

THE DAZZLING EPISTLE

# الرسالة الباهرة

# The Dazzling Epistle

Ibn Ḥazm; transcription by Ibn Tamim al-Ẓāhirī · The Electric Collective for Rigorous Islamic Science

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# Foreword

## The nature of this work

In the name of Allah, the Exalted. This Arabic–English edition is a translation draft for study, comparison and collaborative correction. A translation cannot convey every possibility of its Arabic original, especially in legal reasoning and statements attributed to Allah or the Prophet ﷺ. Read the English alongside the Arabic and interrogate its wording and evidence. This draft is a stepping stone towards a carefully reviewed translation; it is not a claim that every passage has been checked by a qualified scholar.

This edition translates the complete available digital text of Ibn Hazm's al-Risalah al-Bahirah, including its closing copyist's statement and the credit for Ibn Tamim's transcription. It addresses scholarly authority, comparisons between imams, evidence and partisanship. The digital text has not been critically collated against a manuscript.

Translating and making a work accessible does not imply agreement with every conclusion in it. The author's judgments, polemics and claims about other positions are presented as the author's own. Editorial remarks, quoted objections and later scholars' notes must be distinguished from that voice.

## Translation method and source preservation

The new translation is produced directly from Arabic by **GPT 6.1 sol (Codex)**. No Bedrock translation service is used. Translation proceeds in bounded, resumable batches with surrounding context; these are workflow divisions, not new divisions of the author's argument. Each source unit must receive a complete translation, with genuinely ambiguous or corrupt readings flagged rather than silently resolved. Source hashes and source identifiers record which Arabic was translated. Translator's notes are labelled footnotes, distinct from the author's prose. Automated completeness checks do not establish scholarly accuracy.

The original downloaded HTML and initial text export are retained unchanged with checksums. The working source removes website controls, displayed page labels and the old site address while preserving the Arabic wording. Source: Usul digital text, which explicitly credits Ibn Tamim's transcription. Ibn Hazm is the author; Ibn Tamim is not substituted as author.

The English appears beside the Arabic in synchronized columns. Source identifiers such as L12 refer to this edition's nonempty working-source records; they are not original manuscript line numbers. Source-page references, where available, identify the downloaded witness. UTF-8 text companions support copying without depending on a PDF viewer's ordering of the two columns.

Frequency glossaries and research footnotes are separate editorial layers. A glossary, when included, reports coverage of this edition's actual Arabic corpus and identifies its lexical references; coverage is not a measure of comprehension. Hadith cross-references, when present, are research aids rather than independent authentication of a report. They are stored separately from the Arabic source.

## Guidelines for contributors

Readers with Arabic, English, legal or typesetting expertise are invited to help improve the draft. Send corrections to @abdulqahar9 on Telegram, identifying the work, source identifier, proposed correction and supporting context. A recorded correction is not evidence that the entire book has been reviewed. Any reviewer initials apply only to the passages explicitly identified; no reviewer endorsement is inferred from earlier projects.

Render the Arabic name of God as "Allah", the Prophet's name as "Muhammed", and preserve salutations as ﷺ. Prefer precise English technical terms before transliterations, and preserve distinctions between different Arabic words where an accurate English distinction is possible. Readable, complete English takes precedence over a mechanical word-for-word rendering.

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# الرسالة الباهرة

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Ibn Ḥazm; transcription by Ibn Tamim al-Ẓāhirī · Arabic–English parallel edition

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## [الرسالة الباهرة]

بسم الله الرحمن الرحيم

الحمد لله رب العالمين ، الذي هدانا لدينه ، وما كنا لنهتدي لولا أن هدانا الله ، لقد جاءت رسل ربنا بالحق ، وصلى الله على محمد خاتم أنبيائه وعبده ورسوله أفضل صلاة صلاها على أحد من أنبيائه ورسله .

ونسأل الله تعالى أن يوفقنا لما يرضيه وأن يجنبنا ما يسخطه وأن يحبب إليها العدل والإنصاف ، ويكره في قلوبنا الجور الوخلاف ، آمين .

أما بعد ، أيدنا الله وإياكم بطاعته ، فإنكم ذكرتم قول طائفة من المشغبين الذين لا يحققون فيما يقولون ، ولا يعرفون ما ينطقون ، ولا يدرون معنى ما عنه يسألون ، ويظنون أنهم إذا أوردوه فقد ألجموا خصومهم بلجام ، وكعموا مخالفيهم بكعما ، ولم يشكوا أنهم قد أتوا ببرهان قاطع ، وصدعوا بحجاج قاطعة ، وقدروا أنهم قد ألخموا مناظريهم بقول مسكت ودليل مبهت ، وهم في ذلك ما زالوا إلا على كشف عوارهم والإبداء عن جهلهم والإبانة عن إغفالهم على ما نبيه ، إن شاء الله تعالى .

السؤال :

وذلك أنهم إذا اختلفوا في المجادلة وأجهدوا أنفسهم في المناظرة ، قالوا لمن عارضهم : من أجل وأفضل وأورع وأفقه وأعلم ؟ مالك أو أبو حنيفة أو الشافعي أو أحمد أو داود ؟

## [The Dazzling Epistle]

In the name of Allah, the All-Merciful, the Ever-Merciful.

Praise belongs to Allah, Lord of all worlds, who guided us to His religion. We would never have been guided had Allah not guided us. The messengers of our Lord certainly came with the truth. May Allah bestow upon Muhammed, the seal of His prophets, His servant and His messenger, the finest blessing He has bestowed upon any of His prophets and messengers.[1]

We ask Allah Most High to grant us success in what pleases Him, to keep us away from what angers Him, to make justice and fairness beloved to her, and to make injustice and discord hateful in our hearts. Amen.[2]

To proceed: may Allah strengthen us and you in obedience to Him. You have mentioned the assertion of a group of contentious troublemakers who do not ascertain the truth of what they say, do not know what they utter, and do not understand the meaning of what they ask about. They imagine that, once they put it forward, they have bridled their adversaries with a bridle and gagged their opponents with a gag. They have no doubt that they have produced a decisive demonstration and proclaimed conclusive arguments. They suppose that they have silenced their disputants with a silencing statement and a confounding proof, whereas in all this they have done nothing but expose their defects, disclose their ignorance, and reveal their heedlessness, as we shall explain, if Allah Most High wills.[3]

The Question:

For when they disagree in argument and exert themselves in debate, they say to whoever opposes them: “Who is more eminent, more virtuous, more

[1] **Qur’an references (L2):** Qur’an 7:43 (Al-A’raf).

[2] **Translator’s note (L3):** The supplied إليها means “to her,” although the surrounding first-person plural suggests a transcription error for إلينا, “to us.” The supplied pronoun is retained. الوخلاف is malformed; “and discord” represents the apparent intended sense of والخلاف.

[3] **Translator’s note (L4):** بكعما has an irregular ending; the parallel wording supports “with a gag.” نبيه appears to be a transcription error for نبينه, “we shall explain,” which is the sense used here.

scrupulous, more knowledgeable in law, and more learned: Malik, Abu Hanifah, al-Shafi'i, Ahmad, or Dawud?"

L7 In their eyes, this worthless question takes the place of something to which there can be neither answer nor objection. They imagine that there is nothing here but to submit to their supposition and their error, and to yield to their worthless question. In this they follow the path of partisan zeal, clothe themselves in factional loyalty, and conduct themselves as the people of the Age of Ignorance did: boasting and striving to prevail, contending and pulling against one another, and inclining toward that which avails nothing against the truth, toward someone who will grant a person none of his good deeds, remove none of that person's evil deeds, and from whom that person can hope for no intercession on the morrow—someone who, on the Day of Resurrection, will be too occupied with himself to attend to that person![4]

L8 Abu Muhammed, may Allah be pleased with him, said: This question has answers that we shall mention, if Allah wills. Each one is sufficient to show the senselessness of this question and to deter them from returning to it, if Allah wills.[5]

L9 The First Answer:

L10 The first of these is to say to whoever asks this question: Part of your question concerns judging terms whose meaning you do not know, whose proper application you do not establish, whose true nature you do not understand, whose intended sense you do not know, and whose explanation you do not comprehend. At root, you are like someone who passes judgment on something without knowing what it is, and decides a matter using an expression whose meaning he does not know! Every one of them whom we have seen fails to understand the meaning of someone's saying, "So-and-so is more

[4] **Translator's note (L7):** The Arabic shifts awkwardly from ما, "that which," to personal pronouns and then من, "someone who." The translation retains the shift toward the person whose authority is followed. أنهم ليس ها هنا is syntactically irregular; the apparent sense is that they imagine submission to be the only available response.

[5] **Translator's note (L8):** هجرية is an unusual formation here, understood in relation to هُجْر, senseless or objectionable speech.

فقام عندهم هذا السؤال الساقط مقام ما لا جواب له ولا اعتراض عليه ، وظنوا أنهم ليس ها هنا إلا التسليم لظنهم وغلطهم ، والإذعان لسؤالهم الساقط ، سالكين في ذلك مسلك الحمية ، ولا بسين ثوب العصبية ، وسائرين بسيرة أهل الجاهلية ، من التفاخر والمغالبة ، والتنازع والمجاذبة ، والميل إلى ما لا يغني من الحق شيئا ، ولا ينيله من حسناته حسنة ، ولا يحط عنه من سيئاته سيئة ، ولا يرجو منه في غد شفاعة ، ومن هو مشغول عنه يوم القيامة بنفسه !

قال أبو محمد رضي الله عنه : ولهذا السؤال أجوبة نذكرها إن شاء الله ، كل واحد منها كاف في بيان هجرية هذا السؤال ، ورادع لهم عن العودة له إن شاء الله .

الجواب الأول :

فأول ذلك أن يقال لمن سأل هذا السؤال : أن من جملة سؤالكم عن حكم ألفاظ لا تدرون معناها ، ولا تقيمون موضوعها ولا تفهمون حقيقتها ، ولا تعلمون ما المراد بها ، ولا تعقلون تفسيرها ، في أصل كمن يحكم فيما لا يدري ما هو ! ويقضي بلفظ هو جاهل بمعناه ، وكل من رأينا منهم فإنهم لا يدرون معنى قول القائل : فلان أعلم من فلان ، ولا ما المراد بقول القائل : فلان أفقه من فلان ، ولا ما الغرض من قول القائل : فلان أجل من فلان ، ولا ما المقصود من قول القائل : فلان أفضل من فلان !

learned than so-and-so"; what is intended by someone's saying, "So-and-so is more knowledgeable in law than so-and-so"; the purpose of someone's saying, "So-and-so is more eminent than so-and-so"; or what is meant by someone's saying, "So-and-so is more virtuous than so-and-so"![6]

L11 It would therefore have been more fitting for whoever asks this question to investigate the meaning of these terms and those qualities which, when found more fully in one person than in another, warrant judging him more learned, more knowledgeable in law, more eminent, and more virtuous than the other. Had they done this, or known the meanings of the terms, they would have spared themselves the trouble of this question and would have known who deserves precedence in being designated by these names.

L12 The Second Answer:

L13 The second answer is to say to them: There is no disagreement among the adherents of all religions generally—how much less among the people of faith specifically—that the prophets, peace be upon them, are more virtuous than Malik, Abu Hanifah, al-Shafi'i, Ahmad, and Dawud; more learned; more venerable; and more entitled, before Allah Most High and before people, to every virtue and good. Allah Most High, Mighty and Majestic, mentioned them, saying: {Or do you say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians? Say: "Do you know better, or does Allah?" Who is more unjust than someone who conceals testimony he has from Allah ()? Allah is not heedless of what you do. That is a community that has passed away. Theirs is what they earned, and yours is what you earned, and you will not be questioned about what they used to do.} Al-Baqarah, verses 140–141.[7][8]

فكان الأولى على من سأل هذا السؤال أن يبحث عن معنى هذه الألفاظ ، وعن هذه الصفات التي إذا وجدت في إنسان أتم منها في غيره قضي بأنه أعلم منه وأفقه منه وأجل منه وأفضل منه ، فلو فعلوا هذا أو عرفوا معاني الألفاظ لكفوا أنفسهم مؤونة هذا السؤال ، ولعرفوا من المستوجب للبسوق في التسمية بهذه الأسماء .

الجواب الثاني :

والجواب الثاني : أن يقال لهم : لا اختلاف بين جميع أهل الأديان عامة ، فكيف أهل الإيمان خاصة ، في أن الأنبياء عليهم السلام أفضل من مالك وأبي حنيفة والشافعي وأحمد وداود ، وأعلم ، وأبجل ، وأولى عند الله تعالى وعند الناس بكل فضل وخير ، وقد ذكرهم الله تعالى عز وجل فقال : { أم تقولون إن إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط كانوا هودا أو نصارى قل أأنتم أعلم أم الله ومن أظلم ممن كتم شهادة عنده من الله ()، وما الله بغافل عما تعملون تلك أمة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسألون عما كانوا يعملون } البقرة آية 140-141 .

[6] **Translator's note (L10):** The wording أن من جملة سؤالكم عن حكم ألفاظ is syntactically awkward; the translation gives its apparent sense. في أصل كمن is defective or incomplete. "At root, you are like someone" is a provisional rendering of the apparent comparison.

[7] **Translator's note (L13):** The empty parentheses () occur within the supplied Quran quotation and have been retained; their function is unclear.

[8] **Qur'an references (L13):** Qur'an 2:140 (Al-Baqarah); Qur'an 2:134 (Al-Baqarah); Qur'an 2:141 (Al-Baqarah).

فإذا كان الأنبياء عليه السلام لم نكلف معرفة أعمالهم ، ولا حملنا دراية ما كسبوا ، وأخبرنا الله عز وجل أننا لا نسأل عما كانوا يعملون ، فحق بلا شك فيمن دونهم أولى بسقوط معرفة أعمالهم ودراية أحوالهم عنا ، فصح بهذا أن السؤال عمن كان أعلم : مالك أو أبو حنيفة أو الشافعي أو أحمد أو داود ، فضول من القول ، وغث من السؤال ، واشتغال بما لا يغني ، وتهمم بما لا فائدة فيه ، وهذه حال لا يتهبل بها عاقل .

فإذا كان ذلك كذلك ، فلولا ما فشا من ضلالة من ضل بهذا السؤال الفاسد لكان الإعراض عن الكلام فيه واجبا ، والإقبال على سؤال ما يلزم المرء أولى ، ولكن فرض النصيحة للمسلمين واجب ، فلزمنا بيان ما سألوا عنه من ذلك لوجهين :

أحدهما : تبيين أن هذا السؤال الذي موهوا به ، وإنكار هذا المنكر الذي شغبوا به ، قال الله تعالى : { ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف } سورة آل عمران آية 104 .

والوجه الثاني : تحذير من عسى أن يجوز عليه هذا الباطل ، فلعله ينجو من ضلالته وحيرته ، قال رسول الله ص : ( الدين النصيحة ، قيل : لمن يا رسول الله ؟ قال : لله ولرسوله ولأئمة المسلمين وعامتهم ) أو كما قال عليه السلام .

L14 If, then, we have not been charged with knowing the deeds of the prophets, peace be upon him, or burdened with knowing what they earned, and Allah, Mighty and Majestic, has informed us that we will not be questioned about what they used to do, then surely, without doubt, those beneath them have an even stronger claim to our being relieved of knowing their deeds and acquainting ourselves with their circumstances. This establishes that asking who was more learned—Malik, Abu Hanifah, al-Shafi'i, Ahmad, or Dawud—is superfluous speech, a paltry question, an occupation with what is of no avail, and a concern with what brings no benefit. This is a condition in which no rational person indulges in folly.[9]

L15 Since that is so, were it not for the widespread misguidance of those led astray by this unsound question, refraining from discussing it would have been obligatory, and turning instead to questions about what one is required to do would have been more fitting. But the prescribed duty of giving sincere counsel to Muslims is obligatory, so we were bound to explain what they asked about, for two reasons:

L16 The first: making clear that this question with which they have obscured matters, and condemning this wrong with which they have stirred up contention. Allah Most High said: {Let there be among you a community calling to good and enjoining what is right.} Surah Al 'Imran, verse 104.[10][11]

L17 The second reason: warning anyone upon whom this falsehood might pass, so that perhaps he may escape his misguidance and bewilderment. The Messenger of Allah ﷺ said: "Religion is sincere counsel." He was asked: "To whom, Messenger of Allah?" He said: "To Allah, to His Messenger, and to

[9] **Translator's note (L14):** The supplied salutation عليه السلام is singular despite referring to the prophets collectively; "peace be upon him" retains that mismatch. يتهبل is unusual here; it is rendered in the sense of behaving foolishly or indulging in folly.

[10] **Translator's note (L16):** تبيين أن هذا السؤال الذي موهوا به leaves "that this question…" without a predicate. The translation retains the incomplete construction rather than supplying a missing judgment. The Quran quotation ends after "enjoining what is right"; it is translated only as supplied.

[11] **Qur'an references (L16):** Qur'an 3:104 (Ali 'Imran).

the leaders of the Muslims and their common people”—or as he, peace be upon him, said.[12][13]

L18 The Third Answer:

L19 The third answer is to say to them: Grant that the person whom you have followed unquestioningly in your religion, out of misguidance and ignorance, and whom you have taken as an intimate confidant in place of Allah Most High and His Messenger ﷺ—so that you have forbidden what he forbade, permitted what he permitted, and made obligatory what he made obligatory, placing him in the position that Allah Most High declared for Himself alone when He, exalted be His mention, says, {He is not questioned about what He does, but they are questioned}, Surah Al-Anbiya’, verse 23—grant that he was more learned than all the others over whom you supposed him superior, and that he was more virtuous, more eminent, more scrupulous, and more knowledgeable in law than they were. Do you, or does anyone anywhere on earth, have any doubt that ‘Umar ibn al-Khattab, ‘A’ishah the Mother of the Believers, ‘Ali ibn Abi Talib, ‘Abd Allah ibn Mas‘ud, and ‘Abd Allah ibn ‘Abbas, may Allah be pleased with them, were more knowledgeable in law, more learned, more virtuous, more eminent, more scrupulous, more retentive in memorization, and more entitled to every good than Abu Hanifah, Malik, al-Shafi‘i, Ahmad, and Dawud? They must answer that they have no doubt about this.[14]

L20 Since there is no doubt or uncertainty about this, and these ignorant people suppose that the superiority in knowledge, scrupulousness, understanding of law, and eminence of the person around whose neck they have hung their religion like a necklace, and for whose sake they have rejected the judgment of the Quran and the words of the Messenger of Allah ﷺ, over the person to whom others have likewise entrusted their religion through unquestioning adherence, entitles them to be called correct and described as doing well, it would have been more fitting for them to adhere unquestioningly to, and

[12] **Translator’s note (L17):** The hadith is translated as supplied. Its list omits “His Book,” which appears in the familiar wording; nothing has been added.

[13] **Hadith references (L17):** Sahih Muslim 55a.

[14] **Qur’an references (L19):** Qur’an 21:23 (Al-Anbya).

الجواب الثالث :

والجواب الثالث أن يقال لهم : هبكم أن من قلدتموه بدينكم ضلالة وجهالة ، وجعلتموه دون الله تعالى ودون رسوله ص وليجة ، فحرمتم ما حرم ، وحللتم ما حلل ، وأوجبتم ما أوجب ، وأنزلتموه حيث أخبر الله تعالى عن نفسه دون غيره ، إذ يقول جل ذكره : { لا يسأل عما يفعل وهم يسألون } سورة الأنبياء آية 23 ، فهبكم أنه كان أعلم من سائر من قدرتم تغليبه عليهم ، وأنه كان أفضل منهم وأجل وأورع وأفقه ، فهل عندكم أو عند أحد من أهل الأرض كافة شك في أن عمر بن الخطاب وعائشة أم المؤمنين ، وعلي بن أبي طالب ، وعبد الله بن مسعود ، وعبد الله بن عباس رضي الله عنهم كانوا أفقه وأعلم وأفضل وأجل وأورع وأحفظ وأولى بكل خير من أبي حنيفة ومالك والشافعي وأحمد وداود ؟ فلا بد لهم من الجواب بأنه لا شك عندهم في ذلك .

فإذ لا شك في ذلك ولا مرية ، وظن هؤلاء الجهال أن كون من جعلوا دينهم قلادة في عنقه ورفضوا له حكم القرآن وكلام رسول الله ص متقدما في العلم والورع والفقه والجلالة لمن قلده غيرهم دينهم أيضا موجب لهم اسم الصواب وصفة الإحسان ، فتقليدهم واتباعهم ما ورد عن ذكرنا من الصحابة رضي الله عنهم كان أولى بهم ، إذ إنما جعلوا علتهم في اتباعهم من اتبعوه إنما هي تقدمه في العلم والفقه والفضل والجلالة والورع ، فواجب على هذا ترك من قلدوه دينهم وأن يتبعوا من ذكرنا من الصحابة ؛ لأنهم بلا شك أفضل من صاحبهم وأعلم وأفقه وأجل .

follow, what has been transmitted from those Companions whom we have mentioned, may Allah be pleased with them. For they have made their reason for following the person they follow nothing other than his precedence in knowledge, understanding of law, virtue, eminence, and scrupulousness. On this basis, they are obliged to abandon the person to whom they have entrusted their religion through unquestioning adherence, and to follow those Companions whom we have mentioned, because they are undoubtedly more virtuous than their master, more learned, more knowledgeable in law, and more eminent.[15]

L21 The Fourth:

L22 The fourth answer is to say to them: Allah, Mighty and Majestic, said: {Every war rejoices in what they have.} Al-Rum, verse 32.[16]

L23 Would that I knew! Does this ignorant man who asked this question doubt that every group that has unquestioningly followed one of these men mentioned would never have entrusted its religion to him unless, in its estimation, he possessed greater understanding of law, greater knowledge, greater virtue, greater eminence, and greater scrupulousness than all the others? Had they any sense, they ought to have recognized that others feel about their own master exactly as they themselves feel about theirs, without any difference. Every girl admires her father, and every people has its story about its own beloved. If they do not know this, they have combined madness with blindness, and feebleness of perception with intensity of ignorance. Outrageous

[15]**Translator's note (L20):** The comparative construction لمن قلده غيرهم دينهم ... متقدما is grammatically awkward; the translation provisionally understands it as superiority over the authority followed by others. ما ورد عن ذكرنا appears to lack من before ذكرنا. "What has been transmitted from those ... whom we have mentioned" conveys the apparent intended sense.

[16]**Translator's note (L22):** The supplied Quran quotation reads حرب, "war," rather than حزب, "faction," in the wording of Al-Rum 30:32. "War" is retained rather than silently correcting the quotation; the resulting mismatch with the plural "they ... rejoice" is also reflected.

الرابع :

والجواب الرابع أن يقال لهم : قال الله عز وجل : { كل حرب بما لديهم فرحون } الروم آية 32 .

وليت شعري ! أيشك هذا الجاهل الذي سأل هذا السؤال في أن كل طائفة قلدت رجلا من هؤلاء المذكورين فإنهم لولا أنه عندهم أفقه من سائرهم وأعلم وأفضل وأجل وأورع لما قلدوه دينهم ، فقد كان ينبغي لهم لو عقلوا أن يعرفوا أن غيرهم بصاحبه كالذي يجدونه هم بصاحبهم ولا فرق ، وكل فتاة بأبيها معجبة ، ولكل أناس في جميلهم خبر ، فإن كانوا لا يعرفون هذا ، فقد جمعوا مع العماوة الجنون ، ومع قوة الجهل ضعف الحس ، وقد رويت عن كل طائفة في صاحبهم شنع منها خفيف ومنها فظيع .

statements have been reported from every group concerning its master, some relatively mild and some appalling.[17]

L24 Thus the Malikis relate that Ibn al-Qasim said: "Malik's statement suffices as an authoritative proof. Had you seen Malik, you would have considered disagreeing with him a tremendous thing." They also relate that he repeated this statement many times.

L25 It is related that one of those studying Hanafi jurisprudence said: "Abu Hanifah was more knowledgeable about judicial adjudication than Muhammed ﷺ."

L26 It is reported that al-Rabiʿ said: "Al-Shafiʿi does not err in so much as a wāw or an alif." And Muhammed ibn Yahya ibn Ghalib related to me, on the authority of al-Khalil ibn Ahmad al-Busti, that one of the Hanbalis said: "Ahmad ibn Hanbal is greatness itself."[18]

L27 Abu Muhammed, may Allah have mercy on him, said: These statements are outrageous, and some are sheer unbelief—namely, the statement that Abu Hanifah was more knowledgeable about judicial adjudication than the Messenger of Allah ﷺ. Merely quoting these words dispenses with the effort of refuting them beyond saying: Upon whoever says this be Allah's curse, the curse of those who curse, and that of the angels and all mankind. Such words do not issue from a Muslim heart.

L28 As for what they report from Ibn al-Qasim, that he said, "Malik's statement suffices as an authoritative proof," this is certainly not authentically attributable to him, for it is grave error and an outrageous statement. When Allah, mighty and majestic, has said, {So that people should have no argument against Allah after the messengers}—al-Nisaʾ, verse 165—how can a Muslim

فالمالكيون يروون عن ابن القاسم أنه قال : كفى بقول مالك حجة ، ولو رأيت مالكا لاستعظمت مخالفته ، وأنه كرر هذا القول مرارا .

وروي عن بعض متفقهة الحنفيين أنه قال : أبو حنيفة كان أعلم بالقضاء من محمد ص .

وذكر عن الربيع أنه قال : الشافعي لا يخطئ في واو ولا ألف ، وحدثني محمد بن يحيى بن غالب عن الخليل بن أحمد البستي أنه قال بعض الحنبليين : أحمد بن حنبل عظمة .

قال أبو محمد رحمه الله : وهذه الأقوال شنيعة ، وبعضها كفر مجرد ، وهو القول بأن أبا حنيفة أعلم بالقضاء من رسول الله ص ، وهذا كلام يغني إيراده عن تكلف الرد عليه بأكثر من أن نقول : قائل هذا القول عليه لعنة الله ولعنة اللاعنين والملائكة والناس أجمعين ، فما يخرج هذا الكلام من قلب مسلم .

وأما الذي ذكروه عن ابن القاسم من قوله : كفى بقول مالك حجة ، فما هذا يصح عنه البتة ؛ لأنه ضلالة عظيمة ، وقول شنيع ، وإذا قال الله عز وجل : { لئلا يكون للناس على الله حجة بعد الرسل } النساء آية 165 ، فكيف يقول مسلم له مسكة عقل : إن قول أحد بعد النبي ص حجة ؟!

[17] **Translator's note (L23):** The proverbial expression containing 'their Jamil/their beloved' is ambiguous: 'Jamil' may be a proper name or a description meaning a beautiful or beloved person.

[18] **Translator's note (L26):** Wāw and alif are Arabic letters; the claim extends infallibility to the smallest detail. The wording introducing the Hanbali's statement is grammatically irregular, though the intended transmission is reasonably clear. The final unvocalized word, rendered 'greatness,' can also be read as 'a bone'; the intended wording is uncertain.

with the least vestige of reason say that anyone's statement after the Prophet ﷺ constitutes an authoritative proof?![19]

L29 The same applies to his statement: "Had you seen Malik, you would have considered disagreeing with him a tremendous thing." Abu Muhammed, may Allah have mercy on him, said: Would that I knew! If the person being addressed had seen Malik, what would he have seen in him that would make disagreeing with him seem such a tremendous thing? Would he, do you suppose, have seen a staff in his hand that he turned into a serpent? Or seen him heal those blind from birth and lepers, or bring the dead to life? Or seen him feed a large company with a little food? Or seen water spring from between his fingers? Or seen him split the moon? Or seen him produce speech of miraculous inimitability?

وكذلك قوله : لو رأيت مالكا لاستعظمت مخالفته ، قال أبو محمد رحمه الله : فيا ليت شعري ! لو رأى هذا المخاطب مالكا ماذا كان يرى فيه مما يستعظم مخالفته ؟ أتراه كان يرى في يده عصا يقلبها حية ؟ أو يراه يبرئ الأكمه والأبرص أو يحيي الموتى ؟ أو يراه يطعم النفر الكثير من الطعام اليسير ؟ أو يراه ينبع الماء من بين أصابعه ؟ أو يراه يشق القمر ؟ أو يراه يأتي بكلام معجز ؟ .

L30 These are the things whose witness would consider it a tremendous matter to disagree with the person from whom he witnessed them—not the sight of a human being just like all other people, without any difference, issuing legal opinions according to his own judgment and whatever conclusions his independent legal reasoning leads him to, sometimes erring and sometimes being correct, exactly as every other issuer of legal opinions has done.

هذه الأمور التي يستعظم من رآها مخالفة من رآها منه ، لا رؤية إنسان كسائر الناس ، ولا فرق ، يفتي برأيه وحسب ما أداه إليه اجتهاده ، فيخطئ ويصيب كما فعل كل مفت سواء وسواء .

L31 Nor do I consider this statement authentically attributable to Ibn al-Qasim either, for it is a statement of the utmost insipidity and baseness. By my life, Sufyan al-Thawri, Sufyan ibn ʿUyaynah, Hammad ibn Zayd, al-Awzaʿi, al-Layth, Ibn Jurayh, Ibn Abi Dhi'b, and ʿAbd al-ʿAziz ibn Abi Salamah all saw Malik. Then Wakiʿ ibn al-Jarrah, ʿAbd Allah ibn al-Mubarak, al-Walid ibn Muslim, Yahya ibn Saʿid al-Qattan, ʿAbd al-Rahman ibn Mahdi, and al-Shafiʿi also saw him. These were the leading authorities of the Muslims in their age, yet none of them considered disagreeing with him a tremendous thing. Indeed, they did not consider themselves permitted to follow him, nor were they content to follow him unquestioningly or affiliate themselves with his school. Nor did this mysterious experience that they recount of Ibn al-Qasim befall them. Perhaps they have lied about him.[20]

وما أرى هذا القول يصح عن ابن القاسم أيضا ، فإنه قول في نهاية الغثاثة والسقوط ، ولعمري لقد رأى مالكا سفيان الثوري ، وسفيان بن عيينة ، وحماد بن زيد ، والأوزاعي ، والليث ، وابن جريج ، وابن أبي ذئب ، وعبد العزيز بن أبي سلمة ، ثم رآه أيضا وكيع بن الجراح ، وعبد الله بن المبارك ، والوليد بن مسلم ، ويحيى بن سعيد القطان ، وعبد الرحمن بن مهدي ، والشافعي ، وهؤلاء أئمة المسلمين في عصرهم ، فما منهم أحد استعظم مخالفته ، بل ما استحلوا متابعته ، ولا رضوا لأنفسهم تقليده ، ولا الانتماء إلى مذهبه ، ولا وقع لهم هذا الأمر المجهول الذي يحكونه عن ابن القاسم ، ولعلهم كذبوا عليه .

[19] **Qur'an references (L28):** Qur'an 4:165 (An-Nisa).

[20] **Translator's note (L31):** The supplied text reads 'Ibn Jurayh,' with a final ḥ, rather than the expected name 'Ibn Jurayj'; the supplied reading is retained.

ثم قد رآى مالكا أبو يوسف القاضي وناظره وجالسه ، وكذلك محمد بن الحسن ، فما استعظما مخالفته ، بل مالا عنه إلى غيره ، وكذلك ما يشك في رؤية يحيى بن سليمان الجعفي ، والحسن بن زياد ، ونوح بن دراج ، ومحمد بن عبد الله الأنصاري له ، فما استعظموا مخالفته ، بل مالوا إلى زفر بن الهذيل تلميذ أبي حنيفة ، وهو فتى من أصحابه لم يبلغ الخمسين عاما ، وكذلك أيضا قد رآى مالكا أسد بن الفرات ، وهشام بن عبد الله الرازي ، ورويا عنه ، ثم لم يستعظما مخالفته ، بل تركا قوله ، ومالا إلى أبي يوسف ومحمد بن الحسن تلميذي أبي حنيفة .

وكذلك ما يمترى في رؤية أبي إسحاق الفزاري له ، وكذلك أيضا مخلد بن الحسن ، وبشر بن الوليد ، ومحمد بن سماعة ، ويحيى بن هلال ، فما استعظموا مخالفته ، بل مالوا عنه إلى الأوزاعي وإلى أبي يوسف ومحمد بن الحسن ، وكذلك رآه وأخذ عنه الوليد بن مسلم ، ثم لم يستعظم مخالفته بل مال عنه إلى الأوزاعي .

ثم دع هؤلاء ، فقد رآه أصحابه : ابن أبي حازم ، والمغيرة بن عبد الرحمن المخزومي ، وابن نافع ، ومطرف ، وابن الماجشون ، وابن كنانة ، وابن وهب ، وأشهب ، وجالسوه سنين ، وكتبوا علمه ، ولم يستعظموا مخالفته ، بل خالفوه الخلاف الكثير العظيم ، ولا وقع لهم هذا الأمر الذي يحكونه هؤلاء عن ابن القاسم وحده ، على أنه قد روي عنه أنه خالفه في نيف وثلاثين مسألة ، وإن كانوا يروون أنه قال : ما خلفت مالكا إلا بمالك ، وهذا أيضا فاسد من القول جدا ، لأن المسائل التي خالفه فيها لولا أنه استحق الخلاف عنده ما خالفه ؛ لأنه لا يجوز لمسلم خلاف مالا يحل عنده خلافه ، فعلى كل حال ، قد استجاز ابن القاسم مخالفة مالك ، ولم يستعظمها

L32 Moreover, Abu Yusuf the judge saw Malik, debated with him, and sat in his company, as did Muhammed ibn al-Hasan. Neither considered disagreeing with him a tremendous thing; rather, both turned away from him toward someone else. Likewise, there is no doubt that Yahya ibn Sulayman al-Juʿfi, al-Hasan ibn Ziyad, Nuh ibn Darraj, and Muhammed ibn ʿAbd Allah al-Ansari saw him. They did not consider disagreeing with him a tremendous thing; rather, they inclined toward Zufar ibn al-Hudhayl, Abu Hanifah's pupil, a young man among his companions who had not reached fifty years of age. Likewise, Asad ibn al-Furat and Hisham ibn ʿAbd Allah al-Razi saw Malik and transmitted from him, yet neither subsequently considered disagreeing with him a tremendous thing. Rather, they abandoned his opinion and inclined toward Abu Yusuf and Muhammed ibn al-Hasan, Abu Hanifah's two pupils.

L33 Likewise, there is no doubt that Abu Ishaq al-Fazari saw him, as did also Makhlad ibn al-Hasan, Bishr ibn al-Walid, Muhammed ibn Samaʿah, and Yahya ibn Hilal. They did not consider disagreeing with him a tremendous thing; rather, they turned away from him toward al-Awzaʿi and toward Abu Yusuf and Muhammed ibn al-Hasan. Likewise, al-Walid ibn Muslim saw him and learned from him, yet subsequently did not consider disagreeing with him a tremendous thing; rather, he turned away from him toward al-Awzaʿi.

L34 Then leave these men aside. His own companions saw him: Ibn Abi Hazim, al-Mughirah ibn ʿAbd al-Rahman al-Makhzumi, Ibn Nafiʿ, Mutarrif, Ibn al-Majishun, Ibn Kinanah, Ibn Wahb, and Ashhab. They sat in his company for years and wrote down his knowledge, yet did not consider disagreeing with him a tremendous thing. Rather, they disagreed with him extensively and profoundly. Nor did this experience that these people recount of Ibn al-Qasim alone befall them. Moreover, it is related of him that he disagreed with Malik on thirty-odd questions, although they relate that he said: "I never departed from Malik except through Malik." This too is an exceedingly unsound statement, because, regarding the questions on which he disagreed with him, he would not have disagreed unless he considered disagreement warranted: a Muslim is not permitted to disagree with something that he considers it unlawful to disagree with. In any event, Ibn al-Qasim considered himself permitted to disagree with Malik, and did not consider it a

tremendous thing, as these people recount of him. They also recount that Ibn Wahb said: “Hadith is a source of misguidance except for jurists. Were it not for Malik and al-Layth, we would have gone astray”![21]

L35 Abu Muhammed, may Allah have mercy on him, said: It is exceedingly unlikely that Ibn Wahb would say such false and ugly words, encompassing calamity and undoing the bonds of Islam.

L36 Would that I knew! If hadith authentically established from the Messenger of Allah ﷺ is a source of misguidance, where is the source of guidance? Is it in juristic preference and personal opinion, by which things are declared forbidden and lawful in the religion of Allah Most High, obligations are imposed, revealed laws are set aside, religious observance is invented, and judgments are pronounced upon Allah, mighty and majestic?! This is indeed manifest error.

L37 Allah Most High says, addressing His Prophet ﷺ: {And We sent down to you the Reminder so that you might make clear to people what was sent down to them}—al-Nahl, verse 44. Thus Allah, mighty and majestic, located that clarification solely in the hadith of the Messenger of Allah ﷺ, and in nothing else.[22]

L38 Would that I knew! Who are the jurists other than the people of hadith, who distinguish its authentic reports—through which they practice their religion in devotion to their Lord—from the unsound, discredited reports upon which the adherents of personal opinion rely?[23]

L39 As for the people of hadith, they are those who distinguish its abrogating reports from its abrogated reports, who know how it is to be combined with the Quran, how all of it is to be applied, and how some of it establishes

[21] **Translator’s note (L34):** In ’I never departed from Malik except through Malik,’ the supplied verb is khallaftu/khalaftu, rather than the contextually expected khālaftu, ’I disagreed with.’ The translation reflects a possible sense of the supplied reading; an omitted alif is likely.

[22] **Qur’an references (L37):** Qur’an 16:44 (An-Nahl).

[23] **Translator’s note (L38):** The Arabic syntax is disrupted: ’from the unsound, discredited’ is separated from ’knowledgeable about its authentic reports’ by a relative clause. The translation connects these phrases as the apparent intended distinction.

كما يحكي هؤلاء عنه ، ويحكون أيضا عن ابن وهب أنه قال : الحديث مضلة إلا للفقهاء ، ولولا مالك والليث لضللنا . !

قال أبو محمد رحمه الله : وهذا بعيد جدا عن ابن وهب أن يقول مثل هذا الكلام الباطل القبيح الجامع للبلاء ، الناقض لعرا الإسلام .

وليت شعري ! إذا كان الحديث الثابت عن رسول الله ص مضلة ، فأين المهداة ؟ أفي الاستحسان والرأي يحرم بها في دين الله تعالى ويحلل ، وتفرض بها الفرائض ، وتسقط بهما الشرائع ، وتحدث بها الديانة ، ويحكم بها على الله عز وجل ؟! إن هذا لهو الضلال المبين .

والله تعالى يقول مخاطبا لنبيه ص : { وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم } النحل آية 44 ، فلم يجعل الله عز وجل التبيين إلا في حديث رسول الله ص لا في شيء سواه .

وليت شعري ! من هم الفقهاء إلا أصحاب الحديث العالمون بصحيحه ، الذين يدينون به ربهم من السقيم الساقط الذي يعول عليه أهل الرأي .

وأما أصحاب الحديث فهم العالمون بناسخه من منسوخه ، وكيف يضم إلى القرآن وكيف يستعمل جميعه ، ويستثنى بعضه من بعض ، العالمون بأخبار الصحابة والتابعين من بعدهم ، فما نعلم الفقهاء إلا هؤلاء .

exceptions to other parts; they know the reports concerning the Companions and the Successors after them. We know of no jurists other than these.

L40 As for someone who adopts the opinion of a single person and never goes beyond it, he does not know what is authentically established from the Prophet ﷺ, nor does he distinguish what the scholars unanimously agreed upon from what they disputed. He has never known what understanding of law is, nor does understanding of law have any path to him. Rather, he stumbles about in religion like a she-camel with impaired sight, traveling a path of misguidance, unable to distinguish the truth of what he believes from its falsehood.

L41 It is also astonishing that someone should say, "Were it not for Malik and al-Layth, we would have gone astray." If only I knew! How were the Muslims before Malik and al-Layth were born?! Were they astray until these two men were born? Allah forbid! We declare ourselves innocent before Allah, Mighty and Majestic, of any guidance brought to us by Malik and al-Layth that was not known from the Messenger of Allah ﷺ before they and their father were born. Allah forbid that this description should apply to any person other than the Messenger of Allah ﷺ, to whom his Lord Most High says: {That you may bring people out of the darkness into the light}—Surat Ibrahim, verse 1.[24][25]

L42 Furthermore, whoever makes this worthless statement gives Malik and al-Layth precedence over the Messenger of Allah ﷺ: without Malik and al-Layth he would have gone astray, and the Prophet ﷺ did not suffice him without those two. This is explicit, unqualified unbelief.

L43 Furthermore, is someone who met scholars other than these two men astray? This is astonishing indeed! Allah forbid that this foolish statement should be authentically attributable to Ibn Wahb, for he acquired a great deal from Sufyan al-Thawri, Ibn ʿUyaynah, Ibn Jurayj, ʿAmr ibn al-Harith, and Ibn Abi Dhi'b. If only I knew! Was it misguidance that he acquired from these men, or guidance?! Rather, scholars, in earlier and later times alike, have

[24] **Translator's note (L41):** The source says "their father" in the singular, although Malik and al-Layth had different fathers; this wording has been retained.

[25] **Qur'an references (L41):** Qur'an 14:1 (Ibrahim).

وأما من أخذ برأي إنسان واحد لا يعدوه ، فما يعرف ما صح عن النبي ص ، ولا ما أجمع عليه العلماء مما اختلفوا فيه ، فما عرف قط ما هو الفقه ، ولا للفقه إليه طريق ، بل هو خابط خبط عشواء في الدين ، راكب مضلة لا يدري حقيقة ما يعتقد من باطله .

ومن العجب أيضا أن يقول القائل : لولا مالك والليث لضللنا . فليت شعري ! ، كيف كان المسلمون قبل أن يولد مالك والليث ؟! أعلى ضلال كانوا حتى ولدا هذا الرجلان ؟ حاش لله من ذلك ، نبرأ إلى الله عز وجل من كل هدى أتانا به مالك والليث مما لم يكن معروفا عن رسول الله ص، ومن قبل أن يولدا هما وأبوهما ، ومعاذ الله من أن تكون هذه الصفة لأحد من الناس غير رسول الله ص ، الذي يقول له ربه تعالى : { لتخرج الناس من الظلمات إلى النور } سورة إبراهيم آية 1 .

وأيضا : فإن القائل لهذا القول الساقط مفضل لمالك والليث على رسول الله ص ، ولولا مالك والليث لضل ، ولم يستغن بالنبي ص عنهما ، وهذا كفر صريح مجرد .

وأيضا : أفي ضلال هو من لقي العلماء غير هذين الرجلين ؟ إن هذا لعجب ، ومعاذ الله أن يكون هذا الكلام السخيف ثابتا عن ابن وهب ، فإنه قد أخذ فأكثر عن سفيان الثوري وابن عيينة وابن جريج وعمرو بن الحارث وابن أبي ذئب ، فليت شعري ! أضلالا أخذ عن هؤلاء أم هدى ؟! بل ما نقل العلماء قديما وحديثا إلا الهدى الذي اهتدى به مالك والليث ومن قبلهما ومن بعدهما من الإنس والجن ، ومن العجب أن الجهال المعجبين بهذا الكلام الفاسد لا يلتفتون إلى أقوال الليث ، فقد تركوا نصف

transmitted only the guidance by which Malik and al-Layth were guided, as were those before them and after them among humankind and the jinn. It is astonishing that the ignorant people who admire this corrupt statement pay no attention to al-Layth's opinions. They have thus abandoned half the guidance; on this reasoning, they must consequently be following half the misguidance. We have already said that a statement like this cannot authentically be attributed to Ibn Wahb.

L44 The same applies to what is related from al-Rabiʿ, that al-Shafiʿi does not err in so much as a wāw or an alif. In our judgment, this too is a lie that cannot authentically be attributed to al-Rabiʿ. Only someone weak in religion and weak in intellect would consider it permissible to say this of anyone below the Messenger of Allah ﷺ. And rescuing such madness from those eminent men is more fitting.[26]

L45 As for the rabble among whom we find ourselves, most of them are: {Dead, not living, and they do not perceive when they will be raised}—al-Najl, verse 21; {They are only like livestock; rather, they are further astray in their way}—al-Furqan, 44. They establish no truth, disdain no foolishness, ask for no demonstration, and care nothing about how they have acquired their religion, following what they found their fathers, their great men, and those among whom they grew up adhering to, exactly as the People of the Book did. The Messenger of Allah ﷺ warned of this when he informed us that we would follow the ways of those before us, so much so that if they entered a ruined spiny-tailed lizard's burrow, we would enter it. He was asked, "O Messenger of Allah, the Jews and the Christians?" He said, "Who else, then?"—or words to this effect. We seek refuge in Allah from abandonment and misguidance, and ask Him for steadfastness upon the course followed by the Companions, the Successors, and whoever followed their path and patiently endured the bitterness of the truth when the majority became corrupt; and that He protect

[26] **Translator's note (L44):** Wāw and alif are Arabic letters; the claim denies even the smallest error. The final clause literally speaks of "rescuing such madness from those eminent men," an awkward expression that appears textually defective. The context suggests clearing those eminent men of association with such madness, but the supplied wording has been retained.

الهدى ، فليزمهم على هذا أنهم على نصف الضلالة ، وقد قلنا إن مثل هذا لا يصح عن ابن وهب .

وهكذا الذي يحكى عن الربيع أن الشافعي لا يخطئ في واو ولا ألف ، فهذا أيضا عندنا كذب لا يصح عن الربيع ، وما يستجيز هذا القول فيمن دون رسول الله ص إلا ضعيف الدين ، ضعيف العقل ، وإنقاذ مثل هذا الجنون عن أولئك المقدمين أولى .

وأما الحشارة التي نحن فيها فأكثرهم : { أموات غير أحياء وما يشعرون أيان يبعثون } النجل آية 21 ، : { إن هم إلا كالأنعام بل هم أضل سبيلا } الفرقان 44 ، لا يحققون حقيقة ، ولا يأنفون من حماقة ، ولا يسألون عن برهان ، ولا يبالون كيف أخذوا دينهم ، في اتباع ما وجدوا عليه آباءهم وكبراءهم ، ومن نشؤوا بين أظهرهم ، كما فعل أهل الكتاب سواء سواء ، وقد أنذر رسول الله ص بذلك إذ اخبر أننا سنركب سنن من كان قبلنا ، حتى لو دخلوا جحر ضب خرب لدخلناه ، فقيل له : يا رسول الله ، اليهود والنصارى ؟ قال : فمن إذا ؟ أو كلاما هذا معناه ، نعوذ بالله من الخذلان والضلال ، ونسأله الثبات على ما مضى عليه الصحابة والتابعون ، ومن قفا سبيلهم وصبر على مر الحق إذا فسد الأكثر ، وأن يعصمنا من بدعة التقليد المحدث بعد القرون الثلاثة المحمودة ، آمين .

us from the innovation of uncritical adherence to authority, introduced after the three praiseworthy generations. Amen.[27][28][29]

L46 Abu Muhammed, may Allah have mercy on him, said: If this latter-day faction of the Hanafis and Malikis could claim that their master spoke in the cradle, they would not hesitate to do so.

L47 Indeed, I have seen in some of the books they compiled concerning the virtues of Malik, may Allah have mercy on him, that on his thigh there was an inscription in light: “Malik is Allah’s reserve.” They also included among their accounts of virtues that he remained for twenty-five years with only twenty-odd paces between him and the mosque of the Messenger of Allah ﷺ, yet did not perform a single obligatory prayer or Friday prayer in it.[30]

L48 This does not belong among virtues at all. Rather, it is something for which an excuse must be offered on his behalf. In this matter, we assume only good of him, or that he had an excuse ().[31]

L49 Either he had an excuse valid before Allah Most High—which, in our judgment, is more fitting for him—or he adopted an interpretation whereby he did not consider prayer behind impious rulers permissible. If this was the case, then it was an interpretation in which he erred, and for which he receives a single reward; for the Prophet ﷺ commanded prayer behind rulers who delay it beyond its appointed time, and there is no greater act of impi-

قال أبو محمد رحمه الله : ولو استطاعت هذه الطائفة المستأخرة من الحنفية والمالكية أن يدعوا لصاحبهم أنه تكلم في المهد ما تأخروا عن ذلك .

فقد رأيت في بعض الكتب التي جمعوها في فضائل مالك رحمه الله : أنه كان في فخذه مكتوب بالنور : ( مالك عدة الله ) وأدخلوا في فضائلهم أنه قام خمسا وعشرين سنة ليس بينه وبين مسجد رسول الله ص إلا نيف وعشرون خطوة ، ولم يصل فيه صلاة فرض ولا جمعة .

وهذا لا يدخل في الفضائل أصلا ، بل هو مما يجب أن يعتذر له منه ، وما نظن به في ذلك إلا خيرا أو عذرا ().

فإما عذر صحيح عند الله تعالى وهو أولى به عندنا ، وإما تأويل تأوله من أنه كان لا يستجير الصلاة خلف الأمراء الفساق ، فإن هذا : فهو تأويل أخطأ فيه ، هو فيه مأجور أجرا واحدا ؛ لأن النبي ص أمر بالصلاة خلف الأمراء المؤخرين لها عن وقتها ، وليس في الفسق أكثر من فعل من فرط في الصلاة عمدا حتى خرج وقتها .

[27] **Translator’s note (L45):** The source labels the first quotation “al-Najl,” apparently a transcription error for al-Nahl; the supplied label has been retained. “Ruined” renders the supplied description of the lizard’s burrow, which is unusual but has not been omitted.

[28] **Hadith references (L45):** Sahih al-Bukhari 7320 (related wording).

[29] **Qur’an references (L45):** Qur’an 16:21 (An-Nahl); Qur’an 25:44 (Al-Furqan).

[30] **Translator’s note (L47):** The unvocalized word translated as “reserve” can denote something held ready or relied upon; with different vocalization it could mean “promise.”

[31] **Translator’s note (L48):** The empty parentheses appear to be an unfilled note marker in the supplied transcription.

ety than that of someone who deliberately neglects prayer until its time has passed.[32]

L50 I have also heard some of them say that Malik saw an elderly woman who had seen the Prophet ﷺ. Abu Muhammed, may Allah have mercy on him, said: This is an unmistakable lie, because no one who had seen the Prophet ﷺ lived after Anas ibn Malik, may Allah be pleased with him, except Abu al-Tufayl ʿAmir ibn Wathlah alone. Anas ibn Malik died before Malik was born, and no one has ever mentioned that Malik saw Abu al-Tufayl.[33]

L51 They have also stated that the person intended by "the scholar of Medina" in the report transmitted through Abu al-Zubayr is Malik. This is their fabrication against the Messenger of Allah ﷺ without knowledge. Whoever asserts categorically what he ﷺ intended has lied about him, so let him take his seat in the Fire. The Most High says: {Do not pursue that of which you have no knowledge}—al-Israʾ, verse 36. The Most High also says: {They have no knowledge of it; they follow only conjecture, and conjecture avails nothing against the truth}—al-Najm, verse 28. The Most High also says: {And you say with your mouths that of which you have no knowledge, and reckon it insignificant, while with Allah it is tremendous}—al-Nur, verse 15. Thus, whoever asserts categorically that the scholar of Medina mentioned in that report—if it is authentic—is Malik ibn Anas has pursued what he has no knowledge of, said what he has no knowledge of, and followed conjecture. Conjecture is the most lying of discourse. He has made a claim about the Messenger of Allah ﷺ on the basis of his conjecture and has thereby become someone who lies about him. We seek refuge in Allah from misguidance. Furthermore, even if it were established for them with certainty that he was Malik, there would be absolutely nothing in this for them to appeal to, because that report does not say that no one like him or equal to him in knowledge exists; it says only that no one more knowledgeable than he

وقد سمعت بعضهم يقول : إن مالكا رأى عجوزا رأت النبي ص ، قال أبو محمد رحمه الله : وهذا كذب لا خفاء به ؛ لأنه لم يعش بعد أنس بن مالك رضي الله عنه احد رأى النبي ص إلا أبو الطفيل عامر بن وثلة وحده ، وكان موت أنس بن مالك قبل مولد مالك ، وما ذكر احد قط أن مالكا رأى أبا الطفيل .

وقد ذكروا أنه المراد ب ( عالم المدينة ) في الحديث المروي من طريق أبي الزبير هو مالك ، وهذا تقول منهم على رسول الله ص بغير علم ، ومن قطع على مراده ص فقد كذب عليه ، فليتبوأ مقعده من النار ، وقال تعالى : { ولا تقف ما ليس لك به علم } الإسراء آية 36 ، وقال تعالى : { وما لهم به من علم إن يتبعون إلا الظن وإن الظن لا يغني من الحق شيئا } النجم آية 28 ، وقال تعالى : { وتقولون بأفواهكم ما ليس لكم به علم وتحسبونه هينا وهو عند الله عظيم } النور آية 15 ، فمن قطع بأن عالم المدينة المذكور في ذلك الحديث لو صح هو مالك بن أنس فقد قفا ما لا علم له به ، وقال ما ليس له به علم ، واتبع الظن ، والظن أكذب الحديث ، وقال على رسول الله ص بظنه فصار كاذبا عليه ، نعوذ بالله من الضلال ، وأيضا فلو صح لهم أنه مالك بيقين لما كان في ذلك متعلق أصلا ؛ لأنه ليس في ذلك الحديث أنه لا يوجد مثله في العلم ولا نظيره ، وإنما فيه أنه لا يوجد أعلم منه ، فإذا كان من الممكن أن يوجد مثله في العلم في زمانه فليس هو أولى بما وجد التقدم في العلم ممن هو مثله في ذلك ، ولا في الحديث أيضا إنه يوجد بعده أعلم منه ، فقد سقط تعلقهم به جملة ، وبالله تعالى نتأيد .

[32] **Translator's note (L49):** The source has "seek protection" where the syntax and argument appear to require "consider permissible." The translation follows that apparent intended sense; the supplied reading is defective. The source's wording corresponding to "If this was the case" is elliptical and awkward.

[33] **Translator's note (L50):** The source spells Abu al-Tufayl's father's name "Wathlah," rather than the usual "Wathilah"; the supplied spelling has been represented.

exists. If it is possible for someone equal to him in knowledge to exist in his time, then, with respect to whatever preeminence in knowledge is found, he is no more entitled to it than someone equal to him in that respect. Nor does the report say that someone more knowledgeable than he will exist after him. Their appeal to it has therefore collapsed entirely. From Allah Most High we receive support.[34][35][36]

فإن منعوا ذلك وأخرجوه من الممكن وقطعوا أنه لا يكون ذلك أبدا عجزوا ربهم وهذا كفر ، وهذا لا يعلم بنص ، وإذ لا نص في ذلك فقد منع من أين يكون فقد قطع على الله تعالى بالكذب ، فهم في هذا ما بين أمرين : إما كفر ، وإما كذب على الله تعالى ، فليختاروا ، وما فيهما حظ لمختار ، فإن أبوا منهما معا ، فقد سقط تعلقهم بهذا الحديث ، وبطل تمويههم به على كل وجه ، وبالله تعالى التوفيق .

L52 If they deny this, exclude it from the realm of possibility, and assert categorically that it will never happen, they attribute inability to their Lord, and this is unbelief. And this is not known through a revealed text. Since there is no revealed text concerning it, whoever rules out how it could occur has made a categorical, false assertion about Allah Most High. They are thus faced with one of two things: either unbelief or lying about Allah Most High. Let them choose, though neither offers any good to one who chooses it. If they reject both together, their appeal to this report has collapsed, and their use of it to mislead has been invalidated in every respect. Success comes through Allah Most High.[37]

وقال منهم قائلون : قال سفيان بن عيينة : كانوا يرون أنه مالك .

L53 Some among them have said: Sufyan ibn ʿUyaynah said, “They used to think that it was Malik.”

قال أبو محمد رحمه الله : وهذا لو صح عن سفيان ، فإن كان يكون زنا من الذين حكى ذلك عنهم سفيان ، ولعل سفيان إنما أخبر بذلك منكرا عليهم ، ولعلهم كانوا من أصحاب مالك وتلاميذه ، وهذا الذي لا يجوز أن يظن بسفيان وغيره ؛ لأنه كان عبدا اتقى الله عز وجل من أن يقطع على رسول الله ص بغير نص صحيح ، وبرهان هذا هو ابن عيينة الذي ينسبون إليه هذا الباطل ، وهو مخالف لمالك ، فما قلده قط ، ولا اتبعه ، ولا طلب فتياه ، ولا كتب أقواله ، ولا عمل بشيء من رأيه ، ولا في مسألة من المسائل ، فلو كان عالم المدينة المذكور هو مالك عند سفيان لما استجاز مخالفته ، ولا استحل تعطيل فتياه .

L54 Abu Muhammed, may Allah have mercy on him, said: Even if this were authentically reported from Sufyan, it would have been [conjecture?] on the part of those from whom Sufyan related it. Perhaps Sufyan reported it only to express his disapproval of them; and perhaps they were Malik’s

[34] **Translator’s note (L51):** The wording concerning entitlement to preeminence in knowledge is syntactically awkward; the translation preserves its apparent argument. The final comparison says that the report does not state that someone more knowledgeable will exist after Malik. The surrounding argument may suggest a missing negation within that statement, but the supplied positive wording has been retained.

[35] **Hadith references (L51):** Jami at-Tirmidhi 2680 (Medina scholar report).

[36] **Qur’an references (L51):** Qur’an 17:36 (Al-Isra); Qur’an 53:28 (An-Najm); Qur’an 24:15 (An-Nur).

[37] **Translator’s note (L52):** The sequence rendered “whoever rules out how it could occur” is grammatically disrupted and appears corrupt. The translation gives its approximate sense within the argument without supplying an otherwise unattested revealed text or missing negation.

associates and pupils. This is something that may not be supposed of Sufyan or anyone else, for he was a servant who feared Allah, mighty and majestic, too much to make a categorical assertion concerning the Messenger of Allah ﷺ without an authentic text. The demonstration of this is Ibn ʿUyaynah himself, to whom they attribute this falsehood: he disagreed with Malik. He never followed him by unquestioning adherence, never followed his lead, never sought his legal opinion, never wrote down his statements, and never acted upon any of his opinions, in any question whatsoever. Had Sufyan considered Malik to be the scholar of Medina mentioned, he would not have deemed it permissible to disagree with him or lawful to disregard his legal opinions.[38]

L55 Furthermore, Yusuf ibn ʿAbd Allah ibn Abi Jaʿfar informed us, from Ahmad ibn Saʿid ibn Hazm al-Sadafi, from Qasim ibn Asbagh, from Muhammed ibn Ismaʿil al-Tirmidhi, who said: Nuʿaym ibn Hammad narrated to us, saying: Sufyan ibn ʿUyaynah narrated to us, from Abu al-Zubayr, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "People will strike the livers of camels, yet they will find no scholar more knowledgeable than the scholar of Medina." Sufyan was asked: "Who do you think he is?" He said: Nuʿaym ibn Hammad said: I heard him say more than thirty times: "If it is anyone, then, by my life, it is this worshipper in Medina, whose appellation is Abu ʿAbd al-Rahman: ʿAbd Allah ibn ʿAbd al-ʿAziz ibn ʿAbd Allah ibn ʿUmar ibn al-Khattab."[39][40]

L56 Abu Muhammed, may Allah have mercy on him, said: This makes clear the invalidity of their supposition concerning Sufyan's statement. Furthermore, [the report depends] on Abu al-Zubayr, who conceals defects in transmission,

وأيضا : فقد أخبرنا يوسف بن عبد الله بن أبي جعفر عن أحمد بن سعيد بن حزم الصدفي عن قاسم بن أصبغ عن محمد بن إسماعيل الترمذي قال نا نعيم بن حماد قال حدثنا سفيان بن عيينة عن أبي الزبير عن أبي صالح عن أبي هريرة قال : قال رسول الله ص : ( يضرب الناس أكباد الإبل فلا يجدون عالما أعلم من عالم المدينة ) قيل لسفيان : فمن تراه ؟ قال : قال نعيم بن حماد : فسمعته أكثر من ثلاثين مرة يقول : إن كان أحد فهو لعمري هذا العابد في المدينة ، يكنى أبا عبد الرحمن عبد الله بن عبد العزيز بن عبد الله بن عمر بن الخطاب .

قال أبو محمد رحمه الله : فهذا يبين بطلان ظنهم في قول سفيان ، وأيضا على أبي الزبير وهو مدلس ، ما لم يقل حدثنا ، أو أخبرنا ، فظهر بطلان ظنهم من كل جهة .

[38] **Translator's note (L54):** The wording following the opening conditional is corrupt: it literally reads approximately, "then, if it was, it would be fornication." "Conjecture" is a contextual conjecture for the transmitted word meaning "fornication," and the surrounding syntax is also defective. "This is something that may not be supposed" has an uncertain referent in the supplied wording; the translation preserves that uncertainty.

[39] **Translator's note (L55):** "Strike the livers of camels" is an idiom for driving camels hard on a journey. The supplied text has an awkward succession of "he said" and "Nuʿaym ibn Hammad said" after the question to Sufyan; this has been preserved.

[40] **Hadith references (L55):** Jami at-Tirmidhi 2680 (related transmission).

unless he says, “He narrated to us,” or, “He informed us.” Thus the invalidity of their supposition has become evident from every direction.[41]

L57 Yes, and some of them have claimed, concerning the report transmitted through ʿAmr ibn Hakkam from Shuʿbah—which we have also transmitted through Hisham from Dawud ibn Abi Hind, and which contains the words, “The people of the West will continue to prevail upon the truth until Allah’s command comes”—that these are the adherents of Malik’s school. This represents the utmost degree of deeming lying permissible and treating it as lawful. Ifriqiyah and al-Andalus have no greater claim to the designation “the West” than Egypt and Syria, whose inhabitants disagree with Malik; indeed, what prevails [there] is the school of the people of the Sunnah in general. Nor do they have any greater claim than the desert of Zanatah, where the Kharijites and Muʿtazilites predominate, and the [Shiʿah?] in the mountains of Kutamah. Ifriqiyah formerly followed Abu Hanifah’s opinion, and al-Andalus followed al-Awzaʿi’s opinion for a long period. What, then, makes applying the aforementioned report to their present condition more appropriate than applying it to their former condition? Nor do we know what their condition will become in the future—unless they claim knowledge of the unseen. That is sufficient misguidance for you![42]

L58 Furthermore, we know without doubt that when he, peace be upon him, said, “The people of the West will continue to prevail upon the truth,” the people of the West at that time were Christians, every last one of them, with no Muslim among them in any way whatsoever. For Egypt and Syria were

نعم ، وادعى بعضهم في الخبر الوارد من طريق عمرو بن حكام عن شعبة ورويناه أيضا من طريق هشام عن داود بن أبي هند ، وفيه : ( أنه لا يزال أهل الغرب ظاهرين على الحق حتى يأتي أمر الله ) أنهم أهل مذهب مالك ، وهذا من استجاز الكذب واستحلاله في الدرجة القصوى ، وما أفريقية والأندلس بأولى باسم المغرب من مصر والشام ، وأهلهما على خلاف مالك ، بل الظاهر على مذهب أهل السنة جملة ، ولا أيضا من صحراء زناتة والغالب عليها الخوارج والمعتزلة ، والشيه على جبال كتامة ، وقد كانت أفريقية على رأي أبي حنيفة ، والأندلس على رأي الأوزاعي دهرا طويلا ، فما الذي جعل صرف الخبر المذكور إلى ما هما عليه الآن أولى من صرفه إلى ما كانتا عليه قبل ذلك ، ولا ندري إلى ما تؤول إليه حالهما في المستأنف ، إلا أن يدعوا علم الغيب ، فحسبك هذا ضلالا .

وأيضا : فبلا شك ندري أنه إذ قال عليه السلام : ( لا يزال أهل الغرب ظاهرين على الحق ) فإن أهل الغرب كانوا حينئذ نصارى أولهم عن آخرهم ، ليس فيهم مسلم بوجه من الوجوه ؛ لأنه إنما فتحت مصر والشام في أيام عمر بن الخطاب رضي الله عنه ، وأفريقية في زمان معاوية رضي الله عنه ، وفتحت الأندلس في زمن الوليد بن عبد الملك ، وقد أيقنا أن النبي ص لا يقول إلا الحق ().

[41] **Translator’s note (L56):** The clause beginning “Furthermore, on Abu al-Zubayr” lacks a governing expression in the supplied text; “[the report depends]” supplies the minimum needed for an intelligible reading. The technical description of Abu al-Zubayr is mudallis: a transmitter who obscures an intermediary or otherwise presents transmission ambiguously. The distinction here concerns whether he explicitly states that he received the report.

[42] **Translator’s note (L57):** The word rendered “[Shiʿah?]” is corrupt in the supplied text; that identification is a contextual conjecture. The clause rendered “what prevails [there] is the school of the people of the Sunnah in general” is syntactically awkward and admits uncertainty. The expression rendered “prevail upon the truth” permits the author’s ensuing polemical interpretation as prevailing over the truth, rather than prevailing while adhering to it.

conquered only in the days of ʿUmar ibn al-Khattab, may Allah be pleased with him; Ifriqiyah in the time of Muʿawiyah, may Allah be pleased with him; and al-Andalus was conquered in the time of al-Walid ibn ʿAbd al-Malik. And we are certain that the Prophet ﷺ speaks nothing but the truth ().[43]

L59 If the aforementioned hadith is authentic, we are certain that he, peace be upon him, did not single out one time to the exclusion of another. Since this must be so, it is most likely that that time has not yet come; perhaps it will be at the descent of Jesus son of Mary, peace be upon him. Otherwise, what could make them know? Speaking on the basis of conjecture is also unlawful. Taking the aforementioned hadith in its apparent sense is more appropriate; indeed, no other interpretation is lawful without evidence from a text or a consensus.[44]

L60 When we reflect upon that hadith, we find that its wording entails blame, not praise. For he, peace be upon him, would only be reporting that they will continue to prevail over the truth; and "prevailing" in the language of the Arabs means overcoming. Thus this wording entails only that they will continue to overcome the people of the truth until Allah's command comes.

L61 Abu Muhammed, may Allah have mercy on him, said: And thus we have always found them opposing the truth, rebelling against it, and repelling it. The first instance of this is that those who directly carried out the killing of ʿUthman, may Allah be pleased with him, were people of the West, from among the people of Egypt: Kinanah ibn Bishr al-Tujibi, ʿImran ibn Sudan, Qanbarah, and ʿAbd al-Rahman ibn Ghudayr al-Balawi—all of them Egyptians.[45]

L62 Then, after that, came the affair of ʿAli ibn ibn Abi Talib, may Allah be

فإن صح الحديث المذكور فنحن موقنون أنه عليه السلام لم يخص وقتا دون وقت ، فإذا وجب أن يكون الأمر كذلك : فالأغلب أن ذلك الوقت لم يأت بهد ، ولعله عند نزول عيسى بن مريم عليه السلام ، وإلا فما يدر بهم ، والقول بالظن لا يحل أيضا ، فإن حمل الحديث المذكور على ظاهره اولى ، بل لا يحل سوى ذلك بلا دليل من نص أو إجماع .

ونحن إذا تدبرنا ذلك الحديث وجدنا لفظه يوجب الذم لا المدح ؛ لأنه عليه السلام إنما كان يكون مخبرا بأنهم لا يزالون ظاهرين على الحق ، والظهور في لغة العرب هو الغلبة ، فإنما يقتضي هذا اللفظ أنهم لا يزالون غالبين لأهل الحق حتى يأتي أمر الله .

قال أبو محمد رحمه الله : وهكذا وجدناهم أبدا مخالفين للحق ، مخامرين له ، دافعين له ، فأول ذلك أن المباشرين لقتل عثمان رضي الله عنه كانوا من أهل الغرب من أهل مصر ، وهم كنانة بن بشر التجيبي ، وعمران بن سودان ، وقنبرة ، وعبد الرحمن بن غدير البلوي ، كلهم مصريون .

ثم بعد بذلك أمر علي بن بن أبي طالب رضي الله عنه ومعاوية رحمة الله عليه ، فعلي صاحب الحق بلا شك ، ومعاوية مجتهد متأول مخطئ معذور مأجور أجرا واحدا ، إذ لا خفاء في أن الفرق في الفضل بين معاوية أبين من أن يشكل على منصف ، وإن معاوية كان رحمه الله صاحبا فاضلا ، ولكن قال الله تعالى : { لا يستوي منكم من أنفق قبل الفتح وقاتل أولئك أعظم درجة من الذين أنفقوا من بعد وقاتلوا وكلا وعد الله الحسنى } الحديد آية 10 .

[43] **Translator's note (L58):** The empty parentheses appear to be an unfilled note marker in the digital witness.

[44] **Translator's note (L59):** The word rendered "yet" is mistyped in the supplied text. The wording rendered "what could make them know?" is defective; the translation gives its probable contextual sense without treating the transmitted wording as sound.

[45] **Translator's note (L61):** The personal names are translated as supplied, including "'Imran ibn Sudan," "Qanbarah," and "'Abd al-Rahman ibn Ghudayr"; possible errors in those names have not been silently corrected.

pleased with him, and Muʿawiyah, may Allah's mercy be upon him. ʿAli was undoubtedly the one in the right, while Muʿawiyah exercised independent legal judgment and adopted an interpretation, erred, was excused, and received a single reward. For it is no secret that the difference in virtue between Muʿawiyah [and …] is too evident to be obscure to an impartial person. Muʿawiyah, may Allah have mercy on him, was indeed a virtuous Companion. But Allah Most High said: "Those among you who spent and fought before the conquest are not equal. Those are greater in rank than those who spent and fought afterward; and to each Allah has promised the finest reward." Al-Hadid, verse 10.[46][47]

فعلي بن أبي طالب مهاجر أول ، سابق بدري أحدي خندقي حديبي ، ومعاوية رحمه الله من مسلمة الفتح ، وكان معاوية الغالب لعلي إلى أن مات ، والظاهر على حق علي بن أبي طالب رضي الله عنه .

L63 ʿAli ibn Abi Talib was an early Emigrant, one of the foremost, a participant at Badr, Uhud, the Trench, and al-Hudaybiyah. Muʿawiyah, may Allah have mercy on him, was among those who embraced Islam at the conquest. Muʿawiyah was the one who prevailed over ʿAli until he died, and who prevailed over the rightful claim of ʿAli ibn Abi Talib, may Allah be pleased with him.[48]

ثم ظهور الفاسق يزيد على حق بقية معاوية من الصحابة رضي الله عنهم والتابعين من أهل المدينة ، يوم الحرة ، وعظيم ما ارتكبه في الإسلام بأوباش أهل الغرب من أهل الشام ومصر .

L64 Then came the wicked Yazid's prevailing over the rightful claim of the remnant of Muʿawiyah among the Companions, may Allah be pleased with them, and the Successors among the people of Medina, on the day of al-Harrah, and the enormity of what he perpetrated within Islam through the rabble of the people of the West, from among the people of Syria and Egypt.[49]

ثم ظهور الفاسق الحجاج ومن قدمه على حق أمير المؤمنين عبد الله بن الزبير رضي الله عنهما ، وابن الزبير بقية الصحابة ، وصاحب الحق ، والحجاج ومن ولاة أهل الباطل والثورة ، وشق عصا المسلمين بلا تأويل أصلا ، ولا بوجه له مخرج ، ورجمه مكة بأوباش أهل الغرب من أهل مصر والشام .

L65 Then came the wicked al-Hajjaj's prevailing, together with the one who put him forward, over the rightful claim of the Commander of the Faithful,

[46] **Translator's note (L62):** The opening phrase is defective, and "ibn" is duplicated in ʿAli's name; the duplication is retained. The comparison of virtue supplies only Muʿawiyah's name after "between"; the second party is missing. The context indicates ʿAli, but the omission is marked rather than silently repaired. The Quranic quotation begins partway through verse 57:10 and follows the supplied wording.

[47] **Qur'an references (L62):** Qur'an 57:10 (Al-Hadid).

[48] **Translator's note (L63):** The pronoun in "until he died" is not explicitly resolved in the supplied wording.

[49] **Translator's note (L64):** "The remnant of Muʿawiyah among the Companions" is anomalous and apparently corrupt. It is translated as supplied; a reference simply to the remaining Companions may have been intended.

ʿAbd Allah ibn al-Zubayr, may Allah be pleased with them both. Ibn al-Zubayr was one of the remaining Companions and the one in the right, while al-Hajjaj and the one who appointed him were people of falsehood and rebellion, who broke the unity of the Muslims without any interpretive justification whatsoever, or any grounds affording an excuse; and there was his bombardment of Mecca with stones through the rabble of the people of the West, from among the people of Egypt and Syria.[50]

L66 Then came the ascendancy of the oppression of the sons of Marwan and his family. During that period the people saw no justice, only manifest oppression, the cursing of ʿAli ibn Abi Talib, may Allah be pleased with him, from the pulpits, and disregard for prayer, except for two years of the rule of ʿUmar ibn ʿAbd al-ʿAziz, may Allah's mercy be upon him, and six months of the rule of Yazid ibn al-Walid, may Allah have mercy on him. During Sulayman's period, brief though it was, affairs were characterized by fabrication and frivolity ().[51]

L67 Then came the ascendancy of the unbelieving descendants of ʿUbayd Allah in the West and their domination through sheer unbelief, throughout the region from the Syrian Sea to beyond Mecca and Medina and to the Euphrates. They have effaced the light of Islam and lowered its banners to this very day. Thus this report, if authentic, is nothing but a warning that the people of the West will prevail over the people of the truth, overcome it, and efface its traces. It is the strongest argument against them.[52]

L68 This, then, is the description of the people of the West and its inhabitants,

ثم ظهور جور بني مروان وآله ، فما رأى الناس عدلا في تلك المدة إلا الجور المبين ، ولعن علي بن أبي طالب رضي الله عنه على المنابر ، والاستخفاف بالصلاة إلا عامين من ولاية عمر بن عبد العزيز رحمة الله عليه ، وستة أشهر من ولاية يزيد بن الوليد رحمه الله ، وكان الأمر في مدة سليمان على قصرها افتراء وخفة ().

ثم ظهور الكفرة بني عبيد الله بالمغرب وغلبتهم بالكفر المجرد ، ما بين البحر الشامي إلى ما وراء مكة والمدينة إلى الفرات ، قد طمسوا نور الإسلام ونكسوا أعلامه إلى يومنا هذا ، فما هذا الخبر إن صح إلا إنذارا بظهور أهل الغرب على أهل الحق ، وغلبتهم إياه ، وطمسهم لآثاره ، وهو أعظم حجة عليهم .

فهذه صفة أهل الغرب وأهله عيانا ، لا يقدر على دفعه إلا وقاح الوجه ، مدافع للعيان ، لا يبالي بمثله ، وليس بعضهم أولى بصحة دعواه من بعض .

[50] **Translator's note (L65):** The expression rendered "the one who appointed him" is written with a final form that produces an awkward or corrupt reading, approximately "and whoever—governors." The translation adopts the probable reading "the one who appointed him," while flagging the defect.

[51] **Translator's note (L66):** The final description literally means "fabrication and frivolity." It is contextually awkward and may be corrupt; it has not been replaced with a conjectured description. The empty parentheses appear to be an unfilled note marker in the digital witness.

[52] **Translator's note (L67):** The singular pronouns in "overcome it" and "its traces" most naturally refer to the truth, although "the people of the truth" immediately precedes them. "The Syrian Sea" is the historical designation used in the supplied text for the Mediterranean.

as plainly witnessed. No one can deny it except someone brazen-faced, who rejects what is plainly witnessed, whose like deserves no heed. Nor does any group among them have a better claim than another to the validity of its assertion.[53]

وكل طائفة تدعي أنها أهل الحق ، ولا حق إلا في كتاب الله عز وجل ، وسنة رسوله ص المبلغة بالسند الصحيح إليه عليه السلام فقط ، ولا بقي نور الإسلام وطلب السنن عن رسول الله ص كما يجب إلا بأقصى المشرق بخراسان وما هنالك .

L69 Every faction claims that it comprises the people of the truth. Yet truth is found only in the Book of Allah, mighty and majestic, and the Sunnah of His Messenger ﷺ, transmitted to him, peace be upon him, through an authentic chain of transmission alone. Nor have the light of Islam and the pursuit of the transmitted practices of the Messenger of Allah ﷺ, as they ought to be pursued, remained anywhere except in the farthest East, in Khurasan and the regions there.

وما الغرب نخال من ذلك كله ، صفر من جميعه إلا من الشاذ الفاذ والنارد الغريب ، وكلهم مقلد لآبائه ، معرض عن سنة رسول الله ص وعن أحكامه ، وعن أحكام القرآن ، لا تجاوز تراقيهم ، وحسبنا الله ونعم الوكيل .

L70 As for the West, it is devoid of all that, bereft of it entirely, except for the isolated, exceptional individual and the rare, unusual person. All of them blindly follow their forefathers, turning away from the Sunnah of the Messenger of Allah ﷺ, from his rulings, and from the rulings of the Quran, which do not pass beyond their collarbones. Allah is sufficient for us, and He is the best Trustee.[54]

قال أبو محمد رحمه الله : فهذا ما راموا به نصر قول مالك رحمه الله وتغليبه ، إلى حماقات سوى هذه يريدون أن يعربوا بها فيعجموا ، ويقصدون أن يبنوا فيهدموا ، من نحو قولهم : إن مالكا رحمه الله صلى الصبح بوضوء العتمة أربعين سنة .

L71 Abu Muhammed, may Allah have mercy on him, said: This, then, is what they have sought to use to support Malik's position, may Allah have mercy on him, and make it prevail, alongside other follies besides these. They wish to speak clearly through them, but instead speak unintelligibly; they intend to build, but instead demolish. Such is their statement that Malik, may Allah have mercy on him, performed the dawn prayer with the ablution for the late evening prayer for forty years.

والعجب ممن أراد مدحه بهذا وهو خلاف ما كان عليه رسول الله ص وأصحابه رضي الله عنهم ، وقد صح عن ص أنه ما قام ليلة حتى الصباح ، وأنه عليه السلام نهى عن ذلك عبد الله بن عمرو بن العاص ، وأبا الدرداء رضي الله عنهم .

L72 What is astonishing is that anyone should intend to praise him for this, when it runs contrary to the practice of the Messenger of Allah ﷺ and his Companions, may Allah be pleased with them. It has been authentically

[53] **Translator's note (L68):** "The people of the West and its inhabitants" is redundant in the supplied text; the redundancy is retained.

[54] **Translator's note (L70):** The opening wording is defective; it has been understood as introducing the West in contrast to the preceding discussion of the East. "Which do not pass beyond their collarbones" has an awkward grammatical antecedent in the supplied text; the wording is retained.

established from him ﷺ that he never stood in prayer for an entire night until morning, and that he, peace be upon him, forbade Abd Allah ibn Amr ibn al-As and Abu al-Darda, may Allah be pleased with them, to do so.[55]

L73 And he, peace be upon him, said: "Stand in prayer and sleep." And he, peace be upon him, stated that whoever turns away from "my Sunnah" in this matter is not of him.[56]

L74 Do you suppose, then, that throughout these forty years Malik had no need for intimacy with his wife? Did he never fall ill? Did he never have an urge to urinate at night, or any rumbling in his belly? Did drowsiness never overcome him? This is indeed astonishing! Besides being a reproach and a religious innovation, this is also a lie, a fabrication, and a natural impossibility.[57]

L75 They also related of his associate Ibn al-Qasim, may Allah have mercy on him, that he used to complete the Quran two hundred times during Ramadan. This is a calamity among the scandals of outright lying: when this is divided up, it amounts to completing the Quran six times, plus an additional two-thirds of a time, in every day and night. A statement of this kind tends more toward treating the Quran lightly, mocking the speech of Allah, Mighty and Majestic, and reciting it without giving its letters their full due.

L76 That is supposing it were possible. Furthermore, it is disobedience to Allah Most High, for it has been authentically established from the Prophet ﷺ that the Quran is not to be recited in fewer than three nights. No Companion, may Allah be pleased with them, is reported to have departed from this by completing it in less time, except by completing it once in a single night only. Then, after all this, it is impossible and a lie. Do you suppose he did not sleep throughout the whole month of Ramadan, either by night or by day? Did he not have obligatory prayers to perform? Did he not have to

[55] **Translator's note (L72):** The supplied wording omits the pronoun after "from" before the salutation; "him" is supplied to make the intended reference intelligible.

[56] **Translator's note (L73):** The source shifts from indirect speech to the first-person "my Sunnah," then back to the third-person "of him." This irregularity is preserved.

[57] **Translator's note (L74):** The reference to rumbling in the belly occurs in a discussion of maintaining ablution and may imply intestinal wind.

وقال عليه السلام : ( قم ونم ) ، وأخبر عليه السلام أنه من رغب عن سنتي في ذلك فليس منه .

أفترى مالكا في هذه الأربعين سنة لم يكن له إلى أهله حاجة ؟ ألم يمرض ؟ ألم تعرض له في الليل بولة ولا قرقرة ؟ ألم تغلبه سنة ؟ . إن هذا لعجب ، فهذا مع أنه ذم وبدعة ، فهو أيضا كذب وفرية ومحال في الطبيعة .

وحكوا أيضا عن ابن القاسم صاحبه رحمه الله : أنه كان يختم القرآن في رمضان مئتي مرة ، وهذه طامة من فضائح الكذب المشبع ؛ لأن هذا إذا قسم ، وقع لكل يوم وليلة ختم القرآن فيها ست مرات وثلثي مرة زيادة ، ومثل هذا من القول فهو أميل إلى الاستخفاف بالقرآن ، والاستهزاء بكلام الله عز وجل وتلاوته غير موفاة الحروف .

هذا لو أمكن ، ثم هو بعد معصية لله تعالى ؛ لأنه قد صح عن النبي ص أن لا يقرأ القرآن في أقل من ثلاث ليال ، ولم يختلف عن هذا أخد من الصحابة رضي الله عنهم في دون ذلك إلا في مرة واحدة في الليلة فقط ، ثم بعد هذا كله فهو محال وكذب ، أتراه لم ينم طول شهر رمضان لا ليلا ولا نهارا ؟ أما كانت عليه صلاة فرض ؟ أما كان عليه إفطار بأكل وشرب ؟ أما كان عليه شهود جمعة ؟ وإنصات للخطبة ؟ أما كان عليه وضوء وما يوجب الوضوء من بول وغيره وغسل جمعة ؟ أما كان من بني آدم فيأخذه من دندنة النهار والليل حيران وصداع ودوار وعشواء النفس وبحة الصوت ؟ أما كان يسأم ولا يفتر من قراءة القرآن ست مرات في كل بياض يوم وثلثا زيادة شهرا كاملا متصلا ؟ هذه صفة الملائكة التي ذكر الله عز وجل فيهم أنهم

break his fast by eating and drinking? Did he not have to attend the Friday prayer and listen attentively to the sermon? Did he not have to perform ablution, and undergo the things that necessitate ablution, such as urination and other things, and perform the Friday ritual bath? Was he not one of the children of Adam, so that his droning day and night would bring upon him bewilderment, headache, dizziness, distress of breathing, and hoarseness of voice? Would he not grow weary, and would he not flag, from reciting the Quran six times during every stretch of daylight, with an additional two-thirds, for an entire month without interruption? This is the attribute of the angels, of whom Allah, Mighty and Majestic, has stated that they neither grow weary nor flag. It is no attribute of a human being at all. Is anyone with a modicum of reason or religion not ashamed to relate such an account, in which lying and disobedience have been combined? We ask Allah Most High, by His grace, not to forsake us.[58]

لا يسأمون ولا يفترون ، وليست هذه صفة آدمي أصلا ، أما يستحي من له مسكة عقل أو دين من أن يحدث بمثل هذا الحديث الذي قد جمع فيه الكذب والمعصية ؟ ونسأل الله تعالى أن لا يخذلنا بمنه .

L77 And they say that Malik held fast to the knowledge of Medina.

ويقولون : أن مالكا ثبت على علم المدينة .

L78 This is an utterly unsound statement. For, regarding those Companions who left Medina, may Allah be pleased with them, then their Followers, and then the jurists after them, such as al-Hasan al-Basri, Ibn Sirin, Sufyan al-Thawri, al-Awza'i, al-Layth, and others: if they declare that these men altered the religion and introduced a new religious law, they have fabricated a tremendous sin. If they care nothing about that and do not scruple to say it, it rebounds upon them. For if that is possible of those we have mentioned, it is possible of the Companions who remained in Medina, may Allah be pleased with them, of those who came after them, of their followers, and of Malik and those with him. All of this is pure falsehood. Allah has protected

وهذا كلام في غاية الفساد ؛ لأن الذين خرجوا عن المدينة من الصحابة رضي الله عنهم وثم التابعين لهم ، ثم الفقهاء بعدهم كالحسن البصري ، وابن سيرين ، وسفيان الثوري ، والأوزاعي ، والليث ، وغيرهم ، إن أطلقوا عليهم أنهم بدلوا الدين وأحدثوا شريعة ، فقد افتروا إثما عظيما ، فإن لم يبالوا بذلك ولا تورعوا عنه عاد ذلك عليهم ؛ لأنه إذا جاز ذلك على من ذكرنا ، جاز ذلك على من بقي في المدينة من الصحابة رضي الله عنهم ، وعلى من بعدهم ، وعلى تابعيهم ، وعلى مالك ومن معه ، وهذا كله هو الباطل المحض ، وقد أعاذ الله جميعهم من ذلك ، ونزعهم عنه ، ولا يظن ذلك بأحد منهم إلا فاسق خبيث .

[58] **Translator's note (L76):** The word transcribed as "akhd" in the statement about the Companions appears corrupt; the translation tentatively understands it as "anyone." The wording rendered "bewilderment" is grammatically irregular, and the expression rendered "distress of breathing" is obscure and possibly corrupt. These renderings are tentative. The source changes from six and two-thirds completions per day and night in the preceding unit to that number during daylight alone here. This discrepancy is preserved. The question about weariness and flagging contains an awkward negative in the supplied wording; the translation follows the apparent rhetorical sense.

them all from that and drawn them away from it. No one would suspect any of them of such a thing except a wicked evildoer.

L79 Likewise, if they say that Umar and Uthman, may Allah be pleased with them both, neglected to teach religious matters to their subjects among the people of Iraq, Syria, and Egypt, although these people were under their authority, they appointed their governors over them from among the Companions, and their delegations came to them; and that Umar and Uthman, may Allah be pleased with them both, thus failed to teach the laws of Islam, neglected those people, and concealed the religion from them—this amounts to excluding the two well-approved caliphs, may Allah be pleased with them both, from Islam. By my life, the person who thinks this of them is more deserving of that description.

L80 It is thus established that what the people of Medina possess is also possessed by the jurists of the other cities, exactly alike, with no difference, since knowledge is not concealed. Praise belongs to Allah, Lord of all worlds. Nor, after the Companions, may Allah be pleased with them, dispersed throughout the lands, do the people of Medina have any greater claim to knowledge than others. Success comes through Allah Most High.

L81 As for the Hanafis, they have claimed for their master a transmission from Abd Allah ibn al-Harith ibn Jaz', the Companion of the Messenger of Allah ﷺ, from the Prophet ﷺ.

L82 This is not sound, because Abu Hanifa, may Allah have mercy on him, died in the year one hundred and fifty, without disagreement, at the age of seventy. This is how his son Hammad reported his father's age. Accordingly, Abu Hanifa's birth was in the year eighty-one or the year eighty. None of the Companions, may Allah be pleased with them, lived beyond the year ninety-one. In the aforementioned report from Abu Hanifa, he states that he met Abd Allah ibn al-Harith in Mecca when he was sixteen years old. Their meeting would therefore have taken place in the year ninety-six. Abd Allah was undoubtedly not alive in that year, for there is no disagreement among the scholars of the Muslims that Anas ibn Malik, may Allah be pleased with

وكذلك إن قالوا : إن عمر وعثمان رضي الله عنهما أغفلا تعليم رعيتهما من أهل العراق والشام ومصر أمور الدين ، وهم في طاعتهم ، يولون عليهم عمالهم من الصحابة ، وتفد عليهم وفودهم ، فضيع عمر وعثمان رضي الله عنهما تعليم شرائع الإسلام ، وأهملاهم وكتماهم الديانة ، فهذا إخراج للخليفتين المرضيين رضي الله عنهما عن الإسلام ، ولعمري إن الظان ذلك بهما أولى بهذه الصفة .

فصح أن الذي عند أهل المدينة هو عند غيرهم من فقهاء الأمصار سواء سواء ، ولا فرق ، إذ ليس العلم مكتوما ، والحمد لله رب العالمين ، ولا أهل المدينة بعد افتراق الصحابة رضي الله عنهم في البلاد أولى بالعلم من غيرهم ، وبالله تعالى التوفيق .

وأما الحنفيون فقد ادعوا لصاحبهم رواية عن عبد الله بن الحارث بن جزء صاحب رسول الله ص عن النبي ص .

وهذا لا يصح ؛ لأن أبا حنيفة مات رحمه الله سنة خمسين ومئة بلا خلاف ، وله سبعون سنة ، هكذا حكى ابنه حماد عن سن أبيه ، فمولد أبي حنيفة على هذا في سنة احدى وثمانين أو سنة ثمانين ، ولم يعش بعد احدى وتسعين من الصحابة رضي الله عنهم أحد ، وفي الخبر المذكور عن أبي حنيفة أنه لقى عبد الله بن الحارث بمكة وله ست عشرة سنة ، فكان لقاؤه في سنة ستة وتسعين ، ولم يكن عبد الله حيا في ذلك العام بلا شك ؛ فإنه لا خلاف بين علماء المسلمين في أن أنس بن مالك رضي الله عنه آخر من مات من الصحابة رضي الله عنهم ، وقد مات قبل هذا التاريخ بمدة .

him, was the last of the Companions to die, may Allah be pleased with them, and he died some time before that date.[59]

L83 Abu Muhammed, may Allah have mercy on him, said: Partisanship and weakness of religious commitment have indeed driven some of them to fabricate a hadith and attribute it to the Messenger of Allah ﷺ. Ma'mun ibn Ahmad transmitted it, saying: Ahmad ibn Abd Allah al-Hirmazi—who is known for fabricating hadith—related to us, from Anas ibn Malik, from the Messenger of Allah ﷺ: "There will be in my community a man called Abu Hanifa, who is the lamp of my community; and there will be among them a man called Muhammed ibn Idris, who is more harmful to my community than Iblis." Who, then, is more astray than someone who exposes himself to taking his seat in the Fire in support of the statements and opinion of a man who can avail him nothing? We seek refuge in Allah from being forsaken.

L84 It has indeed been related that one of them said: "Alqama is no less than Ibn Mas'ud, Ibrahim is no less than Alqama, Hammad ibn Abi Sulayman is no less than Ibrahim, and your master"—meaning Abu Hanifa—"is no less than Hammad." This yielded the conclusion that Abu Hanifa is no less than Ibn Mas'ud in understanding of law. If this is Abu Hanifa's standing in understanding of law according to his followers, where, in their estimation, do Malik and anyone else stand in relation to him?!

L85 Abu Muhammed, may Allah have mercy on him, said: What we do not doubt is this: the procedures they have introduced into judicial proceedings—investigations and their written records, drawing up statements and having them witnessed, allowing a specified period for presenting objections that must not exceed thirty days by even a single day, imprisoning someone claiming insolvency for a month and only then examining his case, accepting representation under certain conditions and disallowing it under others, barring further argument after formal registration, and taking witnesses around

[59] **Translator's note (L82):** All years are given according to the Hijri calendar. The assertions that no Companion survived beyond 91 and that Anas ibn Malik was the last Companion to die are the author's claims and are historically problematic; they have been preserved. The calculation of a meeting in 96 uses the stated birth year of 80; the alternative birth year of 81 would yield 97.

قال أبو محمد رحمه الله : ولقد حملت العصبية ورقة الدين بعضهم على أن وضع على رسول الله ص حديثا رواه مأمون بن أحمد قال نا أحمد بن عبد الله الحرمازي وهو معروف بوضع الحديث عن أنس بن مالك عن رسول الله ص : ( يكون في أمتي رجل يقال له أبو حنيفة هو سراج أمتي ، ويكون فيهم رجل يقال له محمد بن إدريس هو أضر على أمتي من إبليس ) فمن أضل ممن يعترض ليتبوأ مقعده من النار نصرا لأقوال من لا يغني عنه شيئا ورأيه ، ونعوذ بالله من الخذلان .

ولقد روي عن بعضهم أنه قال : ما علقمة بدون ابن مسعود ، ولا إبراهيم بدون علقمة ، ولا حماد بن أبي سليمان بدون إبراهيم ، ولا صاحبكم يعني أبا حنيفة بدون حماد ، فأنتج هذا أن أبا حنيفة ليس بدون ابن مسعود في الفقه ، فإذا كانت هذه صفة أبي حنيفة عند أصحابه في الفقه ، فأين يقع عندهم مالك وغير مالك منه ؟!

قال أبو محمد رحمه الله : والذي لا نشك فيه : فإن الذي أحدثوه في الأقضية من الكشوف وكتابها وعقد مقالات ، والإشهاد عليها ، والاعذار مدة مسماة لا تتجاوز ثلاثين يوما ولا بيوم ، وسجن مدعي الإفلاس شهرا ، ثم حينئذ ينظرون في أمره وقبول الوكالة على صفة ما ، ومنعها على ما ، وقطع الحجة بعد التسجيل والتطواف بالشهود من واحد إلى ثان ، وإن علم الحاكم حكم تلك المسألة فإن هذا لم يك قط على عهد رسول الله ص ، وهذا ما لا يشكون فيه أصلا ، فلولا أن هذه الأمور عندهم خير زائد على ما كان في صفة أحكامه ص ، ثم على أحكام الصحابة رضي الله عنهم ، محدث مستحسن فما استعملوه ولا اشتغلوا به ، وهذا نفسه معنى قول القائل : ( أبو

from one person to another, even when the judge knows the ruling on that question—none of this ever existed in the time of the Messenger of Allah ﷺ. This is something they do not doubt at all. Had they not regarded these procedures as an additional good beyond the manner of his ﷺ judgments, and then beyond the judgments of the Companions, may Allah be pleased with them—a newly introduced practice deemed commendable—they would neither have employed them nor occupied themselves with them. This is precisely the meaning of saying, 'Abu Hanifah was more knowledgeable about adjudication than the Messenger of Allah ﷺ.' Were it not for fear of the sword, we could not be confident that those among them who have no share of goodness would refrain from saying this outright. If they do not regard this as an additional good and as commendable new knowledge, then it is not lawful for them to employ it.[60]

حنيفة كان أعلم بالقضاء من رسول الله ص ) ولولا خوف السيف ما أمنا إطلاق ذلك فيمن لا خلاق له منهم ، فإن لم يكن هذا خيرا زائدا عندهم ، وعلما حادثا حسنا ، فما يحل لهم أن يستعملوه .

L86 As for what has been mentioned concerning the followers of al-Shafi'i, Ahmad, and Dawud, they go still further in their excessive claims about their own masters through fabrications of this kind. Yet reports of this have come down, Allah willing, through which it will become clear to these ignorant people that every faction believes its own master to be more knowledgeable, more virtuous, more eminent, more scrupulous, and more understanding of law than the others.[61]

وأما ما ذكر عن أصحاب الشافعي وأحمد وداود فهم أغلى غلوا في أصحابهم في مثل هذه التكاذيب ، ولكن ورد من ذلك إن شاء الله ما يتبين به لهؤلاء الجهال أن كل طائفة تعتقد أن صاحبها أعلم وأفضل وأجل وأورع وأفقه من الآخرين .

L87 It has been related that a man said to Abu Thawr, 'I heard so-and-so say that al-Shafi'i had greater understanding of law than Malik.' Abu Thawr replied with words meaning, 'And what is surprising about that? Al-Shafi'i had greater understanding of law than Sa'id ibn al-Musayyab.'

فقد روي أن رجلا قال لأبو ثور : سمعت فلانا يقول : إن الشافعي أفقه من مالك ، فقال له أبو ثور كلاما معناه : وأي عجب في هذا ؟ الشافعي أفقه من سعيد بن المسيب .

L88 One of the Shafi'is cited a report from the Messenger of Allah ﷺ: 'At the

وذكر بعض الشافعيين خبرا عن رسول الله ص : ( أن الله يبعث على رأس كل مئة سنة رجلا من قريش يحيي به الدين ) قال هذا القائل : هو في الأولى عمر بن عبد العزيز ، والمئة الثانية محمد بن إدريس الشافعي .

[60] **Translator's note (L85):** The unvocalized وكتابها can denote writing these investigations down or the scribes responsible for them. The judicial terminology here, particularly عقد مقالات and الكشوف, also permits some uncertainty about the precise documentary procedures intended. الإعذار is a procedural opportunity to present objections or a defense before judgment; it does not mean merely offering an excuse.

[61] **Translator's note (L86):** The wording ولكن ورد من ذلك إن شاء الله is awkward: the past-tense 'reports have come down' is followed by 'Allah willing.' It may contain a transcription error, but the supplied wording has been retained.

beginning of every hundred years, Allah sends a man from Quraysh through whom He revives the religion.' The person making this claim said, 'In the first hundred years, this was Umar ibn Abd al-Aziz, and in the second hundred years, Muhammed ibn Idris al-Shafi'i.'[62][63]

L89 One of the well-known historians mentioned that they inscribed on his grave: 'This is the grave of Muhammed ibn Idris al-Shafi'i, Allah's trustee.'

L90 Consider: does partisanship really carry these people this far? These reports that they attribute through transmission to the Messenger of Allah ﷺ are not authentic. Even if they were authentic, their interpretation of them would be falsehood and conjecture. We seek refuge in Allah from being forsaken.

L91 We have transmitted from Ahmad ibn Muhammed al-Athram that, in the gathering of Abu Ubayd al-Qasim ibn Sallam, concerning a question that arose, al-Athram said, 'This was stated by someone whom no one in the east or west of the earth can equal: Ahmad ibn Hanbal.' Abu Ubayd said, 'You have spoken the truth.'

L92 Abu Muhammed, may Allah have mercy on him, said: I have indeed been told that groups of Ahmad ibn Hanbal's followers, may Allah have mercy on him, pass through a broad open space in Baghdad where there had been a low passage in front of Ahmad. Whenever Ahmad passed through it, he would lower his head. Now, whenever they pass through it, they say, 'Lower your heads, for here the shaykh lowered his head.' So they lower their heads there, although there is neither a roof nor a lintel between them and the sky.[64]

وقد ذكر بعض مشاهير المؤرخين أنهم كتبوا على قبره : هذا قبر محمد بن إدريس الشافعي أمين الله .

فانظر أحقا تبلغ العصبية بهؤلاء القوم ؟ وهذه الآثار التي أسندوا إلى رسول الله ص لا تصح ، ولو صحت لكان تأويلهم فيها كذبا وظنا ، ونعوذ بالله من الخذلان .

وروينا عن أحمد بن محمد الأثرم أنه قال في مجلس أبي عبيد القاسم بن سلام في مسألة جرت ، فقال الأثرم : فقال هذا من لا يعدل به أحد في شرق الأرض ولا في غربها وهو أحمد بن حنبل ، فقال أبو عبيد : صدقت .

قال أبو محمد رحمه الله : ولقد بلغني أن طوائف من أتباع أحمد بن حنبل رحمه الله يمرون ببغداد على رحبة واسعة كان فيها أمام أحمد درب قصير ، فكان أحمد إذا مر به طأطأ رأسه ، فهم إذا مروا به الآن قالوا : طأطئوا ، فها هنا طأطأ الشيخ ، فيطأطئون رؤوسهم هنالك ، وليس بينهم وبين السماء سقف ولا عتبة .

[62] **Translator's note (L88):** The report is translated in the wording supplied, including 'a man from Quraysh'; this wording has not been replaced with that of other versions of the renewal report.

[63] **Hadith references (L88):** Sunan Abi Dawud 4291 (related wording; no Quraysh qualification).

[64] **Translator's note (L92):** The phrase أمام أحمد literally means 'in front of Ahmad' and is awkward here; it may be corrupt. The translation retains that wording rather than silently substituting 'in Ahmad's time.' درب قصير is rendered 'low passage' from the context of ducking beneath it.

L93 One of the historians mentioned that, at his funeral, a man from among his followers walked before the bier, crying at the top of his voice:

L94 The world grew dark at the loss of Muhammed; * * * the world grew dark at the loss of Ibn Hanbal.

L95 As for their saying, ‘Were it not for Ahmad ibn Hanbal, people would have fallen into unbelief and all become Jahmites,’ it is too well known to require the effort of citing it. All this is foolishness and misguidance, with no meaning and no benefit. No one ever—praise be to Allah—went to such excess concerning Abu Bakr, Umar, Uthman, or the rest of the Companions, may Allah be pleased with them, except that the Rafidites went to many times this excess concerning Ali. Allah is sufficient for us, and an excellent Trustee is He.

L96 Abu Muhammed, may Allah have mercy on him, said: Abu Nasr Yusuf ibn Umar ibn Muhammed ibn Umar Isma‘il ibn Ishaq the judge—this Abu Nasr held the office of chief judge in Baghdad—said in his epistle describing his abandonment of Malik’s school for the school of Dawud ibn Ali: ‘We do not place someone who begins his books and discussions of legal questions with the statements of Sa‘id ibn al-Musayyab, al-Zuhri, and Rabi‘ah on the same footing as someone who begins his books and discussions of legal questions with the words of Allah, Mighty and Majestic, the words of the Messenger of Allah ﷺ, and the consensus of the community. Far from it! This is a virtue reserved for its possessor and an exalted rank in which Abu Sulayman, may Allah be pleased with him, has become an exemplar.’[65]

L97 One of Dawud’s followers, may Allah have mercy on him, said in a well-known lengthy poem of his:[66]

L98 I have indeed surveyed all the sciences, * * * and bestowed the innermost

[65] **Translator’s note (L96):** The genealogy is defective or ambiguously joined at عمر إسماعيل: the supplied text has no ‘ibn’ connecting Umar and Isma‘il. The translation preserves this gap. محتباة is unusual in this construction; ‘reserved’ is a contextual rendering, and the reading may be corrupt.

[66] **Translator’s note (L97):** The supplied text spells the name دواد, an apparent transposition in داود, rendered ‘Dawud.’

وذكر بعض المؤرخين : أن في جنازته كان يمشي أمام النعش رجل من أصحابه يهتف بأعلى صوته :

وأظلمت الدنيا لفقد محمد * * * وأظلمت الدنيا لفقد ابن حنبل

وأما قولهم : لولا أحمد بن حنبل لكفر الناس ولصاروا كلهم جهمية ، فأشهر من أن يحتاج إلى تكلف إيراده ، وكل هذا حماقة وضلالة لا معنى له ، ولا فائدة فيه ، وما غلا أحد قط - ولله الحمد - في أبي بكر وعمر وعثمان وسائر الصحابة رضي الله عنهم هذا الغلو ، إلا أن الرافضة غلت في علي أضعاف هذا ، فحسبنا الله ونعم الوكيل .

قال أبو محمد رحمه الله : وقد قال أبو نصر يوسف بن عمر بن محمد ابن عمر إسماعيل بن إسحاق القاضي ، وولي أبو نصر هذا قاضي القضاة ببغداد في رسالته التي يذكر فيها رجوعه عن مذهب مالك إلى مذهب داود بن علي : ولسنا نجعل من تصديره في كتبه ومسائله بقول سعيد بن المسيب والزهري وربيعة كمن تصديره في كتبه ومسائله بقول الله عز وجل وقول رسول الله ص وإجماع الأمة ، هيهات ، هذه فضيلة محتباة لصاحبها ومرتبة جليلة صار أبو سليمان رضي الله عنه قدوة فيها .

وقال بعض أصحاب دواد رحمه الله في شعر له مشهور مطول :

ولقد نظرت إلى العلوم بأسرها * * * فنحت لب لبابها دوودا

essence of their essence upon Dawud.[67]

L99 He made the Qur'an, together with the Prophet and his words, * * * and the Muslims, proofs and witnesses.

L100 He did not defiantly depart from the Prophet's practices, * * * when others had become obstinately opposed to them.

L101 Were those who have passed away—Malik * * * or his companions—alive, they would come to him in delegations.[68]

L102 Or were al-Shafi'i returned among us as an intercessor, * * * you would see him imparting knowledge to al-Shafi'i.[69]

L103 And Abu Hanifah, were he to scrutinize his opinion, * * * would end up refuting his opinion utterly. Abu Muhammed, may Allah have mercy on him, said: Such, then, is every faction's belief concerning its own master. As for the truth in explaining the expressions they asked about, before anything else they must know what eminence means, what virtue means, what scrupulousness means, what knowledge means, and what understanding of law means. We seek reward from Allah, Mighty and Majestic, for explaining this, through the power of Allah, Mighty and Majestic. We say, seeking support from Allah, Mighty and Majestic:[70]

L104 As for eminence: this expression must mean either eminence of standing in this world or eminence of standing with Allah, Mighty and Majestic. There is no possible third meaning.

[67]**Translator's note (L98):** The name is written دوودا in the supplied text. The verb فنحت literally means 'and so I bestowed'; the unusual claim that the speaker bestowed the sciences' essence upon Dawud has been retained.

[68]**Translator's note (L101):** The construction من مضى من مالك أو صحبه is awkward, and the conditional shifts from singular حيا to plural أضحوا. The translation retains the apparent reference to Malik and his deceased companions.

[69]**Translator's note (L102):** مشفعا can mean 'as an intercessor whose intercession is accepted'; its intended sense here is uncertain. In the second half, 'him' apparently refers to Dawud, who would teach al-Shafi'i.

[70]**Translator's note (L103):** The possessive pronouns in the verse are ambiguous. The apparent sense is that, were Abu Hanifah to scrutinize Dawud's opinion, he would thoroughly refute his own opinion; the Arabic does not explicitly distinguish the two referents.

جعل القرآن مع النبي وقوله * * * والمسلمين أدلة وشهودا

ما حاد عن سنن النبي معاندا * * * إذ غيره أضحى لهن عنيدا

لو كان حيا من مضى من مالك * * * أو صحبه أضحوا إليه وفودا

أو رد فينا الشافعي مشفعا * * * لرأيته للشافعي مفيدا

وأبو حنيفة لو تعقب رأيه * * * أمسى يفند رأيه تفنيدا قال أبو محمد رحمه الله : فهذا اعتقاد كل طائفة في صاحبها ، وأما الحقيقة في بيان الألفاظ التي سألوا عنها ، فالواجب قبل كل شيء أن يعلموا ما معنى الجلالة ، وما معنى الفضل ، وما معنى الورع ، وما معنى العلم ، وما معنى الفقه ، ونحن نحتسب الأجر من الله عز وجل في بيان ذلك بحول الله عز وجل ، فنقول وبالله عز وجل نتأيد :

أما الجلالة : فلا تخلو هذه اللفظة من أن تكون يراد بها جلالة الحال في الدنيا ، أو جلالة الحال عند الله عز وجل ، ولا سبيل إلى وجه ثالث .

فأما جلالة الدنيا فبلا شك يعلم كل ذي عقل أن جعفر بن سليمان ، وعبد الله بن ربيع الحارثي أميري المدينة ، ومحمد بن عبد العزيز قاضيها في زمان مالك كانوا أجل في الدنيا من مالك ؛ لأنه كان أمرهم عليه نافذا .

وكذلك بلا شك كان موسى بن عيسى أمير الكوفة ، وابن أبي ليلى قاضيها في بعض أيام أبي حنيفة أجل في الدنيا من أبي حنيفة ؛ لأن أمرهما كان عليه نافذا .

وكذلك كان السري بن الحكم ، ولهيعة بن عيسى أمير مصر وقاضيها في أيام الشافعي أجل في الدنيا من الشافعي ؛ لأن أمرهما كان عليه نافذا .

وكذلك كان محمد بن عبد الله بن طاهر ، وإسماعيل بن إسحاق أمير بغداد وقاضيها في بعض أيام داود أجل في الدنيا من داود ؛ لأن أمرهما كان عليه نافذا قبل أن يحميه الموفق بن إسماعيل ، إذ وقع بينهما ما قد عرف .

قال أبو محمد رحمه الله : وهذه جلالة ليس فضيلة ، فإن كان يريد هذا القائل جلالة المرء بكثرة أتباعه ، فأتباع واصل بن عطاء وعمرو بن عبيد أكثر من أتباع أبي حنيفة ، وأتباع هشام بن الحكم رئيس الرافضة أكثر من أتباع الشافعي ، وأتباع عبد الله بن يزيد الإباضي أكثر من أتباع مالك ، وأتباع سليمان بن جرير الزبيدي أكثر من أتباع أحمد ، فصح أنه لا معنى لكثرة الأتباع ولا فضيلة في ذلك .

وقد كان الشافعي مدة أقلهم أتباعا ، ثم هو اليوم أكثره أتباعا ، وكان للأوزاعي أتباع كثير ، ثم لم يبق له تابع ، فلو كانت كثرة الأتباع فضيلة لما ثبتت الفضائل على حال ، ولكانت تبطل وتزيد ، وهذا جنون ممن ظنه ؛ لأن الفضيلة مستقرة بموت المرء ، لا تنقص أبدا .

L105 As for worldly eminence, every rational person undoubtedly knows that Ja‘far ibn Sulayman and Abd Allah ibn Rabi‘ al-Harithi, the two governors of Medina, and Muhammed ibn Abd al-Aziz, its judge in Malik’s time, were more eminent in this world than Malik, because their commands were binding upon him.

L106 Likewise, Musa ibn Isa, the governor of Kufa, and Ibn Abi Layla, its judge during part of Abu Hanifah’s lifetime, were undoubtedly more eminent in this world than Abu Hanifah, because their commands were binding upon him.

L107 Likewise, al-Sari ibn al-Hakam and Lahi‘ah ibn Isa, the governor and judge of Egypt in al-Shafi‘i’s time, were more eminent in this world than al-Shafi‘i, because their commands were binding upon him.

L108 Likewise, Muhammed ibn Abd Allah ibn Tahir and Isma‘il ibn Ishaq, the governor and judge of Baghdad during part of Dawud’s lifetime, were more eminent in this world than Dawud, because their commands were binding upon him before al-Muwaffaq ibn Isma‘il protected him, when the well-known incident occurred between the two of them.[71]

L109 Abu Muhammed, may Allah have mercy on him, said: This is eminence, not virtue. If this speaker means a person’s eminence through the number of his followers, then Wasil ibn Ata and Amr ibn Ubayd have more followers than Abu Hanifah; Hisham ibn al-Hakam, the leader of the Rafidites, has more followers than al-Shafi‘i; Abd Allah ibn Yazid al-Ibadi has more followers than Malik; and Sulayman ibn Jarir al-Zubaydi has more followers than Ahmad. It is thus established that a multitude of followers has no significance and that there is no virtue in it.

L110 For a time, al-Shafi‘i had the fewest followers among them; today he has the most followers among them. Al-Awza‘i had many followers, but then not a single follower of his remained. If having many followers were a virtue,

[71] **Translator’s note (L108):** The supplied wording names الموفق بن إسماعيل, ‘al-Muwaffaq ibn Isma‘il.’ The context may instead suggest ‘al-Muwaffaq protected him from Isma‘il,’ which would require من in place of بن. The supplied reading has been retained; the referents of ‘the two of them’ are consequently uncertain.

virtues would never remain constant: they would disappear and increase. This is madness on the part of anyone who supposes it, for a person's virtue becomes settled at his death and never diminishes.[72]

L111 Abu Muhammed, may Allah have mercy on him, said: As for high standing before Allah, mighty and majestic, this is something that no descendant of Adam knows today, nor has anyone known it since the Prophet ﷺ died. All that has been known from Allah is the virtue conveyed concerning those Companions about whom it was conveyed, may Allah be pleased with them.[73]

L112 Anyone who, without a revealed text, categorically asserts on the basis of his own supposition that so-and-so has higher standing before Allah than so-and-so is a transgressor who lies about Allah, mighty and majestic, grievously culpable and accursed by Allah Most High. Allah Most High said: "Behold, Allah's curse is upon the wrongdoers." Hud, verse 71.[74][75]

L113 There is no disagreement throughout the entire community that someone who lies about Allah, mighty and majestic, and speaks about Him on the basis of his own supposition is a wrongdoer. He is therefore accursed by the explicit text of the Quran.

L114 Abu Muhammed, may Allah have mercy on him, said: The same applies to superiority in virtue. It belongs only to someone whom Allah, mighty and majestic, has commanded us to honor more than we honor someone else, or to someone whose degree in Paradise is higher than that of his counterpart. Superiority in virtue has absolutely no meaning other than this. Whoever claims to know which of these men has the highest degree in Paradise is a transgressor who lies about Allah, mighty and majestic.

قال أبو محمد رحمه الله : وأما الجلالة عند الله عز وجل فأمر لا يعلمه أحد من ولد آدم اليوم ، ولا مذ مات النبي ص ، وإنما علم من الله ما جاء به الفضل فيمن جاء به من الصحابة رضي الله عنهم .

ومن قطع بغير نص على أن فلانا أجل عند الله من فلان بظنه فهو فاسق كاذب على الله عز وجل ، عظيم الجرم ، ملعون من الله تعالى ، قال الله تعالى : { ألا لعنة الله على الظالمين } هود آية 71 .

ولا خلاف بين الأمة كلها في أن الكاذب على الله عز وجل والقائل عليه بظنه ظالم ، فهو ملعون بنص القرآن .

قال أبو محمد رحمه الله : وكذلك الفضل ، وإنما هو لمن أمرنا الله عز وجل أن نعظمه أكثر من تعظيمنا لغيره ، أو من كان أعلى درجة في الجنة من نظيره ، ولا معنى للفضل أصلا غير هذا ، فمن ادعى أنه يدري أي هؤلاء القوم أعلى درجة في الجنة فهو فاسق كاذب على الله عز وجل .

[72] **Translator's note (L110):** The source's singular suffix in "the most followers among them" is grammatically irregular; the comparison is clear from context.

[73] **Translator's note (L111):** The final Arabic clause is awkward and possibly corrupt. It appears to restrict knowledge of standing before Allah to revealed testimony concerning particular Companions. Here and below, the source's abbreviated salutation after "the Prophet" is rendered ﷺ.

[74] **Translator's note (L112):** The quoted wording is from Hud 11:18, not 11:71. The supplied reference is retained.

[75] **Qur'an references (L112):** Qur'an 11:18 (Hud).

وقد كان في القرن الثاني والثالث فساق ومتأخرون في الفضل عمن بعدهم بلا شك ، وإنما الفضل فيمها على الأغلب ، لا إلى إنسان بعينه منهم البتة ، ولا جاء أيضا نص عن الله تعالى ، ولا عن رسوله ص بالأمر لنا بتعظيم بعضهم أكثر من تعظيم الآخرين ، بل هم علماء من جملة العلماء غيرهم ، لهم ما لهم وعليهم ما عليهم ، فسقط سؤالهم بمن أفضل ومن أجل .

L115 There were certainly transgressors in the second and third generations, as well as people inferior in virtue to others who came after them. Superiority in virtue applies to those two generations only as a general predominance, and absolutely not to any particular individual among them. Nor has any text come from Allah Most High or from His Messenger ﷺ commanding us to honor some of them more than others. Rather, they are scholars among other scholars: they have whatever stands to their credit and bear whatever stands against them. Thus their question about who is superior in virtue and who is higher in standing falls away.[76]

وأما الورع : فهو اجتناب الشبهات ، ولقد كان أبو حنيفة وأحمد وداود من هذه المنزلة في الغاية القصوى ، وأما مالك والشافعي فكانا يأخذان من الأمراء ، وورث عنهما واستعملاه وأثريا منه ، وهما في ذلك أصوب ممن ترك الأخذ منهم ، وما يقدح هذا عندنا في ورعهما أصلا ، ولقد كانوا رحمهم الله في غاية الورع .

L116 As for scrupulous piety, it is avoiding doubtful matters. Abu Hanifah, Ahmad, and Dawud reached the utmost degree in this respect. As for Malik and al-Shafi'i, they used to accept gifts from the rulers; these were inherited from them, they made use of them, and they became wealthy through them. In this they were more correct than those who refrained from accepting gifts from the rulers. In our judgment, this does not detract from their scrupulous piety at all. Indeed, all of them, may Allah have mercy on them, possessed the utmost scrupulous piety.[77]

وأما القطع بانهم أورع عند الله عز وجل فغيب لا يستجيز القطع به إلا فاسق ، وأورعهم في ظاهر أمرهم في الفتيا من كان أشدهم لمخالفة ما جاء في القرآن وما صح عن النبي ص ، وأبعدهم عن القطع برأيه ، وهذا أمر يعلمه كل ذي حس سليم ضرورة من جاهل أو عالم ، إلا من غالط عقله وكابر حسه .

L117 As for categorically asserting that they are more scrupulously pious before Allah, mighty and majestic, that concerns the unseen, and only a transgressor would consider himself entitled to assert it categorically. The most scrupulously pious among them, judging by their outward conduct in issuing legal opinions, is the one most vehement in opposing what has come in the Quran and what is authentically established from the Prophet ﷺ, and furthest from making categorical assertions on the basis of his own opinion. This is something that everyone with sound perception, whether ignorant

[76] **Translator's note (L115):** The source has a transposed spelling in the expression translated "in those two generations."

[77] **Translator's note (L116):** The wording translated "these were inherited from them" is compressed and awkward. Read as a passive verb, it means that what Malik and al-Shafi'i received subsequently passed by inheritance; the source leaves the object implicit.

or learned, necessarily knows, except someone who deceives his own reason and obstinately denies his own perception.[78]

L118 As for which of them is most knowledgeable: knowledge means that a person possesses more transmission of that knowledge, more recollection of what he possesses of it, and greater firmness in the foundations of the discipline in which he specializes than others who belong to that discipline. The transmitted prophetic practices that Abu Hanifah possessed are known and limited, and they are very few indeed. His chief reliance was upon his own analogy, personal opinion, and juristic preference, as it is related that he said: "This knowledge of ours is opinion. Whoever brings something better than it, we shall adopt it."

L119 As for what Malik possessed, it is all in his Muwatta', where he collected it, together with a very small amount not in the Muwatta' that those transmitting from him collected. That amounts to a small fascicle. All of this has been collected and accurately recorded. No one may suppose that he possessed knowledge and concealed it, or authentic hadiths and denied them. We seek refuge in Allah from that. For He Most High said: "And when Allah took the covenant of those who came to the Book: 'You shall surely explain it to the people and shall not conceal it,' but they cast it behind their backs." Al 'Imran 187. And He Most High said: "Those who conceal what We have sent down of clear proofs and guidance, after We have explained it to the people in the Book—those Allah curses, and those who curse curse them, except those who repent, make amends, and explain: to those I turn in ac-

[78] **Translator's note (L117):** The source literally says "most vehement in opposing" the Quran and authentic prophetic reports. This appears corrupt, since the argument evidently requires avoidance or rejection of such opposition. The supplied reading is translated without silently reversing its meaning.

وأما أيهم أعلم : فإن معنى العلم أن يكون عند المرء من رواية ذلك العلم وذكره لما عنده منه ، وثباته في أصول ذلك العلم الذي يختص به أكثر مما عند غيره من أهل ذلك العلم ، والذي كان عند أبي حنيفة من السنن فهو معروف محدود وهو قليل جدا ، وإنما أكثر معوله على قياسه ورأيه واستحسانه ، كما روي عنه أنه قال : علمنا هذا رأي ، فمن أتى بخير منه أخذناه .

وأما الذي عند مالك فهو كله في موطئه ، قد جمعه وشيء يسير قد جمعه الرواة عنه مما ليس في الموطأ ، وذلك جزء صغير ، قد حصل كل ذلك وضبط ، ولا يسع أحدا أن يظن به أنه كان عنده علم فكتمه ، وأحاديث صحاح فجحدها ، نعوذ بالله من ذلك ، فقد قال تعالى : { وإذ أخذ الله ميثاق الذين أتوا الكتاب لتبينه للناس ولا تكتمونه ، فنبذوه وراء ظهورهم } آل عمران 187 ، وقال تعالى : { إن الذين يكتمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب أولئك يلعنهم الله ويلعنهم اللاعنون ، إلا الذين تابوا وأصلحوا وبينوا فأولئك أتوب عليهم وأنا التواب الرحيم } البقرة آية 1590160.

ceptance of repentance, and I am the Accepter of Repentance, the Merciful." Al-Baqarah, verse 1590160.[79][80]

L120 Abu Muhammed, may Allah have mercy on him, said: Anyone who claims that Malik possessed knowledge and transmitted prophetic practices beyond what people related from him and beyond the reports he conveyed to them has spoken very ill of him indeed. All of that does not amount to twelve hundred hadiths, including reports with a Successor's direct attribution to the Prophet and reports with connected chains of transmission.[81]

L121 As for al-Shafi'i, may Allah have mercy on him, he possessed Malik's Muwatta', may Allah have mercy on him, and many hadiths from Sufyan ibn 'Uyaynah. This was the highest and most reliable material he possessed. He mixed into it material that he would have done better to leave aside, from those transmitting from Ibrahim ibn Muhammed ibn Abi Yahya and the like.

L122 As for Ahmad ibn Hanbal, his achievement in collecting the transmitted prophetic practices, preserving them accurately, and being acquainted with their contents was of that well-known magnitude of which only an ignoramus of no account among scholars could be unaware. He is therefore more knowledgeable than everyone we have mentioned, more accurate in his retention, and more comprehensively acquainted with the transmitted prophetic practices, which constitute knowledge and the explanation of the Quran.

L123 As for Dawud, his transmission was extremely extensive; he collected the

قال أبو محمد رحمه الله : ولقد أساء الثناء عليه جدا من أدعى أنه كان عنده من العلم والسنن غير ما رواه الناس وغير ما بلغه إليهم من رواياته ، وكل ذلك لا يبلغ ألف حديث ومئتي حديث من مرسل ومسند .

وأما الشافعي رحمه الله فكان عنده موطأ مالك رحمه الله ، وحديث كثير عن سفيان بن عيينة ، وهذا كان أعلى ما عنده وأوثق ما لديه ، وخلط إلى ذلك ما لو تركه كان أولى به عن الرواة عن إبراهيم بن محمد بن أبي يحيى ونحو ذلك .

وأما أحمد بن حنبل فكان مقداره في جمع السنن وضبطها والوقوف على ذكرها المقدار المشهور الذي لا يجهله إلا جاهل لا يعتد به في أهل العلم ، فهو أعلم من كل من ذكرنا ، وأضبط ، وأشد إشرافا على السنن التي هي العلم وبيان القرآن .

وأما داود فكان واسع الرواية جدا ، جامعا للسنن غاية الجمع ، ضابطا لها نهاية الضبط .

[79] **Translator's note (L119):** In the first Quran quotation, the supplied wording means "those who came to the Book," whereas Quran 3:187 reads "those who were given the Book." The supplied wording is retained. The word translated "they cast it" has transposed consonants in the source and is not a recognizable verb as written; the translation reflects the apparent intended reading, with the error flagged here. The second verse reference is printed as the fused number "1590160"; the quotation corresponds to al-Baqarah 2:159–160.

[80] **Qur'an references (L119):** Qur'an 3:187 (Ali 'Imran); Qur'an 2:159 (Al-Baqarah); Qur'an 2:160 (Al-Baqarah).

[81] **Translator's note (L120):** The two report categories are mursal and musnad respectively.

transmitted prophetic practices with the utmost comprehensiveness and preserved them with the utmost accuracy.

L124 We have already stated that anyone who collects more authentic transmitted prophetic practices than another has collected, and more statements of the scholars than another possesses, and retains all of that accurately through recollection and understanding, is undoubtedly more knowledgeable. This follows by a demonstration of necessity that no one can contest, because, as we have stated, this and nothing else is the meaning of knowledge.

L125 As for issuing legal opinions on the basis of personal opinion, it is neither knowledge nor virtue, and no one is incapable of it. Rather, it is condemned by the Companions, may Allah be pleased with them, and by the Successors after them. They themselves acknowledge this:

L126 Here is Rabi'ah saying to al-Zuhri: "I tell people my opinion. If they wish, they adopt it; and if they wish, they throw it against the wall."

L127 Abu Muhammed, may Allah have mercy on him, said: By my life, something that its hearer is free to throw against the wall certainly deserves to be thrown against the wall without delay, and neither to be used in issuing legal opinions concerning religion nor to be reported as coming from Allah, mighty and majestic.

L128 Here is Malik saying at his death: "I wish I had been given one lash for every question on which I spoke according to my own opinion, even though I cannot endure lashes" ().[82]

L129 Abu Muhammed, may Allah have mercy on him (), said: By my life, anyone who makes categorical rulings concerning Muslims' blood, sexual relations, property, bodies, and religion on the basis of something whose proponent regretted it so deeply at death is indeed bereft of divine support.[83]

L130 Here is Ibn al-Qasim saying: "Books of personal opinion must not be sold,

وقد ذكرنا أن كل من جمع من السنن الصحاح أكثر مما جمع غيره ، ومن أقوال العلماء أكثر مما عنده سواه ، وضبط ذلك بذكره وفهمه ، فهو أعلم بلا شك ببرهان ضرورة لا يقدر أحد على معارضته لما ذكرنا أن هذا هو معنى العلم لا ما سواه .

وأما الفتيا بالرأي فليس علما ولا فضيلة ، ولا يعجز عنه أحد ، بل هو مذموم من الصحابة رضي الله عنهم ، ومن التابعون بعدهم ، وهم يقرون على أنفسهم بذلك :

فهذا ربيعة يقول للزهري : أنا أخبر الناس برأيي ، فإن شاؤوا أخذوه ، وإن شاؤوا ضربوا به الحائط .

قال أبو محمد رحمه الله : ولعمري إن شيئا يكون سامعه بالخيار في أن يضرب به الحائط ، لحقيق أن يتعجل ضرب الحائط به ، وأن لا يفتي به في الدين ، ولا يخبر به عن الله عز وجل .

فهذا مالك يقول عند موته : وددت أني ضربت لكل مسألة تكلمت فيها برأيي سوطا على أنه لا صبر لي على السياط ().

قال أبو محمد رحمه الله (): ولعمري إن ما ندم عليه صاحبه هذه الندامة عند الموت ، فإن القاطع به في دماء المسلمين وفروجهم وأموالهم وأبشارهم ودينهم لمخذول .

وهذا ابن القاسم يقول : لا تباع كتب الرأي ؛ لأننا لا ندري أحق هي أم باطل .

[82] **Translator's note (L128):** The empty parentheses appear to be a modern editorial or transcriptional note marker whose note is absent from the supplied text.

[83] **Translator's note (L129):** The empty parentheses appear to be an editorial or transcriptional note marker without an accompanying note.

because we do not know whether they are true or false."

L131 Abu Muhammed, may Allah have mercy on him, said: By my life, something whose books cannot categorically be declared permissible to sell, and whose truth or falsehood is unknown, is far indeed from being permissible as a basis for issuing legal opinions in Islam or for reporting anything as coming from Allah Most High.

L132 Here is Sahnun saying: "We do not know what this personal opinion is; blood has been shed on its basis, and sexual relations have been declared lawful on its basis."

L133 Abu Muhammed, may Allah have mercy on him, said: If he does not know what it is, then whoever took it from him is even further from knowing it—if they would be honest with themselves.[84]

L134 These are judgments whose truth is evident. No one denies them except a person driven by partisan zeal, too proud to let his worldly interests be diminished and his ordinances invalidated: "And those who have done wrong will come to know what a place of return they shall return to." Al-Shu'ara', verse 227.[85][86]

L135 As for al-Shafi'i, he does not permit personal opinion at all; the same is true of Ahmad, Ishaq ibn Rahawayh, and all the earlier and later adherents of hadith. As for Dawud, his rejection of it is too well known to require any effort to recount.

L136 There is no difference between the personal opinion of Malik and Abu Hanifah, the personal opinion of al-Awza'i, the personal opinion of Sufyan, the personal opinion of Ibn Abi Layla, the personal opinion of Ibn Shubrumah, the personal opinion of al-Hasan ibn Hayy, the personal opinion of 'Uthman al-Batti, and the personal opinion of al-Layth. All of that is personal opinion;

قال أبو محمد رحمه الله : ولعمري إن ما لم يقطع على جواز بيع كتبه ولم يدر أحق هي أم باطل لبعيد عن أن تجوز الفتيا به في الإسلام ، أو أن يخبر به عن الله تعالى .

وهذا سحنون يقول : ما ندري ما هذا الرأي ، سفكت به الدماء واستحلت به الفروج .

قال أبو محمد رحمه الله : فإن كان لا يدري ما هو فالذي أخذه عنه أبعد من أن يدريه لو نصحوا أنفسهم .

هذه أحكام ظاهرة الصدق لا ينكرها إلا ذو حمية يأنف أن يهتضم دنياه وتبطل اشرعته ، : { وسيعلم الذين ظلموا أي منقلب ينقلبون } الشعراء آية 227 .

وأما الشافعي فإنه لا يجيز الرأي أصلا ، وهذا أحمد وإسحق بن راهويه وسائر المتقدمين والمتأخرين من أصحاب الحديث ، وأما داود فأمره في إبطاله أشهر من أن يتكلف ذكره .

ولا فرق بين رأي مالك وأبي حنيفة ورأي الاوزاعي ورأي سفيان ورأي ابن أبي ليلى ، ورأي ابن شبرمة ، ورأي الحسن بن حي ، ورأي عثمان البتي ، ورأي الليث ، وكل ذلك رأي ، لا فضل لبعضه على بعض ، وكل هؤلاء مجتهد مأجور ، وكل من قلد واحدا منهم مخطئ ملوم غير معذور .

[84] **Translator's note (L133):** The source shifts from a singular expression, "whoever took it from him," to the plural "they"; this shift is retained.

[85] **Translator's note (L134):** The word rendered "his ordinances" is uncertain. As written, it can mean "his sails," yielding the awkward expression "his sails invalidated"; the context suggests a corrupt reading referring to his religious ordinances or doctrines.

[86] **Qur'an references (L134):** Qur'an 26:227 (Ash-Shu'ara).

none of it has any superiority over any other. Every one of these men exercises independent judgment and is rewarded, while everyone who follows any one of them uncritically is mistaken, blameworthy, and without excuse.

فإذ هذه صفة الرأي بإجماع الأمة كلها ، وإنما هو حكم بالظن ، وتخرص في الدين ، فليس يستحق المكثر منه ومن القول به صفة العلم ؛ لأنه ليس علما ، ولا حفظه من العلم بسبيل ، وإنما هو اشتغال بالباطل عن الحق ، وباب من كسب المال ، ووجة من التسوق والترؤس على الجيران ، وعند الحكام فقط ، وصناعة من صناعات المتأجر ، وقد خاب وخسر من جعل هذا عرضة من دينه ، نعوذ بالله من الخذلان .

L137 Since this is the character of personal opinion, by the consensus of the entire community, and since it is merely judgment based on conjecture and guesswork concerning religion, someone who engages extensively in it and advocates it does not deserve to be described as possessing knowledge. It is not knowledge, nor does memorizing it have any connection with knowledge. It is merely preoccupation with falsehood to the neglect of truth, a means of earning money, a way of peddling one's wares and assuming leadership over one's neighbors and before the rulers, and nothing more: one of the trades of a merchant. Whoever makes this an object of his religion has indeed failed and lost. We seek refuge in Allah from abandonment.[87]

وإنما العلم ما ذكرنا من المعرفة بأحكام القرآن ، وما صح عن رسول الله ص ، ومعرفة ثقات الناقلين للسنن ، وما أجمع عليه المسلمون ، وما اختلفوا فيه ، فهذا هو العلم ، وحامله هو العالم لا ما سوى ذلك .

L138 Knowledge consists only of what we have mentioned: knowledge of the rulings of the Quran and of what is authentically established from the Messenger of Allah ﷺ; knowledge of the trustworthy transmitters of the prophetic traditions; and knowledge of what the Muslims have agreed upon and what they have disputed. This is knowledge, and its bearer is the scholar; nothing else qualifies.

وأعلى الناس منزلة في العلم فالصحابة رضي الله عنهم ، فإن الصاحب ولو لم يكن عنده إلا حديث واحد أخذه عن رسول الله ص فهو عند ذلك الصاحب حق يقين من عند الله تعالى ؛ لأنه أخذه ممن لا يأتيه الباطل من بين يديه ولا من خلفه ، وممن لا يخطئ في شيء من الديانة أصلا ، فهو عند ذلك الصاحب كالقرآن في صحة وروده من عند الله عز وجل في وجوب الطاعة له ، ثم التابعون ، فإنهم أخذوا السنن التي هي العلم عمن شهد الله له بالعدالة كلهم ، إذ يقول الله تعالى : { محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم تراهم ركعا سجدا يبتغون فضلا من الله ورضوانا } إلى قوله تعالى : { وعد الله الذين آمنوا وعملوا الصالحات منهم مغفرة وأجرا

L139 The people highest in rank in knowledge are the Companions, may Allah be pleased with them. Even if a Companion possessed only a single hadith that he received from the Messenger of Allah ﷺ, that hadith would, for that Companion, be certain truth from Allah Most High, because he received it from one whom falsehood approaches neither from before him nor from behind him, and who never errs in any matter of religion whatsoever. For that Companion, it is therefore like the Quran in the authenticity of its coming from Allah, Mighty and Majestic, and in the obligation to obey it. Next come the Successors, for they received the prophetic traditions, which constitute knowledge, from people whose moral probity Allah attested—all of them—when Allah Most High says: "Muhammed is the Messenger of

[87] **Translator's note (L137):** The witness's وجة appears to be a misspelling of وجه, rendered here as "a way." The expression عرضة من دينه is awkward and uncertain; "an object of his religion" preserves its apparent sense without supplying a conjectural correction.

Allah, and those with him are stern toward the unbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and good pleasure," through His words, Most High: "Allah has promised those among them who believe and perform righteous deeds forgiveness and a tremendous reward" (al-Fath, verse 29). And He, Most High, said: "Those among you who spent and fought before the conquest are not equal; those are greater in rank than those who spent and fought afterward. Yet to each Allah has promised the finest reward" (al-Hadid, verse 10). And He, Most High, said: "Those for whom the finest reward has already gone forth from Us will be kept far from it" (al-Anbiya', verse 101), through His words, Most High: "This is your day, which you were promised" (al-Anbiya', verse 103). And He, Most High, said: "Allah was indeed pleased with the believers when they pledged allegiance to you beneath the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with a near conquest" (al-Fath, verse 18).[8][8][8][9]

L140 Abu Muhammed, may Allah have mercy on him, said: Whoever receives knowledge from those for whom Allah Most High definitively attested Paradise and moral probity, and attested that He, Most High, was pleased with them—and Allah knew what was in their hearts and sent down tranquility upon them, so that their protection against deliberately committing grave sin is established, since grave sin and tranquility cannot coexist in a single heart—is higher in rank in knowledge, more firmly grounded in it, and more entitled to its name than someone who receives it after them from a person whose moral probity they cannot affirm with certainty, nor the soundness of his hidden condition, nor his moral probity before Allah, Mighty and Majestic, nor [unclear wording] concerning his belief: someone concerning whom

عظيما } الفتح آية 29 ، وقال تعالى : { لا يستوي منكم من أنفق من قبل الفتح وقاتل أولئك أعظم درجة من الذين أنفقوا من بعد وقاتلوا ، وكلا وعد الله الحسنى } الحديد آية 10 ، وقال تعالى : { إن الذين سبقت لهم منا الحسنى أولئك عنها مبعدون } الأنبياء آية 101 ن إلى قوله تعالى : { هذا يومكن الذي كنتم توعدون } الأنبياء آية 103 ، وقال تعالى : { لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة ، فعلم ما في قلوبهم فأنزل السكينة عليهم وأثابهم فتحا قريبا } الفتح آية 18 .

قال أبو محمد رحمه الله : فمن أخذ العلم عمن شهد الله تعالى لهم بالجنة قطعا وبالعدالة ، وبأنه تعالى رضي عنهم ، وعلم الله ما في قلوبهم فأنزل السكينة عليهم ، فقد صحت لهم العصمة من تعمد الفسوق ، إذ لا يجتمع الفسوق والسكينة في قلب واحد ، فهو أعلى درجة في العلم وأثبت قدما فيه ، وأولى باسمه ، فمن أخذه من بعدهم ممن لا يقطعون له بالعدالة ، ولا بصحة غيبه ، ولا بعدالته عند الله عز وجل ، ولا يتن عن معتقده ممن ليس فيه إلا حسن الظن به فقط ، والله أعلم بباطنه ، وهذه صفة التابعين وكل من دونهم ، فلا يجوز أن يكون أعلم من صاحب بوجه من الوجوه .

[8] **Translator's note (L139):** The quotation of al-Anbiya' 21:103 reads يومكن, "your day" with a feminine plural possessive, rather than the Quran's يومكم, with a masculine plural possessive. English "your" does not display the discrepancy; the following كنتم retains the masculine plural. A stray ن appears after the reference to al-Anbiya' 21:101 and has no clear syntactic function.

[9] **Qur'an references (L139):** Qur'an 41:42 (Fussilat); Qur'an 48:29 (Al-Fath); Qur'an 57:10 (Al-Hadid); Qur'an 21:101 (Al-Anbya); Qur'an 48:18 (Al-Fath).

there is only a favorable opinion, while Allah knows his inward condition best. This is the condition of the Successors and everyone below them. Thus no such person can be more knowledgeable than a Companion in any respect whatsoever.[90]

L141 It is possible, however, for someone to be more knowledgeable than a Successor, because a Successor's truthfulness, the soundness of his transmission, and his moral probity before Allah, Mighty and Majestic, cannot be affirmed with certainty in the way that we and they affirm with certainty a Companion's moral probity before Allah, Mighty and Majestic, and his truthfulness. For someone who is morally upright before Allah can only be truthful, without doubt, especially in view of His words, Most High: "For the poor emigrants who were expelled from their homes and their possessions, seeking bounty from Allah and good pleasure, and supporting Allah and His Messenger: those are the truthful. And those who settled in the abode and in faith before them," through His words, Mighty and Majestic: "You are indeed compassionate, merciful" (al-Hashr, verses 8–10). Thus Allah attested their truthfulness and success.[91][92]

L142 Abu Muhammed, may Allah have mercy on him, said: Such, then, is the rank of knowledge. Since the meaning of knowledge is what we have mentioned, it necessarily follows that the most knowledgeable person is the one who has collected the most prophetic traditions from the Messenger of Allah ﷺ, preserves them most accurately, best remembers their meanings, and is

وجائز أن يكون أعلم من تابع ؛ لأن التابع لا يقطع بصدقه ، ولا بصحة نقله ، ولا بعدالته عند الله عز وجل ، كما نقطع نحن وهم بعدالة الصاحب عند لله عز وجل وبصدقه ؛ لأن العدل عند الله لا يكون إلا صادقا بلا شك ، لا سيما مع قوله تعالى : { للفقراء المهاجرين الذين أخرجوا من ديارهم وأموالهم يبتغون فضلا من الله ورضوانا وينصرون الله ورسوله أولئك هم الصادقون والذين تبوؤا الدار والايمان من قبلهم } إلى قوله عز وجل : { إنك رؤوف رحيم } الحشر آية 8-10 ، فشهد الله لهم بالصدق والفلاح .

قال أبو محمد رحمه الله : فهذه درجة العلم ، وإذ معنى العلم هو ما ذكرنا ضرورة أن يكون أعلم الناس من كان أجمعهم للسنن عن رسول الله ص ، وأضبطهم لها ، وأذكرهم لمعانيها ، وأدراهم بصحتها ، وبما أجمع عليه مما اختلفوا فيه .

[90] **Translator's note (L140):** The comparative construction has فمن أخذه where the sense appears to require ممن أخذه, "than someone who receives it." The translation follows that apparent comparative sense. The words ولا يتن عن معتقده are corrupt or otherwise unintelligible as transmitted; their position is marked in the translation rather than silently repaired. صحة غيبه, rendered "the soundness of his hidden condition," is an unusual expression whose exact intended sense is uncertain.

[91] **Translator's note (L141):** The witness reads عند لله, an apparent grammatical or transcriptional error, rendered according to the evident sense "before Allah." The final Quran quotation omits ربنا, "our Lord," from the wording of al-Hashr 59:10. The translation follows the supplied quotation.

[92] **Qur'an references (L141):** Qur'an 59:8 (Al-Hashr).

most acquainted with their authenticity and with what has been agreed upon concerning the matters over which they have differed.[93]

L143 After the Companions, may Allah be pleased with them, we know of no one in whom this quality was more complete than Muhammed ibn Nasr al-Marwazi. If someone were to say, "There is no hadith of the Messenger of Allah ﷺ, nor any report of his Companions, that Muhammed ibn Nasr does not possess," he would not be far from the truth.

L144 As for understanding of law, its meaning is discerning the rulings contained in a verse of the Quran and in an authentic hadith from the Messenger of Allah ﷺ. This is a rank that Allah, Mighty and Majestic, grants to whomever He wills among His servants. The Messenger of Allah ﷺ said: "Many a bearer of understanding of law conveys it to someone with greater understanding of law than himself." And he ﷺ said: "Many a person to whom something is conveyed comprehends it better than one who heard it," or as he ﷺ said.[94]

L145 Abu Muhammed, may Allah have mercy on him, said: This establishes that among later people there may be someone with greater understanding of law than many earlier people. This is precisely what he ﷺ said.

L146 Abu Muhammed, may Allah have mercy on him, said: Whoever reads the books of the scholars and jurists, earlier and later, both those mentioned and others, will ascertain with certainty which of them has greater understanding of law. Someone who confines himself to the personal opinion of one of them to the exclusion of the others has no way of knowing this, because he

[93] **Translator's note (L142):** The final phrase literally connects "what has been agreed upon" with "what they have differed over" by مما, "from/among." Its relationship is awkward; the translation retains that connection rather than replacing it with "and what they have differed over."

[94] **Hadith references (L144):** Sunan Abi Dawud 3660; Sahih al-Bukhari 67 (related wording).

وما نعلم هذه الصفة بعد الصحابة رضي الله عنهم أتم منها في محمد بن نصر المروزي ، فلو قال قائل : إنه ليس لرسول الله ص حديث ولا لأصحابه إلا وهو عند محمد بن نصر ما بعد عن الصدق .

وأما معنى الفقه فهو التنبه لما في الآية من القرآن ، ولما في الحديث الصحيح عن رسول الله ص من الأحكام ، وهذه درجة يعطيها الله عز وجل لمن يشاء من عباده ، قال رسول الله ص : ( رب حامل فقه إلى من هو أفقه منه ) وقال عليه السلام : ( رب مبلغ أوعى من سامع ) أو كما قال عليه السلام .

قال أبو محمد رحمه الله : فصح بهذا أنه قد يكون في المتأخرين من هو أفقه من كثير من المتقدمين ، وهذا نفس كلامه ص .

قال أبو محمد رحمه الله : ومن قرأ كتب العلماء والفقهاء والسالفين والخالفين من المذكورين وغيرهم وقف يقينا على الأفقه منهم ، ولا سبيل إلى يعرف ذلك من افتصر على رأي رجل منهم دون غيره ؛ لأنه يحكم بما لا يدري فيما لا يدري ، وهذا جور لا يحل .

judges by what he does not know concerning what he does not know. This is injustice, which is unlawful.[95]

L147 The one among them with the greatest understanding of law is the one who most strictly follows the rulings of the Quran and the rulings of authentic hadith from the Messenger of Allah ﷺ, who keeps furthest from his own personal opinion and from treating his conjecture as certain, and from uncritically following their teacher to the exclusion of others. Malik and Abu Hanifah are close to one another in this respect, although Malik preserves hadith more accurately and has memorized more of it than he has, his hadith are more authentic, and he has greater mastery of them. Abu Hanifah, however, applies analogy more consistently on the basis of what he possesses of that, and indulges more than Malik in arbitrary judgments based on personal opinions.[96]

L148 The one most entitled to be described as possessing understanding of law is Dawud ibn ʻAli, because he never departs from the prophetic traditions and consensus at all, never gives rulings on the basis of his own personal opinion, and follows no one uncritically. Next is Ahmad ibn Hanbal, who issued few legal opinions because of his extreme caution and religious scrupulousness, despite the extent of his knowledge of the prophetic traditions and the statements of the Companions and Successors. Next is al-Shafiʻi, for he was the first to scrutinize the jumbled statements, distinguish the prophetic tradition from the darkness of personal opinion, and teach how to extract demonstration from the thicket of juristic preference. He forbade partisan attachment to teachers and chauvinistic attachment to lands, and called for following authentic hadith from the Messenger of Allah ﷺ wherever it might be found. The believers are brothers, and the most honored of them before Allah are

وأفقههم أشدهم ابتاعا لأحكام القرآن وأحكام الحديث الصحيح عن رسول الله ص ، وأبعدهم عن رأيه والقطع بظنه ، وعن التقليد لمعلمهم دون غيرهم ، فمالك وأبو حنيفة متقاربان في هذا المعنى ، وإن كان مالك أضبط للحديث وأحفظ منه ، وأصح حديثا وأتقن له ، وأبو حنيفة أطرد للقياس على ما عنده من ذلك ، وأكثر منه في التحكم بالآراء .

وأحقهم بصفة الفقه داود بن علي ؛ لأنه لا يفارق السنن والإجماع أصلا ، ولا يقول برأيه البتة ، ولا يقلد أحدا ، ثم أحمد بن حنبل وهو قليل الفتيا لشدة توقيه وتورعه على صفة علمه بالسنن وأقوال الصحابة والتابعين ، ثم الشافعي فإنه أول من انتقد الأقوال المختلطة ، وميز السنة من غيابة الرأي ، وعلم استخراج البرهان من غيضة الاستحسان ، ونهى عن التعصب للمعلمين ، وعن الحمية للبلدان ، ودعا إلى اتباع صحيح الحديث عن رسول الله ص حيث كان ، فالمؤمنون أخوة ، وأكرمهم عند الله أتقاهم ، وإنما فضل المرء بنفسه ، وأشار إلى كيف يأتي القرآن مع السنن ، والخاص مع العام من الآي والسنن ، فصار له بذلك فضل عظيم وسبق رفيع ، واستبان بهذه المناهج التي نهج دقة ذهنه وقوة خاطره وحدة فهمه وتقرب .

[95] **Translator's note (L146):** The witness has إلى يعرف, an irregular construction, and افتصر, apparently a misspelling of اقتصر, "confines himself." The translation gives the evident sense.

[96] **Translator's note (L147):** ابتاعا appears to be a misspelling of اتباعا, "following." The Arabic shifts from singular pronouns in "his own personal opinion" and "his conjecture" to plural pronouns in "their teacher" and "others"; the translation preserves this shift. The reference of "what he possesses of that" is not fully explicit; it appears to refer to the transmitted material available to Abu Hanifah.

the most God-fearing; a person's merit lies only in himself. He indicated how the Quran fits together with the prophetic traditions, and the specific with the general among the verses and prophetic traditions. Through this he acquired great merit and an exalted precedence. Through these paths that he laid out, the subtlety of his mind, the strength of his intellect, and the sharpness of his understanding became apparent, and he drew near.[97]

L149 Then Ahmad, may Allah have mercy on him, followed this path and surpassed al-Shafi'i in his extensive use of established prophetic traditions and his exact retention of authentic reports. Then Dawud, may Allah have mercy on him, followed them both, completing that virtue and bringing that good achievement to perfection. He made clear that the Quran, the words of the Messenger of Allah ﷺ, his actions, his tacit approval, and the consensus of all the scholars—these sources encompass all religious laws and every newly arising case requiring a ruling, from first to last; that nothing concerning religion falls outside them at all; that everything questioners ask about has its ruling present within them, explicitly explained and textually stated, requiring and needing no statement from any human being; and that all of it is explicitly stated by name and ruling, definitively settled, neither deficient nor lacking its explanation. Allah Most High, alongside the Quran, the Sunnah, and consensus, would never make it necessary to resort to contrived analogy, arbitrary personal opinion, judgment based on conjecture, or the introduction of religious legislation. He then followed this general account with its detailed exposition, fulfilled his promise to explain it, and set it out adequately. Through this he attained an ample degree of distinction and a treasure of Allah, mighty and majestic, through it, which He stored up for him. Through it he caught up with his predecessors and left his mark upon those who came later. He revived what had fallen into disuse of the practices of the Companions and those who followed them—may Allah be pleased with them all—in following prophetic traditions and the Quran alone. He exposed the corruption of floundering about in religion: taking what the Quran says

ثم سلك أحمد رحمه الله هذه الطريق ، وأربى على الشافعي بكثرة استعماله للسنن الثابتة ، وشدة ضبطه للروايات الصحاح ، ثم تلاهما داود رحمه الله ، فأكمل تلك الفضيلة ، وتمم تلك الحسنة ، وأوضح أن القرآن وكلام رسول الله ص وأفعاله وإقراره وإجماع العلماء كلهم قد استوعبت هذه الوجوه جميع الشرائع ونوازل الأحكام كلها ، أولها عن آخرها ، وأنه لا يشذ عنها شيء من أمور الدين أصلا ، وأن كل ما يسأل عنه السائلون فيه وجود حكمه فيها تبيان ونص لا يحتاج ولا يفتقر إلى قول أحد من الناس ، وأن كل ذلك منصوص عليه باسمه وحكمه ، محكم له غير ناقص ولا محذوف البيان ، وأن الله تعالى لن يحوج مع القرآن والسنة والإجماع إلى تكلف قياس ، ولا تعسف رأي ، ولا حكم بظن ، ولا إحداث لشرع ، ثم اتبع هذه الجملة تفصيلها ووفي في وعده في تفسيرها ، وبين ذلك بيانا كافيا ، فكانت له بذلك درجة موفورة ، وذخيرة الله عز وجل بها ، وذخرها له ، لحق بها المتقدمين ، وأثر على المتاخرين ، وأحيا ما دثر من أعمال الصحابة والتابعين لهم رضي الله عنهم أجمعين في اتباع السنن والقرآن فقط ، وأبان فساد الخبط في الدين من الأخذ بما في مسئلة من القرآن ، وترك ما فيها من صحيح الحديث ، وفي أختها بصحيح الحديث ، وترك ما فيها من القرآن وفي أختها بتقليد قائل ، وترك ما فيها من القرآن والسنة وفي أختهن بقياس ، وترك ما فيها من قرآن وحديث وقول قائل وفي أختهن بما استحسنه المفتي ، وترك ما فيها من نص أو قياس أو قول سلف ، فاقتنى الأجر في أهل الحق والإنصاف

[97] **Translator's note (L148):** المختلطة appears to be a misspelling of المختلطة, "mixed" or "jumbled." The final وتقرب, literally "and he drew near" or "and he sought nearness," is syntactically awkward and may be corrupt or incomplete. The translation retains its apparent verbal sense without supplying an object or a conjectural replacement.

about one question while abandoning the authentic hadith concerning it; in a comparable question, taking the authentic hadith while abandoning what the Quran says about it; in another comparable question, blindly following someone's pronouncement while abandoning what the Quran and Sunnah say about it; in another, adopting an analogy while abandoning what there is concerning it in the Quran, hadith, and someone's pronouncement; and in another, adopting whatever the mufti considers preferable while abandoning whatever explicit text, analogy, or statement of an early authority concerns it. Thus he acquired reward among the people of truth and fairness, and established the truth against aberration and opposition. Through this he won the prize of the thoroughbred when it commands the racecourse, and obtained the victor's reed. That is Allah's bounty, which He grants to whomever He wills.[98]

، وأقام الحق على الشذوذ والخلاف ، وحوى بذلك خصل الجواد إذا استولى على الأمد ، وحصل على قصب السبق ، وذلك فضل الله يؤتيه من يشاء .

L150 Although he erred in many of his legal opinions, immunity from error belongs to no human being after the Messenger of Allah ﷺ. Nevertheless, by drawing attention to what we have mentioned, he possesses an elevated standing and a lofty station, and thereby deserves precedence in understanding religious law. This does not, however, entail blindly following him, for, as we have mentioned, no human being after the Messenger of Allah ﷺ has been protected from error. It is not lawful to follow blindly someone who makes mistakes, even if he is correct in many instances. Al-Shafi'i certainly possessed a mastery of arranging analogical arguments that none of those who advocate analogy and abandon the explicit texts of the Quran and Sunnah for its sake possessed. Yet we do not count this among his virtues; rather, it is among his lapses.

وإن كان قد أخطأ في كثير من فتاويه فالعصمة من الخطأ ليست لأحد من الناس بعد رسول الله ص ، ولكن له بالتنبيه على ما ذكرنا منزلة رفيعة ، ومحلة عالية ، ويستحق بذلك التقدم في الفقه ، وليس ذلك بموجب تقليده ، لما ذكرنا من أنه لم يعصم من الخطأ بعد رسول الله ص أحد من الناس ، ولا يحل أن يقلد من يخطئ ، وإن أصاب في كثير ، ولقد كان للشافعي من التمكن في ترتيب القياس ما ليس لأحد من القائلين به التاركين له النصوص من القرآن والسنة ، ولكن ليس ذلك عندنا من فضائله بل هو من وهلاته .

L151 As for memorization, it consists in accurately retaining the wording of hadiths, fixing their written text securely in memory, and knowing their chains of transmission. This is the quality of hadith memorizers such as al-Bukhari,

وأما الحفظ فهو ضبط ألفاظ الأحاديث ، وتثقيف سوادها في الذكر ، والمعرفة بأسانيدها ، وهذه صفة حفاظ الحديث كالبخاري ومسلم والترمذي والنسائي وأبي داود وابن عفرة والدار قطني والعقيلي والحاكم ونظرائهم ، فهؤلاء في هذه الطريقة فوق هؤلاء المذكورين إلا أحمد ، فإنه في الحفظ نظير هؤلاء ، وبالله تعالى التوفيق .

[98] **Translator's note (L149):** The wording «وذخيرة الله عز وجل بها، وذخرها له» is syntactically defective. The translation preserves its references to a treasure, Allah, and His storing it up for Dawud, without silently supplying a missing verb. «وأثر على المتاخرين» is rendered as 'left his mark upon those who came later'; the wording is awkward and may be corrupt. The prize and the victor's reed are racing metaphors for precedence and achievement.

Muslim, al-Tirmidhi, al-Nasa'i, Abu Dawud, Ibn 'Afrah, al-Daraqutni, al-'Uqayli, al-Hakim, and their peers. In this discipline, these men surpass those previously mentioned, except Ahmad, who is their equal in memorization. Success comes through Allah Most High.[99]

L152 This, then—may Allah grant you happiness through obedience to Him—is the true answer to what you asked about, supported by clear demonstration and manifest evidence, without partisanship or following personal desire. We seek refuge in Allah from that. Allah is sufficient for us, and an excellent Trustee is He. May Allah bless Muhammed, His servant, His Messenger, and the Seal of His Prophets, and grant him abundant peace ﷺ.

L153 There is neither power nor strength except through Allah, the Most High, the Magnificent (). The treatise ends.[100]

L154 The copyist said: Completion fell on Wednesday, the twenty-third of the month of Safar, in the year seven hundred and sixty-three. It was written by the servant of His most in need of His mercy and forgiveness, Arqatay ibn Rajab—may Allah pardon him and all the other Muslims together. Praise belongs to Allah, Lord of all worlds. There is no god but Allah alone, without partner. His is sovereignty, and His is praise, and He has power over all things—as many as His creatures, to the measure of His own good pleasure, to the weight of His Throne, and to the extent of the ink of His words. Allah is sufficient for us, and an excellent Trustee is He.[101][102]

L155 Transcribed by Ibn Tamim al-Zahiri,[103]

فهذا أسعدكم الله بطاعته حقيقة الجواب فيما سألتم عنه بالبرهان الواضح ، والدليل اللائح ، لا بالتعصب ولا باتباع الهوى ، ونعوذ بالله من ذلك ، وحسبنا الله ونعم الوكيل ، وصلى الله على محمد عبده ورسوله وخاتم أنبيائه وسلم تسليما كثيرا .

ولا حول ولا قوة إلا بالله العلي العظيم ().انتهت الرسالة

قال الناسخ : وصادف الفراغ يوم الأربعاء الثالث والعشرين من شهر صفر سنة ثلاث وستين وسبع مئة ، وكتبه أفقر عباده إلى رحمته ومغفرته ارقطاي بن رجب عفا الله عنه ، وعن سائر المسلمين أجمعين ، والحمد لله رب العالمين ، ولا إله إلا الله وحده لا شريك له ، له الملك وله الحمد وهو على كل شيء قدير ، عدد خلقه ، ورضا نفسه ، وزنة عرشه ، ومداد كلماته ، وحسبنا الله ونعم الوكيل .

قام بنسخها ابن تميم الظاهري

[99] **Translator's note (L151):** The supplied name is «ابن عفرة», rendered 'Ibn 'Afrah'; it may be a transcription error, but has not been replaced with another name. «ثقيف سوادها في الذكر» is an unusual expression, rendered as fixing the written text of the hadiths securely in memory.

[100] **Translator's note (L153):** The empty parentheses appear in the supplied text and have been retained. 'The treatise ends' is a closing notice, possibly supplied by a copyist or editor.

[101] **Translator's note (L154):** This is the copyist's colophon, rather than the author's concluding statement. The sequence beginning 'as many as His creatures' is grammatically loose after the preceding declarations; its wording and order have been retained.

[102] **Qur'an references (L154):** Qur'an 64:1 (At-Taghabun).

[103] **Translator's note (L155):** This appears to be a modern transcription credit, distinct from the manuscript copyist's colophon. The following unit supplies the transcriber's title.

L156 General Supervisor of Dar Ahl al-Zahir.[104]

المشرف العام لدار أهل الظاهر

[104]**Translator's note (L156):** This appears to be the modern transcriber's institutional title, continuing the preceding credit.

# Frequency translation glossary

266 word families account for 6,326 of 7,907 Arabic word occurrences (80.01%). They include 1,403 of 2,713 distinct normalized spellings.

Counting scope: the corrected Arabic body, including quotations and transmission chains. The front index and printed-page labels are excluded. Punctuation and numbers are not words. Compatibility ligatures are expanded; vowel marks and tatweel are ignored for spelling counts. Hamza spellings and final ي / ى and ة / ه remain distinct. Every counted token belongs to at most one family.

How to use this glossary: families are ordered by combined occurrence count. Related derivations may share an entry, but they are different words, not tense changes. The context and form notes explain their distinctions. Homographic spellings can have multiple readings; counts refer to spellings, not an asserted disambiguation of every occurrence. Recognizing 80% of tokens does not by itself establish sentence meaning: negation, syntax and the remaining technical vocabulary matter.

The English glosses and grammatical explanations are editorial reading aids. Lisān al-ʿArab supplies Arabic lexical evidence, not these English translations or an attribution of every legal interpretation to Ibn Manẓūr. References identify dictionary headwords rather than edition-dependent page numbers. Proper names are identified as names; no foreign-name etymology is invented. Corpus links open examples in their Arabic–English context.

Transliteration appears below each headword and beside attested forms. Long vowels use ā, ī and ū; ʿ represents ayn and ʾ hamza; doubled consonants reflect shadda. An asterisk (*) marks an unvowelled word: its rendering follows the written letters and does not supply missing short vowels. It is not a confirmed pronunciation. The article is written al- without phonetic sun-letter assimilation; final ta marbuta is h without an expressed ending and t before an expressed ending. Transliteration preserves ambiguous source readings rather than resolving their meaning.

The form lists show covered spellings actually found in this book, with occurrence counts. The displayed vowelled reading is the most frequent one for that spelling; other vowel and case readings can occur. The counts combine these readings. Membership was seeded with AlKhalil morphological analyses (Farahidi 0.4.0), with explicit corrections for common ambiguities. Unassigned spellings, including rare or unresolved forms, do not contribute to the coverage claim.

## A short guide to changing forms

**Verbs: aspect and time**

قَالَ = he said; يَقُولُ = he says / is saying; قُلْ = say!; قِيلَ = it was said. The perfect commonly presents a completed event; the imperfect can describe

**Prefixes and combinations**

وَ- = and; فَ = so / then; بِ = with / by / in; لِ = to / for; كَ = like; الْ = the. They attach to words: وَبِقَوْلِهِ = and by his statement; لِلرَّجُلِ = for the man.

present, habitual or future action. Context supplies time. A perfect in a prayer can express a wish: رَضِيَ اللَّهُ عَنْهُ = may God be pleased with him.

**Who acts?**

قَالَ = he said; قَالَتْ = she said; قَالُوا = they (masculine/mixed) said; قُلْنَ = they (feminine) said; قُلْتُ = I said; قُلْتَ = you (masculine singular) said; قُلْتِ = you (feminine singular) said; قُلْنَا = we said. Unvowelled قلت does not distinguish the three singular readings.

**Attached referents**

ـهُ / ـهِ = him / his / it / its; ـهَا = her / hers / it / its; ـهُمَا = the two of them; ـهُمْ = them / their (masculine or mixed); ـهُنَّ = them / their (feminine); ـكَ / ـكِ = you / your; ـكُمْ / ـكُنَّ = you / your (plural); ـنَا = us / our; ـي = my. An object pronoun and a possessive suffix can look identical; the host determines the function.

A whole written word is counted once, not again for every attached particle. Root letters are not removed mechanically.

**Number, gender and case**

رَجُل / رِجَال = man / men; مَرْأَة / نِسَاء = woman / women. Broken plurals change internal letters. ـانِ / ـيْنِ often mark the dual; ـونَ / ـينَ a masculine plural; ـات a feminine plural. In context these endings may also occur inside a stem. أَبُو / أَبَا / أَبِي are case forms of the same noun; كَتَبَ / كُتِبَ distinguish active and passive by vowels.

**Negation and reference**

لَا يَجُوزُ = it is not permissible; لَمْ يَقُلْ = he did not say; لَنْ يَقُولَ = he will not say; لَا تَقُلْ = do not say. هُوَ / هِيَ can refer to a masculine/feminine noun without implying human sex. A feminine singular adjective or pronoun can refer to a nonhuman plural. Resolve pronouns from the surrounding sentence.

## Alphabetical finder (entry numbers)


(229) أُخْت / أَخ (150) أُجْرَة / أَجْر (256) آثَار / أَثَر (118) آتَى / أَتَى (14) أَبُو / أَب (68) آيَة (214) إِيلَاء / آل (161) أُخْرَى / آخِر / آخَر
(48) أَمَّا (96) إِمَام / أَمْ / أُمّ (257) أَكَلَ (245) عَطَاء / أَعْطَى (100) أَصْل (230) أَرْض (121) رَبِيع / رُبْع / أَرْبَعَة (143) إِرَادَة / أَرَادَ (89) أَخَذَ
(81) إِذْ (182) إِبْرَاهِيم (69) أَيْضًا (202) أَيّ (97) تَأْوِيل / أَوَّل (46) أَوْ (45) أَهْل (231) أَنَا (6) أَنَّ / أَنْ (49) أَمَرَ / أَمْر (181) أُمَّة / أَمَة
(9) بَنَى / بِنْت / ابْن (151) أَمَانَة / أَمَان / إِيمَان (53) أَنَس / نَاس / إِنْسَان (16) إِنَّ / إِنْ (28) إِلَى (35) إِلَّا (183) إِسْمَاعِيل (203) إِسْحَاق (75) إِذَا
(110) اللَّيْث (3) إِلَه / اللَّه (180) الزُّبَيْر (29) الَّتِي / الَّذِي (144) سَمَاء / سَمَّى / اسْم (216) اجْتِهَاد (153) اسْتِثْنَاء / ثَانٍ / اثْنَان (254) ابْن حَزْم
(70) بَعْض (56) بَعِيد / بَعْد (162) بُرْهَان (258) بُدّ (233) بَيْع / بَاعَ (90) بَطَلَ / بَاطِل (23) بِهِ / بِـ (159) مَرْء / نِسَاء / امْرَأَة (255) الْمَرْوَزِيّ
(215) تَمَام / تَمَّ (119) تَرَكَ (57) اتِّبَاع / تَبِعَ (54) بَيِّنَة / بَيَان / بَيْن (163) بَلَغَ (82) بَلْ (260) بُكْرَة / بِكْر / بَكْر (184) بَاقٍ / بَقِيَ (232) بَقَرَة / بَقَر
(186) جَدِيد / جِدًّا / جَدّ (83) جَائِز / جَازَ (188) جَاءَ (185) ثَوْرِيّ / ثَوْر (66) ثُمَّ (102) ثُلُث / ثَلَاثَة (152) ثَابِت / ثَبَتَ (227) اتَّفَقَ / تَوْفِيق
(132) حَوْل / حَال (111) مَجْهُول / جَهْل (187) جَمَل / جُمْلَة (52) إِجْمَاع / جَمِيع / جَمَعَ (25) جَلَال / جَلَّ (154) جَعَلَ (234) أَجْزَأَ / جُزْء (261) جُرَيْج
(91) إِحْسَان / حَسَنَة / حَسَن (235) إِحْرَام / حَرَام (262) حَرِير / حُرّ (33) حَدَّثَ / حَدِيث (204) حُدُود / حَدّ (131) حَجّ / حُجَّة (164) حَتَّى
(58) حَنِيف / حَنِيفَة (139) حَنْبَلِيّ / حَنْبَل (205) حَمْل / حَمَلَ (17) أَحْمَد / مُحَمَّد / حَمْد (120) حَلَّ / حَلَال (62) حَكَمَ / حُكْم (47) حَقِيقَة / حَقّ
(112) أَخْطَأَ / خَطَأ (165) أَخْرَجَ / خَرَجَ (77) أَخْبَرَ / خَبَر (263) خُلُود / خَالِد (237) خُصُوص / خَاصّ (236) حِين (140) حَيَوَان / حَيَاة / حَيّ
(133) دَرَجَة (238) أَدْخَلَ / دَخَلَ (92) دَاوُد (141) خِيَار / خَيْر (217) خُمُس / خَمْسَة (37) اخْتَلَفَ / خِلَاف (166) خَطَّاب / خُطْبَة / خُطْبَة
(189) ذَهَب / ذَهَبَ (36) ذِكْر / ذَكَرَ (65) دَيْن / دِين (93) دُون (239) دَم (206) دَلَالَة / دَلِيل (134) دَعْوَى / دَعَا (84) أَدْرِي / دَرَى
(240) رِدَّة / رَدَّ (30) رَحِم / رَحْمَن / رَحْمَة (135) رِجْل / رِجَال / رَجُل (264) رَجْعَة / رَجَعَ (142) رَبّ (19) رَأْي / رَأَى (218) ذَات / ذُو
(242) سُبُل / سَبِيل (42) مَسْأَلَة / سَأَلَ (241) زَهْر / زُهْرِيّ (265) زَنَى / زِنًا (136) زَيْد / زَادَ (85) رِوَايَة / رَوَى (38) رِضًا / رَضِيَ (26) أَرْسَلَ / رَسُول
(39) سَنَة / سِنّ / سُنَّة (207) سَمَاع / سَمِعَ (167) سُلَيْمَان (34) مُسْلِم / إِسْلَام / سَلَام (122) إِسْقَاط / سَقَطَ (101) سُفْيَان (155) مَسْعُود / سَعْد / سَعِيد
(190) شَهِدَ / شَهَادَة (94) شَكّ (145) شَعِير / شِعْر / شَعْر (266) شَعْبِيّ / شُعْبَة (63) شُفْعَة / شَفَاعَة / شَافِعِيّ (219) سُورَة (113) اسْتَوَى / سَوَاء

(103) صَلَّى / صَلَاة (95) صِفَة (168) صَدَاق / صَدَقَة / صَدَقَ (40) صَحِيح / صَحَّ (31) صَحَابَة / صَاحِب (22) ﷺ / ص (78) شَاءَ / شَيْء (146) أَشْهُر / شَهْر

(156) طَالِب / طَلَبَ (244) طَلَّقَ / طَلَاق (243) إِطْعَام / طَعَام (191) طُرُق / طَرِيق (221) اسْتَطَاعَ / تَطَوُّع / طَاعَة (220) ضَرُورِيّ / ضَرُورَة

(79) مَعْرُوف / عَرَفَ (170) عِدَّة / عَدَد (169) عَجَب (192) عُثْمَان (41) عَبَدَ / عَبْد (87) ظِهَار / ظُهْر / ظَهْر (86) ظَنّ (147) طَائِفَة / طَوَاف

(24) أَعْلَى / تَعَالَى / عَلِيّ (11) عَلَى (13) عَلِمَ / عِلْم (157) عَاقِلَة / عَقْل (171) عَظِيم / عَظُمَ (222) مَعْصِيَة / عَصَى (208) عُشْر / عَشَرَة / عَشْر (43) عَزِيز / عَزَّ

(193) فَاتِحَة (50) غَيْر (223) عَيْن (27) عِنْد (8) عَنْ (247) عَمّ / عُمُوم (123) عَمِلَ / عَمَل (73) عُمْرَة / عُمْر / عَمْر / عُمَر (246) تَعَمَّدَ / عَمْد

(7) قَوْل / قَالَ (4) فِي (60) فَقِيه / فِقْه (173) فِعْل / فَعَلَ (44) أَفْضَل / فَضْل (172) فَاسِد / فَسَاد (148) تَفْرِيق / فَرْق (209) فَرِيضَة / فَرْض

(114) قَاسِم / قَسَم / قَسْم (61) قَرَأَ / قُرْآن (137) قَدَم / قَدَّمَ / قَدِمَ (195) قُدْرَة / قَدْر (20) قَدْ (194) قَتْل / قَتَلَ (104) قَبِلَ / قَبْل (126) قَوْم / قَامَ

(105) كَتَبَ / كِتَاب (12) يَكُون / كَانَ (174) قِيْس / قِيَاس (210) أَقَلّ / قَلِيل (76) قَطْع / قَطَعَ (125) فَقَط / قَطّ (124) قَاضٍ / قَضَاء / قَضَى

(196) لَكِنَّ / لَكِنْ (248) لَازِم / لَزِمَ (5) لَا (18) لَهُ / لِـ (88) كَلِمَة / كَلَام (32) كِلَا / كُلّ (158) كَفَّارَة / كُفْر (80) كَذِب / كَذَبَ (55) أَكْثَر / كَثِير

(160) أَمْوَال / مَال (116) مَيِّت / مَوْت / مَاتَ (224) مِيَاه / مَاء (10) مَا (149) لَيْلَة / لَيْل (64) لَيْسَ (74) لَوْلَا / لَوْ (127) لَمَّا (59) لَمْ

(67) نُبُوَّة / نَبِيّ (249) مَنَعَ (1) مَن / مِن (21) مَلَك / مَالِك / مِلْك (71) مَعْنًى (115) مَعَ (129) مَرَّ / مَرَّة (106) مَدِينَة (128) مَثَل / مِثْل

(211) نِفَاق / نَفَقَة (107) نَفْس (197) نِعْمَ / نَعَمْ (176) نَظَرَ / نَظَر (250) نِصْف (130) مَنْصُور / نَصْر (117) نُصُوص / نَصّ (175) أَنْزَلَ / نَزَلَ

(98) وَاجِب / وَجَبَ (51) أَحَد / وَاحِد (15) هِيَ / هُوَ (213) هُنَالِكَ / هُنَا (2) ذَلِكَ / هَذَا (177) هُدًى / هَدْي (212) نَهْي / نَهَى (225) نَقْل / نَقَلَ

(199) وَاقِعَة / وَقَعَ (198) مِيقَات / وَقْت (226) تَوَضَّأَ / وُضُوء (252) مَوْضِع / وَضَعَ (251) مَوْسُوعَة / وُسْع (109) جِهَة / وَجْه (108) وُجُود / وَجَدَ

(99) أَيَّام / يَوْم (179) يُوسُف (259) يَنْبَغِي (201) يَقِين (253) أَيْدٍ / يَد (200) يَحْيَى (228) يَا (178) هِبَة / وَهَبَ (72) وَلَاء / وَلِيّ (138) وَلَدَ / وَلَد

## 1. مَن / مِن[1]

*min / man*

368 occurrences; cumulative coverage 4.65%.

**Possible English:** from; of; among; some of; who; whoever

**Context:** مِنْ marks origin or part of a group. مَنْ refers to a person in a question or relative/conditional clause. A following verb or noun helps distinguish them.

**Forms and grammar:** منه / منها / منهم = from him or it / her or it / them; ممن combines من + من; مما combines من + ما. Attached و / ف add and / so.

### Attested spellings and counts

من —mn* (272); ومن —wmn* (19); منه —mnh* (18); منهم —mnhm* (13); مما —mmā* (9); ممن —mmn* (9); فمن —fmn* (8); لمن —lmn* (6); منها —mnhā* (4); منكم —mnkm* (3); كمن —kmn* (2); بمن —bmn* (1); منا —mnā* (1); منهما —mnhmā* (1); وممن —wmmn* (1); ومنها —wmnhā* (1)

Context L2: ... صلاة صلاها على أحد من أنبيائه ورسله ...

Context L4: ... فإنكم ذكرتم قول طائفة من المشغبين الذين لا يحققون فيما ...

## 2. هَذَا / ذَلِكَ[2]

*hādhā / dhālika*

263 occurrences; cumulative coverage 7.98%.

**Possible English:** this; that; these; those; such

**Context:** Demonstratives can point back to an argument, report or ruling. كذلك can mean likewise or in that way, rather than that alone.

**Forms and grammar:** هذا masculine / هذه feminine; هذان / هذين dual; هؤلاء these; ذلك / تلك that; أولئك those. بذلك / لهذا = by that / for this. Gender follows the referred-to noun.

### Attested spellings and counts

هذا —hādhā* (69); ذلك —dhālika* (59); وهذا —whdhā* (25); هذه —hādhihi* (23); وكذلك —wkdhlk* (12); هؤلاء —hāʾulāʾ* (11); فهذا —fhdhā* (10); بذلك —bdhlk* (9); وهذه —whdhh* (8); أولئك —ʾwlʾk* (6); بهذا —bhdhā* (6); تلك —tlk* (5); بهذه —bhdhh* (3); وذلك —wdhlk* (3); فهذه —fhdhh* (2); كذلك —kdhlk* (2); وهكذا —whkdhā* (2); فأولئك —fʾwlʾk* (1); فهؤلاء —fhʾlāʾ* (1); لهؤلاء —lhʾlāʾ* (1); لهذا —lhdhā* (1); هذين —hdhyn* (1); هكذا —hkdhā* (1); ولهذا —wlhdhā* (1); وهؤلاء —whʾlāʾ* (1)

Context L4: ... ودليل مبهت وهم في ذلك ما زالوا إلا على كشف ...

Context L6: ... وذلك أنهم إذا اختلفوا في المجادلة ...

[1] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: منن (read dictionary entry).
[2] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذا (read dictionary entry).

## 3. اللَّه / إِلَه[3]

*Allāh / ʾilāh*

251 occurrences; cumulative coverage 11.15%.

**Possible English:** God; Allah; deity

**Context:** الله is the divine name. إله is a common noun meaning deity. بالله التوفيق is a formula locating success or assistance with God, not an independent legal ruling.

**Forms and grammar:** بالله / لله / والله attach by or with / to or for / and or oath-wāw. اللهم is an address, O God. آلهة is the plural of إله, not a plural of the divine name.

### Attested spellings and counts

الله —Allāh (227); بالله —bāllh* (8); لله —llh* (7); وبالله —wbāllh* (5); والله —wāllh* (2); إله —ʾilāh* (1); ولله —wllh* (1)

Context L2: ... الحمد لله رب العالمين الذي هدانا لدينه ...

Context L3: ... ونسأل الله تعالى أن يوفقنا لما يرضيه ...

## 4. فِي[4]

*fī*

225 occurrences; cumulative coverage 14.00%.

**Possible English:** in; within; concerning; regarding

**Context:** في can introduce a legal topic rather than physical location. فيه can mean in it or concerning it, depending on the preceding noun.

**Forms and grammar:** فيه / فيها / فيهم = in him or it / her or it / them; فيما = in what or concerning what; فيمن = concerning whoever.

### Attested spellings and counts

في —fy* (175); فيه —fyh* (17); فيها —fyhā* (14); وفي —wfy* (5); فيما —fymā* (4); فيمن —fymn* (4); فيهم —fyhm* (3); فينا —fynā* (1); فيهما —fyhmā* (1); وفيه —wfyh* (1)

Context L3: ... إليها العدل والإنصاف ويكره في قلوبنا الجور الوخلاف آمين ...

Context L4: ... المشغبين الذين لا يحققون فيما يقولون ولا يعرفون ما ينطقون ...

[3] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أله (read dictionary entry).
[4] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فيا (read dictionary entry).

## 5. لَا[5]

*lā*

212 occurrences; cumulative coverage 16.68%.

**Possible English:** not; no; do not

**Context:** لا before an imperfect may negate a statement or prohibit an action. بلا means without. ألا can have other readings, including a question plus negation or أن + لا.

**Forms and grammar:** لا changes the meaning of the following clause, not the verb's root. ولا / فلا = and not / so not. لا تقلْ is a prohibition; لا يقولُ is a statement.

### Attested spellings and counts

لا —lā* (99); ولا —wlā* (95); بلا —blā* (11); فلا —flā* (4); فبلا —fblā* (2); ألا —ʾlā* (1)

Context L4: ... طائفة من المشغبين الذين لا يحققون فيما يقولون ولا يعرفون ...

Context L7: ... السؤال الساقط مقام ما لا جواب له ولا اعتراض عليه ...

## 6. أَنَّ / أَنْ[6]

*ʾan / ʾanna*

184 occurrences; cumulative coverage 19.01%.

**Possible English:** to; that; because

**Context:** أنْ introduces an infinitive-like clause. أنَّ introduces a noun clause with emphasis. لأن / لأنه commonly supply a reason: because / because he or it…

**Forms and grammar:** أنه / أنها / أنهم carry a following pronoun: that he / she / they. بأن = with or by the fact that; لأن = because. Shadda distinguishes أنَّ from أنْ. كأنّ means as if; لئلا means so that not, combining purpose and negation.

### Attested spellings and counts

أن —ʾn* (84); أنه —ʾnh* (39); لأنه —lʾnh* (14); أنهم —ʾnhm* (11); لأن —lʾn* (11); وأن —wʾn* (8); وأنه —wʾnh* (4); أننا —ʾnnā* (2); بأن —bʾn* (2); بأنه —bʾnh* (2); أنها —ʾnhā* (1); أني —ʾny* (1); بأنهم —bʾnhm* (1); لأننا —lʾnnā* (1); لأنهم —lʾnhm* (1); لئلا —lʾlā* (1); وبأنه —wbʾnh* (1)

Context L2: ... وما كنا لنهتدي لولا أن هدانا الله لقد جاءت رسل ...

Context L3: ... ونسأل الله تعالى أن يوفقنا لما يرضيه وأن يجنبنا ...

[5] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لا (read dictionary entry).

[6] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنن (read dictionary entry).

## 7. قَوْل / قَالَ[7]

*qāla / qawl*

181 occurrences; cumulative coverage 21.30%.

**Possible English:** say; state; hold an opinion; statement; position

**Context:** قال in a transmission chain introduces a speaker. قول فلان often means someone's legal opinion. قيل reports a saying without naming its speaker.

**Forms and grammar:** قال / يقول / قل = said / says / say!; قالوا = they said; قلنا = we said; قلت depends on its vowels. قول / أقوال = statement / statements; قائِل = speaker.

### Attested spellings and counts

قال —qāl* (62); يقول —yqwl* (16); وقال —wqāl* (13); قول —qwl* (11); القول —al-qwl* (10); القائل —al-qāʾl* (9); قوله —qwlh* (7); بقول —bqwl* (6); يقال —yqāl* (6); فقال —fqāl* (5); قائل —qāʾl* (4); قالوا —qālwā* (3); وقول —wqwl* (3); الأقوال —al-ʾqwāl* (2); أقوال —ʾqwāl* (2); قولهم —qwlhm* (2); قيل —qyl* (2); أقواله —ʾqwālh* (1); القائلين —al-qāʾlyn* (1); تقول —tqwl* (1); تقولون —tqwlwn* (1); فقيل —fqyl* (1); فنقول —fnqwl* (1); قائلون —qāʾlwn* (1); قلنا —qlnā* (1); لأقوال —lʾqwāl* (1); نقول —nqwl* (1); وأقوال —wʾqwāl* (1); والقائل —wālqāʾl* (1); والقول —wālqwl* (1); وتقولون —wtqwlwn* (1); وقوله —wqwlh* (1); ويقولون —wyqwlwn* (1); يقل —yql* (1); يقولون —yqwlwn* (1)

Context L4: ... وإياكم بطاعته فإنكم ذكرتم قول طائفة من المشغبين الذين لا ...

Context L6: ... وأجهدوا أنفسهم في المناظرة قالوا لمن عارضهم من أجل وأفضل ...

## 8. عَنْ[8]

*ʿan*

164 occurrences; cumulative coverage 23.37%.

**Possible English:** from; on the authority of; about; away from; on behalf of

**Context:** عن فلان commonly names a transmitter, not a topic. سأله عن means asked him about; an act performed عن someone may be on their behalf.

### Attested spellings and counts

عن —ʿn* (88); عنه —ʿnh* (32); عنهم —ʿnhm* (20); وعنهما —ʿnhmā* (6); وعن —wʿn* (6); عما —ʿmā* (4); عمن —ʿmn* (4); عنها —ʿnhā* (3); عنا —ʿnā* (1)

Context L4: ... ولا يدرون معنى ما عنه يسألون ويظنون أنهم إذا أوردوه ...

Context L7: ... حسناته حسنة ولا يحط عنه من سيئاته سيئة ولا يرجو ...

[7] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قول (read dictionary entry).
[8] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنن (read dictionary entry).

**Forms and grammar:** عنه / عنها / عنهم = from or about him / her / them. عما = عن + ما; عمن = عن + من. Suffixes identify the referent, not a different tense.

## 9. بَنَى / بِنْت / ابْن[9]

*ibn / bint / banā*

156 occurrences; cumulative coverage 25.34%.

**Possible English:** son; daughter; descendant; build

**Context:** بن between names means “son of”; ابن فلان identifies a narrator. بني can mean sons of a clan. The building verbs are grouped here as a related lexical set, not inflections of son.

**Forms and grammar:** ابن and بن are spellings of son; بنت is daughter; أبناء / بنون / بني are plural or case forms. ابنه = his son. بنى / يبني = built / builds.

### Attested spellings and counts

بن —bn* (118); ابن —ibn (21); وابن —wābn* (13); بني —bny* (3); ابنه —ʾbnh* (1)

Context L19: ... شك في أن عمر بن الخطاب وعائشة أم المؤمنين وعلي ...

Context L24: ... فالمالكيون يروون عن ابن القاسم أنه قال كفى بقول ...

## 10. مَا[10]

*mā*

152 occurrences; cumulative coverage 27.27%.

**Possible English:** what; whatever; that which; not; a clause-forming particle

**Context:** ما has several syntactic functions. A question ما هو؟ asks what it is; ما كان may negate. كما compares: as or just as. Read the whole clause before choosing a gloss.

**Forms and grammar:** وما / فما attach and / so. بما = by or with what; كما = as. ما does not change for a masculine, feminine or plural referent in its common relative uses.

### Attested spellings and counts

ما —mā* (96); وما —wmā* (24); فما —fmā* (16); كما —kmā* (8); بما —bmā* (7); وبما —wbmā* (1)

Context L2: ... العالمين الذي هدانا لدينه وما كنا لنهتدي لولا أن هدانا ...

Context L3: ... لما يرضيه وأن يجنبنا ما يسخطه وأن يحبب إليها العدل ...

[9] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بني (read dictionary entry).

[10] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ما (read dictionary entry).

## 11. عَلَى[11]

*ʿalā*

148 occurrences; cumulative coverage 29.14%.

**Possible English:** on; upon; against; incumbent on; according to

**Context:** عليه can express an obligation or liability, not a physical position. In a blessing, عليه means upon him. على قول means according to a position.

**Forms and grammar:** عليه / عليها / عليهم = on him or it / her or it / them; عليك = on you; علينا = on us. عليّ can mean on me; distinguish the proper name علي from its context.

### Attested spellings and counts

على —ʿlā* (85); عليه —ʿlyh* (42); عليهم —ʿlyhm* (12); وعلى —wʿlā* (3); عليها —ʿlyhā* (2); فعلي —fʿly* (2); فعلى —fʿlā* (1); وعليهم —wʿlyhm* (1)

Context L2: ... ربنا بالحق وصلى الله على محمد خاتم أنبيائه وعبده ورسوله ...

Context L4: ... ذلك ما زالوا إلا على كشف عوارهم والإبداء عن جهلهم ...

## 12. يَكُون / كَانَ[12]

*kāna / yakūn*

117 occurrences; cumulative coverage 30.62%.

**Possible English:** be; was; become; occur

**Context:** كان often puts a description in past time, but a condition, habitual description or accompanying verb can change the best English rendering. مكان is a place, a separate derived noun.

**Forms and grammar:** كان / كانت = he or it was / she or it was; كانوا = they were; تكون / يكون = is or will be; لم يكن = was not; كنّا = we were; كون = being.

### Attested spellings and counts

كان —kān* (59); يكون —ykwn* (15); كانوا —kānwā* (13); فكان —fkān* (6); يكن —ykn* (5); كانت —kānt* (4); وكان —wkān* (4); تكون —tkwn* (2); لكان —lkān* (2); فكانت —fkānt* (1); كانتا —kāntā* (1); كنّا —knā* (1); كنتم —kntm* (1); كون —kwn* (1); ولتكن —wltkn* (1); ويكون —wykwn* (1)

Context L2: ... الذي هدانا لدينه وما كنّا لنهتدي لولا أن هدانا الله ...

Context L11: ... فكان الأولى على من سأل هذا ...

[11] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علا (read dictionary entry).

[12] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كون (read dictionary entry).

## 13. عِلْم / عَلِمَ[13]

*ʿilm / ʿalima*

99 occurrences; cumulative coverage 31.87%.

**Possible English:** knowledge; know; learn; scholar; sign

**Context:** علم in argument is knowledge, not always modern science. عالم can be a scholar, while العالم can mean the world with different vowels. The context fixes the reading.

**Forms and grammar:** علم / يعلم = knew / knows; علمنا = we knew or he taught us according to vowels and pattern. عالم / علماء = scholar / scholars; عليم = knowing; تعليم = teaching.

### Attested spellings and counts

العلم —al-ʿlm* (25); أعلم —ʾlm* (19); علم —ʿlm* (11); العلماء —al-ʿlmāʾ* (7); عالم —ʿālm* (5); وأعلم —wʾlm* (5); العالمين —al-ʿālmyn* (3); تعليم —tʿlym* (2); علما —ʿlmā* (2); علماء —ʿlmāʾ* (2); علمه —ʿlmh* (2); نعلم —nʿlm* (2); وعلم —wʿlm* (2); يعلم —yʿlm* (2); يعلمه —yʿlmh* (2); العالم —al-ʿālm* (1); العلوم —al-ʿlwm* (1); تعلمون —tʿlmwn* (1); عالما —ʿālmā* (1); علمنا —ʿlmnā* (1); فعلم —fʿlm* (1); وعلما —wʿlmā* (1); يعلموا —yʿlmwā* (1)

Context L2: ... الحمد لله رب العالمين الذي هدانا لدينه وما كنا ...

Context L6: ... أجل وأفضل وأورع وأفقه وأعلم مالك أو أبو حنيفة أو ...

## 14. أَبُو / أَب[14]

*ʾab / ʾabū*

92 occurrences; cumulative coverage 33.03%.

**Possible English:** father; Abū, “father of” in a personal designation

**Context:** أبو محمد is a kunyah, normally retained as Abū Muḥammad. أبي after عن is commonly the genitive of أبو. The name أُبَيّ is a separate possible reading of أبي.

**Forms and grammar:** أبو / أبا / أبي reflect nominative / accusative / genitive case in an annexed phrase. أبوه / أباه / أبيه = his father with changing case. آباء = fathers.

### Attested spellings and counts

أبو —ʾbw* (40); أبي —ʾby* (36); أبا —ʾbā* (6); وأبو —wʾbw* (3); وأبي —wʾby* (3); آباءهم —ʾābāʾhm* (1); أبوا —ʾbwā* (1); أبيه —ʾbyh* (1); وأبا —wʾbā* (1)

Context L6: ... وأفقه وأعلم مالك أو أبو حنيفة أو الشافعي أو أحمد ...

Context L8: ... قال أبو محمد رضي الله عنه ولهذا ...

[13] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علم (read dictionary entry).

[14] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أبي (read dictionary entry).

## 15. هُوَ / هِيَ[15]

*huwa / hiya*

90 occurrences; cumulative coverage 34.17%.

**Possible English:** he; she; it; they; a linking or emphatic pronoun

**Context:** These refer to a previously mentioned noun. Grammatical masculine/feminine does not always correspond to human sex. هو can reinforce identity where English needs only is.

**Forms and grammar:** هو masculine singular; هي feminine singular; هما dual; هم masculine or mixed plural; هن feminine plural. وهو / فهي add and / so. Independent pronouns differ from attached possession/object suffixes.

### Attested spellings and counts

هو —hw* (34); فهو —fhw* (18); وهو —whw* (14); هم —hm* (6); وهم —whm* (6); هي —hy* (5); فهم —fhm* (4); هما —hmā* (2); وهما —whmā* (1)

Context L4: ... بقول مسكت ودليل مبهت وهم في ذلك ما زالوا إلا ...

Context L7: ... في غد شفاعة ومن هو مشغول عنه يوم القيامة بنفسه ...

## 16. إِنَّ / إِنْ[16]

*ʾin / ʾinna*

85 occurrences; cumulative coverage 35.25%.

**Possible English:** if; indeed; surely; only

**Context:** إِنْ commonly introduces a condition; إِنَّ emphasizes a statement. إنما restricts: only, or nothing but. إما ... وإما marks alternatives: either ... or. Do not confuse إن with إلا, except.

**Forms and grammar:** إنه / إنها / إنهم = indeed he or it / she or it / they. إني / إنني = indeed I. فإن can mean so if or for indeed; vowels and clause structure decide.

### Attested spellings and counts

إن —ʾin* (26); فإن —fʾin* (19); وإنما —wʾinmā* (9); وإن —wʾin* (8); فإنه —fʾinh* (6); إنما —ʾinmā* (5); فإنهم —fʾinhm* (3); إنه —ʾinh* (2); وإما —wʾimā* (2); إما —ʾimā* (1); إنك —ʾink* (1); فإما —fʾimā* (1); فإنكم —fʾinkm* (1); فإنما —fʾinmā* (1)

Context L4: ... أيدنا الله وإياكم بطاعته فإنكم ذكرتم قول طائفة من المشغبين ...

Context L8: ... ولهذا السؤال أجوبة نذكرها إن شاء الله كل واحد منها ...

[15] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ها (read dictionary entry); نحن (read dictionary entry).

[16] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنن (read dictionary entry).

## 17. حَمْد / مُحَمَّد / أَحْمَد[17]

*ḥamd / muḥammad / ʾaḥmad*

83 occurrences; cumulative coverage 36.30%.

**Possible English:** praise; Muḥammad; Aḥmad; Ḥammād; Ḥumayd

**Context:** Much of this family's frequency comes from personal names. Muḥammad, Aḥmad and Ḥammād are related name formations, not grammatical cases or interchangeable English translations.

**Forms and grammar:** حمد / يحمد = praised / praises; حمد = praise; محمود = praised. محمد / أحمد / حماد / حميد are distinct formations and names. Retain each narrator's name rather than translating it literally.

### Attested spellings and counts

محمد —mḥmd* (44); أحمد —ʾḥmd* (19); حماد —ḥmād* (5); ومحمد — wmḥmd* (5); وأحمد —wʾḥmd* (4); الحمد —al-ḥmd* (3); والحمد —wālḥmd* (2); وحماد —wḥmād* (1)

Context L2: ... الحمد لله رب العالمين الذي هدانا ...

Context L6: ... حنيفة أو الشافعي أو أحمد أو داود ...

## 18. لَهُ / لِـ[18]

*li / lahu*

69 occurrences; cumulative coverage 37.17%.

**Possible English:** to; for; belonging to; his/hers; a particle of emphasis

**Context:** له can express possession, entitlement or a beneficiary. A prefixed لَـ can instead emphasize an assertion; it is not always the preposition لِـ.

**Forms and grammar:** له / لها / لهما / لهم = for him or it / her or it / the two / them. لي = for me; لك = for you; لنا = for us. With ال, لِـ + ال becomes لل.

### Attested spellings and counts

له —lh* (36); لهم —lhm* (20); لها —lhā* (4); وله —wlh* (3); لك —lk* (1); لكم —lkm* (1); لنا —lnā* (1); لهن —lhn* (1); لي —ly* (1); ولكم —wlkm* (1)

Context L7: ... مقام ما لا جواب له ولا اعتراض عليه وظنوا أنهم ...

Context L8: ... هجرية هذا السؤال ورادع لهم عن العودة له إن شاء ...

[17] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حمد (read dictionary entry).
[18] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: اللام (within لوم) (read dictionary entry).

## 19. رَأْي / رَأَى[19]

*raʾā / raʾy*

64 occurrences; cumulative coverage 37.98%.

**Possible English:** see; consider; hold an opinion; opinion

**Context:** رأى may be perception or a judgment. رأي in legal argument is an opinion; the technical force varies with the contrast made in the passage.

**Forms and grammar:** رأى / يرى = saw or considered / sees or considers; رأيت = I or you saw; ير after لم loses the final weak letter. رأي / آراء = opinion / opinions; رؤية is a different verbal noun.

### Attested spellings and counts

رأي —rʾy* (7); ورأي —wrʾy* (7); الرأي —al-rʾy* (6); رأى —rʾā* (6); يراه — yrāh* (5); رأيه —rʾyh* (4); برأيه —brʾyh* (3); رآه —rʾāh* (3); رأيت —rʾyt* (3); رؤية —rʾyh* (3); برأيي —brʾyy* (2); رآها —rʾāhā* (2); ورأيه —wrʾyh* (2); يرى —yrā* (2); أرى —ʾrā* (1); بالآراء —bālʾārāʾ* (1); بالرأي —bālrʾy* (1); برأي —brʾy* (1); تراه —trāh* (1); رأت —rʾt* (1); رأينا —rʾynā* (1); والرأي — wālrʾy* (1); يرون —yrwn* (1)

Context L10: ... جاهل بمعناه وكل من رأينا منهم فإنهم لا يدرون معنى ...

Context L24: ... بقول مالك حجة ولو رأيت مالكا لاستعظمت مخالفته وأنه كرر ...

## 20. قَدْ[20]

*qad*

64 occurrences; cumulative coverage 38.79%.

**Possible English:** already; indeed; has; may; sometimes

**Context:** قد with a perfect often confirms completion. With an imperfect it can express possibility or frequency. It is not invariably the English modal may.

**Forms and grammar:** لقد / فقد / وقد add and / so / emphasis. قَدْ قال = has said; قد يقول = may say. The homograph فَقَدَ means lost; its vowels and construction distinguish that verb.

### Attested spellings and counts

فقد —fqd* (18); قد —qd* (18); وقد —wqd* (17); ولقد —wlqd* (8); لقد — lqd* (3)

Context L2: ... لولا أن هدانا الله لقد جاءت رسل ربنا بالحق وصلى ...

Context L4: ... ويظنون أنهم إذا أوردوه فقد ألجموا خصومهم بلجام وكعموا مخالفيهم ...

[19] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رأي (read dictionary entry).

[20] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدد (read dictionary entry).

## 21. مَلَك / مَالِك / مِلْك[21]

*milk* / *mālik* / *malak*

63 occurrences; cumulative coverage 39.59%.

**Possible English:** ownership; own; owner; Mālik; angel

**Context:** مالك frequently names Mālik ibn Anas; elsewhere it means owner. مَلَك means angel, while مَلِك means king. Vowel marks and context are essential. In this corpus, the school adjective identifies Maliki jurists; a school affiliation is a name-based adjective, not an inflection of the legal or lexical noun.

**Forms and grammar:** ملك / يملك = owned / owns; ملكه = his ownership or he owned it. مالك / مملوك = owner / owned person or object; ملائكة = angels. These are different derivations.

### Attested spellings and counts

مالك —mālk* (43); مالكا —mālkā* (12); الملك —al-mlk* (2); لمالك — lmālk* (2); الملائكة —al-mlā'kh* (1); فمالك —fmālk* (1); والملائكة — wālmlā'kh* (1); ومالك —wmālk* (1)

Context L6: ... وأفضل وأورع وأفقه وأعلم مالك أو أبو حنيفة أو الشافعي ...

Context L13: ... عليهم السلام أفضل من مالك وأبي حنيفة والشافعي وأحمد وداود ...

## 22. ص / ﷺ[22]

*ṣ** / *ṣlā* Allāh ʿlyh* wslm**

57 occurrences; cumulative coverage 40.31%.

**Possible English:** may Allah bless him and grant him peace

**Context:** The digital witness often uses ص as an abbreviated salutation after mentioning the Prophet. This is an editorial abbreviation, not the word for prayer.

**Forms and grammar:** ص is an abbreviation and ﷺ is a ligature for a formula; neither is a tense or number form.

### Attested spellings and counts

ص —ṣ* (57)

Context L17: ... وحيرته قال رسول الله ص الدين النصيحة قيل لمن يا ...

Context L19: ... الله تعالى ودون رسوله ص وليجة فحرمتم ما حرم وحللتم ...

[21] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ملك (read dictionary entry).

[22] **Editorial lexical note:** Abbreviation identified from its repeated position in the digital witness; no dictionary derivation is asserted.

## 23. بِـ / بِهِ[23]

*bi* / *bihi*

56 occurrences; cumulative coverage 41.01%.

**Possible English:** with; by; through; in; concerning; for

**Context:** بـ can mark an instrument, cause, accompaniment or the complement of a particular verb. An oath may also begin with it. There is no single English equivalent for every occurrence.

**Forms and grammar:** به / بها / بهم = with, by or concerning him or it / her or it / them; بي = with me; بنا = with us. بالله attaches the same particle to the divine name.

### Attested spellings and counts

به —bh* (42); بها —bhā* (10); بهم —bhm* (2); بهما —bhmā* (2)

Context L10: ... ولا تعلمون ما المراد بها ولا تعقلون تفسيرها في أصل ...

Context L14: ... وهذه حال لا يتهبل بها عاقل ...

## 24. أَعْلَى / تَعَالَى / عَلِيّ[24]

*ʿaliyy* / *taʿālā* / *ʾaʿlā*

56 occurrences; cumulative coverage 41.72%.

**Possible English:** high; exalted; higher; ʿAlī

**Context:** تعالى after the divine name is conventionally Exalted is He. علي often names ʿAlī; do not translate a narrator's name as high. على, upon, is listed separately.

**Forms and grammar:** علا / يعلو = rose / rises; تعالى is a derived perfect form often used honorifically; أعلى is a comparative/superlative. عليّ = high or the proper name, with case-dependent final vowels.

### Attested spellings and counts

تعالى —tʿālā* (40); علي —ʿly* (6); أعلى —ʾʿlā* (5); العلي —al-ʿly* (1); بأعلى —bʾʿlā* (1); لعلي —lʿly* (1); وأعلى —wʾʿlā* (1); وعلي —wʿly* (1)

Context L3: ... ونسأل الله تعالى أن يوفقنا لما يرضيه وأن ...

Context L4: ... نبيه إن شاء الله تعالى ...

[23] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: با (read dictionary entry).
[24] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علا (read dictionary entry).

## 25. جَلَّ / جَلَال[25]

*jalla / jalāl*

55 occurrences; cumulative coverage 42.42%.

**Possible English:** be majestic; great; majesty

**Context:** جل in عز وجل is a divine honorific. جلالة concerns greatness or majesty; do not treat the formula as a new factual event each time it occurs. أجل in comparisons between scholars commonly means more eminent; it is not automatically the noun أَجَل, an appointed term.

**Forms and grammar:** جلّ / يجلّ are verb forms with vowel-dependent senses; جلال and جلالة are nouns. جلّي, evident, and other same-spelled formations require their own context.

### Attested spellings and counts

وجل —wjl* (30); أجل —ʾjl* (8); وأجل —wʾjl* (6); جلالة —jlālh* (5); الجلالة —al-jlālh* (3); والجلالة —wāljlālh* (2); جل —jl* (1)

Context L6: ... قالوا لمن عارضهم من أجل وأفضل وأورع وأفقه وأعلم مالك ...

Context L10: ... من قول القائل فلان أجل من فلان ولا ما المقصود ...

## 26. أَرْسَلَ / رَسُول[26]

*rasūl / ʾarsala*

54 occurrences; cumulative coverage 43.10%.

**Possible English:** messenger; Messenger; send; transmit without a named intermediary

**Context:** رسول الله is the Messenger of God. مرسل in hadith discussion can describe a transmission with an omitted link; elsewhere it may simply mean sent or released.

**Forms and grammar:** رسول / رسل = messenger / messengers. أرسل / يرسل = sent / sends; مرسل is a participial form. رسوله = his messenger. Related forms need different English words.

### Attested spellings and counts

رسول —rswl* (39); رسوله —rswlh* (3); ورسوله —wrswlh* (3); الرسالة —al-rsālh* (2); الرسل —al-rsl* (1); رسالته —rsālth* (1); رسل —rsl* (1); لرسول —lrswl* (1); مرسل —mrsl* (1); ورسله —wrslh* (1); ولرسوله —wlrswlh* (1)

Context L2: ... هدانا الله لقد جاءت رسل ربنا بالحق وصلى الله على ...

Context L17: ... من ضلالته وحيرته قال رسول الله ص الدين النصيحة قيل ...

[25] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جلل (read dictionary entry).
[26] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رسل (read dictionary entry).

## 27. عِنْد[27]

*ʿind*

53 occurrences; cumulative coverage 43.77%.

**Possible English:** at; with; in the possession of; according to

**Context:** عندنا commonly means according to us or in our view. عند فلان can locate evidence or an opinion with a particular scholar, not necessarily a physical meeting.

**Forms and grammar:** عنده / عندها / عندهم = with or according to him / her / them; عندي = in my view or with me; عندكم = with you, plural. The noun is used adverbially.

### Attested spellings and counts

عند —ʿnd* (29); عنده —ʿndh* (11); عندهم —ʿndhm* (6); عندنا —ʿndnā* (4); وعند —wʿnd* (2); عندكم —ʿndkm* (1)

Context L7: ... فقام عندهم هذا السؤال الساقط مقام ما ...

Context L13: ... وداود وأعلم وأبجل وأولى عند الله تعالى وعند الناس بكل ...

## 28. إِلَى[28]

*ʾilā*

51 occurrences; cumulative coverage 44.42%.

**Possible English:** to; toward; up to; until

**Context:** إلى marks an endpoint in place, time or a range. Whether the endpoint is included in a legal rule is a question of context and argument, not a fixed English gloss.

**Forms and grammar:** إليه / إليها / إليهم = to him or it / her or it / them; إليك = to you; إلينا = to us. Final ى changes before attached pronouns.

### Attested spellings and counts

إلى —ʾilā* (40); إليه —ʾilyh* (6); إليهم —ʾilyhm* (2); إليك —ʾilyk* (1); إليها —ʾilyhā* (1); وإلى —wʾilā* (1)

Context L3: ... ما يسخطه وأن يحبب إليها العدل والإنصاف ويكره في قلوبنا ...

Context L7: ... والمغالبة والتنازع والمجاذبة والميل إلى ما لا يغني من الحق ...

[27] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عند (read dictionary entry).
[28] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إلى (read dictionary entry).

## 29. الَّذِي / الَّتِي[29]

*al-dhī / al-tī*

51 occurrences; cumulative coverage 45.06%.

**Possible English:** who; which; that

**Context:** A relative pronoun links a noun to a defining or descriptive clause. Its gender and number identify the antecedent, while a later suffix can refer back to it.

**Forms and grammar:** الذي masculine singular; التي feminine singular; اللذان / اللذين masculine dual; اللتان / اللتين feminine dual; الذين masculine plural; اللاتي / اللواتي feminine plural.

### Attested spellings and counts

الذي —al-dhy* (21); الذين —al-dhyn* (13); التي —al-ty* (12); والذي —wāldhy* (2); والذين —wāldhyn* (2); فالذي —fāldhy* (1)

Context L2: ... الحمد لله رب العالمين الذي هدانا لدينه وما كنا لنهتدي ...

Context L4: ... قول طائفة من المشغبين الذين لا يحققون فيما يقولون ولا ...

## 30. رَحِم / رَحْمَن / رَحْمَة[30]

*raḥmah / raḥmān / raḥim*

51 occurrences; cumulative coverage 45.71%.

**Possible English:** mercy; compassion; womb; kinship; the Merciful

**Context:** الرحمن is a divine name and also part of ʿAbd al-Raḥmān. رحمه الله is a prayer, may God have mercy on him. الرحم can concern blood kinship.

**Forms and grammar:** رحم / يرحم = had mercy / has mercy; رحمه = had mercy on him when read as a verb. رحمة is a noun; أرحام is a plural related to wombs/kinship.

### Attested spellings and counts

رحمه —rḥmh* (40); الرحمن —al-raḥmān* (5); الرحيم —al-rḥym* (2); رحمة —rḥmh* (2); رحماء —rḥmā'* (1); رحيم —rḥym* (1)

Context L27: ... قال أبو محمد رحمه الله وهذه الأقوال شنيعة وبعضها ...

Context L29: ... مخالفته قال أبو محمد رحمه الله فيا ليت شعري لو ...

[29] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لذا (read dictionary entry).
[30] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رحم (read dictionary entry).

## 31. صَاحِب / صَحَابَة[31]

*ṣāḥib / ṣaḥābah*

51 occurrences; cumulative coverage 46.35%.

**Possible English:** companion; associate; holder; person concerned

**Context:** الصحابة normally refers to the Prophet's Companions. صاحب مال means an owner or holder of wealth. أصحابنا can mean our associates or fellow adherents.

**Forms and grammar:** صاحب / أصحاب = companion / companions; صحابي / صحابة refer to Companions in the technical usage. صاحبه / أصحابه change singular/plural and the possessive referent.

### Attested spellings and counts

الصحابة —al-ṣḥābh* (20); أصحاب —ʾṣḥāb* (6); أصحابه —ʾṣḥābh* (4); الصاحب — al-ṣāḥb* (4); صاحب —ṣāḥb* (3); صاحبه —ṣāḥbh* (2); صاحبها —ṣāḥbhā* (2); صاحبهم —ṣāḥbhm* (2); أصحابهم —ʾṣḥābhm* (1); بصاحبه —bṣāḥbh* (1); صاحبا —lṣāḥbhā* (1); وأصحابه —wʾṣḥābh* (1); وصاحب —wṣāḥb* (1)

Context L20: ... ورد عن ذكرنا من الصحابة رضي الله عنهم كان أولى ...

Context L23: ... أن يعرفوا أن غيرهم بصاحبه كالذي يجدونه هم بصاحبهم ولا ...

## 32. كُلّ / كِلَا[32]

*kull / kilā*

50 occurrences; cumulative coverage 46.98%.

**Possible English:** all; every; each; both

**Context:** كل with a singular noun often means every; with a plural or pronoun, all. كلاهما means both of them. كلا can also be the particle "by no means"; vowels and syntax matter.

**Forms and grammar:** كله / كلها / كلهم = all of it / all of it, feminine / all of them. كلا / كلي and كلتا / كلتي are masculine/feminine dual constructions with case changes; they are not plural verbs.

### Attested spellings and counts

كل —kl* (22); وكل —wkl* (9); كله —klh* (4); كلهم —klhm* (4); كلها —klhā* (3); بكل —bkl* (2); لكل —lkl* (2); وكلا —wklā* (2); وكلهم — wklhm* (1); ولكل —wlkl* (1)

Context L8: ... نذكرها إن شاء الله كل واحد منها كاف في بيان ...

Context L10: ... بلفظ هو جاهل بمعناه وكل من رأينا منهم فإنهم لا ...

[31] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صحب (read dictionary entry).

[32] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كلل (read dictionary entry); كلا (read dictionary entry).

## 33. حَدَّثَ / حَدِيث[33]

*ḥadīth / ḥaddatha*

44 occurrences; cumulative coverage 47.54%.

**Possible English:** report; hadith; narration; narrate; new; occur

**Context:** حدثنا introduces transmission: he narrated to us. نا and ثنا are scribal abbreviations for حدثنا here. حديث can be a report or, in other constructions, an adjective meaning new.

**Forms and grammar:** حدّث / يحدّث = narrated / narrates; حدثني / حدثنا = narrated to us / me. حديث / أحاديث = report / reports. أحدث means introduced or caused to occur.

### Attested spellings and counts

الحديث —al-ḥdyth* (22); حديث —ḥdyth* (5); حدثنا —ḥdthnā* (2); حديثا —ḥdythā* (2); نا —nā* (2); وحديث —wḥdyth* (2); إحداث —ʾiḥdāth* (1); الأحاديث —al-ʾḥādyth* (1); المحدث —al-mḥdth* (1); للحديث —llḥdyth* (1); محدث —mḥdth* (1); وأحاديث —wʾḥādyth* (1); وحدثني —wḥdthny* (1); وحديثا —wḥdythā* (1); يحدث —yḥdth* (1)

Context L26: ... في واو ولا ألف وحدثني محمد بن يحيى بن غالب ...

Context L34: ... ابن وهب أنه قال الحديث مضلة إلا للفقهاء ولولا مالك ...

## 34. مُسْلِم / إِسْلَام / سَلَام[34]

*salām / ʾislām / muslim*

41 occurrences; cumulative coverage 48.06%.

**Possible English:** peace; Islam; Muslim; submit; deliver; greet

**Context:** وَسَلَّمَ in a blessing upon the Prophet means "and may He grant him peace." مُسْلِم means a Muslim (one who submits to God), but also occurs as a personal name. In a citation to Ṣaḥīḥ Muslim, Muslim is the compiler Muslim ibn al-Ḥajjāj; in a transmission chain, identify the person from the full name and surrounding chain. سَلَام (peace), إِسْلَام (submission / Islam) and مُسْلِم are related derivations, not tense forms of one word.

### Attested spellings and counts

السلام —al-slām* (13); الإسلام —al-ʾislām* (7); المسلمين —al-mslmyn* (6); مسلم —mslm* (5); المسلمون —al-mslmwn* (2); التسليم —al-tslym* (1); تسليما —tslymā* (1); سلام —slām* (1); سلمة —slmh* (1); للمسلمين —llmslmyn* (1); لمسلم —lmslm* (1); وسلم —wslm* (1); ومسلم —wmslm* (1)

Context L7: ... ليس ها هنا إلا التسليم لظنهم وغلطهم والإذعان لسؤالهم الساقط ...

Context L13: ... في أن الأنبياء عليهم السلام أفضل من مالك وأبي حنيفة ...

[33] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حدث (read dictionary entry).

[34] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سلم (read dictionary entry).

**Forms and grammar:** سلم / يسلم vary in meaning with vowels and verb pattern; أسلم = embraced Islam or submitted. مسلم / مسلمة / مسلمون / مسلمين show gender, number and case. الإسلام is the noun Islam.

## 35. إِلَّا[35]

*ʾillā*

39 occurrences; cumulative coverage 48.55%.

**Possible English:** except; unless; only in a negative construction

**Context:** لا … إلا commonly means only: "not … except." Exceptions can limit an earlier general rule. Keep the negation and exception together.

**Forms and grammar:** إلا is an indeclinable particle. وإلا can mean otherwise or and if not, depending on construction. Distinguish إلا from إِلَى to, and إِنْ if.

### Attested spellings and counts

إلا —ʾilā* (38); وإلا —wʾilā* (1)

Context L4: … في ذلك ما زالوا إلا على كشف عوارهم والإبداء عن …

Context L7: … أنهم ليس ها هنا إلا التسليم لظنهم وغلطهم والإذعان لسؤالهم …

## 36. ذِكْر / ذَكَرَ[36]

*dhakara / dhikr*

39 occurrences; cumulative coverage 49.05%.

**Possible English:** mention; remember; cite; recollection; male

**Context:** ذكرنا commonly refers back: we mentioned. ذَكَر as a noun can mean male in legal classifications. Vowels and surrounding syntax separate it from the verb.

### Attested spellings and counts

ذكرنا —dhkrnā* (10); المذكور —al-mdhkwr* (6); ذكر —dhkr* (4); المذكورين —al-mdhkwryn* (3); وذكر —wdhkr* (3); الذكر —al-dhkr* (2); ذكره —dhkrh* (2); بذكره —bdhkrh* (1); ذكرتم —dhkrtm* (1); ذكرها —dhkrhā* (1); ذكرهم —dhkrhm* (1); ذكروا —dhkrwā* (1); ذكروه —dhkrwh* (1); نذكرها —ndhkrhā* (1); وذكره —wdhkrh* (1); يذكر —ydhkr* (1)

Context L4: … الله وإياكم بطاعته فإنكم ذكرتم قول طائفة من المشغبين الذين …

Context L8: … عنه ولهذا السؤال أجوبة نذكرها إن شاء الله كل واحد …

[35] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إلا (read dictionary entry).

[36] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذكر (read dictionary entry).

**Forms and grammar:** ذكر / يذكر = mentioned / mentions; ذكرنا = we mentioned; ذكره = he mentioned it or mention of it, depending on vowels. مذكور / مذكورة = aforementioned, agreeing with the noun.

## 37. اخْتَلَفَ / خِلَاف[37]

*khilāf / ʾkhtalafa*

38 occurrences; cumulative coverage 49.53%.

**Possible English:** disagreement; difference; oppose; behind; successor

**Context:** خلاف فلان often means disagreement with someone's position. اختلفوا means they differed. خلف can also be a personal name or indicate behind; read its vowels and construction.

**Forms and grammar:** خالف / يخالف = opposed / opposes; اختلف / يختلف = differed / differs. مخالف = one who disagrees; اختلاف is the abstract noun. خليفة and خلاف are separate derivations.

### Attested spellings and counts

مخالفته —mkhālfth* (10); خلاف —khlāf* (6); اختلفوا —ʾkhtlfwā* (4); خالفه — khālfh* (3); الخلاف —al-khlāf* (2); خلف —khlf* (2); مخالفة —mkhālfh* (2); اختلاف —ʾkhtlāf* (1); خالفوه —khālfwh* (1); خلافه —khlāfh* (1); خلفه —khlfh* (1); لمخالفة —lmkhālfh* (1); مخالف —mkhālf* (1); مخالفين — mkhālfyn* (1); والخلاف —wālkhlāf* (1); يختلف —ykhtlf* (1)

Context L6: ... وذلك أنهم إذا اختلفوا في المجادلة وأجهدوا أنفسهم في ...

Context L13: ... أن يقال لهم لا اختلاف بين جميع أهل الأديان عامة ...

## 38. رِضًا / رَضِيَ[38]

*raḍiya / riḍan*

38 occurrences; cumulative coverage 50.01%.

**Possible English:** be pleased; approve; consent; satisfaction

**Context:** رضي الله عنه is a prayer, may God be pleased with him. رضا in a transaction concerns consent. Those uses call for different English phrasing.

**Forms and grammar:** رضي / يرضى = was pleased / is pleased; رضيت = I or you consented; تراضيا = the two mutually agreed. التراضي / تراض are verbal-noun forms; final weak letters can change or disappear.

### Attested spellings and counts

رضي —rḍy* (34); ورضوانا —wrḍwānā* (2); رضوا —rḍwā* (1); يرضيه — yrḍyh* (1)

Context L3: ... تعالى أن يوفقنا لما يرضيه وأن يجنبنا ما يسخطه وأن ...

Context L8: ... قال أبو محمد رضي الله عنه ولهذا السؤال أجوبة ...

[37] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلف (read dictionary entry).
[38] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رضي (read dictionary entry).

## 39. سَنَة / سِنّ / سُنَّة[39]

*sunnah / sinn / sanah*

38 occurrences; cumulative coverage 50.49%.

**Possible English:** practice; prophetic precedent; tooth; year

**Context:** السنة commonly means prophetic practice in legal argument. سِنّ is a tooth or age; سَنَة is a year. These homographs must be distinguished by vowels and topic.

**Forms and grammar:** سنن / سُنّة = practice(s); أسنان / سِنّ = tooth/teeth; سنين / سنون / سَنَة = year(s). They are different lexical readings, not one noun's tense forms.

### Attested spellings and counts

سنة —snh* (13); السنن —al-snn* (9); للسنن —llsnn* (4); والسنة —wālsnh* (3); السنة —al-snh* (2); سنن —snn* (2); والسنن —wālsnn* (2); بالسنن —bālsnn* (1); سن —sn* (1); وسنة —wsnh* (1)

Context L45: ... إذ اخبر أننا سنركب سنن من كان قبلنا حتى لو ...

Context L47: ... أنه قام خمسا وعشرين سنة ليس بينه وبين مسجد رسول ...

## 40. صَحِيح / صَحَّ[40]

*ṣaḥḥa / ṣaḥīḥ*

37 occurrences; cumulative coverage 50.95%.

**Possible English:** be sound; be established; be valid; authentic; correct

**Context:** A صحيح report is sound/authentic; a صحيح contract or act is valid. صح عندنا means it is established for us. These judgments depend on the type of object under discussion.

**Forms and grammar:** صح / يصح = was sound / is sound; صحيح / صحيحة show noun agreement; صحة is the abstract noun. صحح is a derived verb meaning declare sound or correct.

### Attested spellings and counts

صح —ṣḥ* (10); يصح —yṣḥ* (5); صحيح —ṣḥyḥ* (4); فصح —fṣḥ* (4); الصحيح —al-ṣḥyḥ* (3); بصحة —bṣḥh* (3); الصحاح —al-ṣḥāḥ* (2); صحت —ṣḥt* (2); تصح —tṣḥ* (1); صحاح —ṣḥāḥ* (1); صحة —ṣḥh* (1); وأصح —w'ṣḥ* (1)

Context L14: ... أعمالهم ودراية أحوالهم عنا فصح بهذا أن السؤال عمن كان ...

Context L28: ... مالك حجة فما هذا يصح عنه البتة لأنه ضلالة عظيمة ...

[39] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سنن (read dictionary entry); سنه (read dictionary entry).
[40] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صحح (read dictionary entry).

## 41. عَبْد / عَبَدَ[41]

*ʿabd / ʿabada*

36 occurrences; cumulative coverage 51.41%.

**Possible English:** servant; slave; worshipper; worship

**Context:** عبد الله is a personal name, ʿAbd Allāh. In legal passages عبد may refer to an enslaved person; in religious description servant or worshipper may fit better.

**Forms and grammar:** عبد / عبيد / عباد are singular/plural nouns with contextual distinctions. أمة is the corresponding female legal term, not a regular suffix plural. عبد / يعبد = worshipped / worships.

### Attested spellings and counts

عبد —ʿbd* (20); وعبد —wʿbd* (7); عبيد —ʿbyd* (4); عباده —ʿbādh* (2); عبدا —ʿbdā* (1); عبده —ʿbdh* (1); وعبده —wʿbdh* (1)

Context L2: ... على محمد خاتم أنبيائه وعبده ورسوله أفضل صلاة صلاها على ...

Context L19: ... وعلي بن أبي طالب وعبد الله بن مسعود وعبد الله ...

## 42. مَسْأَلَة / سَأَلَ[42]

*saʾala / masʾalah*

35 occurrences; cumulative coverage 51.85%.

**Possible English:** ask; question; issue; legal problem

**Context:** مسألة labels a legal issue, not necessarily a question someone actually asked. سئل introduces a question addressed to a person.

**Forms and grammar:** سأل / يسأل = asked / asks; سئل = was asked; سألت can be I or you asked according to its final vowel. مسألة / مسائل = issue / issues; سؤاله = his question.

### Attested spellings and counts

السؤال —al-sʾāl* (12); مسألة —msʾlh* (4); سأل —sʾl* (3); يسألون —ysʾlwn* (3); المسائل —al-msāʾl* (2); سألوا —sʾlwā* (2); ونسأل —wnsʾl* (2); يسأل —ysʾl* (2); المسألة —al-msʾlh* (1); سؤال —sʾāl* (1); سؤالهم —sʾālhm* (1); نسأل —nsʾl* (1); ونسأله —wnsʾlh* (1)

Context L3: ... ونسأل الله تعالى أن يوفقنا لما ...

Context L4: ... يدرون معنى ما عنه يسألون ويظنون أنهم إذا أوردوه فقد ...

[41] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عبد (read dictionary entry).

[42] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سأل (read dictionary entry).

## 43. عَزِيز / عَزَّ[43]

*ʿazza / ʿazīz*

35 occurrences; cumulative coverage 52.30%.

**Possible English:** be mighty; be strong; dear; rare; Mighty

**Context:** عز وجل is an honorific after the divine name. العزيز can be a divine epithet or part of ʿAbd al-ʿAzīz; another context may mean dear or powerful.

**Forms and grammar:** عز / يعز have vowel-dependent senses; عزيز / أعزاء are adjective and plural. أعز can be comparative or a derived verb according to vowels. عزّ وجلّ is conventionally Mighty and Majestic.

### Attested spellings and counts

عز —ʿz* (30); العزيز —al-ʿzyz* (5)

Context L13: ... وقد ذكرهم الله تعالى عز وجل فقال أم تقولون إن ...

Context L14: ... ما كسبوا وأخبرنا الله عز وجل أننا لا نسأل عما ...

## 44. أَفْضَل / فَضْل[44]

*faḍl / ʾafḍal*

34 occurrences; cumulative coverage 52.73%.

**Possible English:** excess; virtue; merit; better; prefer

**Context:** فضل can be a remaining surplus or merit. أفضل means better or best; preference between legal acts is supplied by context.

**Forms and grammar:** فضل / يفضل has vowel-dependent readings; فضّل / يفضّل = preferred / prefers. فضيلة / فضائل = virtue(s); تفاضل = difference in amount or merit.

### Attested spellings and counts

أفضل —ʾfḍl* (6); الفضل —al-fḍl* (6); فضل —fḍl* (5); فضيلة —fḍylh* (5); وأفضل —wʾfḍl* (5); الفضيلة —al-fḍylh* (2); فضلا —fḍlā* (2); فاضلا —fāḍlā* (1); فضول —fḍwl* (1); والفضل —wālfḍl* (1)

Context L2: ... خاتم أنبيائه وعبده ورسوله أفضل صلاة صلاها على أحد من ...

Context L6: ... لمن عارضهم من أجل وأفضل وأورع وأفقه وأعلم مالك أو ...

[43] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عزز (read dictionary entry).
[44] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فضل (read dictionary entry).

## 45. أَهْل[45]

*ʾahl*

33 occurrences; cumulative coverage 53.14%.

**Possible English:** people of; family; household; inhabitants; qualified persons

**Context:** أهل المدينة are the people of Medina; أهل العلم are scholars or people of knowledge. أهله can refer to family or to those appropriately associated with something.

**Forms and grammar:** أهله / أهلها / أهلهم change the associated referent. أهلين / أهلون occur as plural case forms; أهل is often collective. أهلية is a separate noun meaning qualification or capacity.

### Attested spellings and counts

أهل —ʾhl* (30); أهله —ʾhlh* (1); لأهل —lʾhl* (1); وأهله —wʾhlh* (1)

Context L7: ... ثوب العصبية وسائرين بسيرة أهل الجاهلية من التفاخر والمغالبة والتنازع ...

Context L13: ... لا اختلاف بين جميع أهل الأديان عامة فكيف أهل الإيمان ...

## 46. أَوْ[46]

*ʾaw*

33 occurrences; cumulative coverage 53.56%.

**Possible English:** or; alternatively; sometimes an approximation or division into possibilities

**Context:** أو normally separates alternatives. Whether those alternatives are exclusive, permissive or a narrator's uncertainty must be read from context; the word alone does not settle that.

**Forms and grammar:** أو is an indeclinable conjunction, with no tense or plural. Do not confuse it with the question form أَ + و or with أم in a paired question.

### Attested spellings and counts

أو —ʾw* (33)

Context L6: ... وأورع وأفقه وأعلم مالك أو أبو حنيفة أو الشافعي أو ...

Context L11: ... منه فلو فعلوا هذا أو عرفوا معاني الألفاظ لكفوا أنفسهم ...

[45] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أهل (read dictionary entry).

[46] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أوا (read dictionary entry).

## 47. حَقّ / حَقِيقَة[47]

*ḥaqq / ḥaqīqah*

33 occurrences; cumulative coverage 53.98%.

**Possible English:** truth; right; entitlement; due; true; reality

**Context:** حق can describe a true assertion, an enforceable entitlement or something due. English right does not fit every occurrence.

**Forms and grammar:** حق / حقوق = right / rights; حقه = his right or its truth according to context; أحق = more entitled. حقيقة and تحقيق are different derived nouns; حقّ / يحقّ are verb forms.

### Attested spellings and counts

الحق —al-ḥq* (15); حق —ḥq* (5); حقيقة —ḥqyqh* (3); أحق —ʾḥq* (2); فحق — fḥq* (2); استحق —ʾstḥq* (1); الحقيقة —al-ḥqyqh* (1); بالحق —bālḥq* (1); للحق —llḥq* (1); وأحقهم —wʾḥqhm* (1); يستحق —ystḥq* (1)

Context L2: ... لقد جاءت رسل ربنا بالحق وصلى الله على محمد خاتم ...

Context L7: ... ما لا يغني من الحق شيئا ولا ينيله من حسناته ...

## 48. أَمَّا[48]

*ʾammā*

32 occurrences; cumulative coverage 54.38%.

**Possible English:** as for; regarding; now then

**Context:** أما introduces a topic followed by a statement, often with ف in its result. Do not confuse it with أَمَا, an introductory or interrogative expression.

**Forms and grammar:** فأما / وأما add and / so. أما does not have tense, gender or plural inflections. Its grammatical job is to organize the following clause.

### Attested spellings and counts

وأما —wʾmā* (22); أما —ʾmā* (9); فأما —fʾmā* (1)

Context L4: ... أما بعد أيدنا الله وإياكم بطاعته ...

Context L28: ... وأما الذي ذكروه عن ابن القاسم ...

[47] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حقق (read dictionary entry).

[48] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أما (read dictionary entry).

## 49. أَمْر / أَمَرَ[49]

*ʾamr / ʾamara*

32 occurrences; cumulative coverage 54.79%.

**Possible English:** command; order; matter; affair; command someone

**Context:** أمر may be an instruction or simply the matter under discussion. أمره can mean his matter or he commanded him; the vowelled form and syntax decide.

**Forms and grammar:** أمر / يأمر = commanded / commands; أُمر = was commanded; أمرنا = we commanded or he commanded us, depending on vowels. أمر / أوامر / أمور have different plural uses.

### Attested spellings and counts

أمر —ʾmr* (5); أمير —ʾmyr* (4); الأمر —al-ʾmr* (4); أمرهما —ʾmrhmā* (3); الأمراء —al-ʾmrāʾ* (3); أمرهم —ʾmrhm* (2); أمور —ʾmwr* (2); الأمور —al-ʾmwr* (2); أمرنا —ʾmrnā* (1); أمره —ʾmrh* (1); أمرين —ʾmryn* (1); بالأمر —bālʾmr* (1); فأمر —fʾmr* (1); فأمره —fʾmrh* (1); ويأمرون —wyʾmrwn* (1)

Context L16: ... أمة يدعون إلى الخير ويأمرون بالمعروف سورة آل عمران آية ...

Context L30: ... هذه الأمور التي يستعظم من رآها مخالفة ...

## 50. غَيْر[50]

*ghayr*

32 occurrences; cumulative coverage 55.19%.

**Possible English:** other; different; not; apart from

**Context:** غير before a noun often corresponds to non- or not. غيره means someone or something other than him/it. المغيرة is a proper name, al-Mughīrah, not a negative construction.

**Forms and grammar:** غيره / غيرها / غيرهم change the referent, not tense. بغير means without or by something other than. غيّر / يغيّر = changed / changes, a different derivation.

### Attested spellings and counts

غير —ghyr* (8); غيره —ghyrh* (7); غيرهم —ghyrhm* (6); بغير —bghyr* (3); وغير —wghyr* (2); وغيره —wghyrh* (2); وغيرهم —wghyrhm* (2); لغيره —lghyrh* (1); والمغيرة —wālmghyrh* (1)

Context L11: ... إنسان أتم منها في غيره قضي بأنه أعلم منه وأفقه ...

Context L19: ... تعالى عن نفسه دون غيره إذ يقول جل ذكره لا ...

[49] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمر (read dictionary entry).
[50] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غير (read dictionary entry).

## 51. أَحَد / وَاحِد[51]

*wāḥid* / *ʾaḥad*

32 occurrences; cumulative coverage 55.60%.

**Possible English:** one; single; anyone; someone; either one

**Context:** أحد in a negative clause often means anyone or no one when combined with negation. إحدى is used with feminine nouns. الواحد may mean the one or the sole.

**Forms and grammar:** واحد / واحدة show gender; إحداهما / أحدهما = one of the two. وحده = alone; توحيد = affirming oneness, a separate derived noun. أحد can also name Sunday in its weekday construction.

### Attested spellings and counts

أحد —ʾḥd* (13); واحد —wāḥd* (5); لأحد —lʾḥd* (3); واحدا —wāḥdā* (3); وحده —wḥdh* (3); أحدا —ʾḥdā* (2); أحدهما —ʾḥdhmā* (1); بأحد —bʾḥd* (1); واحدة —wāḥdh* (1)

Context L2: ... أفضل صلاة صلاها على أحد من أنبيائه ورسله ...

Context L8: ... إن شاء الله كل واحد منها كاف في بيان هجرية ...

## 52. إِجْمَاع / جَمِيع / جَمَعَ[52]

*jamaʿa* / *jamīʿ* / *ʾijmāʿ*

31 occurrences; cumulative coverage 55.99%.

**Possible English:** gather; combine; all; agreement; consensus

**Context:** إجماع in argument refers to consensus as a legal category. جميعا means all together; جماعة can be a group or congregation. الجمعة is Friday or Friday prayer.

**Forms and grammar:** جمع / يجمع = gathered / gathers; أجمعوا = they agreed unanimously; إجماع is its verbal noun. جماعة / جماعات = group(s); جامع and جميع are distinct formations.

### Attested spellings and counts

جمع —jmʿ* (4); أجمع —ʾjmʿ* (3); أجمعين —ʾjmʿyn* (3); جمعة —jmʿh* (3); جمعه —jmʿh* (2); جميع —jmyʿ* (2); جميعه —jmyʿh* (2); والإجماع —wʾijmāʿ* (2); الجامع —al-jāmʿ* (1); الجمع —al-jmʿ* (1); إجماع —ʾijmāʿ* (1); بإجماع —bʾijmāʿ* (1); جامعا —jāmʿā* (1); جمعوا —jmʿwā* (1); جميعهم —jmyʿhm* (1); يجتمع —yjtmʿ* (1)

Context L13: ... لهم لا اختلاف بين جميع أهل الأديان عامة فكيف أهل ...

Context L23: ... لا يعرفون هذا فقد جمعوا مع العماوة الجنون ومع قوة ...

[51] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وحد (read dictionary entry); أحد (read dictionary entry).
[52] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمع (read dictionary entry).

## 53. أَنَس / نَاس / إِنْسَان[53]

*ʾinsān / nās / ʾanas*

30 occurrences; cumulative coverage 56.37%.

**Possible English:** person; human; people; Anas

**Context:** الناس is the people or people generally. أنس frequently names Anas ibn Mālik. The related spellings and traditional root discussions do not make a personal name an interchangeable gloss for people.

**Forms and grammar:** إنسان / أناس / ناس are human/collective formations; أنس is also a proper name. إنس contrasts with jinn in religious usage. Case and attached particles change the surface form.

### Attested spellings and counts

الناس —al-nās* (14); أنس —ʾns* (5); إنسان —ʾinsān* (4); للناس —llnās* (4); أناس —ʾnās* (1); الإنس —al-ʾins* (1); والناس —wālnās* (1)

Context L11: ... التي إذا وجدت في إنسان أتم منها في غيره قضي ...

Context L13: ... عند الله تعالى وعند الناس بكل فضل وخير وقد ذكرهم ...

## 54. بَيْن / بَيَان / بَيِّنَة[54]

*bayn / bayān / bayyinah*

30 occurrences; cumulative coverage 56.75%.

**Possible English:** between; among; explanation; clear evidence

**Context:** بين فلان وفلان locates a relation between people. بيّنة in legal procedure is evidence; بيان in argument is clarification. They are related derived nouns, not pronoun changes.

**Forms and grammar:** بينهما / بينهم = between the two / among them. بيّن / يبيّن = explained / explains; بيّنة / بيّنات = evidence(s). Vowels distinguish forms that share the same letters.

### Attested spellings and counts

بينهم —al-mbyn* (2); المبين —wbyn* (3); وبين —byān* (4); بيان —byn* (10); بين —bynāh* (1); بيناه —byānā* (1); بيانا —al-byān* (1); البيان —bynhm* (2); بينه —ybyn* (1); يتبين —ytbyn* (1)

Context L8: ... واحد منها كاف في بيان هجرية هذا السؤال ورادع لهم ...

Context L13: ... يقال لهم لا اختلاف بين جميع أهل الأديان عامة فكيف ...

[53] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنس (read dictionary entry); نوس (read dictionary entry).
[54] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بين (read dictionary entry).

## 55. كَثِير / أَكْثَر[55]

*kathīr / ʾakthar*

29 occurrences; cumulative coverage 57.11%.

**Possible English:** much; many; numerous; more; most; Kathīr

**Context:** أكثر can be a comparative or part of a verb phrase. كثير in a transmission chain can be the personal name Kathīr; elsewhere it commonly means much or many.

**Forms and grammar:** كثير / كثيرة agree with the noun; أكثر = more or most; كثرة = abundance; كثر / يكثر = became numerous / is numerous. كثيرا is commonly adverbial or accusative.

### Attested spellings and counts

أكثر —ʾkthr* (12); كثير —kthyr* (5); الكثير —al-kthyr* (2); بكثرة —bkthrh* (2); أكثره —ʾkthrh* (1); الأكثر —al-ʾkthr* (1); بأكثر —bʾkthr* (1); فأكثر —fʾkthr* (1); كثرة —kthrh* (1); كثيرا —kthyrā* (1); لكثرة —lkthrh* (1); وأكثر —wʾkthr* (1)

Context L27: ... عن تكلف الرد عليه بأكثر من أن نقول قائل هذا ...

Context L29: ... أو يراه يطعم النفر الكثير من الطعام اليسير أو يراه ...

## 56. بَعِيد / بَعْد[56]

*baʿd / baʿīd*

28 occurrences; cumulative coverage 57.47%.

**Possible English:** after; later; beyond; distant

**Context:** بعد can sequence events or an argument. أما بعد is a conventional transition. بعيد describes distance or, figuratively, remoteness.

**Forms and grammar:** بعده / بعدها = after him or it / her or it; بعدما = after what or after. بعيد / بعيدة agree in gender; بَعُد / يبعد are verb forms, distinct from the preposition-like noun.

### Attested spellings and counts

بعد —bʿd* (18); بعدهم —bʿdhm* (6); أبعد —ʾbʿd* (1); بعده —bʿdh* (1); بعدهما —bʿdhmā* (1); بعيد —bʿyd* (1)

Context L4: ... أما بعد أيدنا الله وإياكم بطاعته فإنكم ...

Context L28: ... للناس على الله حجة بعد الرسل النساء آية فكيف يقول ...

[55] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كثر (read dictionary entry).
[56] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعد (read dictionary entry).

## 57. اتِّبَاع / تَبِعَ[57]

*tabiʿa / ʾttibāʿ*

28 occurrences; cumulative coverage 57.82%.

**Possible English:** follow; adhere to; successor; following

**Context:** اتباع can mean adherence to evidence or a person. التابعون names a historical generation in a technical use; it is not just any plural group of followers.

**Forms and grammar:** تبع / يتبع = followed / follows; اتبع / يتبع is a different pattern. تابع / تابعون / تابعين show singular/plural/case; متتابع = successive or consecutive.

### Attested spellings and counts

أتباع —ʾtbāʿ* (6); والتابعين —wāltābʿyn* (4); اتباع —ʾtbāʿ* (3); وأتباع — wʾtbāʿ* (3); التابعون —al-tābʿwn* (2); التابعين —al-tābʿyn* (2); تابع —tābʿ* (2); اتباعهم —ʾtbāʿhm* (1); اتبع —ʾtbʿ* (1); اتبعه —ʾtbʿh* (1); باتباع —bātbāʿ* (1); والتابعون —wāltābʿwn* (1); يتبعون —ytbʿwn* (1)

Context L20: ... إنما جعلوا علتهم في اتباعهم من اتبعوه إنما هي تقدمه ...

Context L39: ... بعض العالمون بأخبار الصحابة والتابعين من بعدهم فما نعلم الفقهاء ...

## 58. حَنِيف / حَنِيفَة[58]

*ḥanīfah / ḥanīf*

28 occurrences; cumulative coverage 58.18%.

**Possible English:** Ḥanīfah; Ḥanafī; upright in religion

**Context:** أبو حنيفة is the scholar Abū Ḥanīfah. الحنفيين / الحنفيون identify followers of his school. A school name and the adjective حنيف are not interchangeable references. In this corpus, the school adjective identifies Hanafi jurists; a school affiliation is a name-based adjective, not an inflection of the legal or lexical noun.

**Forms and grammar:** حنيف / حنفاء are adjective and plural; حنفي is a relational adjective, with feminine حنفية and plurals حنفيون / حنفيين. حنيفة also occurs in a personal designation.

### Attested spellings and counts

حنيفة —ḥnyfh* (26); الحنفية —al-ḥnfyh* (1); الحنفيين —al-ḥnfyyn* (1)

Context L6: ... وأعلم مالك أو أبو حنيفة أو الشافعي أو أحمد أو ...

Context L13: ... أفضل من مالك وأبي حنيفة والشافعي وأحمد وداود وأعلم وأبجل ...

[57] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تبع (read dictionary entry).

[58] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حنف (read dictionary entry).

## 59. لَمْ[59]

*lam*

28 occurrences; cumulative coverage 58.53%.

**Possible English:** did not; has not

**Context:** لم negates an imperfect with past-time force. It is a grammatical error to translate it as ordinary present not without considering the clause.

**Forms and grammar:** لم يقل = he did not say; لم يكن = he was not. ولم / فلم attach and / so. The following verb is jussive and may lose a final weak letter or ن.

### Attested spellings and counts

لم —lm* (18); ولم —wlm* (9); فلم —flm* (1)

Context L4: ... بلجام وكعموا مخالفيهم بكعما ولم يشكوا أنهم قد أتوا ببرهان ...

Context L14: ... كان الأنبياء عليه السلام لم نكلف معرفة أعمالهم ولا حملنا ...

## 60. فَقِيه / فِقْه[60]

*fiqh* / *faqīh*

27 occurrences; cumulative coverage 58.87%.

**Possible English:** understanding; jurisprudence; jurist

**Context:** فقه can mean understanding or the discipline of jurisprudence. In the quoted report, carrying legal knowledge and understanding it more deeply are distinguished.

**Forms and grammar:** فقه names understanding; فقيه / فقهاء = jurist / jurists. أفقه is a comparative or superlative: more or most discerning in law. الفقهية is an agreement form of an adjective, not a verb tense.

### Attested spellings and counts

أفقه —ʾfqh* (7); الفقه —al-fqh* (7); وأفقه —wʾfqh* (5); الفقهاء —al-fqhāʾ* (3); والفقه —wālfqh* (2); فقه —fqh* (1); فقهاء —fqhāʾ* (1); وأفقههم — wʾfqhhm* (1)

Context L6: ... من أجل وأفضل وأورع وأفقه وأعلم مالك أو أبو حنيفة ...

Context L10: ... المراد بقول القائل فلان أفقه من فلان ولا ما الغرض ...

[59] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لمم (read dictionary entry).

[60] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فقه (read dictionary entry).

## 61. قَرَأَ / قُرْآن[61]

*qurʾān / qaraʾa*

27 occurrences; cumulative coverage 59.21%.

**Possible English:** Quran; recite; read; recitation; periods in a distinct lexical use

**Context:** القرآن names the Quran. قراءة is a reading/recitation. قروء in waiting-period discussions is a distinct, disputed lexical use; context and the author's argument matter.

**Forms and grammar:** قرأ / يقرأ = read or recited / reads or recites; قراءة / قراءات = reading(s). قارئ = reader; قرآن is not an ordinary plural. قروء / قرء have their own lexical discussion.

### Attested spellings and counts

القرآن —al-qrʾān* (21); بالقرآن —bālqrʾān* (1); قرآن —qrʾān* (1); قرأ —qrʾ* (1); قراءة —qrāʾh* (1); والقرآن —wālqrʾān* (1); يقرأ —yqrʾ* (1)

Context L20: ... عنقه ورفضوا له حكم القرآن وكلام رسول الله ص متقدما ...

Context L39: ... منسوخه وكيف يضم إلى القرآن وكيف يستعمل جميعه ويستثنى بعضه ...

## 62. حُكْم / حَكَمَ[62]

*ḥukm / ḥakama*

26 occurrences; cumulative coverage 59.54%.

**Possible English:** ruling; judgment; rule; judge; govern

**Context:** حكم may be a legal norm or a particular judgment. حكم بكذا means ruled or adjudged something. الحكيم or حكيم may instead be a descriptive divine name or a personal name.

**Forms and grammar:** حكم / يحكم = judged / judges; حكم / أحكام = ruling / rulings; حاكم = judge or ruler; محكوم = adjudicated. حكمه changes meaning with vowels and its sentence role.

### Attested spellings and counts

حكم —ḥkm* (5); أحكام —ʾḥkām* (3); أحكامه —ʾḥkāmh* (2); الأحكام —al-ʾḥkām* (2); الحكم —al-ḥkm* (2); يحكم —yḥkm* (2); التحكم —al-tḥkm* (1); الحاكم —al-ḥākm* (1); الحكام —al-ḥkām* (1); بأحكام —bʾḥkām* (1); والحاكم —wʾḥkām* (1); وأحكام —wʾḥkām* (1); محكم —mḥkm* (1); حكمه —ḥkmh* (1); وحكمه —wḥkmh* (1); ويحكم —wyḥkm* (1)

Context L10: ... من جملة سؤالكم عن حكم ألفاظ لا تدرون معناها ولا ...

Context L20: ... في عنقه ورفضوا له حكم القرآن وكلام رسول الله ص ...

[61] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قرأ (read dictionary entry).
[62] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حكم (read dictionary entry).

## 63. شُفْعَة / شَفَاعَة / شَافِعِيّ[63]

*shāfiʿiyy / shafāʿah / shufʿah*

26 occurrences; cumulative coverage 59.87%.

**Possible English:** al-Shāfiʿī; Shāfiʿī; intercession; pre-emption

**Context:** الشافعي names the jurist or, by context, an adherent/relational adjective. الشفعة is the legal right of pre-emption, distinct from intercession. In this corpus, the school adjective identifies Shafii jurists; a school affiliation is a name-based adjective, not an inflection of the legal or lexical noun.

**Forms and grammar:** شافع is a participial form; شافعي adds a relational ending; شافعيون / شافعيين vary by case. شفاعة and شفعة are distinct nouns, not tense variants.

### Attested spellings and counts

الشافعي —al-shāfʿy* (18); والشافعي —wālshāfʿy* (4); للشافعي —llshāfʿy* (2); الشافعيين —al-shāfʿyyn* (1); شفاعة —shfāʿh* (1)

Context L6: ... أو أبو حنيفة أو الشافعي أو أحمد أو داود ...

Context L7: ... يرجو منه في غد شفاعة ومن هو مشغول عنه يوم ...

## 64. لَيْسَ[64]

*laysa*

26 occurrences; cumulative coverage 60.20%.

**Possible English:** is not; are not; it is not the case that

**Context:** ليس negates a nominal relation. English normally supplies is/are not rather than treating it as an ordinary past action simply because its inflection is perfect-like.

**Forms and grammar:** ليس / ليست agree with masculine / feminine singular; ليسوا masculine plural; لستُ = I am not; لستَ / لستِ = you are not; لسنا = we are not.

### Attested spellings and counts

ليس —lys* (16); فليس —flys* (4); وليس —wlys* (4); ليست —lyst* (1); وليست —wlyst* (1)

Context L7: ... اعتراض عليه وظنوا أنهم ليس ها هنا إلا التسليم لظنهم ...

Context L47: ... قام خمسا وعشرين سنة ليس بينه وبين مسجد رسول الله ...

[63] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شفع (read dictionary entry).

[64] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليس (read dictionary entry).

## 65. دَيْن / دِين[65]

*dīn / dayn*

24 occurrences; cumulative coverage 60.50%.

**Possible English:** religion; religious obligation; debt; liability

**Context:** الدينِ can mean religion or a debt, distinguished in vocalized text as دِين / دَيْن. A financial context often selects debt, but the clause must still be read.

**Forms and grammar:** دين / ديون = debt / debts; ديني = my religion or my debt according to vowels and context. دان / يدين have related verbal uses; ديانة concerns religion or religious observance.

### Attested spellings and counts

الدين —al-dyn* (11); دينهم —dynhm* (5); الديانة —al-dyānh* (3); دين —dyn* (2); دينه —dynh* (1); لدينه —ldynh* (1); يدينون —ydynwn* (1)

Context L2: ... رب العالمين الذي هدانا لدينه وما كنا لنهتدي لولا أن ...

Context L17: ... قال رسول الله ص الدين النصيحة قيل لمن يا رسول ...

## 66. ثُمَّ[66]

*thumma*

23 occurrences; cumulative coverage 60.79%.

**Possible English:** then; thereafter; next

**Context:** ثم often marks ordered succession, which may be narrative or argumentative. The amount of delay is not encoded as a fixed number of moments.

**Forms and grammar:** وثم adds and. ثَمَّ, with a different first vowel, means there; this homograph is not a tense form of ثُمَّ. Distinguish both from the noun ثمن, price.

### Attested spellings and counts

ثم —thm* (23)

Context L31: ... العزيز بن أبي سلمة ثم رآه أيضا وكيع بن الجراح ...

Context L32: ... ثم قد رآى مالكا أبو يوسف ...

[65] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دين (read dictionary entry).
[66] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثمم (read dictionary entry).

## 67. نَبِيّ / نُبُوَّة[67]

*nabiyy / nubuwwah*

23 occurrences; cumulative coverage 61.09%.

**Possible English:** prophet; prophethood; news; announce

**Context:** النبي often refers to the Prophet Muḥammad. نبأ is news or an important report, a different noun. The shared root is not a license to replace prophet with narrator.

**Forms and grammar:** نبي / أنبياء / نبيون / نبيين show singular, plural and case variants; نبيه = his prophet. نبوة is an abstract noun; أنبأ / ينبئ = informed / informs.

### Attested spellings and counts

النبي —al-nby* (12); الأنبياء —al-ʾnbyāʾ* (5); أنبيائه —ʾnbyāʾh* (3); بالنبي — bālnby* (1); لنبيه —lnbyh* (1); نبيه —nbyh* (1)

Context L2: ... الله على محمد خاتم أنبيائه وعبده ورسوله أفضل صلاة صلاها ...

Context L4: ... عن إغفالهم على ما نبيه إن شاء الله تعالى ...

## 68. آيَة[68]

*ʾāyah*

22 occurrences; cumulative coverage 61.36%.

**Possible English:** sign; verse; proof-sign

**Context:** الآية commonly identifies a Quranic verse in citation. Elsewhere it may be a sign or indication rather than a textual verse.

**Forms and grammar:** آية / آيات = sign or verse / signs or verses; آيتان / آيتين are dual case forms. بالآية = by/with the verse or sign; آيته = his/its sign.

### Attested spellings and counts

آية —ʾāyh* (21); الآية —al-ʾāyh* (1)

Context L13: ... عما كانوا يعملون البقرة آية ...

Context L16: ... بالمعروف سورة آل عمران آية ...

[67] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نبأ (read dictionary entry).

[68] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيا (read dictionary entry).

## 69. أَيْضًا[69]

*ʾayḍan*

22 occurrences; cumulative coverage 61.64%.

**Possible English:** also; too; likewise; again

**Context:** أيضا adds another point or parallel case. It does not necessarily assert that every detail of the two cases is identical.

**Forms and grammar:** أيضا is commonly adverbial and accusative in form. وأيضا = and also. It does not take a masculine/feminine or plural ending according to its referent.

### Attested spellings and counts

أيضا —ʾyḍā* (16); وأيضا —wʾyḍā* (6)

Context L20: ... لمن قلده غيرهم دينهم أيضا موجب لهم اسم الصواب وصفة ...

Context L31: ... يصح عن ابن القاسم أيضا فإنه قول في نهاية الغثاثة ...

## 70. بَعْض[70]

*baʿḍ*

21 occurrences; cumulative coverage 61.91%.

**Possible English:** some; part; a portion; one another in repeated constructions

**Context:** بعضهم can mean some of them. بعضهم بعضا can express reciprocal action: one another. The relevant group is supplied by context.

**Forms and grammar:** بعضه / بعضها / بعضهم change the referent; لبعض = for some; ببعض = with or by some. بعض is a noun-like quantifier, without tense inflection.

### Attested spellings and counts

بعض —bʿḍ* (12); بعضهم —bʿḍhm* (6); بعضه —bʿḍh* (1); لبعضه —lbʿḍh* (1); وبعضها —wbʿḍhā* (1)

Context L25: ... وروي عن بعض متفقهة الحنفيين أنه قال أبو ...

Context L26: ... أحمد البستي أنه قال بعض الحنبليين أحمد بن حنبل عظمة ...

[69] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيض (read dictionary entry).
[70] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعض (read dictionary entry).

## 71. مَعْنًى[71]

*maʿnanā*

21 occurrences; cumulative coverage 62.17%.

**Possible English:** meaning; sense

**Context:** معنى identifies a meaning or intended sense; يعني can introduce what the speaker means. The particular referent comes from the surrounding sentence.

**Forms and grammar:** معنى / معانٍ = meaning / meanings; معناه = its meaning. يعني = he or it means; عُنِي is a related perfect verb. These are related derivations, not interchangeable inflections.

### Attested spellings and counts

معنى —mʿnā* (16); معناه —mʿnāh* (2); المعنى —al-mʿnā* (1); معاني —mʿāny* (1); يعني —yʿny* (1)

Context L4: ... ما ينطقون ولا يدرون معنى ما عنه يسألون ويظنون أنهم ...

Context L10: ... منهم فإنهم لا يدرون معنى قول القائل فلان أعلم من ...

## 72. وَلَاء / وَلِيّ[72]

*waliyy / walāʾ*

21 occurrences; cumulative coverage 62.44%.

**Possible English:** guardian; ally; patron; authority; affiliation

**Context:** ولي in marriage may be a guardian; الولاء in manumission is a specific legal affiliation. أولى often means more entitled, with the construction determining entitlement to what.

**Forms and grammar:** ولي / أولياء = guardian or ally / guardians or allies; وليه = his guardian; تولى / يتولى = assumed charge or turned away, according to construction. مولى / موالي have context-dependent patron/client senses.

### Attested spellings and counts

أولى —ʾwlā* (11); وأولى —wʾwlā* (3); وليت —wlyt* (3); ولاية —wlāyh* (2); بأولى —bʾwlā* (1); وولي —wwly* (1)

Context L13: ... وأحمد وداود وأعلم وأبجل وأولى عند الله تعالى وعند الناس ...

Context L14: ... بلا شك فيمن دونهم أولى بسقوط معرفة أعمالهم ودراية أحوالهم ...

[71] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنا (read dictionary entry).
[72] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ولي (read dictionary entry).

## 73. عُمْرَة / عُمْر / عَمْر / عُمَر[73]

*ʿumar / ʿamr / ʿumr / ʿumrah*

20 occurrences; cumulative coverage 62.69%.

**Possible English:** ʿUmar; ʿAmr; life; age; ʿumrah; inhabit

**Context:** عمر and عمرو commonly identify different men. العمرة is the lesser pilgrimage. Do not read every word in this lexical family as a person's name.

**Forms and grammar:** عُمَر and عَمْرو are different names; the written final و in عمرو distinguishes the name. عُمْر is lifespan; عُمْرة is a ritual noun; عمار / عامر / عمران can be distinct names.

### Attested spellings and counts

عمر —ʿmr* (9); ولعمري —wlʿmry* (5); عمران —ʿmrān* (2); عامر —ʿāmr* (1); لعمري —lʿmry* (1); وعمر —wʿmr* (1); وعمران —wʿmrān* (1)

Context L16: ... ويأمرون بالمعروف سورة آل عمران آية ...

Context L19: ... كافة شك في أن عمر بن الخطاب وعائشة أم المؤمنين ...

## 74. لَوْلَا / لَوْ[74]

*law / lawlā*

20 occurrences; cumulative coverage 62.94%.

**Possible English:** if; if it were; were it not for

**Context:** لو often introduces a hypothetical or counterfactual condition. لولا can mean were it not for, and in another construction can urge an action. The result clause determines the English tense.

**Forms and grammar:** فلو / ولو add and / so. لو has no conjugation; a following perfect can belong to a counterfactual rather than a real past event.

### Attested spellings and counts

لو —lw* (11); فلو —flw* (5); ولو —wlw* (4)

Context L11: ... وأجل منه وأفضل منه فلو فعلوا هذا أو عرفوا معاني ...

Context L23: ... فقد كان ينبغي لهم لو عقلوا أن يعرفوا أن غيرهم ...

[73] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمر (read dictionary entry).

[74] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لولا / لو (within أما) (read dictionary entry).

## 75. إِذَا[75]

*ʾidhā*

18 occurrences; cumulative coverage 63.17%.

**Possible English:** when; whenever; if; suddenly in a different construction

**Context:** إذا commonly introduces an expected or recurring situation. Whether English if or when is smoother depends on the legal hypothetical and its result clause.

**Forms and grammar:** فإذا / وإذا attach so / and. إذا does not inflect for tense or referent; the following verb carries those changes. Distinguish it from إذ, when in a past narrative.

### Attested spellings and counts

إذا —ʾidhā* (12); فإذا —fʾidhā* (5); وإذا —wʾidhā* (1)

Context L4: ... عنه يسألون ويظنون أنهم إذا أوردوه فقد ألجموا خصومهم بلجام ...

Context L6: ... وذلك أنهم إذا اختلفوا في المجادلة وأجهدوا أنفسهم ...

## 76. قَطْع / قَطَعَ[76]

*qaṭaʿa / qaṭʿ*

18 occurrences; cumulative coverage 63.40%.

**Possible English:** cut; sever; interrupt; terminate; be certain

**Context:** قطع can describe cutting a physical object, breaking a transmission link or decisively establishing something. Legal consequences are not supplied by the root alone.

**Forms and grammar:** قطع / يقطع = cut / cuts; انقطع = became interrupted; مقطوع = cut off; منقطع = disconnected. قطعه can be his cutting or he cut it according to vowels.

### Attested spellings and counts

قطع —qṭʿ* (4); القطع —al-qṭʿ* (3); يقطع —yqṭʿ* (3); القاطع —al-qāṭʿ* (1); قاطع —qāṭʿ* (1); والقطع —nqṭʿ* (1); نقطع —qṭʿā* (1); قطعا —qāṭʿh* (1); قاطعة —wālqṭʿ* (1); وقطع —wqṭʿ* (1); يقطعون —yqṭʿwn* (1)

Context L4: ... أنهم قد أتوا ببرهان قاطع وصدعوا بحجاج قاطعة وقدروا أنهم ...

Context L51: ... ص بغير علم ومن قطع على مراده ص فقد كذب ...

[75] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry).
[76] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قطع (read dictionary entry).

## 77. خَبَرَ / أَخْبَرَ[77]

*khabar / ʾakhbara*

17 occurrences; cumulative coverage 63.61%.

**Possible English:** report; information; inform; tell

**Context:** خبر is often a transmitted report used as evidence. أخبرني names the narrator's receiving relationship: he informed me. الخبر need not mean news in the modern journalistic sense.

**Forms and grammar:** خبر / أخبار = report / reports; أخبر / يخبر = informed / informs; أخبرنا / أخبرني = informed us / me. خبره can mean his report or he informed him, depending on vowels.

### Attested spellings and counts

الخبر —al-khbr* (4); أخبر —ʾkhbr* (3); أخبرنا —ʾkhbrnā* (2); يخبر —ykhbr* (2); بأخبار —bʾkhbār* (1); خبر —khbr* (1); خبرا —khbrā* (1); مخبرا —mkhbrā* (1); وأخبر —wʾkhbr* (1); وأخبرنا —wʾkhbrnā* (1)

Context L14: ... حملنا دراية ما كسبوا وأخبرنا الله عز وجل أننا لا ...

Context L19: ... ما أوجب وأنزلتموه حيث أخبر الله تعالى عن نفسه دون ...

## 78. شَيْء / شَاءَ[78]

*shayʾ / shāʾa*

17 occurrences; cumulative coverage 63.83%.

**Possible English:** thing; something; anything; will; wish

**Context:** شيء is indefinite and can become anything under negation. إن شاء الله means if God wills. The noun thing and the verb will need distinct English glosses.

**Forms and grammar:** شيء / أشياء = thing / things; شيئا is commonly an accusative spelling; شيئين / شيئان are dual. شاء / يشاء / شئت / شئنا vary by aspect and subject.

### Attested spellings and counts

شيء —shyʾ* (5); شاء —shāʾ* (4); شيئا —shyʾā* (4); يشاء —yshāʾ* (2); بشيء —bshyʾ* (1); وشيء —wshyʾ* (1)

Context L4: ... على ما نبيه إن شاء الله تعالى ...

Context L7: ... لا يغني من الحق شيئا ولا ينيله من حسناته حسنة ...

[77] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خبر (read dictionary entry).

[78] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شيأ (read dictionary entry).

## 79. عَرَفَ / مَعْرُوف[79]

*ʿarafa / maʿrūf*

17 occurrences; cumulative coverage 64.04%.

**Possible English:** know; recognize; acknowledge; known; customary

**Context:** معروف can mean known, recognized or proper. عرفة / عرفات name pilgrimage locations. اعترف is acknowledged or confessed, rather than merely recognized a face.

**Forms and grammar:** عرف / يعرف = knew / knows; معرفة = knowledge or acquaintance; معروف / معروفة show agreement. اعتراف is the verbal noun of اعترف; definitions and place names are distinct derivations.

### Attested spellings and counts

عرف —ʿrf* (2); معرفة —mʿrfh* (2); معروف —mʿrwf* (2); يعرف —yʿrf* (2); يعرفون —yʿrfwn* (2); المعرفة —al-mʿrfh* (1); بالمعروف —bālmʿrwf* (1); عرفوا —ʿrfwā* (1); معروفا —mʿrwfā* (1); والمعرفة —wālmʿrfh* (1); ومعرفة —wmʿrfh* (1); يعرفوا —yʿrfwā* (1)

Context L4: ... يحققون فيما يقولون ولا يعرفون ما ينطقون ولا يدرون معنى ...

Context L11: ... فلو فعلوا هذا أو عرفوا معاني الألفاظ لكفوا أنفسهم مؤونة ...

## 80. كَذَبَ / كَذِب[80]

*kadhaba / kadhib*

17 occurrences; cumulative coverage 64.26%.

**Possible English:** lie; falsehood; deny as false

**Context:** كذب can concern deliberate lying or an assessment that a statement is false; the precise accusation must be read from the passage. كذّب means declared false or rejected.

**Forms and grammar:** كذب / يكذب = lied / lies; كاذب / كاذبة show agreement; كذّاب is intensive. كذّب / يكذّب is a different pattern; مكذوب = fabricated or falsely attributed.

### Attested spellings and counts

كذب —kdhb* (5); الكذب —al-kdhb* (3); كاذب —kādhb* (2); أكذب —ʾkdhb* (1); الكاذب —al-kādhb* (1); بالكذب —bālkdhb* (1); كاذبا —kādhbā* (1); كذبا —kdhbā* (1); كذبوا —kdhbwā* (1); وكذب —wkdhb* (1)

Context L31: ... عن ابن القاسم ولعلهم كذبوا عليه ...

Context L44: ... ألف فهذا أيضا عندنا كذب لا يصح عن الربيع وما ...

[79] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرف (read dictionary entry).

[80] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كذب (read dictionary entry).

## 81. إِذْ[81]

*ʾidh*

16 occurrences; cumulative coverage 64.46%.

**Possible English:** when; since; as; at the time when

**Context:** إذ often introduces a past circumstance or an explanatory reason. English since here may be causal rather than a starting point in time.

**Forms and grammar:** فإذ / وإذ add and / so. إذ does not conjugate; distinguish إذا and حين. Its dictionary discussion can occur with إذا in a combined treatment.

### Attested spellings and counts

إذ —ʾidh* (11); وإذ —wʾidh* (3); فإذ —fʾidh* (2)

Context L19: ... عن نفسه دون غيره إذ يقول جل ذكره لا يسأل ...

Context L20: ... فإذ لا شك في ذلك ولا ...

## 82. بَلْ[82]

*bal*

16 occurrences; cumulative coverage 64.66%.

**Possible English:** rather; instead; indeed

**Context:** بل corrects, replaces or develops the preceding statement. It can shift the argument without denying every word of the prior clause.

**Forms and grammar:** بل is indeclinable and has no person or tense forms. Distinguish it from بَلَّ, wetted, when vowels and syntax show a verb.

### Attested spellings and counts

بل —bl* (16)

Context L31: ... منهم أحد استعظم مخالفته بل ما استحلوا متابعته ولا رضوا ...

Context L32: ... الحسن فما استعظما مخالفته بل مالا عنه إلى غيره وكذلك ...

[81] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry); إذا (read dictionary entry).
[82] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلل (read dictionary entry).

## 83. جَائِز / جَازَ[83]

*jāza / jāʾiz*

16 occurrences; cumulative coverage 64.87%.

**Possible English:** be permissible; be valid; pass; permissible

**Context:** يجوز in a ruling often means is permissible or legally possible; context may instead concern validity. The lexical sense pass or cross is distinct.

**Forms and grammar:** جاز / يجوز = was permissible or passed / is permissible or passes; لم يجز = was not permissible. جائز / جائزة agree in gender; جواز is the abstract noun.

### Attested spellings and counts

يجوز —yjwz* (4); استجاز —ʾstjāz* (3); جاز —jāz* (2); يستجيز —ystjyz* (2); تجاوز —tjāwz* (1); تجوز —tjwz* (1); جواز —jwāz* (1); وجائز —wjāʾz* (1); يجيز —yjyz* (1)

Context L17: ... تحذير من عسى أن يجوز عليه هذا الباطل فلعله ينجو ...

Context L34: ... ما خالفه لأنه لا يجوز لمسلم خلاف مالا يحل عنده ...

## 84. أَدْرِي / دَرَى[84]

*darā / ʾadrī*

16 occurrences; cumulative coverage 65.07%.

**Possible English:** know; be aware; understand

**Context:** لا ندري means we do not know. أدراك can mean made you know, while أدري commonly means I know; their vowels and constructions differ.

**Forms and grammar:** درى / يدري = knew / knows; دريت = I or you knew; ندري = we know. دراية is a noun; لم يدر drops the final weak letter. دار, a house, belongs to a different family.

### Attested spellings and counts

يدري —ydry* (6); ندري —ndry* (4); يدر —ydr* (2); يدرون —ydrwn* (2); تدرون —tdrwn* (1); يدريه —ydryh* (1)

Context L4: ... يعرفون ما ينطقون ولا يدرون معنى ما عنه يسألون ويظنون ...

Context L10: ... عن حكم ألفاظ لا تدرون معناها ولا تقيمون موضوعها ولا ...

[83] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جوز (read dictionary entry).
[84] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دري (read dictionary entry).

## 85. رِوَايَة / رَوَى[85]

*rawā / riwāyah*

16 occurrences; cumulative coverage 65.27%.

**Possible English:** narrate; transmit; report; narration

**Context:** روينا reports receipt/transmission of a report. The text often vowels it رُوِّينا, we were made to receive or were transmitted, whereas رَوَيْنا is we narrated.

**Forms and grammar:** روى / يروي = narrated / narrates; رَوَيْنا = we narrated; رُوِّينا is a different passive derived form. رواه = he narrated it; روي = it was narrated when read passively. رواية / روايات = narration(s).

### Attested spellings and counts

روي —rwy* (4); الرواة —al-rwāh* (2); رواه —rwāh* (2); رواية —rwāyh* (2); الرواية —al-rwāyh* (1); المروي —al-mrwy* (1); رويت —rwyt* (1); وروي —wrwy* (1); وروينا —wrwynā* (1); وروياه —wrwynāh* (1)

Context L23: ... الجهل ضعف الحس وقد رويت عن كل طائفة في صاحبهم ...

Context L25: ... وروي عن بعض متفقهة الحنفيين أنه ...

## 86. ظَنّ[86]

*ẓann*

16 occurrences; cumulative coverage 65.47%.

**Possible English:** supposition; think; presume

**Context:** The author contrasts uncertain judgment with evidence in some contexts. ظن is not automatically a technical verdict about every argument in which it appears.

**Forms and grammar:** ظن / يظن = thought / thinks; ظنوا = they thought. ظنه can be a noun plus suffix or a verb with an object.

### Attested spellings and counts

الظن —al-ẓn* (4); بظنه —bẓnh* (4); يظن —yẓn* (3); بالظن —bālẓn* (2); ظنهم —ẓnhm* (2); ظنه —ẓnh* (1)

Context L51: ... علم إن يتبعون إلا الظن وإن الظن لا يغني من ...

Context L54: ... الذي لا يجوز أن يظن بسفيان وغيره لأنه كان عبدا ...

[85] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: روي (read dictionary entry).

[86] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظنن (read dictionary entry).

## 87. ظَهْر / ظُهْر / ظِهَار[87]

*ẓahr / ẓuhr / ẓihār*

16 occurrences; cumulative coverage 65.68%.

**Possible English:** back; noon; become apparent; ẓihār

**Context:** الظهر can mean the noon prayer or the back. الظهار is a specific marital pronouncement, a separate noun. الظاهرية / الظاهري here can identify the Zahiri school or its adherents; ظاهر can mean apparent or expressed. A school name is not a verb tense.

**Forms and grammar:** ظهر / يظهر = appeared / appears; أظهر = made apparent; ظهور = appearance. ظُهر / ظَهر / ظِهار have different meanings and vowel patterns.

### Attested spellings and counts

ظهور —ẓhwr* (4); ظاهرين —ẓāhryn* (3); الظاهر —al-ẓāhr* (2); الظاهري — al-ẓāhry* (1); ظاهر —ẓāhr* (1); ظاهرة —ẓāhrh* (1); ظاهره —ẓāhrh* (1); ظهورهم —ẓhwrhm* (1); فظهر —fẓhr* (1); والظاهر —wālẓāhr* (1)

Context L56: ... يقل حدثنا أو أخبرنا فظهر بطلان ظنهم من كل جهة ...

Context L57: ... لا يزال أهل الغرب ظاهرين على الحق حتى يأتي أمر ...

## 88. كَلَام / كَلِمَة[88]

*kalām / kalimah*

16 occurrences; cumulative coverage 65.88%.

**Possible English:** speech; statement; word; wound in a different vowelled use

**Context:** كلمة can be a word or a short utterance, not always one modern typographic token. كلام is speech collectively; الكَلْم is a wound in a different reading.

**Forms and grammar:** كلمة / كلمات = word(s); كلّم / يكلّم = spoke to / speaks to; تكلّم = spoke. كلامه = his speech, while كَلَمه can be a verb according to vowels.

### Attested spellings and counts

الكلام —al-klām* (5); بكلام —bklām* (2); كلام —klām* (2); كلاما — klāmā* (2); وكلام —wklām* (2); تكلم —tklm* (1); تكلمت —tklmt* (1); كلامه —klāmh* (1)

Context L15: ... الفاسد لكان الإعراض عن الكلام فيه واجبا والإقبال على سؤال ...

Context L20: ... ورفضوا له حكم القرآن وكلام رسول الله ص متقدما في ...

[87] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظهر (read dictionary entry).

[88] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كلم (read dictionary entry).

## 89. أَخَذَ[89]

*ʾakhadha*

15 occurrences; cumulative coverage 66.07%.

**Possible English:** take; receive; seize; adopt; follow

**Context:** أخذ بقول can mean adopted a legal position. أخذ منه may describe receiving something rather than forcibly seizing it.

**Forms and grammar:** خذ / يأخذ / أخذ = took / takes / take!; أخذت = I or you took; أُخذ / يؤخذ are passive. أخذه attaches an object pronoun; أخذ is also a verbal noun.

### Attested spellings and counts

أخذ —ʾkhdh* (5); أخذه —ʾkhdhh* (4); أخذوا —ʾkhdhwā* (2); الأخذ — al-ʾkhdh* (2); وأخذ —wʾkhdh* (1); أخذوه —ʾkhdhwh* (1)

Context L33: ... بن الحسن وكذلك رآه وأخذ عنه الوليد بن مسلم ثم ...

Context L40: ... وأما من أخذ برأي إنسان واحد لا يعدوه ...

## 90. بَطَلَ / بَاطِل[90]

*bāṭil / baṭala*

15 occurrences; cumulative coverage 66.26%.

**Possible English:** invalid; void; false; become invalid; refute

**Context:** A باطل argument is false or unsound; a باطل contract is invalid. The affected noun determines whether English false or void is appropriate.

**Forms and grammar:** بطل / يبطل = became invalid / becomes invalid; أبطل / يبطل = invalidated / invalidates with different vowels. باطل / باطلة agree in gender; بطلان / إبطال are distinct verbal nouns.

### Attested spellings and counts

الباطل —al-bāṭl* (6); باطل —bāṭl* (2); بطلان —bṭlān* (2); إبطاله —ʾibṭālh* (1); بالباطل —bālbāṭl* (1); تبطل —tbṭl* (1); وبطل —wbṭl* (1); وتبطل —wtbṭl* (1)

Context L17: ... أن يجوز عليه هذا الباطل فلعله ينجو من ضلالته وحيرته ...

Context L35: ... يقول مثل هذا الكلام الباطل القبيح الجامع للبلاء الناقض لعرا ...

[89] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخذ (read dictionary entry).
[90] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بطل (read dictionary entry).

## 91. إِحْسَان / حَسَنَة / حَسَن[91]

*ḥasan / ḥasanah / ʾiḥsān*

15 occurrences; cumulative coverage 66.45%.

**Possible English:** good; beautiful; good deed; excellence; Ḥasan; Ḥusayn

**Context:** الحسن frequently names al-Ḥasan. حسن can instead evaluate something as good; a technical classification of a report requires its context. الحسين is a different personal name.

**Forms and grammar:** حسن / حسنة show gender; أحسن is a comparative or a verb according to vowels; إحسان is a verbal noun. حسن and حسين are distinct formations, not case variants.

### Attested spellings and counts

الحسن —al-ḥsn* (5); الحسنى —al-ḥsnā* (3); الإحسان —al-ʾiḥsān* (1); الحسنة —al-ḥsnh* (1); حسن —ḥsn* (1); حسنا —ḥsnā* (1); حسناته —ḥsnāth* (1); حسنة —ḥsnh* (1); والحسن —wālḥsn* (1)

Context L7: ... شيئا ولا ينيله من حسناته حسنة ولا يحط عنه من ...

Context L20: ... لهم اسم الصواب وصفة الإحسان فتقليدهم واتباعهم ما ورد عن ...

## 92. دَاوُد[92]

*dāwud*

15 occurrences; cumulative coverage 66.64%.

**Possible English:** Dāwūd; David in the prophetic context

**Context:** داود can identify the prophet or a later scholar/narrator. Patronymics and the surrounding argument identify which person is intended.

**Forms and grammar:** وداود attaches and. داود / داوود are spelling variants of the name in use; neither is a plural or tense form. No Arabic-root derivation is assumed.

### Attested spellings and counts

داود —dāwd* (11); وداود —wdāwd* (4)

Context L6: ... الشافعي أو أحمد أو داود ...

Context L13: ... وأبي حنيفة والشافعي وأحمد وداود وأعلم وأبجل وأولى عند الله ...

[91] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حسن (read dictionary entry).

[92] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

## 93. دُون[93]

*dūn*

15 occurrences; cumulative coverage 66.83%.

**Possible English:** below; short of; other than; without; excluding

**Context:** دون can set a lower bound or exclude something else. من دون can mean apart from or instead of. It is not invariably a physical below.

**Forms and grammar:** دونه / دونها / دونهم change the referent. بدون is a lexicalized combination meaning without. ديوان is a different noun, register or administrative record, not a suffix form of دون.

### Attested spellings and counts

دون —dwn* (7); بدون —bdwn* (5); دونهم —dwnhm* (2); ودون —wdwn* (1)

Context L14: ... فحق بلا شك فيمن دونهم أولى بسقوط معرفة أعمالهم ودراية ...

Context L19: ... بدينكم ضلالة وجهالة وجعلتموه دون الله تعالى ودون رسوله ص ...

## 94. شَكّ[94]

*shakk*

15 occurrences; cumulative coverage 67.02%.

**Possible English:** doubt; uncertainty; suspect

**Context:** شك is uncertainty about a fact or argument. Its legal effect depends on the particular rule and the contrast with certainty.

**Forms and grammar:** شك / يشك = doubted / doubts; شكا is a noun case form in one reading; مشكوك فيه = doubted. شكّه can be his doubt or he doubted it according to vowels.

### Attested spellings and counts

شك —shk* (13); نشك —nshk* (1); يشك —yshk* (1)

Context L14: ... كانوا يعملون فحق بلا شك فيمن دونهم أولى بسقوط معرفة ...

Context L19: ... من أهل الأرض كافة شك في أن عمر بن الخطاب ...

[93] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دون (read dictionary entry).

[94] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شكك (read dictionary entry).

## 95. صِفَة[95]

*ṣifah*

15 occurrences; cumulative coverage 67.21%.

**Possible English:** attribute; description; quality

**Context:** A scholar's صفة is a quality under discussion, such as learning or understanding; it need not be a physical description.

**Forms and grammar:** صفة / صفات = quality / qualities; وصف / يصف = described / describes. وصفه can be his description or he described him.

### Attested spellings and counts

صفة —ṣfh* (11); الصفة —al-ṣfh* (3); الصفات —al-ṣfāt* (1)

Context L11: ... هذه الألفاظ وعن هذه الصفات التي إذا وجدت في إنسان ...

Context L41: ... من أن تكون هذه الصفة لأحد من الناس غير رسول ...

## 96. إِمَام / أَمْ / أُمّ[96]

*ʾumm / ʾam / ʾimām*

14 occurrences; cumulative coverage 67.38%.

**Possible English:** mother; or in a question; leader; imam

**Context:** أم فلان can be a kunyah, Umm so-and-so. أَمْ links alternatives in a question. إمام is a related lexical formation, not a case or tense form of mother.

**Forms and grammar:** أم / أمه / أمها = mother / his mother / her mother; أمهات is a plural. إمام / أئمة = leader / leaders; مأموم = one led in prayer. Vowels distinguish أُمّ from أَمْ.

### Attested spellings and counts

أم —ʾm* (6); أمتي —ʾmty* (3); أمام —ʾmām* (2); أئمة —ʾʾmh* (1); أمنا —ʾmnā* (1); ولأئمة —wlʾʾmh* (1)

Context L13: ... تعالى عز وجل فقال أم تقولون إن إبراهيم وإسماعيل وإسحاق ...

Context L17: ... الله قال لله ولرسوله ولأئمة المسلمين وعامتهم أو كما قال ...

[95] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وصف (read dictionary entry).

[96] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمم (read dictionary entry).

## 97. تَأْوِيل / أَوَّل[97]

*ʾawwal / taʾwīl*

14 occurrences; cumulative coverage 67.56%.

**Possible English:** first; earlier; initial; interpretation

**Context:** الأول often points to the first item in a comparison or argument. تأويل is interpretation, not a grammatical tense or case form of first.

**Forms and grammar:** أولين / أولون / أولى / أول vary with agreement and case; أولا is commonly adverbial. أولو / أولي can instead mean possessors of, requiring its own construction. تأوّل / يتأول = interpreted / interprets.

### Attested spellings and counts

أولها —fʾwl* (2); فأول —ʾwl* (2); أول —tʾwyl* (3); تأويل —al-ʾwlā* (2); الأولى —ʾwlhā* (1); أولهم —ʾwlhm* (1); الأول —al-ʾwl* (1); تأوله —tʾwlh* (1); تأويلهم —tʾwylhm* (1)

Context L10: ... فأول ذلك أن يقال لمن سأل ...

Context L11: ... فكان الأولى على من سأل هذا السؤال ...

## 98. وَاجِب / وَجَبَ[98]

*wajaba / wājib*

14 occurrences; cumulative coverage 67.74%.

**Possible English:** be obligatory; be due; obligatory; incumbent

**Context:** وجب can concern an act's obligation or a right/payment becoming due. أوجب means made incumbent or entailed, rather than merely did something obligatory.

**Forms and grammar:** يجب / وجب = became obligatory / is obligatory; وجوب is the abstract noun; واجبة / واجب agree with the described noun. يوجبه = makes it incumbent; تجب can have a feminine subject.

### Attested spellings and counts

يجب —yjb* (2); يوجب —ywjb* (2); أوجب —ʾwjb* (1); بموجب —bmwjb* (1); وأوجبتم —mwjb* (1); فالواجب —fālwājb* (1); فواجب —fwājb* (1); واجبا —wājbā* (1); وجب —wjb* (1); وجوب —wjwb* (1)

Context L15: ... الإعراض عن الكلام فيه واجبا والإقبال على سؤال ما يلزم ...

Context L19: ... حرم وحللتم ما حلل وأوجبتم ما أوجب وأنزلتموه حيث أخبر ...

[97] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry).
[98] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجب (read dictionary entry).

## 99. يَوْم / أَيَّام[99]

*yawm / ʾayyām*

14 occurrences; cumulative coverage 67.91%.

**Possible English:** day; occasion; at the time when

**Context:** يوم may count a legal period or identify an event. يوم القيامة names the Day of Resurrection. Not every use is a precise twenty-four-hour measurement.

**Forms and grammar:** يوم / أيام = day / days; يومان / يومين are dual case forms; يومه / يومها = his or its day / her or its day. يوما is commonly accusative or adverbial.

### Attested spellings and counts

يوم —ywm* (5); أيام —ʾyām* (4); اليوم —al-ywm* (2); بيوم —bywm* (1); يوما —ywmā* (1); يومنا —ywmnā* (1)

Context L7: ... ومن هو مشغول عنه يوم القيامة بنفسه ...

Context L58: ... فتحت مصر والشام في أيام عمر بن الخطاب رضي الله ...

## 100. أَصْل[100]

*ʾaṣl*

13 occurrences; cumulative coverage 68.08%.

**Possible English:** basis; foundation; origin; root; at all in a negative construction

**Context:** أصل can identify the basis of an argument. لا ... أصلا often means not ... at all. The word need not name a formal discipline every time it occurs.

**Forms and grammar:** أصل / أصول = foundation or origin / foundations or principles; أصله = its basis; أصلي = original or basic. أصلا is commonly accusative/adverbial.

### Attested spellings and counts

أصلا —ʾṣlā* (11); أصل —ʾṣl* (1); أصول —ʾṣwl* (1)

Context L10: ... ولا تعقلون تفسيرها في أصل كمن يحكم فيما لا يدري ...

Context L48: ... لا يدخل في الفضائل أصلا بل هو مما يجب أن ...

[99] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يوم (read dictionary entry).

[100] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أصل (read dictionary entry).

## 101. سُفْيَان[101]

*sufyān*

13 occurrences; cumulative coverage 68.24%.

**Possible English:** Sufyān, a personal name

**Context:** The name alone does not identify one unique narrator. A following epithet or the transmission chain distinguishes people such as Sufyān al-Thawrī and Sufyān ibn ʿUyaynah.

**Forms and grammar:** وسفيان adds and; لسفيان adds to or for. Final case vowels vary within the name. Do not infer a contemporary lexical meaning or identity from the spelling alone.

### Attested spellings and counts

سفيان —sfyān* (11); وسفيان —wsfyān* (2)

Context L31: ... ولعمري لقد رأى مالكا سفيان الثوري وسفيان بن عيينة وحماد ...

Context L43: ... قد أخذ فأكثر عن سفيان الثوري وابن عيينة وابن جريج ...

## 102. ثُلُث / ثَلَاثَة[102]

*thalāthah* / *thuluth*

12 occurrences; cumulative coverage 68.40%.

**Possible English:** three; third; one-third

**Context:** ثلاثة counts items; الثلث names a fraction, often in inheritance or bequests. الثالث marks ordinal order. These are distinct numeral formations.

**Forms and grammar:** ثلاث / ثلاثة vary with the counted noun's grammatical gender; ثالث / ثالثة are ordinal. ثلث / ثلثان / ثلثين show fraction singular and dual; ثلاثا is an accusative form.

### Attested spellings and counts

الثالث —al-thālth* (3); ثلاث —thlāth* (2); ثلاثين —thlāthyn* (2); الثلاثة —al-thlāthh* (1); ثالث —thālth* (1); والثالث —wālthālth* (1); وثلاثين —wthlāthyn* (1); وثلثا —wthlthā* (1)

Context L19: ... والجواب الثالث أن يقال لهم هبكم أن ...

Context L34: ... أنه خالفه في نيف وثلاثين مسألة وإن كانوا يروون أنه ...

[101] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.
[102] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثلث (read dictionary entry).

## 103. صَلَّى / صَلَاة[103]

*ṣalāh / ṣallā*

12 occurrences; cumulative coverage 68.55%.

**Possible English:** prayer; ritual prayer; pray; bless

**Context:** A human يصلي performs prayer. In صلى الله عليه, the agent is God and the conventional English rendering is may God bless him. صلاة can also denote supplication, depending on its construction.

**Forms and grammar:** صلى / يصلي / صلِّ = prayed / prays / pray!; صليت / صلينا = I or you prayed / we prayed. صلاة / صلوات = prayer / prayers; صلاته = his prayer.

### Attested spellings and counts

صلاة —ṣlāh* (3); الصلاة —al-ṣlāh* (2); بالصلاة —bālṣlāh* (2); وصلى — wṣlā* (2); صلاها —ṣlāhā* (1); صلى —ṣlā* (1); يصل —yṣl* (1)

Context L2: ... جاءت رسل ربنا بالحق وصلى الله على محمد خاتم أنبيائه ...

Context L47: ... نيف وعشرون خطوة ولم يصل فيه صلاة فرض ولا جمعة ...

## 104. قَبْل / قَبِلَ[104]

*qabl / qabila*

12 occurrences; cumulative coverage 68.70%.

**Possible English:** before; accept; receive; front; toward

**Context:** قبل can locate an event before another, or be a verb meaning accepted. من قبل may mean previously or on the part of, depending on construction.

**Forms and grammar:** قبلَه = before him/it, but قَبِلَهُ = he accepted it. يقبل = accepts when vowelled يَقْبَل; قبول = acceptance; قابل = facing, receiving or next in a temporal phrase.

### Attested spellings and counts

قبل —qbl* (9); قبلنا —qblnā* (1); قبلهم —qblhm* (1); قبلهما —qblhmā* (1)

Context L41: ... شعري كيف كان المسلمون قبل أن يولد مالك والليث أعلى ...

Context L43: ... به مالك والليث ومن قبلهما ومن بعدهما من الإنس والجن ...

[103] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صلا (read dictionary entry).
[104] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قبل (read dictionary entry).

## 105. كَتَبَ / كِتَاب[105]

*kitāb / kataba*

12 occurrences; cumulative coverage 68.85%.

**Possible English:** book; writing; scripture; prescribe; write

**Context:** كتاب can mean a book, a written document or scripture. كتب عليه can mean prescribed for him. A مكاتب is a person with a manumission contract in the relevant legal discussion.

**Forms and grammar:** كتب / يكتب = wrote / writes; كُتب = was prescribed or written. كتاب / كتب = book / books with different vowels; كاتب = writer; كتابة = writing or the named legal contract.

### Attested spellings and counts

الكتاب —al-ktāb* (3); كتب —ktb* (3); كتبه —ktbh* (3); الكتب —al-ktb* (1); كتاب —ktāb* (1); مكتوب —mktwb* (1)

Context L45: ... أظهرهم كما فعل أهل الكتاب سواء سواء وقد أنذر رسول ...

Context L47: ... فقد رأيت في بعض الكتب التي جمعوها في فضائل مالك ...

## 106. مَدِينَة[106]

*madīnah*

12 occurrences; cumulative coverage 69.00%.

**Possible English:** city; Medina

**Context:** المدينة in a discussion of early jurists usually names Medina; مدينة can also mean a city generically.

**Forms and grammar:** مدينة / مدن = city / cities. المدينة adds the article; المدينة المنورة is a proper-place expression.

### Attested spellings and counts

المدينة —al-mdynh* (12)

Context L51: ... أنه المراد ب عالم المدينة في الحديث المروي من طريق ...

Context L54: ... المسائل فلو كان عالم المدينة المذكور هو مالك عند سفيان ...

[105] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كتب (read dictionary entry).
[106] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مدن (read dictionary entry).

## 107. نَفْس[107]

*nafs*

12 occurrences; cumulative coverage 69.15%.

**Possible English:** self; person; soul; life; the same individual

**Context:** نفسه can emphasize identity, himself or itself. In homicide law نفس may mean a life or person, rather than requiring a philosophical sense soul.

**Forms and grammar:** نفس / أنفس / نفوس = self or person / plurals; أنفسهم / نفسها / نفسه change referent and number. نَفَس, breath, is a distinct vowelled noun sharing the letters.

### Attested spellings and counts

أنفسهم —’nfshm* (4); نفسه —nfsh* (3); بنفسه —bnfsh* (2); النفس — al-nfs* (1); لأنفسهم —l’nfshm* (1); نفس —nfs* (1)

Context L6: اختلفوا في المجادلة وأجهدوا أنفسهم في المناظرة قالوا لمن عارضهم ... ...

Context L7: ... مشغول عنه يوم القيامة بنفسه ...

## 108. وُجُود / وَجَدَ[108]

*wajada* / *wujūd*

12 occurrences; cumulative coverage 69.31%.

**Possible English:** find; encounter; be available; exist; existence

**Context:** وجد can report finding evidence or having something available. يوجد is often passive, is found or exists, but its vowels matter.

**Forms and grammar:** وجد / يجد = found / finds; وجدنا = we found; وُجد / يوجد = was found / is found. وجود is an abstract noun; موجود / موجودة agree with the referred-to noun.

### Attested spellings and counts

يوجد —ywjd* (4); وجد —wjd* (1); وجدت —wjdt* (1); وجدنا —wjdnā* (1); وجدناهم —wjdnāhm* (1); وجدوا —wjdwā* (1); وجود —wjwd* (1); يجدون — yjdwn* (1); يجدونه —yjdwnh* (1)

Context L11: ... هذه الصفات التي إذا وجدت في إنسان أتم منها في ...

Context L23: ... أن غيرهم بصاحبه كالذي يجدونه هم بصاحبهم ولا فرق وكل ...

[107] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفس (read dictionary entry).
[108] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجد (read dictionary entry).

## 109. وَجْه / جِهَة[109]

*wajh / jihah*

12 occurrences; cumulative coverage 69.46%.

**Possible English:** face; side; aspect; way; respect; direction

**Context:** وجه in argument often means an aspect or interpretation. على وجه can mean in a manner. Physical face is selected by bodily contexts.

**Forms and grammar:** وجه / وجوه = face or aspect / faces or aspects; وجهه = his face or its aspect. جهة / جهات = direction or side / directions; وجّه / يوجّه are derived verb forms.

### Attested spellings and counts

الوجوه —al-wjwh* (3); بوجه —bwjh* (3); وجه —wjh* (2); الوجه —al-wjh* (1); جهة —jhh* (1); لوجهين —lwjhyn* (1); والوجه —wālwjh* (1)

Context L15: ... سألوا عنه من ذلك لوجهين ...

Context L17: ... والوجه الثاني تحذير من عسى أن ...

## 110. اللَّيْث[110]

*al-layth*

11 occurrences; cumulative coverage 69.60%.

**Possible English:** al-Layth

**Context:** In comparisons between jurists, al-Layth commonly identifies al-Layth ibn Sad. In a transmission chain, establish the person from the chain; the ordinary noun also means lion.

**Forms and grammar:** An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

### Attested spellings and counts

والليث —wāllyth* (9); الليث —al-lyth* (2)

Context L31: ... وحماد بن زيد والأوزاعي والليث وابن جريج وابن أبي ذئب ...

Context L34: ... إلا للفقهاء ولولا مالك والليث لضللنا ...

[109] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجه (read dictionary entry).

[110] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

## 111. جَهْل / مَجْهُول[111]

*jahl / majhūl*

11 occurrences; cumulative coverage 69.74%.

**Possible English:** ignorance; not know; unknown

**Context:** مجهول in report assessment can mean a transmitter's identity/status is unknown. الجاهلية names the pre-Islamic period in its historical use.

**Forms and grammar:** جهل / يجهل = did not know / does not know; جاهل / جاهلة show agreement; مجهول / مجهولة = unknown. جهالة and جاهلية are distinct nouns.

### Attested spellings and counts

الجهال —al-jhāl* (3); جاهل —jāhl* (3); الجاهل —al-jāhl* (1); الجاهلية — al-jāhlyh* (1); الجهل —al-jhl* (1); المجهول —al-mjhwl* (1); يجهله —yjhlh* (1)

Context L7: ... العصبية وسائرين بسيرة أهل الجاهلية من التفاخر والمغالبة والتنازع والمجاذبة ...

Context L10: ... هو ويقضي بلفظ هو جاهل بمعناه وكل من رأينا منهم ...

## 112. خَطَأ / أَخْطَأَ[112]

*khaṭaʾ / ʾakhṭaʾa*

11 occurrences; cumulative coverage 69.87%.

**Possible English:** error; mistake; err; accidental

**Context:** خطأ can describe an incorrect opinion or unintentional action. In homicide discussion it may classify accidental killing.

**Forms and grammar:** أخطأ / يخطئ = erred / errs; أخطأت = I or you erred; خطأ is a noun. مخطئ / مخطئة show agreement; الخطأ adds the article.

### Attested spellings and counts

يخطئ —ykhṭʾ* (4); أخطأ —ʾkhṭʾ* (2); الخطأ —al-khṭʾ* (2); مخطئ —mkhṭʾ* (2); فيخطئ —fykhṭʾ* (1)

Context L26: ... أنه قال الشافعي لا يخطئ في واو ولا ألف وحدثني ...

Context L30: ... ما أداه إليه اجتهاده فيخطئ ويصيب كما فعل كل مفت ...

[111] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جهل (read dictionary entry).

[112] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطأ (read dictionary entry).

## 113. سَوَاء / اسْتَوَى[113]

*sawāʾ* / *ʾstawā*

11 occurrences; cumulative coverage 70.01%.

**Possible English:** equal; alike; the same; be level

**Context:** سواء can say that two legal cases are alike; it does not itself state why. سواء ... أو can mean whether ... or. استوى has a range of lexical constructions.

**Forms and grammar:** ساوى / يساوي = equalled / equals; استوى / يستوي is a different pattern; مساواة is equality. سواء is not a feminine or plural agreement ending.

### Attested spellings and counts

سواء —swāʾ* (5); سواه —swāh* (3); يستوي —ystwy* (2); وسواء —wswāʾ* (1)

Context L30: ... كما فعل كل مفت سواء وسواء ...

Context L37: ... ص لا في شيء سواه ...

## 114. قَاسِم / قَسَم / قَسْم[114]

*qasm* / *qasam* / *qāsim*

11 occurrences; cumulative coverage 70.15%.

**Possible English:** divide; portion; class; oath; Qāsim

**Context:** قسم can be a division/share or an oath with different vowels. القسامة is a specific oath procedure; القاسم often names a narrator.

**Forms and grammar:** قسم / يقسم = divided / divides, or swore / swears with different vowels. أقسم = swore; قسمة = division; أقسام = parts or classes. قاسم is a participial form and personal name.

### Attested spellings and counts

القاسم —al-qāsm* (9); قاسم —qāsm* (1); قسم —qsm* (1)

Context L24: ... فالمالكيون يروون عن ابن القاسم أنه قال كفى بقول مالك ...

Context L28: ... الذي ذكروه عن ابن القاسم من قوله كفى بقول مالك ...

[113] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سوا (read dictionary entry).
[114] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قسم (read dictionary entry).

## 115. مَعَ[115]

*maʿa*

11 occurrences; cumulative coverage 70.29%.

**Possible English:** with; together with; alongside; despite in some contexts

**Context:** مع may express accompaniment, coexistence of facts or a qualification comparable to despite. It does not by itself mean agreement.

**Forms and grammar:** معه / معها / معهم = with him or it / her or it / them; معي = with me; معنا = with us; معا = together. Do not confuse معنا with معناه, its meaning.

### Attested spellings and counts

مع —mʿ* (7); معه —mʿh* (2); معا —mʿā* (1); ومع —wmʿ* (1)

Context L23: ... يعرفون هذا فقد جمعوا مع العماوة الجنون ومع قوة الجهل ...

Context L52: ... لمختار فإن أبوا منهما معا فقد سقط تعلقهم بهذا الحديث ...

## 116. مَيِّت / مَوْت / مَاتَ[116]

*māta / mawt / mayyit*

11 occurrences; cumulative coverage 70.43%.

**Possible English:** die; death; deceased; dead animal

**Context:** الميت can identify a deceased person. ميتة in food law commonly means an animal that died without lawful slaughter, rather than simply any feminine deceased referent.

**Forms and grammar:** مات / يموت = died / dies; ماتت = she or it died; موت = death; ميت / ميتة agree in gender in some uses. موتى / أموات are plural formations.

### Attested spellings and counts

مات —māt* (5); أموات —ʾmwāt* (1); الموت —al-mwt* (1); الموتى —al-mwtā* (1); بموت —bmwt* (1); موت —mwt* (1); موته —mwth* (1)

Context L29: ... الأكمه والأبرص أو يحيي الموتى أو يراه يطعم النفر الكثير ...

Context L45: ... التي نحن فيها فأكثرهم أموات غير أحياء وما يشعرون أيان ...

[115] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: معع (read dictionary entry).

[116] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: موت (read dictionary entry).

## 117. نَصّ / نُصُوص[117]

*naṣṣ / nuṣūṣ*

11 occurrences; cumulative coverage 70.57%.

**Possible English:** explicit wording; text; express statement; specify

**Context:** نص often means an explicit scriptural statement used as evidence. Its force is more specific than text in a generic modern sense.

**Forms and grammar:** نص / نصوص = text or express statement / texts; نص عليه = stated it expressly; منصوص = explicitly stated; نصه = its wording or his explicit statement.

### Attested spellings and counts

نص —nṣ* (6); بنص —bnṣ* (2); النصوص —al-nṣwṣ* (1); منصوص — mnṣwṣ* (1); ونص —wnṣ* (1)

Context L52: ... كفر وهذا لا يعلم بنص وإذ لا نص في ذلك ...

Context L54: ... رسول الله ص بغير نص صحيح وبرهان هذا هو ابن ...

## 118. أَتَى / آتَى[118]

*ʾatā / ʾātā*

10 occurrences; cumulative coverage 70.70%.

**Possible English:** come; bring; perform; give

**Context:** أتى can mean came or performed an act. آتى means gave, a different verb formation, particularly in commands to give an entitlement.

**Forms and grammar:** أتى / يأتي = came / comes; أتيت = I or you came; أتينا = we came. آتى / يؤتي = gave / gives; أوتي = was given; آتوا = give!, plural.

### Attested spellings and counts

يأتي —yʾty* (4); أتوا —ʾtwā* (2); أتى —ʾtā* (1); يأت —yʾt* (1); يأتيه —yʾtyh* (1); يؤتيه —yʾtyh* (1)

Context L4: ... ولم يشكوا أنهم قد أتوا ببرهان قاطع وصدعوا بحجاج قاطعة ...

Context L29: ... يشق القمر أو يراه يأتي بكلام معجز ...

[117] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصص (read dictionary entry).

[118] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أتي (read dictionary entry).

## 119. تَرَكَ[119]

*taraka*

10 occurrences; cumulative coverage 70.82%.

**Possible English:** leave; abandon; omit; refrain from

**Context:** ترك can mean deliberately abstaining or simply leaving something behind. Whether an omission is blameworthy must come from the legal argument.

**Forms and grammar:** اترك / يترك / ترك = left / leaves / leave!; تركت = I or you left; تركه = he left him/it or his omission according to vowels. متروك = left or abandoned.

### Attested spellings and counts

وترك —wtrk* (5); ترك —trk* (2); تركا —trkā* (1); تركه —trkh* (1); تركوا —trkwā* (1)

Context L20: ... والورع فواجب على هذا ترك من قلدوه دينهم وأن يتبعوا ...

Context L32: ... لم يستعظما مخالفته بل تركا قوله ومالا إلى أبي يوسف ...

## 120. حَلَّ / حَلَال[120]

*ḥalāl / ḥalla*

10 occurrences; cumulative coverage 70.95%.

**Possible English:** lawful; permissible; become due; untie; dissolve

**Context:** يحل in a ruling often means is lawful. حَلّ can also concern untying, release or a due date. حالا, immediately, has a different possible analysis and must be read in context.

**Forms and grammar:** حل / يحل = became lawful or due / is lawful or due, with vowel-dependent readings. أحل = made lawful; حلال / حلالا differ by case; حلّل is another derived pattern.

### Attested spellings and counts

يحل —yḥl* (6); استحل —ʾstḥl* (1); استحلوا —ʾstḥlwā* (1); حلل —ḥll* (1); ويحلل —wyḥll* (1)

Context L19: ... ما حرم وحللتم ما حلل وأوجبتم ما أوجب وأنزلتموه حيث ...

Context L31: ... استعظم مخالفته بل ما استحلوا متابعته ولا رضوا لأنفسهم تقليده ...

[119] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ترك (read dictionary entry).
[120] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حلل (read dictionary entry).

## 121. رَبِيع / رُبْع / أَرْبَعَة[121]

*ʾarbaʿah / rubʿ / rabīʿ*

10 occurrences; cumulative coverage 71.08%.

**Possible English:** four; fourth; one-quarter; Rabīʿ; spring

**Context:** الربع is a quarter-share, while أربعة counts four items. ربيع commonly names a person in transmission chains, and can mean spring in another setting.

**Forms and grammar:** أربع / أربعة vary with the counted noun; رابع / رابعة are ordinals; أربعون / أربعين are case forms of forty. ربع / أرباع = quarter / quarters.

### Attested spellings and counts

الربيع —al-rbyʿ* (3); الرابع —al-rābʿ* (2); أربعين —ʾrbʿyn* (1); الأربعين —al-ʾrbʿyn* (1); ربيع —rbyʿ* (1); ربيعة —rbyʿh* (1); وربيعة —wrbyʿh* (1)

Context L22: ... والجواب الرابع أن يقال لهم قال الله ...

Context L26: ... وذكر عن الربيع أنه قال الشافعي لا يخطئ ...

## 122. سَقَطَ / إِسْقَاط[122]

*saqaṭa / ʾisqāṭ*

10 occurrences; cumulative coverage 71.20%.

**Possible English:** fall; lapse; be dropped; cancel; omission

**Context:** سقط can concern a claim or obligation lapsing, not only a physical fall. أسقط makes something lapse or removes it.

**Forms and grammar:** سقط / يسقط = fell or lapsed / falls or lapses; سقطت = she or it fell. إسقاط is the causative verbal noun; ساقط / ساقطة agree in gender; مسقط is another derivation.

### Attested spellings and counts

الساقط —al-sāqṭ* (4); سقط —sqṭ* (2); بسقوط —bsqwṭ* (1); فسقط —fsqṭ* (1); والسقوط —wālsqwṭ* (1); وتسقط —wtsqṭ* (1)

Context L7: ... فقام عندهم هذا السؤال الساقط مقام ما لا جواب له ...

Context L14: ... شك فيمن دونهم أولى بسقوط معرفة أعمالهم ودراية أحوالهم عنا ...

[121] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ربع (read dictionary entry).

[122] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سقط (read dictionary entry).

## 123. عَمِلَ / عَمَل[123]

*ʿamal / ʿamila*

10 occurrences; cumulative coverage 71.33%.

**Possible English:** act; deed; work; practice; apply

**Context:** عمل can be a particular act, employment or legal practice. العمل به means acting on or applying a report or rule, not simply working with an object.

**Forms and grammar:** عمل / يعمل = acted or worked / acts or works; عمل / أعمال = deed(s); عامل = worker or agent; استعمال = use; معاملة = dealing or transaction, a different derived noun.

### Attested spellings and counts

أعمالهم —ʾʿmālhm* (2); يعملون —yʿmlwn* (2); أعمال —ʾʿmāl* (1); استعماله — ʾstʿmālh* (1); تعملون —tʿmlwn* (1); عمل —ʿml* (1); وعملوا —wʿmlwā* (1); يستعمل —ystʿml* (1)

Context L13: ... وما الله بغافل عما تعملون تلك أمة قد خلت لها ...

Context L14: ... السلام لم نكلف معرفة أعمالهم ولا حملنا دراية ما كسبوا ...

## 124. قَاضٍ / قَضَاء / قَضَى[124]

*qaḍā / qaḍāʾ / qāḍin*

10 occurrences; cumulative coverage 71.46%.

**Possible English:** decide; adjudge; fulfill; make up; judgment; judge

**Context:** قضاء can mean adjudication or making up an omitted ritual act. قضى can also mean completed or discharged. The object and topic determine the English sense.

**Forms and grammar:** قضى / يقضي = adjudged or completed / adjudges or completes; قضيت = I or you did so. قاض / قضاة = judge / judges; قضية / قضايا = case / cases; يقتضي = entails, a different pattern.

### Attested spellings and counts

بالقضاء —bālqḍāʾ* (3); القاضي —al-qāḍy* (2); القضاة —al-qḍāh* (1); قاضي — qāḍy* (1); قضي —qḍy* (1); ويقضي —wyqḍy* (1); يقتضي —yqtḍy* (1)

Context L10: ... لا يدري ما هو ويقضي بلفظ هو جاهل بمعناه وكل ...

Context L11: ... أتم منها في غيره قضي بأنه أعلم منه وأفقه منه ...

[123] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمل (read dictionary entry).
[124] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قضى (read dictionary entry).

## 125. قَطّ / فَقَط[125]

*qaṭṭ* / *faqaṭ*

10 occurrences; cumulative coverage 71.58%.

**Possible English:** ever in negative contexts; at all; only; enough

**Context:** قطّ with a past negative can mean ever. فقط means only. Neither should be read as an ordinary tense conjugation of the other.

**Forms and grammar:** قطّ is an indeclinable adverb in its common negative use; فقط attaches ف to قط in the limiting expression. قطّ can also belong to a lexical cutting sense, distinguished by syntax.

### Attested spellings and counts

فقط —fqṭ* (5); قط —qṭ* (5)

Context L40: ... اختلفوا فيه فما عرف قط ما هو الفقه ولا للفقه ...

Context L50: ... مالك وما ذكر احد قط أن مالكا رأى أبا الطفيل ...

## 126. قَوْم / قَامَ[126]

*qāma* / *qawm*

10 occurrences; cumulative coverage 71.71%.

**Possible English:** stand; perform; establish; people; group

**Context:** قام can mean stood or undertook an act. أقام الصلاة means established/performed prayer. قوم denotes a group of people; it is not a plural of the verb.

**Forms and grammar:** قام / يقوم / قم = stood / stands / stand!; أقام / يقيم = established / establishes. قوم / أقوام = people-group(s); قيام and إقامة are different verbal nouns.

### Attested spellings and counts

قام —qām* (3); القوم —al-qwm* (2); القيامة —al-qyāmh* (1); فقام —fqām* (1); قم —qm* (1); مقام —mqām* (1); وأقام —wʾqām* (1)

Context L7: ... فقام عندهم هذا السؤال الساقط مقام ...

Context L47: ... وأدخلوا في فضائلهم أنه قام خمسا وعشرين سنة ليس بينه ...

[125] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قطط (read dictionary entry).
[126] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قوم (read dictionary entry).

## 127. لَمَّا[127]

*lammā*

10 occurrences; cumulative coverage 71.84%.

**Possible English:** when; once; not yet

**Context:** لما followed by a past narrative can mean when. With a jussive imperfect it may mean not yet. Those constructions need different English tense patterns.

**Forms and grammar:** ولما / فلما add and / so. The temporal and negative uses share a spelling; they are not different persons or genders. Compare لم, did not, and ما in their own entries.

### Attested spellings and counts

لما —lmā* (9); ولما —wlmā* (1)

Context L3: ... الله تعالى أن يوفقنا لما يرضيه وأن يجنبنا ما يسخطه ...

Context L23: ... وأعلم وأفضل وأجل وأورع لما قلدوه دينهم فقد كان ينبغي ...

## 128. مَثَل / مِثْل[128]

*mithl / mathal*

10 occurrences; cumulative coverage 71.96%.

**Possible English:** like; similar; equivalent; example; parable

**Context:** مثل may compare two legal cases; بمثل can express like for like. مَثَل introduces an example or parable, not always a rule of exact equivalence.

**Forms and grammar:** مثله / مثلها = like him or it / her or it; مثلان / مثلين are dual; أمثال is a plural. مِثْل and مَثَل have different common uses despite shared letters.

### Attested spellings and counts

مثل —mthl* (4); مثله —mthlh* (3); بمثل —bmthl* (1); بمثله —bmthlh* (1); ومثل —wmthl* (1)

Context L35: ... ابن وهب أن يقول مثل هذا الكلام الباطل القبيح الجامع ...

Context L43: ... الضلالة وقد قلنا إن مثل هذا لا يصح عن ابن ...

[127] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لما (read dictionary entry); لمم (read dictionary entry).

[128] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مثل (read dictionary entry).

## 129. مَرَّ / مَرَّة[129]

*marrah / marra*

10 occurrences; cumulative coverage 72.09%.

**Possible English:** once; time; pass; go by

**Context:** مرة counts an occurrence, not a duration of a specified length. مرّ can describe passing a place or a prior mention.

**Forms and grammar:** مرة / مرات = one time / times; مرتان / مرتين are dual case forms. مر / يمر = passed / passes; مرارا = repeatedly.

### Attested spellings and counts

مرة —mrh* (4); مر —mr* (2); مرات —mrāt* (2); مرارا —mrārā* (1); مروا — mrwā* (1)

Context L24: ... وأنه كرر هذا القول مرارا ...

Context L45: ... قفا سبيلهم وصبر على مر الحق إذا فسد الأكثر وأن ...

## 130. مَنْصُور / نَصْر[130]

*naṣr / manṣūr*

10 occurrences; cumulative coverage 72.21%.

**Possible English:** help; victory; support; Manṣūr

**Context:** منصور commonly names a transmitter. نصر can describe supporting a position or victory, according to its object.

**Forms and grammar:** نصر / ينصر = helped / helps; ناصر = helper; منصور = helped or victorious, also a proper name. أنصار is a plural; personal names retain their identity.

### Attested spellings and counts

نصر —nṣr* (5); نصارى —nṣārā* (2); الأنصاري —al-ʾnṣāry* (1); نصرا — nṣrā* (1); والنصارى —wālnṣārā* (1)

Context L13: ... والأسباط كانوا هودا أو نصارى قل أأنتم أعلم أم الله ...

Context L32: ... ومحمد بن عبد الله الأنصاري له فما استعظموا مخالفته بل ...

[129] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مرر (read dictionary entry).
[130] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصر (read dictionary entry).

## 131. حُجَّة / حَجّ[131]

*ḥujjah / ḥajj*

9 occurrences; cumulative coverage 72.33%.

**Possible English:** proof; argument; authority; pilgrimage; argue

**Context:** حجة in a dispute is evidence or argument. الحج is pilgrimage. Shared radicals do not make a proof a grammatical form of the ritual noun.

**Forms and grammar:** حجة / حجج = proof / proofs; احتج / يحتج = argued or adduced evidence / argues. حج / يحج = performed pilgrimage / performs it; حاجّ = pilgrim. الحجاج may be the proper name al-Ḥajjāj.

### Attested spellings and counts

حجة —ḥjh* (5); الحجاج —al-ḥjāj* (1); الحجة —al-ḥjh* (1); حاجة —ḥājh* (1); والحجاج —wālḥjāj* (1)

Context L24: ... قال كفى بقول مالك حجة ولو رأيت مالكا لاستعظمت مخالفته ...

Context L28: ... قوله كفى بقول مالك حجة فما هذا يصح عنه البتة ...

## 132. حَوْل / حَال[132]

*ḥāl / ḥawl*

9 occurrences; cumulative coverage 72.44%.

**Possible English:** condition; state; year; change; around

**Context:** الحول often means a full year in zakāt. الحال in argument means the condition or situation. The lexical family has several distinct nouns.

**Forms and grammar:** حال / يحول = changed or intervened / does so; حول / أحوال have contextual noun uses. حالان / حالين are dual forms of condition; حولين can mean two years.

### Attested spellings and counts

حال —ḥāl* (3); الحال —al-ḥāl* (2); بحول —bḥwl* (1); حول —ḥwl* (1); محال —mḥāl* (1); ومحال —wmḥāl* (1)

Context L14: ... لا فائدة فيه وهذه حال لا يتهبل بها عاقل ...

Context L34: ... عنده خلافه فعلى كل حال قد استجاز ابن القاسم مخالفة ...

[131] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حجج (read dictionary entry).

[132] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حول (read dictionary entry).

## 133. دَرَجَة[133]

*darajah*

9 occurrences; cumulative coverage 72.56%.

**Possible English:** degree; rank; level

**Context:** درجة can describe scholarly standing or a degree of merit; determine its criterion from the author's argument.

**Forms and grammar:** درجة / درجات = degree / degrees; درجته = his rank; درجاتهم = their ranks. These are nouns, not tense changes.

### Attested spellings and counts

درجة —drjh* (8); الدرجة —al-drjh* (1)

Context L57: ... استجاز الكذب واستحلاله في الدرجة القصوى وما أفريقية والأندلس بأولى ...

Context L62: ... الفتح وقاتل أولئك أعظم درجة من الذين أنفقوا من بعد ...

## 134. دَعْوَى / دَعَا[134]

*daʿā / daʿwā*

9 occurrences; cumulative coverage 72.67%.

**Possible English:** call; invite; invoke; claim; allegation

**Context:** دعوى in procedure is a claim, not necessarily a supplication. دعا الله is invocation of God; ادعى means claimed.

**Forms and grammar:** دعا / يدعو = called or invoked / calls or invokes; ادعى / يدعي = claimed / claims. دعوى / دعاوى = claim(s); مدّعٍ = claimant; مدّعى عليه = defendant or person against whom a claim is made.

### Attested spellings and counts

يدعوا —ydʿwā* (2); ادعوا —ʾdʿwā* (1); ادعى —ʾdʿā* (1); تدعي —tdʿy* (1); دعواه —dʿwāh* (1); مدعي —mdʿy* (1); وادعى —wādʿā* (1); يدعون — ydʿwn* (1)

Context L16: ... تعالى ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف سورة ...

Context L46: ... من الحنفية والمالكية أن يدعوا لصاحبهم أنه تكلم في المهد ...

[133] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: درج (read dictionary entry).

[134] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دعا (read dictionary entry).

## 135. رَجُل / رِجَال / رِجْل[135]

*rajul / rijāl / rijl*

9 occurrences; cumulative coverage 72.78%.

**Possible English:** man; men; male person; foot

**Context:** رَجُل is a man; رِجْل is a foot/leg. Unvowelled رجل can represent either. Gender distinctions in a legal passage require the surrounding wording.

**Forms and grammar:** رجل / رجال = man / men; رجلين / رجلان are dual case forms. رِجل / أرجل are a separate noun and its plural; رجليه = his two feet/legs.

### Attested spellings and counts

رجل —rjl* (4); رجلا —rjlā* (3); الرجلان —al-rjlān* (1); الرجلين —al-rjlyn* (1)

Context L23: ... أن كل طائفة قلدت رجلا من هؤلاء المذكورين فإنهم لولا ...

Context L41: ... كانوا حتى ولدا هذا الرجلان حاش لله من ذلك نبرأ ...

## 136. زَيْد / زَادَ[136]

*zāda / zayd*

9 occurrences; cumulative coverage 72.90%.

**Possible English:** increase; add; more; Zayd; Yazīd; Ziyād

**Context:** زيد, يزيد and زياد commonly name different narrators. يزيد can also be the imperfect verb increases. Keep the personal names distinct.

**Forms and grammar:** زاد / يزيد = increased / increases; زيادة = increase; مزيد = additional. زيد and زياد are separate name formations, not cases of one name. Context distinguishes the name يزيد from the verb.

### Attested spellings and counts

يزيد —yzyd* (3); زيادة —zyādh* (2); زائد —zāʾd* (1); زائدا —zāʾdā* (1); زياد —zyād* (1); زيد —zyd* (1)

Context L31: ... بن عيينة وحماد بن زيد والأوزاعي والليث وابن جريج وابن ...

Context L32: ... سليمان الجعفي والحسن بن زياد ونوح بن دراج ومحمد بن ...

[135] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رجل (read dictionary entry).
[136] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زيد (read dictionary entry).

## 137. قَدَم / قَدَّمَ / قَدِمَ[137]

*qadima / qaddama / qadam*

9 occurrences; cumulative coverage 73.01%.

**Possible English:** come; precede; put forward; earlier; foot

**Context:** قدمنا can mean we previously presented, according to vowels and pattern. القدم is a foot in bodily contexts; المتقدم can mean the earlier-mentioned person or statement.

**Forms and grammar:** قدم / يقدم and قدّم / يقدّم are different patterns; تقديم = putting forward. قدم / أقدام = foot/feet; قديم / قديمة = old or earlier.

### Attested spellings and counts

المتقدمين —al-mtqdmyn* (3); التقدم —al-tqdm* (2); تقدمه —tqdmh* (1); قدمه —qdmh* (1); قديما —qdymā* (1); متقدما —mtqdmā* (1)

Context L20: ... وكلام رسول الله ص متقدما في العلم والورع والفقه والجلالة ...

Context L43: ... بل ما نقل العلماء قديما وحديثا إلا الهدى الذي اهتدى ...

## 138. وَلَدَ / وَلَد[138]

*walad / walada*

9 occurrences; cumulative coverage 73.13%.

**Possible English:** child; offspring; son; bear a child; parent

**Context:** ولد can include offspring without specifying sex unless qualified. ولدت can describe giving birth; the final vowel and subject determine who did so.

**Forms and grammar:** ولد / أولاد = child / children; والد / والدة / والدان = father or parent / mother / parents. ولد / يولد and وُلد / يولد distinguish active/passive by vowels; ولده = his child in a noun phrase.

### Attested spellings and counts

الوليد —al-wlyd* (4); مولد —mwld* (1); والوليد —wālwlyd* (1); ولد —wld* (1); ولدا —wldā* (1); يولد —ywld* (1)

Context L31: ... وعبد الله بن المبارك والوليد بن مسلم ويحيى بن سعيد ...

Context L33: ... بن الحسن وبشر بن الوليد ومحمد بن سماعة ويحيى بن ...

[137] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدم (read dictionary entry).

[138] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ولد (read dictionary entry).

## 139. حَنْبَل / حَنْبَلِيّ[139]

*ḥanbal / ḥanbaliyy*

8 occurrences; cumulative coverage 73.23%.

**Possible English:** Hanbal; Hanbali

**Context:** ابن حنبل identifies Ahmad ibn Hanbal; الحنبليين identifies adherents of the Hanbali legal school.

**Forms and grammar:** حنبل is a personal name; حنبلي is an affiliation adjective. حنبليين / حنبليون show plural case forms.

### Attested spellings and counts

حنبل —ḥnbl* (7); الحنبليين —al-ḥnblyyn* (1)

Context L26: ... البستي أنه قال بعض الحنبليين أحمد بن حنبل عظمة ...

Context L91: ... غربها وهو أحمد بن حنبل فقال أبو عبيد صدقت ...

## 140. حَيّ / حَيَاة / حَيَوَان[140]

*ḥayy / ḥayāh / ḥayawān*

8 occurrences; cumulative coverage 73.33%.

**Possible English:** alive; life; living creature; modesty

**Context:** حي describes being alive; الحيوان is a living creature. حياء is modesty, a separate noun in the family.

**Forms and grammar:** حي / حية agree in gender; حياة = life; أحيا / يحيي = gave life or revived / does so. حية can also mean snake, distinguished by context.

### Attested spellings and counts

حيا —ḥyā* (2); يحيي —yḥyy* (2); أحياء —ʾḥyāʾ* (1); حي —ḥy* (1); حية —ḥyh* (1); يستحي —ystḥy* (1)

Context L29: ... في يده عصا يقلبها حية أو يراه يبرئ الأكمه والأبرص ...

Context L45: ... فيها فأكثرهم أموات غير أحياء وما يشعرون أيان يبعثون النجل ...

[139] **Editorial lexical note:** Personal-name and school-affiliation identification from context; no Arabic-root etymology is asserted.

[140] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حيا (read dictionary entry).

## 141. خَيْر / خِيَار[141]

*khayr / khiyār*

8 occurrences; cumulative coverage 73.43%.

**Possible English:** good; better; best; choice; option

**Context:** خير can be good or a comparative. الخيار in a sale may be an option to uphold or rescind a transaction, not just a general preference.

**Forms and grammar:** خير / خيرا have noun/adjectival and case uses; اختار / يختار = chose / chooses; مخيّر = given a choice. تخيير and اختيار are distinct verbal nouns.

### Attested spellings and counts

خير —khyr* (2); خيرا —khyrā* (2); الخير —al-khyr* (1); بالخيار —bālkhyār* (1); بخير —bkhyr* (1); وخير —wkhyr* (1)

Context L13: ... وعند الناس بكل فضل وخير وقد ذكرهم الله تعالى عز ...

Context L16: ... منكم أمة يدعون إلى الخير ويأمرون بالمعروف سورة آل عمران ...

## 142. رَبّ[142]

*rabb*

8 occurrences; cumulative coverage 73.53%.

**Possible English:** Lord; master; sustainer; many a (rubba)

**Context:** رَبّ in praise refers to Allah as Lord. رُبَّ in رُبَّ حامل فقه is a particle meaning many a bearer of understanding; it does not call that person a lord.

**Forms and grammar:** ربه / ربهم = his Lord / their Lord. The particle رُبَّ commonly governs an indefinite noun. These are different homographic words, not tense forms of one another.

### Attested spellings and counts

رب —rb* (5); ربهم —rbhm* (2); ربه —rbh* (1)

Context L2: ... الحمد لله رب العالمين الذي هدانا لدينه وما ...

Context L38: ... بصحيحه الذين يدينون به ربهم من السقيم الساقط الذي يعول ...

[141] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خير (read dictionary entry).
[142] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ربب (read dictionary entry).

## 143. أَرَادَ / إِرَادَة[143]

*ʾarāda / ʾirādah*

8 occurrences; cumulative coverage 73.63%.

**Possible English:** want; intend; mean; will

**Context:** أراد به can mean intended by it or meant by the expression. English want may be too casual in a discussion of intention.

**Forms and grammar:** أراد / يريد = intended / intends; أردت = I or you intended; أرادت = she intended; إرادة = intention. يريده = intends or wants it.

### Attested spellings and counts

المراد —al-mrād* (3); أراد —ʾrād* (1); مراده —mrādh* (1); يراد —yrād* (1); يريد —yryd* (1); يريدون —yrydwn* (1)

Context L10: ... حقيقتها ولا تعلمون ما المراد بها ولا تعقلون تفسيرها في ...

Context L51: ... وقد ذكروا أنه المراد ب عالم المدينة في الحديث ...

## 144. سَمَاء / سَمَّى / اسْم[144]

*ʾsm / sammā / samāʾ*

8 occurrences; cumulative coverage 73.73%.

**Possible English:** name; call or name; heaven; sky

**Context:** اسم can introduce a designation. سمى can mean named or specified. السماوات denotes the heavens, a related lexical formation rather than a plural of اسم.

**Forms and grammar:** اسم / أسماء = name / names; اسمه / أسماؤهم add possessive pronouns. سمى / يسمي = named / names; مسمى = named or specified. سماء / سماوات = sky or heaven / heavens.

### Attested spellings and counts

باسمه —bāsmh* (2); اسم —ʾsm* (1); الأسماء —al-ʾsmāʾ* (1); التسمية —al-tsmyh* (1); السماء —al-smāʾ* (1); باسم —bāsm* (1); مسماة —msmāh* (1)

Context L11: ... من المستوجب للبسوق في التسمية بهذه الأسماء ...

Context L20: ... دينهم أيضا موجب لهم اسم الصواب وصفة الإحسان فتقليدهم واتباعهم ...

[143] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رود (read dictionary entry).
[144] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سما (read dictionary entry).

## 145. شَعْر / شِعْر / شَعِير[145]

*shaʿr / shiʿr / shaʿīr*

8 occurrences; cumulative coverage 73.83%.

**Possible English:** hair; poetry; barley; perceive

**Context:** شعر has hair and poetry readings with different vowels. الشعير is barley, a separate noun; it is not a plural of hair.

**Forms and grammar:** شعرة / شعرات = individual hair(s); أشعار = poems; شاعر = poet. شعر / يشعر can mean perceived / perceives. الأشعري can be a personal/relational designation.

### Attested spellings and counts

شعري —shʿry* (6); الشعراء —al-shʿrāʾ* (1); شعر —shʿr* (1)

Context L23: ... وليت شعري أيشك هذا الجاهل الذي سأل ...

Context L29: ... رحمه الله فيا ليت شعري لو رأى هذا المخاطب مالكا ...

## 146. شَهْر / أَشْهُر[146]

*shahr / ʾashhur*

8 occurrences; cumulative coverage 73.93%.

**Possible English:** month; make known; famous

**Context:** شهر usually counts a month. مشهورة describes something well known, a different derivation rather than a plural of month.

**Forms and grammar:** شهر / أشهر / شهور = month(s); شهران / شهرين are dual case forms. أشهر can also be a comparative or verb according to vowels; شهرة = renown.

### Attested spellings and counts

أشهر —ʾshhr* (2); شهر —shhr* (2); شهرا —shhrā* (2); المشهور —al-mshhwr* (1); مشهور —mshhwr* (1)

Context L66: ... رحمة الله عليه وستة أشهر من ولاية يزيد بن الوليد ...

Context L76: ... أتراه لم ينم طول شهر رمضان لا ليلا ولا نهارا ...

[145] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شعر (read dictionary entry).
[146] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهر (read dictionary entry).

## 147. طَائِفَة / طَوَاف[147]

*ṭawāf* / *ṭāʾifah*

8 occurrences; cumulative coverage 74.04%.

**Possible English:** circumambulation; go around; group; party

**Context:** الطواف commonly names circumambulation in pilgrimage. طائفة is a group of people, not a tense or case form of the ritual noun.

**Forms and grammar:** طاف / يطوف = went around / goes around; طواف is the verbal noun; طائف is participial. طائفة / طوائف = group(s); the latter is a separate derived noun.

### Attested spellings and counts

طائفة —ṭāʾfh* (6); الطائفة —al-ṭāʾfh* (1); طوائف —ṭwāʾf* (1)

Context L4: ... بطاعته فإنكم ذكرتم قول طائفة من المشغبين الذين لا يحققون ...

Context L23: ... السؤال في أن كل طائفة قلدت رجلا من هؤلاء المذكورين ...

## 148. تَفْرِيق / فَرْق[148]

*farq* / *tafrīq*

8 occurrences; cumulative coverage 74.14%.

**Possible English:** difference; distinction; separate; part company

**Context:** فرق بين often means distinguished between two cases. تفريق can be separation of spouses or a logical distinction, depending on its object.

**Forms and grammar:** فرق / يفرق = separated or distinguished / separates; فرّق is a different pattern. افترق / يتفرق can describe parting; فرقة is separation or a group according to vowels.

### Attested spellings and counts

فرق —frq* (4); افتراق —ʾftrāq* (1); الفرق —al-frq* (1); الفرقان —al-frqān* (1); يفارق —yfārq* (1)

Context L23: ... يجدونه هم بصاحبهم ولا فرق وكل فتاة بأبيها معجبة ولكل ...

Context L30: ... إنسان كسائر الناس ولا فرق يفتي برأيه وحسب ما أداه ...

[147] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طوف (read dictionary entry).
[148] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرق (read dictionary entry).

## 149. لَيْلَة / لَيْل[149]

*layl / laylah*

8 occurrences; cumulative coverage 74.24%.

**Possible English:** night; a night; Laylā

**Context:** ليلة counts a night; الليل is night as a period. ليلى can be the proper name Laylā rather than a plural of night.

**Forms and grammar:** ليلة / ليال / ليالي = night(s); ليلتين / ليلتان are dual case forms. ليلا is commonly adverbial; ليلته = his or its night.

### Attested spellings and counts

ليلى —lylā* (2); الليل —al-lyl* (1); الليلة —al-lylh* (1); ليال —lyāl* (1); ليلا —lylā* (1); ليلة —lylh* (1); وليلة —wlylh* (1)

Context L72: ... ص أنه ما قام ليلة حتى الصباح وأنه عليه السلام ...

Context L74: ... ألم تعرض له في الليل بولة ولا قرقرة ألم تغلبه ...

## 150. أَجْر / أُجْرَة[150]

*ʾajr / ʾujrah*

7 occurrences; cumulative coverage 74.33%.

**Possible English:** reward; wage; hire; compensation

**Context:** أجر can be a divine reward or a wage. إجارة names a lease/hiring arrangement, a related legal noun with its own conditions.

**Forms and grammar:** أجر / أجور = reward or wage / plural; أجرة = fee or wage; استأجر / يستأجر = hired / hires. أجيره = his hired worker; مؤجر = lessor in a relevant reading.

### Attested spellings and counts

مأجور —mʾjwr* (3); أجرا —ʾjrā* (2); الأجر —al-ʾjr* (2)

Context L49: ... أخطأ فيه هو فيه مأجور أجرا واحدا لأن النبي ص ...

Context L62: ... مجتهد متأول مخطئ معذور مأجور أجرا واحدا إذ لا خفاء ...

[149] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليل (read dictionary entry).

[150] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أجر (read dictionary entry).

## 151. أَمَانَة / أَمَان / إِيمَان[151]

*ʾīmān / ʾamān / ʾamānah*

7 occurrences; cumulative coverage 74.42%.

**Possible English:** faith; believe; security; safe conduct; trust

**Context:** إيمان concerns belief, while أمان can mean security or a grant of safe conduct. أمانة is a trust. These are different nouns despite their shared root.

**Forms and grammar:** آمن / يؤمن = believed / believes in one pattern; أمن / يأمن = was secure / is secure. مؤمن / مؤمنون / مؤمنين show singular/plural/case; أمين = trustworthy.

### Attested spellings and counts

الإيمان — al-ʾīmān* (1); مأمون — mʾmwn* (1)

Context L13: ... الأديان عامة فكيف أهل الإيمان خاصة في أن الأنبياء عليهم ...

Context L19: ... بن الخطاب وعائشة أم المؤمنين وعلي بن أبي طالب وعبد ...

## 152. ثَابِت / ثَبَتَ[152]

*thabata / thābit*

7 occurrences; cumulative coverage 74.50%.

**Possible English:** be established; remain firm; established; Thābit

**Context:** ثبت can mean a report or claim is established. ثابت may be an adjective or the personal name Thābit.

**Forms and grammar:** ثبت / يثبت = was established / is established; أثبت = established or proved; ثابت / ثابتة agree in gender. ثبوت and إثبات are distinct verbal nouns.

### Attested spellings and counts

الثابت — al-thābt* (1); الثابتة — al-thābth* (1); الثبات — al-thbāt* (1); ثابتا — thābtā* (1); ثبت — thbt* (1); ثبتت — thbtt* (1); وأثبت — wʾthbt* (1)

Context L36: ... شعري إذا كان الحديث الثابت عن رسول الله ص مضلة ...

Context L43: ... يكون هذا الكلام السخيف ثابتا عن ابن وهب فإنه قد ...

[151] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمن (read dictionary entry).
[152] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثبت (read dictionary entry).

## 153. اسْتِثْنَاء / ثَانٍ / اثْنَان[153]

*ʾthnān / thānin / ʾstithnāʾ*

7 occurrences; cumulative coverage 74.59%.

**Possible English:** two; second; fold; exception; exclude

**Context:** الثاني marks order. استثناء is an exception from a general statement, a different derivation. مثنى can mean in pairs.

**Forms and grammar:** اثنين / اثنان and اثنتين / اثنتان vary by case and gender; ثاني / ثانية = second. يستثني / استثنى = excepted / excepts; مستثنى = excepted item.

### Attested spellings and counts

الثاني —al-thāny* (4); الثانية —al-thānyh* (1); الثناء —al-thnāʾ* (1); ثان —thān* (1)

Context L13: ... والجواب الثاني أن يقال لهم لا اختلاف ...

Context L17: ... والوجه الثاني تحذير من عسى أن يجوز ...

## 154. جَعَلَ[154]

*jaʿala*

7 occurrences; cumulative coverage 74.68%.

**Possible English:** make; appoint; put; assign; begin in a construction

**Context:** جعل may assign a status or payment rather than physically make something. With a following imperfect it can introduce the beginning of an action.

**Forms and grammar:** جعل / يجعل = made or assigned / makes or assigns; جعلت = I, you or she according to vowels; جعلنا = we made; جعله = he made/appointed it or him.

### Attested spellings and counts

جعل —jʿl* (3); جعلوا —jʿlwā* (2); نجعل —njʿl* (1); يجعل —yjʿl* (1)

Context L20: ... الجهال أن كون من جعلوا دينهم قلادة في عنقه ورفضوا ...

Context L37: ... إليهم النحل آية فلم يجعل الله عز وجل التبيين إلا ...

[153] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثني (read dictionary entry).

[154] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جعل (read dictionary entry).

## 155. مَسْعُود / سَعْد / سَعِيد[155]

*saʿīd / saʿd / masʿūd*

7 occurrences; cumulative coverage 74.77%.

**Possible English:** Saʿīd; Saʿd; Masʿūd; happy; fortunate

**Context:** Most frequent members here are narrator names, especially Saʿīd and Ibn Masʿūd. Keep those names distinct; their relationship is lexical, not identity.

**Forms and grammar:** سعد / سعيد / مسعود are different formations. سعيد can also mean happy; سعد can be a verb or a proper name. Inflectional final vowels do not turn one narrator's name into another.

### Attested spellings and counts

سعيد —sʿyd* (4); مسعود —msʿwd* (3)

Context L19: ... طالب وعبد الله بن مسعود وعبد الله بن عباس رضي ...

Context L31: ... بن مسلم ويحيى بن سعيد القطان وعبد الرحمن بن مهدي ...

## 156. طَالِب / طَلَبَ[156]

*ṭalaba / ṭālib*

7 occurrences; cumulative coverage 74.86%.

**Possible English:** seek; request; claimant; Ṭālib

**Context:** طلب can be a request or pursuit of evidence. طالب in a patronymic can be the name Ṭālib; elsewhere it means seeker or claimant.

**Forms and grammar:** طلب / يطلب = sought / seeks; طالب / طالبة show agreement; طلبه = sought it or his request according to vowels. مطالب is another derived form.

### Attested spellings and counts

طالب —ṭālb* (5); طلب —ṭlb* (1); وطلب —wṭlb* (1)

Context L19: ... المؤمنين وعلي بن أبي طالب وعبد الله بن مسعود وعبد ...

Context L54: ... قط ولا اتبعه ولا طلب فتياه ولا كتب أقواله ولا ...

[155] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سعد (read dictionary entry).
[156] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلب (read dictionary entry).

## 157. عَقْل / عَاقِلَة[157]

*ʿaql* / *ʿāqilah*

7 occurrences; cumulative coverage 74.95%.

**Possible English:** reason; understand; blood money; compensation-bearing kin group

**Context:** العاقلة is a specific legal compensation-bearing group. It is not simply a feminine adjective meaning intelligent in every occurrence.

**Forms and grammar:** عقل / يعقل = understood / understands; عاقل / عاقلة show agreement in ordinary adjective use. عقول = intellects; العاقلة has its legal lexical use.

### Attested spellings and counts

عقل —ʿql* (3); العقل —al-ʿql* (1); عاقل —ʿāql* (1); عقله —ʿqlh* (1); عقلوا — ʿqlwā* (1)

Context L14: ... حال لا يتهبل بها عاقل ...

Context L23: ... كان ينبغي لهم لو عقلوا أن يعرفوا أن غيرهم بصاحبه ...

## 158. كَفَّارَة / كُفْر[158]

*kufr* / *kaffārah*

7 occurrences; cumulative coverage 75.03%.

**Possible English:** disbelief; ingratitude; disbeliever; expiation; cover

**Context:** كفارة is an expiation, not the noun disbelief. كافر in legal categorization requires its context. The basic lexical family includes covering and concealing.

**Forms and grammar:** كفر / يكفر and كفّر / يكفّر are different patterns and can have different meanings. كافر / كافرة / كفار / كافرون show gender/plural forms; كفارة / كفارات = expiation(s).

### Attested spellings and counts

كفر —kfr* (4); الكفار —al-kfār* (1); بالكفر —bālkfr* (1); لكفر —lkfr* (1)

Context L27: ... وهذه الأقوال شنيعة وبعضها كفر مجرد وهو القول بأن أبا ...

Context L42: ... بالنبي ص عنهما وهذا كفر صريح مجرد ...

[157] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عقل (read dictionary entry).
[158] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كفر (read dictionary entry).

## 159. مَرْء / نِسَاء / امْرَأَة[159]

*ʾmraʾah / nisāʾ / marʾ*

7 occurrences; cumulative coverage 75.12%.

**Possible English:** woman; women; wife; person; man

**Context:** امرأته commonly means his wife; امرأة without a possessive may mean a woman. المرء is a separate noun meaning a person or man, not a feminine case form.

**Forms and grammar:** امرأة / امرأتان / امرأتين show singular and dual; نساء / نسوة are irregular plurals of woman. امرأته changes with the possessive referent; امرؤ / امرأ / امرئ are case forms of the masculine noun.

### Attested spellings and counts

المرء —al-mrʾ* (5); النساء —al-nsāʾ* (1); والنسائي —wālnsāʾy* (1)

Context L15: ... على سؤال ما يلزم المرء أولى ولكن فرض النصيحة للمسلمين ...

Context L28: ... الله حجة بعد الرسل النساء آية فكيف يقول مسلم له ...

## 160. مَال / أَمْوَال[160]

*māl / ʾamwāl*

7 occurrences; cumulative coverage 75.21%.

**Possible English:** property; wealth; assets; money

**Context:** مال includes property beyond coin or cash. ماله can refer to his assets, while ما له written as two words can be an entirely different construction.

**Forms and grammar:** مال / أموال are singular/collective and plural; ماله / أموالهم / مالها attach possessive pronouns. مالا is a common accusative form; مالي can mean my wealth or financial according to context.

### Attested spellings and counts

مالا —mālā* (2); وأموالهم —wʾmwālhm* (2); المال —al-māl* (1); بمالك — bmālk* (1); مال —māl* (1)

Context L32: ... فما استعظما مخالفته بل مالا عنه إلى غيره وكذلك ما ...

Context L33: ... لم يستعظم مخالفته بل مال عنه إلى الأوزاعي ...

[159] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مرأ (read dictionary entry); نسا (read dictionary entry).
[160] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مول (read dictionary entry).

## 161. أُخْرَى / آخِر / آخَر[161]

*ʾākhar / ʾākhir / ʾukhrā*

6 occurrences; cumulative coverage 75.29%.

**Possible English:** other; another; last; later

**Context:** آخَر means another; آخِر means last. الآخرة often denotes the hereafter. Identical unvowelled letters do not make these meanings interchangeable.

**Forms and grammar:** أخرى / آخر show gender when meaning other; آخرون / آخرين are masculine plural case forms. يؤخّر / أخّر = delayed / delays; تأخير is its verbal noun.

### Attested spellings and counts

الآخرين —al-ʾākhryn* (2); آخر —ʾākhr* (1); آخرها —ʾākhrhā* (1); آخرهم — ʾākhrhm* (1); المتأخرين —al-mtʾkhryn* (1)

Context L58: ... حينئذ نصارى أولهم عن آخرهم ليس فيهم مسلم بوجه من ...

Context L82: ... مالك رضي الله عنه آخر من مات من الصحابة رضي ...

## 162. بُرْهَان[162]

*burhān*

6 occurrences; cumulative coverage 75.36%.

**Possible English:** proof; demonstration; decisive evidence

**Context:** برهان is an argument or evidence presented as establishing a claim. Whether the proof succeeds is the author's argumentative judgment, not something guaranteed by the noun.

**Forms and grammar:** برهان / براهين = proof / proofs; برهانكم = your proof, plural addressee. برهن / يبرهن is a related verb formation. وبُرهان attaches and to the noun.

### Attested spellings and counts

ببرهان —bbrhān* (2); البرهان —al-brhān* (1); بالبرهان —bālbrhān* (1); برهان —brhān* (1); وبرهان —wbrhān* (1)

Context L4: ... يشكوا أنهم قد أتوا ببرهان قاطع وصدعوا بحجاج قاطعة وقدروا ...

Context L45: ... حماقة ولا يسألون عن برهان ولا يبالون كيف أخذوا دينهم ...

[161] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخر (read dictionary entry).
[162] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: برهن (read dictionary entry).

## 163. بَلَغَ[163]

*balagha*

6 occurrences; cumulative coverage 75.44%.

**Possible English:** reach; attain; amount to; be informed; maturity

**Context:** بلغني introduces something that reached the author. بلغ can instead concern age, a quantity or reaching a destination.

**Forms and grammar:** بلغ / يبلغ = reached / reaches; بلغت = I, you or she according to vowels; بلّغ = conveyed. بالغ / بالغة show agreement; بلوغ is the verbal noun.

### Attested spellings and counts

يبلغ —yblgh* (2); بلغني —blghny* (1); بلغه —blghh* (1); تبلغ —tblgh* (1); مبلغ —mblgh* (1)

Context L32: ... فتى من أصحابه لم يبلغ الخمسين عاما وكذلك أيضا قد ...

Context L90: ... فانظر أحقا تبلغ العصبية بهؤلاء القوم وهذه الآثار ...

## 164. حَتَّى[164]

*ḥattā*

6 occurrences; cumulative coverage 75.52%.

**Possible English:** until; up to; so that; even

**Context:** حتى can mark an endpoint, introduce a purpose/result or include an emphatic last item. Read whether the following expression is a noun or a verb clause.

**Forms and grammar:** حتى does not conjugate. Its construction can affect the mood of a following imperfect. وحتى adds and; the legal inclusion of an endpoint is not decided by a universal English gloss.

### Attested spellings and counts

حتى —ḥtā* (6)

Context L41: ... والليث أعلى ضلال كانوا حتى ولدا هذا الرجلان حاش لله ...

Context L45: ... سنن من كان قبلنا حتى لو دخلوا جحر ضب خرب ...

[163] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلغ (read dictionary entry).

[164] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حتا (read dictionary entry).

## 165. خَرَجَ / أَخْرَجَ[165]

*kharaja / ʾakhraja*

6 occurrences; cumulative coverage 75.59%.

**Possible English:** go out; leave; issue; take out; produce

**Context:** خرج is intransitive went out; أخرج commonly means brought or took out. خروج from a rule can be figurative exclusion.

**Forms and grammar:** خرج / يخرج = went out / goes out; خرجت = I, you or she went out depending on vowels. أخرج / يخرج and إخراج belong to a different pattern; خارج is a participial/adjectival form.

### Attested spellings and counts

أخرجوا —ʾkhrjwā* (1); إخراج —ʾikhrāj* (1); خرج —khrj* (1); خرجوا —khrjwā* (1); مخرج —mkhrj* (1); يخرج —ykhrj* (1)

Context L27: ... والملائكة والناس أجمعين فما يخرج هذا الكلام من قلب مسلم ...

Context L49: ... في الصلاة عمدا حتى خرج وقتها ...

## 166. خَطَّاب / خِطْبَة / خُطْبَة[166]

*khuṭbah / khiṭbah / khaṭṭāb*

6 occurrences; cumulative coverage 75.67%.

**Possible English:** sermon; marriage proposal; address; al-Khaṭṭāb

**Context:** خطبة can mean a sermon or a marriage proposal, with different first vowels. الخطاب in a patronymic often identifies al-Khaṭṭāb; it need not mean an address.

**Forms and grammar:** خطب / يخطب = addressed or proposed / addresses or proposes; خطبة / خُطبة distinguish two nouns. خطاب and خطّاب are different formations; neither is a case ending.

### Attested spellings and counts

الخطاب —al-khṭāb* (3); المخاطب —al-mkhāṭb* (1); للخطبة —llkhṭbh* (1); مخاطبا —mkhāṭbā* (1)

Context L19: ... في أن عمر بن الخطاب وعائشة أم المؤمنين وعلي بن ...

Context L29: ... شعري لو رأى هذا المخاطب مالكا ماذا كان يرى فيه ...

[165] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خرج (read dictionary entry).

[166] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطب (read dictionary entry).

## 167. سُلَيْمَان[167]

*sulaymān*

6 occurrences; cumulative coverage 75.74%.

**Possible English:** Sulaymān; Solomon in the prophetic context

**Context:** The name may identify the prophet or one of several transmitters. Patronymics and context decide the person; a lexical resemblance to سلم does not establish a translation of the name.

**Forms and grammar:** وسليمان adds and; case vowels vary without changing the named person. No Arabic-root derivation is assumed here.

### Attested spellings and counts

سليمان —slymān* (6)

Context L32: ... في رؤية يحيى بن سليمان الجعفي والحسن بن زياد ونوح ...

Context L66: ... وكان الأمر في مدة سليمان على قصرها افتراء وخفة ...

## 168. صَدَاق / صَدَقَة / صَدَقَ[168]

*ṣadaqa* / *ṣadaqah* / *ṣadāq*

6 occurrences; cumulative coverage 75.82%.

**Possible English:** tell the truth; truthful; charity; bridal dower

**Context:** صدقة is charity, while صداق is dower. تصدق describes giving charity; صدق in testimony concerns truthfulness. Shared radicals do not make those nouns interchangeable.

**Forms and grammar:** صدق / يصدق = was truthful / is truthful; صدّق = affirmed as true. صدقة / صدقات = charity payment(s); صادق = truthful; الصديق can be an epithet or a name.

### Attested spellings and counts

الصدق —al-ṣdq* (2); الصادقون —al-ṣādqwn* (1); بالصدق —bālṣdq* (1); صادقا —ṣādqā* (1); صدقت —ṣdqt* (1)

Context L91: ... حنبل فقال أبو عبيد صدقت ...

Context L134: ... هذه أحكام ظاهرة الصدق لا ينكرها إلا ذو حمية ...

[167] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

[168] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صدق (read dictionary entry).

## 169. عَجَب[169]

*ʿajab*

6 occurrences; cumulative coverage 75.89%.

**Possible English:** wonder; astonishment; be surprised; astonishing

**Context:** والعجب introduces an expression of astonishment in the argument. It is the author's evaluation, not an independent evidentiary category.

**Forms and grammar:** عجب / يعجب = wondered / wonders; عجيب / عجيبة show agreement. أعجب can be a different verb or comparative; عجائب is a plural noun.

### Attested spellings and counts

العجب —al-ʿjb* (2); لعجب —lʿjb* (2); عجب —ʿjb* (1); والعجب —wālʿjb* (1)

Context L41: ... ومن العجب أيضا أن يقول القائل لولا ...

Context L43: ... هذين الرجلين إن هذا لعجب ومعاذ الله أن يكون هذا ...

## 170. عِدَّة / عَدَد[170]

*ʿadad / ʿiddah*

6 occurrences; cumulative coverage 75.97%.

**Possible English:** number; count; waiting period; prescribed count

**Context:** العدة in marital law commonly means the waiting period. عدة can also mean a number or equipment with other vowels; the topic selects the sense.

**Forms and grammar:** عد / يعد = counted / counts; عدد / أعداد = number(s); اعتدت = she observed the waiting period when read accordingly. عدتها = her waiting period or its number according to context.

### Attested spellings and counts

وعد —wʿd* (3); عدة —ʿdh* (1); عدد —ʿdd* (1); يعتد —yʿtd* (1)

Context L47: ... فخذه مكتوب بالنور مالك عدة الله وأدخلوا في فضائلهم أنه ...

Context L62: ... من بعد وقاتلوا وكلا وعد الله الحسنى الحديد آية ...

[169] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عجب (read dictionary entry).
[170] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدد (read dictionary entry).

## 171. عَظُمَ / عَظِيم[171]

*ʿaẓuma / ʿaẓīm*

6 occurrences; cumulative coverage 76.05%.

**Possible English:** be great; magnify; great; magnificent

**Context:** العظيم is a divine epithet at the end of the introduction. ويعظم concerns increasing the work's benefits.

**Forms and grammar:** عظيم is an adjective; العظيم adds the definite article. Unvowelled يعظم permits different verb patterns; its reading must be resolved from the clause.

### Attested spellings and counts

يستعظم —ystʿẓm* (3); العظيم —al-ʿẓym* (2); تعظيم —tʿẓym* (1)

Context L29: ... كان يرى فيه مما يستعظم مخالفته أتراه كان يرى في ...

Context L30: ... هذه الأمور التي يستعظم من رآها مخالفة من رآها ...

## 172. فَسَاد / فَاسِد[172]

*fasād / fāsid*

6 occurrences; cumulative coverage 76.12%.

**Possible English:** invalidity; corruption; spoil; invalid; unsound

**Context:** فاسد can describe a transaction, ritual act or argument. English invalid, unsound or corrupt depends on the noun and the author's distinction in that passage.

**Forms and grammar:** فسد / يفسد = became unsound / becomes unsound; أفسد = spoiled or invalidated. فاسد / فاسدة agree in gender; فساد and إفساد are distinct verbal nouns.

### Attested spellings and counts

الفاسد —al-fāsd* (2); الفساد —al-fsād* (1); فاسد —fāsd* (1); فساد —fsād* (1); فسد —fsd* (1)

Context L15: ... من ضل بهذا السؤال الفاسد لكان الإعراض عن الكلام فيه ...

Context L34: ... إلا بمالك وهذا أيضا فاسد من القول جدا لأن المسائل ...

[171] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عظم (read dictionary entry).

[172] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فسد (read dictionary entry).

## 173. فِعْل / فَعَلَ[173]

*faʿala / fiʿl*

6 occurrences; cumulative coverage 76.20%.

**Possible English:** do; perform; act; deed

**Context:** فعل describes doing an act, with its permissibility supplied elsewhere. الفاعل identifies the doer; its presence does not by itself identify intention.

**Forms and grammar:** فعل / يفعل / افعل = did / does / do!; فعلنا = we did; فعلوا = they did. فعل / أفعال = act(s); فاعل / مفعول identify doer and affected object in grammatical or lexical uses.

### Attested spellings and counts

فعل —fʿl* (3); فعلوا —fʿlwā* (1); وأفعاله —wʾfʿālh* (1); يفعل —yfʿl* (1)

Context L11: ... منه وأفضل منه فلو فعلوا هذا أو عرفوا معاني الألفاظ ...

Context L19: ... ذكره لا يسأل عما يفعل وهم يسألون سورة الأنبياء آية ...

## 174. قَيْس / قِيَاس[174]

*qiyās / qays*

6 occurrences; cumulative coverage 76.27%.

**Possible English:** analogy; measure; compare; Qays

**Context:** القياس usually names legal analogical reasoning in the argument. قيس is often a narrator's name. The author's assessment of an analogy is supplied by the surrounding discussion.

**Forms and grammar:** قاس / يقيس = measured or compared / measures or compares; قياس is the verbal noun; قيس can be a name or a passive form according to vowels; يقاس = is compared.

### Attested spellings and counts

قياس —qyās* (2); القياس —al-qyās* (1); بقياس —bqyās* (1); قياسه —qyāsh* (1); للقياس —llqyās* (1)

Context L118: ... وإنما أكثر معوله على قياسه ورأيه واستحسانه كما روي عنه ...

Context L147: ... له وأبو حنيفة أطرد للقياس على ما عنده من ذلك ...

[173] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فعل (read dictionary entry).
[174] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قيس (read dictionary entry).

## 175. أَنْزَلَ / نَزَلَ[175]

*nazala / ʾanzala*

6 occurrences; cumulative coverage 76.35%.

**Possible English:** descend; alight; reveal; bring down; position

**Context:** نزل can describe revelation in a Quranic context. بمنزلة means in the position/status of, a related figurative construction.

**Forms and grammar:** نزل / ينزل = descended / descends; أنزل / ينزل = brought down / brings down with different vowels. منزل / منازل = dwelling(s); منزلة is another place/status noun.

### Attested spellings and counts

فأنزل —fʾnzl* (2); منزلة —mnzlh* (2); نزل —nzl* (1); نزول —nzwl* (1)

Context L37: ... الذكر لتبين للناس ما نزل إليهم النحل آية فلم يجعل ...

Context L59: ... يأت بهد ولعله عند نزول عيسى بن مريم عليه السلام ...

## 176. نَظَرَ / نَظَر[176]

*naẓar / naẓara*

6 occurrences; cumulative coverage 76.43%.

**Possible English:** look; examine; consider; reasoning; await in a derived form

**Context:** نظرنا can introduce examination of evidence. نظر إلى can be visual; انتظر means waited, a different pattern.

**Forms and grammar:** نظر / ينظر = looked or considered / does so; ناظر = examiner or disputant; مناظرة = disputation. أنظر can mean grant respite or a first-person form according to vowels.

### Attested spellings and counts

نظيره —nẓyrh* (2); فانظر —fānẓr* (1); نظرت —nẓrt* (1); نظير —nẓyr* (1); ينظرون —ynẓrwn* (1)

Context L51: ... مثله في العلم ولا نظيره وإنما فيه أنه لا يوجد ...

Context L85: ... الإفلاس شهرا ثم حينئذ ينظرون في أمره وقبول الوكالة على ...

[175] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نزل (read dictionary entry).
[176] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نظر (read dictionary entry).

## 177. هَدْي / هُدًى[177]

*hady / hudanā*

6 occurrences; cumulative coverage 76.50%.

**Possible English:** sacrificial offering; guidance; guide; gift in a derived form

**Context:** الهدي in pilgrimage is an offering. هدى is guidance. هدية means gift, a different noun rather than a case form of the sacrificial term.

**Forms and grammar:** هدى / يهدي = guided / guides; أهدى = gave a gift or offering; هدية / هدايا = gift(s). هديه can mean his offering or his guidance according to vowels.

### Attested spellings and counts

الهدى —al-hdā* (2); هدانا —hdānā* (2); مهدي —mhdy* (1); والهدى — wālhdā* (1)

Context L2: ... لله رب العالمين الذي هدانا لدينه وما كنا لنهتدي لولا ...

Context L31: ... القطان وعبد الرحمن بن مهدي والشافعي وهؤلاء أئمة المسلمين في ...

## 178. وَهَبَ / هِبَة[178]

*wahaba / hibah*

6 occurrences; cumulative coverage 76.58%.

**Possible English:** give; grant; gift; Wahb

**Context:** هبة is a gift, distinguished from sale or inheritance. وهب may instead be the narrator's name Wahb.

**Forms and grammar:** وهب / يهب = gave / gives; هبة / هبات = gift(s); وهبه = gave him/it or his gift according to vowels. هب can also introduce suppose in an argument.

### Attested spellings and counts

وهب —whb* (5); هبكم —hbkm* (1)

Context L19: ... الثالث أن يقال لهم هبكم أن من قلدتموه بدينكم ضلالة ...

Context L34: ... الماجشون وابن كنانة وابن وهب وأشهب وجالسوه سنين وكتبوا علمه ...

[177] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هدي (read dictionary entry).

[178] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وهب (read dictionary entry).

## 179. يُوسُف[179]

*yūsuf*

5 occurrences; cumulative coverage 76.64%.

**Possible English:** Yusuf; Joseph

**Context:** A personal name borne by several people cited in legal and religious writing; context establishes the referent.

**Forms and grammar:** An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

### Attested spellings and counts

يوسف —ywsf* (5)

Context L32: ... قد رآى مالكا أبو يوسف القاضي وناظره وجالسه وكذلك محمد ...

Context L33: ... إلى الأوزاعي وإلى أبي يوسف ومحمد بن الحسن وكذلك رآه ...

## 180. الزُّبَيْر[180]

*al-zubayr*

5 occurrences; cumulative coverage 76.70%.

**Possible English:** al-Zubayr

**Context:** A personal name; ابن الزبير and عروة بن الزبير identify different people, so read the complete name.

**Forms and grammar:** An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

### Attested spellings and counts

الزبير —al-zbyr* (5)

Context L51: ... المروي من طريق أبي الزبير هو مالك وهذا تقول منهم ...

Context L55: ... بن عيينة عن أبي الزبير عن أبي صالح عن أبي ...

## 181. أُمَّة / أَمَة[181]

*ʾamah / ʾummah*

5 occurrences; cumulative coverage 76.77%.

**Possible English:** enslaved woman; community; nation

### Attested spellings and counts

الأمة —al-ʾmh* (3); أمة —ʾmh* (2)

Context L13: ... بغافل عما تعملون تلك أمة قد خلت لها ما كسبت ...

Context L16: ... الله تعالى ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف ...

[179] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

[180] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

[181] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أما (read dictionary entry); أمم (read dictionary entry).

**Context:** أَمَة in status law is an enslaved woman. أُمَّة is a community. Their unvowelled spellings can coincide in some forms but the meanings differ.

**Forms and grammar:** إماء / أمة = enslaved woman / women; أمم / أمة = community / communities with different vowels. أمته may be his enslaved woman or his community according to vowels.

## 182. إِبْرَاهِيم[182]

*ʾibrāhīm*

5 occurrences; cumulative coverage 76.83%.

**Possible English:** Ibrāhīm; Abraham

**Context:** The name can designate the prophet or a later narrator. A patronymic, epithet and context identify the person; the glossary does not merge all occurrences into one biography.

**Forms and grammar:** لإبراهيم / وإبراهيم attach and / to or for. Case endings vary. No Arabic root meaning is asserted for this personal name.

### Attested spellings and counts

إبراهيم —ʾibrāhym* (5)

Context L13: ... فقال أم تقولون إن إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط كانوا ...

Context L41: ... الظلمات إلى النور سورة إبراهيم آية ...

## 183. إِسْمَاعِيل[183]

*ʾismāʿīl*

5 occurrences; cumulative coverage 76.89%.

**Possible English:** Ismāʿīl; Ishmael in the prophetic context

**Context:** The name can designate the prophet or a later transmitter. Its surrounding names and epithets supply the identification.

### Attested spellings and counts

إسماعيل —ʾismāʿyl* (3); وإسماعيل —wʾismāʿyl* (2)

Context L13: ... أم تقولون إن إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط كانوا هودا ...

Context L55: ... أصبغ عن محمد بن إسماعيل الترمذي قال نا نعيم بن ...

[182] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.
[183] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

**Forms and grammar:** واسماعيل attaches and. Case vowels vary without creating another tense or plural. No Arabic root etymology is assumed for the personal name.

## 184. بَاقٍ / بَقِيَ[184]

*baqiya* / *bāqin*

5 occurrences; cumulative coverage 76.96%.

**Possible English:** remain; be left; remaining

**Context:** بقي can identify what remains of property, a period or an argument. It is not always a statement about physical survival.

**Forms and grammar:** بقي / يبقى = remained / remains; لم يبق drops the final weak letter. باق / باقية show agreement; بقية / بقايا = remainder(s).

### Attested spellings and counts

بقي —bqy* (2); بقية —bqyh* (2); يبق —ybq* (1)

Context L64: ... الفاسق يزيد على حق بقية معاوية من الصحابة رضي الله ...

Context L65: ... الله عنهما وابن الزبير بقية الصحابة وصاحب الحق والحجاج ومن ...

## 185. ثَوْرِيّ / ثَوْر[185]

*thawr* / *thawriyy*

5 occurrences; cumulative coverage 77.02%.

**Possible English:** bull; rise or stir; Thawr; al-Thawrī

**Context:** الثوري commonly identifies Sufyān al-Thawrī. ثور can be a narrator's name or an animal; do not translate a personal epithet as a literal description of the man's behavior.

**Forms and grammar:** ثور / ثيران = bull / bulls; ثوري is a relational adjective. ثار / يثور = rose or stirred / rises or stirs. The shared root does not make al-Thawrī a plural form of ثور.

### Attested spellings and counts

الثوري —al-thwry* (3); ثور —thwr* (2)

Context L31: ... لقد رأى مالكا سفيان الثوري وسفيان بن عيينة وحماد بن ...

Context L43: ... أخذ فأكثر عن سفيان الثوري وابن عيينة وابن جريج وعمرو ...

[184] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بقي (read dictionary entry).

[185] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثور (read dictionary entry).

## 186. جَدّ / جِدًّا / جَدِيد[186]

*jadd* / *jiddan* / *jadīd*

5 occurrences; cumulative coverage 77.08%.

**Possible English:** grandfather; seriousness; very; new; renew

**Context:** الجد in inheritance is a grandfather; جدا commonly intensifies an adjective. The vowelled forms and topic separate these uses.

**Forms and grammar:** جد / أجداد = grandfather(s); جديد / جديدة = new; جدّد / يجدّد = renewed / renews; جدة can mean grandmother in its kinship reading.

### Attested spellings and counts

جدا —jdā* (5)

Context L34: ... أيضا فاسد من القول جدا لأن المسائل التي خالفه فيها ...

Context L35: ... رحمه الله وهذا بعيد جدا عن ابن وهب أن يقول ...

## 187. جُمْلَة / جَمَل[187]

*jumlah* / *jamal*

5 occurrences; cumulative coverage 77.15%.

**Possible English:** whole; total; statement; camel

**Context:** جملة can summarize a total or a proposition; جَمَل is a camel. The noun and its vowels distinguish an argument summary from an animal.

**Forms and grammar:** جملة / جمل = statement(s) with different vowels from جمل / جمال, camel(s). أجمل can mean summarized; مجمل = summary or unelaborated, according to context.

### Attested spellings and counts

جملة —jmlh* (4); الجملة —al-jmlh* (1)

Context L10: ... هذا السؤال أن من جملة سؤالكم عن حكم ألفاظ لا ...

Context L51: ... فقد سقط تعلقهم به جملة وبالله تعالى نتأيد ...

[186] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جدد (read dictionary entry).
[187] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمل (read dictionary entry).

## 188. جَاءَ[188]

*jāʾa*

5 occurrences; cumulative coverage 77.21%.

**Possible English:** come; arrive; bring with in a construction

**Context:** جاء به means came with or brought it. جاء في الخبر can introduce something found in a report rather than an event of physical arrival.

**Forms and grammar:** جاء / يجيء = came / comes; جاءت = she or it came; جئت = I or you came; جاءوا = they came. جيء به = he/it was brought, a passive construction.

### Attested spellings and counts

جاء —jāʾ* (4); جاءت —jāʾt* (1)

Context L2: ... أن هدانا الله لقد جاءت رسل ربنا بالحق وصلى الله ...

Context L111: ... علم من الله ما جاء به الفضل فيمن جاء به ...

## 189. ذَهَبَ / ذَهَب[189]

*dhahaba / dhahab*

5 occurrences; cumulative coverage 77.27%.

**Possible English:** go; depart; adopt a view; gold

**Context:** ذهب إلى قول means adopted a view. الذهب is gold in transactions; the metal noun is not a tense form of went.

**Forms and grammar:** اذهب / يذهب / ذهب = went / goes / go!; ذهبنا = we went. ذهبا can be an accusative noun or a dual verb according to vowels; مذهب = position or school.

### Attested spellings and counts

مذهب —mdhhb* (4); مذهبه —mdhhbh* (1)

Context L31: ... تقليده ولا الانتماء إلى مذهبه ولا وقع لهم هذا الأمر ...

Context L57: ... أمر الله أنهم أهل مذهب مالك وهذا من استجاز الكذب ...

[188] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جيأ (read dictionary entry).
[189] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذهب (read dictionary entry).

## 190. شَهِدَ / شَهَادَة[190]

*shahādah / shahida*

5 occurrences; cumulative coverage 77.34%.

**Possible English:** testimony; witness; attend; attest

**Context:** شهادة in procedure commonly means testimony. التشهد is the named prayer recitation; شهد can also mean was present. The shared root does not erase those distinctions.

**Forms and grammar:** شهد / يشهد = witnessed / witnesses; شاهد / شهود / شهداء = witness(es); شهادة / شهادات = testimony or testimonies. أشهد is a causal or first-person form depending on vowels.

### Attested spellings and counts

شهد —shhd* (2); شهادة —shhādh* (1); شهود —shhwd* (1); فشهد —fshhd* (1)

Context L13: ... ومن أظلم ممن كتم شهادة عنده من الله وما الله ...

Context L76: ... وشرب أما كان عليه شهود جمعة وإنصات للخطبة أما كان ...

## 191. طَرِيق / طُرُق[191]

*ṭarīq / ṭuruq*

5 occurrences; cumulative coverage 77.40%.

**Possible English:** road; way; method; route of transmission

**Context:** من طريق فلان generally means through the transmission of a named person. It need not describe travel on a road.

**Forms and grammar:** طريق / طرق = route / routes; طريقه = his route or method. The word may be grammatically masculine or feminine in usage. طريقيه can be a dual construction with a suffix.

### Attested spellings and counts

طريق —ṭryq* (4); الطريق —al-ṭryq* (1)

Context L40: ... الفقه ولا للفقه إليه طريق بل هو خابط خبط عشواء ...

Context L51: ... في الحديث المروي من طريق أبي الزبير هو مالك وهذا ...

[190] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهد (read dictionary entry).
[191] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طرق (read dictionary entry).

## 192. عُثْمَان[192]

*ʿuthmān*

5 occurrences; cumulative coverage 77.46%.

**Possible English:** ʿUthmān; a personal name

**Context:** عثمان can designate the caliph or a later narrator. A patronymic or chain identifies the person, rather than the spelling alone.

**Forms and grammar:** وعثمان adds and; لعثمان adds to/for. Case vowels vary. The dictionary root supplies lexical/name discussion, not a biography of every bearer.

### Attested spellings and counts

وعثمان —w‘thmān* (3); عثمان —‘thmān* (2)

Context L61: ... ذلك أن المباشرين لقتل عثمان رضي الله عنه كانوا من ...

Context L79: ... إن قالوا إن عمر وعثمان رضي الله عنهما أغفلا تعليم ...

## 193. فَاتِحَة[193]

*fātiḥah*

5 occurrences; cumulative coverage 77.53%.

**Possible English:** opening; beginning

**Context:** الفاتحة names the opening surah.

**Forms and grammar:** فاتحة is a feminine noun; الفاتحة adds the definite article.

### Attested spellings and counts

الفتح —al-fth̡* (5)

Context L62: ... منكم من أنفق قبل الفتح وقاتل أولئك أعظم درجة من ...

Context L63: ... رحمه الله من مسلمة الفتح وكان معاوية الغالب لعلي إلى ...

## 194. قَتْل / قَتَلَ[194]

*qatala / qatl*

5 occurrences; cumulative coverage 77.59%.

**Possible English:** kill; killing; homicide

### Attested spellings and counts

وقاتل —wqātl* (2); وقاتلوا —wqātlwā* (2); لقتل —lqtl* (1)

Context L61: ... فأول ذلك أن المباشرين لقتل عثمان رضي الله عنه كانوا ...

Context L62: ... من أنفق قبل الفتح وقاتل أولئك أعظم درجة من الذين ...

[192] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عثم (read dictionary entry).

[193] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فتح (read dictionary entry).

[194] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قتل (read dictionary entry).

**Context:** قتل denotes killing, but intention, justification and legal consequence must come from surrounding qualifications. قاتل and مقتول identify different participants.

**Forms and grammar:** قتل / يقتل = killed / kills; قُتل / يُقتل = was killed / is killed. قاتل = killer; مقتول = killed person; قتله = he killed him or his killing, depending on vowels.

## 195. قُدْرَة / قَدْر[195]

*qadr / qudrah*

5 occurrences; cumulative coverage 77.65%.

**Possible English:** amount; measure; extent; ability; determine

**Context:** قدر can give a quantity or an estimate. يقدر can mean is able or estimates, depending on vowels and construction. A numeral or following noun often clarifies it.

**Forms and grammar:** قدر / يقدر have several vowel-dependent readings; قادر / قادرة = able; مقدار / مقادير = measure(s); قدرة = ability. بقدر = to the extent of or in an amount of.

### Attested spellings and counts

يقدر —yqdr* (2); المقدار —al-mqdār* (1); قدير —qdyr* (1); مقداره — mqdārh* (1)

Context L68: ... الغرب وأهله عيانا لا يقدر على دفعه إلا وقاح الوجه ...

Context L122: ... أحمد بن حنبل فكان مقداره في جمع السنن وضبطها والوقوف ...

## 196. لَكِنَّ / لَكِنْ[196]

*lakin / lakinna*

5 occurrences; cumulative coverage 77.72%.

**Possible English:** but; however

**Context:** لكن introduces a contrast or qualification. The spelling لكن can also represent لِكُنَّ, for you feminine plural; syntax distinguishes it.

### Attested spellings and counts

ولكن —wlkn* (5)

Context L15: ... ما يلزم المرء أولى ولكن فرض النصيحة للمسلمين واجب فلزمنا ...

Context L62: ... رحمه الله صاحبا فاضلا ولكن قال الله تعالى لا يستوي ...

[195] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدر (read dictionary entry).

[196] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لكن (read dictionary entry).

**Forms and grammar:** لكنّه / لكنها / لكنهم = but he or it / she or it / they.

Shadda and following syntax distinguish لكنَّ from لكنْ; the particle itself has no tense.

## 197. نَعَمْ / نِعْمَ[197]

*naʿam / niʿma*

5 occurrences; cumulative coverage 77.78%.

**Possible English:** yes; excellent is; livestock in a different noun use

**Context:** نعم normally answers affirmatively when read نَعَمْ. نِعْمَ introduces praise, while نَعَم can mean livestock.

**Forms and grammar:** نعم is not always a verb with a hidden subject. Vowels and construction distinguish answer, praise and noun. ونعم / فنعم add so / and.

### Attested spellings and counts

ونعم —wnʿm* (4); نعم —nʿm* (1)

Context L57: ... نعم وادعى بعضهم في الخبر الوارد ...

Context L70: ... تجاوز تراقيهم وحسبنا الله ونعم الوكيل ...

## 198. وَقْت / مِيقَات[198]

*waqt / mīqāt*

5 occurrences; cumulative coverage 77.84%.

**Possible English:** time; appointed time; time limit; prescribed boundary

**Context:** وقت الصلاة is the time for prayer. ميقات can be a fixed time or a pilgrimage entry boundary. The noun's complement identifies what is scheduled.

### Attested spellings and counts

وقتها —wqthā* (2); الوقت —al-wqt* (1); وقت —wqt* (1); وقتا —wqtā* (1)

Context L49: ... الأمراء المؤخرين لها عن وقتها وليس في الفسق أكثر من ...

Context L59: ... عليه السلام لم يخص وقتا دون وقت فإذا وجب أن ...

[197] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نعم (read dictionary entry).

[198] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وقت (read dictionary entry).

**Forms and grammar:** أوقات / وقت = time / times; ميقات / مواقيت = prescribed time or boundary / plural. وقته / وقتها change the referent; وقتا is a common accusative form.

## 199. وَاقِعَة / وَقَعَ[199]

*waqaʿa / wāqiʿah*

5 occurrences; cumulative coverage 77.91%.

**Possible English:** happen; occur; take effect; event

**Context:** وقع can mean an act took place or acquired effect. وقوع الطلاق refers to divorce taking effect, not a literal fall.

**Forms and grammar:** يقع / وقع = occurred / occurs; وقعت = she or it occurred; واقعة / وقائع = event(s). واقع can be an adjective/participle or a different verb form according to vowels.

### Attested spellings and counts

وقع —wqʿ* (4); يقع —yqʿ* (1)

Context L31: ... الانتماء إلى مذهبه ولا وقع لهم هذا الأمر المجهول الذي ...

Context L34: ... الخلاف الكثير العظيم ولا وقع لهم هذا الأمر الذي يحكونه ...

## 200. يَحْيَى[200]

*yaḥyā*

5 occurrences; cumulative coverage 77.97%.

**Possible English:** Yaḥyā; John in a prophetic identification; lives as a verbal homograph

**Context:** يحيى commonly identifies a narrator or the prophet. A same-spelled imperfect can mean lives. Names are retained unless the context specifically calls for a conventional English prophetic name.

### Attested spellings and counts

يحيى —yḥyā* (3); ويحيى —wyḥyā* (2)

Context L26: ... ألف وحدثني محمد بن يحيى بن غالب عن الخليل بن ...

Context L31: ... المبارك والوليد بن مسلم ويحيى بن سعيد القطان وعبد الرحمن ...

[199] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وقع (read dictionary entry).

[200] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

**Forms and grammar:** ويحيى adds and. The name's ending is not a plural or a feminine marker. Verb forms such as يَحْيا / تَحْيا belong to the life family; context distinguishes the proper name.

## 201. يَقِين[201]

*yaqīn*

5 occurrences; cumulative coverage 78.03%.

**Possible English:** certainty; be certain; ascertain

**Context:** بيقين means with certainty, contrasted with doubt or conjecture. The author's certainty claim must be distinguished from its reader's assessment.

**Forms and grammar:** أيقن / يوقن = became certain / is certain; تيقن / يتيقن is another pattern. يقينا is an accusative/adverbial form; متيقن = certain or ascertained according to vowels.

### Attested spellings and counts

أيقنا —ʾyqnā* (1); بيقين —byqyn* (1); موقنون —mwqnwn* (1); يقين — yqyn* (1); يقينا —yqynā* (1)

Context L51: ... صح لهم أنه مالك بيقين لما كان في ذلك متعلق ...

Context L58: ... بن عبد الملك وقد أيقنا أن النبي ص لا يقول ...

## 202. أَيّ[202]

*ʾayy*

4 occurrences; cumulative coverage 78.08%.

**Possible English:** which; whichever; any

**Context:** أي can ask which or introduce a generalized choice. أيها in an address such as يا أيها has a special construction; it is not simply which one.

### Attested spellings and counts

أي —ʾy* (2); أيهم —ʾyhm* (1); وأي —wʾy* (1)

Context L87: ... أبو ثور كلاما معناه وأي عجب في هذا الشافعي أفقه ...

Context L114: ... فمن ادعى أنه يدري أي هؤلاء القوم أعلى درجة في ...

[201] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يقن (read dictionary entry).

[202] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيا (read dictionary entry).

**Forms and grammar:** أيّ / أيّة have gendered uses; أيهما = which of the two; أيهم = which of them. بأي / لأي attach by/with or to/for; endings follow the phrase's syntax.

## 203. إِسْحَاق[203]

*ʾisḥāq*

4 occurrences; cumulative coverage 78.13%.

**Possible English:** Isḥāq; Isaac in the prophetic context

**Context:** The name may identify a prophet or a later transmitter. The chain and patronymic determine the person.

**Forms and grammar:** وإسحاق adds and; case vowels may vary. No Arabic root etymology is asserted for the name.

### Attested spellings and counts

إسحاق —ʾisḥāq* (3); وإسحاق —wʾisḥāq* (1)

Context L13: ... تقولون إن إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط كانوا هودا أو ...

Context L33: ... يمترى في رؤية أبي إسحاق الفزاري له وكذلك أيضا مخلد ...

## 204. حَدّ / حُدُود[204]

*ḥadd / ḥudūd*

4 occurrences; cumulative coverage 78.18%.

**Possible English:** boundary; limit; prescribed punishment; define

**Context:** حد can be a limit or a legally prescribed punishment. حدود الله can denote divine limits more broadly; do not automatically replace every حدود with criminal penalties.

**Forms and grammar:** حد / حدود = limit / limits; حدّه = its limit or he imposed a punishment on him depending on vowels. تحديد is delimitation; محدود is bounded or defined.

### Attested spellings and counts

الحديد —al-ḥdyd* (2); حاد —ḥād* (1); محدود —mḥdwd* (1)

Context L62: ... وكلا وعد الله الحسنى الحديد آية ...

Context L100: ... ما حاد عن سنن النبي معاندا إذ ...

[203] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

[204] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حدد (read dictionary entry).

## 205. حَمْل / حَمَلَ[205]

*ḥamala / ḥaml*

4 occurrences; cumulative coverage 78.23%.

**Possible English:** carry; bear; pregnancy; load; interpret

**Context:** حمل الكلام على can mean interpret wording as. الحامل is a pregnant woman in the relevant context, while حامل can otherwise mean a carrier.

**Forms and grammar:** حمل / يحمل = carried / carries; حملت can refer to carrying or pregnancy. حامل / حوامل = pregnant woman/women in a common use; محمول = carried or construed.

### Attested spellings and counts

حامل —ḥāml* (1); حمل —ḥml* (1); حملت —ḥmlt* (1); حملنا —ḥmlnā* (1)

Context L14: ... نكلف معرفة أعمالهم ولا حملنا دراية ما كسبوا وأخبرنا الله ...

Context L59: ... لا يحل أيضا فإن حمل الحديث المذكور على ظاهره اولى ...

## 206. دَلِيل / دَلَالَة[206]

*dalīl / dalālah*

4 occurrences; cumulative coverage 78.29%.

**Possible English:** evidence; indication; indicate; infer

**Context:** دليل identifies a supporting reason or evidence. A report's authenticity and the legal conclusion drawn from it are separate questions.

**Forms and grammar:** دل / يدل = indicated / indicates; دليل / أدلة = proof / proofs. استدلال is inference or adducing evidence; دلالته = its indication.

### Attested spellings and counts

أدلة —ʾdlh* (1); دليل —dlyl* (1); والدليل —wāldlyl* (1); ودليل —wdlyl* (1)

Context L4: ... أفحموا مناظريهم بقول مسكت ودليل مبهت وهم في ذلك ما ...

Context L59: ... يحل سوى ذلك بلا دليل من نص أو إجماع ...

[205] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حمل (read dictionary entry).
[206] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دلل (read dictionary entry).

## 207. سَمَاع / سَمِـعَ[207]

*samiʿa / samāʿ*

4 occurrences; cumulative coverage 78.34%.

**Possible English:** hear; listen; hearing; receipt by audition

**Context:** سمعت فلانا in a chain asserts hearing the named speaker. In a legal scenario سمع can instead describe ordinary hearing or an ability to hear.

**Forms and grammar:** سمع / يسمع = heard / hears; سمعت / سمعنا = I or you heard / we heard; سمعه = heard him or his hearing according to vowels. سماع is a verbal noun.

### Attested spellings and counts

سمعت —smʿt* (2); سامع —sāmʿ* (1); فسمعته —fsmʿth* (1)

Context L50: ... وقد سمعت بعضهم يقول إن مالكا رأى ...

Context L55: ... قال نعيم بن حماد فسمعته أكثر من ثلاثين مرة يقول ...

## 208. عُشْر / عَشَرَة / عَشْر[208]

*ʿashr / ʿasharah / ʿushr*

4 occurrences; cumulative coverage 78.39%.

**Possible English:** ten; tenth; one-tenth; twenty in a derived numeral

**Context:** عشرة/عشر count ten; العشر can name a tenth-share or ten days according to vowels and context. عشرين / عشرون mean twenty.

**Forms and grammar:** Numeral agreement depends on the counted noun: عشر / عشرة are not interchangeable. عشرين / عشرون vary by case; عاشر / عاشرة are ordinals; عاشوراء is a named day.

### Attested spellings and counts

عشرة —ʿshrh* (1); والعشرين —wālʿshryn* (1); وعشرون —wʿshrwn* (1); وعشرين —wʿshryn* (1)

Context L47: ... فضائلهم أنه قام خمسا وعشرين سنة ليس بينه وبين مسجد ...

Context L82: ... الحارث بمكة وله ست عشرة سنة فكان لقاؤه في سنة ...

[207] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سمع (read dictionary entry).

[208] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عشر (read dictionary entry).

## 209. فَرْض / فَرِيضَة[209]

*farḍ* / *farīḍah*

4 occurrences; cumulative coverage 78.44%.

**Possible English:** obligation; prescribe; apportion; prescribed share

**Context:** فرض can be an obligation or an allotted inheritance share. The plural الفرائض can name the discipline of inheritance or prescribed obligations.

**Forms and grammar:** فرض / يفرض = prescribed or allotted / prescribes or allots; فريضة / فرائض = prescribed duty or share / plural. مفروض is a passive participle; فرضا can be adverbial or accusative.

### Attested spellings and counts

فرض —frḍ* (3); الفرائض —al-frāʾḍ* (1)

Context L15: ... يلزم المرء أولى ولكن فرض النصيحة للمسلمين واجب فلزمنا بيان ...

Context L36: ... تعالى ويحلل وتفرض بها الفرائض وتسقط بهما الشرائع وتحدث بها ...

## 210. قَلِيل / أَقَلّ[210]

*qalīl* / *ʾaqall*

4 occurrences; cumulative coverage 78.49%.

**Possible English:** little; few; less; least; reduce

**Context:** أقل is comparative/superlative, often used for a minimum. قلّ is a verb meaning became little; do not confuse it with قُلْ, say!, from قول.

**Forms and grammar:** قليل / قليلة agree with a noun; أقل = less or least; قلة = small quantity. قلّ / يقلّ = was little / is little. قليلها = its small amount or her few things according to context.

### Attested spellings and counts

قليل —qlyl* (2); أقل —ʾql* (1); قل —ql* (1)

Context L13: ... كانوا هودا أو نصارى قل أأنتم أعلم أم الله ومن ...

Context L76: ... لا يقرأ القرآن في أقل من ثلاث ليال ولم يختلف ...

[209] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرض (read dictionary entry).
[210] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلل (read dictionary entry).

## 211. نَفَقَة / نِفَاق[211]

*nafaqah / nifāq*

4 occurrences; cumulative coverage 78.54%.

**Possible English:** maintenance; expenditure; spend; hypocrisy

**Context:** نفقة in family law is maintenance/support. نفاق is hypocrisy, a separate derived noun; do not assume every member concerns money.

**Forms and grammar:** أنفق / ينفق = spent / spends; نفقة / نفقات = expense(s) or maintenance payments. منافق / منافقون = hypocrite(s); نفقتها = her maintenance.

### Attested spellings and counts

أنفق —ʾnfq* (2); أنفقوا —ʾnfqwā* (2)

Context L62: ... لا يستوي منكم من أنفق قبل الفتح وقاتل أولئك أعظم ...

Context L139: ... لا يستوي منكم من أنفق من قبل الفتح وقاتل أولئك ...

## 212. نَهَى / نَهْي[212]

*nahā / nahy*

4 occurrences; cumulative coverage 78.59%.

**Possible English:** forbid; prohibit; prohibition; reach an end

**Context:** نهى عن introduces what was forbidden. انتهى and انتهاء concern ending or reaching an endpoint, not a grammatical tense of the prohibitive noun.

**Forms and grammar:** نهى / ينهى = forbade / forbids; نهانا = forbade us; نهي = was forbidden when read passively. منهيّ عنه = prohibited; ينتهِ can be a jussive form of انتهى.

### Attested spellings and counts

نهاية —nhāyh* (2); نهى —nhā* (1); ونهى —wnhā* (1)

Context L31: ... أيضا فإنه قول في نهاية الغثاثة والسقوط ولعمري لقد رأى ...

Context L72: ... الصباح وأنه عليه السلام نهى عن ذلك عبد الله بن ...

[211] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفق (read dictionary entry).
[212] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نهي (read dictionary entry).

## 213. هُنَا / هُنَالِكَ[213]

*hunā / hunālika*

4 occurrences; cumulative coverage 78.64%.

**Possible English:** here; there; at this point

**Context:** هنا / هاهنا often refer to the present point of argument. هنالك / هناك can be spatial or refer back to a discussed situation.

**Forms and grammar:** هنا is indeclinable; هاهنا and هنا add a demonstrative element. هنالك / هناك indicate greater distance in a common use; they have no verb tense.

### Attested spellings and counts

هنا —hnā* (2); هنالك —hnālk* (2)

Context L7: ... وظنوا أنهم ليس ها هنا إلا التسليم لظنهم وغلطهم والإذعان ...

Context L69: ... بأقصى المشرق بخراسان وما هنالك ...

## 214. آل / إِيلَاء[214]

*ʾāl* / ʾīlāʾ*

3 occurrences; cumulative coverage 78.68%.

**Possible English:** household; family; people of; oath of marital abstention

**Context:** آل فلان means someone's family/household. الإيلاء is a distinct legal term concerning an oath of abstention, not a plural of آل.

**Forms and grammar:** آله = his household; وآله adds and. يؤلي / آلى and إيلاء belong to an oath-related formation; compare the dictionary's separate discussions. A shared spelling fragment does not establish one grammatical paradigm.

### Attested spellings and counts

آل —ʾāl* (2); وآله —wʾālh* (1)

Context L16: ... الخير ويأمرون بالمعروف سورة آل عمران آية ...

Context L66: ... ظهور جور بني مروان وآله فما رأى الناس عدلا في ...

[213] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هنا (read dictionary entry).

[214] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry); ألا (read dictionary entry).

## 215. تَمَّ / تَمَام[215]

*tamma / tamām*

3 occurrences; cumulative coverage 78.72%.

**Possible English:** be complete; finish; completion; complete

**Context:** تم can mark completion of an act or an argument. أتم means completed or made complete; a legal requirement of completion depends on the sentence.

**Forms and grammar:** تم / يتم = became complete / becomes complete; أتم / يتم = completed / completes with different vowels. تام / تامة agree; تمام and إتمام are different verbal nouns.

### Attested spellings and counts

أتم —ʾtm* (2); تميم —tmym* (1)

Context L11: ... إذا وجدت في إنسان أتم منها في غيره قضي بأنه ...

Context L143: ... الصحابة رضي الله عنهم أتم منها في محمد بن نصر ...

## 216. اجْتِهَاد[216]

*ʾjtihād*

3 occurrences; cumulative coverage 78.75%.

**Possible English:** effort; independent legal reasoning

**Context:** In legal contexts اجتهاد concerns exerting judgment on evidence; the surrounding text determines the author's conditions for it.

**Forms and grammar:** اجتهد / يجتهد are verbs; اجتهاد is the verbal noun. مجتهد / مجتهدون / مجتهدين identify the person, number and case.

### Attested spellings and counts

مجتهد —mjthd* (2); اجتهاده —ʾjthādh* (1)

Context L30: ... وحسب ما أداه إليه اجتهاده فيخطئ ويصيب كما فعل كل ...

Context L62: ... الحق بلا شك ومعاوية مجتهد متأول مخطئ معذور مأجور أجرا ...

[215] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تمم (read dictionary entry).

[216] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جهد (read dictionary entry).

## 217. خَمْسَة / خُمُس[217]

*khamsah / khumus*

3 occurrences; cumulative coverage 78.79%.

**Possible English:** five; fifth; one-fifth; fifty

**Context:** خمسة counts five items; الخمس names a fifth-share in the appropriate context. خمسين / خمسون mean fifty, not five.

**Forms and grammar:** خمس / خمسة vary with the counted noun's gender; خامس / خامسة are ordinals. خمسين / خمسون vary by case; خمسمائة is five hundred. خُمُس / أخماس denote fraction(s).

### Attested spellings and counts

الخمسين —al-khmsyn* (1); خمسا —khmsā* (1); خمسين —khmsyn* (1)

Context L32: ... من أصحابه لم يبلغ الخمسين عاما وكذلك أيضا قد رآى ...

Context L47: ... في فضائلهم أنه قام خمسا وعشرين سنة ليس بينه وبين ...

## 218. ذَات / ذُو[218]

*dhū / dhāt*

3 occurrences; cumulative coverage 78.83%.

**Possible English:** possessor of; having; one with; self or essence in some nouns

**Context:** ذو مال means a person possessing property. ذات can be a feminine corresponding form or a noun meaning self/essence; the construction decides.

**Forms and grammar:** ذو / ذا / ذي are case forms of the masculine construct noun; ذات feminine; ذوا / ذوي dual; أولو / أولي plural case forms. Do not confuse ذا here with the demonstrative.

### Attested spellings and counts

ذي —dhy* (2); ذو —dhw* (1)

Context L105: ... فبلا شك يعلم كل ذي عقل أن جعفر بن سليمان ...

Context L117: ... وهذا أمر يعلمه كل ذي حس سليم ضرورة من جاهل ...

[217] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خمس (read dictionary entry).
[218] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذا (read dictionary entry).

## 219. سُورَة[219]

*sūrah*

3 occurrences; cumulative coverage 78.87%.

**Possible English:** surah; Quran chapter

**Context:** سورة identifies a Quranic chapter.

**Forms and grammar:** سورة is singular; سور is a plural.

### Attested spellings and counts

سورة —swrh* (3)

Context L16: ... إلى الخير ويأمرون بالمعروف سورة آل عمران آية ...

Context L19: ... عما يفعل وهم يسألون سورة الأنبياء آية فهبكم أنه كان ...

## 220. ضَرُورَة / ضَرُورِيّ[220]

*ḍarūrah* / *ḍarūriyy*

3 occurrences; cumulative coverage 78.90%.

**Possible English:** necessity; necessary

**Context:** ضرورة and ضروري describe necessity in Ibn Hazm's argument; they do not by themselves mean emergency.

**Forms and grammar:** ضرورة is a noun; ضروري is a related adjective. The article and the prefix ب may attach.

### Attested spellings and counts

ضرورة —ḍrwrh* (3)

Context L117: ... كل ذي حس سليم ضرورة من جاهل أو عالم إلا ...

Context L124: ... أعلم بلا شك ببرهان ضرورة لا يقدر أحد على معارضته ...

## 221. طَاعَة / تَطَوُّع / اسْتَطَاعَ[221]

*ṭāʿah* / *taṭawwuʿ* / *ʾstaṭāʿa*

3 occurrences; cumulative coverage 78.94%.

**Possible English:** obedience; voluntary act; ability; be able

**Context:** التطوع often names a voluntary ritual act, contrasted with obligation. استطاع concerns ability; it is a different derived verb.

### Attested spellings and counts

بطاعته —bṭāʿth* (2); الطاعة —al-ṭāʿh* (1)

Context L4: ... بعد أيدنا الله وإياكم بطاعته فإنكم ذكرتم قول طائفة من ...

Context L139: ... عز وجل في وجوب الطاعة له ثم التابعون فإنهم أخذوا ...

[219] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سور (read dictionary entry).
[220] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضرر (read dictionary entry).
[221] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طوع (read dictionary entry).

**Forms and grammar:** أطاع / يطيع = obeyed / obeys; تطوع / يتطوع = acted voluntarily / does so; استطاع / يستطيع = was able / is able. يستطع is a jussive form.

## 222. عَصَى / مَعْصِيَة[222]

*ʿaṣā / maʿṣiyah*

3 occurrences; cumulative coverage 78.98%.

**Possible English:** disobey; disobedience; sin; staff in a distinct noun use

**Context:** معصية concerns disobedience; the person or command disobeyed is supplied by context. عصا can instead be a staff with another lexical reading.

**Forms and grammar:** عصى / يعصي = disobeyed / disobeys; عاص / عصاة = disobedient person(s); معاص / معصية = disobedience(s). The final weak letter changes in some verb forms.

### Attested spellings and counts

العاص —al-ʿāṣ* (1); معصية —mʿṣyh* (1); والمعصية —wālmʿṣyh* (1)

Context L72: ... الله بن عمرو بن العاص وأبا الدرداء رضي الله عنهم ...

Context L76: ... أمكن ثم هو بعد معصية لله تعالى لأنه قد صح ...

## 223. عَيْن[223]

*ʿayn*

3 occurrences; cumulative coverage 79.02%.

**Possible English:** eye; specific thing; spring; asset; the very same

**Context:** بعينه commonly means that very item/person. عين in property discussion may be a specific asset, not an anatomical eye.

**Forms and grammar:** عين / أعين / عيون are noun and plurals with context-dependent uses. عينه / عينها change referent; معيّن = specified, a different formation.

### Attested spellings and counts

بعينه —bʿynh* (1); عيانا —ʿyānā* (1); للعيان —llʿyān* (1)

Context L68: ... صفة أهل الغرب وأهله عيانا لا يقدر على دفعه إلا ...

Context L115: ... الأغلب لا إلى إنسان بعينه منهم البتة ولا جاء أيضا ...

[222] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عصا (read dictionary entry).
[223] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عين (read dictionary entry).

## 224. مَاء / مِيَاه[224]

*māʾ / miyāh*

3 occurrences; cumulative coverage 79.06%.

**Possible English:** water; waters; disguise or misrepresent in a different derivation

**Context:** الماء normally means water in purification law. تمويه in argument concerns obscuring or misrepresenting, a separate derived use; it is not the plural of water.

**Forms and grammar:** ماء / مياه / أمواه are singular and plural formations. مائه = his or its water; بالماء = with water. موّه / يموّه are derived verb forms with distinct contextual meanings.

### Attested spellings and counts

الماء —al-māʾ* (1); تمويههم —tmwyhhm* (1); موهوا —mwhwā* (1)

Context L16: ... أن هذا السؤال الذي موهوا به وإنكار هذا المنكر الذي ...

Context L29: ... اليسير أو يراه ينبع الماء من بين أصابعه أو يراه ...

## 225. نَقَلَ / نَقْل[225]

*naqala / naql*

3 occurrences; cumulative coverage 79.09%.

**Possible English:** transfer; transmit; quote; report

**Context:** Here transmission often means reporting another legal school's opinion, not necessarily transmitting a prophetic report.

**Forms and grammar:** نقل / ينقل = he transmitted / transmits; نقلوا / ينقلون = they transmitted / transmit. نقلت is ambiguous without vowels; الناقل is the transmitter.

### Attested spellings and counts

الناقلين —al-nāqlyn* (1); نقل —nql* (1); نقله —nqlh* (1)

Context L43: ... أم هدى بل ما نقل العلماء قديما وحديثا إلا الهدى ...

Context L138: ... الله ص ومعرفة ثقات الناقلين للسنن وما أجمع عليه المسلمون ...

[224] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: موه (read dictionary entry).
[225] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نقل (read dictionary entry).

## 226. وُضُوء / تَوَضَّأَ[226]

*wuḍūʾ* / *tawaḍḍaʾa*

3 occurrences; cumulative coverage 79.13%.

**Possible English:** ablution; perform ablution; water for ablution in a vowelled noun use

**Context:** الوضوء commonly names ritual ablution. The details of the required act come from the passage rather than the noun alone.

**Forms and grammar:** توضأ / يتوضأ = performed ablution / performs it; وضوء is the noun; وضوءه / وضوءها add possessive referents. متوضئ = a person who has performed ablution.

### Attested spellings and counts

الوضوء —al-wḍwʾ* (1); بوضوء —bwḍwʾ* (1); وضوء —wḍwʾ* (1)

Context L71: ... رحمه الله صلى الصبح بوضوء العتمة أربعين سنة ...

Context L76: ... للخطبة أما كان عليه وضوء وما يوجب الوضوء من بول ...

## 227. اتَّفَقَ / تَوْفِيق[227]

*tawfīq* / *ʾttafaqa*

3 occurrences; cumulative coverage 79.17%.

**Possible English:** success granted; assistance; agree; accord

**Context:** وبالله التوفيق is an authorial formula. اتفقوا means they agreed; whether that establishes the technical category of consensus requires further context.

**Forms and grammar:** وفّق / يوفّق = enabled or granted success / enables; توفيق is its verbal noun. اتفق / يتفق = agreed / agrees; موافق = in agreement, a separate formation.

### Attested spellings and counts

التوفيق —al-twfyq* (3)

Context L52: ... كل وجه وبالله تعالى التوفيق ...

Context L80: ... من غيرهم وبالله تعالى التوفيق ...

[226] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وضأ (read dictionary entry).
[227] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وفق (read dictionary entry).

## 228. يَا[228]

*yā*

3 occurrences; cumulative coverage 79.21%.

**Possible English:** O; a vocative address

**Context:** يا addresses a person or another entity. English may omit O in natural dialogue, but the Arabic vocative still marks who is being addressed.

**Forms and grammar:** يا is indeclinable. فيا / ويا add so / and; the following noun or name has its own vocative syntax. أيها in يا أيها is a different construction.

### Attested spellings and counts

يا —yā* (2); فيا —fyā* (1)

Context L17: ... الدين النصيحة قيل لمن يا رسول الله قال لله ولرسوله ...

Context L29: ... أبو محمد رحمه الله فيا ليت شعري لو رأى هذا ...

## 229. أُخْت / أَخ[229]

*ʾakh / ʾukht*

2 occurrences; cumulative coverage 79.23%.

**Possible English:** brother; sister; fellow; sibling

**Context:** أخ can indicate kinship or fellowship. In inheritance, the surrounding qualifiers identify full, paternal or maternal relations.

**Forms and grammar:** أخ / أخو / أخا / أخي show construct/case forms; إخوان / إخوة are plurals. أخت / أخوات = sister(s); أخاه / أخيه change with case, not which brother is meant.

### Attested spellings and counts

أختها —ʾkhthā* (2)

Context L149: ... من صحيح الحديث وفي أختها بصحيح الحديث وترك ما فيها ...

[228] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يا (read dictionary entry).

[229] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخا (read dictionary entry).

## 230. أَرْض[230]

*ʾarḍ*

2 occurrences; cumulative coverage 79.26%.

**Possible English:** earth; land; ground; a parcel of land

**Context:** أرض can mean a particular property or ground generally. The land's ownership and legal status require the surrounding qualifiers.

**Forms and grammar:** أرض / أراض / أراضين / أرضون are singular and plural formations in their constructions. أرضه / أرضها attach possessives; أرضا is a common accusative form.

### Attested spellings and counts

الأرض —al-ʾrḍ* (2)

Context L19: ... عند أحد من أهل الأرض كافة شك في أن عمر ...

Context L91: ... به أحد في شرق الأرض ولا في غربها وهو أحمد ...

## 231. أَنَا[231]

*ʾanā*

2 occurrences; cumulative coverage 79.28%.

**Possible English:** I; me in a gloss determined by English syntax

**Context:** أنا is the independent first-person singular pronoun. It may be emphatic when an Arabic verb already identifies the speaker.

**Forms and grammar:** فأنا / وأنا add and / so. أنا contrasts with نحن, we. The attached suffix ـني is an object me; ـي is often possessive my. They have different grammatical roles.

### Attested spellings and counts

أنا —ʾnā* (1); وأنا —wʾnā* (1)

Context L119: ... وبينوا فأولئك أتوب عليهم وأنا التواب الرحيم البقرة آية ...

Context L126: ... فهذا ربيعة يقول للزهري أنا أخبر الناس برأيي فإن شاؤوا ...

[230] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أرض (read dictionary entry).

[231] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنن (read dictionary entry).

## 232. بَقَرَة / بَقَر[232]

*baqar / baqarah*

2 occurrences; cumulative coverage 79.31%.

**Possible English:** cattle; cow; al-Baqarah

**Context:** البقرة can be a cow or the Quranic chapter al-Baqarah, especially in a citation. The surrounding reference determines which is intended.

**Forms and grammar:** بقر is a collective noun; بقرة commonly denotes one cow; بقرات is a counted plural. The final ة here marks a unit/feminine noun, not a past-tense verb ending.

### Attested spellings and counts

البقرة —al-bqrh* (2)

Context L13: ... تسألون عما كانوا يعملون البقرة آية ...

Context L119: ... عليهم وأنا التواب الرحيم البقرة آية ...

## 233. بَاعَ / بَيْع[233]

*bāʿa / bayʿ*

2 occurrences; cumulative coverage 79.33%.

**Possible English:** sell; sale; purchase in some lexical uses; trade

**Context:** بيع in the legal discussion usually means sale or a sale contract. بيع versus هبة distinguishes sale from gift. Determine who buys and sells from the sentence's roles.

**Forms and grammar:** باع / يبيع = sold / sells; بعتُ = I sold; يباع = is sold. بيع / بيوع = sale / sales; بائع = seller; مبيع = sold object. ابتاع = bought.

### Attested spellings and counts

بيع —byʿ* (1); تباع —tbāʿ* (1)

Context L130: ... ابن القاسم يقول لا تباع كتب الرأي لأننا لا ندري ...

Context L131: ... لم يقطع على جواز بيع كتبه ولم يدر أحق هي ...

[232] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بقر (read dictionary entry).
[233] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بيع (read dictionary entry).

## 234. جُزْء / أَجْزَأَ[234]

*juzʾ* / *ʾajzaʾa*

2 occurrences; cumulative coverage 79.36%.

**Possible English:** part; portion; be sufficient; discharge a requirement

**Context:** يجزئ in ritual law often means suffices or validly discharges the requirement. جزء is a portion, not a tense form of that verb.

**Forms and grammar:** جزء / أجزاء = part(s); أجزأ / يجزئ = sufficed / suffices; أجزأه = sufficed for him. جزأين / جزآن are dual case forms.

### Attested spellings and counts

جزء —jzʾ* (2)

Context L81: ... الله بن الحارث بن جزء صاحب رسول الله ص عن ...

Context L119: ... ليس في الموطأ وذلك جزء صغير قد حصل كل ذلك ...

## 235. إِحْرَام / حَرَام[235]

*ḥarām* / *ʾiḥrām*

2 occurrences; cumulative coverage 79.39%.

**Possible English:** prohibited; unlawful; sacred; consecrated state

**Context:** حرام in a ruling means prohibited. الحرم is a sacred precinct. إحرام is ritual consecration for pilgrimage, not a synonym for prohibition in every occurrence.

**Forms and grammar:** حرم / يحرم and حرّم / يحرّم are different verb patterns; تحريم = declaring forbidden. محرم can mean forbidden, a person in iḥrām, or Muḥarram according to its vowels and context.

### Attested spellings and counts

حرم —ḥrm* (1); يحرم —yḥrm* (1)

Context L19: ... ص وليجة فحرمتم ما حرم وحللتم ما حلل وأوجبتم ما ...

Context L36: ... المهداة أفي الاستحسان والرأي يحرم بها في دين الله تعالى ...

[234] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جزأ (read dictionary entry).
[235] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرم (read dictionary entry).

## 236. حِين[236]

*ḥīn*

2 occurrences; cumulative coverage 79.41%.

**Possible English:** time; when; at the time

**Context:** حين introduces a time or circumstance. It does not by itself specify a fixed duration.

**Forms and grammar:** حين / أحيان = time / times; أحيانا = sometimes. حينئذ = at that time, a compound expression.

### Attested spellings and counts

حينئذ —ḥyn’dh* (2)

Context L58: ... فإن أهل الغرب كانوا حينئذ نصارى أولهم عن آخرهم ليس ...

Context L85: ... مدعي الإفلاس شهرا ثم حينئذ ينظرون في أمره وقبول الوكالة ...

## 237. خَاصّ / خُصُوص[237]

*khāṣṣ / khuṣūṣ*

2 occurrences; cumulative coverage 79.44%.

**Possible English:** particular; specific; exclusive; specify

**Context:** خاص in an argument contrasts with general wording. تخصيص is restricting a general statement’s scope, a different derivation.

**Forms and grammar:** خصّ / يخصّ = specified or singled out / does so; خاص / خاصة show agreement. مخصوص = specified; تخصيص and خصوص are different nouns.

### Attested spellings and counts

خاصة —khāṣh* (1); يخص —ykhṣ* (1)

Context L13: ... عامة فكيف أهل الإيمان خاصة في أن الأنبياء عليهم السلام ...

Context L59: ... أنه عليه السلام لم يخص وقتا دون وقت فإذا وجب ...

[236] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حين (read dictionary entry).
[237] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خصص (read dictionary entry).

## 238. أَدْخَلَ / دَخَلَ[238]

*dakhala / ʾadkhala*

2 occurrences; cumulative coverage 79.46%.

**Possible English:** enter; go in; include; bring in; consummate in a marital construction

**Context:** دخل بها can indicate consummation of marriage. دخل في can indicate inclusion in a category; the physical meaning entered is not always adequate.

**Forms and grammar:** دخل / يدخل = entered / enters; أدخل / يدخل = brought in / brings in with different vowels. دخول and إدخال are distinct verbal nouns; داخل is a participle/adjective.

### Attested spellings and counts

دخلوا —dkhlwā* (1); يدخل —ydkhl* (1)

Context L45: ... كان قبلنا حتى لو دخلوا جحر ضب خرب لدخلناه فقيل ...

Context L48: ... وهذا لا يدخل في الفضائل أصلا بل هو ...

## 239. دَم[239]

*dam*

2 occurrences; cumulative coverage 79.49%.

**Possible English:** blood; bloodshed

**Context:** دم can denote physical blood or a person's life in a bloodshed context. Legal consequences require the qualification in the passage.

**Forms and grammar:** دم / دماء = blood or bloods; دمه / دمها = his/her/its blood. دما is a common accusative form; blood-related nouns do not all refer to separate persons.

### Attested spellings and counts

الدماء —al-dmāʾ* (1); دماء —dmāʾ* (1)

Context L129: ... فإن القاطع به في دماء المسلمين وفروجهم وأموالهم وأبشارهم ودينهم ...

Context L132: ... هذا الرأي سفكت به الدماء واستحلت به الفروج ...

[238] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دخل (read dictionary entry).
[239] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دمي (read dictionary entry).

## 240. رَدَّ / رِدَّة[240]

*radda / riddah*

2 occurrences; cumulative coverage 79.51%.

**Possible English:** return; reject; reply; refute; apostasy

**Context:** رد can mean returning property or rejecting an argument. الردة and المرتد concern apostasy in their legal context, not merely ordinary return.

**Forms and grammar:** رد / يرد = returned or rejected / returns or rejects; رده = he returned it or his rejection according to vowels. مرتد is a participle of ارتد; مردود = returned or rejected.

### Attested spellings and counts

الرد —al-rd* (1); رد —rd* (1)

Context L27: ... يغني إيراده عن تكلف الرد عليه بأكثر من أن نقول ...

Context L102: ... أو رد فينا الشافعي مشفعا لرأيته للشافعي ...

## 241. زَهْر / زُهْرِيّ[241]

*zuhriyy / zahr*

2 occurrences; cumulative coverage 79.54%.

**Possible English:** al-Zuhrī; blossom; brightness

**Context:** الزهري commonly identifies the transmitter al-Zuhrī. It is a relational name; a literal botanical translation would misidentify its role in a chain.

**Forms and grammar:** زهري adds the relational ـي; الزهري adds the definite article. زهر and زهرة are related lexical forms, while the personal designation needs contextual identification.

### Attested spellings and counts

للزهري —llzhry* (1); والزهري —wālzhry* (1)

Context L96: ... بقول سعيد بن المسيب والزهري وربيعة كمن تصديره في كتبه ...

Context L126: ... فهذا ربيعة يقول للزهري أنا أخبر الناس برأيي فإن ...

[240] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ردد (read dictionary entry).
[241] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زهر (read dictionary entry).

## 242. سَبِيل / سُبُل[242]

*sabīl / subul*

2 occurrences; cumulative coverage 79.56%.

**Possible English:** way; path; means

**Context:** سبيله refers to His path in the Quran quotation; السبل denotes the other paths.

**Forms and grammar:** سبيل is singular; سبل is a broken plural. سبيله adds his / its; السبل adds the definite article.

### Attested spellings and counts

سبيل —sbyl* (2)

Context L104: ... الله عز وجل ولا سبيل إلى وجه ثالث ...

Context L146: ... على الأفقه منهم ولا سبيل إلى يعرف ذلك من افتصر ...

## 243. إِطْعَام / طَعَام[243]

*ṭaʿām / ʾiṭʿām*

2 occurrences; cumulative coverage 79.59%.

**Possible English:** food; feed; eat; taste

**Context:** إطعام can name feeding as a required expiation. طعام identifies food, with the exact commodity or quantity supplied elsewhere.

**Forms and grammar:** طعام / أطعمة = food(s); أطعم / يطعم = fed / feeds; طعم / يطعم can concern eating or taste with different vowels. طعامه = his food.

### Attested spellings and counts

الطعام —al-ṭʿām* (1); يطعم —yṭʿm* (1)

Context L29: ... يحيي الموتى أو يراه يطعم النفر الكثير من الطعام اليسير ...

[242] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبل (read dictionary entry).
[243] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طعم (read dictionary entry).

## 244. طَلَاق / طَلَّقَ[244]

*ṭalāq / ṭallaqa*

2 occurrences; cumulative coverage 79.61%.

**Possible English:** divorce; divorce someone; release; unrestricted

**Context:** الطلاق concerns divorce; مطلق in an argument may instead mean unqualified or unrestricted. The shared root does not make every form a marital term.

**Forms and grammar:** طلّق / يطلّق = divorced / divorces; طلقة / طلقات = one pronouncement / pronouncements. طالق = divorced or a woman described as such; مطلقة is a related feminine participle; إطلاق = release or leaving unqualified.

### Attested spellings and counts

أطلقوا —ʾṭlqwā* (1); إطلاق —ʾiṭlāq* (1)

Context L78: ... والأوزاعي والليث وغيرهم إن أطلقوا عليهم أنهم بدلوا الدين وأحدثوا ...

Context L85: ... خوف السيف ما أمنا إطلاق ذلك فيمن لا خلاق له ...

## 245. عَطَاء / أَعْطَى[245]

*ʾaʿṭā / ʿaṭāʾ*

2 occurrences; cumulative coverage 79.64%.

**Possible English:** give; grant; giving; gift; ʿAṭāʾ

**Context:** عطاء is frequently the personal name ʿAṭāʾ. أعطى in a transaction means gave; an entitlement and a discretionary gift are distinguished by the wider passage.

**Forms and grammar:** أعطى / يعطي = gave / gives; أعطاه = gave him or it; أعطيت = I or you gave. عطاء / عطية are different noun formations, and عطية can also be a person's name.

### Attested spellings and counts

عطاء —ʿṭāʾ* (1); يعطيها —yʿṭyhā* (1)

Context L109: ... أتباعه فأتباع واصل بن عطاء وعمرو بن عبيد أكثر من ...

Context L144: ... من الأحكام وهذه درجة يعطيها الله عز وجل لمن يشاء ...

[244] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلق (read dictionary entry).
[245] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عطا (read dictionary entry).

## 246. عَمْد / تَعَمَّدَ[246]

*ʿamd / taʿammada*

2 occurrences; cumulative coverage 79.66%.

**Possible English:** intention; intentional; deliberately; rely on

**Context:** عمدا in legal classification contrasts with mistake. اعتمد can instead mean relied on; a shared root does not settle the kind of intention at issue.

**Forms and grammar:** تعمّد / يتعمّد = intended deliberately / intends; عامد / متعمد are participles. عمدا is adverbial; عمد can have other noun/verb readings according to vowels.

### Attested spellings and counts

تعمد —tʿmd* (1); عمدا —ʿmdā* (1)

Context L49: ... من فرط في الصلاة عمدا حتى خرج وقتها ...

Context L140: ... صحت لهم العصمة من تعمد الفسوق إذ لا يجتمع الفسوق ...

## 247. عَمّ / عُمُوم[247]

*ʿumūm / ʿamm*

2 occurrences; cumulative coverage 79.69%.

**Possible English:** generality; general; paternal uncle; turban in another noun

**Context:** عموم concerns a statement's scope. عمّ is a paternal uncle; عمامة is a turban. Distinguish these lexical uses from the topic.

**Forms and grammar:** عام / عامة show agreement in the general sense; عم / أعمام = paternal uncle(s); عمّ / يعمّ = encompassed / encompasses. عموم is an abstract noun.

### Attested spellings and counts

عامة —ʿāmh* (1); وعامتهم —wʿāmthm* (1)

Context L13: ... بين جميع أهل الأديان عامة فكيف أهل الإيمان خاصة في ...

Context L17: ... لله ولرسوله ولأئمة المسلمين وعامتهم أو كما قال عليه السلام ...

[246] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمد (read dictionary entry).
[247] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمم (read dictionary entry).

## 248. لَازِم / لَزِمَ[248]

*lazima / lāzim*

2 occurrences; cumulative coverage 79.71%.

**Possible English:** be binding; entail; be necessary; remain attached

**Context:** يلزم in argument can mean a conclusion follows, while in a ruling it can mean an obligation is binding. These are related but different English uses.

**Forms and grammar:** لزم / يلزم = was binding / is binding; ألزمه = imposed on him or held him to it. لازم / لازمة show agreement; لزوم and إلزام are distinct verbal nouns.

### Attested spellings and counts

فلزمنا —flzmnā* (1); يلزم —ylzm* (1)

Context L15: ... والإقبال على سؤال ما يلزم المرء أولى ولكن فرض النصيحة ...

## 249. مَنَعَ[249]

*manaʿa*

2 occurrences; cumulative coverage 79.74%.

**Possible English:** prevent; prohibit; withhold; bar; refuse

**Context:** منع can concern refusing property, stopping an act or excluding an argument. يمتنع can mean is impossible or abstains, depending on its subject.

**Forms and grammar:** منع / يمنع = prevented / prevents; منعني = prevented me; امتنع / يمتنع is a distinct pattern; مانع = preventing or impediment; ممنوع = prevented or prohibited.

### Attested spellings and counts

منع —mnʿ* (1); منعوا —mnʿwā* (1)

Context L52: ... فإن منعوا ذلك وأخرجوه من الممكن وقطعوا ...

[248] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لزم (read dictionary entry).

[249] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: منع (read dictionary entry).

## 250. نِصْف[250]

*niṣf*

2 occurrences; cumulative coverage 79.76%.

**Possible English:** half; halve; middle

**Context:** النصف commonly denotes a half-share. منتصف can identify a midpoint, a different derived form rather than an ordinary plural.

**Forms and grammar:** نصف / أنصاف = half / halves; نصفه / نصفها = half of it, with referent agreement. نصفين / نصفان are dual case forms.

### Attested spellings and counts

نصف —nṣf* (2)

Context L43: ... أقوال الليث فقد تركوا نصف الهدى فليزمهم على هذا أنهم ...

## 251. مَوْسُوعَة / وُسْع[251]

*wusʿ* / *mawsūʿah*

2 occurrences; cumulative coverage 79.79%.

**Possible English:** capacity; breadth; encyclopaedia

**Context:** موسوعة is a modern title word for an encyclopaedia. The dictionary reference supports the older root's senses of breadth and capacity, not an attribution of this modern title to Ibn Manzur.

**Forms and grammar:** وسع / يسع = accommodated / accommodates; واسع is an adjective. موسوعة / موسوعات are modern nouns.

### Attested spellings and counts

واسع —wāsʿ* (1); يسع —ysʿ* (1)

Context L119: ... كل ذلك وضبط ولا يسع أحدا أن يظن به أنه ...

Context L123: ... وأما داود فكان واسع الرواية جدا جامعا للسنن غاية ...

[250] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصف (read dictionary entry).
[251] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وسع (read dictionary entry).

## 252. مَوْضِع / وَضَعَ[252]

*waḍaʿa / mawḍiʿ*

2 occurrences; cumulative coverage 79.82%.

**Possible English:** put; lay down; remove; give birth; place

**Context:** وضعت can describe a woman giving birth in the relevant passage. موضوع in report evaluation can mean fabricated; physical placement is a different use.

**Forms and grammar:** وضع / يضع = put / puts; وضعنا = we put; موضع / مواضع = place(s). موضوع / موضوعة show agreement; وضعها can have noun-plus-possessive or verb-plus-object readings.

### Attested spellings and counts

بوضع —bwḍʿ* (1); وضع —wḍʿ* (1)

Context L83: ... الدين بعضهم على أن وضع على رسول الله ص حديثا ...

## 253. يَد / أَيْدٍ[253]

*yad / ʾaydin*

2 occurrences; cumulative coverage 79.84%.

**Possible English:** hand; possession; control; power

**Context:** بيده can be physically in his hand or under his control. اليد in a property dispute may describe possession rather than a body part.

**Forms and grammar:** يد / يدان / يدين = hand / two hands with case variation; أيد / أياد are plurals. يده / يدها / أيديهم attach possessive pronouns; اليدين can refer to the two hands.

### Attested spellings and counts

يده —ydh* (1); يديه —ydyh* (1)

Context L29: ... أتراه كان يرى في يده عصا يقلبها حية أو يراه ...

Context L139: ... يأتيه الباطل من بين يديه ولا من خلفه وممن لا ...

[252] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وضع (read dictionary entry).

[253] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يدي (read dictionary entry).

## 254. ابْن حَزْم[254]

*ibn ḥazm*

1 occurrences; cumulative coverage 79.85%.

**Possible English:** Ibn Hazm

**Context:** حزم in ابن حزم identifies the author or a citation to him; distinguish it from the ordinary noun for firmness or resolve.

**Forms and grammar:** The name remains a name with different grammatical case endings. ابن names a relation; it is not part of a verb form.

### Attested spellings and counts

حزم —ḥzm* (1)

Context L55: ... أحمد بن سعيد بن حزم الصدفي عن قاسم بن أصبغ ...

## 255. الْمَرْوَزِيّ[255]

*al-marwaziyy*

1 occurrences; cumulative coverage 79.87%.

**Possible English:** al-Marwazi

**Context:** An affiliation to Marw; multiple scholars bear this name, so the citation must establish the person.

**Forms and grammar:** An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

### Attested spellings and counts

المروزي —al-mrwzy* (1)

Context L143: ... في محمد بن نصر المروزي فلو قال قائل إنه ليس ...

## 256. آثَار / أَثَر[256]

*ʾathar / ʾāthār*

1 occurrences; cumulative coverage 79.88%.

**Possible English:** trace; effect; transmitted report; legacy

### Attested spellings and counts

الآثار —al-ʾāthār* (1)

Context L90: ... العصبية بهؤلاء القوم وهذه الآثار التي أسندوا إلى رسول الله ...

[254] **Editorial lexical note:** Personal-name identification from the work; this entry does not assert a lexical etymology for the name.

[255] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

[256] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أثر (read dictionary entry).

**Context:** أثر in evidence discussion can mean a transmitted report. In another context it is a physical trace or an effect; the object and topic decide.

**Forms and grammar:** آثار / أثر = trace or report / plural; أثره = his/its trace or report. أثّر / يؤثّر = affected / affects; مأثور = transmitted, a different formation.

## 257. أَكَلَ[257]

*ʾakala*

1 occurrences; cumulative coverage 79.89%.

**Possible English:** eat; consume; take or appropriate figuratively

**Context:** أكل مال can mean consuming or wrongfully taking wealth, not literally eating coins or property. Food-law passages often use the literal sense.

**Forms and grammar:** أكل / يأكل / كل = ate / eats / eat!; أكلت = I or you ate; كلوا = eat!, plural. مأكول = something eaten; يؤكل = is eaten; أكله may be a verb plus object or a noun plus possessive.

### Attested spellings and counts

بأكل —bʾkl* (1)

Context L76: ... أما كان عليه إفطار بأكل وشرب أما كان عليه شهود ...

## 258. بُدّ[258]

*budd*

1 occurrences; cumulative coverage 79.90%.

**Possible English:** escape; alternative; avoiding in لا بد

**Context:** لا بد means there is no avoiding it, it is necessary, or must. Translating بد alone as must loses the negative construction that supplies that sense.

### Attested spellings and counts

بد —bd* (1)

Context L19: ... والشافعي وأحمد وداود فلا بد لهم من الجواب بأنه لا ...

[257] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أكل (read dictionary entry).
[258] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بدد (read dictionary entry).

**Forms and grammar:** بدّ is a noun in لا بد من. Its dictionary family also has scattering-related verbs, but these are different lexical uses. Keep من and the following complement with the expression.

## 259. يَنْبَغِي[259]

*yanbaghī*

1 occurrences; cumulative coverage 79.92%.

**Possible English:** be fitting; ought; be appropriate

**Context:** ينبغي can express what is appropriate or required in context; it should not automatically be translated as a technical ruling of obligation.

**Forms and grammar:** ينبغي is an imperfect verb; وينبغي adds and. بغى and ابتغى are related patterns with other senses such as seeking.

### Attested spellings and counts

ينبغي —ynbghy* (1)

Context L23: ... قلدوه دينهم فقد كان ينبغي لهم لو عقلوا أن يعرفوا ...

## 260. بُكْرَة / بِكْر / بَكْر[260]

*bakr / bikr / bukrah*

1 occurrences; cumulative coverage 79.93%.

**Possible English:** Bakr; virgin; firstborn; early morning

**Context:** بكر often occurs in Abū Bakr's name. البكر in marriage law commonly means a virgin; بكرة can name the early morning.

**Forms and grammar:** بكر as a proper name and بِكر as a common noun need different readings. أبكار is a plural noun. Case vowels and attached particles alter the written context without identifying one unique person.

### Attested spellings and counts

بكر —bkr* (1)

Context L95: ... ولله الحمد في أبي بكر وعمر وعثمان وسائر الصحابة رضي ...

[259] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بغا (read dictionary entry).
[260] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بكر (read dictionary entry).

## 261. جُرَيْج[261]

*jurayj*

1 occurrences; cumulative coverage 79.94%.

**Possible English:** Jurayj, a personal name

**Context:** ابن جريج is Ibn Jurayj in transmission chains. The name is retained rather than translated by an assumed root meaning.

**Forms and grammar:** وجريج attaches and. Case vowels vary; no Arabic etymology or identification of every bearer is asserted.

### Attested spellings and counts

جريج —jryj* (1)

Context L43: ... الثوري وابن عيينة وابن جريج وعمرو بن الحارث وابن أبي ...

## 262. حَرِير / حُرّ[262]

*ḥurr / ḥarīr*

1 occurrences; cumulative coverage 79.95%.

**Possible English:** free person; free; silk; liberate

**Context:** حر in status law contrasts with enslaved. حرير is silk, not a plural of حر. تحرير رقبة concerns freeing an enslaved person in the relevant legal formula.

**Forms and grammar:** حر / حرة show gender; حرائر / أحرار are plurals. حرّر / يحرّر = freed or set down precisely / does so; تحرير is a verbal noun with context-dependent sense.

### Attested spellings and counts

الحرة —al-ḥrh* (1)

Context L64: ... من أهل المدينة يوم الحرة وعظيم ما ارتكبه في الإسلام ...

[261] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.
[262] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرر (read dictionary entry).

## 263. خَالِد / خُلُود[263]

*khālid / khulūd*

1 occurrences; cumulative coverage 79.97%.

**Possible English:** Khālid; lasting; permanence

**Context:** خالد commonly names a person in a chain. In another context it can be an adjective meaning enduring; the name is not translated as a sentence about immortality.

**Forms and grammar:** خلد / يخلد = remained / remains; خالد / خالدة show agreement. خلود is an abstract noun; مخلد is a different formation and can also be a name.

### Attested spellings and counts

مخلد —mkhld* (1)

Context L33: ... الفزاري له وكذلك أيضا مخلد بن الحسن وبشر بن الوليد ...

## 264. رَجَعَ / رَجْعَة[264]

*rajaʿa / rajʿah*

1 occurrences; cumulative coverage 79.98%.

**Possible English:** return; retract; refer back; marital return

**Context:** رجع can describe returning property or retracting an opinion. رجعة in divorce law concerns taking a wife back during the relevant legal period, a specific use.

**Forms and grammar:** رجع / يرجع = returned / returns; رجعت = I, you or she according to vowels; راجع / يراجع is another pattern. رجعي / رجعية are relational adjectives; رجوع and رجعة are different nouns.

### Attested spellings and counts

رجوعه —rjwʿh* (1)

Context L96: ... رسالته التي يذكر فيها رجوعه عن مذهب مالك إلى مذهب ...

[263] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلد (read dictionary entry).
[264] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رجع (read dictionary entry).

## 265. زَنَى / زِنًا[265]

*zinan / zanā*

1 occurrences; cumulative coverage 79.99%.

**Possible English:** unlawful sexual intercourse; zinā; commit zinā

**Context:** الزنا / الزنى is the named legal category. The glossary identifies the term without deciding whether any particular described event satisfies it.

**Forms and grammar:** زنى / يزني = committed zinā / commits it; زنت = she did so; زان / زانية name male/female agents. الزنا and الزنى are spelling variants here.

### Attested spellings and counts

زنا —znā* (1)

Context L54: ... سفيان فإن كان يكون زنا من الذين حكى ذلك عنهم ...

## 266. شُعْبَة / شَعْبِيّ[266]

*shuʿbah / shaʿbiyy*

1 occurrences; cumulative coverage 80.01%.

**Possible English:** branch; division; Shuʿbah; al-Shaʿbī

**Context:** شعبة and الشعبي commonly name different transmitters, Shuʿbah and al-Shaʿbī. A lineage or relational adjective is not a case variant of the personal name.

**Forms and grammar:** شعبة / شعب = branch / branches; شعبي is a relational adjective. The final ة in شعبة belongs to the name or noun, not a feminine form that can automatically be removed.

### Attested spellings and counts

شعبة —shʿbh* (1)

Context L57: ... عمرو بن حكام عن شعبة ورويناه أيضا من طريق هشام ...

[265] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زنا (within the linked sequence) (read dictionary entry).
[266] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شعب (read dictionary entry).