the extent of someone's voice as compared to that of another. منديات (pl. of مندية) are "low and mean attributes of someone" which become widely talked about. According to al-Khalīl ندي can be used to refer to water, goodness, smell and voice. A poet says:

(1) بعيد ندي التزید اُزَمَح صوته . سَجِيل و أدناه شَحِيج مَحْشَرَج
"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-Qāmūs (سَجِيل).

466.

جود و کرم

Jūd: جود is an abundance of giving whether with or without pleasure. Wide and heavy rain is also called جود .

Karam: The word کرم can have a number of grammatical forms. For example, one says: عزیز الله کریم ; and is one of the attributes of the person of Allah. The Qur'ān says: مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ "What has beguiled you from your Lord, the Gracious one, الإِنْظَارِ", i.e. the powerful Who cannot be overcome. And when کریم means "the most generous" it is an attribute of His actions. رَزَقَ کریم is used for a subsistence which comes without any humiliation. کریم also means good and noble as Allah says: مِنْ كُلِّ زَوْجٍ کریم "of every noble kind, الشُّعْرَاءِ", and in the same way it is said: "And speak to them (parents) a generous word, الإِسْرَاءِ", 23/7. کریم also means "preferred". Allah says: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ "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, ^{بنی آدم} ^{الإسراء} 70" i.e. We have given preference to them. ^{کریم}
also means a ^{سید} "chief" as said in a tradition: ^{إذا أتاکم}

"If a chief of some tribe comes to you treat him with honour". It can be said that کرم is to give something to someone with pleasure no matter what is the quantity of the gift. It is also said that کرم is the giving of something to someone to whom one wants to show respect.

467.

Mal: ॐ means, unless specified otherwise, animate and inanimate property. A poet says: ॐ

أُمرتُك الخَيْرُ فاعل ما أُمِرْتُ به . فقد تركتُك ذامالٍ وذالِ الشب (1)

"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: **البيع مبادلة مال بمال** "بيع" 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 **نقد** to gold and silver coins.

Nashab: نشب is used of landed property.

(1) Diwān ^cArm b. Ma^cdikarib, p.35.

468.

Jidah: **جدة** is abundance of wealth and **رجل واعد** is a wealthy man.

Ghinā: غنى can refer to مال or something else like power or assistance or anything which makes a man free of seeking help for the fulfilment of his needs. إستغنى is to request غنى. Because of frequent use إستغنى and غنى overlap in their meanings. غناء is expansiveness in the voice which delights the soul. مغاني are stopping-places, so-called because one is satisfied on coming to them. غانية is a slave-girl who needs no ornament as she is already beautiful.

Yasār: لیسار is that quantity of livelihood which one needs (for his maintenance). It does not indicate abundant resources. For example one says: تا جر موسر , but one never says: ملك موسر , because the greatest wealth that a businessman can have is little when compared with what a king possesses.

469.

تحويل و تمویل

Takhwīl: تحويل is to give حول "cattle". The original meaning of تحويل is إرعاء "to graze or to take care of cattle". One says: أحوّله إبله when one desires someone to pasture or graze his cattle. Then because of frequent use every عطية and هبة was called تحويل.

Tamwīl: One says: مؤّله when one gives مال to someone.

470.

بخل و ضنّ

Bukhl: بخل is originally used of هبات "gifts"⁽¹⁾.

Dann: ضنّ is originally used of عواری "loans". One says: هو علم resembles more a loan than a gift, because when a person gives a gift, that object is no longer in his possession. On the other hand, a person who lends something does not cease to own it. Thus someone who imparts information does not cease to know it. Thus علم resembles عارية , and so the word (ضنين) which is used concerning عارية is also used concerning علم . Allah says: وما هو على الغيب بضنين "Nor of the unseen is he a tenacious concealer, التكویر/24", and Allah did not use here بخيل instead of ضنين .

(1) The text reads بالهبات instead of بالهيئات p.170.

471.

بخل و شحّ

Bukhl: بخل is to hold back a due, and the person who gives that which is due to Allah cannot be called a بخيل..

Shuhh: شَح is to be greedy in holding back good. The instrument for kindling fire (زَنْد) is called شَوَّاح when it does not strike fire.

472.

فقر و مسكنة

Faqr: According to al-Azharī, فقير is one who does not ask for help. The Qur'an says: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ "Alms are only for the poor and the needy, التوبة/60".

Maskanah: In the interpretation of the verse cited above, al-Azharī says that a مسكين is one who asks for help. The same is held by Ibn ʿAbbās, Hasan, Jābir b. Zayd, Mujāhid and Abū Ḥanīfah that مسكين is one who is poor and more in need of assistance. And this is indicated in the verse: لِلْفُقَرَاءِ الَّذِينَ أُحْضِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ "(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), البقرة/273". Allah has described them as فقراء 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 مسكين", he replied, and recited this verse:

أَمَّا الْفَقِيرُ الَّذِي كَانَتْ حُلُوبَتُهُ . وَفَوْقَ الْعِيَالِ نَلَمَ يَتْرَكَ لَهُ سَبْدُهُ (1)

"As to the فقير whose milch camel was sufficient for his household, and nothing (more) was left to him". So فقير in this verse is one who possesses a milch camel; and مسكين is one who possesses nothing. As far as the Qur'anic verse:

كَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ "It belonged to (some) poor men who worked on the river, الكهف/79", is concerned, here it is said that a ship belonged to them (مساكين), 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: لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ "Don't enter the houses of the Prophet, الأحزاب/53", and then says: وَاقْرَأْ "And stay in your houses, الأحزاب/39". According to Abū Ḥanīfah, on the subject of one who says: مَالِي لِلْفُقَرَاءِ

والمساكين , they are two separate categories. But Abū Yūsuf holds that the aforementioned statement means that half of the wealth is for so and so and half of it is for فقراء and مساكين , and it implies that Abū Yūsuf considers فقراء and مساكين as one and the same. In our opinion the view of Abū Hanifah is correct. It can be said that مسكين is someone for whom one feels compassion on seeing his condition.

(1) Diwān al-Ra'ī al-Numayrī P.64.

473.

إعدام و فقر

I^cdām: إعدام is more comprehensive than فقر . According to the linguists معدم is one who possesses nothing. Its origin is عدم which is the opposite of وجود , and أعدم means: ضارذا أعدم . إعدام is used as the opposite of وجود because of the difference of meaning between إعدام and عدم . One says: أعدمه الله and never says: عدمه الله . As the opposite of عدم one uses: وحده ; and as the opposite of أعدم one never says: وحده الله but says: أوجده . غنى after فقر is إعدام . Some linguists say that إعدام is فقر after غنى .

Faqr: See Δ

474.

فقير و مصرم

Faqīr: See Δ , فقر .

Musrim: مصرم is one who owns a صرمة "a few camels". Afterwards because of frequent use the word مصرم came to be applied to one who had few belongings (of any kind), whether he owned a صرمة or not.

475.

فقير و مملق

Faqīr: See Δ , فقر .

Mamliq: مَمْلِق is derived from مَلَق meaning: "submission, imploring or begging". أَجْمَة مَفْتَرَشَة "a spreading thicket" is also called a مَلَقَة (pl. مَلَقَات). A فَقِير, who is mostly submissive and begging is called a مُمْلِق. مُمْلِق is equivalent of saying: صَارَ ذَا مَلَقٍ; therefore, مَلَق always takes place after ones being wealthy (غَنِيَ). In the same way one says: أَطْفَلَتِ الْمَرْأَةُ when a woman gives birth to a baby.

It is also said that إِمْلَاق is to come into the state of not having sufficient money to provide for ones family. The Qur'ān says: وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ "And do not kill your children for fear of poverty, الإسراء/31", i.e. from fear of being unable to provide for ones children.

476.

خَلَّةٌ وَفَقْرٌ

Khallah: خَلَّة is حَاجَةٌ and مُخْتَلٌ is مُحْتَاجٌ "a needy person". حَاجَةٌ is called خَلَّة, because when one faces some حَاجَةٌ he faces إِخْتِلَالٌ "deficiency" which needs repair. خَلَّة is also an attribute or characteristic which one lacks. خَلَّة is friendship, because of which the secrets of two friends are mutually opened. A way or path in the sand is known as خَلٌّ, because it gets mixed up with itself, on account of its crookedness. خَلٌّ 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: خَلَّلْتُ الثَّوبَ means "I dyed the cloth". The plural of خَلَلَ is خَلَالٌ. The Qur'ān says: فَنَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ "So that you see the rain coming forth from their midst, النور/43". خِلَالٌ is that with which a garment is pinned back, and that with which the teeth are picked.

Faqr: فَقْرٌ is more comprehensive than خَلَّة because فَقْرٌ means total exhaustion of resources and خَلَّة is a deficiency in resources.

477.

حَاجَةٌ وَفَقْرٌ

Hajah: حَاجَةٌ is a lack of something. Therefore one says: الثَّوبُ فَلَانٌ يَحْتَاجُ "The cloth needs sewing" or يَحْتَاجُ إِلَى خِرْمَةٍ "So and so lacks intellect". According to the

Mutakallimūn ظلم 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: فلان is the opposite of غنى. The expression: هو محتاج is a metaphorical one whereas مفتقر إلى عقل is a literal one.

478.

حرف و حرمان

Harf: حرف is an inability to derive benefit from one's craft; and مُحَارَف is a man who is unable to obtain benefit from his professional skill. But, in general, the opposite of مرزوق is considered to be محروم "one who is denied or refused a gift or prosperity".

Hirmān: حرمان is not to get what one requires when one asks for it. One says: سأله فخرمه "He asked him but he refused him".

479.

بالئس و فقير

Bā'is: According to Mujāhid and others بالئس is a beggar who extends his hand (for alms). In our opinion بالئس is so-called because of his miserable appearance, and is used to intensify the concept of فقر. According to some others بالئس means مسكين, who is one who is in the extremity of فقر and seems to be quiescent from his want; and مسكين is one who has nothing at his disposal.

Faqīr: See فقر, Δ.

480.

محارف و محدود

Muhāraf: See Δ

Mahdūd: According to some scholars محدود is one who cannot attain the victory that he seeks over an enemy when contending with him. محدود is also used for other aspects of prevention. In our opinion the real meaning of محدود is one who is ممنوع from all types of good. And حدود الله are things that Allah has kept people from by نهي (prohibition).

481.

حاجة و نقص

Hājah: See **Δ**

Naqs: **نقص** is a cause of **حاجة**, and that which is **محتاج** (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.

بخس و نقصان

Bakhs: **بخس** is a **نقص** with injustice. Allah says: **ولا تبخسوا** الناس أشياءهم "And do not diminish to men their things, الأعراف /85", i.e. do not reduce their things unjustly.

Nuqsān: **نقصان** can be a reduction with or without injustice.

483.

تخفيف و نقص

Takhfīf: **تخفيف** 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.

Naqs: **نقص** is to take something from the mass or quantity of a thing, whatever it may be.

484.

زيادة و نماء

Ziyādah: One says: **زاد مال فلان بما ورثه من والده** "The wealth of so and so was enhanced by the inheritance he received from his father", and **نما** is not used in this context.

Namā': **نما الشيء** indicates the growth of a thing from within. One cannot use **زاد** in this context. One says: **نمت الماشية** **بتناسلها** "The cattle increased by means of their procreating". Therefore, **شجر** and **نبات** are described as **نما الجبر في** and **نما الخضاب في اليد**, and one says: **نما** **الكتاب** when speaking of the increase of dye on the hand and of ink in a book. **نما** is used concerning the increase of gold and silver metaphorically.

485.

سؤال و قنوع

Su'āl: سؤال is common both in the sense of قنوع and in that of asking for other things.

Qunū^c: قنوع is a request especially for favour and a present.

The verb يَفْتَحُ , فَتَحَ is used for asking for something. The Qur'ān says: وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ / الحج 36. According to Abū Hilāl: قانع is a سائل; and معتر is one who comes to you that you may give him something but does not ask (for anything). The verbs: يَعْتَرِ , إِعْتَرَّ ; يَعْتَرِ , عَرَّ ; and according to some إِعْتَرَّ mean to come to someone asking for his favour.

According to al-Layth قانع is an itinerant مسكين. Mujāhid says: قانع , in the above-mentioned verse, is one's neighbour, even if he is rich. And according to al-Hasan قانع is one who begs and is contented with what one gives him. Al-Farrā' says: قانع is one who accepts that which one gives him.

According to Abū Ubaydah قانع is a سائل who shows submission. Abū Ali says: قانع is a فقير who begs. And according to Ibrāhīm: قانع is one who sits in his house, and معتر is one who comes to people (seeking help from them).

Chapter XIII

486.

شرف و عزّ

Sharaf: The original meaning of شرف is an elevated place. One says: أُشرف فلان على الشيء when one goes up above something. شرفه القصر "the battlements of the palace" and the expression: أُشرف على التلف used when one is on the verge of ruin, are derived from the same. Then, as a semantic extension, it is used about the nobility of an ancestral line (نسب) e.g. a Qurayshī is called شريف; or every person, according to the Arabs, is شريف who has a well-known origin. Therefore شريف cannot be used of Allah, as عزيز can be.

Izz: عزّ contains the meaning of overcoming and impregnability. But in the expression: عزّ الطعام, عزّ is called عزيز meaning insignificant or small in quantity so as to be difficult to attain. And since عزّ means قلة, عزيز is understood as one who cannot be overpowered because of his might and impregnability.

487.

سيد و صمد

Sayyid: سيد is one who has charge of the people's organization.

Samad: صمد requires power for the execution of affairs. This sense is derived from صمد (pl. صماد) meaning hard ground; and صمدة is a rock firmly embedded in the earth. It can be said that صمد is that to whom people repair or go for the fulfilment of their needs. One says: صمدت صمدة to express: قصدت قصدة. صمد is more comprehensive than سيد, for example, a head of a family is called سيد and not a صمد until he becomes more important and attains some distinction from (an ordinary) head of a family. Therefore the phrase: سيد صمد "a lord or chief, to whom recourse is had" is used, and one never says: صمد سيد.

488.

ساد و ساس

Yasūdu: See ▲

Yasūsu: يسوس means he looks into their minor problems. The verb يسوس is derived from سوس "grub". Allah cannot be described in terms of سوس because nothing is too insignificant to be observed by Him.

489.

سَيِّدُ الْقَوْمِ وَ كَبِيرُ الْقَوْمِ

Sayyid al-Qawm: See ▲

Kabīr al-Qawm: كبير القوم is the most knowledgeable, or aged, or respected person of that قوم. The Qur'an says: فَعَلَهُ "63/الأنبياء". "The chief of them (here) has done this, كبيرهم". One can be called كبير because of superiority in age or in excellence. سَيِّدُ الْقَوْمِ can be called كبير القوم, but كبير القوم cannot be called سَيِّدُ الْقَوْمِ except when he is in charge of their affairs. And الكبير as a name of Allah means الكبير الشأن 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 الكبير as a name of Allah means that He is the big without any equal in the hearts of those who know Him.

490.

مَالِكٌ وَ مَلِكٌ

Mālik: مالك implies مملوك "owned". مالك "master" is more comprehensive than مَلِكٌ "king" e.g. one says: الله مالك (Perhaps this should indicate, rather than what it clearly does indicate, that in speaking of ملائكة and جنّ, only مالك is appropriate, and not ملك). The use of مالك is only appropriate in the case of ملائكة and جنّ. Al-Farazdaq says:

سبحان من عنت الوجوه لوجهه. ملك الملوك ومالك الغفر (1)
"Praise for the Lord, all faces are humble before His face,

the king of kings and lord of forgiveness". If he had said:

ملك الغفر , it would not have been appropriate.

Malik: ملك does not imply مملوك , and gives the sense of command and wide extent of power.

- (1) This verse is not found in al-Farazdaq's Diwān, ed. by Karam al-Bustānī, Dār Sādir, Beirūt, N.D.

491.

مالك وملك

Malik: See Δ

Malik: ملك is on the measure of intensification (مبالغة) like سميع and عليم ; and does not imply مملوك . Although ملك is on the measure of فعيل , it gives the meaning of the measure of فاعل except that it contains the sense of multiplication and intensification. When we say that ملك has the meaning of فاعل , 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 فاعل forms.

492.

ملك وملك

Mulk: ملك is scope of the holding and the extent of the power of the person who has charge of authority and organization.

Milk: ملك is the right of disposal of a thing by the person who has a better title to it than anyone else.

493.

عظيم القوم و كبير القوم

Kabīr al-Qawm: See Δ

ʿAzīm al-Qawm: The عظيم of a قوم is one who has no one above him from that قوم . One cannot be described as عظيم unless he has people in his subordination and authority. Muḥammad used the word عظيم for كبرى of Persia when writing to him. العظيم as a name of Allah means عظيم الشأن and one who is not to be measured against any lesser being in degrees of

magnitude. The original meaning of the word is **قَوَّة** and one is called **عَظِيم** because of his **قَوَّة**. It can be held that the original meaning of **عَظِيم** is **عَظِيمُ الْجَسَدِ** "big in stature" then it was extended to mean **عَظِيمُ الشَّأْنِ** as has happened in the case of **كَبِير**. The Qur'an says: **عَذَابَ يَوْمٍ عَظِيمٍ** "The chastisement of a grievous day, الأنعام /15", Allah has named this day as **عَظِيم** because of the greatness of the pains and distresses of that day, and that which is extensive so as to have **عَظِيم** is worthy to be described as **عَظِيم**.

494.

[جَلِيلٌ وَ عَظِيمٌ وَ كَبِيرٌ]

Jalīl: According to one linguist **الجليل**, as a name of Allah means: **العظيم الشأن** and worthy of **حمد**; and **الكبير** means the one who must necessarily be described in terms of **حمد**; and **الأجل** means the one above whom there is no **أجل**. But when **أجل** is applied to earthly kings it means one who is unique in the world in loftiness and majesty. **جلال** is always associated with **عظم الشأن**. **حكم** (pl. of **حكمة**: evidence of the intellect) are described as **جليلة** because of their usefulness. A large amount of money is described as **جليل** but a large amount of sand cannot be so described, as **جليل** is that which has great usefulness. **جُلَّة** "a big bag" is so-called because of its magnitude, and **مَجَلَّة**, meaning a piece of writing, is so called because of the important wisdom and knowledge it contains.

‘Azīm: **عَظِيم** may or may not allude to quantity. Therefore Allah can be described as **عَظِيم** although He cannot be described as **كثير**. A thing can be **عَظِيم** in its **جنس** or by way of increase in magnitude.

Kabīr: See **Δ**

495.

جلالة و هيبة

Jalālah: See **Δ**

Haybah: **هيبة** is fear which one feels when embarking upon something. Therefore **هيبة** and **إقدام** cannot be used with reference to Allah, because **إقدام** is an assault from the front, and dimensions like

front and back cannot be used about Him. And هيبة is the increase of fear in ones mind which results in ones abandoning aggression against someone.

496.

(صفة) رفيع و (صفة) علي

(Sifat) Rafī^c: The description of رفيع derives from the sense of 'physical elevation'. We have mentioned that in a derived word the sense of that from which it is derived is (always) present. Therefore it cannot be used about Allah. The original meaning of إرتفاع is upward change in the position of a thing, and (by extension) one says: إرتفع الشيء, when a thing (simply) leaves its place. علو does not imply change of place from low (to high). And إرتفاع 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 علا cannot be used. Allah cannot be described as رفيع, when رفيع implies leaving a former position. As far as the Qur'ānic expression: رفيع الدرجات "Exalted of the degrees," 15/ غافر is concerned, it is like the expression: كثير (in which the sifat is modified by the following noun).

(Sifat) Alī^c: 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'ān says: إِنَّ فِرْعَوْنَ عَلَا "Surely Pharaoh exalted himself in the land, في الأرض" i.e. subjugated the inhabitants; and further says: وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ "And some of them would certainly have overpowered others, 91/ المؤمنون"; and in this sense Allah is described as علي meaning He is great and worthy of elevated descriptions.

497.

إرتفاع و صعود

Irtifā^c: The sense of upwardness is common in all: صعود , إرتفاع and علو. But إرتفاع is used in other senses also e.g. one says: إرتفع في المجلس "He gained importance in the assembly", or رفعت مجلسه "I raised his position", even if that person has

not been elevated physically; and صعود is used only about physical elevation.

Sa'ūd: صعود is confined to إرتفاع in position. One says: صعدني "He went up the stairs/steps"; and one never says: صعد أمره , and صعود is only to go upward.

498.

رتقي و صعود

Ruqīy: رتقي is more general than صعود . Like صعود , رتقي can be used with reference to سلم and درجة , and one can say: رقيت في العلم والشرف إلى ألبعد غاية "I progressed (in degrees) in knowledge and dignity to the furthest extent". رتقي can also be used about تدريج "gradual development". رتقي "stairs" is also called مراقي ; and one says: مازلت أراقيه "I did not cease to rise in such and such until I reached the utmost point thereof", i.e. I rose gradually.

Sa'ūd: See Δ

499.

إصعاد و صعود

Is'ād: إصعاد is used with reference to level land. One says: أصدنا من الكوفة إلى خراسان "We advanced from Kūfah to Kharāsān.

Sa'ūd: See Δ

500.

أعلى و فوق

A'la: The expression: أعلى الشيء "top of a thing" refers to a part of that thing. One says: هو في أعلى النخلة meaning: "He is at the top most point of the palm tree".

Fawq: فوق is contrasted with تحت , whereas أعلى is contrasted with أسفل الشيء . أسفل الشيء refers to a part of a thing, whereas تحت الشيء refers to a location outside that thing. For example one says: وضعتُه تحت الكوز "I put that under the jug", but one cannot use أسفل الكوز here. In the same way one says: أسفل البئر "the lowest part of the well" and cannot use

السماء فوق الأرض . Thus when one says: تحت البئر .
it does not imply that سماء is part of أرض .

501.

رفيع و مجيد

Rafī^c: See ٥

Majīd: العالى is ماجد , شأن , رفيع is رفيع in terms of his شأن in his attributes. The Qur'ān says: بل هو قرآن كريم "Nay! it is a glorious Qur'ān, البرون /21", i.e. كريم in imparting wisdom; and it is also said that مجيد is that from whom one can expect good. The basic meaning of مجد is عظم which has two-fold application, i.e. عظم الشخص "greatness of person"; and عظم الشأن "greatness of importance". One says: تتجدت الإبل when camels grow large because of fine fodder; or أجد القوم إبلهم when people give their camels fine grazing at the beginning of the spring season. أجد and مجد are two dialectal variants for the same meaning; and one says: مجدت الله تعالى to express His greatness.

502.

إله و محبود

Ilāh: إله is one who deserves to be worshipped, and there is no إله except Allah.

Ma'bud: Not every محبود "person/thing worshipped" is worthy of worship e.g. idols and Christ p.b.u.h.

503.

الله و إله

Allah: الله is a name, and no one can have this name applied to him except Allah.

Ilāh: Some غير الله "other than Allah" are mistakenly called آلهة (pl. of إله) e.g. idols of the Arabs. The expression: لا معبود إلا الله means that only Allah is worthy of worship.

504.

إِسْتَحَقَّ الْعِبَادَةَ وَ حَقُّ لَهُ الْعِبَادَةُ

Yastahiqqu al-ʿIbādah: يَسْتَحَقُّ means that one has done a favour and one has a claim (on the one to whom one has done it). إِسْتِحْقَاقٌ implies that on account of which one has a claim (on someone).

Yahiqqu lahū al-ʿIbādah: يَحَقُّ لَهُ الْعِبَادَةُ means that He has an attribute that affirms His beneficence.

505.

اللَّهُ وَاللَّهُمَّ

Allah: See △

Allahumma: اللَّهُمَّ means يَا اللَّهُ, and اللَّهُمَّ is a vocative form. The vocative particle is suppressed and in lieu of that mim is added at the end.

506.

(صِفَةُ) رَبٍّ وَ (صِفَةُ) سَيِّدٍ

(Sifat) Rabb: رَبٍّ may be used with the meaning of سَيِّدٍ in the first part of a idāfah construction. The Qur'ān says: فَيَسْقِي رَبَّهُ "He shall give his lord to drink wine, يوسف/41"; but this is not always possible; for example, a slave says to his master: يَا رَبِّي and not يَا سَيِّدِي. Adī b. Zayd says: إِنَّ رَبِّي لَوْلَا تَدَارَكُهُ الْمَلَأُ لَكَ بِأَهْلِ الْعِرَاقِ سَاءُ الْعَذِيرُ (1)
"If my Lord had not come up (to aid) the kingdom with the people of 'Irāq, the position would certainly have been miserable".
Here رَبِّي refers to Nu'man b. Mundhir (king of Kindah), and عَذِير is an equivalent of حَال which is no longer in use, like أَبَيْتَ اللَّعْنُ "may you refuse being cursed" (a greeting addressed to kings in the jāhiliyyah) and عَمَّ صَبَاحاً "good morning", which have been abandoned in the language.

(Sifat) Sayyid: سَيِّدٍ is the master of one who must obey him e.g.

سَيِّدُ الْأُمَةِ وَالْغَلَامِ "master of a male or female slave".

Therefore one cannot say: سَيِّدُ الثَّوْبِ as one can say:

رَبُّ الثَّوْبِ.

(1) Diwān ʿAdī b. Zayd, p.92.

507.

(صفة) رب و (صفة) مالك

(Safat) Rabb: **رب** is greater than **مالك** because **رب** affirms a person's power to manage that which he owns. Therefore **رب** contains the connotations of **مالك** and **تدبير**, and denotes only one who must be obeyed. This can be substantiated from the Qur'ānic use: **اتخذوا أخصيائهم ورجالهم أرباباً من دون الله** "They have taken their doctors of law and their monks for Lords besides Allah, التوبة /31", i.e. masters whom they obey.

رب also implies the sense of **مصلح** "one who puts things on a sound footing". The expression: **ربيت النعمة** is used when one fosters his wealth by amassing as much as possible, and **أديم مربوط** is prepared leather. It can also be said that **رب** implies the sense of control of a matter until its completion; therefore one says: **رب الولد**; or **رب السمسم** "grower of the sesame"; or **شاة ربي** "a ewe that has just given birth" which is like **نفساء** "a woman in the state following child birth". A **شاة** is called **ربي** because she is engaged in **تربية** of her off-spring. In the word **تربية**, the letter "ياء" was originally "باء" and was changed into a weak letter as in the example of **ظن** and **تظني**.

(Sifat) Mālik: **مالك** implies the power to dispose of what is owned.

One says: **ملكيت العجين** when one kneads dough thoroughly so that it becomes well-worked (**قوى**), a poet says:

ملكيت بها كفي فافتتحتها . يرى قائم من دونها ما وراءها (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 **ملكيت** means **قويت**. Afterwards because of frequent use the word **مالك** became most common in its legal sense. For example a child is legally **مالك** 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: Lisān (**ملك**).

508.

(صفة) رب و (صفة) قادر

(Sifat) Rabb: **رب** is applied only to one who can assign, dispose and regulate. Some hold that **رب** 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:

وهو الرب والشهيد على يوم الحيارين والبلاء بلاء⁽¹⁾

"And He was the **رب** (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 **الرب** is not used here in an absolute way, as it is not the predicate of **هو** ; and both **الرب** and **الشهيد** refer to one and the same person. Thus both **الرب** and **الشهيد** are particularised by **يوم الحيارين**. In the following verse:

ورافد الرب مغبوطاً بصحبته . وطالب الوجه يرضى الحال مختاراً⁽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 **الرب** as a form of address; similarly the Arabs would address an idol as **إله** or Musaylimah as **رحمان** . In this verse **وجه** means **وجه الحق** .

(Sifat) Qādir: **قادر** is more general in that it applies to anything that can be done, for example one says: **"قادر أن يقوم"** "able to stand up".

- (1) Lisān (**رب**); A Commentary on Ten Ancient Arabic poems by al-Tibrizī p.133. The text reads **جبارين** for **حيارين**, p.181.
- (2) Diwān ^CAdī b. Zayd al-^CAbādī p.54. The text reads:

ورافد الرب مغبوطاً بصحبته . for **ورافد الرب مغبوطاً بصحبته**

509.

سيد و مالك

Sayyid: **سيد** is to **مالك** as **عبد** is to **مملوك** ; i.e. both can only be connected with rational beings; e.g. one can say: **سيد العبد** and **مالك العبد** but one cannot say: **سيد** . **مالك الدار** , but only **الدار** .

Mālik: **مالك** can be used in connection with both rational and irrational beings e.g. **مالك العبد** or **مالك الدار** . One who is **سيد فعله** can be called **مالك فعله** , but not **سيد فعله** .

Allah can be called **سَيِّد** because He is **مَالِك** of the genus of rational beings.

510.

دَوْلَة و مُلْك

Dawlah: **دَوْلَة** is a change in the state of authority (reading: **سَيَادَة**) 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 **دَوْلَة** is what plunderers do and **دولة** is that which is plundered. In the same way **عُرْفَة** is a handful, and **عُرْفَة** on the measure of **فَعْلَة** is the action of the verb **عَرَفْتُ** "you scooped"; similarly **خُطْوَة** is used as a noun of place, whereas **خُطْوَة** is the action of the verb **خَطَوْتُ** "you took a step". The plural of **دَوْلَة**, on the measure of **عُرْف**, is **دُؤَل**; in one dialect it is considered to be **دِؤَل**, but we prefer the first.

Mulk: See **Δ**

511.

سُلْطَان و مُلْك

Sultān: **سُلْطَان** means one's power to subjugate a large or a small group of people. The caliph is called **سُلْطَان الدُّنْيَا** or **مَلِك الدُّنْيَا** but the Amīr of a country is called **سُلْطَان** **الْبَلَد**, not **مَلِك الْبَلَد**, because **مَلِك** indicates a wider extent of authority. And **مُلْك** is control over a large number of things, and **سُلْطَان** is control over either a large or a small number of things. Therefore one can say: **لَهُ فِي** **دَارِهِ سُلْطَان** but cannot say: **لَهُ فِي دَارِهِ مُلْك**; and one can say: **هُوَ مُسَلِّطٌ عَلَيْنَا** even if the person concerned is not a **مَلِك**. It is said that **سُلْطَان** is one who has the authority to restrain others from acting contrary to his wishes, e.g. one says: **لَيْسَ لَكَ عَلَى فُلَانٍ سُلْطَانٌ فَتَمْنَعُهُ مِنْ كَذَا**.

Malik: See **Δ**

512.

مَلِك و مَلِك الْيَمِين

Milk: See **Δ**

Milk al-Yamīn: 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.

513.

تمكين و تمليك

Tamkīn: تمكين of one who has taken possession of something (حائز) is lawful whereas تمليك of him is not.

Tamlīk: In تمليك one is given de jure tenure of something but such is not the case in تمكين "recognition of someones de facto possession of something, but not relinquishing the right to remove him from it".

514.

عمالة و ولاية

Imālah: عامل is the one who has charge of taxes only. Every عامل is a والي but not every والي is an عامل ; and the original meaning of عمالة is the salary of the one who has charge of the صدقة . Afterwards because of frequent use this word was applied to other meanings.

Wilāyah: ولاية is more comprehensive than عمالة . Every one who is given charge of some aspect of the office of a سلطان is a والي . Therefore, every قاضي , أمير and عامل "judge, governor and revenue officer" is a والي ; and a قاضي or a أمير cannot be a عامل .

515.

إعانة و نصر

Iʿānah: إعانة is used for assistance both against an opponent or adversary and against other things. One says: أعانه على من غلبه "He helped him against those who tried to overcome him", or أعانه على فقره "He helped him against his poverty", or أعانه على الإجمال but one cannot use نصر in this context. إعانة is general and نصر is particular.

Nusrah: نصرّة is used only for assistance against an actual opponent or adversary.

516.

إعانة و تقوية

I^canah: See Δ

Taqwiyah: تقوية is two fold, i.e. from Allah to man, and from one man to another. Allah may give تقوية to a man by giving him abundance of destiny. One man can extend تقوية to another by giving him money or manpower. تقوية is more comprehensive than إعانة. For instance one says: أعانه بدرهم; one cannot say: قواه بدرهم; but only: قواه بالأموال والرجال. According to ^cAlī b. ^cIsā تقوية is used in the context of صناعة "craft/deed", and نصرّة can only be used in the context of منازعة "conflict".

517.

نصير و وليّ

Nasīr: نصيرة consists in extending معونة or تقوية, and نصرّة may or may not result from friendship (ولاية).

Waliyy: ولاية consists in sincerity of friendship.

518.

سيّد و همّام

Sayyid: See Δ

Humām: همّام "aspiring or courageous chief" is one whose همّ "concern/ambition" advances in affairs. It is not used of Allah, because He cannot be spoken of in terms of همّ.

519.

قمام و همّام

Qamqām: قمام is a سيّد whose affairs are conducted in an orderly fashion, not haphazardly. One says: قمت الشيء when one assembles a thing; and قمت عصبه "He collected his group"; and the بئر is called قمام because it is the place where waters are gathered together.

Humām: See Δ

520.

نصرة و ولاية

Nusrah: See ▲

Walayah: ولاية is نصرة given out of love for the منصور, and not for the sake of display or to earn a good name. ولاية is the opposite of عداوة "enmity". نصرة can be a help rendered either out of love or to earn a good name.

521.

حكم و قضاء

Hukm: حكم implies prohibition from a dispute; one says: أحكمته to mean: I prohibited him; and a poet says:

أبني حنيفةً أحكموا سفهاءكم . إني أخاف عليكم أن أغضباً⁽¹⁾

"O sons of Hanifah, restrain your foolish ones! I am afraid that I may become angry with you". It is also said that حكم is the settling of a matter by passing judgement in accordance with the requirements of the intellect and the sharʿ. The expression: حكم بالباطل means "He has put the باطل in the place of the حق". And حكم is used where قضاء cannot be used; e.g. one says: حكم هذا كحكم هذا i.e. the two things have similar causes, etc. and أحكام 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.

Qadā': قضاء implies the complete settling of a matter. One says:

قضاه when someone completes something and stops working on it. Allah says: ثم قضى أجلاً "Then He decreed a term,

و قضينا i.e. He made a decision concerning it; 2/الألغام

و قضينا "And We had decreed against the children of Israel, 4/الإسراء i.e. We have warned them about it;

و قضينا "We decreed death for him, 14/السيا i.e. We

decided his death; and فقضاهن سبع سموات في يومين

"So He ordained them seven heavens in two periods, 12/فصلت i.e. completed them.

(1) Diwān Jarīr p.47.

522.

حَاكِمٌ وَ حَاكِمَةٌ

Hākim: حَاكِمٌ is one whose office is to give a decision, and the sense of حَاكِم is derived simply from the action of deciding, so that a حَاكِم may give an unjust decision.

Hakam: حَاكِم is one to whom people come for arbitration or settlement of their affairs. The sense of حَاكِم is more praiseworthy than that of حَاكِم; one who merits the title of حَاكِم will only give a just decision, since it is an honorific title.

523.

قَدَرٌ وَ قَضَاءٌ

Qadr: قَدَر is the taking place of actions according as they are required, and the fulfilment of the purpose for which they are done. قَدَر can be the manner in which one wishes the desired object to be achieved, and مَقْدَر the one who effects it in that manner. It is also said that the original meaning of قَدَر 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.

Qadā': See Δ

524.

تَقْدِيرٌ وَ قَدَرٌ

Taqdīr: تَقْدِير can be used of the actions both of Allah and of men, whereas قَدَر can be used only of Allah's actions. تَقْدِير "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 قَدَر can only be good.

Qadr: See Δ

525.

قَضَى إِلَيْهِ وَ قَضَى بِهِ

Qadā ilayhi: قَضَى إِلَيْهِ means أَعْلَمَهُ "he told him". Allah says: "وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ" /66/ and then elaborated the "decree": "إِنَّ دَابِرَهُمْ وَأَنْتَ دَابِرُهُمْ" /66/ and then elaborated the "decree": "مَقْطُوعٌ مَصْبِحِينَ" ... that the roots of these shall be cut off in the morning, /66/.

Qadā bihi: قضى به means he completely settled the matter concerning him.

526.

تدبير و تقدير

Tadbīr: تدبير is setting up a matter in such a way that it should produce good results. It is derived from دبر, meaning "back", and أدبار الأمور means "the results or after effects of things". The last part of every thing is called its دبر; and تدبّر الأمر and يتدبّر means he thinks about the results of that matter in order to perform it in such a way that it makes them beneficial.

Taqdīr: تقدير is to set up a thing in a way that produces what is beneficial, but تقدير does not contain the sense of after effects or results.

527.

قدّر له و منى له

Quddira lahu: See Δ

Muniya lahu: منى is used only about the تقدير of what is bad.

One says: منى له الشرّ and one never says: منى له الخير.

Therefore أعلمت "death" is so called. And one says: أعلمت

ما منيت به من فلان "I have told of the hardships I experienced from so-and-so". تقدير, on the other hand, can be used of both good and bad.

528.

تدبير و سياسة

Tadbīr: See Δ

Siyāsah: سياسة is a continuous تدبير. A single تدبير cannot be called a سياسة. Therefore every سياسة is تدبير but not every تدبير is a سياسة. سياسة is also used to refer to the detailed affairs of one invested with authority. سياسة cannot be ascribed to Allah.

Chapter XIV

529.

إحسان و إنعام

Ihsān: One can use إحسان about himself, e.g. one can say about one who learns something: إِنَّهُ يَحْسِنُ إِلَى نَفْسِهِ, but one cannot say: إِنَّهُ يَنْعِمُ عَلَى نَفْسِهِ. إحسان implies praise, and one can praise himself. إحسان can also include ضرر, e.g. the infliction of chastisement by Allah on the people of hell. أَحْسَنَ can be used of anyone who does a (good) action, e.g. a person who inflicts a حَدّ punishment on someone is doing إحسان although he is bringing ضرر to the one punished. إحسان came to be used for نفع and خير particularly. أَحْسَنَ إِلَى فُلَانٍ is used when someone benefits another, but أَحْسَنَ إِلَى cannot be used with reference to the person who has a حَدّ punishment inflicted on him. According to the linguists every نفع is إحسان but not every ضرر is إساءة; whereas, if the meaning of إحسان were really نفع, the meaning of إساءة would be ضرر because إساءة is the opposite of إحسان. This difference can be understood from examples; one says: الْأَبُ يَحْسِنُ إِلَى دَلْدِهِ بِسُقْيِهِ الدَّوَاءَ الْمُرَّ "The father does good to his son by giving him bitter medicine or by phlebotomy or cupping"; and one uses: يَحْسِنُ, أَحْسَنَ when someone does something that is نفع, but not أَقْبَحَ when someone does something that is قبيح, but rather أَسَاءَ. A ضرر, such as the spending of money, may be called نعمة, because of the pleasure it gives.

9m^cam:

إنعام can only come from a منعم to someone else; إنعام implies شكر "thankfulness", which is obligatory to the منعم 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 إنعام to himself. Thus one never says: هُوَ مَنْعَمٌ عَلَى نَفْسِهِ.

530.

إحسان و نفع

Ihsān: See Δ

Naf^c: نفع may be unintentional whereas إحسان is always intentional. One says: يَنْفَعُنِي الْعَدُوُّ بِمَا فَعَلَهُ لِي when an enemy has done something to one with the intention of damaging one but has actually benefited one; أَحْسَنَ إِلَى cannot be used in this context.

531.

إجمال و إحسان

Ijmāl: إجمال is an evident إحسان. رجل جميل is so-called, as though he were fat; the original meaning of جميل is fat. One says: إجمال الرجل when a man cooks bones to get the fat out of them. أحسن is used as a transitive verb with the preposition "إلى"; and the expression: أجمل في أمره means he did something in his affair. In the expression: أجمل الحساب, the verb is transitive because it indicates an object implicitly mentioned without the help of anything else. One says: أنعم عليه (with the preposition على) because the sense of the نعمة rising above the person and engulfing him is present. Thus one can say: هو غريق في النعمة, but one cannot say: هو غريق في إجمال. Both إحسان and إجمال are worthy of praise, and like إحسان one can perform إجمال to himself.

Ihsān: See Δ

532.

إحسان و فضل

Ihsān: إحسان may or may not be incumbent.

Faḍl: فضل cannot be incumbent on anyone; it is that which he does as an act of supererogation, without compulsion.

533.

طول و فضل

Tawḥīd: 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: تطول, طال على and طل على are also used to mean that one did a service for someone else when asked to do so. A poet says:

أقرّ لكي يزاد طولك طولاً

The Qur'ān says: أدلوا الطول منهم "Those having ampleness of means (from them), 86/ التوبة", i.e. those who have superabundance 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.

Faḍl: See Δ

534.

آلاء و نعم

Ālā': أَلَى (pl. آلاء) means a نعمة which follows another. It is derived from وَلى , يَلِي , meaning قَرِبَ "to come near to". It is also said that the singular of آلاء is أَلَى . Some linguists hold that أَلَى is transferred from أَلَى الشَّيْءُ used to express عظم . According to Abū Hilāl أَلَى is a great نعمة .

Ni^cam: See Δ

535.

إفضال و تفضّل

Ifdāl: إفضال from Allah is a benefit directed by حكمة . He inevitably bestows إفضال , since, being الحكيم (the All-Wise), He does not go against the dictates of حكمة . إفضال is like إنعام in that it compels gratitude. The original meaning of إفضال is an increase or addition in إحسان .

Tafaddul: تفضّل refers particularly to a نفع which the one who controls it may either bestow or withhold. Allah is متفضّل with every نفع that He gives mankind, whether it be a reward or not. If someone holds that ثواب 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.

فاضل و متفضل

Fādīl: فاضل is one who has more good attributes than others. فضل means excess; one says: فضل الشيء في نفسه when a thing increases; and فضله غيره when something else increases it; and فضله is used when one gives information about the excess of a thing above others. Allah cannot be described as فاضل because He cannot be associated with any addition or deletion.

Mutafaddal: See Δ

537.

رحمة و نعمة

Rahmah: رحمة is إنعام, imparted to one who needs it.

Ni^cmah: أُنْعِمْتُ بِمَالٍ is used when one gives some money to someone;
one says: رَحْمَتُهُ and أُنْعِمْتُ عَلَيْهِ.

538.

رَحْمَانٌ وَرَحِيمٌ

Rahmān: رَحْمَانٌ, according to Ibn ^cAbbās, means one who is more tender than رَحِيمٌ, by which he means that رَحْمَانٌ is more comprehensive than رَحِيمٌ because tenderness (رَقَّةٌ) or hardness (غَلظَةٌ) cannot be used about Allah. رَحْمَانٌ 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 سَمَكٌ; سَمَكٌ is derived from سَمَكَ meaning إِرْتِفَاعٌ. But not every elevated thing is سَمَكٌ; another star is called دُبُرَانٌ because it is behind the ثَرَيَّا "pleiades", but not every thing at the back of something is called دُبُرَانٌ. Musaylimah was wrongly called رَحْمَانُ الْيَمَامَةِ by his companions; as other people have applied divine attributes to other than Allah.

Rahīm: رَحْمَةٌ and نِعْمَةٌ from Allah are bestowed on mankind both in the religious and the worldly domains. Muslims agree that rain is a رَحْمَةٌ from Allah. His description as رَحِيمٌ means that رَحْمَةٌ is part of His disposition, implying that it is not restricted to a specific time. In our opinion رَحِيمٌ is an intensive way of expressing His forebearance, and رَحْمَانٌ is even more intensive because He is even more forebearing.

539.

رَحْمَةٌ وَرَقَّةٌ

Rahmah: رَحْمَةٌ is an action of a رَاحِمٌ. One says: رَقَّ عَلَيْهِ, thus making رَقَّةٌ the cause of رَحْمَةٌ. فَرَجُهُ

Riqqah: رَقَّةٌ and غَلْظَةٌ are created qualities that may be in the heart or elsewhere.

540.

رَقِيقٌ وَشَفِيقٌ

Raqīq: See ⚠

Shafīq: One can رَقِيقًا to someone to whom one does not أَشْفَقَ e.g. a man who buries his daughter alive certainly يَرَقِيقُ لَهَا, as

human nature compels this but not لَشَفَقَ عَلَيْهَا. If he أَشْفَقَ to her he would not have buried her alive.

541. رَأْفَةٌ وَ رَحْمَةٌ

Ra'fah: رَأْفَةٌ is more comprehensive than رَحْمَةٌ. Abū^c Ubaydah says that in رُؤُوفٌ رَحِيمٌ (البقرة /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 Δ

542. خَيْرٌ وَ مَنْفَعَةٌ

Khayr: A معصية "disobedience" cannot be a خير.

Manfa^cah: منفعة "benefit" may be attained from disobedience. As Allah says: قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ "Say: In both of them (ميسر and خمر) there is a great sin and means of profit for men, البقرة/219", and what contains a منفعة is a منفعة. نافع is used for that which causes نفع, e.g. دواء نافع or طعام نافع.

543. مَنْفَعَةٌ وَ نِعْمَةٌ

Manfa^cah: منفعة like مفسدة "damage" can be good or bad. A bad منفعة might be to benefit someone so as to lull his suspicions of you and then to cheat him.

Ni^cmah: نعمة can only be good. Moreover one can say: نفع نفسه but not أنعم على نفسه.

544. مَتَاعٌ وَ مَنْفَعَةٌ

Mata^c: متاع is a نفع by which pleasure is expedited i.e. متاع can be an object of pleasure or a thing which brings pleasure with it e.g. abundant wealth or some precious property.

Manfa^cah: There may be نفع 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.

إِنْعَامٌ وَتَمَتُّعٌ

In^cam: See Δ

Tamattu^c: An example of the use of تَمَتُّعٌ is the following:

Someone gives a person food and drink in order that he will trust him so that he will be able to seize his goods and attempt his life.

546.

خَيْرٌ وَنِعْمَةٌ

Khayr: Like نَفْعٌ one can do خَيْرٌ to himself, whereas one cannot perform إِنْعَامٌ to himself. In this regard نَفْعٌ and خَيْرٌ are equal. نَفْعٌ is the direct or indirect causing of لَذَّةٌ, and its opposite is ضَرْرٌ which is the direct or indirect causing of أَلَمٌ "pain".

Ni^cmah: See Δ

547.

لِنْمَاءٍ وَنِعْمَةٍ

Na^cmā': لِنْمَاءٍ is an open or clear نِعْمَةٌ, whereas a نِعْمَةٌ can be hidden. لِنْمَاءٍ, being on the measure of مَرَاءٍ and بَيْضَاءٍ, indicates openness or clarity.

Ni^cmah: See Δ

548.

لَذَّةٌ وَنِعْمَةٌ

Ladhdhah: لَذَّةٌ can only be desired.

Ni^cmah: A نِعْمَةٌ may not be desired e.g. an expenditure, which becomes a نِعْمَةٌ when it results in benefits and pleasures; and تَكْلِيفٌ "expenditure" is called نِعْمَةٌ only because it causes نِعْمَةٌ; sometimes a thing is called by the name of its cause.

549.

مِنَّةٌ وَنِعْمَةٌ

Minnah: مِّنَّةٌ is a نِعْمَةٌ 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 قِطْعَةٌ. The original meaning of the root is to cut, as used in the Qur'an: فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ "So they shall have a reward

never to be cut off, التين 6/ is also called منون as it severs friend from friend. The reckoning of نعمه (conferred) is called من because it puts an end to gratitude for them.

Ni^cmah: See Δ

550. إحسان وإفضال

Ihsān: إحسان is a good نفع.

Ifdāl: إفضال is a نفع that is more than the least amount, and in fact it is characterised by فضل "excess", which is not necessarily true of زيادة by itself.

551. برّ وقربان

Birr: See Δ

Qurbān: قربان was originally a مصدر form like كفران and شكران. قربان is برّ by means of which one seeks Allah's favour.

552. ضرّ وضرر

Darr: ضرّ is the opposite of نفع and can be good or bad. Bad ضرّ is ظلم etc., and good ضرّ is, for example, the drinking of bitter medicine which can restore health.

Durr: ضرّ means emaciation and bad condition; a رجل مفرد is one who is in a bad condition. In a way ضرّ is more comprehensive than ضرر. ضرر may imply insignificant harm done to someone. On the other hand, ضرّ is, as it were, modified to imply مبالغة.

553. ضرّ وضرّاء

Darr: See Δ

Darrā': ضرّاء is open harm. Its form is like that of حرّاء and بيضاء, which is one that denotes things the sense of which is related to the surface sense.

554.

بَأْسَاءٌ وَضَرَاءٌ

Ba'sā': **بَأْسَاءٌ** is **ضَرَاءٌ** but accompanied with fear. It is derived from **بَأْسٌ**, meaning fear; **لَا بَأْسَ عَلَيْكَ** means "Do not be afraid". War is called **بَأْسٌ** because it involves fear, and **بَائِسٌ** is one who is overtaken by **بَأْسٌ** or **بُؤْسٌ**. "misery or distress". Allah says: **فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ** "Therefore do not grieve at what they do, هود /36" i.e. you should not be overtaken by **بَأْسٌ** or **بُؤْسٌ**. **بَأْسٌ** is used for **إِثْمٌ** "sin" e.g. **لَا بَأْسَ بِكَذَا** "There is no sin in such and such", and **بَأْسٌ** is also used in declaring a thing as lawful, e.g. **لَا بَأْسَ فِيهِ**, which means that it is lawful.

Darrā': See Δ

555.

سُوءٌ وَضَرٌّ

Sū': **سُوءٌ** can be inflicted only with the victim's knowledge. **سُوءٌ تَهٌ** can only be used when one has openly declared his enmity against someone.

Darr: **ضَرٌّ** "damage" may take place without the victim's knowledge; one can say: **ضَرَرْتُ فَلَانًا حَيْثُ لَا يَعْلَمُ** "I harmed so-and-so without his realising it".

556.

إِسَاءَةٌ وَمَضَرَّةٌ

Isā'ah: **إِسَاءَةٌ** is always bad.

Maḍarrah: **مَضَرَّةٌ** 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.

557.

سُوءٌ وَسَوَاءٌ

Sau': **سُوءٌ** is a verbal noun to which something to be so characterised can be prefixed e.g. **رَجُلٌ السُّوءِ** or **رَجُلٌ سَوِءٌ** "a man of evil". **سُوءٌ** is not derived from the verb **سَاءَ** **يَسُوءُ**, **رَسَاءٌ**. A proverb says: **لَا يَحْجِزُ مِسْكُ السُّوءِ عَنْ طَرَقِ السُّوءِ** meaning a bad skin can give only bad smell.

Sū': سُوءُ means what is unpleasant, and the verb يَسُوءُ, سَاءَ means to do something unpleasant to someone. Both words: سُوءُ and سُوءُ mean: كراهة, but differ in their usage.

558. إِسَاءَةٌ وَ سُوءٌ

Isā'ah: إِسَاءَةٌ is the name for ظلم "wrongful treatment or injustice". One says: أَسَاءَ إِلَيْهِ when one deals with someone unjustly.

Sū': سُوءٌ denotes damage or grief. يَسُوءُ, سَاءَ is used when one hurts or grieves someone, even if this is not through wrongful or unjust action.

559. شَرٌّ وَ ضَرٌّ

Sharr: According to Abū Bakr b. al-Akhshād, سَقَمٌ "disease" and عَذَابُ جَهَنَّمَ "the torments of Hell" are شَرٌّ in the real sense even though the one who causes them is not called شَرِيرٌ. A شَرِيرٌ is one who exerts himself in causing شَرٌّ قَبِيحٌ; not every شَرٌّ is قَبِيحٌ, and not every person who causes شَرٌّ is a شَرِيرٌ, just as not every person who drinks is a شَرِيبٌ, but a شَرِيبٌ is one who drinks prohibited drinks. He further holds that شَرٌّ is of two kinds: قَبِيحٌ and حَسَنٌ. Disease and the torments of Hell are examples of شَرٌّ حَسَنٌ, and ظلم "injustice" or such things are examples of شَرٌّ قَبِيحٌ. A thing can be called both خَيْرٌ and شَرٌّ at the same time when one refers to its consequences (e.g. abundant resources are خَيْرٌ but may be شَرٌّ in the future); خَيْرٌ and شَرٌّ are necessarily contrasting only when considered from one aspect.

Darr: In our opinion سَقَمٌ and عَذَابُ جَهَنَّمَ are ضَرٌّ in reality and they are called شَرٌّ metaphorically. The drinking of bitter medicine for the restoration of ones health is ضَرٌّ to ones self but not شَرٌّ. The evidence for this is the fact that one who causes them is not called شَرِيرٌ whereas one who causes ضَرٌّ is called ضَارٌّ, therefore سَقَمٌ and عَذَابُ جَهَنَّمَ are ضَرٌّ.

560.

حلم و صبر

Hilm: The original meaning of **حلم** is softness and **رجل حلم** is one who is soft in his dealings and patient in requiting bad deeds. **حلم** implies to delay (the infliction of) due punishment. And Allah's **حلم** towards the disobedient precludes, out of grace and forgiveness, their instant punishment. **حلم** may not be exercised when by practising it someone is endangered.

حلم does not imply the complete abandonment (**ترك**) of the immediate infliction of punishment because **ترك** cannot be used about Allah, for **حلم** is something that can only be exercised from a position of power, and **ترك** implies the contrary. **حلم** can only be applied to one who can punish, whereas **ترك** is the action of one who cannot. A poet says:

لا صغى ذلّ ولكنّ صغى أحلام

"(We) did not turn away (from them) because of weakness but because of (our) forbearance". And a **ظلم** of **تارك** is not called **حليم**, because **حلم** **عنه** 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 **سفه** is the opposite of **حلم**; in our opinion this is correct, because **سفه** implies precipitateness and haste, whereas

حلم implies patience and deliberateness. **سفه** originally means "lightness"; one says: **ثوب سفیه** "a light garment".

According to al-Mufaddal, the original meaning of **سفه** is lack of knowledge about the appropriate places of things and this is weakness of judgement. In Abū Hilāl's view this shows that

سفه is the opposite of **حلم**, because **حلم** pertains to **حكمة** "wisdom", which implies doing the action in the right way.

According to al-Mufaddal (because of extensive use) **سفه** is applied to all types of ignorance and precipitateness, e.g. one says: **سفه رأيه سفهاً**. Al-Farrā' holds that **سفه** is an

intransitive verb. In one dialect instead of **سفه**, **سفاهة**

is considered to be the verbal noun. Allah has used the word

"But if **فإن كان الذي عليه الحقّ سفياً**" in the Qur'ān:

he who owes the debt is **سفيه**, **البقرة / 282** i.e. a child,

which again refers to the state of being lacking in knowledge.

The following verse of al-Mutalammis shows that **حلم** can be

used where **حكمة** is used, and that **حلم** is an opposite of **سفه** :

لذِي الْحِلْمِ قَبْلَ الْيَوْمِ مَا تَقَرَّعَ الْعَصَا . وَمَا عَلَّمَ الْإِنْسَانَ إِلَّا لِيَعْلَمَ⁽¹⁾

"For a knowledgeable person trouble does not start before time, and a man is taught only to make him cognizant". Here ذَا الْحِلْمِ means one who has knowledge and who can discriminate (between things). The expression: حَلَمَ فِي النَّوْمِ "He dreamed in his sleep", اِحْتَلَمَ الْغُلَامُ "The boy reached sexual maturity" (i.e. experienced a nocturnal emission), and حِلْمٌ all refer to sleep and are so-called because sleep is a state of calmness and peace. حَلَمَةٌ is the nipple of the mother's breast so-called because of the milk that comes from it, which quietens the child. حِلْمُ الْأَدِيمِ (one whose skin is full of ticks) is burdened by حَلَمٌ, which are large ticks, soft to the touch. حَلَمَ الرَّجُلُ means the man pretended to exercise حِلْمٌ.

Sabr: صَبْرٌ is the restraining of oneself in encountering an unpleasant thing. صَبَرَ الرَّجُلُ means that he restrained himself from displaying جَزَعٌ i.e. distress or grief; and Muhammad is reported to have said: يَصْبِرُ الصَّابِرُ وَيَقْتُلُ الْقَاتِلُ "A patient man restrains himself and a killer kills", i.e. صَابِرٌ in this tradition is one who restrains from killing. Allah cannot be described in terms of صَبْرٌ, because He cannot be affected by مَضَارٌ "harm", whereas He can be described in terms of حِلْمٌ as it is an attribute of praise and glorification. If someone prays: اللَّهُمَّ حَلِّمْكَ عَنِ الْعَصَا "O Allah! withhold your chastisement from the disobedient", this is permissible if (the divine fulfilment of this prayer) is not likely to cause any مَفْسَدَةٌ, and is in accordance with wisdom, and Allah's granting them postponement is a help to them.

(1) Al-Asma'iyyāt, section 92, p.245; Al-Ma'arīf, p.553; Lisān (قرأ).

561.

إِحْتِمَالٌ وَصَبْرٌ

Ihtimāl: إِحْتِمَالٌ of something means repressing ones anger about it.

Sabr: صَبْرٌ with regard to some شِدَّةٌ "hardship" means restraining oneself from retaliation by word or deed. The expression: الصَّبْرُ عَنِ الشَّيْءِ implies restraining oneself from doing that thing, and صَبَرْتُ عَلَى خُطُوبِ الدَّهْرِ means that you restrained

yourself from displaying **جزء** about the vicissitude of fate;
إحتمال is not used in this context as it does not involve anger.

562.

إمهال و حلم

أصله . **حلم** is **إمهال** but not every **إمهال** is **حلم** .
Imhāl: Every **حلم** is praiseworthy attribute; on the other hand, **إمهال** here would have a derogatory sense. If **أخذ** "the infliction of punishment" (of a wrong doer) and **إمهال** "delay in the infliction of punishment" are the equal in **إستصلاح** "what is considered good", then **إمهال** can be considered as a favour and **إنتقام** "vengeance" (an action of) justice. On this basis, **سفه** is necessarily the opposite of **حلم**, when **حلم** is incumbent because the opposite of **إستصلاح** is **إستفساد** . If one were to exercise **سفه**, it would not be a **حلم**, but it would not be in accordance with **حكمة** "wisdom".
A thing can be **سفه** without being opposite to **حلم**; 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 **سفه** 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 **سفه** from the point of view of not putting a thing in its appropriate place. Moreover, the rewarding of the deserving is not necessarily a **حلم**, although its opposite is a **سفه**. This shows that **حلم** implies a certain wisdom, and that **سفه** is the opposite of that **حلم** which is incumbent, not of that which is exercised as a favour. Thus **سفه** is the opposite of **حكمة** in all respects. There is another difference between **حلم** and **إمهال**, that **حلم** can only be used with respect to a person who deserves punishment, whereas **إمهال** is not like that. For example, one says: **تمهل غريمك إلى مدة** "you grant a delay to your debtor for such and such a period"; this is not a **حلم**. Some linguists hold that one grants an **إمهال** to another at a particular time only in order to take him up on it at another time.

Hilm: The expression: الله حليم refers to an action of Allah's, but it can refer to an inherent attribute, in the sense that He is أهل (capable) of حلم when disobeyed.

563. إمهال و إنظار

Imhāl: إمهال does not indicate any extent of time and therefore it is indeterminate.

Inzār: إنظار is associated with the time span over which ones نظر operates. It is also said that إنظار is to allow a slave time to look into his affairs, and إمهال is to allow him time in order to make his difficult jobs easier.

564. حلم و وقار

Hilm: See Δ

Waqār: وقار is calmness, motionlessness of the limbs or stillness in sitting. It is also used when one does not behave recklessly in anger. وقار is derived from وقر meaning a load. Allah cannot be described in terms of وقار.

565. سكينة و وقار

Sakīnah: سكينة is not to show اضطراب "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, فأنزل الله سكينة عليه (40/ التوبة) and فأنزل الله سكينة على (26/ الفتح) رسوله وعلى المؤمنين هو الذي أنزل السكينة في قلوب, as in the Qur'ān: هو الذي أنزل السكينة في قلوب, as in the Qur'ān: هو الذي أنزل السكينة في قلوب (4/ الفتح) المؤمنين هيبة "awe or reverence", or the converse.

Waqār: وقار means هيبة only.

566. رزانة و سكينة و وقار

Razānah: رزانة is more general. It can be used about human beings and other things, one can say: رجل رزين for a heavy man or حجر رزين for a heavy stone; but one cannot say: حجر وقور.

Sakīnah: See Δ

Waqār: See Δ

567.

رجاح و رزانه

Rajāh: The original meaning of رجاح is inclination or leaning (towards something). The expression: رجت كفة الميزان is used when one of the scales of a balance outweighs the other, and: وزن وأرجح⁽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:

ترجح to mean: كن راجحاً "be preponderant" but one says it to mean: تمايل "you should incline towards ..."

Razānah: One says to someone else: ترزى to mean: كن رزينا "be sedate or grave". It can also be used concerning strengthening and calmness; whereas رجاح is used about فضل "excellence".

(1) The text reads: وزن وأرجح with the omission of "و" in وزن, p. 197.

568.

توقير و وقار

Tawqir: توقير is used in the meaning of تعظيم "glorification"; one says: وقره when one glorifies someone. In a Qur'ānic verse ما لكم لا ترجون لله : توقير وقار is used in the sense of "What is the matter with you that you hope not for greatness from Allah, 13/13" i.e. glorification; and "And you may aid Him and revere Him, 9/9". According to Abū Ahmad b. Abī Salmah: the description in terms of توقير⁽¹⁾ refers to the person who is the object of it. According to Abū Hilāl when someone is described in terms of توقير it only implies his glorification.

Waqār: According to Abū Ahmād b. Abī Salmah: Allah cannot be described in terms of وقار, but people can be described as: هُم يُوقِرُونَهُ in the sense of يَعِظُونَهُ "they glorify Him". Allah cannot be described as وقور, however, in the sense of عظيم; as one can use: يوقر instead of يعظم, because the sense of possessing وقار would then become attached to Him; Abū Hilāl holds that Allah cannot be described in terms of وقار because وقار implies something by which a change is introduced in ones هيبة "awe or reverence".

- (1) The text reads: توفير twice (with the omission of one dot on "ق" in the word توفير), p. 197

569. سميت د وقار

Samt: سميت is حسن السكوت "good silence". Some linguists hold that سميت is like صمت, and that the "ص" has been changed into "س" as has happened in the case of مصقع. One can use خطيب مصقع or خطيب مصقع سميت for an eloquent speaker. سميت can also mean the correctness or straightness of a way, e.g. one says: هو على سمت البلد "He is on the (right) way to the city". سميت is in no way similar to وقار.

Waqār: See Δ

570. أناة و حلم

Anāh: أناة is to be slow in movement, and it is also applied to the closeness of steps while walking. Therefore, a fat woman is called أناة. A poet says:

- (1) رمته أناة من ربيعة عامر. لؤم الفنى في مأتم أي مأتم

"A fat woman from the tribe of Rabī'ah cAmir 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: أناة is used when a thing is close at hand and تأني means: تمهل "to act at leisure", taking a thing from close by.

Some linguists hold that **أناة** means: **سكون** in a disturbing situation.

Hilm: See **Δ**

- (1) The verse is said by Abū Hayyāh al-Numayrī; and the text reads: **أَيُّ مَاتَم ... (al-Furūq 197)** instead of **أَيُّ مَاتَم**; Adab al-Katib p.25.

571. أناة و تَوَدَّة و حلم

Anāh: It can be said that **أناة** is **مبالغة** in being gentle in affairs and in being prepared to carry them out. One says: **آن الشيء** when something comes to an end (i.e. fully prepared); the Qur'an says: **غير ناظرين إياه** (44/الرحمن), and: **Not waiting for its cooking being finished, الأحراب/53**.

Tu'adah: **تَوَدَّة** is not to be unsteady in affairs. It is derived from **وَأَدَّ**, **يُؤَدُّ**, used when one weighs someone down with earth (i.e. buries him). **مَوْدُودَة** "buried alive (girl)" is derived from the same. The "ت" in the word **تَوَدَّة** was originally "و", as **تَجَمَّة** "indigestion" is derived from **وَحَامَة**, and **تَهْمَة** from the verb **وَهَم**, etc. **تَوَدَّة** implies the opposite of this notion to what is implied by **أناة**. Without referring to the derivations of both, we do not see any significant difference between the two.

Hilm: See **Δ**

572. سفه و طيش

Safh: **سفه** is the opposite of **حكمة**, and can be used metaphorically for bad language. One says: **سفه عليه** meaning to revile someone. An ignorant person is also called a **سفيه**.

Taysh: **طيش** is a state of unsteadiness accompanied by mistaken action. It is derived from the expression: **طاش 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.

سرعة و عجلة

573.

Sur^cah: **سرعة** is advancing in that in which one should advance and is a praiseworthy attribute; and its opposite is **إبطاء** 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'ānic verse: **وَعَجَلْتُ** **إِلَيْكَ رَبِّ لِتَرْضَى** "And I hastened on to Thee, my Lord, that Thou mightest be pleased, **عجل** is used in the sense of **أسرع**.

Chapter XV

574.

حفظ و رعاية

Hifz: The opposite of إضاعة is حفظ, and that of إهمال is رعاية.
Therefore animals without a shepherd are called إهمال. إهمال is what leads to loss. Thus, حفظ is the averting of calamities from a thing to save it from perishing.

Ri'āyah: رعاية is the action which generates the "cause" of diverting calamities from a thing; therefore, one says: فلان يرى العهود بينه "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. A راعي المواشي is so-called because he looks after them and eradicates those causes from which damage to them is to be feared. راعي النجوم is a metaphorical expression used about a sleepless person, on the analogy of راعي المواشي.

575.

حفظ و كلاءة

Hifz: حفظ is more general than كلاءة, because حفظ is جنس. الفعل. The two are interchanged because of the closeness of their meanings.

Kilā'ah: كلاءة is to incline a thing in a direction in which it will be safe from harm. Therefore one says: كلأت السفينة when one brings a ship near to land; كلأ is also used for sea-port.

576.

حراسة و حفظ

Hirāsah: حراسة is a continuous حفظ, and a حارس is so-called because he is (actually) watching throughout the night or because his occupation is to do so. It is derived from حرس meaning دهر "time". And حراسة 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 تحليس, which is a verbal noun, the noun (denoting the state) derived from it being خلاص. One expresses his wish (in favour of someone): حرس الله عليك: النعمة i.e. may Allah continuously avert calamities from His blessings on you.

Hifz: حفظ الشيء does not imply continuity. One says: حافظ is مبالغة , حفيظ is on the measure of العالم . The linguists hold that الحفيظ as a name of Allah means العليم and الشهيد i.e. that from whom nothing can go far away. This comes about because الحافظ للشيء 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 حفيظ to mean عليم is an extension. One never says: إِنَّ اللَّهَ حَافِظٌ لِقَوْلِنَا وَتَدَامِنَا in the sense that one says: فَلَانٌ يَحْفَظُ الْقُرْآنَ . If this latter statement were really true it would encompass the whole of knowledge.

577.

حفيظ و رقيب

Hafiz: حفيظ does not imply scrutiny of or investigation into anything.

Raqib: راقب 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: أُرَقِيبُ عَلَيْكَ أَنْتَ؟ ; and one says: رَاقِبَ اللَّهُ implying: you should know that Allah sees you and what you do is not hidden from Him.

578.

راقب و مهين

Raqib: الراقب as an attribute of Allah means الحفيظ and العالم ; no implication of scrutiny can be ascribed to Allah.

Muhaymin: مهين is one who is in charge of the arrangements for something. A poet says:

(1) أَلَا إِنَّ خَيْرَ النَّاسِ بَعْدَ نَبِيِّهِمْ . مَهِينُهُ التَّأْلِيَةُ فِي الْعَرْفِ وَالنَّكَرِ

"The best of men after their prophet is his overseer in ascribing to God (all of) what is received with either gratitude or

ingratitude", i.e. the one who is in charge of people's affairs

after the prophet. Al-Asma^ci says that the meaning of this word

in the verse: وَمُهَيْمِنًا عَلَيْهِ "and a guardian over it, المائدة/48"

is قَفَان and it is an Arabicised Persian word, which means

إِنِّي لِأَسْتَعِينُ بِالرَّجُلِ فِيهِ عَيْبٌ "overseer". ^cUmar said:

ثُمَّ أَكُونُ عَلَى قَفَانِهِ "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.

- (1) Asmā' Rijāl al-Maṣābiḥ by Maḥmūd b. Aḥmad b. Muḥammad al-Fārisī (MS) p.113, with a variant reading:

ألا أن خير الناس بعد نبئهم . هم العشر طراً بُشِّروا الجنان

This manuscript, formerly the property of Khalīl al-Raḥmān (al-) Dawūdī in Lahore, is now in the possession of al-Madrasah al-Sawlatiyyah, in Makkah.

579. وكيل (في صفات الله) و وكيل (في صفات العباد)

Wakīl: Sifat Allah: الوكيل 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: Sifat al-ʿIbād: وكيل as a description of other than Allah implies one who is given the power of attorney or right of representation regarding something.

580. حفظ و حماية

Hifz: حفظ is used about that which can be put in a safe place.

One says: هو يحفظ دراهمه ومتاعه , but never: هو يحمي دراهمه .

The use of حفظ with reference to أرض or بلد is not standard usage in Arabic.

Himāyah: حماية is used about that which cannot be put in a safe place, e.g. land (أرض) or a city (بلد). One says: هو يحمي البلد . إليه حماية البلد . أو الأرض .

581. حفظ و ضبط

Hifz: See Δ

Dabt: ضبط الشيء means taking great care of something so that none of it may get away. Allah cannot be described in terms of ضبط since there can be no fear that anything will escape from Him.

ضبط is metaphorically used about counting, one says: فلان يُضبط الحساب when someone is cautious about mistakes in counting.

582.

ضمان وكفالة

Damān: ضمان is used about مال (i.e. it is responsibility for property or a debt owed to another person). One says: ضمنت الأرض, when one undertakes to pay the rent or price of some piece of land; and one cannot say: كفلت بالأرض since it itself does not absent itself when its presence is required. And ضمان is being committed to produce something in place of the thing for which the guarantee is made (المضمون).

Kafālah: كفالة is used about نفس (i.e. it is responsibility for the appearance of someone); for example the phrase: كفلت زيدا is used when one undertakes to hand over Zayd. كفالة is being committed to produce the actual person for whom surety is given (المكفول به); one says: كفلت الغلام when one undertakes to feed a boy, and one cannot use: ضمنت 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: وكفلها زكريا (36/آل عمران) and does not say: ضمنتها here. The evidence for the use of ضمان for مال; and كفالة for نفس is that a man can give a ضمان for someone he does not know, but كفالة can be used only when he knows a المكفول به; 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.

583.

حميل وضمين

Hamīl: حمالة is surety for دية "blood-money" in particular. One says: حملت حمالة or أنا حميل meaning: I stand as surety for (someone's) blood-money". A certain Arab said: حملت دماءاً "I took responsibility ... عولت فيها على مالي وآمالي" to be surety for blood-money and by doing so I imposed a burden on my wealth and hopes ... "

Damīn: ضمان can be used about blood-money and other things.

584.

رئيس وزعيم

Ra'īs: رئاسة is called زعامة, and the زعيم القوم is the رئيس القوم because he is the strongest of them and the most capable

of getting what he wants. If a كفيل is called a زعيم, it is a metaphorical use.

Za^cīm: زعامة implies power or control over something. Allah says:

وَأَنَا بِهِ زَعِيمٌ "I am responsible for it/that I guarantee,

يوسف /72", i.e. I am capable of giving that. [This was said

by the person making pronouncement on behalf of Yūsuf, because

in the days of drought people had nothing to feed themselves and

Yūsuf 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.

إرشاد و هداية

Irshād: الإرشاد إلى الشيء means to open the way to or to make clear a thing, and إرشاد is used in this sense only about something good. راشد is a receiver of إرشاد, and رشيد is on the measure of مبالغة. 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: رشاد, سداد and صواب 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.

Hidāyah: هداية is being enabled to reach a thing. هداية has (always) come only to him who wishes for it (المهتدي). The Qur'an says: "5/ الفاتحة" إهدنا الصراط المستقيم. It is said that (the Muslim) prayed for هداية and so they are, without doubt, مهتدون. إرشاد cannot be used in this context. هدى can also be used about some unpleasant thing, e.g. the Qur'an says: "فاهدوهم إلى صراط الجحيم" then lead them to the way to hell, 23/ الصافات; and هدي is a دلالة; إيمان is a هدي because it is a دلالة to paradise. And a طريق is also sometimes called a هدي.

586.

بيان و هدي

Bayān: بيان, 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: هدي is the بيان of the right path to follow so that one may not follow the path of error. هدي has this sense when used absolutely; when qualified, it may be used otherwise, as هدى إلى النار "He led (him) to hell", etc.

587.

خير و صلاح

Khayr: عذاب الآخرة; خير is not called خير for those on whom it is inflicted. خير is حسن "goodness"; if a thing is not good سرور "pleasure" and سرور.

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 **صلاح**. The elative (**أفعل**) use of **خير** is possible here, however, and one can say: **المرض خير**: **الله خير لنا من غيره**. One can say: **لفلان من الصمة** **أفعل** because the measure **أفعل** intensifies the meaning of **فاعل**; therefore Allah cannot be described as **أصلح** than others. **خير** is one of the names of Allah, and one of the companions of the Prophet was called **عبد خير**, but according to Abū Hishām Allah is metaphorically named as **خير**. One can wish good for someone saying: **خار الله لك**, but the nomen agentis: **خائر** is not used to refer to Him.

Salāh: **صلاح** is keeping to that which wisdom demands. **صلاح** can be used about both **ضرر** and **نفع** e.g. illness may, on occasion, be **صلاح** for a man, rather than health, as it may lead to benefit in the domain of religion, but **ألم** "pain" which does not lead to any benefit cannot be regarded **صلاح** e.g. the punishment of hell is neither good in itself nor leads to any benefit. It is said that **صلاح** is change in the direction of the straightening of a condition, and **صالح** is one who changes in this direction. Therefore, Allah cannot be called **صالح**. **صالح** in the domain of religion is one who performs **فرائض** "duties" and **لوافل** "super-erogatory observances" avoiding **مباحات** "permissible actions" (i.e. does not take refuge in the fact that the actions he wants to do are merely permissible).

588.

نَجَاةٌ وَ هِدَايَةٌ

Najāt: **نَجَاةٌ** implies escape from some unpleasant thing.

Hidāyah: **هَدَايَةٌ** implies being enabled to reach a thing. The preposition used with either indicates its sense; one is used with **"مِنْ"**, i.e. **نَجَاهُ مِنْ كَذَا** meaning: "rescued him from such and such", while the other is used with **إِلَى**, i.e. **هَدَاهُ إِلَى** **كَذَا** meaning: "led him to such and such".

589.

فوز و نجاة

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: فاز بطلبته "He obtained what he asked for". The Qur'ān says: يا ليتني كنت معهم فأفوز فوزاً عظيماً "Would that I had been with them, then I should have attained a mighty good fortune, 73/ النساء".

Najāt: See Δ

590.

ظفر و فوز

Zafar: ظفر is to be exalted or victorious over an opponent. Allah says: من بعد أن أظفركم عليهم "After that I had given you victory over them, 24/ الفتح". ظفر is sometimes used in place of فوز e.g. ظفر ببغيته "He attained his desire", but فوز is never used in place of ظفر. For example one never says: ظفر بعدوه "He overcame his enemy".

Fawz: According to ^cAlī b. ^cĪsā فوز means ظفر in place of encountering evil (شر). The original meaning of فوز is to attain a حظ "share" of خير. And فوز means "he went away into the مغارة "desert", and it also means: "he died", since he has gone to a place like a desert.

591.

تخلص و نجاة

Takhallus: تخلص means escape from a complication, even if it is not harmful.

Najāt: نجاة is always escape from something, and it is used only of escape from something that one fears.

592.

صلاح و فلاح

Salāh: 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: **أصلحنا أمر فلان** "We put so and so in an advantageous position but he did not take advantage of it". Thus, **صلاح** is like a benefit (**نفع**), of which one may or may not avail himself. One says: **فلان يصلح للقضاء** "So and so is a proper man to be a judge" or **يصلح أمره** "His affairs are in good shape"; **فلاح** is not used in this context.

Falāh: **فلاح** is to obtain **خير** and a long lasting benefit (**نفع**); a thing the effect of which is long lasting is called a **فلاح**. A **أكار** "ploughman" is called **فلاح** because he cleaves the earth so as to leave a lasting cleft. **أفلق** is one whose lower lip is split. One says: **هذه علة صلاحه** and not **هذه علة فلاحه**, but one says: **موته صلاحه**. And one says: **موته فلاحه** and not **موته صلاحه** because the person who dies does not actually gain any benefit but escapes from his present trouble (e.g. from an illness, etc.). **قد أفلق** is used about one who is intelligent, resolute and complete in good qualities, whereas **صَلَحَ** is used only when someone changes in the direction of straightening his state; **فلاح** does not imply change.

593.

تسديد و تقويم

Tasdīd: **تسديد** is to direct something in the right direction. One says: **سدد السهم** when one directs an arrow at the target. And **تسديد** is used of the **سبب مؤد** e.g. **تسديد** of arrow to hit the mark, and about **سبب مؤدّي** e.g. **لطف** "kindness" which leads to **طاعة**. **سبب** is of two kinds: **مؤد** and **مؤدّي**. **مؤد** is that without which no **سبب** can occur and without which the agent of an action cannot perform that action; **مؤدّي** is that which provokes action by means of **ترغيب** "encouragement" or **ترهيب** "intimidation". And **تسديد** is one of the major **أسباب**, for it can be used either of **مؤد** or **مؤدّي**. **تسديد** for a **حق** occurs only when one demands a **حق**, and cannot take place when one deviates from it or when one is diverted from it by something else.

Taqwīm: **إصلاح** is the setting up of a thing according to the demands of wisdom (**حكمة**). **تقويم** is the elimination of crookedness, e.g. **تقويم القدر** or **تقويم الرُح**; then as a

metaphorical use it is said: قَوْمُ الْعَمَلِ "He put the work in order"; thus مَقْوَمٌ equals مَسَدٌ because both cause صَلَاحٌ.

594.

رُشْدٌ وَ رَشْدٌ

Rushd: According to Abū ḤAmr b. ḤAlā' رُشْدٌ means: صَلَاحٌ.

Allah says: فَإِنْ آتَيْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ "Then if you find in them maturity of intellect, make over to them their property, 6/النِّسَاء".

Rashd: رَشْدٌ means: إِسْتِقَامَةٌ "straightness" in دِينٌ. For example Allah says: وَهَدَيْتُنَا مِنْ أَمْرِنَا رَشْدًا "And provide for us a right course in our affairs, 10/الْكَافِ" (1). It is said that رُشْدٌ and رَشْدٌ are dialectal forms like عُدْمٌ and عَدَمٌ.

(1) Instead of an example of رُشْدٌ, Abū Hilāl wrongly quotes رُشْدٌ here:

إِنْ تَعْلَمَنْ مَا عَلِمْتُ رُشْدًا (66/الْكَافِ) Al-Furūq p.206. Some other examples of رُشْدٌ can be seen in the Qur'an: 24/الْكَافِ, 10/الْجِنِّ, 14, 21.

595.

إِتْقَانٌ وَ إِحْكَامٌ

Itqān: إِتْقَانُ الشَّيْءِ means إِصْلَاحٌ "repair or restoration" of a thing. It is derived from تَقَنٌ meaning: تَرْلُوقٌ "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: أَتَقَنَهُ when one coats a thing with تَقَنٌ. Subsequently إِتْقَانٌ was used about proper knowledge of a thing, e.g. one says: أَتَقَنْتُ كَذَا "I knew such and such properly", as though one had left no gaps in it.

Ihkām: إِحْكَامٌ is to do an action in a proper way. Allah says: كِتَابٌ أُحْكِمْتُ آيَاتُهُ (1/هُود) i.e. the Qur'an is a book whose verses are created in a perfect form; Allah did not use أَتَقَنْتُ here as they were not created defective in the first instance and improved afterwards. Some linguists hold that one says: أَتَقَنْتُ الْبَابَ when he repairs a door. According to Abū Hilāl one can say: أُحْكِمْتُهُ only when he has done it properly from the beginning.

596.

إحكام و رصف

Ihkām: إحكام means خلق "creation or making" of a thing in a firm, solid or perfect way. إحكام and إلتقان are used about both bodies and abstract things, whereas رصف is used about bodies (أجسام) only. One says: فعل متقن or فعل محكم, but one cannot say: فعل مرصوف.

Rasf: رصف is to put similar things together, and it is used about أجسام only. The expression: رصف هذا الكلام حسن "The construction of this speech is beautiful" is a metaphorical expression, and رصف is used metaphorically only in this context.

597.

إبرام و إحكام

Ibrām: إبرام الشيء is to strengthen a thing; this meaning is derived from تقوية الحبل "to weave a rope"; in any other context its use is metaphorical.

Ihkām: See Δ

598.

إبرام و تأريب

Ibrām: See Δ

Ta'rīb: تأريب is firmness of tying, and أرب العقد is used when one ties one knot on top of another. Its opposite is نشط. أنشطه is used when one ties a loose knot (أنشوطه), أنشطه when one unfastens a knot, and أرب when one ties something firmly.

599.

زيلغ و ميل

Zaygh: زيلغ is an absolute term and is used only about deviation from حق "right". One says: زارغ عن الحق, but one never says: زارغ عن الباطل as زيلغ means inclination towards a bad thing. Thus the linguists say: الفرغ زيلغ في الرسخ "فرغ is a crookedness in the pastern."

Mayl: ميل is general and can be used of inclination towards either good or bad.

600.

مَيْلٌ وَ مَيْلٌ

Mayl: مَيْلٌ is a verbal noun, and is used about both that which is visible and that which is not. For example, one says: مَيْلُكَ "Your inclination towards so and so" or مَائِلٌ الْحَائِطُ "The wall tilted".

Mayal: مَيْلٌ is a noun which is particularly used about that which can be seen, e.g. a stick. One says: فِي فَلَانٍ مَيْلٌ when someone is bent to one side from birth.

601.

عَثْوٌ وَ فُسَادٌ

C^{athw}: عَثْوٌ is an abundance of فُسَادٌ. It is derived from the expression: ضَبِيعٌ عَثْوَاءُ used of a hyena (and a man) with a lot of hair on the face. عَثَا and يَعِثُ are different dialectal forms, and the latter is the more literary (أَفْضَحُ); the Qur'an says: وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ "And do not act corruptly in the land, making mischief, البقرة /60".

Fasād: See Δ

602.

فُسَادٌ وَ قَبِيحٌ

Fasād: فُسَادٌ is an alteration in quantity from that which is required by wisdom. It is the opposite of صَلَاحٌ; when the quantity required by wisdom is exceeded or fallen short of, صَلَاحٌ is not maintained.

Qabīh: قَبِيحٌ is that from which wisdom keeps one away, and there is no connotation of quantity in it.

603.

غَيٌّ وَ فُسَادٌ

Ghayy: Every غَيٌّ is قَبِيحٌ.

Fasād: فُسَادٌ may or may not be قَبِيحٌ e.g. فُسَادُ الْفَاحَةِ implies merely a change from its previous state. The expression: هُوَ فَاسِدٌ implies that he is a فَاجِرٌ "libertine", while: هُوَ غَاوٍ implies that there is فُسَادٌ "corruption" in his religion and belief.

604.

ضلال و غي

Dalāl: The original meaning of ضلال is هلاك . Arabs say:

ضَلَّتْ الناقَة when she dies because of getting lost. The Qur'ān says: إِذَا ضَلَلْنَا فِي الْأَرْضِ "When we have become lost in the earth, السجدة /10" i.e. we perished because of having no relations (with others). The etymology of the two words: غي and ضلال means that الغي في الدين الضلال عن الدين is more drastic than الغي . One also says: ضلّ عن الطريق , whereas غي can only be used about دين in a specialised way. One also says: ضلّ "Thus كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ as Allah says: , عن الثواب does Allah confound the unbelievers, المؤمن /74", and ضلال means here هو ضال "being lost or wretched"; and the expression: ضال في قومه means he is lost among them. The Qur'ān says:

وَوَجَدَكَ ضَالًّا فَهَدَى "And found you unable to see (lost, in quest) and showed the way, الضحى /7" i.e. you were lost among your people because they did not know your position or importance; or ضال 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 الخذاء was so-called because he stayed with the cobblers, and أبو عثمان الأزني was so-called because he lived with the Banū Mā'zin, although he was not of them.

Abū 'Alī says that the verse: وَوَجَدَكَ ضَالًّا فَهَدَى means: Allah found you in quest of prophethood, which was straying away from you, and He gave it to you. Another verse says: أَنْ تَضِلَّ إِحْدَاهُمَا "Should one of the two err, البقرة /282", used in the context of witness; this is an example of inversion which is wide-spread in Arabic. ضلال also has the meaning of إبطال "invalidation".

Allah says: أَضَلَّ أَعْمَالَهُمْ "He shall render their works ineffective, محمد /1", and أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ؟ "Did He not make their treacherous plan go astray?", الفيل /2", and ضلّ also means to call someone ضال e.g. one says: ضللتني فلان . Thus, ضلال is used in various ways in which غي is not used.

Ghayy: The original meaning of غي is فساد . One says: غوى الفصيل 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 أضداد "opposites: which have opposite

meanings". غَيٌّ , sometimes, is also used to mean frustration or disappointment, e.g. غَوَى الرجل is used when someone fails to get what he wants. A poet says:

فَمَنْ يَلْقَى خَيْرًا يَحْمَدُ النَّاسُ أَمْرَهُ . وَ مَنْ يَغْوِ لَا يَنْدُمُ عَلَى الْغَيِّ لَأَمَّا (1)

"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 غَوَى .

- (1) This is a verse of Muraqqash al-Asghar, Sharh Ikhtiyārāt al-Mufaddal, p.1104; Jamharat al-Amthāl 1:177; Lisān (غَوَى).

605.

حَنْفٌ وَ حَيْفٌ

Hanaf: حَنْفٌ is deviation from right.

Hayf: حَيْفٌ is to assault something so as to reduce it in size. It comes from: تَحَيَّفْتُ الشَّيْءَ when one reduces a thing by taking away from its edges.

606.

مَيْدٌ وَ مَيْلٌ

Mayd: مَيْدٌ is to incline now to the right and now to the left.

Allah says: وَ جَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ "And We have made great mountains in the earth lest it might be convulsed with them, 31/الأنبياء" 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:

حَبَّتْهُمْ مَيَالَةٌ تَمِيدُ . مَلَاءَةُ الْحَسَنِ لَهَا حَدِيدُ

"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 (?).

Mayl: مَيْلٌ is to incline in one direction only.

Chapter XVII

607.

إبتلاء و تكليف

Ibtilā': إبتلاء is to bring out a person's obedience or disobedience by subjecting him to hardships. It is not the same as تكليف; however, تكليف 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. نعمة is called بلاء because it brings شكر forth. بلي "decay" extracts the power of a thing by reducing it to a worn-out state. These different senses have the same origin.

Taklīf: تكليف is to impose upon someone that which is inconvenient or troublesome to human nature. The root meaning of كلف is لزوم; therefore one says: كلف بفلانة when a person persists in love with some woman, and كلف "freckles" are so-called because they adhere to the face. المتكلف للشئ is one who adheres to that thing in spite of hardships, and متكلف is also used about one who sticks to what is not obligatory to him; Allah says: مكلف "one who takes some charge or obligation on him" is similar in meaning to متكلف.

608.

تحميل و تكليف

Tahmīl: تحميل is used only about that which has (physical) weight. Allah says: لا تتحمل علينا إصراً "Do not lay on us a burden, ثقل "load". إصراً means 284/ البقرة.

Taklīf: تكليف may be used about that which does not have (physical) weight. One says: كلفه الله الإستغفار "Allah made him ask for forgiveness", and حمّله cannot be used here.

609.

إبتلاء و إختبار

Ibtilā': إبتلاء is used with reference to the imposition of hardships and unpleasant things only.

Ikhtibār: إختبار can be used with reference to the imposition of either pleasant or unpleasant things, e.g. one says: إختبره بالإلزام عليه

and not: **إِبتلاء** بالإلغام عليه ; neither does one use the phrase: **مختبر بالنعمة** , but rather **مبتلى بالنعمة** , implies the establishing of **خبر** about the state of a person undergoing it, and **خبر** is knowledge concerning the essence or the truth of a thing; **إِبتلاء** , on the other hand, is the testing of the obedience or disobedience of the **مبتل** .

610.

إِختبار و فتنة

Ikhtibār: Allah does not subject a person to **إِختبار** in order to change his condition with respect to good and evil, but **الله يختبر العبد** implies only intensity of **تكليف** .

Fitnah: **فتنة** is the most intensive and far-reaching kind of **إِختبار** .

The original meaning of **فتنة** is to expose gold to fire to separate out impurities. Allah says: **يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ** "(It is) the day on which they shall be tried at the fire,

الذاريات /13". **فتنة** can be used about both good and bad, e.g.

Allah says: **إِنَّمَا أَوْلَادُكُمْ وَأَمْوَالُكُمْ فَتْنَةٌ** "That your children and your property are a temptation, **الأَنْفَال** /28", and **لَأَسْتَفِينَا هُمْ مَاءً** "We would certainly give them to drink of

abundant water, so that We might try them with respect to it,

الْبَنِّ /16-17", Allah in this verse has made a **فتنة** a **نعمة**

because He wishes to test most rigorously the person on whom it is bestowed, on the analogy with gold being rigorously examined by means of fire.

611.

إِختبار و تجريب

Ikhtibār: See **Δ**

Tajrīb: **تجريب** is repetition or abundance of **إِختبار** . This is indicated by the fact that **تجريب** is on the measure of **تفعيل** , a measure for **مبالغة** and the sense of repetition. Its original meaning is seen in the phrase: **جَرَّبَهُ** meaning to treat (an animal) for **جرب** "scab" and so to see if its condition is healthy or not. In the same way one says: **قَرَّذَ الْبَعِيرَ** meaning to pluck off **قردان** "ticks" from a camel; and **قَرَّرَ الْفَصِيلَ** meaning to treat **قرب** "name of a well-known disease of camels". **تجريب** cannot be used about Allah or the analogy of the use of **إِبتلاء** and **إِختبار** about Him, since these are metaphors, and no analogy can be based on a

metaphor.

612.

توفيق و لطف

Tawfiq: **توفيق** is the doing of that with which طاعة "obedience" is in accordance, and if obedience is not in accordance with it, it cannot be called **توفيق**; in such circumstances the expression is used: **إنَّه لَا يَحْسُنُ الْفَعْلَ** "He does not perform the job well".

Lutf: **لطف** is an action by which the obedience of a slave is made easy; and **لطف** 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 **إِسْتِقَاد**, not **لطف**. Another difference between the two is that **توفيق** is a kind of **لطف** which takes place a certain time before obedience, i.e. **توفيق** is like a companion of طاعة 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: **مَجِيئُ زَيْدٍ مَعَ عَمْرِو** "the coming of Zayd with ^cAmr", which can still be used, even if Zayd comes after ^cAmr, provided that there is no break; however, if Zayd comes after a long break, he cannot be said to have come with ^cAmr. **لطف** may precede the action by a short time, provided that it still influences the soul of the **مَلْفُوفٌ لَهُ** "the person on whom **لطف** is bestowed". It cannot precede the action by a time so long that its influence on his soul no longer exists. So every **توفيق** is **لطف** but not every **لطف** is **توفيق**. **توفيق** cannot be called **ثَوَابٌ** "requital" because **توفيق** precedes action, whereas **ثَوَابٌ** cannot be used of that which has not taken place; however, a person may be called **مَوْفُوقٌ** by way of praise, as a reward for previous obedience. **توفيق** is with reference only to good actions, e.g. one says: **وَفَّقَ فُلَانٌ** and not **وَفَّقَ فُلَانٌ لِلْعَمَلِ** . The term **توفيق** can be used even if the thing in which there is said to be **توفيق** has come to an end, just as it can be said that Zayd agreed with ^cAmr in saying something, even if what ^cAmr had said had already come to an end. **لطف** is a **تدبير** applied to either minor or major matters. Allah is called **لطيف** meaning His **تدبير** encompasses every thing and nothing can exist unless He makes it function properly. **لطيف** originally applied to the **تدبير**, but by process of ellipsis it

came to be applied to the مدبر , by way of مبالغة . One says: فلان لطيف الحيلة of a person who attains his object gently and easily. لطف can be social ease or the ability to involve oneself in matters easily. لطف can mean: صغر الجسم "smallness of body" in opposition either to كثافة "thickness, coarseness", or to الخفاء في المنظر "invisibility". لطيف is on the measure of فاعل , a measure for مبالغة ; and موفق , being on the measure of مفعول , implies abundance and repetition of action. And عصمة is a لطيفة with which one chooses to hold himself back from committing a sin. محصوم , used absolutely, is a laudatory epithet, and the same is true of موفق ; when it is qualified it is not laudatory. ونقه , عصمه من كذا can be used only of Allah e.g. فلان يبرني ويلطفني , and on this basis Allah is called لطيف because He gives His blessings to His slaves. لطف له , and all these verbs are made transitive with the help of a preposition. There are other differences between توفيق and لطف that will not be discussed here.

613.

لُطْفٌ وَ لُطْفٌ

Latf: لُطْفٌ is لُطْفٌ "righteousness, kindness" and good action e.g. one says: فلان يبرني ويلطفني , and on this basis Allah is called لطيف because He gives His blessings to His slaves.

Lutf: See Δ

614.

رَفَقٌ وَ لُطْفٌ

Rifq: رَفَقٌ is ease in the attainment of something or in some matter; and its opposite is عَنَفٌ meaning difficulty in attaining what one seeks. The original meaning of رَفَقٌ is نَفَعَ , therefore one says: أَرَفَقَ فلان فلانا when someone makes someone else benefit from something; and مرافق البيت are appointments of a house which are beneficial over and above those that are absolutely essential. رفيق الرجل في السفر 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 رفيق is so-called because he accompanies another on a journey at his side, in fact, at his مرفق "elbow".

Lutf: See Δ

615.

لطف و مداراة

Lutf: See **Δ**

Madārāt: مداراة is a kind of إحتيال "trickery" and ختل "deception".

One says: دريت الصيد 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.

Chapter XVIII

616.

دين و ملة

Din: The original meaning of دين is طاعة "obedience"; one says: دان الناس لمكهم when people obey their king. It is also possible that the original meaning of دين is عادة "habit", and that طاعة came to be called دين, because طاعة becomes a habit to which one accustoms. دين is a name for that which all adherents of a ملة choose to follow, therefore one says: فلان حسن الدين and not فلان حسن الملة; however, one says: هو من أهل الملة. 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. دين, when absolutely applied, gives the sense of general obedience for which there is ثواب "requital", as Allah says: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ "Surely the (true) religion with Allah is Islam, 18/ آل عمران". 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 دوري, 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 مل "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 تكرر "repetition", e.g. one says: طريق مليل for a frequently trodden path; ملل 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 مليلة, 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 **ملي** is **ذمي**, not **ديني**, because he is bound by the whole of the **شرعية**, but **شرك** cannot be a **ملة**. Thus every **ملة** is a **دين** but not every **دين** is a **ملة**.

617.

طاعة و عبادة

Tā^cah: **طاعة** is an action which takes place in accordance with the wishes of the **مرید** "the one who wishes it", when the **مرید** is of higher status than the agent of the action. **طاعة** can be shown to both the created and the Creator, whereas **عبادة** can only be used about the Creator. **طاعة**, in its metaphorical sense, can mean one who is called following a caller to that to which he has called him, even if he does not intend to do so; thus a man can be a **مطيع** of Satan, even if he does not intend to follow him but nevertheless does what he wishes and demands.

Ibādah: **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 **معرفة** "knowledge" of the **معبود** "the worshipped" on the part of the worshipper.

618.

طاعة و موافقة الإرادة

Tā^cah: See **Δ**

Muwāfaqat al-Irādah: **موافقة الإرادة** "conformity of intention" may or may not be **طاعة**. For example, if someone acts in accordance with someone's wishes unknowingly he is not **مطيع** to him, but if he acts in accordance with his wishes, knowing what they are, he is **مطيع** to him.

619.

[حقد و] خدمة و طاعة

Hafd: **حقد** is readiness or quickness in showing obedience; from this sense comes Allah's statement: **بنين و حفدة** "Sons and daughters and grandchildren, **النخل** 72", or as we pray (in **ṣalāh**): **وإليك** (1) **نسعى ونخفد**.

Khidmah: خادم "servant" is one who attends on a man to fulfil his needs; therefore one cannot say: العبدُ يخدم الله . The original meaning of خدمة is to circle around a thing, and thus an anklet is also called خدمة . Afterwards, because of extensive use of the word, it came to be used for being occupied with that which serves the interests of the محذوم ; e.g. one says: فلان يخدم المسجد when someone is engaged in cleaning a mosque, or the like.

Tā^cah: See ∆

- (1) The root حَفَد also implies obedient service. See Al-Qur'an: النحل /72. Translation and Commentary by A. Yūsuf ^cAlī, Dar al-^cArabiyyah, Beirut, 1968.

620.

خول و عبيد

Khawal: خول are those who are particularly designated to serve or work for some person.

^cAbid: عبيد implies being owned by someone, which is not implied by خول . Therefore one never says: المخلوق خول الله as one says: المخلوق عبيد الله .

621.

عبد و مملوك

^cAbd: 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 .

Sharī^cah: شريعة is the way on which one sets off towards something, e.g. the way to water is called شريعة or مشرعة . شارع

"street" is so-called because many people take their way in it.

شريعة, in this sense, is similar to ملة except that شريعة implies a path that is followed, which is not implied in the concept of ملة. One says: شرع في الدين شريعة as one says: طرق في الدين طريقاً, whereas the concept of ملة implies the continuation of its people on it.

623.

تقيّ و متقيّ و مؤمن

Taqiyy: The epithet تقيّ is more laudatory than the epithet متقيّ, in that it diverges from the ordinary verbal adjective (participle) for مبالغة (emphasis).

Muttaqī: The epithet متقيّ is more laudatory than the epithet مؤمن, 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 متقيّ and مؤمن is that متقيّ implies شريعة (i.e. the extent of ones endurance in religious practices) while مؤمن implies only linguistic evidence (i.e. the assertion that one believes).

Mu'min: إيمان is the opposite of both فسق and كفر, because an action cannot be termed إيمان and فسق at the same time, just as it cannot be إيمان and كفر. However إيمان is more commonly used as the opposite of فسق than of كفر.

624.

حسن و حسنة

Hasan: Every مباح "permitted" is حسن but not حسنة, and a مباح does not deserve any ثواب "requit" or حمد "praise".

Hasanah: حسنة is a superlative of حسن; the "هاء" (i.e. هاء) at the end of the word indicates مبالغة. Therefore حسنة includes فروض "obligatory actions" and زوافل "supererogatory actions" and not مباح actions that are merely permitted, even though they are حسن. Therefore (believers) are asked to perform حسنة, 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.

طاعة و قبول

Tā^cah: طاعة occurs either through desire or through fear (on the part of the one who obeys).

Qabūl: قبول is like إجابة which occurs because it is required by wisdom or required by مصلحة "general good or interest". Therefore, مجيب and قابل are appropriate descriptions of Allah, but He is not described as مطيع.

626.

إجابة و قبول

Ijābah: إجابة is used of prayers. One says: أجاب الله دعاءه. أجاب means: فعل الإجابة, and إستجاب: he asked him to perform إجابة. إستجاب can also be used in the sense of أجاب.

Qabūl: قبل الله عمله. قبل is used of actions. One says:

627.

إجابة و طاعة

Ijābah: According to ^cAlī b. ^cIsā إجابة is to act in accordance with a prayer (plea?) for something.

Tā^cah: 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.

مذهب و مقالة

Madhhab: مذهب is a way/course towards which one is inclined whether or not he makes a statement about it. For example one says: هذا مذهبي في السماع 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.

Maqālah: مقالة is a statement that the person who makes it relies on, and on the basis of which he argues. One says: هذه مقالة 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 **مقالة** is not necessarily a **مذهب**, nor a **مذهب** a **مقالة**.

629.

فرض و وجوب

Fard: **فرض** is only the making obligatory or binding of something by Allah. One says: **فرض الله على العبد كذا**; when **فرض** is used of other than Allah, it has the sense that is found in phrases like: **فرض لهم الحطاء** or **فرض له القاضي** "He assigned to them the gift". The original meaning of **فرض** is to make an incision; one says: **فرض في الود فرضاً** "He cut a notch in the stick".

Wujūb: **واجب** and **إيجاب** refer to obligation which may or may not come from Allah. One says: **أوجب الملك** or **أوجب زيد على عبده كذا** and one cannot use **فرض** in this context. **واجب** is something which is binding or incumbent in itself; **وَجَبَ**, **يَجِبُ** is intransitive verb, whereas **فَرَضَ** is transitive. Therefore **السنّة المؤكّدة** can be said to be **واجب** on Allah, as it is required by His wisdom, but it cannot be said to be a **فرض** on Him. **السنة المؤكّدة** "cycles of prayers which the Holy Prophet Muhammad always performed other than **فرض** cycles", **سجدة التلاوة** "prostration performed when certain verses of the Qur'ān are read or listened to" and **صلاة الوتر** (in ^cIshā's prayers) etc. are called **واجب** and not **فرض**. In intellectual matters, **واجب** is used, not **فرض**, e.g. one says: **هذا فرض في العقل** and not **هذا واجب في العقل**. However, **فرض** and **واجب** can (sometimes) also mean the same thing, e.g. one says: **صلاة الظهر فرض** or **صلاة الظهر واجبة** "It is incumbent to perform the prayer of noon". The original meaning of **واجب** is **سقوط** "falling" e.g. **وَجَبَتْ الشمس** is used for the setting of the sun, and one says: **وَجَبَ الحائط** when a wall has fallen down.

630.

حكم و فرض

Hatm: **حكم** is the issuing of a decree in an emphatic way. One says: **حكم الله كذا وكذا**. **حكم** has to do with neither **فرض** nor **واجب**, since they are used about commands, whereas **حكم** is used

about decisions and decrees. Sometimes a **فرض** is called **فرض** metaphorically which means that it cannot be refused, just as a **حكم حتم** cannot be reversed. Arabs call a crow **حاتم**, because they think that it passes sentence (**يحكم**) of separation on people, not that it makes it **فرض** or **واجب** for people to separate.

Fard: See **Δ**

631.

إلزام وإيجاب

Ilzām: **إلزام** can be used about both **حق** and **باطل**, e.g. **ألزمته**. **الزمته الباطل** or **الزمته الحق**. "I made him to adhere to **حق**" or **الحق**.

Ijāb: **إيجاب** is used only about **حق**; if it is used about other than **حق**, it is metaphorical and has the sense of **إلزام**.

632.

إلزام ولزوم

Ilzām: See **Δ**

Luzūm: **لزوم** can only be used about **حق**, e.g. one says: **لزم الحق**. "He adhered to **حق**"; one cannot say: **لزم الباطل**.

633.

حلال ومباح

Halāl: A thing the permissibility (**إباحة**) of which is known through **شرع** "law" is called **حلال**; it is the opposite of **حرام**.

Mubāh: Legally stated permissibility is not a consideration with **مباح**, e.g. one says: **المشي في السوق مباح** "Walking in the market is permitted", but one cannot use **حلال** in this context. It is the opposite of **محظور** "prohibited", and **محظور** 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 **مباح**, nor can the actions of **بهائم** "beasts", since it means that the responsible man may benefit from it without prejudice. Thus,

wishing for a **مباح** or ordering a **مباح** is bad, since there is no (spiritual) advantage (**فائدة**) 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.

نافلة و نذب

Nāfilah: **نافلة** , in law and the science of language, has the same meaning [i.e. supererogatory action]. **نافلة** can also mean a gift; **نوفلة** means **جواد** "swift horse" (pl. **نوفلون**). The word **نوفل** (pl. **نوافل**) is also used for a gift.

Nadb: The meaning of **نذب** , when used by linguists, is "that which is commanded", and when used by lawyers, is the same as **نافلة** .

635.

سنّة و نافلة

Sunnah: **سنّة** can be of many kinds: in the expression **فرض و سنّة** 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 والسنّة** ; it can be the way or the custom followed by the Holy Prophet or what he commanded, dealing with either **واجب** or **نفل** . All uses of **سنّة** imply previous custom and a single cause.

Nāfilah: **نافلة** or **نفل** are that which is manifested without any cause.

636.

سنّة و عادة

Sunnah: The original meaning of **سنّة** is **صورة** , and one says: **سنّة الوجه** meaning **صورة الوجه** , and **سنّة القمر** meaning **صورة القمر** . Conventionally **سنّة** means both **متواتر** and **آحاد** . **تواتر** 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.

Caadah: عاده is that which one does continuously on his own account.

637.

دأب و عاده

Da'b: دأب is a voluntary or acquired habit only. Therefore the eating of food and drinking of water are not called دأب .

Caadah: عاده is of two kinds: إضطرارية and إختيارية . An عاده إختيارية is an action which one continues to do until he becomes habituated to it and it is difficult for him to quit it, e.g. the drinking of نبيذ "wine"; عاده إضطرارية is an action like taking food or water etc. for the survival of ones body and soul.

638.

يجب كذا و ينبغي كذا

Yajibu Kadha: The expression يجب كذا is used only about that which is لازم "necessary or incumbent".

Yanbaghi Kadha: ينبغي كذا implies that the object/thing wanted is good, whether or not it is لازم .

639.

يجزىء كذا و يجوز كذا

Yuzzi'u Kadha: The expression هذا الشيء يجزىء 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 مجزىء , if it constitutes a contract. That which is منهى عنه "prohibited/illicit" may be مجزىء , e.g. the performance of ablution with unlawfully acquired water, the slaughter of an animal with a purloined knife, طلاق البدعة , 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 منهى عنه is not جائز . According to Abū ^cAlī and Abū Hāshim the offering of prayers in an unlawfully occupied house is: غير مجزئة . It is not permissible to have this intention, and the performance of it is معصية "disobedience to Allah".

Yajūzu Kadhā: يجوز كذا means يسوغ "(it is) allowed" and يحل "(it is) permitted". One says: يجوز للمسافر أن يفطر "It is permitted for a traveller to break his fast" or يجوز قراءة مالك "It is permissible to read either مالك or ملك (in the Sūrah al-Fātihah)". يجوز can also imply doubt, e.g. يجوز أن يكون زيد أفضل من عمرو "Zayd may be better than 'Amr". يجوز can also imply the جواز "validity" of a coin. Some linguists hold that it can mean يمكن "(it is) possible" and يجوز من زيد القيام "(it is) not unlikely", e.g. one says: يجوز من زيد القيام in spite of the knowledge that Zayd has not stood up. Abū Bakr al-Akhshād dislikes the meaning of يجوز as يمكن because Muslims, according to him, deem it not permissible to say: يجوز الكفر من يجوز من الله or to say: الملائكة حتى يصيروا كالبليس لقد رتهم على ذلك . وقورع الظلم لقد رته عليه . The basis of all these meanings is "He found a way that he followed", i.e. جاز and the expression: الجواز في الطريق "The traveller's pass", and جاز "metaphor" are derived from جاز . The expression: جازة means that the person who adopts this reading found a جازة which secures him against rebuttal; the expression: يجوز means that one's imagination has led him to this idea; if one knows it (to be so), one should not express it in terms of جواز "possibility". جائز must indicate other possibilities; the statement: يجوز أن يعبد العبد ربه is not a correct statement, since it does not indicate the other possibilities.

640.

فاسد و مردود و منهى عنه

Fāsid: مجزى فاسد is that which cannot be مجزى .

Mardūd: مردود is that (action) which takes place in a manner which does not deserve requital. It is the opposite of مقبول , and قبول from Allah necessarily brings requital. Nevertheless a مردود can be a مجزى .

Manhā 'anhu: منهى عنه implies the disapproval of the one who prohibits, but at the same time it too can be مجزى .

641.

حسن و مباح

Hasan: See Δ

Mubāh: Every مباح is حسن but not every حسن is مباح . For example the actions of infants, or forced actions may be حسن but not مباح .

642.

إباحة وإذن [و إطلاق]

Ibāhah: إباحة may take place through either considering or hearing a plea for something to be considered permissible.

Idhn: إذن takes place only through hearing.

Itlāq: إطلاق is the removal of prevention from one to whom a certain thing is possible. Therefore Allah cannot be described in terms of مُطلق; however, all things are مطابقة to Him⁽¹⁾.

- (1) The text reads: مطابقة له for مطلقة له . The correction is from the edition: 1353 A.H., p.188.

643.

الإسلام وإيمان و صلاح

Al-Islām: الإسلام is obedience to Allah which saves one from His punishment, and it has come to be used for the knowledge of the شريعة "code of life" of Muhammad, peace be upon him. Therefore Jews and others are precluded from it, but not from إيمان .

Īmān: إيمان is obedience to Allah by means of which is avoided the punishment that is the due of its opposite. نافلة is also called إيمان , since it involves following the course of this obedience.

Salāh: صلاح is uprightness of condition; صلاح is something that a human being acquires for himself, and by the action of Allah it becomes لطف or توفيق for him.

644.

أَمِين و مَأْمُون

Amīn: أَمِين is one who has confidence in himself.

Ma'mūn: مَأْمُون is one in whom others trust.

645.

إِلْحَاد و كُفْر

Ilhād: إِلْحَاد 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 كَافِر but not a مُلْحَد . The original meaning of إِلْحَاد is مَيْل "inclination"; therefore لُحْد is so-called because it is dug in the side of a grave.

Kufr: كُفْر is a name which can be applied to different sins, e.g. شُرْك , or denial of Muhammad's prophethood, or to call حَرَام a حَلَال etc. The original meaning of كُفْر is تَخْطِية "to cover a thing".

646.

رِيَاء و نِفَاق

Riyā': رِيَاء is the showing off of a good action in order to earn praise from people, not for requital from Allah. رِيَاء and نِفَاق are not related to each other in any way; they are merely used for each other metaphorically.

Nifāq: نِفَاق is declaration of إِيْمَان , together with concealed نِفَاق . نِفَاق is so-called on the analogy of the behaviour of the يَرْبُوع "jerboa" which makes an apparent door to its hole and another hidden door to use when needed. نِفَاق is used only for the concealment of كُفْر . نِفَاق is a word coined in the Islamic age, like other two Islamic words: كُفْر and الإِسْلَام ; نِفَاق was used when one of these was concealed and the other was demonstrated.

647.

ذَنْب و قَبِيح

Dhanb: ذَنْب , according to al-mutakallimūn, is that for which punishment is decreed to be deserved. ذَنْب is so-called because it is followed by ذَمَّ "condemnation". The original meaning of ذَنْب is إِتْبَاع "to follow"; therefore, ذَنْب الدَّابَّة

"tail of an animal" is so-called because it follows the animal, and ذلّوب is used for a دَلْو "leather bucket" that has an appendage at the bottom. It can be said that ذنب means the most low and mean thing in despicable actions. ذنب is so-called the most inferior quality among those of a person; in this sense it is sometimes justifiably applied to a child.

Qabīh: قبيح is that which does not necessarily merit punishment, like that committed by an infant.

648.

ذنب و معصية

Dhanb: ذنب, according to one linguist, means a فعل ردي "a bad action".

Ma'ṣiyah: معصية implies an action which is منهي عنه "prohibited". For example one says: أَمَرْتَهُ فَعَصَانِي "I ordered him and he disobeyed me". نهى implies disapproval. Therefore our contemporaries hold that معصية is something done by its doer in a forbidden or disapproved manner.

649.

حرام و محظور

Harām: حرام is the prohibition of a bad thing only. Every حرام is محظور but not every محظور is حرام. According to Abū 'Abd Allah al-Zubayrī: something حرام is prohibited for ever, while something محظور may be prohibited for a limited period only. Our contemporaries differentiate between the meanings of the expression: وَاللّٰهَ لَا آكُلُهُ "By Allah I will not eat such and such"; some hold that it is equivalent to saying: وَاللّٰهَ لَا آكُلُ مِنْهُ شَيْئًا, 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: محظور is that which is prohibited by someone even if it is good; for example a sultān forbids dealing with certain currency (i.e. that money is called محظور) or prohibits grazing on some land, even if it is not bad. محظور 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 sharī^cah, 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 محذور even if they are described as bad.

650.

طغيان و عتو

Tughyān: طغيان is to exceed the limit in some action that is disapproved of, accompanied by domination and force. Allah says: إِنَّا لَمَّا طَغَى الْمَاءُ "We (bore you up in the ship) when the water rose high, الْحَامَةِ /11", i.e. when water passed the limit in ظلم, (in being stormy).

Atuw: عتو is going a long way in what is disapproved of, but less than طغيان, the Qur'ān says: وَلَقَدْ بَلَغْتَ مِنَ الْكِبَرِ عِتِيًّا "And I myself have reached indeed the extreme degree of old age, مَرِيْمَ /8". The linguists hold that عتافيه is used when one indulges to extremes in كفر or فساد or becomes very old. Allah says: رَجَحَ صَرْصَرَاتِيَّةً "a roaring, violent blast, جَبَّارَاتٍ /6"; i.e. intensively severe. جَبَّارَاتٍ means one who is extremely tyrannical. Allah says: عَتَتْ عَنْ أَمْرِ رَبِّهَا "Which rebelled against the commandment of its Lord, الطَّلَاقِ /8", i.e. the people of those cities vaunted themselves over their Lord and did not obey Him.

651.

شرك و كفر

Shirk: شركى 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 شركى, to magnify and emphasise its enormity. The true opposite of شركى is إخلاص, but once شركى was used in the sense of any كفر, إيمان came to be regarded as its opposite.

Kufr: كفر comprises many characteristics, each of which is the opposite of a characteristic of إيمان, because when a human being acts in accordance with a characteristic of كفر, he nullifies a characteristic of إيمان. The original usage

of **كفر** is **كفر النعمة**; its opposite is **شكر**, and the opposite of **الكفر بالله** is **الإيمان بالله**. One who annuls **إيمان** is called **كافر**, because he annuls rights of Allah and the thankfulness that he should show for his blessings. The term **كافر** 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.

652.

خروج و فسق

Khurūj: **خروج** from obedience to Allah through committing a mortal sin is called **فسق**. **خروج** can be either praiseworthy (if it is against a **فاسق** or wicked ruler) or blameworthy (if it is the committing of mortal sins).

Fisq: Linguistically **فسق** means a disapproved of emergence; therefore a mouse (**فأرة**) is called **فوليسقة** because it comes out of its hole to do bad things. One says: **فسقت الرطبة** of a date when it comes out of its skin, since this indicates that it is rotting.

653.

فجور و فسق

Fujūr: **فجور** is to commit acts of defiance (of Allah) extensively.

The original meaning of **فجور** is derived from the expression:

أفجرت 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 **فاجر**, just as one who makes minor cracks in a dam cannot be said to have: **فجر السكر**. Later, because of extensive use, **فجور** came to refer specifically to adultery, sodomy and the like.

Fisq: **فسق** is **خروج** from obedience to Allah by committing a mortal sin.

654.

بطر النعمة و كفر النعمة

Batara al-Ni^cmah: **بطر النعمة** means to dissect a **نعمة** "favour" and to treat it unjustly, whereas **كفر النعمة** implies to

dissect it only. The original meaning of **بطر** is شق "to split", and **بيطار** "veterinarian" is so-called for the same reason; and **بطرت الشيء** is used when one splits something. According to the linguists **بطر** is the misuse of a favour, as in the verses of the Qur'an: **وكم أهلكتنا من قرية بطرت** **ولا تكونوا كالذين** "And how many a town have We destroyed which exulted in its means of subsistence, القصص/58", and **خروجوا من ديارهم بطرا ورثاء الناس** "And be not like those who came forth from their homes in great exultation and to be seen of men, الانفال/47".

Kafara al-Ni^cmah: See **بطر النعمة**.

655.

جور و ظلم

Jawr: **جور** is the opposite of uprightness in judgement/ruling.

One says about the reign of some sultan: **جار الحاكم في حكمه**

"The ruler was tyrannical in his authority", or **جار السلطان**

"The sultan was tyrannical in his conduct", if

he departed from uprightness in these things. The original

meaning of **جور** is **عدول** "deviation", from the right course,

e.g. one says: **جار عن الطريق** 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 dāniq (1/6 dirham) or a dirham is called **ظلم**, but not **جور**, 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 **إنصاف**, "the giving of a right in full", and the opposite of **جور** is **عدل** "turning in action towards what is right".

656.

سوء و قبيح

Sū': **سوء** is that which grieves the soul by what it brings near to it.

Qabīh: **قبيح** is a bad thing which the doer of it may enjoy, e.g. adultery or the drinking of wine or taking something forcibly.

657.

ظلم و هضم

Zulm: ظلم is the removal of a right whether in whole or in part. The Qur'an says: "فلا يخاف ظلما ولا هضمًا" "He shall have no fear of injustice nor of the withholding of his due, /112", i.e. neither his due nor a part thereof will be withheld.

Hadm: هضم is the diminution of part of a right; it is not used if all of the right is taken away. The original meaning of هضم is نقصان; low-lying land is also called هضم (pl. أهضام).

658.

ظلم و غشم

Zulm: See ▲

Ghashm: غشم is repeated on general ظلم; kings or governors are described in terms of غشم when their ظلم is general. Therefore one scarcely ever says: غشمي في المعاملة as one says: ظلمي في المعاملة. There is a proverb: وال غشوم "A most tyrannical governor is better than continuous lawlessness". Abū Bakr says: غشم means "to do something at random", and therefore one uses the phrase: غشم السلطان الرعية. According to Abū Hilāl is to follow a path at random, without guidance, and غشم is, as it were, that proceeds along unsettled lines.

659.

بغى و ظلم

Baghy: The original meaning of بغى is شدة الطلب "intensity of demand"; it implies to demand that which is not one's right by domination. One says: دفعنا بغى السماء خلفنا; بَغَى الجرح means adultery. The Qur'an says: والإثم والبغى بغير الحق "and sin and rebellion without justice, الأعراف/33". This is said to mean that the rebellious wants to seize power by overpowering people.

Zulm: See ▲

660.

فحش و قبح

Fuhsh: هو فاحش is that which is immensely bad. One says: هو فاحش القبح or هو فاحش الطول , and every thing which goes far beyond the bounds of moderation is فاحش .

Qubh: القرد قبيح is used of صور "appearances"; e.g. one says: القرد قبيح الصورة "An ape is ugly", and one cannot use فاحش in this context.

661.

حرام و سحت

Haram: See Δ

Suht: سحت implies intensity in the characteristic of حرام . Therefore one says: حرام سحت and not سحت حرام . It is also said that سحت is a clear حرام . Not every حرام is سحت , whereas every سحت is حرام . It may be held that سحت is حرام which is a complete negation of obedience, and which has no blessing (بركة) from Allah and is like something up-rooted. One says: سحته when one eliminates or eradicates something. The implication may also be that سحت is that which eradicates the one who performs it.

662.

إثم و خطيئة

Ithm: إثم 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 إسراف , which originally meant to go beyond the limit in anything.

663.

إثم و ذنب

Ithm: يَأْثِمُ , أَثَمَ originally meant تقصير "shortcoming". was used when someone failed in something; al-A^cshā says:

- (1) جمالية تختلي بالرداف . إذا كذب الآثمات الهجيراء
 "She-camels which go swiftly with ones who ride behind others, when آثمات "slow she-camels" do not perform well, at the time of noon". Here in this verse إغتلاء means taking long steps;

آثَمَات is plural of آثَم; كَذَب means قَصَرَ; and رَدِيف is plural of رَدِيف; therefore wine is called آثَم because it causes its drinker to fall short by taking his intellect away.

Dhanb: See Δ

- (1) Al-Mufradāt fī Gharīb al-Qur'ān (آثَم), with different reading:
جمالية تختلي بالروادف

664.

آثَم و آثِم

Āthim: آثِم is one who commits an آثَم "sin".

Athīm: آثِم is one who advances far in آثَم.

665.

جُرْم و ذَنْب

Jurm: جُرْم is that by which one is cut off from ones واجب "obligation". Its original meaning is cutting; صَرَام "the cutting of dates" is called جُرَام.

Dhanb: ذَنْب is that which is followed by blame or a bad action for which a man is persecuted. The original meaning of ذَنْب is إِتْبَاع "following". أُذْنَب is metaphorically used of a child, whereas آثَم is not. It may be said that آثَم is a bad action which implies a sense of responsibility for its consequences, and ذَنْب is a bad action which does not imply any sense of responsibility. ذَنْب also implies رَذُلٌ مِنَ الْفَعْلِ "worthless action"; therefore ذَنْب is that which is the most worthless thing in the person concerned.

666.

حُوب و ذَنْب

Hūb: حُوب means that from which one is restrained. Its original meaning is زَجْر "forcible prevention". One uses: حُوبٍ حُوبٍ to chide a camel. A camel is also called حُوب because it is scolded or rebuked; and حُوبَاء is called حُوب.

Dhanb: See Δ

667.

ذنب و وزر

Dhanb: See Δ

Wizr: The original meaning of **وَزْر** is **ثَقْل** "weight", and **وَزْر** implies that it is a burden for the one who bears it. Allah says: **وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِي أَنقَضَ ظَهْرَكَ** "And (We have) taken off from you your burden, which pressed heavily upon your back, **وَوَضَعْنَا عَنْكَ وِزْرَكَ** 2/3", and: **وَأَوْرَاقُ الْغُرُبَاءِ أَبْغَارُهُمْ** "Until the war terminates (lays down its weapons), **وَأَوْرَاقُ الْغُرُبَاءِ** 4" i.e. **أَوْرَار** is used for **سِلَاح** "weapons". Some linguists hold that **وَزْر** is derived from **وَزَرَ** meaning refuge, which means that the person described in terms of **وَزْر** is in want of a refuge. However, we prefer the first interpretation.

668.

إِصْفَافٌ وَعَدْلٌ

Insāf: **إِصْفَافٌ** is the giving of a half (**لِصْفَافٍ**). The original meaning of **إِصْفَافٌ** is to give half of a thing, without any addition or diminution. Therefore sometimes the phrase: **أَطْلَبُ مِنْكَ الْإِصْفَافَ** is used to mean: **أَطْلَبُ مِنْكَ النِّصْفَ**. One says: **أَصْفَيْتُ الشَّيْءَ** when one obtains one's own half of a thing, and **نَصَفْتُ الشَّيْءَ** when one gives another person his half of it.

^cAdl: **عَدْلٌ** is used both of giving **إِصْفَافٌ**, and of other things, e.g. one says about a thief who had his hand chopped off: **إِنَّهُ عَدْلٌ عَلَيْهِ**, and one cannot use **أَصْفَيْتُ** in this context.

669.

عَدْلٌ وَ قِسْطٌ

^cAdl: **عَدْلٌ** may be concealed.

Qist: **قِسْطٌ** is an open and apparent **عَدْلٌ**; therefore a **مِكْيَالٌ** "measure" or a **مِيزَانٌ** "balance" is called a **قِسْطٌ**, because they bring forth **عَدْلٌ** in perceptible form. Since **قِسْطٌ** is not hidden, a share which is arrived at openly is also called a **قِسْطٌ**, and the expression: **لَقَسَّطَ الْقَوْمُ الشَّيْءَ** means: "the people distributed the thing justly".

670.

حسن و عدل

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 الحلال حسن or المباح حسن, but one cannot use عدل in this context.

671.

إعتذار و توبة

I^ctidhār: معتذر is one who presents excuses for his misdeeds. The original meaning of عذر is the removal of something from where it is. One says: إعتذر إلى فلان "He apologised to so and so", and فَعَذَرَهُ "And he forgave him" i.e. he removed from his heart what was burdening him, actually or apparently. One also says: عذرتَه عذيرا "I rescued him, extending him help against his enemy", or مَنْ عَذِيرِي مِنْ فُلَانٍ "Who will rescue me from so and so". Allah says: عُذْرًا أَوْ نُذْرًا (6/المرسلات). نذر is the plural of نذير. One cannot say: إعتذر 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).

672.

توبة و ندم

Tawbah: توبة is always accompanied by the belief that the action (which one is repenting) is bad. Therefore every توبة is ندم but not every ندم is توبة.

Nadam: توبة is more particular than ندم. The expression: تندم على الشيء does not imply that the person who regrets something believes that it is bad.

673.

إستغفار و توبة

Istighfār: إستغفار is to seek forgiveness through دعاء and توبة or other manifestations of obedience.

Tawbah: توبة is regret for a mistake, along with the determination not to repeat it (which is not necessarily kept). إستغفار and continuation of ones action (إصرار), on the other hand, cannot co-exist, because it is counter to Allah's decree and will concerning what one must not do.

674.

تأسف و ندم

Ta'assuf: تأسف refers to past actions of ones own or of someone else.

Nadam: ندم is one type of the functions of the قلب that is related to the actions of the نادم only. It is distinct from the (other) functions of the قلب, e.g. willing, knowing, desiring and rejoicing, which can be used about ones own actions and those of others. On the other hand, غضب refers to the actions of others only.

675.

عفو و غفران

Cafw: عفو implies the withdrawal of لوم "rebuke or criticism" and ذم "censure", and does not imply the positive bestowal of a reward. Therefore it is used of people; e.g. عفا زيد عن عمرو "Zayd pardoned Amr". Because of the close meanings of عفو and غفران, they overlap each other in usage and one says: عفا الله عنه and غفر الله له in the same sense. However, the use of different prepositions after each verb indicates their difference in meaning, i.e. عفا عنه implies the withdrawal of something from someone, and غفر له implies the affirmation of something for someone.

Ghufrān: 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. غفر الله can only be used of Allah; one says: غفر الله لي, and one should not say: غفر زيد لك. The use of غفران about other than Allah is very rare; this is indicated by the fact that one says, for example: استغفرت الله "I sought forgiveness from Allah", and one never says: استغفرت زيدا, and the fact that the attribute غفران is applied only to Allah.

676.

ستر و غفران

Sitr: ستر means to cover a thing with a cover; it was later used for not mentioning a thing; e.g. ستر فلان على فلان is used when someone does not tell what he knows about the mistakes of someone else. فصح is the opposite of ستر. ستر الله. ستر الله له and عليه في الدنيا are not identical expressions, because غفران implies deserving a reward which ستر does not. Allah may conceal the misdeeds of a كافر or a فاسق in this world.

Ghufrān: غفران is more particular than ستر and implies positive bestowal of a reward.

677.

صفح و غفران

Safh: صفح is to ignore or to pass over a sin. For example one says: صفحت الورقة when one passes over a page without reading it. It is also said that صفح is not to punish an offender for his offence. صفح is not used of Allah.

Ghufrān: See Δ

678.

إحباط و تكفير

Ihbāt: إحباط is to invalidate ones good deeds by bad deeds. One says: حَبَطَ بطنه when someone's belly is disordered from eating bad things. Allah says: و حبط ما صنعوا فيها "And what they wrought in it shall go for nothing, 16/هود".

Takfīr: تكفير is to invalidate ones bad deeds by good deeds. Allah says: كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ "He(will) remove their evil from them, 2/محمد".

679.

أبطل و أدحض

Abtala: The original meaning of إبطل is إهلاك "destruction", and a brave man is called a بطل because he destroys his opponent, and the expression: أبطله means أهلكه.

Adhada: The original meaning of ادحاض is إزلال⁽¹⁾ meaning "making to slip". The expression: أدحضه means أزلّه "he made him slip". مكان دحض is a place in which one cannot set his

feet firmly. Allah says: ^{سَجَّتُمْ} ^{دَاحِضَةً} ^{عِنْدَ رَبِّهِمْ} "Their plea is null with their Lord, الشورى /16".

(1) The text reads ^{إِذْ} ^{لَا} ^{إِذْ} ^{لَا} for ^{إِذْ} ^{لَا} , and ^{أَزَالَهُ} for ^{أَزَالَهُ} p.231.

Chapter XIX

680.

ثواب و عوض

Thawāb: ثواب does not depend on the action of the person who receives it. The original meaning of ثواب is مربوع, meaning that to which the agent of the action returns. ثواب from Allah is a favour from Him, awarded as an honour. ثواب is bestowed on someone by way of a مكافأة "a sufficient recompense" for his rights.

^cIwad: عوض depends on the action of the person who receives it. عوض is given on the basis of مثمرة "a discussion of the price" in sales; only one who has borne pain or trouble deserves عوض, and it is a direct compensation, not a means of honouring someone.

681.

أجر و ثواب

Ajr: أجر "assessment of wages" takes place before the action (work) for which the أجر is to be given is done. For example one says: ما أعمل حتى آخذ ثوابي "I shall not work until I get my أجر "wages" (assessed)", and one never says: ما أعمل أجر is awarded only after the completion of an action, although أجر is also deserved only after the completion of ones work. أجر is used in the sense of جزاء of good deeds as well as for أجرة "rental price or rate", which is arrived at by the two parties' settling the lowest price or rate. It also has the meaning of "compensation of benefit".

Thawāb: ثواب is commonly used in the sense of جزاء "requital" for good deeds.

682.

بدل و عوض

Badal: بدل is that which is put in the place of something else by way of succession, and not by way of settling a price (مثمرة). For example one says: بدل نعمته كفراً when someone treats his benefactor badly, and it is so-expressed because he has put ingratitude in place of thankfulness; and one cannot say: عوضه كفراً because there is no sense of

equivalence of value in this context. بدل is a thing put in place of another so that one may either benefit or not from it. Ibn Durayd says: أبدال is the plural of بديل as أشراف of بديل and أفناق of فنيق. بدل can also mean a substitute for a thing. According to the grammarians بدل is a verbal noun applied to something which is put in the place of another and is dealt with like the previous one, whether it is from the same genus or not; e.g. مررت برجلٍ زيدٍ, here زيد is a بدل of رجل - an indefinite noun, whereas زيد is a proper noun.

^cIwad: عوض is that by which you pursue a thing on the basis of a bargain (مُثَامِنَة). One says: هذا درهم عوض من خاتمك or هذا الدينار عوض من ثوبك. It can be said that an عوض is a بدل by which one is benefited, and if it does not give a sense of benefit, it is not an عوض.

683.

إِتيان بغيره و تبديل الشيء

Ityān bi ghayrihi: إِتيان بغيره does not necessarily imply the removal of one thing to make way for another. If there was no difference between إِتيان بغيره and تبديل الشيء, Allah would not have expressed Himself thus: ائت بقرآنٍ غير هذا أو: "Bring a Qur'an other than this or change it, 15/15".

Tabdīl al-shay': تبديل takes place when one thing is removed and another is put in its place. According to al-Farrā': بَدَّلَهُ means: he changed it (غَيَّرَهُ) and أَبَدَّلَهُ means: he brought something else in its place.

684.

ثمن و عوض

Thaman: ثمن is used about ready money or cash. One says: أعطيت ثمن السلعة عينا أو ورقا "I paid the price of the articles in عین or ورق (i.e. in cash); one can also say: أعطيت ثمن to mean the same. But if ثمن is used to refer to a price paid in other than cash, it is a metaphorical use.

^cIwad: عوض is used for an equivalent which may or may not be in the form of ready money.

688.

ألم و دج

Alam: ألم is that which one receives only from someone else.

Waj^c: دج is more general ألم ; and دج is that which one receives either from himself or from someone else. One can say Both: أوجعني بذلك and آلمني زيد بضربه آيائي and آلمني ضربني but one cannot say: ضربني. Later both words were used in the senses of the other.

689.

ألم و وصب

Alam: See Δ

Wasab: وصب is an ألم which ones body suffers continuously. Allah says: "وله الدين واسباً" And to Him obedience be (rendered) constantly, "ولهم عذاب واسب" And for them is a perpetual chastisement, "والصافات ولاء" A series ولاء is described as واسبة when it extends far off as though, because of its remote extent, it had no limit.

690.

عذاب و عقاب

Adhāb: عذاب may be either deserved or undeserved.

Iqāb: عقاب 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 عقاب is تلو "following" i.e. making the first lead into the second. The expression: عقب الثاني الأول is used when the second follows the first, and عقب الليل النهار means: The night followed the day. عقبان and نهار are called عقبان. One says: أعقبه بالغبطة حسرة "He gave him joy after sorrow". Allah says: (النمل /10) ولم يرجع ولم ينعقب "There is no repeller of His decree, لا منعقب لكمه" The expression: تعقب فلاناً means: I watched his affairs; and استعقبت منه خيراً وشرّاً means: I experienced from him good and bad, i.e. I received the second in exchange for the first; لتعاقبا الأمر the two of them did a thing alternately; عاقبت اللص بالقطع "I punished a thief by cutting (off his hands), which follows his action of stealing; and اعتقب الرجلان

الحقبة means that the two of them rode alternately (upon an animal). Allah says: "والعاقبة للمتقين" (And the end is for those who guard (against evil) الأعراف/128" (i.e. here the preposition "ل" (implying a good result) is used after عاقبة); (عاقبة for offenders (مجرمون) is used with the preposition "على", which signifies an evil result. In the same way, one says: الدائرة لفلان when circumstances are in favour of someone, and الدائرة على فلان when they are against him.

691.

بلاء و نعمة

Balā': بلاء can be both harmful or beneficial. In the beneficial sense one uses the verb يَبْلِي , أَبْلَى e.g. أَبْلَيْتُهُ ; the Qur'an says: "وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا" And that He might confer upon the believers a good gift from Himself, الأَنْفَال /17"; in the harmful sense one uses the verb بَلَا , يَبْلُو , e.g.: بَلَوْتُهُ "I afflicted him or I tried him". The original meaning of بلاء is the testing of someone with something unpleasant, to judge his endurance and patience; إِبْتِلَاء is used for a blessing; al-Ahnaf says: النعمة ثم الشكر i.e.: البلاء ثم الشاء meaning that a blessing is always followed by gratitude.

Naqmah: عقوبة means جزاء or "reward or punishment" only. The original meaning of نعمة is strenuous disapproval. One says: نَقَمْتُ عَلَيْهِ الأَمْرَ when one disapproves of someone for something. نعمة is sometimes called a بلاء but a بلاء is never called a نعمة when it is intended as a test or trial.

692.

أنكر و نقم

Ankara: See

Δ

Naqama: نقم is more comprehensive than أنكر . And نَقَمَ means: "He disapproved as one who punishes/requites/ disapproves". Therefore an عقاب is called a نعمة .

693.

إنتقام و عقاب

Intiqām: إنتقام is to withdraw a blessing by means of punishment.

^cIqāb: عِقَاب is to requite someone for an offence by means of punishment. عِقَاب is the opposite of ثَوَاب , and اِنْتِقَام is the opposite of اِنْعَام .

694. حذر و خشية و خوف و فزع

Hadhr: حذر is guarding oneself against harm, whether one is certain about its happening or not. حذر wards off harm. On the other hand, خوف does not ward it off and so one says: خُذْ حَذْرَكَ "Be careful", and not خُذْ خَوْفَكَ .

Khashyah: See Δ

Khawf: خوف is the expectation of harm which may not occur; one who is certain that harm will come to him is not خائف of it. In the same way رجاء is an expectation of some benefit, but one who is certain about the attainment of some benefit is not راجع of it.

Faz^c: See Δ

695. إحتراز و حذر

Ihtirāz: إحتراز 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. خشية و خوف

Khashyah: خشية is connected with the source of something unpleasant and not with the unpleasant thing itself. Allah says: يَخْشَوْنَ رَبَّهُمْ "and they have awe of their Lord and fear the evil reckoning, الرعد /21". If someone should object to this interpretation of خشية and say that Allah has also said: "إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَآئِيلَ" (Aaron said to Moses) Surely I was afraid lest you should say: you have caused a division among the children of Israel, ظه /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: **خشيت ذهاب زيد** than: **خشيت زيدا**. However, **خشية** 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 زيدا** "I was afraid of Zayd", and Allah says: **يخافون ربهم من فوقهم** "They fear their Lord supreme (above them), **النحل** /50"; one says: **خفت المرض** "I was afraid of illness", as Allah says: **ويخافون سوء الحساب** **(الرعد /21)**.

(1) The text reads **ترك** instead of **منزل**, p.236.

697.

خشية و شفقة

Khashyah: See **Δ**

Shafaqah: **شفقة** is a kind of **رقة** "kindness" and **ضعف** "weakness" of the heart, e.g. **الأم تشفق على ولدها** i.e. **ترق له** "is tender towards him". **شفقة** is not related to **خشية** or **خوف** in any way (i.e. etymologically and linguistically), as can be seen from its use in the verse: **إن الذين هم من خشية ربهم مشفقون** **المؤمنون** /57"; "Surely they who from fear of their Lord are cautious, if **خشية** and **شفقة** were one and the same, it would not be right to say this, any more than it would be right to say: **يخشون** **لثوب شفق** for fine cloth. Therefore, the Arabs use **شفقة** (a certain plant) is metaphorically called **شفقة** because it is tender and not strong. One also says: **أنشفت** **من كذا** when one feels too weak-hearted to endure something.

698.

خوف و رهبة

Khawf: See **Δ**

Rahbah: **رهبة** is the prolonging of **خوف**; a **راهب** is so-called he fears (God) constantly. The sense of **رهب** comes from **جمل**. ⁽¹⁾ **رهب**, used when a camel has long bones and is well-built.

رهابه is a bone above the stomach. According to ^cAlī b. ^cIsā, رهبة is خوف 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. خوف 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: والرهبة أصله من قولهم جمل رهبة for والخوف أصله من قولهم جمل رهبة, p.236.

699.

إنذار و تخويف

Indhār: إنذار is تخويف "the frightening of someone", along with the indication to him of the source or place of the object of fear. One says نذرت بالشيء when one knows of something and is ready or prepared to face it, and أنذره 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 a منذر; 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 Allāh, is the greatest benefactor of mankind.

Takhwīf: See Δ

700.

إنذار و وصية

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 بشارة is the opposite of إنذار.

Wasiyyah: وصية can be used either of oneself or of others.

One says: أوصيت نفسي "I recommended to myself", and أوصيت وصية, but one cannot say: أندرت نفسي. Moreover وصية 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 هلع

Khawf: The verb خاف, يخاف can accept a direct object, e.g. خفته "I was afraid of him"; i.e. he himself is the object of my fear.

Faza^c: 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: فزعت منه i.e. he is the source of my fear, since "من" always indicates a beginning.

Hala^c: هلع is the worst type of فزع "anxiety or apprehensiveness". Allah says: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا "Surely man is created of a hasty temperament, being greatly grieved when evil afflicts him, and niggardly when good befalls him, المعارف 19-21", and one can be described in terms of هلع only when he combines the characteristics mentioned in this verse.

702.

خوف و هول

Khawf: 'See Δ

Haul: هول is fear of something when one does not know what will befall him from it, e.g. هول الليل or هول البحر; one says: هالني الشيء "The thing frightened me". The thing can be called هائل but not مهول, except as used by a poet:

(1) د مهول، من المناهل، وحشي . ذي عراقيب، آجن مدفان

"There is (many) a terrible deserted watering-hole, among the winding tracks, with bad water, filled in". Here, in this verse, the word مهول means containing هول.

(1) Lisān (عرقب) with different reading: د مخوف .

703.

خوف و وجل

Khawf: طمأنينة خوف is the opposite of .

Wajal: وجل الرجل is used when someone is in distress and is not tranquil. One says: أنا من هذا على وجل ، ومن ذلك على طمأنينة , but خوف cannot be used in this context. Allah says: "الذين إذا ذكر الله وجلت قلوبهم" (Believers) are those who, when Allah is mentioned feel وجل in their hearts, الألقال 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. وجل is not related to خوف (neither etymologically nor in import). Furthermore خاف is a transitive verb, whereas وجل is an intransitive verb; they are also different in form. These two differences are sufficient to indicate the difference in their meanings.

704.

إلتقاء و خشية

Ittiqā': إلتقاء has a sense of إحتراس "to be on guard" against that which one fears.

Khashyah: خشية does not imply a sense of إحتراس .

705.

بأس و خوف

Ba's: بأس has to do with the number of weapons and other things.

For example, Allah says: "وأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ" And We sent down iron, in which is great strength or might, الحديد 25/.

بأس is also used for خوف metaphorically, e.g. one says:

لا بأس في هذا "There is no fear for you" or لا بأس عليك "unpleasantness". i.e. there is no كراهة , الفعل

Khawf: See Δ

706.

حيرة و دهش

Hayrah: حيرة can be confusion or embarrassment which is not evident, e.g. one can be confused in choosing between two alternatives, and yet this confusion may not be evident. دهشة, on the other hand, cannot be present without being apparent.

Dahash: دهش is حيرة, along with indecisiveness and confusion, and دهش is always apparent.

707.

حياء و خجل

Hayā': حياء is a shrinking from doing something. One says: فلان يسترى في هذه الحال أن يفعل كذا. حياء refers to something that is about to take place, and خجل to something that has taken place, but حياء is sometimes used for خجل as a semantic extension.

Khajal: خجل is a condition which becomes evident on ones face because of the concern that affects the heart when one has no argument or is afflicted by doubt, and so on. Hence, خجل is that by which the natural physical disposition is changed⁽¹⁾. According to al-Anbārī the original meaning of خجل is slackness or laziness and lack of action in search of subsistence. Later, the Arabs, because of the extensive use of the word, applied it to the interruption of speech. Muhammad is reported to have said to some women: (2) إِذَا جُعْتُنَّ دَقْعُنَّ وَإِذَا شَبَعْتُنَّ خَجَلْتُنَّ "When you are hungry, you become lowly and humble, and when you are satiated, you become indolent". Abū^c Ubaydah says: خجل in this tradition means: أَشْر "joyfulness/sprightliness". It is also said that خجل means inability to bear hardships. The Arabs have also used خجل in the sense of دهش; al-Kumayt says:

(3) فلم يدقوا عندنا ما لهم . لوقع الحروب ولم يخجلوا

"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: الهيئة for الهيبة, p.239.

(2) Al-Sihāh (دق); Tāj al-^cArūs (دق). The text reads: دَقْعُنَّ for دَقْعُنَّ, p.239.

- (3) Al-Sihāh (دق); Lisān (فجل) with different reading:
و لم يدقوا ، عندما نأبهم . لوقع الروب ولم ينجلوا

708.

رجاء و طمع

Rajā' : رجاء 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 .

For example one cannot say: أرجو أن يدخل النبي الجنة ,

since this is definite, but one can say: أرجو أن أدخل الجنة ,

since one does not know whether or not he will go to heaven.

رجاء refers to something good, while خوف and خشية 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 رَجَى takes a direct object; e.g. one says: رجوتُ زيدا

meaning: I expected goodness from Zayd.

Tam^c: طمع is that which does not have a particular reason for its existence; to have طمع for something is equivalent to convincing oneself that one will obtain it without there being any reason for this expectation. Therefore, طمع is considered reprehensible whereas رجاء is not. طمع needs a preposition governing its object: طمعت فيه "I eagerly desired such and such". Like the verbs: حذر , فرق , دُئِب , etc. the nomen agentis (إسم الفاعل) of طمع is طامع when used adjectivally (when used verbally, it is, regularly, طامع).

709.

أمل و وجل

Aml: أمل is a continuous رجاء . Continuous observation of something is called تأمل . أمل is derived from أميل which means رميل مستطيل "far-extended sands".

Wajal: See ▲

710.

خيبة و قنوط و يأس

Khībah: **خيبة** "disappointment" always occurs after **أمل** "expectation/hope", because **خيبة** is failure to obtain what was hoped for/expected. **خائب** is one who is cut off from that which he hopes for.

Qunūt: **قنوط** is the most intense form of **يأس** "despair".

Ya'as: **يأس** can occur either before or after **رجاء** . **أمل** and **يأس** are opposites; they are alternatives, like **ظفر** and **خيبة** .

Chapter XX

711.

تیه و کبر

Tih: The basic meaning of تیه is حيرة "confusion" and ضلال "going astray from the right course". A متكبر "one who manifests کبر" is called تائه in that he is likened to one who manifests ضلال and تحير, and Allah cannot be described in terms of تیه.

تیه in terms of territory indicates that in which one can lose his way. The Qur'an says: يَتِيمُونَ فِي الْأَرْضِ "They (shall) wander about in the land, المائدة /26" i.e. they are confused.

Kibr: کبر is the manifestation of ones greatness of شأن. کبر, as being one of Allah's attributes is one of praise because His شأن is great, but کبر as an attribute of human beings is derogatory; they are not worthy of this description, since their شأن is small. The word شأن 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 كبير can be used of a person, e.g. الكبير في السن or الكبير في الشرف والعلم 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.

کبر و کبرياء

Kibr: See Δ

Kibriyā': کبرياء is power and authority, and is not concerned with کبر. As Allah says: وَتَكُونُ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ "And (that) greatness in the land should be for you two, يونس /78" i.e. supremacy. As far as تكبر is concerned it implies manifestation of کبر, as شجاعة implies manifestation of شجاعة "bravery"; nevertheless, تكبر as an attribute of Allah implies that He is one who is worthy to be thought كبير, as people say of Him تَعَالَى and تَقَدَّسَ, not as being arrogant and haughty towards mankind. It is also said that متكبر as a description of Allah implies that He is too great to be unjust to His servants or (too great to suffer ظلم from His servants).

713.

جبروت و جبرية وكبر

Jabarūt: جبروت is more comprehensive than كبر, like جبرية, because the grandiloquence of a word indicates grandiosity in its meanings, as is the case in ملكوت and طاغوت which are more comprehensive than ملك and طاغي respectively. But the word طاغوت, 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 طغى can be used about anyone who exceeds normal bounds in striking someone or in committing some sin or in doing some unpleasant thing.

Jabariyyah: جبرية is more comprehensive than كبر, and is a verbal noun derived from جبروت. تجبر is more comprehensive than تكبر. Some linguists hold that تجبر الرجل is used when a person shows his power or might by way of قهر "subjugation or coercion", whereas تكبر does not imply قهر. جبار can mean قهار, and can also mean عظيم, as in the Qur'ān: "إِنَّ فِيهَا قَوْمًا جَبَّارِينَ" "Surely there is a strong race in it, المائدة/22"; جبار also means متسلط "a person having supremacy", as in the Qur'ān: "وَمَا أَنتَ عَلَيْهِمْ بِجَبَّارٍ" "And you are not one to compel them, ق/45". جبار can also mean قتال, as in the Qur'ān: "وَإِذَا لَبِثْتُمْ جَبَّارِينَ" (الشعراء/130) i.e. قتالين "fighters". إجبار is to force someone to do something; جبر النقص is to make good a lack, and جبر المصيبة is to allay a mishap by means of a kindness. جبارة is a splint; جبار is one for whom no blood-money is payable (?). جبار 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 one's hand. The expression: تجبر الرجل مالا is used when someone acquires some money, and تجبرت النبات is applied to a plant which produces fresh shoots in its dry parts. According to Ibn 'Atā' 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 تجبر.

Kibr: See Δ

714.

زهو وكبر

Zahw: زهو in normal usage, refers to something, whether wealth, position or something similar, causing one to have an exaggerated

notion of oneself. **زها الرجل** and **الرجل مزهو** are said, as though something had raised his self-esteem. It comes from **زهت الريح** **الشيء**, indicating that the wind has blown something away; and **زهو** is also abundance or excess in speech.

Kibr: **كبر** is the magnification of ones greatness of **شأن**, and in human beings is the characteristic of exalting oneself above ones merits.

715.

زهو و نخوة

Zahw: See **Δ**

Nakhwah: **نخوة** is used of a person who holds his head high with **كبر**; therefore, one says: **في رأسه نخو**. **نخو** is inflected like **زهو**, e.g. **نخا الرجل** and **الرجل منخو**, except that **نخاه كذا** is not used whereas **زهاه كذا** is.

716.

خزوانة و نخوة

Khazwānah: **خزوانة** is to turn up ones nose and to flare ones nostrils with pride. So, one says: **في ألقه خزوانة** and one never says: **في رأسه خزوانة**; one can, however, also say: **في ألقه نخوة** of one who cocks his head with pride, owing to the similarity of the actions.

Nakhwah: See **Δ**

717.

عجب و كبر

ʿAjab: **العجب بالشيء** means to be greatly delighted with a thing, so that its owner finds no equivalent to it. One says: **هو معجب** **بفلانة** "He is an admirer of so and so a woman" when he is very much delighted with her; **هو معجب بنفسه** is used when one is conceited about his own merits. So, **أعجبه** is used as an equivalent for **سر به**. **عجب** is not connected with **كبر** in any way. According to **ʿAlī b. ʿĪsā**, **عجب** is the soul's arrogating to itself a virtue that would deserve admiration if it possessed it, but it does not.

Kibr: See **Δ**

718.

إستكبار و إستنكاف

Istikbār: إستكبار may be a demand (?) divorced from scorn.

Allah says: وَمَنْ يَسْتَكْبِرْ مِنْ عِبَادَتِهِ وَيَسْتَكْبِرِ "And whoever disdains His service and is proud, النساء/72" i.e. disdains to acknowledge his servitude and is too proud to submit obediently.

Istinkāf: إستنكاف has the sense of ألفَة "scorn".

719.

خشوع و خضوع

Khushū^c: خشوع, 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. خشوع pertains to speech particularly; for example the Qur'an says: و خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ "And the voices shall be low before the Beneficent God, طه/108". According to some linguists خشوع takes place only when a خاشع feels fear of the one before whom he demonstrates خشوع, and it does not take place arbitrarily. Therefore it is ascribed to the heart, and one says: خَشَعَ قَلْبُهُ. The original meaning of خشوع is بسّ "crumbling". قف خاشع is used for high ground in predominantly low-lying country.

Khudū^c: According to Ibn Durayd one says: خضع الرجل للمرأة "The man yielded to the woman", and أَخضع is used when he makes his speech to her gently. خاضع is one who lowers his head and neck, as Allah says: فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ "So that their necks should stoop to it, الشعراء/4". خضوع is to be humble before someone, but it does not imply fear. Therefore خضوع is not ascribed to the heart, and one does not say: خضع قلبه.

خضوع, unlike خشوع, can be demonstrated before a person who is not considered to be superior. Some linguists hold that both خشوع and خضوع are actions connected with the heart; and some hold that they are close in meaning, except that خضوع is manifested in bodily gestures, or in admission or petitioning, whereas خشوع is manifested in the voice (alone) (?).

720.

تذلل و تواضع

Tadhallul: تذلل is to demonstrate inability to withstand the one to whom one displays it.

Tawādu^c: تواضع is to make manifest the power of the one to whom one displays it, whether or not he has power over the displayer. For example one says: العبد متواضع لخدمته "A man is modest with his servants", that is, he treats them like people who have power over him. But one does not say: تذلل العبد متذلل as تذلل implies to show inability to withstand the one to whom it is displayed, and therefore متذلل is not appropriate to a king ' with his servants.

721.

تذلل و ذلّ

Tadhallul: تذلل is an action of the person who is so described, and it is to put ones self in (a state of) ذلّ, as تحلم is to put ones self in (a state of) حلم "forbearance".

Dhull: ذليل is one on whom ذلّ is inflicted by someone else, even though it is formally on the measure of فاعل. Therefore متذلل may be a commendatory description of someone, but not ذليل, because the manifestation of تذلل for someone is acknowledgement of him, and acknowledgement is good. The ^culamā' are called أذلاء له and not متذللون لله.

722.

ذلّ و ضعة

Dhull: One is called ذليل as a consequence of another's action; for example, a ذليل is one who is overpowered by someone else; and ذليل may be used about one who deserves ذلّ, e.g. a believer who descends into the ذلّ of infidelity will be ذليل, although he may be properly termed عزيز (in other respects).

Da^cah: ضعة takes place by ones own action and not by another's. A رفيع cannot be a وضع.

723.

ذلّ و صغار

Dhull: See ▲

Saghār: صغار is to acknowledge ones ذلّ and to show ones lowness as a human being. The opposite of صغار is كبر. Allah says: سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ "There shall befall those who are guilty humiliation from Allah, الأنعام/125", because the

disobedient will acknowledge their ذلّ in the life hereafter. Nevertheless, a ذليل may or may not acknowledge his ذلّ.

724.

فزي و ذلّ

Khizy: فزي is ذلّ along with disgrace, and it is said that فزي is a feeling of being abashed for doing something wrong. فزاية means إستياء because it is being held back from something because of the stigma attaching to it. According to Ibn Durustawayh, فزي is persistence in something bad, the maṣḍar in this case being فزي, and when one feels shame for a bad action, or something that is done to him, the maṣḍar is فزاية, 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

725.

ذلّ و مضارعة

Dhull: See Δ

Darā^cah: مضارعة is derived from ضرع "udder", and the ضرع is presented to the one who milks it or who drinks from it. ضارع is one who obeys without holding back. تضرّع "supplication" in prayers, petitioning, etc. is derived from the same. ضريح is also derived from the root, which is used in the Qur'an for food which does not benefit its eater: لا يسمن ولا يغني من جوع
"They shall have no food but of thorns, which will neither fatten nor avail against hunger, الغاشية /6,7". It is also said that تضرّع is to incline ones finger to right and left from fear and shame, and ضرع is so-called because the milk inclines towards it; and مضارعة is resemblance, because it is an inclination towards a likeness like مقاربة.

726.

خضوع و ذلّ

Khudū^c: See Δ

Dhull: ذلّ is to obey unwillingly, and its opposite is عزّ , meaning rejection or abstention. A person who submits unwillingly is ذليل ; on the other hand, one who submits willingly is a ذلول , and such submission is called ذلال .

727.

إخبات و خضوع

Ikhbāt: مخبت is one who is secure in his belief. It is also said that مخبت is one who exerts himself in his worship, and one who adheres to obedience and quietude. مخبت is an epithet of praise like مؤمن and متقي . The original sense of إخبات is to go towards خبت "wide level ground", as one says: أنجد when one goes towards نجد "high land". According to this derivation إخبات implies continuous and steady submission.

Khudū^c: خضوع can be used in both a laudatory and a condemnatory sense.

728.

إذلال و إهانة

Idhlāl: 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 أذله . It is said that ذلّة is weakness in opposing someone. Its opposite is عزّة , which means strength in overpowering someone.

ذلول is one who is easily driven, because he submits like a weak person who cannot resist. A ذليل can be driven even into wretchedness.

Ihānah: إهانة is to make someone of little importance and not to bother about him, e.g. one says: إستهان به "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 إكرام . إذلال and إهانة have nothing to do with each other except that when ذلّ follows هوان , then هوان is called ذلّ . One may say that the expression: إهانة أحدا صاحبه implies the assertion of the one that the other presents no difficulty to him whereas إذلاله is simply his overpowering him. Some linguists hold that Allah never makes anyone ذليل from the beginning (أن

(يذلّ الله تعالى العبد ابتداءً), since that would be injustice, but that He may do so as a punishment; however, He can make someone مهين (أن يهينه ابتداءً) from the very beginning by making him poor and by paying no attention to him. In our opinion the opposite of إهانة is إكرام , and just as إكرام from Allah can only be in the form of ثواب , إهانة from Allah can only be in the form of عقاب . هوان is the opposite of كرامة . إهانة implies enmity (عداوة), just as عزّ implies enmity and (also) immunity. هوان is derived from تهوين القدر "lessening importance", and إستخفاف is derived from خفة الوزن "lightness of weight". ألم "pain" occurs in terms of punishment or (neutral) requital, but إهانة occurs only as a punishment.

729.

ذليل و مذعن و مهين

Dhalīl: See Δ

Mudh^cin: إذعان means quickness in obedience, and has nothing to do with ذلّ or هون .

Mahīn: مهين is one who is considered weak. The Qur'ān says:

"أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ (Pharaoh proclaimed): Am I not better than this (Moses), who is contemptible, زخرف/52", and: "ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ Then He made his progeny of an extract of water held in light estimation, السجدة/8".

According to the interpreters of the Qur'ān, the word: مهين in the verses mentioned above means "weak". According to al-Mufaddal, مهين is on the measure of فعيل , and is derived from ماهن ; verbal noun: مهانة ; nomen agentis: ماهن ; nomen patientis: مهون or مهين . It is said to come from مهنة "work"; therefore, a servant is called ماهن (pl. مَهَنَة and مَهَان).

730.

حقير و صغير

Haqīr: حقير referring to anything implies that which has less quantity than that which is customary for its species, e.g. one says: هذه دجاجة حقيرة when a hen has a small build as compared to other hens.

Saghīr: **صغير** refers both to age and size. One uses the expression: **حجر صغير** or **طفل صغير**, but not **حجر حقير**, 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.

731.

قليل و ليسير

Qalīl: **قلّة** implies lack of number, e.g. **قوم قليلون** or **قوم قليل**, as the Qur'ān says: **بَشَرٌ ذِمَّةٌ قَلِيلُونَ** "(Most surely these are) a small company, **الشعراء** 54", i.e. they are small in number as compared with others. **قلّة** is the opposite of **كثرة**, which means an abundance in number only, being in relation to anything else either a metaphor or a simile.

Yasīr: **يسير**, of things, is that which is easy to obtain. It does not imply lack of number or quantity as **قليل** does. Therefore, one says: **عدد قليل** and does not say: **عدد يسير**, but one can say: **مال يسير**.

732.

كثير و وافر

Kathīr: **كثرة** is abundance in number; for example, one says: **حظوظ كثيرة**, **رجل كثير**, but not **رجال كثيرة**, and it indicates that **كثرة** can only be applied to that which can be numbered.

Wafīr: **وافر** is the joining together the pieces of something so that its size is increased, e.g. one says: **كردوس وافر**; **كردوس** is a bone which has flesh on it; one does not say: **كردوس كثير**.

733.

جمّ و كثير

Jamm: **جمّ** is an accumulated abundance of something; one uses: **جمّة البئر**, meaning the water accumulated in it. For the same reason, thick hair is called **جمّة**. The expression:

أَجَمَّتِ الْفَرَسُ is used when one leaves a horse to let him recover his strength after fatigue, and أَجَمَّ الشَّيْءُ when something is near to fruition, and this thing may be كَثِيرٌ without إِجْمَاعٍ.

Kathīr: See Δ

Chapter XXI

734.

عبث و لعب و لهو

Abath: عبث is something in which no intention is involved other than the intention that it should occur.

La^cab, Lahw: In لعب and لهو as well as the intention that they should occur, another intention intervenes by virtue of which they become لعب and لهو . If they occur with a different intention, they would not be لعب and لهو . It is said that لعب 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.

لعب و لهو

La^cab: A لعب may be educational e.g. chess, etc., and thus cannot be called لهو .

Lahw: Every لهو is لعب , but a لعب may or may not be a لهو . A لهو does not bring any benefit as its consequence, because it diverts one from what is serious; one says: ألهاني الشيء i.e. something pre-occupied me (diverted me), and Allah says: 1/التكاثر "Abundance diverted you, التكاثر".

736.

استهزاء و مزاح

Istihzā': استهزاء implies contempt shown for the person at whom it is directed, and his belief that contempt is being shown for him.

Mazāh: مزاح does not imply the sense of contempt for the person at whom it is directed, nor the belief of that person that such is the case. For example, a follower of a chieftain or king, can joke with him without any implication of contempt; this rather implies friendly relations between them.

737.

استهزاء و سخر

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: سخر implies some previous action done by the person who is the object of the mockery, on account of which he is mocked.

The difference between the two is evident from their form.

استهزاء is always followed by the preposition "ب" to make it transitive, and "ب" here is used for إصاق "attaching or affixing", which implies that استهزاء takes place without the occurrence of anything on account of which it takes place, whereas the verb سخر takes "من", as its preposition, which implies some previous action on account of which it takes place, as one says: تعجبت منه "I was surprised at him/it". It may be said that سخر من derives from تسخير, which means to regard something as low and to try to bring it under ones control. The preposition that follows سخر is من which is for تبعض "division or portioning", because تسخير 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. سخرت من, on the measure of فعلت, gives the sense of ... عنيت "You took care for ...". سخرية is a verbal noun like عبودية or لصوصية and is derived from سخرة. Allah says: ليتخذ بعضهم بعضاً سُخْرِيًّا "That some of them may take others in subjection, الزخرف/32", which indicates something to be subjected. However سخرى may also be regarded as a verbal noun. هزء is like عبث and does not imply the sense of subjection.

738.

مزارح و هزل

Mazah: مزاح does not imply the humbleness of the مازح, e.g. one says: الملك يمازح خدمه, and the Prophet used to practise مزاح with others.

Hazl: هزل implies the humbleness of the هازل towards the person at whom his هزل is directed. هزل cannot be used about the Prophet. يهزل can be used in the sense of يسخر but يمازح cannot.

739.

مجون و مزاح

Majun: مجون is hardness of face and shamelessness. One says: مجن when a thing is hard and coarse. مجون is the verbal noun.

The piece of wood on which a fuller beats cloth is called **مَجَنَّة**.
 The original meaning of **مَجَنَّة** is the hard floor of a valley.
 Originally it was **مَوْجَنَة**; **دَاد** was changed into **يَاء**, because
 of the preceding **kasrah**. **وَجِين** is a rough part of the earth;
نَاتَة is a tough she-camel. It is also said that **نَاتَة**
وَجْنَاء is a she-camel which has rough cheeks; and **وَجْنَة** "cheek"
 is so-called because cheeks are the hard part in the face.
مَجُون 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.

Mazāh: It is said that **مَزَاح** 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.

إِنْكَمَاشٌ وَجَدٌّ

Inkimāsh: **إِنْكَمَاشٌ** means to be fast in walking, one says: **إِنْكَمَشَ**
سِيرَهُ when one is fast in walking. Afterwards, as a semantic
 extension, **إِنْكَمَاشٌ** came to be used where **سُرْعَة** could be used
 e.g. writing, etc.

Jadd: **جَدٌّ** is to be true or steadfast while doing anything, e.g.
جَدَّ فِي إِغَاثَةِ زَيْدٍ "He exerted himself in walking" or **جَدَّ فِي السَّيْرِ**
 "He did a lot to help Zayd". **إِنْكَمَاشٌ** cannot be used about
إِغَاثَة or **لُفْرَة** as **سُرْعَة** cannot be used about them.

Chapter XXII

741.

تدبير و حيلة

Tadbīr: تدبير is to take certain measures for the improvement of ones property, or of the affairs of ones children, companions, etc.

Hīlah: حيلة is that (artifice) by which one works in a devious manner and gains benefit or secures himself from damage. According to the jurists حيلة is of two kinds: محظور "prohibited" and مباح "allowed". An example of the مباح type of حيلة 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 Ramādān, he should go on a journey and have sexual intercourse with her. An example of the محظور type of حيلة 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 حيلة because it is something that is shifted from one direction to another; it is also called تدبير, but the word تدبير also implies that which is not حيلة, as given in the definition of تدبير.

742.

سكر و شعبذة

Sahr: سكر is the misrepresentation or falsification of something, combined with the intention of deceiving thereby the person aimed at, whether quickly or slowly. Allah says: يُخَيَّلُ إِلَيْهِ مِنْ سَكْرِهِمْ أَنَّهَا تَسْعَى "It was imaged to him on account of their enchantment as if they were running, طه/66".

Shu^cbadhah: شعبذة is سكر which is done swiftly; thus, every شعبذة is سكر but not every سكر is شعبذة.

743.

تمويه و سكر

Tamwīh: تمويه is to cover or conceal what is correct and to present what is wrong as being the opposite. Its original meaning is

the coating of iron or copper with gold or silver so that it should appear to be gold or silver. **كلام موه** is speech the true nature of which does not appear, and **حلي موه** is an ornament the substance of which is not determined. Some hold that **تمويه** is the name of any **حيلة** which does not have any effect. **تمويه** is used only of that the meaning and intention of which is known.

Sahr: **سكر** is a **حيلة** that is so subtle that the way in which it is done is not understood. It is called **سكر** even when the intention behind it is not known. Muhammad called **بيان** "speech or exposition" **سكر** because an eloquent person can attain with his eloquence what an enchanter cannot attain with the refinement of his **حيلة**.

744.

إمر و عجب

Imr: **إمر** is an **عجب** that is open and evident. The original meaning of **إمر** is **ظهور**; therefore, an **علامة** is called an **إمارة** "indication" because it is apparent. The sense of **إمارة** and **إمارة** "emirate" is obvious. Allah says: **لقد جئت شيئا إمرا** /71". **الكهف** "Certainly you have done a grievous thing, **الكهف** /71".

Ujb: See **Δ**

745.

أد و عجب

Add: **أد** is an unpleasant **عجب**. The original meaning of **أد** is found in the phrase: **أدّ البعير**, as one says: **ندّ البعير** meaning: "The camel ran away". So **أد** is an **عجب** which is unusual.

Ujb: **عجب** is thinking something great because its cause is hidden, and **معجب** is that which seems extraordinary for this reason.

746.

طريف و عجيب

Tarīf: **طريف** is an opposite of **تليد** "old and inherited wealth or property"; thus **طريف** is recently acquired wealth. Since inherited wealth is more dear (**أعجب**) to a man, every **عجيب** is called **طريف** even if it is not wealth.

Ajīb: See عجب , Δ .

747.

خدع و كيد

Khad^c: خدع is making what is said appear to be the opposite, with the intention of gaining benefit or avoiding harm. خدع does not imply meditation or thinking or planning, e.g. one says: خدعه في البيع when someone deceives the other in some deal and the deceived one thinks it to be a fair deal even if it is initiated without forethought.

Kayd: كيد is a deception which always takes place after thought; therefore, the linguists hold that كيد is a تدبير against someone's enemy with the intention of ruining him. The artifices and tricks one practises in war to destroy the enemy are called مكاييد (pl. of كيد), as they take place after thought. The Qur'an uses كيد in the sense of إرادة : كذلك كدنا / يوسف, i.e. "Thus did We plan for the sake of Joseph, يوسف / 76", i.e. We intended; this meaning is further exemplified in the later part of the same verse: "إلا أن يشاء الله" "Unless Allah pleases", and إن شاء الله here means His approval or consent. كيد can be a حيلة which brings an evilly intended thing closer, and the expression: كاد يفعل means: قرب . كاد is used to signify this kind of closeness, whereas يكيد , كاد is used in the former sense; this difference came about to distinguish the two senses. It may be said that the difference between خدع and كيد is that كيد means doing something unwelcome to someone else forcibly, e.g. one says: كادني فلان meaning: He harmed me by force"; whereas خديعة means doing something unwelcome to someone else, not by force, but by causing him to believe that he is benefiting him. Therefore, خديعة is used about dealings; on the other hand, Allah calls the attempt of 'the people of the elephant' on Makkah كيد : ألم يجعل كيدهم في تضليل : كيد "Did He not make their treacherous plan go astray? الفيل / 2", since it was made by force.

748.

خدع و غرور

Khad^c: خدع 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 خدع is found in: خدع الضب used when a lizard hides in his hole. خدع in a sale means to make to appear what is not true and to cause someone pecuniary damage.

Ghurūr: غرور 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 غرور of the mirage causes him to consume his water. In the same way Iblīs deceived (غرّ) Adam and he ate that which was harmful to him. According to ^cAlī b. ^cIsā غرور is the causing of a false complacency (إيهام); not every إيهام is a غرور because one can be made to imagine a danger and beware of it, and here the expression: غرّة is not appropriate. إغترار means ترك الحزم "to become irresolute" in what one can be sure about, and there is no excuse for doing so. One says about غرور : غرّه فضّح ماله وأهلك نفسه : "It deceived him, dissipated his property and destroyed him himself". غرور is called خدع , and خدع is called غرور in popular usage. The original meaning of غرور is غفلة , and غرّ , for one who is inexperienced comes from this; it is as though غرور causes the مغرور to encounter harm of which he is heedless.

749.

كيد و مكر

Kayd: كيد is to bring something unpleasant upon someone by force whether or not he knows about it. The expression: يكادني bears witness to this. The original meaning of كيد is مشقة "hardship", and فلان يكيد لنفسه 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 كيد is more forceful than مكر . The proof is that كَادَ , يكيد is a transitive verb, for example one says: كَادَهُ and يكيدُهُ , whereas مَكَرَ , يمكر is not a transitive verb, but

takes the preposition " ب ". So, one cannot say: **مَكْرَهُ**, but one says: **مَكْرَبَهُ**; a verb which is actually transitive is stronger. **مَكْر** is also the concealment of the harm which one can bring upon another; therefore the expression: **أَقْدَرُ أَنْ** **أَفْعَلُ بِكَ كَذَا** is not **مَكْر** because the person on whom something is inflicted knows about it. **مَكْر** is that by which unpleasant things are brought together, e.g. one says: **جَارِيَةٌ مَكْرُورَةُ الْخَلْقِ** of a girl who is of compact flesh and not soft.

750.

حيلة و مكر

Hilāh: Some **حيلة** may not be a **مكر**, e.g. an artifice to benefit someone can be a **حيلة**; whereas a **مكر** does not imply benefit.

Makr: **مكر** linguistically means a **تدبير** against some enemy. The original meaning of **مكر** is **فتل** "twisting" .. Allah calls that with which He threatens the non-believers **مكر**: the Qur'ān says: **أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ** "What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish, **الأعراف** 99". **ماكر** 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. **حيلة**, however, always takes place indirectly. Since, originally both are from the same origin, they can be interchanged. **حيلة** is sometimes called **مكر** because it is used as the opposite of **رشد** (= straight-forwardness).

751.

خطر و غرر

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.

حسن و وضاءة

Husn: حسن is applied to two: تدبير "planning or execution of something", and منظر "sight" and سماع "voice / listening". When applied to تدبير, it is a description of actions and conduct. And حسن is expressed about a sight and a voice, for example, one says: صورة حسنة and صوت حسن, whereas وضاءة pertains to bodily cleanliness only. One can describe a thing حسن "beautiful" even if it is not clean.

Wadā'ah: وضاءة pertains to form only, as it implies cleanliness; for example, one says: غلام وضيء for a neat and clean boy. رجل وضيء "ablution" is derived from the same and is so-called because it means cleanliness; a clean man is called both رجل وضيء and رجل وضاء, as one says: رجل قراء for a well-read person.

753.

حسن و قسامة

Husn: حسن is used of both the totality of a thing and its details; it is also used both of actions and of character.

Qasāmah: قسامة is حسن that comprises (only) the features/details of the face; قسم is one all of whose individual features are of the same degree of beauty. قسامة is used of forms only.

754.

حسن و وسامة

Husn: See قسامة.

Wasāmah: وسامة is حسن which appears to the sight and increases when one thinks about it. The expression: توسمته means تأملته; a poet says:

يزيدك وجهه حسناً . إذا ما زدته نظراً

"The more you look at his face, the more beautiful it seems to you". وسامة is more comprehensive than حسن, and وسيم is that the beauty of which grows greater the more you look at it.

755.

بهجة و حسن

Bahjah: بهجة is حسن which gives pleasure to the heart. The original meaning of بهجة is سرور "pleasure". The expressions: رجل بهج and رجل بهج mean a happy man. ابتهج means: "He was pleased". بهجة later came to refer to beauty which pleases ones heart. In Arabic, a thing is sometimes called by the name of its cause; this is the case with بهجة. According to al-Khalīl بهجة means the beauty of the colour of a thing and its freshness.

Husn: See Δ

756.

حسن و صباحة [و ملاحاة]

Husn: See Δ

Sabahah: صباحة is the shining quality of a face and the purity of its complexion. صباحة is derived from صبح, which means the shining quality of iron; صبح is so-called because of the shining quality of its light.

Malahah: ملاحاة 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: ملاحاة is found in the فم "mouth", حلاوة in the eyes, جمال in the nose, and ظرف "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.

757.

جمال و حسن

Jamāl: The original meaning of جمال is عظيم "great size". جملة "totality" is so-called because it is greater than its sub-divisions. جمل means a thick rope; جمل "camel" is so-called because of its large build. Melted fat is called جميل because of its great usefulness. جمال was originally applied to actions, character and those things which appear in a man; it was then extended to forms. حسن was originally applied to forms and was then extended to actions and character. So, جمال is those actions, traits of character or greatness of wealth or of

size, for which one is known and honoured. One says: **لك في**

هذا الأمر جمال, and does not use **حسن** in such expressions.

Allah says: **وكم فيها جمال حين تريحون وحين تسرحون** "And

they are pleasing to you when you drive them back (to home), and

when you send them forth (to pasture), **النحل** /6" i.e. horses

and camels.

Husn: See **Δ**

758.

نبل و جمال

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: **فرس نبل في حسنه وتماحه** and **رجل نبل في فعله ومنظره**.

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 والعشيرة جمال** and not **هو نبل في ماله**. **جمال** is also used for **وجه نبل**, e.g. **وجه جميل**, but **وجه حسن** is not used; **وجه جميل** can also be used for a fat face, as it is derived from **جميل**, meaning "melting fat".

759.

بهاء و جمال

Bahā': **بهاء** is openness of **منظر** "visage"; **رجل بهي** is a man who has openness in his face. **بهاء** is in no way related to **جمال** or **حسن**. According to Ibn Durayd **بهاء** implies **شبح بهي**; and al-Zajjāj says: **بهاء** implies **حسن**. Ibn Durayd supports his view with the fact that **شبح بهي** is used and not **غلام بهي**; **ناقة بهاء** is used when a she-camel is friendly with the one who milks it.

Jamal: See **Δ**

760.

جمال و سرو

Jamal: See **Δ**

Sarw: سرو means حمدة "magnanimity/generosity"; the سري of anything is that which is good of it: طعام سري and فرس سري are the best of their respective kinds. سرارة القوم are the prominent people of a nation, so-called because of their superiority over others. Since جنس سري is the best of its جنس, Allah cannot be described in terms of سرو, just as He cannot be described in terms of حمدة or فضل.

761.

تمام و کمال

Tamām: تمام refers to the جزء or the بعض by which the تام is completed. Thus in poetry the قافية is called تمام البيت and not کمال البيت, whereas کمال is applied in poetry to the assembly of the whole of it, e.g. one says: البيت بکماله. One says: هذا تمام حقلک, referring to that portion by which one's due share is completed, and not کمال حقلک. Thus the statement of the mutakallimūn that کمال علوم means اجتماع (the assembly of all types of knowledge), is justified as indicating that the intellect defined as being کمال علوم is this totality and assembly; it is for this reason that an adolescent is not regarded as عاقل even if he has attained some, or even most, of these types of knowledge. A person can be called عاقل only when he has assembled all of these types of knowledge.

Kamāl: کمال is the assembling of the ألباض of a thing. Therefore the mutakallimūn say that عقل is the کمال of the necessary kinds of knowledge by which good and bad are discriminated, meaning the اجتماع of individual علوم; the تمام of علوم is not used here.

762.

بشاشة و بشر [و هشاشة]

Bashāshah: بشاشة is the showing of pleasure on meeting someone, whether for the first time or subsequently.

Bishr: بشر is the pleasure which one shows on meeting someone for the first time. بشارة is derived from بشر and means to receive pleasing news for the first time; if one has learnt it previously, it cannot be called بشارة. Therefore, according

من بشرني 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. نغية is pleasing news, whether it comes earlier or later. بشر occurs also in a proverb: "البشر علم من أعلام النج" is one of the signs of success".

Hashāshah: هشاشة is the feeling of lightness on account of a good deed. The Arabs say: "قد هَشِشْتَنِي يَا هَذَا" so and so you have pleased (me)". شيء هَش is a thing which is easy to attain. The phrase هو هَش بين الهشاشة is used for a person who gives readily.

763. بشاشة و بشر و طلاقة الوجه

Bashāshah: See Δ

Bishr: See Δ

Talāqat al-Wajh: طلاقة الوجه is the opposite of عبوس, meaning repugnance on meeting someone, or on receiving a request; طلاقة means the dispersal of the عبوس from someone. The original meaning of طلاقة is easiness and dissolution. One says: أطلقتَه meaning: 'I released it/him from confinement, or from some obligation, so that it/he could go freely as it/he wished', or 'I made it lawful after it had been unlawful', [or 'I allowed it after it had been forbidden'.] The expression: طلقت المرأة is used because it implies that the lady is made free from pregnancy. Both طلق and طليق are used for a free man.

764. طهارة و نظافة

Tahārah: طهارة is used of characteristics and abstract qualities, because it implies the negation of a fault or imperfection. One says: فلان طاهر الأخلاق or المؤمن طاهر مطهر meaning that he combines (all) praiseworthy characteristics, and الكافر خبيث because he is an opposite of a مؤمن; one also says: هو طاهر الثوب والجسد.

Nazāfah: نظافة is expressed only about ones physical appearance and clothing, and implies the negation of uncleanness; it is not used of abstract qualities. One says: هو نظيف الصورة i.e. he

is beautiful of form, هو نظيف الجسد والثوب ; but one never says: هو نظيف الخلق , i.e. referring to moral qualities.

765.

سماجة و قبح

Samājah: سماجة is the commission of a wrong action; this meaning is testified to by alHudhalī's usage of the word:

(1) فمنهم صالح و سيج

Thus he makes سماجة the opposite of صلاح . صلاح is an action, therefore سماجة must be an action. If قبح الوجه was سماجة, he could not properly have said this. According to Ibn Durayd سيج is sometimes used of someone who commits a wrong action. Afterwards, because of semantic extension, سماجة was used for وجه قبيح , as though it had committed a wrong action, for قبح is a fault.

Qubh: See ▲

(1) This verse is by Abū Dhu'ayb al-Hudhalī, Diwān al-Hudhaliyyīn, 1:60.

766.

قبيح و وحش

Qabīh: See ▲

Wahsh: لَوْحَشَ الرجل is used when he is emaciated. هزيل is "emaciated" and لَوْحَشَ also means تَجَوَّع "he felt hungry". An ugly man is also called هزيل because an emaciated person is ugly. It may be said that one who is وحش is in the extremity of ugliness, so much so that one who sees it is desolated by the sight; thus مَوْحَش , in this sense, means مَوْحَش الرجل also means to be naked; and it may be said that one who is وحش is devoid of beauty.

767.

إستبشار و سرور

Istibshār: إستبشار is pleasure caused by بشارة "good news".

إستبشار is on the measure of إستفعال, which implies "demand", and مُسْتَبَشِر is one who, so to speak, seeks a pleasure in بشارة and finds it. The original sense of بشرة comes from this, since pleasure is manifested on the skin of the face.

Surūr: See Δ

768.

سرور و فرح

Surūr: سرور occurs only through that which brings benefit or (sensual) pleasure in the real sense. The opposite of سرور is حزن, and حزن occurs through losses; therefore سرور must occur through benefits or other things which are the source of pleasure. سرور is a verbal noun of a transitive verb, so that it requires an agent.

Farh: فرح may occur through that which does not bring any benefit or (sensual) pleasure, like the فرح of child in dancing, running, swimming, etc., which may tire, or even harm, him. This cannot be called سرور. The opposite of فرح is غم, and one may experience غم through harm one imagines, without its being realised. In the same way فرح can be experienced through something that is not real, such as that experienced by one who dreams through a nocturnal emission, and the like. On the other hand, سرور and حزن are experienced only through that which is real. The grammatical forms of فرح and سرور substantiate this. فرح is the verbal noun of an intransitive verb, so that it is something that happens internally, without an external cause. فرح is used as the nomen agentis when it is adjectival and فارح when it is verbal. According to al-Farrā', فرح is used, like طبع, to signify one who experiences فرح in the present, and فارح, like طامع, to signify one who experiences it in anticipation of what is to come.

769.

جذل و سرور

Jadh1: جذل is lasting or permanent pleasure. It is derived from جاذل, meaning ثابت, that which does not leave its place; the جذل of a thing is its root. One says: رجل جذلان "a happy man", and the use of جاذل is very rare.

Surūr: See Δ

770.

حبور و سرور

Habūr: **حبور** is a blessing or favour. One says: **حَبَّرْتُ الثَّوبَ** when one beautifies it. Allah says: **فِي رَوْضَةٍ يُحْبَرُونَ** "They shall be made happy in a garden, **الردم** /15" i.e. they will be blessed. **سرور** is called **حبور** simply because it is closely connected to **نعمة حسنة**. In the proverb: **مَا مِنْ دَارٍ مِلَّتْ حَبْرَةَ إِلَّا سَمَلًا عِبْرَةً**, it is said that **حَبْرَة** means **سرور** while **عِبْرَة** means **حزن**.

Al-^cAjjāj says:

(1) **الحمد لله الذي أعطى الخبر . هو إلى الحق أن المولى شكر**

According to al-Farrā' **حبور** means **كرامة**. In our opinion **حبر** has been used metaphorically here, and its original meaning is **نعمة حسنة**. Thus the Arabs call a scholar **حبر** because he has been beautified with the best of characteristics, and ink is called **حبر** because it is that by which books are beautified.

Surūr: See **Δ**

(1) Diwān al-^cAjjāj, p.4 with different reading:

فالحمد لله الذي أعطى الخبر . نَوَائِي الْحَقَّ إِنَّ الْمَوْلَى شَكَرَ

771.

غَمٌّ وَ هَمٌّ

Ghamm: **غَمٌّ** 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.

Ham: **هَمٌّ** is one's concern to remove something that is disliked and to acquire something that is desired. **هَمٌّ** is not concerned with **غَمٌّ** in any way. One says to someone else: **إِهْتَمِّ فِي حَاجَتِي** "Concern yourself with what I need" but one never says: **إِغْتَمِّ**. A prolonged **حزن** which destroys one's bodily health is also called **هَمٌّ**. It is derived from the expression: **إِنْخَمَّ الشَّمُّ** used when fat melts; **هَمَّ** is used when one melts it.

772.

حزن و كرب

Huzn: **حزن** is the concentration and 'solidifying' of **غَمٌّ**. It is derived from **الأرض الحزن**, meaning hard, rough land.

Karb: كَرْب is the concentration of غَمّ, together with feelings of anxiety/distress (ضيق الصدر). A hot day is called يوم كَرْب "a day of distress". كَرْب الرجل is expressed when one puts someone into a state of anxiety/distress (كَرْب); مكروب is on the measure of مفعول from the same root.

773.

حزن و كآبة

Huzn: See ▲

Ka'ābah: كآبة is the signs of حزن evident on ones face. Therefore one says: عليه حزن أو كَرْب instead of عليه كآبة because حزن cannot be perceived by the senses. So, كآبة is the indication of ones حزن on his face; this sense of كآبة is attested by its use in the verse of al-Nābighah:

(1) إذا حلّ بالأرض البرية أصبحت . كئيبة وجه غبها غير طائل

(1) Diwān al-Nābighah al-Dhubyanī, p.131.

774.

أسف و حسرة و غمّ

Asaf: أسف is a حسرة accompanied by anger or rage; an أسف is an angry person grieved by something. Extensive use brought it to mean غضب; Allah says: فلما آسفونا انتقمنا منهم "Then when they displeased Us, We inflicted retribution on them, 55/الرؤف", i.e. أغضبونا. غضب is metaphorically used among Allah's attributes, and in fact it implies the infliction of chastisement on those with whom He is angry.

Hasrah: حسرة is غمّ which is renewed by the loss of a benefit. Therefore, not every غمّ is a حسرة.

Ghamm: See ▲

775.

بثّ و حزن

Bathth: بثّ means to spread abroad and not to keep secret. One says: أبثّته ما عندي "I told him about my circumstances". The original meaning of the word بثّ is abundance of division or scattering. Allah says: كالفرأش المبثوث (The day on

which men shall be) as scattered moths, القارعة /4", and:

إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ "I only complain of my
grief (بَث) and sorrow (حزن) to Allah, يوسف /86".

Here the conjunction " و " between بَث and حزن is employed
because of the distinction of meaning between them.

Huzn: حزن means intensity of هم .

Chapter XXIV

776.

دهر و مدّة

Dahr: أوقات is the collection of successive periods of time (متوالية), whether different (in nature) or not; for example "years" سنون 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 مدّة, e.g. شتاء "Winter". A winter is a مدّة because it has homogeneity in its characteristic of being cold. A مدّة may also be longer than a دهر; e.g. one says: الدنيا دهور instead of الدنيا مدد. مدّة and أجل are close words in the sense that both may comprise دهور.

777.

زمان و مدّة

Zamān: زمان, like مدّة, is applied to the every collection of times (أوقات) except that the shortest مدّة is longer than the shortest زمان. Therefore, when requesting more time, one says to someone: أملهني زماناً آخر, this is different from saying مدّة أخرى, because the linguists unanimously believe that زمان implies a longer time than مدّة.

Muddah: مدّة is derived from مدّ meaning طول. One says: مده when one prolongs something. Nevertheless, there is a difference between مدّ and طول that مدّة cannot be applied to the shortest طول. Therefore, one says: مدّ الله في عمرك. Two different periods of time cannot be regarded as مدّة, just as two different substances, when put together, cannot be said to be خط ممدود "an extended line", whereas طول can be used of them (together) because طول implies extension. If this is so, when we say الزمان مدّة we should mean that it is the longest possible زمان, just as, when we say that something طويل is ممدود, we mean that it is longer than anything else. The expression آخر الزمان means آخر الأزمنة because زمان (here) is used to refer to both singular and plural. آخر الأزمنة or آخر الزمان was thought to be too ponderous, and الزمان was felt to be sufficient.

778.

زمان و وقت

Zamān: زمان 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 زمان 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.

779.

مقات و وقت

Mīqāt: ميقات is that part of time which is specified for a certain action; therefore, مواقيت الحج are the (places) which are specified for the assumption of the إحرام, "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 ساعة "(division?)" of the movement of the فلك "celestial sphere/orbit".

780.

سنة و عام

Sanah: سنة is an assembly of months. In dating, for example, we say: عام مائة or في سنة خمسين and not عام مائة or في سنة مائة, when no particular incident is referred to in the mention of these figures.

Ām: عام is an assembly of days. For example أيام الرنج "the days of grief" are called عام الرنج; since we do not speak of شهر الرنج, we do not speak of سنة الرنج. عام may refer to a particular incident within it whereas سنة does not; for example, the expression عام الفيل is used and not سنة الفيل. At the same time, however, عام is a سنة, and a سنة is a عام, just as a كل is a كل and a كل is a كل, even though each one of them implies that which is not implied by the other; كل comprises ألباض "individual things", whereas أجزاء comprises جمع.

781.

حِجَّةٌ وَ سَنَةٌ

Hijjah: حِجَّةٌ is that in which حُجٌّ is performed, which is once (in a year), and حِجَّةٌ is on the measure of فَعْلَةٌ like جَلْسَةٌ and تَعَدَةٌ; a year is called حِجَّةٌ because, in Arabic, sometimes a thing is called after the action performed in it.

Sanah: See Δ

782.

حَيْنٌ وَ سَنَةٌ

Hīn: حَيْنٌ is the name of an assembly of finite أَوْقَاتٌ (spans of time), whether they are years, months, days or سَاعَاتٌ (hours/short units of time); thus this word is used in the Qur'ān in different senses. There is a difference between حَيْنٌ and دَهْرٌ, namely that دَهْرٌ implies different successive أَوْقَاتٌ, which حَيْنٌ does not. Allah says, reporting the dahriyyūn: وَمَا يَهْلِكُنَا إِلَّا الدَّهْرُ (They say) and nothing destroys us but دَهْرٌ (time)" 24/الباقية, i.e. with its varying conditions. دَهْرٌ, like سَاعَاتٌ, is also comprised of short moments of time, حَيْنٌ.

Sanah: See Δ

783.

دَهْرٌ وَ عَصْرٌ

Dahr: See Δ

ʿAsr: عَصْرٌ 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: "والعصر، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ" By time, verily man is in loss, 1,2/العصر, says that here عَصْرٌ means أَهْلٌ, and the expression: أَهْلٌ هَذَا الْعَصْرِ means أَهْلٌ هَذَا الزَّمَانِ. And, عَصْرٌ is also a name of many years as a poet says:

أَصْبَحَ مِنِّي الشَّبَابُ قَدْ نَكِرَا . إِنْ بَانَ مِنِّي فَقَدْ تَوَشَّى عَصْرَا

"The youth is now disgusted with me; although it has departed from me, it stayed for a time (with me)". One says: عَاصَرْتُ فُلَانًا, meaning "I lived in his عَصْرٌ", i.e. in his life-time.

784.

ساعة و وقت

Sā^cah: ساعة is a وقت distinct from any other.

Waqt: وقت is a noun of genus. One says: إنَّ الساعةَ عندي "I have time" but not الوقت عندي.

785.

بكرة و غداة

Bukrah: بكرة is on the measure of فَعْلَة , derived from the verb:

جاء في بَكَر and its verbal noun is بَكور ; one says: جاء في بكرة and جاء في غدوة since both of them, like نَفْلَة , denote one (single) action, (and not a particular (general) time).

Then because of extensive use. بكرة was taken to imply a وقت (in general, rather than the time when a single action occurred).

Ghadāh: غداة is a name of a وقت , therefore, one says: صلاة الغداة like صلاة البكرة or صلاة الظهر or صلاة العصر, but not صلاة البكرة.

786.

أصيل [و طفَل] و عشاء و عشيّ و مساء

Asīl: أصيل starts after عشيّ / عشيّ .

Tafal: طفَل is the time of the setting of the sun.

^cAshā': عشاء is that time which is after طفَل .

^cAshiyy: عشيّة 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: سأتيه العشيّة or أُتيته عشيّة أمس (today) or سأتيه بالعشيّ والغداة or سأتيه عشيّ غد i.e. every evening and morning.

Masā': مساء is that time which is a little later than عصر . If a man has started out very early on his affairs, one may say to him at the time of عصر : أُصِيتَ , but this is by way of exaggeration.

787.

برهة [و حقبة] و زمان

Burhah: برهة is a part of دهر . The expression: برهة من الدهر is used, in the sense of قطعة من الدهر . Some linguists hold that برهة is originally a Persian word.

Hiqbah: **حَقْبَة** is a name for a **سنة**; nevertheless **حَقْبَة** has the sense of comprising the actions and events that occur in it, whereas **سنة** implies an assembly of months. **حَقْبَة** is derived from **حَقِيبَة**, which is a kind of container, made of leather; a rider puts his goods in it and fastens it behind his saddle.

Zamān: See **Δ**

788. أَجَلٌ وَ مَدَّةٌ

Ajal: **أَجَلٌ** is a time specified for the end of something; it is not an **أَجَلٌ** unless it is imposed by someone⁽¹⁾. That which exists in a **وَقْتُ**, therefore, has no **أَجَلٌ** unless it is decreed that it shall have one within it. **أَجَلُ الْإِنْسَانِ** is time designated for the end of his life; **أَجَلُ الدَّيْنِ** 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; **أَجَلُ الْمَوْتِ** is the time of its occurrence, that is, the time for the end of the life that precedes it; and **أَجَلُ الْآخِرَةِ** is the time for the coming to an end of that which precedes it, before it itself begins. Every **أَجَلٌ** is a **مَدَّةٌ** but not every **مَدَّةٌ** is an **أَجَلٌ**.

Muddah: The **مَدَّةٌ** between two things may or may not be imposed by someone.

(1) The text reads **وَلَا يَكُونُ أَجَلًا** instead of **وَلَا يَكُونُ أَجَلًا إِلَّا**, p.266.

789. نَهَارٌ وَ يَوْمٌ

Nahār: **نَهَارٌ** 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 (**وَقْتُ**) when this happens.

Yawm: **يَوْمٌ** is a name for a quantity of time in which one sees this bright light. Therefore, the grammarians say: **إِذَا قُلْتَ سَرْتُ**, **يَوْمًا** فأنْتَ مَوْقْتُ "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: **سَرْتُ الْيَوْمَ** أو **يَوْمَ الْجُمُعَةِ**, you are defining this with respect to date; however, when you say: **سَرْتُ نَهَارًا** أو

النهار , you are doing neither, and you mean: 'I travelled in the full light (of day)'. This is why نهار can be made mudāf to يوم , so that one can say: سرت نهار يوم الجمعة ; and this is why غلس "darkness" and سر "dawn" are not called نهار ; it is applied only to the time when there is natural light.

790.

أبد و دهر

Abad: أوقات . أبد is a succession of different and infinite

It applies to the future, in the same way as قطّ applies to the past. Allah says: خالدین فیہا أبداً "to abide in them for ever, النساء/57". أبد here really means "for ever", whereas in the expression: أفعل هذا أبداً⁽¹⁾ "I shall do it (always)", it is metaphorical (مجاز) and indicates emphasis in ones determination to perform the action.

Dahr: See



(1) The text reads: أفعل هذا p.267.

791.

إذ و وقت

Idh: إذ , although having essentially the same meaning as وقت , differs from it in that it can only be used when it is mudāf to some other word, which explains it.

Wagt: وقت is absolute (whereas إذ is not).

Chapter XXV

792.

خلق و ناس

Khalq: خلق is a verbal noun that is applied as a name to created things; Allah says: خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا "He created the heavens without pillars as you see them, لقمان /10"; then He divided up things into minerals, vegetables and living organisms, and then said: هَذَا خَلْقُ اللَّهِ "This is Allah's creation, لقمان /11". خلق can also be used only for human beings, as one says about someone: ليس في المخلوق مثله which is like: ليس في الناس مثله; and خلق can also be used of large groups of people; one says: جاءني خلق من الناس i.e. جماعة "a large group of people". كثيرة

Nās: ناس are human beings; there is no singular of ناس from the same root. According to the linguists ناس was originally أناس and when the همزة was suppressed, the lām of the article was assimilated to the نون; much the same happened with لكنّا, which was originally لكن أنا. It is also held that ناس is an independent dialect, derived from لوس meaning movement (ناس, لوس to move), and أناس is another dialect. If it were correct that ناس was derived from أناس then its إسم should have been أُنَيْس instead of لُونَيْس. (In our view) ناس is derived from أُنْس which is the opposite of وحشة "loneliness or wildness", because human beings associate with one another.

793.

الإنسان و الإنسي

Insān: إنسان implies opposition to بهيمة "brute beast". إنسان is derived from the word نسيان "forgetfulness"; its origin is أَنِيسَان, and therefore the إسم التصغير of إنسان is أَنِيسَان. نسيان always takes place after having knowledge of something, and إنسان is so-called because he forgets those things which he knew previously. بهيمة is so-called because it is apart from knowledge and understanding, unlike إنسان. Therefore إنسانية is the opposite of بهيمة because إنسان can acquire knowledge, although he may forget it, whereas بهيمة cannot acquire it.

Insī: إنسي, "human/tamed" implies opposition to وحشي "untamed or brutal". The derivation of the word, which is أنس, the opposite of وحشة indicates this. People speak of إنسي and وحشي; they also use الجن as the opposite of الأنس, implying here الوحش.

794.

ناس و وری

Nās: ناس can be applied to both living and dead people.

Warā: وری is applied only to living people. It is derived from the expression: وَرَى الزنديري used when a steel produces fire. Thus وَرَى is so-called because of its appearance on the face of the earth. One can say: الناس الماضون "The people who have gone" but not الوری الماضون.

795.

عالم و ناس

Ālam: One linguist holds that عالم means the people of every زمان.

A poet says:

فخندف هامة هذا العالم دا

"And Khunduf is the leader of this عالم (world)". Another linguist holds that عالم is that which is contained by the فلك.

People say: العالم السفلي, meaning the earth and what is on it, and العالم العلوي, meaning the heavens and what is in them. Man is called, metaphorically العالم الصغير "the microcosm". العالم in the expression: إلى فلان تدبير العالم means دنيا. Some others hold that عالم is the name of different things, and can be applied to the angels, the Jinn, and human beings. It is not like الناس because every one among الناس is an إنسان, but not every one of العالم is an angel.

Nās: See Δ

- (1) Diwān al-^CAjjāj, p.289; Lisān (بيت); Mu^Cjam Shawāhid al-Nahw al-Shi^Criyyah, verse no.3630.

796.

دنيا و عالم

Dunyā: دنيا is an adjective whereas عالم is a noun. One says: العالم العلوي and العالم السفلي, with العلوي and السفلي as adjectives

qualifying the noun العالم . As far as the verse: وَلَدَارُ الْآخِرَةِ خير "And certainly the abode of the hereafter is best, لُيُوسُفَ 109" is concerned, here the word الساعة or the like (i.e. دار الساعة الآخرة) is understood.

Ālam: See Δ

797. أَنَامَ وَ نَاسَ

Anām: أَنَامَ , according to some linguists, implies magnification of those who are mentioned/named from among the people. Allah says: الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ "Those to whom the people said: Surely men have gathered against you, آل عمران 172"; here a group of people is reported to have said this. It is also said that it was one person (who said): the people of Makkah have gathered against you. One cannot say: جاءني الأنام , meaning, one among the people. The plural of أَنَامَ is أَنَامَ .

Nās: See Δ

798. بَرِيَّةٌ وَ نَاسَ

Bariyyah: بَرِيَّةٌ implies differentiation/distinctness of form (صورة) (of those to whom it is applied), whereas نَاسَ does not. بَرِيَّةٌ is on the measure of فَعِيلَةٌ , and it is derived from the expression: بَرَأَ اللَّهُ الْخَلْقَ i.e. Allah differentiated the forms of creatures. Because of extensive use, همزة was suppressed, as in the case of ذَرِيَّةٌ which is derived from ذَرَأَ الْخَلْقَ . It is also said that the origin of بَرِيَّةٌ is بَرَى meaning cutting, and بَرِيَّةٌ 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 بَرَى , meaning تَرَابٌ "earth". According to some mutakallimūn بَرِيَّةٌ is an Islamic name which was not known in the Jāhiliyyah; this is not correct, because al-Nābighah used this word in his verse:

تَمَّ فِي الْبَرِيَّةِ فَاحْدَرُهَا عَنِ الْفَنَدِ (1)

"Stand among mankind and warn them against (committing) mistakes".

Nās: See Δ

(1) Diwān al-Nābighah, p.12.

799.

بشر و ناس

Bashar: **بشر** implies beauty of form/figure, since it is derived from **بشارة** meaning beauty. **رجل بشير** and **إمرأة بشيرة** are used for a beautiful man and a beautiful woman. Mankind is called **بشر** because human beings are the most beautiful form of living organism. It can be said that **بشر** implies **ظهور** "appearance" and human beings are called **بشر** because their identity (as human beings) is evident. That is why the outer skin is called **بشرة**. Our opinion is that **ناس** implies **نوس**, meaning movement. **ناس** is a plural whereas **بشرة** is singular and plural. Allah says: **ما (بشر) هذا إلا بشر مثلكم** "He is nothing but a mortal like yourselves, **المؤمنون**/24". One also says: **محمد خير البشر**; here **بشر** means **ناس**, and its dual is: **بشران**. The Qur'an says: **أأنؤمن بشرين مثلنا؟** "What! Shall we believe in (two mortals) like ourselves? **المؤمنون**/47". A plural of the word **بشر** has never been heard of.

Nās: See Δ

800.

جبل و ناس

Jublah: **جبل** is a name applied to assembled groups of people, which are large and numerous. The original meaning of **جبل** is **غلظ** "thickness" and **عظم** "size"; **جبل** "mountain" is derived from the same, and is so-called because of its thickness and size. The expressions **رجل جبل** and **إمرأة جبل** are used for a man and a woman who are solidly built. Allah says: **والقوا الذي خلقكم** "And guard against (the punishment of) Him Who created you and the former nations, **الشعراء**/184"; and **ولقد** "And certainly he led astray numerous people from among you, **يس**/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: **جَبَلَتِ الْقُلُوبَ عَلَى حَبِّ مَنْ أَحْسَنَ إِلَيْهَا** "Hearts were so created that they love the one who does good to them"; **قلب** is a piece of flesh, and **جبل** is used here with reference to the thickness/solidity of the heart.

Nās: See **Δ**

801. جَنِّي و شَيْطَان

Jinnī: **جَنِّي** is a generic name, whereas **شَيْطَان** is a (particular) adjectival appellation. **جَنِّ** implies hiddenness.

Shayṭān: **شَيْطَان** is the wicked one of the **جَنِّ**. Therefore, a wicked man is also called **شَيْطَان**, but not **جَنِّي**, because **شَيْطَان** implies **شَرٌّ** whereas **جَنِّي** does not. Therefore it is said: **لَعَنَ اللَّهُ الشَّيْطَانَ** "May Allah curse **الشَّيْطَانَ**" and not: **لَعَنَ اللَّهُ الْجَنِّي**.

802. رَجُل و مَرء

Rajul: **رَجُل** implies **قُوَّة** "the power or capacity" to do (certain) things; thus to say that an **إِنْسَان** is a **رَجُل** is to praise him.

Mar': **مَرء** implies that he has disciplined his soul. Thus a particular form of manners and culture is called **مَرْوَة**.

803. ثَلَّة و جماعة و حزب و فَوْج

Thullah: **ثَلَّة** is a group of people who surge out for some purpose in a mass. It comes from **ثَلَّتِ الْجَائِطُ** when one undermines a wall and it all falls down precipitately. Afterwards because of extensive use, every **بَشَر** was called **ثَلٌّ**. One says: **ثَلَّ عَرْشُهُ** (to indicate someone's fall in power). It is also said that **ثَلَّ** means **هَلَكَ** "destruction". A **ثَلَّة** cannot be called a **فَوْج**, but it can be called a **جَمَاعَة**.

Jamā'ah: **جَمَاعَة** is a general name and can be applied to all of these groups (mentioned here).

Hizb: **حِزْب** is a **جَمَاعَة** co-operating on a particular issue. One says: **حِزْبُ الرَّجُلِ الْجَمَاعَة** "The man joined the group", that his cause is

strengthened by joining it. This comes from the expression:

حزبني الأمر , meaning that it became difficult for me.

Zumrah: زمرة is a جماعة that makes a noise that cannot be understood.

It is derived from زمار meaning the noise made by female ostriches.

A word close to زمرة is زجلة meaning a جماعة that produces a زجل "a confused noise". According to Abū ^cUbaydah زمرة is a جماعة that is breaking up.

Fawj: فوج is a large group of people. Allah says: **و رأيت**

"And you (will) see men الناس يدخلون في دين الله أفواجا" entering the religion of Allah in companies, النصر /2" i.e. you would see that tribe after tribe were embracing Islam.

804. لوش و جماعة [و خظيرة و رجل و عدي و عصبة و كتيبة و نقبضة و مقنب] **لوش**

Bush: لوش is a large collection of many kinds of people. Thus, many sons of one father cannot be called a لوش. One never says: لوش من الحمير, but rather: جماعة من الحمير, because donkeys are of one kind.

Jama^cah: See **Δ**

Hazīrah: حظيرة is a group of from five to ten acting as a raiding-party.

Rajl: رَجُل is the plural of راجل, used for men on foot.

^cAdī: عدي is a group of men advancing in a raid.

^cUsbah: عُسبة is a group of ten or a few more. The Qur'an says: "And We are a company, يوسف /8". It is also said that عُسبة is from ten to forty. In Bedonian Arabic عُسبة is applied to a party of horse-riders, as ركب is used only for camel-riders.

Naqīdah: نقبضة 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: نقضت المكان used when one spies out a place.

Miqnab: مقنب is a group of about thirty people acting as a raiding-party.

Katībah: كتيبة is an army gathered together along with all its arms and equipment. It is derived from كَتَبَ, يَكْتُبُ; one says: كَتَبَت الشيء when one collects it together.

805.

جماعة و طائفة

Jamā^cah: See **Δ**

Ta'ifah: The original meaning of طائفة is a جماعة that naturally journeys round the country. It may be said that طائفة is a group composed of a regular circle of people employed to patrol. The extensive use of the word طائفة has caused it to be used for any جماعة. In the Islamic law طائفة is a name for "one", Allah says: "وَلْيَشْهَدْ عَذَابَهَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ" And let a party of believers witness their chastisement, 2/ النور"; here طائفة means one. Allah says: فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ. "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? 122/ التوبة" i.e. to make the people fear Allah has been made the task of a distinct طائفة, and this طائفة may be one person. As far as the verse: وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا "And if two parties of the believers quarrel, make peace between them, 9/ الحجرات", is concerned, there is no doubt that if two individual believers fight each other, they are under the same حكم.

806.

جماعة و فريق

Jamā^cah: See **Δ**

Fariq: فريق signifies a party comprising a number of people from a larger group; one says: جاءني فريق من القوم; and فريق 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 الخيل. However, جماعة is applied to any assembly.

807.

جماعة و فئة

Jamā^cah: See **Δ**

Fi'ah: **فئة** is a **جماعة** separated from any other. It is derived from the expression: **فأوت رأسه** "I split his head"; and **إنفأى** means: It split apart, broken. **فئة**, in war, means a group of people that supports the warriors; Allah says: **أو مُتَحَيِّزاً إِلَى** **فئة** "Or withdraw to a company, **الانفال/16**". Then (as a semantic extension) it was used for any group that defended or helped someone. According to Abu ^cUbaydah: **فئة** means: **أعوان** (a group of) helpers.

808.

جماعة و شيعه

Jamā'ah: See **Δ**

Shī'ah: **شيعه** is a **جماعة** which inclines towards someone out of love for him. It is derived from **شيارع**, meaning thin firewood which is added to the thick wood on a fire so that it may kindle.

809.

ثبة و ناس

Thubbah: **ثبة** is a **جماعة** assembled for something for which they are praised. The expression: **ثبت الرجل** is used when one praises someone in his life time. Its opposite is **تأمين**, which means to praise someone after his death. Allah says: **يا أيها الذين آمنوا** **خذوا حذرکم فالنروا ثباتاً أو النروا جميعاً** "O, you who believe! take your precaution, then go forth in detachments or go forth in a body, **النساء/71**" i.e. so that they may be united for the sake of Islam and to help the dīn.

Nās: See **Δ**

810.

قرن و قوم

Qarn: **قرن** 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:

إذا ذهب القرن الذي أنت فيهم . وخلفت في قرنٍ فأنت غريب (١)

"When that **قرن** in which you live passes away and you are left in (another) **قرن**, you are a stranger". They are called **قرن** because they represent the limit of the **زمان** they are living in. The word **قرن** is interpreted as **قوة** "power"; Muhammad (p.b.u.h.) is

reported to have said: "فإنها تطلع بين قرني الشيطان" (And the sun) rises in between the horns of الشيطان i.e. الشيطان in that time was most powerful (in forbidding the people from offering fajr prayers). قرن can be applied to those who are contemporaries because they are linked together in time. Some hold that the people of every age constitute a قرن. Al-Zajjāj says: قرن means the people of any age in which there is a prophet or one who has a remarkable degree of knowledge; he thus gave it this meaning by the association of the people of an era with people of knowledge. Therefore, an age of negligence and ignorance is not a قرن. Some hold that قرن is one of the names for (any) زمان, and that every قرن is seventy years. قرن is derived from مقارنة "association", because the people of every age are similar to one another and are close in age; from this it comes to be used for one who is someone's companion in battle.

Qawm: قوم denotes men who stand with one another in various affairs; it is not applied to women except by way of subordination. Allah says: كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ "The people of Noah rejected the apostles, الشراء/105" i.e. the men, with the women following. This is attested by its use in a verse of Zuhayr:

وما أدري وسوف إخال أدري . أ قوم آل حصن أم نساء (2)

Thus, he excludes women from قوم.

(1) Lisān (قرن)

(2) Diwān Zuhayr b. Abī Sulmā, p.12.

811.

جماعة و ملأ

Jamā'ah: See ٥

Mala': ملأ means the distinguished people who are impressive and awe-inspiring. Some hold that ملأ is a جماعة consisting of men, to the exclusion of women; however, we prefer the first interpretation. It is derived from ملأ, يملأ, ملأ; ملأ may be a group of people who undertake various matters. One says: هو ملأ بالأمر i.e. He is capable of doing such and such. Both meanings derive from the same origin, i.e. ملأ.

812.

رهط و نفر

Raht: رهط is a group of about ten who are descended from one father.

رهط is the name given to a piece of leather the extremities of which are slit like the thongs (شُرْك pl. of شراك) of a sandal worn by a girl; it has many fronds all coming from one origin. The plural of رهط is رهاط. A Hudhali poet says:

وطعن مثل تحطيط الرهاط (1)

"And thrusts like the branches of رهاط". One says: ثلاثة رهط (like قوم etc.), and ثلاثة نفر because رهط is a اسم الجمع (pl. of جمع), and if رهط were a singular, the idāfah of ثلاثة to it would not be possible, just as one cannot say: ثلاثة رجل. Allah says: رهط , "And there were in the city nine رهط", وكان في المدينة تسعة رهط, "48/النمل"; رهط is used as a masculine noun here; even if this constituted جماعة, the word used is masculine singular, and so تسعة (rather than تسع) 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 رهط.

Nafar: نفر is a group of about ten of men particularly who engage battle or the like. Allah says: ما لكم إذا قيل لكم أنفروا "What (excuse) have you that في سبيل الله أتا قلتم إلى الأرض heavily to the earth, التوبة, 38/". Afterwards, because of extensive use, نفر was applied to any party, even if it was not engaged in war.

- (1) This verse is by al-Mutanakhkhil al-Hudhali, Diwān al-Hudhaliyyīn, 2:24.

813.

جماعة و شِرْذِمَة

Jamā'ah: See Δ

Shirdhimah: شِرْذِمَة is the remnant of a remnant, and a selection.

Allah says: شِرْذِمَة قليلون "(These are) a small company, 54/الشعراء", because Pharaoh had misled a large majority of his people, and only a very small minority was left (on the right

path". A poet says:

جاء الشتاء و قميصي أخلاق . شراذم ليضحك مني التواق (1)

"The winter came and my shirt was worn out and in tatters, so that they laughed at me. Another poet says:

يجدن في شراذم النعال

i.e. in the worn out pieces of the shoes.

(1) Lisān (خلق); Khizanat al-Adab, 1:114.

814.

آل وأهل

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 البصرة or آل العلم. One says: آل فرعون or آل لوط, 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 شخص is named آل for the same reason.

Ahl: أهل is applied to both: نسب "family lineage", and اختصاص "particularisation"; e.g. one says: أهل الرجل to mean his close relatives, and أهل البصرة or أهل العلم to indicate a particular characteristic that links these people. Al-Mubarrad holds that أهل is the إسم التصغير of آل, which means that أهل is the origin of آل.

815.

ابن و ولد

Ibn: ابن implies some particularisation and lasting association; thus, one says: ابن الفلاة for one who continually travels in the desert, and ابن السرى for one who travels much by night. One says: تبنييت ابناً when one makes someone particularly associated with him (as a son). To call someone ابن فلان 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 بنو إسرائيل. ابن can be used for anyone who is inferior

(in age or status) e.g. an old man says to a young one: **يا بني** ; and a king calls his subjects **أبناء** (pl. of **ابن**). In the same way the prophets of **بنو إسرائيل** used to call their people their **أبناء** . Sometimes one is given a kunyah: **أبو فلان** , even if he has no son; such a kunyah is used only as an indication of respect. The philosophers and scholars call their students: their **ابن** , and seekers of knowledge are called **أبناء العلم** , and **أب** , like **بنت** , can be used to form a **كنية** , e.g. **بنات وردان** , **بنات نعش** , **بنت طبق** , **ابن آوى** , **ابن غمرة** , **ابن عرس** , etc. It is said that the original meaning of **ابن** is **تأليف** "combination" and **اتصال** "connection", from **بنيته** "I built it", the nomen patientis of which is **مبنى** ; it is also said that it is derived from **بنو** .

Walad: **ولد** implies a **والد** , whereas **ابن** implies an **أب** ; **أب** also requires **ولادة** "birth" which **ابن** does not. Unlike **أب** , which can be used to form a kunyah , e.g. **أبو فلان** "father of so and so", even if the person has not begotten so and so; **والد فلان** is not so used. A human being is not called **والد** , unless he has a **ولد** . Nevertheless, **والد** can be used of a pregnant sheep before she gives birth. There is another difference between **ابن** and **ولد** , namely that **ابن** can be applied to a male only, whereas **ولد** can be applied to both male and female.

816.

آل و عترة

Āl: See **Δ**

ʿItrah: **عترة** , according to al-Mubarrad, means: **نصاب** "origin", and one says: **عترة فلان** , i.e. the origin of so and so (that is the stock from which he came). Some hold that **عترة** is the root of a tree which is left after it has been cut down; the same sense is found in: **عترة الرجل** i.e. **أصله** "his stock". Another linguist holds that **عترة الرجل** means his immediate family, and his close cousins, arguing this on the basis of a phrase reported to have been used by Abū Bakr in which he called the Qurashites the **عترة** of the Prophet. The difference between **آل** and **عترة** is clear: **آل** connotes ones **أهل** and **أتباع** "subjects, followers", while **عترة** , according to one view, connotes ones stock, and, according to another, ones immediate family and cousins.

817.

أبناء و ذرية

Abnā': **أبناء** 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:

بنونا بنو أبناؤنا و بناتنا . بنوهن أبناء الرجال الأبعد (1)

"Our children (بنونا) include the sons of our sons and our daughters; their (بنوهن) children (those of our daughters) are the sons (أبناء) of distant men". **حسن** and **حسين** were called the sons (ولدا) of Muhammad, for honorific purposes, but frequent use has made **ولدا رسول الله** a name for them.

Dhurriyah: **ذرية** includes, in order, ones offspring, male and female.

Allah says: **ومن ذريته داود وسليمان** "And of his descendants, David and Solomon, **الأأنعام**, 85", and then **عيسى** (**عيسى**) is included among his **ذرية** i.e. of **إبراهيم** (**الأأنعام**, 86).

- (1) Khizānat al-Adab, 1:213-214; Kitāb al-Haywān, 1:169; Mu^cjam Shawāhid al-Nahw al-Shi^criyyah, verse no.690.

818.

عقب و ولد

Uqb: **عقب** are a man's male and female children and the male and female children of his sons. However, they can only be called his **عقب** after his death.

Walad: The above-mentioned are a man's **ولد** whether before or after his death.

819.

سبط و ولد

Sibt: **سبط** is mostly applied to the offspring of a daughter. Hasan and Husayn are each called the **سبط** of the Prophet. A **ولد** may also be called a **سبط**, but a **ولد** does not imply what a **سبط** implies. **سبط** means extension and length. It is derived from **سبوط** meaning: **طول** "length" and **إمتداد** "extension". **سباط** is applied to the corridor between two houses, and **سباطة** is a long weapon (blow-pipe?) from which a pellet is shot. **سبط** is also used of a kind of tree, because of its height and extension.

Walad: See Δ

820.

بعل و زوج

Ba^cl: A man becomes the بعل of a woman only after copulation with her, because بعل implies نكاح and ملاعبة "sexual play".

Muhammad is reported to have said: أيام أكل وشرب وبعال (about the days of c-Ids in which fasting is forbidden). A poet says:

وكم من حصان ذات بعل تركتها . إذا الليل أدجى لم تجد من تباعله (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 بعل is to perform some function; thus, a palm-tree that imbibes through its roots and does not need to be watered is called a بعل; it can, so to speak, look after its own interests.

Zawj: See Δ

(1) This verse is by al-Hutay'ah, Lisān (بعل).

821.

صاحب و قرين

Sāhib: صحبة implies that one of two companions is benefited by the other; thus, it is particularly used about human beings. One says: صحبه زيد عمراً or صحبه عمرو, but one never says: صحبه النجم or صحبه الكون الكون. Its original meaning is حفظ "preservation"; therefore, one says to another: صحبك الله or سر مصاحباً, i.e. يُحَفِّظُونَ. The Qur'ān says: ولا هم منا يُصْحَبُونَ "Nor shall they be defended (guarded from Us, الأنبياء/43", i.e. يُحَفِّظُونَ).

A poet says:

و صاحب من دواعي الشر مصطحب (1)

"A companion is protected from the things that bring evil".

Qarīn: مقارنة implies the standing or going of قرين together with another, even if he is of no use to him; from this sense comes the expression: قران النجوم. Two camels are called قرينان when they are hobbled to each other with a rope. However, when one stands up against another in a contest, the two are called قرنان [and قرينان]. The two forms are distinct because of the different senses that they bear, but they are from the same root.

(1) Lisān (صحب); Jamharat al-Amthal, 1:156.

822.

مولى و ولي

Mawlā: مولى has many meanings, e.g. master, slave, ally, cousin, one who is most entitled to something, and a friend or companion.

A poet says:

ولست بمولى سوءة أدعى لها . فإن لسوءات الأمور مواليا

"I am not one who commits a base action which I am alleged to commit; but there are those who commit base actions". Here مولى سوءة means صاحب سوءة. مولى means helper; however, the مؤمنون cannot be termed His موالي, meaning helpers of His أولياء. Nevertheless, they can be called His أولياء in this sense.

Wālī: ولي is applied both to one who is helped and one who helps.

One says: الله دلى المؤمنين i.e. their helper (معين); and

المؤمن (معان), i.e. a recipient of His help (مؤمن ولي الله)

دلى الله also implies that a believer is a helper of Allah's الله ولي (pl. of ولي) and His dīn. The expression الله ولي المؤمنين can also mean that Allah undertakes to guard and protect the believers, as a guardian undertakes to protect and take care of a child under his guardianship. ولي is used in many meanings; for example: ولي المسلم is one who is obliged to stand up for his rights when necessary; الولي الحليف is one who is (a party) in a contract; ولي المرأة is one who acts as an agent in her affairs; and ولي المقتول is one who acts as the avenger of a man's blood. The original meaning of ولي is to be next, after the first, without a break. ولاه الله means that Allah, as it were, took charge of his affairs and did not entrust them to anyone else.

ولاه أمره means that he entrusted him with his affairs, as though he placed them in his hands. تولى أمر نفسه means that he undertook his own affairs, without an intermediary. دلى عن is the opposite of دلى إلى ; دلى بين رمتين means: he shot twice one after the other; الأدلى is that which is required by wisdom. It may be said that ولي is one who wishes good for his friend (ولي), just as عدو is one who wishes harm for his enemy.

823.

خَلَّةٌ وَصَدَاقَةٌ

Khullah: خَلَّةٌ means singling out someone for honour (تَكْرِيمٌ).

Ibrahīm is called خَلِيلُ اللَّهِ because Allah singled him out for prophethood, which honoured him. However, Allah cannot be called the خَلِيلُ of Ibrahīm, because Ibrahīm could not single out Allah for honour. According to Abū ʿAlī, خَلِيلُ اللَّهِ can be used of any believer. ʿAlī b. ʿIsā, however, holds that it can only be used of prophets, whom Allah has singled out for His revelation.

Sadāqah: صَدَاقَةٌ 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 صَدِيقَانِ "friends". This is why Allah cannot be described as the صَدِيقُ of a believer, as He can as his وَلِيٌّ.

824.

صَفْوٌ وَصَفْوَةٌ

Safw: صَفْوٌ is a verbal noun. Anything that is pure is called صَافِيٌّ.

It can be used both restrictively and generally.

Safwah: صَفْوَةٌ means خَالِصٌ كُلُّ شَيْءٍ, that is, the pure/purest part of anything. Thus, Muhammad is called صَفْوَةُ اللَّهِ and not صَفْوُ اللَّهِ. Although صَفْوٌ and صَفْوَةٌ are from the same origin, they are different in meaning, like خَبْرٌ and خَبْرَةٌ. If صَفْوَةٌ and صَفْوٌ were merely different dialects, as Thaʿlab states in al-Faṣīḥ, Muhammad, would be called صَفْوُ اللَّهِ, just as he is called صَفْوَةُ اللَّهِ.

825.

إِخْتِيَارٌ وَإِصْطِفَاءٌ

Ikhtiyār: إِخْتِيَارٌ means to select that which is really خَيْرٌ "good", or what one thinks to be good in a thing.

Iṣṭifāʾ: إِصْطِفَاءٌ is to select that which is صَافٍ of a thing.

Frequent use caused either to be used for the other and إِصْطِفَاءٌ is used about that which has, in fact, nothing صَافٍ in it.

Chapter XXVI

826.

إظهار وإفشاء

Izhār: إظهار is more general than إفشاء. إظهار can be used about everything, whereas إفشاء can be used only where كثرة can be used. For example, one says: هو ظاهر المروءة, and not هو كثير المروءة.

Ifshā': إفشاء is frequency of إظهار. From this comes أفشى القوم, which indicates that they have great wealth just as أفشى indicates that they have many flocks. فشاء, analogously with مشاء, means abundance of wealth, and أفشى is used like أفشى. أفشى may be used of خير or شر i.e. فشى الخير في القوم, and فشى الحرب means: war broke out and became wide-spread.

827.

إظهار وجر

Izhār: See Δ

Jahr: جهر is a general إظهار and a مبالغة "an expansiveness" in it.

For example, when one reveals something to one or two persons, he says: أظهرته لهما; and when he reveals it to a large group of people, he says: جهرت به; جهر also removes doubt.

That is why the people of Moses demanded from him: أرنا الله

جهره "Show us Allah manifestly, النساء/153" i.e. so that we may see (Him) in such a way as leaves no doubt. The original meaning of جهر is loudness of voice, e.g. one says: جهر بالقراءة

when someone recites in a loud voice. The Qur'an says: ولا تجهر

"And do not utter your prayer with a very raised voice nor be silent with regard to it, الإسراء/10" i.e. in the صوت جهر "recitation" of your prayers. جهر is a

loud voice. The verb جهر is made transitive by means of the preposition "ب", e.g. one says: جهرت به just as one says:

رفع صوته به. This (the raising of the voice) is the essential sense, and its use in other senses is metaphorical. The original meaning of جهر is the making apparent of a concept to the soul; (soul = intellect??) when one brings something out of a

container or a house it is إظهار, not جهر. جهر may be regarded as the opposite of همس, because a concept is made apparent to the soul by its being vocalised.

828.

جهر وكشف

Jahr: جهر does not imply زوال .

Kashf: كشف implies زوال "the removal or extinction" of something.

Therefore كاشف الضرر "one who removes harm" is used of Allah;

كاشف الضرر is not possible as the opposite of سائر الضرر, since ستر (although in a sense the opposite of كشف) does not have the corresponding connotation of "establishing".

829.

إعلان و جهر

I'clān: إعلان is the opposite of كتمان "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 رجل جهوري, and رجل جهوري is one who has a loud voice.

830.

بدو و ظهور

Badw: بدو implies that which is not intentional. One says: بدا البرق or بدا الصبح or بدات الشمس or بدا لي في الشيء because the appearance is not intentional. In the expressions: في هذا بدو "There is clarity in it" and في الأول بدء "The beginning is from the first", although بدو and بدء are from the same origin, they give different senses.

Zuhūr: ظهور can be either intentional or unintentional. One says: استتر فلان ثم ظهر "So and so concealed himself and then appeared"; this indicates his intention of appearing. One also says: ظهر أمر فلان, which implies that his affair became evident, even though he did not intend to make it public. Allah says: ظهر الفساد في البر والبحر "corruption has appeared in the land and the sea, 41/ الروم"; this connotes (mere) occurrence. In the same way one says: ظهرت في وجهه حمرة i.e. redness occurred (he blushed); it does not mean that it was inherent in his face and then became evident.

831.

إخفاء و حجاب و ستر و كتمان

Ikhfā': إخفاء is refraining from making a concept apparent, and other things as well. For example one says: أخفيت الدرهم في الثوب and not كتمت الدرهم ; but one can say: أخفيت or كتمت المعنى , therefore, إخفاء is more general than كتمان.

Kitmān: كتمان is to keep silent about, or refrain from making apparent a concept. Allah says: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ , "Surely those who conceal the clear proofs that We revealed, البقرة /159", i.e. they do not mention it.

Sitr: See Δ

Hijāb: See Δ

832.

سَتَرَتْ وَ كُنَنْتَ

Satarta: See Δ

Kananta: The verb كَنْتَهُ implies that you kept it safe; a موضع كنين is a guarded, secure, place, and it is كنين even if it is not hidden. درّ مكنون is used of a pearl which is kept safe in a box, and جارية مكنونة is used of a girl who is veiled, or screened, i.e. kept safe. Al-A^cshā says:

و بيضة في الدرع مكنونة

"An egg kept safe in a sandy rounded hillock". The egg is not مستورة , but kept safe from shocks and being broken. The expression: أَكَنْتُ الشَّيْءَ فِي نَفْسِي means: I kept the thing in my heart, safe from being passed on. The Qur'ān says: مَا تُكِنُّ صُدُورُهُمْ

"(And most surely your Lord knows) what their breasts conceal, النمل /74".

833.

غشاء و غطاء

Ghishā': غشاء 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 أغشية البدن for the fine sinews which cover many of the parts of the body, such as the spleen and the liver. One says: غشى على الإنسان "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: تَخَطَّيْتَهُ بِالثِّيَابِ and not تَغَشَّيْتَهُ It is said that غشاء is used of that which is of the same genus as that of the thing covered, whereas غطاء may or may not be of the same genus. If غشاء is used in place of غطاء , it is by way of semantic extension.

834.

ستر و غطاء

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.

Ghitā': غطاء is used only of a covering which is attached to something. For example, one says: تَسْتَرْتُ بِالْحِيطَانِ "I was hidden by the walls", but تَخَطَّيْتُ بِالثِّيَابِ "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.

حجاب و ستر و غطاء

Hijāb: حجاب implies a restriction, or that by which one is restricted, one says: حَجَبَنِي فُلَانٌ and not سَتَرَنِي or غَطَاَنِي فُلَانٌ عَنْ كَذَا; however, one can use: اِحْتَجَبْتُ بِشَيْءٍ as one says: تَسْتَرْتُ بِالشَّيْءِ . 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 حَجَبَهُ , which can only be used of intentional prevention. Similarly, one can only say اِحْتَجَبْتُ بِالْبَيْتِ 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 (مستور به) , whereas حجاب is that which restricts/prevents/protects, and that by which something is restricted/prevented/protected.

Ghitā': See Δ

Chapter XXVII

836.

إرسال و إنفاذ

Irsāl: The expression: أرسلت زيداً إلى عمرو "I sent Zayd to ^cAmr" implies that you have charged him with some message/report or the like to ^cAmr. إرسال is used only where رسول can be used.

Infādh: إنفاذ 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: أنفذته "I have sent him".

837.

إرسال و بعث

Irsāl: See Δ

Ba^cth: بعث 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: بعثته "I have sent him", rather than أرسلته, as إرسال implies that the person sent is charged with some message, etc.

838.

إنفاذ و بعث

Infādh: إنفاذ is used of the sending both of something that is carried (حمل : load) and of something that is not. One says: أنفذت إليك جميع ما تحتاج إليه "I sent to you all that you needed", and one does not use بعثت in this context. However one can say: بعثت إليك بجميع ما تحتاج إليه, which implies that I sent so and so to you with all that you needed.

Ba^cth: بعث is not used of a حمل ; it is used only about rational beings, e.g. بعثت فلاناً بكتابي "I sent so and so with my letter"; one cannot say: بعثت كتابي إليك as one says: أنفذت كتابي إليك.

839.

بعث و نشور

Ba^cth: بعث الخلق is a term for the resurrection of created beings from their graves to the place of assembly (on the day of judgement). The Qur'an says: من بعثنا من مرقدنا "Who has raised

us up from our sleeping-place?, ليس /52".

Nushūr: نُشُور is a term for the appearance of those who have been sent and of their deeds before mankind. One says: نَشَرْتُ إِسْمَكَ or أَنَشَرَ أَفْئِدَةً مُلَان ; but with regard to Allah, the verb أَنَشَرَ is used, e.g. أَنَشَرَ اللَّهُ الْمَوْتِ "Allah gave life to the dead".

840.

رسول و نبي

Rasūl: 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 رسول with it; thus Allah used this word: إِنِّي أَمْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَ رسالة . إِنْبِؤَاتِي and not إِنْبِؤَاتِي (الأعراف /144) and not إِنْبِؤَاتِي of statements which the one who undertakes it is charged to communicate to others, whereas إِنْبِؤَة is the imposition of the task of undertaking the communication of a رسالة ; thus, one says: إِنْبِؤَاتِ النَّبِيِّاتِ and not إِنْبِؤَاتِ النَّبِيِّاتِ .

Nabīy: نَبِي can only be one who brings a miracle. إِنْبِاء of something can be used even if the person reporting it has not been charged with doing so. The word إِنْبِؤَة is particularly connected with a نَبِي ; e.g. إِنْبِؤَة النَّبِيِّ , since he is worthy of having it attributed to him.

841.

رسول و مرسل

Rasūl: رسول implies (merely) ones delivering a message.

Mursal: مُرْسَل implies ones being sent by someone else.

842.

سؤال و طلب

Su'āl: سؤال is by means of speech only.

Talab: طلب may be physical effort or anything else directed towards attaining something. A proverb says: عَلَيْهِ الْهَرَبُ وَ عَلَيَّ الْطَلَبُ "You may run away, but I must seek".

843.

طلب و محاولة

Talab: See Δ

Muhāwalah: محاولة is طلب by means of some حيلة. Later, (because of semantic extension) every طلب was called a محاولة.

844.

إلتماس و طلب

Ilṭimās: إلتماس is to seek something by means of touching. Later, every طلب was called إلتماس metaphorically.

Talab: See Δ

845.

بحث و طلب

Baḥṭh: بحث is to search for that which is mixed with other things.

Its original sense is derived from هو يبحث التراب عن شيء.

The expression: فلان يبحث عن الأمور is used on the analogy of ones search for something in the dust.

Talab: طلب is used of the afore-mentioned kind of search and of other kinds.

846.

إقتضاء و طلب

Iqtidā': إقتضاء has two senses; an example of the first is إقتضاء 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 ضرب may or may not require to have stated who administered it, even though it may indicate his existence.

Talab: See Δ

847.

رؤم و طلب

Rawm: According to ^cAlī b. ^cIsā رؤم is the beginning of a search for something, and رمت is used only when you know already that

the thing exists. One cannot say: طلبت . رمت الطعام والماء
on the other hand, may be used whether or not you already know
that the thing exists. Another difference between them is that
رُم cannot be used of living beings, whereas طلب can be.
Thus, one never says: رمت زيدا or رمت فرساً, whereas one
does say: رمت أن يفعل زيد كذا, which implies that رُم is
used of actions.

Talab: See Δ

848.

أَوْحَى وَ دَحَى

Awḥā: أَوْحَى contains the sense of attribute.

Wahā: دَحَى implies giving something an attribute.

Chapter XXVIII

849.

كُتِبَ وَنُسِخَ

Katb: كُتِبَ may or may not involve transference. All نُسِخَ is كُتِبَ but not all كُتِبَ is نُسِخَ.

Naskh: نُسِخَ is to transfer the ideas of a كُتَاب. The original meaning of نُسِخَ is إِزَالَة "removal"; thus, one says: نُسِخَتِ الشَّمْسُ الظِّلَّ "The sun has removed the shadow"; when the ideas of a كُتَاب 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.

زَبْرٌ وَكُتُبٌ

Zabr: زَبْرٌ means writing on stone by means of carving; later, because of frequent use of the word any writing was called زَبْرٌ. Abū Bakr says: زَبْرٌ 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 فُخَامَة "bigness" and غُلَظ "thickness"; thus a piece of iron is called a زَبْرَة, and the mass of hair on the neck of a lion is also called a زَبْرَة. One says: زَبَرْتُ البئرَ when one rings a well with stones, because of the thickness of stones; writing on stones is called زَبْرٌ because one has to write more coarsely on them than on parchment or on paper. A hadīth says: الفقير الذي لا زبر له; here the linguists believe that لا زبر له means لا معتمد له i.e. who has no-one to depend on. This is the equivalent of رقيق الحال, implying that زَبْرٌ means الزبور, زَبَرَهُ means "he rebuked him"; thus, الزبور may be a book in which those who oppose the truth are rebuked. The زبور of David are so-called because they contain many such rebukes. According to al-Zajjāj, every book which contains wisdom is زبور.

Katb: See



851.

كُتَابٌ وَمَنْشُورٌ

Kitāb: See



Manshūr: The expression: عند فلان منشور implies that so and so has a written text which strengthens and confirms him. منشور 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. دفتر و كتاب

Daftar: دفتر does not imply that it contains writing; one can say: "I have a blank دفتر", but one cannot say: عندي كتاب بياض.

Kitāb: مكتوب implies that it contains "written material".

853. دفتر و صحيفة

Daftar: دفتر is only a collection of papers.

Sahīfah: صحيفة is used for a single paper. One says: عندي صحيفة. However, when one uses صف it implies that they are written on. Some linguists hold that صحائف بيض can be used and not صف بيض; صحائف بيض necessarily implies that they have been written on. The Qur'ān says: وإذا الصحف 10/ التكوين, "And when the books are spread (presented), نشر". According to Abū Bakr صحيفة is a piece of white leather or paper that is written on.

854. كتاب و مصحف

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: ولو نزلنا كتبه كتاباً or علمته كتاباً والحساب. The Qur'ān says: "And if We had sent to you (the knowledge of) writing on paper, الأنعام/7"; if كتاب was that which was already written, it would not have made sense to mention قرطاس.

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 نُصِفَ, which is the preferable pronunciation. Mashaf (نَصَفَ) is most commonly used to mean the Qur'ān.

855.

سفر وكتاب

Sifr: سفر is a big book. Al-Zajjaj says that أسفار are "big books". Some linguists hold that a سفر is a book which contains theological sciences in particular. The etymology of سفر indicates that it is that which reveals and makes clear concepts; e.g. أسفر الصبح "the morning became bright"; سفرت المرأة means "the woman removed her veil, and her face was uncovered"; سفرت البيت means: I swept the house, i.e. removing the dust from it so that its floor was uncovered; سفرت الريح السحاب is used when the wind clears away the clouds, leaving the sky clear.

Kitāb: See Δ

856.

كتاب و مجلة

Kitāb: See Δ

Majallah: مجلة is a كتاب that contains great examples of wisdom and the like. When a كتاب contains foolish and wanton matters, it cannot be called a مجلة. Al-Nābighah says:
(1) مجلتهم ذات الإله و دينهم . كريم به يرجون حسن العواقب
"Their مجلة pertains to God, and their religion is honourable; through it they hope for good reward".

(1) Diwān al-Nābighah, p.32.

Chapter XXIX

857.

غاية الشيء و مدى

Ghāyat al-Shay: The original meaning of غاية is راية "flag"; and the نهاية "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 نهاية.

Madā: The مدى of something is that (distance) which lies between it and its end. A poet says:

و لم ندر إن خضنا من الموت خيفة . كم العمر باق و المدى متناول

"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 مديّ مدى البصر i.e. he is within my view, as though my sight extended between him and me. The frequent use of مدى made it an equivalent of غاية; sometimes a thing is called by the name of what is near to it.

858.

أمد و غاية

Amad: أمد is used in a real sense whereas غاية is used metaphorically.

أمد 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

"But then أمد (time) became prolonged to them, الحديد /16"; as

an example of its denoting spatial distance: Allah says: لو أن بيننا وبينه أمداً بعيداً "It shall wish that between it and that (evil) there were a long distance, آل عمران /30".

Ghāyah: See **Δ**

859.

آخر الشيء و نهاية الشيء

Ākhir al-Shay: آخر الشيء is the opposite of أول الشيء, and both آخر and أول are nouns.

Nihāyat al-Shay: نهاية, like حماية or كفاية 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 المنتهى i.e. هو نهايته "that is the last point that he can reach". The opposite of منتهى is مبتداء;

مبتداء implies the beginning of an action, from the form of the word. Similarly, انتهى الشيء, means that a thing has reached its highest point. نهاية, however, does not imply any منتهى . للعالم نهاية ; if it did, it would not be right to say: إلىه . دنيا is so-called because الدنيا leads to it; الدار الآخرة is used in the sense of 'first'. المسجد is used just as الجامع ; so الدار is used, in the sense of مسجد اليوم الجامع . دار الساعة الآخرة . As far as the expression: حقّ اليقين "absolute certainty" is concerned, it is like محض اليقين "pure or entire certainty". If one uses an expression like this, it is not a matter of making something mudāf to the adjective that describes it, for the idāfa construction obliges the mudāf, as it were, to be included in the mudāf 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 mudāf only to something that is really other than itself. Thus, when one says هذا زيد الطويل , زيد الطويل is Zayd himself, whereas when one says زيد الطويل , there must be also in Zayd who is not tall, so that your statement specifies which Zayd you mean. Something can be mudāf only to something else or something of which it is part; as an example of the first, we may take: عبد زيد, and of the second: لثوب حرير, or خاتم ذهب, i.e. of/from silk, or of/from gold. According to al-Māzini, عام الزمن الأول means simply عام الزمن الأول .

860.

آخر و آخر

Ākhir: آخر is used of that which cannot have a third and so on; one says: الأول والآخرة "The First and the Last", and so ربيع الآخر and ربيع الأول.

Ākhar: آخر has the sense of 'second'. It can be used of anything that can have a third and so on. Its feminine is أخرى .

861.

حدّ و عاقبة و نهاية

Hadd: حدّ implies distinction of the محدود from anything else.

Therefore, the mutakallimūn say: حدّ القدرة كذا or حدّ اشتري الدار: شروطين (lawyers?) say: السواد كذا , and the

بحدودها , rather than بنهاياتها , because the word حد is more comprehensive in meaning. Thus, one says للعالم نهاية and does not say: للعالم حد , except as an unusual metaphor. According to the jurists, حد الشيء is an integral part of that thing; thus, Abū Yūsuf and al-Hasan b. Ziyād hold that in a stipulation the phrase: حد الأول دار زيد 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 Yūsuf and al-Hasan further hold that the phrase: حد ها الأول المسجد , 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 (عرف) (i.e. that mosques are not private property).

ʿAqibah: عاقبة is that to which the doing of something necessarily leads. A سبب can be of two kinds: مؤد and مولد ; an عاقبة results only from a سبب مؤد . An عاقبة must be led to by a preceding سبب . An آخرة is not like this, because it would be equally possible for it to be first (الأولى) in sequence.

Nihayah: See Δ

862.

جانب و جهة و ناحية

Jānib: The Mutakallimūn say: the جانب of a thing is something other than it, whereas the جهة of a thing is not separable from it. For example one says: خذ على جانبك اليمين "Keep to your right", which implies that جانبك اليمين or جانبك الشمال are something external to oneself. If they were parts of oneself, it would not be possible to keep to them.

Jihah: جهة is an inseparable characteristic of a body. If Allah had created the indivisible part (the atom) in isolation, it would have six جهات , so that it would be possible for six (further) atoms to be adjacent to it, one on each جهة . One could not say that it had six جوانب , since a جانب is that which is near to one of its جهات . The linguists say that the وجه is the part of anything that is encountered and the جهة is the side or direction. Al-Khalīl refers to the expression: رجل أحر من جهة السواد . جهة الحمرة و أسود من جهة السواد is the part that you face.

The word **وجهة** means **قبلة** ; Allah says: **ذَلِكُمْ وَجْهَةٌ** "And every one has a direction, البقرة /48", i.e. everyone has a **وجه** that you encounter and take to be the direction in which he proceeds. One says both: **لَوَجَّهُوا إِلَيْكَ** and **وَجَّهُوا إِلَيْكَ** ; however the latter is used to mean: **لَوَادَّوَجَّهُوا إِلَيْكَ** "They turned/directed their faces towards you"; **لَوَجَّهَ** is an intransitive verb.

Nāhiyyah: Some hold that **ناحية** of a thing is the whole of it, and **جهة** is only a part of it, or that which can be taken as a part of it. For example the expression: **ناحية العراق** implies the whole of **العراق** , but **جهة العراق** implies one/some of the regions (**أطراف**) of it. **ناحية** is on the measure of **فاعلة** , with the sense of **مفعولة** i.e. **منحوة** , as is the case with **راحلة** and **عيشة راضية** , which are on the measure of **فاعلة** but give the meanings of **مفعولة** : **مرحولة** and **عيشة مرضية** respectively.

863.

جانب وكنف

Jānib: See **Δ**

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: **أكنف الرجل** when one helps someone. **كنف** also means to surround someone, and **كنفت الإبل** means to put camels in an enclosure made of trees. It may be said that the difference between **كنف** and **جانب** is that **كنف** is a side (**جانب**) on which one supports oneself, whereas **جانب** (itself) does not imply this.

Chapter XXX

864.

نزول و هبوط

Nuzūl: نزول is used when one comes to a place with or without (the intention) of settling down there.

Habūt: هبوط is نزول, followed by staying. Therefore one says:

هبطنا مكان كذا "We settled down in such and such a place".

Allah says: "إهبطوا مصرية" "Get you down in the city, البقرة/61",

and: قلنا اهبطوا منها جميعا "We said: Go forth from this all

(to settle down), البقرة/38" i.e. to reside in the earth. هبوط

is used only when there is the idea of settling down.

865.

رحل و طعن

Rahāl: رحل is (an ordinary) journey.

Za^can: طعن is to travel in a camel-hawdah (هودج); thus, a woman in a هودج is called a طعينة, and because of the frequent use of the term every woman came to be called a طعينة. A طعان is a rope with which a hawdaj is fastened; a poet says:

كما حاد الأرب عن الطعان (1)

"as a rope was no more needed". Later, because of extensive use, every رحل came to be called طعن.

(1) Lisān (طعن); Jamharat al-Amthal 2:154.

866.

مريء و هنيء

Mari': مريء is that which has praiseworthy results; one says:

مريء ما فعلت, meaning "I made sure that its results would be sound". أمراني means: my stomach has digested(it).

Hani': هنيء 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.

طرح و نبد

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: نبد means to throw something away to show ones contempt for it or to demonstrate that one does not need it. Allah uses this word in this sense: "فنبذوه وراء ظهورهم" But they cast it behind their backs, آل عمران, 186". A poet says:

نظرت إلى عنوانه فنبذته. كتبك لعلأ خلقت من نعالكا (1)

"I looked at its superscription and threw it away as you throw your worn out shoes".

(1) Lisān (خلق).

868.

إزالة و تنحية

Izālah: إزالة "removal/elimination" can take place in (any of the) six directions.

Tanhiyyah: تنحية is the إزالة (of something) to left or right, forwards or backwards, but it is not used for upwards or downwards motion. تنحية originally means to make something go to one side; نحو الشيء means the side of the thing.

869.

تالبت و وافقت

Taba^cta: The expression تالبت implies that some (action) of his has anticipated you in such and such and that you have imitated him in this. According to Abū ^cAlī, مَنْ تَابَعَهُ means 'his companions', and that is the reason that the تابعون (second generation after Prophet Mohammad) are so-called.

Wāfaqta: The expression وافقت implies that the two of you have agreed together on something; for this reason, توفيق "reconciliation" is so-called. According to Abū ^cAlī, مَنْ وَاَفَقَهُ 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 of his نظير, since a تابع is inferior to a متبوع, but a نظير may be in agreement (يوافق) with a نظير.

870.

اجتزاء و إكتفاء

Ijtizā': The expression اجتزأ به 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: اجتزأت الإبل بالرطب عن الماء "The camels were partially satisfied with green herbage so as not to need water".

Iktifā': إكتفاء implies the meeting of ones requirements to his complete satisfaction, no more and no less; one says: فلان في كفاية, meaning that so and so has that which meets his requirements as to subsistence.

871.

خالص و محض

Khālīs: خالص is that which is selected from the whole (جملة). 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: لبن محض is milk with which no water is mixed.

872.

عَدْل و فداء

°Adl: عدل is a فداء that is the equivalent of the thing that is redeemed. Allah says: "أو عدل ذلك صياماً" "or the equivalent of it in fasting, البقرة / 95", and ولا يقبل منها عدل (البقرة / 123).

Fadā': 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.

873.

شَقَّ عَلَيَّ و ليكادني

Shaqqa °Alayya: أَشَقَّ means طويل "long" so-called because of the distance between its ends; شَقَّة means بُعد "distance". The expression: الشقة من الثياب "a piece of cloth" is derived from this. As far as the expression: بعضني الشيء is concerned, it means: it distressed me so much that it overwhelmed me;

باهظ means hard and overwhelming; but the expression:

بهرني الشيء implies that which overcomes something without any difficulty e.g. قمر باهر means a splendid and magnificent moon.

Yakādunī: يكادني الشيء means that the thing harms me.

874.

سبيل و صراط و طريق

Sabīl: سبيل is a name for a way to which طريق may or may not be applied. One can use either of them as mudāf to Allah, i.e. سبيل الله and طريق الله; but one says: سبيلك (for one's best course of action e.g. سبيلك أن تفعل كذا), and never says: طريقك in this context. سبيل connotes intentions and is therefore applied to one who has an intention. It is to محبة as إرادة is to طريق.

Sirāt: صراط is an easy or smooth طريق "way or path". A poet says:

فشونا أرضهم بأخيلى حتى . تركناهم أذلّ من الصراط

"We entered (?) their land on our horses, and we left them (our enemies) more tractable than the road". Here ذلّ is used as the opposite of صعوبة, not as the opposite to عزّ.

Tarīq: طريق does not imply easiness or smoothness.

875.

عندي ولدني

Indī: One says: عندي مال of wealth one owns, whether it is at hand or not at the time.

Ladunni: لدن has much the same force as عند (with a certain distinction). For example, one says: هذا القول عندي صواب "In my opinion this statement is correct", but one cannot use لدني in this context. One also says: عندي مال, whether or not one's wealth is at hand at the time, whereas one says: لدني مال only when the wealth is present; لدني is used only of that which is at hand. Some linguists hold that لدن is a dialect variant of لدني.

876.

[عليّ كذا و قبلي كذا]

Alayya: عليّ كذا 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: عندي كذا or في منزلي كذا do not imply ضمان "surety" or ذمّة "obligation" which are terms indicating أمانة "something deposited in trust".

Qibālī: قبلي كذا implies "surety" and "deposit in trust", with the sense of "surety" predominating, so that a guarantor (كفيل) is called قبيل.

877.

في مالي و من مالي

Fī Mālī: The expression: في مالي implies ones acknowledgement of the sharing of someone else in his wealth.

Min Mālī: The expression من مالي implies ones acknowledgement of هبة "a gift" to someone else from his wealth. Thus, one says: له من دراهمی درهم to denote a gift that is due to someone, whereas one says: له في دراهمی درهم to denote someone's sharing with one.

878.

عند و مع

Inda: عند implies being together in a place. Thus one can say: ذهبت إلى مع زيد and not ذهبت إلى عند زيد.

Ma^c: مع implies collaboration in an action. One says: أنا معك , i.e. as a partner or a helper, but one cannot use عند in this context.

879.

ثبات و رسوخ

Thabāt: ثابت can be used of something that is settled on the earth, even if it is not firmly attached to it.

Rusūkh: رسوخ is complete ثبات. One can say: جبل را سخ , but not حائط را سخ , since a mountain is more firmly fixed than a wall. The Qur'an says: والراسخون في العلم "And those who are firmly rooted in knowledge, آل عمران/6"; one also says: هوأرسخهم في المكرمات i.e. the most firmly-rooted of them in this.

As far as the word **رسو** "firm or stable" is concerned, it is used only of heavy things like mountains and similar large bodies, one says: **جبل راس** and not **عود** or **حائط راس**. Allah says: **بسم الله مجراها ومرساها**. **راس**. Allah be its sailing and its anchoring, **رسو** /41", using **رسو** about a ship to compare it similar with a mountain, because of its bulk; one says, for instance: **أرست العود في الأرض** by analogy.

880.

إخماد و إطفاء

Ikhmād: One uses **أخمد** only of extinguishing a large blaze; thus, one uses: **أطفأت السراج** "I extinguished the lamp", and not **أخمدت السراج**. **خمد** is always used together with the word **نار**. The difference between **خمود** and **همود** is that **خمود** implies that the blaze goes out but the embers remain glowing, whereas **همود** implies its complete extinguishing. **دُود** (with dammah) means the kindling of a fire, and **دَوْد** (with fathah) means that with which it is kindled.

Itfā': **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: **طفئ غضبه**, but not **خمد غضبه**. Muhammad (peace be upon him) is reported to have said: **الصدقة تطفئ غضب الرب**. It is also said that **خمود** implies 'overcoming' and 'conquering'; e.g. one says: **خمدت نيران الظلم والفتنة**, whereas **إطفاء** is effected with gentleness.

881.

قصد و قناعة

Qasd: **قصد** is not to be extravagant or to restrict oneself to that which is absolutely necessary. **مقتصد** is one who neither exceeds his needs nor falls short of them. It is blameworthy not to practise **إقتصاد**, even if one is rich, whereas it is not blameworthy to fail to have **قناعة**, even in these circumstances. The opposite of **إقتصاد** is **إسراف**; it is said that **إقتصاد** is a function of bodily organs, whereas **قناعة** is a function of the heart.

Qanā^cah: قناعة is to restrict oneself to very little, and to live only on what is absolutely necessary. One cannot be described in terms of قنوع unless he uses less than he needs.

882.

ذريعة و وسيلة

Dharī^cah: The expression: الذريعة إلى الشيء means a way to (attain) that thing; thus, one says: جعلت كذا ذريعة إلى كذا . ذريعة is actually a طريقة , whereas وسيلة is not a طريقة as such.

Wasīlah: وسيلة , according to the linguists, means "closeness".

It is derived from the root يسأل, سأل and يتساوون means: they (two) are striving to attain the قربة to one another that they should have. توسلت إليه بكذا means: I sought his favour by means of such and such; i.e. to make such and such a means to attain my desire from him.

883.

سَالٌ و فَاَضٌ

Sāla: سَالٌ does not imply an abundant flow.

Fāda: فَاَضٌ implies an abundant flow. One may use فَاَضٌ when something (e.g. water) overflows in every direction from a container that has been filled to capacity. The Ifāda of the pilgrims from ^cArafah has the sense of their thronging from it in multitudes.

884.

كوكب و نجم

Kaukab: كوكب is a name for a large نجم ; the كوكب of anything is the largest part. It is also said that the كواكب are the ثوابت "fixed stars"; thus the expressions: كوكب من ذهب and كوكب من فضة are used because such a thing is lasting.

Najm: نجم is the common term applied to any star whether it is large or small. نجوم rise and set, and therefore, a منجم "one who predicts the future from the stars" is so-called because he studies their rising and he is not given a name derived from كوكب .

one says: في الكلام لبس "There is an ambiguity in the speech".
لبس implies the soul's being prevented from apprehending
 a concept by what acts as a kind of veil; the original meaning
 of لبس is ستر.

889.

رجوع و فيء

Rujū^c: رجوع means return.

Fay': فيء is a رجوع from nearby. Allah says: فَإِنْ فَاءُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ (Those who swear that they will not go to their wives
 should wait four months;) so if they go back, then Allah is
 surely Forgiving and Merciful, البقرة /226", i.e. they return
 after a short time. For this reason, the wealth of the
mushrikun was called فيء, as though it returned from one
 party to another.

890.

[جدير به و] حري به [و خلیق به] و قمين به

Jadīr Bihī: The expression: هو جدير به "He is apt for doing a
 thing" implies that it is raised from his direction; one says:
جدر الجدار when a wall is built and rises.

Harī Bihī: The expression: هو حري به "He is fit for such a thing"
 implies that the thing is like the natural habitat of the person
 who is حري. It is more comprehensive than قمين. حري
 is thus used for the nest of a bird or for the place in which it
 lays its eggs. When someone hopes for something, and seeks for
 it, it is said: تحرّاه, as if he were seeking for a place to
 settle. A poet says:
فَإِنْ نَتَجْتَ مَهْرًا كَرِيمًا فَبِالْحَرِيِّ . وَإِنْ يَكُ أَقْرَابُ فَمِنْ قَبْلِ الْفَعْلِ
 "If she (the mare) produces a noble colt, that is only as it
 should be; if disgust is caused (by what she produces), it
 is the stallion's fault."

Khalīq Bihī: The expression: هو خلیق به "He is well-suited for
 such a thing", implies that that thing is pre-ordained in him.
 The original meaning of خلق is تقدير "pre-ordination".

Qamīn Bihī: هو قمين به implies someone's closeness to the thing/
 action, so that its realisation may be hoped for. Thus, one

says: خبز قمين "musty bread" meaning bread that is about to become mouldy; the قدح (the text reads: قودح) "bowl" (?) in (?) which pickles are prepared is called قمن .

891.

لمس و مس

Lams: لمس "touching" is used particularly with reference to feeling with the hands in order to distinguish hardness from softness or cold from heat.

Mass: مس "touching" is used of contact by means of the hand, a stone or anything else. Allah says: مستهم ابأساء "Distress befell them, البقرة/214" and وإن يمسسك الله بضر وإن يلمسك الله and not . وإن يلمسك الله الأأنعام/17" and not .

892.

إياب و رجوع

Iyab: إياب is returning to the ultimate limit of ones destination.

The linguists hold that تأويب means going to do what one has to and returning and settling down in ones dwelling-place. Abū Ḥatim says: تأويب means to travel the whole of the day so as to be back in ones dwelling-place at night. A poet says:

البايتون قريبا من بيوتهم . ولو يشاءون آلو الحى أد طرقوا

"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 إياب implies the coming back of a person to the ultimate limit of his destination. Allah says: إِنَّ إِلَيْنَا إِيَابَهُمْ

"Verily unto Us is their return, العاشية/25"; the qiyamah is man's ultimate destination, because there is no stage after it.

Rujū^c: رجوع is returning of any kind. You can say: رجع إلى بعض الطريق "he returned part of the way", but one cannot use رآب here.

893.

القلاب و رجوع

Inqilāb: القلاب is ending up in the opposite condition to that in which one was previously; for example, one says: انقلب الطين

خزفاً "The clay has turned into pottery". رجوع cannot be used in this context, because the clay was previously pottery.

Rujū^c: رجوع is ending up in the place in which one was previously.

894.

إِنَابَةٌ وَ رَجُوعٌ

Inābah: إِنَابَةٌ is رَجُوعٌ to obedience only; it cannot be used of a person who returns to disobedience. مَنِيْبٌ is a noun used as a compliment like مُؤْمِنٌ or مُتَّقِيٌ .

Rujū^c: See Δ

895.

بَدَنَةٌ وَ هَدْيٌ

Badanah: بُدْنٌ, originally, are camels which become fat; one says: بَدَنْتُ النَّاقَةَ when one fattens a she-camel, and بَدَنَ الرَّجُلَ when a man becomes fat. Later, because of extensive use, any camels, whether thin or fat, were called بَدَنٌ. So بَدَنَةٌ (pl. بُدْنٌ) is a name used particularly for a camel. But in Islamic law, since a cow comes under the حَكْمُ of a بَدَنَةٌ, it comes to be used for a cow as well. The prophetic tradition which puts a cow and a camel under the same حَكْمٌ, is: الْبَدَنَةُ عَنْ سَبْعَةٍ وَالْبَقَرَةُ عَنْ سَبْعَةٍ i.e. "a camel or a cow can be slaughtered for seven persons".

Hady: هَدْيٌ (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 بَدَنَةٌ. Allah says: هَدَايَا بِالْحَكْمَةِ "as an offering should be brought (to be slaughtered) to the Ka^cbah, الْمَاءُ 95"; thus, Allah has made arrival at the Ka^cbah an essential element in the definition of a هَدْيٌ. One who says that he owes a بَدَنَةٌ as a sacrifice may slaughter it elsewhere than in Makkah, and the same applies to a جَزُورٌ; one who says, on the other hand, that he owes a هَدْيٌ as a sacrifice may slaughter it only in Makkah. This is the view of some of the Tābi^cūn, with which Abū Hanīfah and Muḥammad agree. Others consider that both a بَدَنَةٌ and a هَدْيٌ must be slaughtered in Makkah and that only a جَزُورٌ may be slaughtered elsewhere; this is the view adopted by Abū Yūsuf.

896.

حَاقَ بِهِ وَ نَزَلَ بِهِ

Hāqabihī: حَاقَ is used about نَزَلَ of something unpleasant only.

Allah says: وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ "And shall beset them that which at they have been mocking, هُودٌ 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 **حَاتَى** was **حَقَّ**, with the doubled consonant changed into another letter. A rājaz poet says:

تَقْضَى الْبَازِي إِذَا الْبَازِي كَسِرَ

"You produce the equivalent when the equivalent is broken".

In this verse **بَازِي** is used for **بَزُو**.

Nazala bihī: The use of **نَزَلَ بِهِ** is general; one says: **نَزَلَ بِالْمَكَانِ** or **نَزَلَ بِهِ الضَّيْفِ**, or **نَزَلَ بِهِ الْمَكْرُوهِ**, whereas a **حَاتَى بِهِ** is used about a **مَكْرُوه** only.

(1) Diwān al-^cAjjāj, p.28; al-Khasā'is 2:90.

897.

حَرْجٌ وَ ضَيْقٌ

Haraj: **حَرْجٌ** is a **ضَيْقٌ** "narrow/difficult place" from which there is no way out. It is derived from **حَرْجَةٌ** meaning trees so interwined that you cannot get in or out of them. Thus, Allah uses this word to mean **شَكٌّ** in the Qur'an: **ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرْجًا** "And then they do not find any straitness/vexation/doubt in their hearts about that which you have decided, النساء/65", i.e. any **شَكٌّ**, because a person who doubts something cannot find his way through it; Allah also says: **فَلَا يَكُنْ فِي صَدْرِكَ حَرْجٌ** "So, let there be no straitness in your breast on account of it, الأعراف/2". This meaning of **حَرْجٌ** is attested in the verse: **وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرْجٍ** "And He has imposed no hardship (**حَرْجٌ**) on you in religion, الحج/78"; here **حَرْجٌ** implies confinement with no way out from it, because in religion one has an escape from sin by way of **تَوْبَةٌ** "repentance".

Dīq: **ضَيْقٌ** is a feeling of confinement/oppression from which there are ways out.

898.

إِذْهَابٌ وَ مَحْوٌ

Idhhab: **إِذْهَابٌ** is to take something or someone away, whether it is singular or plural.

Mahq: محق is used of a number of things and not of one single thing; one says: محق الدينار and not محق الدنانير, unless one actually destroys the thing itself. However one can say: محق الدينار when one means its value in silver. As for the verse: "Allah blights (decreases) usury, البقرة/276", this means the reward (ثواب) of him who takes ربا; ثواب ويربى الصدقات: "And He causes the almsgivings to increase", البقرة/276"; this does not mean that Allah increases صدقات, but that He increases the reward of him who gives alms. It is for this reason that Allah wipes out the reward of him who practises usury; we know that in this world wealth increases through usury.

899.

خسران و ضيعة

Khusrān: خسران is used when one loses the whole of his capital. Allah says: خسروا أنفسكم "(Those who have) lost their souls, الأنعام/12", i.e. who are deprived of the benefit that they derive from them, as though they had utterly perished. Later, because of extensive use, خسران came to be applied to the loss of a portion of ones capital.

Wadī'ah: وضيعة is applied to a loss of a portion of ones capital, but when the whole of ones capital is lost وضيعة is not used. وضع is the opposite of رفع, and when something is وُضِعَ it does not go completely; e.g. the expression: وُضِعَ الرجلُ على الإختصار means: التجارة وضعت من رأس ماله.

900.

ذهاب و مضى

Dhihāb: ذهاب does not imply any opposition to استقبال.

Mady: مضى is opposed to استقبال "advance"; thus, for the past one says: ماضٍ and for future مستقبل. Through extensive use, however, ذهاب and مضى came to be used interchangeably. ^cAlī b. ^cIsā says: قبل is the opposite of بعد (referring to time), as خلف is the opposite of أمام (referring to place); about that which is past قبل is used, and about that which is to come بعد is used.

901.

إقبال و مجيء

Iqbāl: إقبال, is to come from the front.

Majī': مجيء, is to come from any direction.

902.

جئت إليه و جئته

Ji'tu ilayhi: جئت إليه implies some purpose or intention in the person who comes to another.

Ji'tuhu: The expression: جئته implies only making for someone or something (without any further intention). If the verb is intransitive, it implies no direction; e.g. جاء المطر .

903.

مقاربة و ملاقة

Muqārabah: مقاربة implies that there is a حاجز "barrier" between two things which are close to one another.

Mulāqāt: One says: التقى الحدان or التقى الفارسان , implying actual contact. ملاقة also implies meeting with one who comes from the front; thus one never says: لقيته من خلفه . It is said that لقاء is an اجتماع "meeting" between two things by way of coming close to one another. اجتماع can be used about the meeting of two properties or characteristics in something, but التقاء cannot be used in this context. It is also said that لقاء implies حجاب "veil"; one says: اختبئ عنه ثم لقيه "He was kept apart from him and then met him". As for صادفة, it originally means a contact from one side; صدقان are the two sides of a valley. Allah says: إذا سادى بين الصدين "Until when he had made equal (filled) up the space between the two sides (of the mountain), الكهف/96".

904.

مجلس و مقامة و ندي

Majlis: مجلس is a common name (for a place where people sit) and has a wider sense than a ندي or a مقامة .

Maqāmah: مقامة (with dammah on the ميم) is a مجلس in which eating and drinking takes place. مقامة (with fathah on the ميم) means مجلس for talking only; it also means a جماعة . مقام means

مَقَامٌ ; يَقُومُ , قَامَ is the verbal noun of مَقَامٌ , and إِقَامَةٌ is also a place for قِيَامٌ "standing".

Nady: نَدَى is a مجلس when the people who comprise it are present; one says: هُوَ أَطَقَمَ فِي النَّدَى . A مجلس without its people cannot be called a نَدَى . The expression: تَنَادَى الْقَوْمُ means that the people got together in a نَدَى .

905. أَقَامَ بِالْمَكَانِ وَغَنَى بِالْمَكَانِ

Aqāma bi al-makān: أَقَامَ بِالْمَكَانِ does not imply not requiring any other place.

Ghaniya bi al-makān: غَنَى بِالْمَكَانِ implies he stayed there, requiring no other place.

906. إِقَامَةٌ وَعُكُوفٌ

Iqāmah: إِقَامَةٌ does not imply total absorption in something.

Ukūf: عُكُوفٌ is to come to something and absorb oneself totally in it. A rajaz poet says:

بانت تبيها حوضها عكوفاً (1)

"She spent the night, confining herself to her pool" (?). اِعْتَكُفٌ is so-called because a person comes to it for (private prayer) and devotes himself to it exclusively.

(1) This verse is by Abū Muḥammad al-Faḳ^casī, Lisān (بي).

907. مَجْلِسٌ وَمَحْفَلٌ

Majlis: See Δ

Mahfil: مَحْفَلٌ is a مجلس which is full of people; one says: ضَرَعَ مَحْفَلٌ when an udder is full of milk.

908. دَلْوٌ وَقَرَبٌ

Danw: دَلْوٌ is used only of physical distance between two things; one says: مَزَارُهُ دَانٍ "His house is near", or دَارُهُ دَانِيَةٌ .

Qurb: قرب is general and is used of physical distance and other things; e.g. one says: قلوبنا تتقارب , and تتداني cannot be used in this context. One also says: هو قريب بقلبه and not هو داني بقلبه except as a remote metaphor.

909.

أَهْدَرَ دَمَهُ وَطَلَّ دَمُهُ

Ahdara Dammahu: أَهْدَرَ دَمَهُ implies that the sultan or any other (legal authority) has legalized someone's being killed. This use of هدر comes from هدر الشيء , used when a thing boils or ferments. Therefore هدر is used of the cooing of a حمامة "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: قد هدر دمه .

Tulla Dammuhu: The expression: طَلَّ دَمُهُ means: His blood was made to go for nothing/to be unavenged. Therefore one says: طَلَّ القَتِيلُ نَفْسَهُ "The murdered man made himself of no account or caused his life to go unavenged"; طَلَّه فُلَانٌ is used when someone makes another of no account.

910.

ظَلَّ وَفِي

Zill: ظَلَّ is used for a shadow by day or night.

Fay: فِي is used for shade or shadow only by day, and it implies the returning (of a shadow) from one side to the other. فِي means رجوع . It is also said that فِي means تبع "following", because it follows the sun. When the sun ascends to the position where, at noon, it casts the longest shadow of a tree-trunk, one says: "the shadow has been hobbled".

911.

وَسَطَ وَوَسْطَ

Wast: وَسَطَ can only be a preposition, e.g. one says قَعَدْتُ وَسْطَ لَوْبِي وَسْطَ القَوْمِ "I sat in the midst of the people"; or وَسْطَ الثِّيَابِ , when one is giving information about something in which his garment is, not about something that actually is his garment.

Wasat: وَسَط means a part of something, e.g. one says: وَسَطَ رَأْسَهُ "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. وَسَط then is the name of something that is never separated from that whose sides surround it, as, for instance, وَسَط الدَّار. When there is fathah on the sīn, one can put فِي in front of it, as in اجْتَمَعَ فِي وَسْطٍ "he asked to be capped in the middle of his head". You cannot say قَعَدَتْ فِي وَسْطِ الْقَوْمِ to mean قَعَدَتْ وَسْطَ الْقَوْمِ, just as you cannot say قَعَدَتْ فِي بَيْنِ الْقَوْمِ.

912.

بَيْنَ وَ وَسْطَ

Bayna: بَيْنَ is used of two or more things, because it comes from بَيْنُونَةٌ = gap. قَعَدَتْ بَيْنَ الْقَوْمِ implies "where they left a space between them". قَعَدَتْ بَيْنَ الدَّارَيْنِ implies "where one house separates from the other".

Wast: وَسْطَ is of one thing only. وَسْطَ implies the إِعْتَدَال of the sides to it; thus, it is said that وَسْطَ means عَدْل. Allah says: "وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا" (equitable) nation, البقرة 143.

913.

بَزُوْغٌ وَ شُرُوقٌ وَ طُلُوعٌ

Buzūgh: بَزُوْغٌ is the beginning of طُلُوع "rising up". Allah says: 79/الْأَنْعَام "فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً" i.e. when he (Ibrāhīm) 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 شَرْط "incision" is called a تَبْزِيغ because it is a scarcely visible split; it is as it were the beginning of a split. One says: بَزَغَ قَوَائِمُ الدَّابَّةِ when one makes an incision to make the blood flow.

Shurūq: شُرُوق is طُلُوع, but one says طَلَعَ الرَّجُلُ "The man appeared/ came out", and not شَرَّقَ الرَّجُلُ.

Tulū^C: طُلُوع is more comprehensive than شُرُوق.

914.

إدراك الطعم و ذوق

Idrāk al ta^cm: إدراك الطعم "perception of a taste" is that which is achieved by means of ذوق . Thus one says: ذقته فلم أجد "I tried it but I did not discover any taste".

Dhauq: ذوق is a sense (حاسة) by which one senses a taste.

915.

لا يغفر أن يشرك به ولا يغفر الشرك به

Lā Yughfaru an Yushrika bihī: According to ^cAlī b. ^cIsā the use of "أن" here does not merely imply the future, but indicates rather intention with regard to the action. An alternative view, however, is that the phrase أن يفعل implies a time. At all events, the use of أن with a verb implies more than a verb without أن .

La Yaghfiru al-shirka bihī: The use of the verbal noun (i.e. شرك) does not imply any time, or any intention.

916.

استقامة وإصابة

Istiqāmah: استقامة does not imply the attaining of ones goal.

One can go straight ahead (قدیمر علی الاستقامة), and then one can be prevented from reaching the object of ones quest.

Isābah: إصابة implies the attainment of ones goal (غرض).

917.

أتى و جاء

Atā: أتى implies the bringing of something (by the person who comes). Therefore one never says: أتى فلان , but one says: جاء فلان .

Jā'a: جاء فلان is a complete utterance and does not need any qualification. Because of extensive use جاء and أتى came to be used for one another.

918.

أولاء و أدللك

Ula'i: أولاء is used for what is nearby.

Ula'ika: أُولَئِكَ is used for what is distant, just as ذَا is used for what is nearby and ذَلِكَ for what is distant. In ذَلِكَ and أُولَئِكَ, "ك" 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.

919. الذي ومن

Alladhī: الذي يأتيه درهم implies that the giving of the dirham would be incumbent only after the coming. "ف" is not being used as it would properly be in a conditional sentence, but only analogously.

Man: من يأتيه درهم implies that the dirham is the right of anyone who comes. "ف" here is correct usage in what is, in effect, a conditional sentence.

920. الجواب بالفاء والعطف

Al-Jawāb bi al fā': In الجواب بالفاء, the apostosis depends on the postasis; for example, Allah says: ولا تمسوها بسوء فإناخذكم "Do not bring any harm to her (she-camel) for then a speedy chastisement will overtake you, هود /64".

Atf: "ف" as an عطف "conjunction" implies equal weight in sense (between the مطوف and the مطوف عليه).

921. ركون وسكون

Rukūn: ركون is السكون إلى الشيء "resting against/relying on something", with love and attention towards it. Its opposite is لفور عنه "shying away from/shunning (something)".

Sukūn: سكون "rest" is the opposite of حركة "movement"; it is used in other senses only metaphorically.

922. لم ولما

Lam: لم is the negative equivalent of the mādi used alone (without أَتَانِي زِيد لم يأتيه زيد is the negative equivalent of: أَتَانِي زِيد); e.g. لم يأتيه زيد (قد

Lamma: لَمَّا can be used by itself; e.g. someone says to you: قَدْ "Has Zayd come?" and you reply: لَمَّا, "not yet", i.e. لَمَّا يَجِيءُ. Thus لَمَّا is the negative equivalent of قَدْ with the mādi. لَمَّا يَأْتِنِي means "he has not come, but I expect him to do so". The expression كَادَ وَ لَمَّا, meaning كَادَ يَفْعَلُ وَ لَمْ يَفْعَلْ, is not permissible. Sībawayh says that the مَا in لَمَّا is not merely something added to لَمْ (without any real significance), for لَمَّا is used in cases where لَمْ is not used.

923.

تَابِعٌ وَ تَائِي

Tābi^c: تَابِعٌ "following" is that which succeeds according to the manner in which the first or preceding thing occurred. A تَابِعٌ can come before a مَتَّبِعٌ; 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.

Tālī: According to ^cAli b. ^cIsā تَائِي means second, even if it does not follow the same course as the first.

924.

خَالِي وَ مَا ضِي

Khālī: خَالِي implies خَلُوَ الْمَكَانَ مِنْهُ "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.

Māḍī: مَا ضِي does not imply what خَالِي implies.

925.

سَوْفَ وَ سَيِّنٌ فِي سَيِّفَعِل

Sanfa: سَوْفَ implies إِطْمَاعٌ "making someone desirous". سَوْفَتَهُ means I made him desirous of what would happen.

Sīn: سَيِّنٌ added to the mudārī^c of the verb does not imply what سَوْفَ implies.

926.

لم لا تفعل و مالك لا تفعل

Lima lā taf^cal: لم لا تفعل is a general statement which may refer to someone other than the person addressed.

Mā laka la taf^cal: مالك لا تفعل can only refer to the one to whom the statement is directed.

927.

مكان و مكانة

Makān: مكان is on the measure of مفعول from كان, يكون. It may be either a verbal noun or a noun of place.

Makānah: مكانة implies طريقة "way"; one says: هو يعمل على إعملوا على. Allah says: على طريقته i.e. مكينته/مكانته "Act according to your state, surely We too are acting, هود /121".

928.

تماماً عليه و تماماً له

Tamāman ^calayhi: Allah says: تماماً على الذي أحسن "to complete (Our blessings) on him who would do good (to others) الأنعام /155". Thus تماماً عليه indicates simply a deficiency.

Tamāman Lahu: تماماً له indicates a deficiency or shortcoming before it has been made up.

929.

أم و أو

Am: أم is interrogatory and counterbalances "أ"; e.g. أزيد أم في الدار أم.....

Aw: أو does not imply what أم implies. Thus they receive a different reply: أم is answered with a statement; أو is answered with لا or نعم.

930.

جحيم و جهنم و حريق و سحير و نار

Jahīm: جحيم implies a fire on a fire or coals on hot coals. The جامم الحرب of something is the intensity of its blaze; thus جامم الحرب is the worst place to be in a war; the eye of a lion is called جمعة because it shines so brightly.

Jahannum: جَهَنَّمَ implies depth/bottom (e.g. of a well). A place which is very deep is called جَهَنَام .

Hariq: حَرِيق is a blaze which destroys things. Thus one says: وَقَعَ الْحَرِيقُ فِي مَوْضِعٍ كَذَا ; سَعِير is not used in this context.

Sa'ir: سَعِير is a blazing fire; it is called حَرِيق only when it sets fire to something else. One uses the phrases: فِي الْوُدُنَارِ and فِي الْحَجَرِ نَار , but سَعِير is not used here. One says: فُلَانٌ مَسْرُوبٌ as if he made war kindle and blaze; مَحْرَق is not used here.

Nar: نَار is a common name for every fire.

931. ضِيَاءٌ وَ نُورٌ

Diya': ضِيَاء is derived from the verbal noun ضَوء . ضِيَاء consists of fragments of نُور which intersperse the air, so that it becomes white. Thus one says: ضِيَاءُ النَّهَارِ , and not نُورُ النَّهَارِ , except when referring to the sun.

Nur: نُور "light" is the whole from which ضِيَاء split off.

932. مَنِيٌّ وَ نَطْفَةٌ

Mani': مَنِي implies that from which a child is preordained to be formed. One says: مَنِيَّ اللَّهِ لَهُ كَذَا i.e. قَدَّرَهُ "He assigned it (to him)"; مَنَاء is a unit of weight; مَنِي is derived from this root, and is so-called because it is assigned to weight of things.

Nutfah: نَطْفَةٌ implies a little water; the Arabs call a small quantity of water نَطْفَةٌ , e.g. هَذِهِ نَطْفَةٌ عَذْبَةٌ i.e. sweet water. Later, نَطْفَةٌ came to be used for مَنِي so frequently that it ceased to signify anything else.

933. أَزَالَهُ وَ أَزَلَّهُ

Azālahu: أَزَالَهُ implies إِزَالَةٌ "removal" only.

Azallahu: أَزَلَّهُ عَنْ الْمَوْضِعِ means إِزَالَةٌ of that thing at one stroke.

One says: أَزَلَّ إِلَيْهِ النِّعْمَةُ or زَلَّتْ قَدَمُهُ which implies swiftness.

Therefore an unintentional sin committed by someone is called

زَلَّةٌ ; and "bare rock" is called زَلَال meaning a slippery place.

934.

ضَيِّقٌ وَ ضَيِّقٌ

Dayq: According to al-Mufaddal ضَيِّقٌ (ضَاد with fathah) is used of place and of ones chest (narrowness of the chest = depression). Allah says: "ولا تَكُ فِي ضَيِّقٍ مِمَّا يَمْكُرُونَ" And do not distress yourself at what they plan, النحل /127". One linguist holds that ضَيِّقٌ is a verbal noun.

Dīq: According to al-Mufaddal ضَيِّقٌ (ضَاد with kasrah) is used of miserliness and crabbedness of character. ضَيِّقٌ is an ordinary noun (as opposed to a verbal noun). ضَيِّقٌ is something to which ضَيِّقٌ is attached. ضَيِّقٌ is an adjective like سَيِّدٌ or مَيِّتٌ. ضَيِّقٌ is that in which there is ضَيِّقٌ. Allah says: "وَصَالِقٌ بِهِ صَدْرُكَ" And your breast will become straitened by it, هود /12".

935.

خَلْفٌ وَ خَلْفٌ

Khalaf: خَلْفٌ (with harakah on لَام) implies that which is given to someone in exchange for what has been taken from him.

Khalf: خَلْفٌ is that which comes after the first, whether it is good or bad. For example, a bad خَلْفٌ is mentioned in a verse of Labīd:

وَبَقِيتُ فِي خَلْفٍ كَجِلْدِ الْأَجْرَبِ (1)

"(After them) I was left behind like the skin of (a camel) affected by جَرَبٌ (mange or scab)". A good خَلْفٌ is mentioned in a verse of Hassān:

لَنَا الْقَدَمُ الْأَعْلَى عَلَيْكَ وَخَلْفُنَا . لِأَوَّلِنَا فِي طَاعَةِ اللَّهِ تَالِحٌ (2)

"We have the superiority on you, and our خَلْفٌ (coming generation) will follow our first (generation) in obedience to Allah".

(1) Diwān Labīd, p.153.

(2) Diwān Hassān, p.267 with different reading:

لَنَا الْقَدَمُ الْأَوَّلَى إِلَيْكَ وَخَلْفُنَا

936.

لَا وَ مَا

Lā: لَا is used as a reply to a question; e.g. someone says: أَتَقُولُ كَذَا . لَا .

Mā: ما is used as a reply to a دعوى "allegation/assertion",
e.g. someone says: قلت كذا , and one may reply: ما قلت .

937. سفوح وسكب وصب وهطل وهمول

Sufūh: سفوح is the bursting out of a liquid and its flowing fast.
Thus one says: دم مسفوح because blood rushes out from the veins. سفح الجبل is so-called because flood water comes to the lower slopes of a mountain more quickly (than to the upper slopes).

Sakb: سكب means continuous pouring; a فرس سكب is a horse which can run constantly without a break. Allah says: وما مسكوب "And water poured forth, الواقعة/31", because this water flows uninterruptedly.

Sabb: صب is a single pouring; e.g. one says: صبّه في القالب "He poured it into the mould". Here سكب cannot be used, since pouring into a mould takes place once only.

Hatl: هطل is continuous quiet flowing. Al-Sukkari says that هطلان means somewhat gentle rain. سح means being poured completely. Thus, a fat sheep is called شاة ساج , as though its whole body had fat poured into it.

Humul: همول means that something goes in every direction with nothing to stop it. أهملت المواشي comes from this and means "I left the cattle unwatched so that they could go wherever they wanted, with no-one to stop them". همر is an abundant flowing of water on flat ground. One says: همرني كلافه when someone talks too much; رجل مھمار is a talkative man, and ظبية هدير is an antelope with a body of one colour.

938. لمح و لمح

Lamh: لمح is similar to لمح "lightning", except that لمح is used only of that which is at a distance.

Lam^c: لمح was originally used of برق "lightning", which flashes again and again. It is used only of that which is at a distance; this is said by al-Sukkari in his interpretation of a verse of

Imru' al-Qays:

و تخرج منها لامعات كأُنْخا . اكفّ تلقى الفوز عند المغيض (1)

برق was used originally of that which is frightening; thus, it is used concerning threats.

(1) Diwān Imru' al-Qays, p.72.

939.

إبدال و تبديل

Ibdāl: إبدال is to put one thing in place of another thing.

Tabdīl: Al-Farrā' says: تبديل is to change the form or condition of a thing.

940.

دلو و ذنوب

Dalw: دلو is used of a bucket which may be either empty or full.

Dhanūb: ذنوب is applied only to a full bucket; for this reason a "share" is called a ذنوب. A poet says:

إنا إذا ساجلنا شريب . لنا ذنوب وله ذنوب . فإن أبقى كان له القليب (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 ذنوب did not mean "a full bucket", its use could not be appropriate here. The same sense can be seen in a verse of ^cAlqamah:

فحقّ لشأس من نذاك ذنوب (2)

"Growing shoots have a right to a full bucket of your generosity".

ذنوب can be used either masculine or feminine.

(1) Lisān (ذنوب); Jamharat al-Amthal 2:138.

(2) Diwān ^cAlqamah al-Fahl p.48.

941.

قدح و كأس

Qadah: قدح is used of a cup that is empty or full.

Ka's: كأس is used only of a full cup.

942.

خَوَان و مَائِدَة

Khawān: خَوَان is used generally of a table, whether there is food on it or not.

Mā'idah: مَائِدَة is used only of a table on which there is food.

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788	أُجْلٌ وَمُدَّةٌ	32	607	6	إِبْتِلَاءٌ وَتَكْلِيفٌ
531	إِحْمَالٌ وَإِحْسَانٌ	33	790	7	أُبْدٌ وَدَهْرٌ
380	أُجْمِعٌ وَجَمِيعٌ	34	939	8	إِبْدَالٌ وَتَبْدِيلٌ
678	إِحْبَاطٌ وَتَكْفِيرٌ	35	597	9	إِبْرَامٌ وَإِحْكَامٌ
114	إِحْتِجَاجٌ وَإِسْتِدْلَالٌ	36	598	10	إِبْرَامٌ وَتَأْدِيبٌ
695	إِحْتِرَازٌ وَحَذَرٌ	37	679	11	أَبْطَلٌ وَأُذْخَضٌ
561	إِحْتِمَالٌ وَصَبْرٌ	38	105	12	إِبْلَاحٌ وَأُدَاءٌ
262	إِحْجَامٌ وَكَلْفٌ	39	106	13	إِبْلَاحٌ وَإِصْصَالٌ
359	أَحَدٌ وَوَاحِدٌ	40	815	14	إِبْنٌ وَوَلَدٌ
332	إِحْدَاثٌ وَحُدُوثٌ	41	817	15	أَبْنَاءٌ وَزُرِّيَّةٌ
178	إِحْسَاسٌ وَإِدْرَاسٌ	42	349	16	إِتْخَازٌ وَأَخْذٌ
550	إِحْسَانٌ وَإِفْضَالٌ	43	704	17	إِتْقَاءٌ وَخَشْيَةٌ
529	إِحْسَانٌ وَإِغَامٌ	44	595	18	إِتْقَانٌ وَإِحْكَامٌ
532	إِحْسَانٌ وَفَضْلٌ	45	917	19	أَتَى وَجَاءَ
530	إِحْسَانٌ وَنَفْعٌ	46	683	20	إِتْيَانٌ بغيره وَتَبْدِيلُ الشَّيْءِ
177	أَحْسَنٌ وَأَزْمَنُ	47	119	21	أَشْرُوعِلَامَةٌ
142	أَحْسَنُ بَصَرِي وَأَنْتَبَهَرِي	48	664	22	أَشْمٌ وَأُثْمٌ
189	أَحْسَنٌ وَعَلِمٌ	49	662	23	إِثْمٌ وَخَطِيئَةٌ
269	إِحْصَاءٌ وَحَصْرٌ	50	663	24	إِثْمٌ وَذَنْبٌ
596	إِحْكَامٌ وَصَافٌ	51	627	25	إِجَابَةٌ وَطَاعَةٌ
53	إِحْمَادٌ وَحَمْدٌ	52	626	26	إِجَابَةٌ وَقَبُولٌ

898	إِذْهَابٌ وَبَحَقٌ	84	218	أَحْمَقٌ وَمُلُوقٌ	53
919	الذِي يَأْتِينِي وَمَنْ يَأْتِينِي	85	727	إِخْبَاتٌ وَخُضُوعٌ	54
309	إِسَادَةٌ وَإِصَابَةٌ	86	199	إِخْبَارٌ وَإِعْلَامٌ	55
330	إِسْرَادَةُ الْإِنْتِقَامِ وَغَضَبٌ	87	20	إِخْبَارٌ عَنِ الشَّيْءِ وَعِبَارَةٌ عَنِ الشَّيْءِ	56
303	إِسْرَادَةٌ وَتَحَرَّى	88	452	إِخْبَالٌ وَإِفْقَارٌ	57
292	إِسْرَادَةٌ وَتَمَيُّ	89	611	إِخْتِبَارٌ وَتَجْرِبٌ	58
304	إِسْرَادَةٌ وَتَوَخَّى	90	610	إِخْتِبَارٌ وَفِتْنَةٌ	59
305	إِسْرَادَةٌ وَتَوَطُّنُ النَّفْسِ	91	334	إِخْتِرَاعٌ وَفَعْلٌ	60
302	إِسْرَادَةٌ وَتَيَّمٌ	92	29	إِخْتِصَارٌ وَإِيجَانٌ	61
291	إِسْرَادَةٌ وَرَضَا	93	352	إِخْتِصَارٌ وَالْفَرَادُ	62
287	إِسْرَادَةٌ وَشَهْوَةٌ	94	408	إِخْتِلَافٌ وَإِعْوَجَاجٌ	63
306	إِسْرَادَةٌ وَقَصْدٌ	95	407	إِخْتِلَافٌ وَتَفَاوُتٌ	64
283	إِسْرَادَةٌ وَمَحَبَّةٌ	96	409	إِخْتِلَافٌ فِي الْأَجْنَاسِ وَإِخْتِلَافٌ فِي الدَّلَالَةِ	65
295	إِسْرَادَةٌ وَمَشِيئَةٌ	97	343	إِخْتِلَاقٌ وَخَلْقٌ	66
301	إِسْرَادَةٌ وَمَعْنَى	98	48	إِخْتَلَقَ وَإِفْتَرَى	67
311	إِسْرَادَةٌ وَهَمٌّ	99	298	إِخْتِيَارٌ وَإِسْرَادَةٌ	68
157	أَسْرَبَ وَعَقْلٌ	100	825	إِخْتِيَارٌ وَإِصْطِفَاءٌ	69
497	إِسْرَافٌ وَصُحُورٌ	101	299	إِخْتِيَارٌ وَإِيشَارٌ	70
209	إِسْرَافٌ وَشَلَقٌ	102	350	أَخَذَ وَتَنَادَلَ	71
836	إِسْرَافٌ وَإِنْفَازٌ	103	860	آخِرٌ وَآخَرٌ	72
837	إِسْرَافٌ وَبَعَثٌ	104	280	آخِرٌ وَبَعْدٌ	73
585	إِسْرَادَةٌ وَهَدَايَةٌ	105	859	آخِرُ الشَّيْءِ وَنَهَايَةُ الشَّيْءِ	74
868	إِسْرَادَةٌ وَتَنْجِيَةٌ	106	887	إِخْرَاجٌ وَسَلْخٌ	75
933	أَنَالَهُ وَأَزَالَهُ	107	831	إِخْفَاءٌ وَحِجَابٌ وَسِتْرٌ وَكَيْتَانٌ	76
428	أَسَّسَ وَأَصْلٌ	108	880	إِخْمَادٌ وَإِطْفَاءٌ	77
558	إِسَاءَةٌ وَسُوءٌ	109	745	أُذٍّ وَعَجَبٌ	78
556	إِسَاءَةٌ وَمُضَرَّةٌ	110	914	إِدْرَاكٌ الطَّعْمِ وَذَوْقٌ	79
686	إِسْتِبْدَالٌ وَشِرَاءٌ	111	176	إِدْرَاكٌ وَعِلْمٌ	80
767	إِسْتِبْشَارٌ وَسُرُورٌ	112	180	إِدْرَاكٌ وَوَحْدَانٌ	81
99	إِسْتِثْنَاءٌ وَعُطْفٌ	113	791	إِذٌ وَوَقْتُ	82
504	إِسْتَحَقَّ الْعِبَادَةَ وَحَقَّقَ لَهُ الْعِبَادَةَ	114	728	إِذْلَالٌ وَإِهَانَةٌ	83

115	إِسْتِخْبَارٌ وَسُؤَالٌ	21	145	إِطْرَاءٌ وَمَدْحٌ	61
116	إِسْتِدْلَالٌ وَدَلَالَةٌ	116	146	إِطْلَاقٌ وَتَخْلِيَةٌ	261
117	إِسْتِدْلَالٌ وَلِظَرٌ	130	147	إِظْهَارٌ وَإِفْشَاءٌ	826
118	إِسْتِشْرَافٌ بِبَصَرِهِ وَمَتَالِيَةٌ لِبَصَرِهِ	138	148	إِظْهَارٌ وَجَهْرٌ	827
119	إِسْتِطَاعَةٌ وَقُدْرَةٌ	251	149	إِعَادَةٌ وَتَكَرُّرٌ	28
120	إِسْتِحَارَةٌ وَتَشْبِيهُ	27	150	إِعَانَةٌ وَتَقْوِيَةٌ	516
121	إِسْتِخْفَارٌ وَتَوْبَةٌ	673	151	إِعَانَةٌ وَلُصْرَةٌ	515
122	إِسْتِفْهَامٌ وَسُؤَالٌ	22	152	إِعْتِذَارٌ وَتَوْبَةٌ	671
123	إِسْتِقَامَةٌ وَإِسْتِوَاءٌ	405	153	إِعْتِرَافٌ وَإِقْرَارٌ	51
124	إِسْتِقَامَةٌ وَإِصَابَةٌ	916	154	إِعْتِقَادٌ وَعِلْمٌ	183
125	إِسْكِتَابٌ وَإِسْتِكْفَافٌ	718	155	إِعْتِمَادٌ وَسُكُونٌ	371
126	إِسْتِمَاعٌ وَسَمْعٌ	175	156	إِعْتِمَادٌ وَكُونٌ	370
127	إِسْتِهْزَاءٌ وَسُخْرٍ	737	157	إِعْتِمَادٌ وَمُصَاحَاةٌ	372
128	إِسْتِهْزَاءٌ وَمَزَاحٌ	736	158	إِعْتِمَادٌ وَمُمَاسَاةٌ	369
129	إِسْتِوَاءٌ وَإِنْتِصَابٌ	406	159	إِعْدَامٌ وَإِهْلَاكٌ	227
130	أَسْفٌ وَحَسْرَةٌ وَغَمٌ	774	160	إِعْدَامٌ وَفَقْرٌ	473
131	الإِسْلَامُ وَإِيْمَانٌ وَصِلَاحٌ	643	161	إِعْطَاءٌ وَإِنْفَاقٌ	444
132	إِسْمٌ وَتَسْمِيَةٌ وَلَقَبٌ وَنِسْبَةٌ	1	162	إِعْطَاءٌ وَهَبَةٌ	443
133	إِسْمٌ وَحَدٌّ	7	163	أَعْلَى وَفَوْقٌ	500
134	إِسْمٌ شَرْعِيٌّ وَإِسْمٌ عَرَفِيٌّ	107	164	إِعْلَانٌ وَجَهْرٌ	829
135	إِسْمٌ وَصِفَةٌ	2	165	إِعْمَاءٌ وَسَهْوٌ {وَنَوْمٌ}	204
136	إِسْهَابٌ وَإِطْنَابٌ	31	166	إِفْضَالٌ وَتَفَضُّلٌ	535
137	إِسْتِيَاظٌ وَغَضَبٌ	322	167	إِفْقَاءٌ وَعَرِيَّةٌ وَمَنْحَةٌ	451
138	إِصْحَادٌ وَصُغُورٌ	499	168	إِفْكَارٌ وَكَذِبٌ	42
139	إِصْغَاءٌ وَسَمْعٌ	174	169	أَفْوَلٌ وَغِيُوبٌ	885
140	أَصْلٌ وَجِذْمٌ	430	170	أَقَامَ بِالْمَكَانِ وَغَنَى بِالْمَكَانِ	905
141	أَصْلٌ وَسَنْخٌ	429	171	إِقَامَةٌ وَعُكُوفٌ	906
142	أَصِيلٌ {وَلِطْلٌ} رِشَاءٌ وَعَشَى وَمَسَاءٌ	786	172	إِقْبَالٌ وَمُجِيبٌ	901
143	إِضْطْرَابٌ وَحَرَكَةٌ	374	173	إِقْتِصَارٌ وَحَذْفٌ	30
144	إِضْطِرَارٌ وَإِلْجَاءٌ	331	174	إِقْتِصَاءٌ وَمُطْلَبٌ	846

709	205	255	175	إِقْدَارٌ وَتَكْلِينٌ
141	206	263	176	إِقْدَامٌ وَتَقْتَمٌ
563	207	814	177	آلٌ وَأَهْلٌ
562	208	418	178	آلٌ وَشَخْصٌ
644	209	816	179	آلٌ وَعِترَةٌ
894	210	98	180	إِلَّا وَلَكِنْ
797	211	534	181	آلَاءٌ وَلِحْظٌ
570	212	844	182	إِلْتِمَاسٌ وَطَلَبٌ
571	213	645	183	إِلْحَادٌ وَكُفْرٌ
140	214	631	184	إِلْزَامٌ وَإِجْبَابٌ
139	215	632	185	إِلْزَامٌ وَلِزْرَمٌ
135	216	101	186	إِلْزَامٌ وَمِجَارَضَةٌ
376	217	503	187	أَلْتَهُ وَإِلَهُ
693	218	505	188	اللَّهُ وَاللَّهُمَّ
699	219	192	189	اللَّهُ أَعْلَمُ بِذَاتِهِ وَاللَّهُ أَعْلَمُ لِنَاتِهِ
700	220	502	190	إِلَهُ وَمَعْبُودٌ
793	221	129	191	آلَةٌ وَسَبَبٌ
337	222	687	192	أَلَمٌ وَعَذَابٌ
668	223	688	193	أَلَمٌ وَوَجَعٌ
545	224	689	194	أَلَمٌ وَوَسَبٌ
838	225	165	195	أَلْمَعَى وَلَوْزَعِي
893	226	154	196	إِلْهَامٌ وَمَعْرِفَةٌ ضَرْوِيَّةٌ
43	227	929	197	أُمٌّ وَأَوْ
692	228	112	198	أُمَارَةٌ وَدَلَالَةٌ
46	229	122	199	أُمَامَةٌ وَعَلَامَةٌ
740	230	211	200	إِمْتِرَاءٌ وَشَلَقٌ
909	231	858	201	أُمْدٌ وَغَايَةٌ
353	232	36	202	أَمْرٌ وَخَبَرٌ
848	233	744	203	إِمْرٌ وَمُعْجَبٌ
281	234	257	204	إِمْسَاكٌ وَكَفٌّ وَمَنْعٌ

235	أَوَّلُ وَقَبْلُ	279	بِزَوْغٍ وَشُرُوقٍ وَطُلُوعٍ	913
236	أَوْلَاءُ وَأَوَّلُكَ	918	بِسَالَةٍ وَشَجَاعَةٍ	244
237	إِيَابٌ وَرَاجُوعٌ	892	بِسَلَةٍ وَخَلْوَانٍ وَرَشْوَةٍ	462
238	آيَةٌ وَعَلَامَةٌ	118	بِشَاشَةٍ وَلِشْرِ وَطَلَاةِ الْوَجْهِ	763
239	بَالِئٌ وَفَقِيرٌ	479	بِشَاشَةٍ وَلِشْرِ وَهَشَاشَةٍ	762
240	بَأْسٌ وَخَوْفٌ	705	بَشْرٌ وَنَاسٌ	799
241	بَأْسَاءٌ وَضَرَاءٌ	554	بَصْرٌ وَعَيْنٌ	151
242	بَاقٍ وَقَدِيمٌ وَمَتَقَدِّمٌ	278	بَصِيرٌ وَمُسْتَبِيرٌ	150
243	بَالٌ وَجَالٌ	427	بَصِيرَةٌ وَعِلْمٌ	181
244	بَالٌ وَقَتَبٌ	426	بَطَرُ النِّعَةِ وَكَفَرُ النِّعَةِ	654
245	بَيْتٌ وَحُزْنٌ	775	بَحْثٌ وَلُشُورٌ	839
246	بَيْتٌ وَفَرَقٌ	387	بَعْضٌ وَجِزءٌ	361
247	بَحْثٌ وَطَلَبٌ	845	بَعْلٌ وَنَمَاحٌ	820
248	بَخْسٌ وَنَقْصَانٌ	482	بَغْضٌ وَكَرَاهَةٌ	317
249	بَحْلٌ وَشَحْخٌ	471	بَغْضَةٌ وَعَدَاوَةٌ	325
250	بَحْلٌ وَضَنْ	470	بَغْيٌ وَظَلَمٌ	659
251	بِدَاءٌ وَلِسْخٌ	92	بَقَاءٌ وَخِلُودٌ	277
252	بَدَلٌ وَعَوَاضٌ	682	بُكْرَةٌ وَعَدَاةٌ	785
253	بَدَنٌ وَجَسَدٌ	421	بَلَى وَلَعَمٌ	108
254	بُدْنُهُ وَهَدْيٌ	895	بَلَاءٌ وَلَقَمَةٌ	691
255	بَذْوٌ وَظُهُورٌ	830	بَنِيَّةٌ وَتَأْلِيفٌ	365
256	بَدِيهَةٌ وَرَأُويَةٌ	133	بِهَاءٌ وَجَمَالٌ	759
257	بَدِيهَةٌ وَنَظَرٌ	132	بِهْتَانٌ وَنَارٌ وَكَذِبٌ	47
258	بَرٌّ وَخَيْرٌ	455	بَهْجَةٌ وَحُسْنٌ	755
259	بَرٌّ وَصَدَقَةٌ	454	بَهْلٌ وَلَحْنٌ	64
260	بَرٌّ وَصِلَةٌ	453	بُوشٌ وَجَمَاعَةٌ [وَبَطِيرَةٌ وَبَهِلٌ وَبَعِي]	804
261	بَرٌّ وَقَرْبَانٌ	551	وَعَمِيَّةٌ وَكُنْيَةٌ وَلَقِيضَةٌ وَمَقْضِبٌ	94
262	بَرٌّ وَخَلْقٌ	348	بَيَانٌ وَفَائِدَةٌ	586
263	بَرَهَانٌ وَدَلَالَةٌ [وَدَلِيلٌ]	121	بَيَانٌ وَهَدْيٌ	293
264	بَرَمَةٌ [وَحَقِيقَةٌ] وَنَهْمَانٌ	787	بَيْنٌ وَوَسْطٌ	912
265	بَرِّيَّةٌ وَنَاسٌ	798	تَالِحٌ وَتَالِيٌ	923
			تَالِحٌ وَوَافَقَةٌ	869

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464	وَاسِع		و
882	وَسِيلَة		تَوْدَة
754	وَسَامَة	571	وَأَى
120	سَمَة	83	مَشَاق
109	وَسُوسَة	81	يَجِبُ كَذَا
689	وَصَب	638	وَجُوب
5	وَصَف	629	

443, 445, 446, 447.	حبة	2,422	صفة
206	توهم	14	موصوف
210	تهمة	453	صلة
270	وهن	106	إلصال
	ي	700	وصية
		752	وضادة
468	يسار	899	وضيعة
710	يأس	722	ضعة
731	يسير	720	تواضع
148	لقتن	305	توطين النفس
302	تيمم	82,83	وعد
78	{عين}	732	وافى
789	يوم	869	وافقت
		618	موافقة الإرادة
		612	توفيق
		399	متفقان
		778, 779, 784, 791	وقت
		779	مقات
		564, 565, 568	وقام
		568	توقير
		704	إلقاء
		623	تقى
		623	متقى
		579	وكيل (في صفات الله)
		579	وكيل (في صفات العباد)
		815, 818	ولد
		517, 822	ولي
		520	ولاية
		514	ولاية
		822	مولى