نقل المذاهب الفقهية لقول الظاهرية

How Legal Schools Transmit Zahiri Positions

Ibn Tamim al-Ẓāhirī · The Electric Collective for Rigorous Islamic Science

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Foreword

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This edition translates the available methodological discussion attributed to Ibn Tamim, reposted in seven instalments from the introduction to his Encyclopaedia of Dawud's Jurisprudence. It is the complete selected repost, not the complete encyclopaedia. Other forum contributors' replies and quotations of their work are excluded.

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.

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Contents

Choose a section to open its file. Page numbers refer to the combined PDF.

How Legal Schools Transmit Zahiri Positions	نقل المذاهب الفقهية لقول الظاهرية	5
Reader’s glossary — companion to How Legal Schools Transmit Zahiri Positions	معجم القراءة	47

نقل المذاهب الفقهية لقول الظاهرية

How Legal Schools Transmit Zahiri Positions

Ibn Tamim al-Ẓāhirī · Arabic–English parallel edition

Return to the reading collection

[نقل المذاهب الفقهية لقول الظاهرية]

بسم الله الرحمن الرحيم

قال الشيخ ابن تميم الظاهري حفظه الله:

الحمد لله رب العالمين، والصلاة والسلام على خاتم الأنبياء والمرسلين، أما بعد: فهذه تعليقة على مسألة مهمة للأصحاب والأحباب في فهم كيفية نقل كتب المذاهب الأربعة لفقه أهل الظاهر، بنيتها من خلال عملي في كتب أهل المذاهب الفقهية حين استخرجت أقوال أهل الظاهر المتقدمين والمتأخرين، قد نقلتها من مقدمة كتابي (موسوعة فقه داود الظاهري).

أما كتب الأصول فيأتي إن شاء الله الكلام عنها وذلك لأني انتظر الحصول على كتاب منها، واستخراج ما فيه، فعل له طريقة تخالف من انتهيت من كتبهم، فلا يصح الكلام عنها بمجموعها، وربما يخالف هذا الكتاب تلك الكتب، فرأيت تأخير الكلام عنها لحين الانتهاء من هذا الكتاب. وأما كتب التفسير، فيأتي الكلام عليها إن شاء الله لاحقاً، وكذلك كتب أحكام القرآن، فإنها ضمن هذه المجموعة ؛ لأني لم أفرغ بعد من كتاب مهم منها، وهو البحر المحيط لأبي حيان الأندلسي الظاهري.

وكذلك الأمر بالنسبة لكتب شروح الحديث، فإن لها وقفة طويلة، خاصة ما نقل الحافظ العراقي في طرح التثريب، أو ما نقله النووي في شرح مسلم، أو فيما نقله ابن العربي.

وستجدني أقول أثناء الكلام على كتب المذاهب: (فيها تغيير) أو (تبديل) والتغيير هذا لا أقصد منه التلاعب منهم، فلا والله لا أظن بأحد منهم هذا الظن رغم مخالفتهم في الأصل والفرع.

[The Legal Schools' Transmission of the Zahiri Position]

In the name of Allah, the Most Merciful, the Especially Merciful.

Shaykh Ibn Tamim al-Zahiri, may Allah preserve him, said:

Praise be to Allah, Lord of the worlds, and blessings and peace upon the Seal of the Prophets and Messengers. To proceed: this is a brief commentary on an issue important to companions and dear friends: understanding how the books of the four legal schools transmit the jurisprudence of the adherents of the apparent meaning, the Zahiris. I developed it through my work with the books of the legal schools' adherents, when I extracted the positions of the earlier and later Zahiris. I have taken it from the introduction to my book, Encyclopedia of the Jurisprudence of Dawud al-Zahiri.

As for books on legal theory, discussion of them will follow, Allah willing. This is because I am waiting to obtain one such book and extract its contents: perhaps its author has a method differing from those whose books I have finished examining. It would therefore be improper to discuss them collectively, and this book may differ from those books. I accordingly thought it best to postpone discussing them until I finish this book. As for books of Quranic exegesis, discussion of them will follow later, Allah willing, as will discussion of books on the legal rulings of the Quran, since they fall within this group. This is because I have not yet finished an important book among them, namely al-Bahr al-Muhit by Abu Hayyan al-Andalusi al-Zahiri.[1]

The same applies to books of hadith commentary, for these require an extended examination, particularly what the hadith master al-Iraqi transmitted in Tarh al-Tathrib, what al-Nawawi transmitted in his Commentary on Muslim, or what Ibn al-Arabi transmitted.

In discussing the books of the legal schools, you will find me saying, "There is alteration in them," or "substitution." By this alteration I do not mean

[1] **Translator's note (L4):** The wording rendered "perhaps its author has" is corrupt or mistyped: the source has faʿal lahu, apparently intended as falaʿalla lahu, "for perhaps he has."

manipulation on their part. No, by Allah, I entertain no such suspicion of any of them, despite disagreeing with them in principles and subsidiary rulings.

L7 Rather, what I mean is that carelessness in transmitting an opponent's position may sometimes lead you to transmit it in abridged form or in a context other than its own, thereby misrepresenting the position itself without realizing it.

L8 I will give you an example of this deficient, poor transmission, which alters both the ruling and the issue: some jurists from all the legal schools transmit that Dawud and his companions say, concerning Allah Most High's command that anyone intending to rise for prayer perform ablution, that they attached the ruling to rising, so that everyone who rises must perform ablution.

L9 This attribution to the Zahiris is false. The issue has been removed from its own context and placed in another. The position of Dawud and his companions is that the command to wash the hands upon rising from sleep is attached to rising from it; thus, every instance of rising from sleep requires washing the hands on account of it.

L10 Some books on the schools' subsidiary legal rulings placed it under the question of when ablution becomes obligatory. When they explained that what the preceding verse means is that anyone who is not in a state of ablution should perform ablution when intending to pray, they inserted the Zahiris' position on that issue here, under this issue! They thus detached their statement concerning "rising from sleep" from sleep, and made rising the interpretation of the verse, "you rise for prayer."[2][3]

L11 I once mentioned, when explaining the principle of adhering to the apparent meaning, that the apparent meaning of this verse is considered together with the apparent meaning of the reports transmitted from the Prophet ﷺ. Since it is established that he performed more than one obligatory prayer with a single ablution, and that he performed ablution only upon the occurrence of a

لكن المراد: أن التساهل أحياناً في نقل مذهب الخصم قد يجعلك تنقله بالاختصار، أو في غير موضوعه فتسيء إلى القول نفسه دون أن تشعر.

وأعطيكم مثالاً على هذا النقل الناقص السيئ والذي فيه تغيير للحكم والمسألة: فينقل بعض الفقهاء من جميع المذاهب أن داود وأصحابه يقولون عن أمر الله تعالى من أراد القيام إلى الصلاة أن يتوضأ، فعلقوا الحكم بالقيام، فكل قائم عليه أن يتوضأ.

وهذا النقل باطل عن أهل الظاهر، والمسألة أخرجت من موضعها، ووضعت في موضع آخر، فقول داود والأصحاب: أن الأمر بغسل اليدين عند القيام من النوم معلق بالقيام منه، فكل قيام من نوم: يجب غسل اليدين منه.

فوضعها بعض كتب الفروع المذهبية تحت مسألة متى يجب الوضوء، فحين شرحوا أن المراد بالآية السابقة: أن كل من لم يكن على وضوء، فإذا أراد الصلاة فليتوضأ، أدخلوا قول الظاهرية هنا في تلك المسألة تحت هذه المسألة ! فجعلوا قولهم في (القيام من النوم) مفصولاً عن النوم، وجعلوا القيام هو تفسير للآية (قمتم إلى الصلاة).

وقد ذكرت مرة في شرح قاعدة الأخذ بالظاهر: أن الظاهر من هذه الآية مجموع مع ظاهر الآثار المروية عن النبي صلى الله عليه وسلم، فلما ثبت عنه أنه صلى أكثر من فرض واحد بوضوء واحد، وأنه لم يتوضأ إلا عند الحدث: صح أن المراد هنا من قام إلى الصلاة وهو غير متوضئ، وليس كل قائم عليه الوضوء، وهذا الذي ذكرته هو

[2] **Translator's note (L10):** The Quranic quotation is a fragment of 5:6; the translation preserves the supplied fragment.

[3] **Qur'an references (L10):** Qur'an 5:6 (Al-Ma'idah).

state invalidating ritual purity, it follows that what is meant here is someone who rises for prayer without being in a state of ablution; ablution is not required of everyone who rises. What I have mentioned, and nothing else, is the mainstay of the earlier Zahiris' position. I do not know the position of today's contemporaries; Allah knows it best.[4]

L12 These issues and others like them are thus transmitted and altered unintentionally, owing instead to the transmitter's inadequate knowledge of the Zahiri school. This is why they fall into this error and confusion.

L13 I have mentioned this issue and others like it in my book, Encyclopedia of the Jurisprudence of Imam Dawud al-Zahiri, on which I have worked for years. It will be a joint work by me and our shaykh and father, Professor Dr. Muhammed Rawwas Qal'ah, an expert working on the Jurisprudential Encyclopedia.[5]

L14 In this book, however, I have not discussed in detail the determination of what is correct and what is erroneous, because this work is solely encyclopedic. Encyclopedic work does not require verification of the accuracy of a position, but merely the arrangement of what has been reported and transmitted. Nevertheless, I indicated its inaccuracy in a footnote, along with the place where I discuss it in another book on Dawud al-Zahiri's jurisprudence, written in the manner of the jurists, namely The Comprehensive Compendium of the School of Imam Abu Sulayman Dawud ibn al-Zahiri. That book contains the precise examination and verification, and that is the appropriate place for issues of this kind.[6]

L15 This, then, is a brief commentary to help dear friends and companions understand the jurists' methods of transmitting the Zahiri position, how to correct the positions transmitted, which books are to be relied upon, and how

عمدة قول متقدمي أهل الظاهر لا غيره، ولا أعلم عن قول المعاصرين اليوم، فالله أعلم به.

فهذه المسائل ونحوها تنقل، ويغيّر فيها دون قصد، ولكن لقصور معرفة الناقل لمذهب أهل الظاهر، لذلك يقع منهم هذا الخطأ والخلط.

وهذه المسألة وما كان مثلها ذكرتها في كتابي (موسوعة فقه الإمام داود الظاهري) والتي عملت فيها سنوات، وستكون بالاشتراك بيني وبين شيخنا ووالدنا الأستاذ الدكتور محمد رواس قلعه الخبير في الموسوعة الفقهية.

إلا أنني في هذا الكتاب لم أفصل في التصويب والتخطئة ؛ لأن هذا العمل موسوعي فقط، والعمل الموسوعي لا يشترط فيه تحقيق صحة القول، وإنما ترتيب المحكي والمنقول فقط، لكني أشرت بعدم الصحة في الهامش ومحل كلامي عنها في كتاب آخر في فقه داود الظاهري على طريقة الفقهاء، وهو كتاب (الجامع لمذهب الإمام أبي سليمان داود بن الظاهري) ففي هذا الكتاب التحرير والتحقيق، وهذا المحل هو اللائق بمثل هذه المسائل.

فهذه تعليقة تفيد الأحباب والأصحاب لمعرفة مناهج الفقهاء في نقل قول الظاهرية، وكيفية تصحيح الأقوال المنقولة، وما هي الكتب التي تعتمد، وما مدى دقة المذاهب الفقهية في النقل عنهم، وكذلك إشارة إلى أكثر الموافقات لأهل الظاهر من فقه السلف، فأسأل الله أن يوفقنا إلى ما يحبه ويرضاه، إنه سميع مجيب.

[4] **Hadith references (L11):** Sahih Muslim 277 (one ablution for several prayers).

[5] **Translator's note (L13):** The scholar's surname appears as Qal'ah in the source, apparently a truncated form of Qal'ahji. "Our shaykh and father" is an honorific expression and need not indicate biological parenthood.

[6] **Translator's note (L14):** The book title contains the anomalous name "Dawud ibn al-Zahiri," literally "Dawud, son of al-Zahiri." It has been retained rather than silently replaced with an expected fuller name.

accurately the legal schools transmit their positions. It also points out the most frequent instances of agreement with the Zahiris in the jurisprudence of the early generations. I ask Allah to grant us success in what He loves and finds pleasing. He is indeed All-Hearing, Responsive.

L16 **[Link withheld in the source]**[7]

L17 I shall begin first by indicating instances in which the early generations agreed with the Zahiris' position. We shall then proceed to discuss the books of the legal schools in the chronological order of the schools. I say, then—and success comes through Allah Most High:

L18 First Section: The Zahiris' Agreements with the Righteous Early Generations.

L19 One of my dear friends, Abu Muhammed al-Misri al-Zahiri, asked me to indicate these instances of agreement on the basis of my work on Dawud's jurisprudence in particular and Zahiri jurisprudence in general. I have complied with his request, and I shall explain this briefly, because I told him that I had not recorded the numerical counts of these disagreements. I shall mention this only in general terms. If I count them, I shall explain this in the introduction to my book, which I have completed, Encyclopedia of Dawud's Jurisprudence, Allah Most High willing.[8]

L20 What we say here is that the most frequent instances of the Companions' agreement with the Zahiris generally, or with Dawud specifically, on questions of jurisprudence are instances of agreement that I shall mention in order of frequency. With these individuals, Dawud's position always agrees with theirs on the underlying issue.

L21 These instances of agreement are with Ali ibn Abi Talib, then Ibn Abbas,

[7] **Translator's note (L16):** This bracketed notice is an editorial placeholder for an unavailable link.

[8] **Translator's note (L19):** The source says "these disagreements," although the surrounding discussion concerns agreements; this apparent inconsistency has been preserved. The form preceding "I have complied" contains an apparent typographical error, read as the ordinary expression "and I have."

[رابط محجوب في المصدر]

فأبدأ أولاً بمسألة الإشارة إلى موافقات السلف لقول أهل الظاهر، ثم نشرع في بيان الكلام على كتب المذاهب بحسب الترتيب الزماني للمذاهب، فأقول وبالله تعالى التوفيق.

النبذة الأولى: موافقات الظاهرية للسلف الصالح.

قد طلب مني بعض الأحباب وهو أبو محمد المصري الظاهري أن أشير إلى هذه الموافقات بحسب عملي في فقه داود خاصة، وفي فقه أهل الظاهر عامة، وأقد استجبت له في ذلك، وسأبين ذلك على سبيل الاختصار ؛ لأني ذكرت له أنني لم أقيد أرقام هذه المخالفات، وإنما سأذكر ذلك على سبيل الإجمال، فإن أحصيتها بينت ذلك في مقدمة كتابي الذي فرغت منه (موسوعة فقه داود) إن شاء الله تعالى.

فالذي نقوله في هذا المقام: إن أكثر موافقات الصحابة لأهل الظاهر عامة، أو لداود خاصة في مسائل الفقه فهي موافقات سأذكرها بحسب الكثرة، وهؤلاء دائماً يكون قول داود موافقاً لقولهم في أصل المسألة.

وهذه الموافقات مع: علي بن أبي طالب، ثم ابن عباس، ثم عمر بن الخطاب، ثم أبي بكر الصديق، ثم عثمان بن عفان، ثم عبد الله بن الزبير، ثم أبي هريرة، ثم ابن مسعود، ثم يأتي أصحاب الموافقات القليلة، وهم كثرة.

then Umar ibn al-Khattab, then Abu Bakr al-Siddiq, then Uthman ibn Affan, then Abd Allah ibn al-Zubayr, then Abu Hurayrah, then Ibn Masud. After them come those with whom instances of agreement are few, and they are numerous.

L22 As for those after them, among the Successors and others, the most frequent instances of agreement are with Ibn Sirin, then al-Zuhri, then al-Hasan al-Basri, then Ata, then Ibn al-Musayyab, then Ibn Jubayr, then Mujahid, then Umar ibn Abd al-Aziz.[9]

L23 As for the jurists of the regional centers, the most frequent instances of agreement are with al-Awzai, then al-Layth ibn Sad, and after those two, Abu Thawr, then Ahmad, then al-Shafii, then Malik, then al-Numan, then al-Tabari, then al-Muzani.

L24 This is what comes to mind concerning these instances of agreement. Allah willing, I shall count them in the introduction to the encyclopedia concerning Dawud and explain all of this numerically. It may differ a little, or a great deal, from what appears here, because here I am relying on my work and memory. I may have made mistakes, added too much, or left things out. A comprehensive grasp of all these positions and the extent of agreement is difficult without recording a numerical count.

L25 Second Section: The Zahiris' Position in the Books of the Four Legal Schools:

L26 Before beginning to explain this, I wished to discuss several matters, as follows:

L27 First Matter: The Reported View of Some Shafiis That Zahiri Dissent Is Not to Be Taken into Account.

L28 This newly introduced position has no meaning in either legal theory or jurisprudence, since whoever advances this innovation is a Shafii adherent of uncritical imitation. There is agreement among independent jurists—if we indulge them by proceeding according to their own principles—that

[9] **Translator's note (L22):** The source spells Ibn Sirin's name defectively as Ibn Srin; the intended name is clear.

أما من بعدهم من التابعين وغيرهم فأكثر الموافقات فهي مع: ابن سرين، ثم الزهري، ثم الحسن البصري، ثم عطاء، ثم ابن المسيب، ثم ابن جبير، ثم مجاهد، ثم عمر بن عبد العزيز.

أما من فقهاء الأمصار، فأكثر الموافقات فهي مع: الأوزاعي، ثم الليث بن سعد، ومن بعدهما أبو ثور، ثم أحمد، ثم الشافعي، ثم مالك، ثم النعمان، ثم الطبري، ثم المزني.

فهذا ما يحضرني في هذه الموافقات، وإن شاء الله أحصي ذلك في مقدمة الموسوعة عن داود، وأبين بالأرقام كل ذلك، ولعله يتغير عن هنا قليلاً، أو كثيراً، لأن الاعتماد هنا على العمل والذاكرة، ولعلي أخطأت، أو زدت، أو أنقصت، فالإحاطة بكل هذه الأقوال ومدى الموافقة أمر يعسر بلا تقييد عدد.

النبذة الثانية: قول أهل الظاهر في كتب المذاهب الأربعة:

قبل الشروع في بيان ذلك أحببت الكلام عن أمور، وهي:

الأمر الأول: حكاية عدم الاعتداد بخلاف الظاهرية عند بعض الشافعيين.

فهذا القول الحادث لا معنى له أصولياً، ولا فقهياً، إذ من قال بهذه البدعة مقلد شافعي، وباتفاق بين المجتهدين إذا تساهلنا معهم بحسب أصولهم: أن الاجتهاد هو اتفاق مجتهدي عصر من العصور على شيء ما.

independent legal reasoning is the agreement of the independent jurists of a particular age on some matter.[10]

L29 That is, independent legal reasoning is the basis for taking a man's position into account, together with his satisfying the qualification for independent legal reasoning. Dawud and others satisfied the qualifications for independent legal reasoning. That is the first point.

L30 Second: if they agree that when the independent jurists of a particular age agree on something, it constitutes authoritative proof, as they say, then al-Juwayni the Ashari, and likewise al-Isfarayini, are not qualified for unrestricted independent legal reasoning in the first place. They are not to be included among unrestricted independent jurists. Whoever includes them is either ignorant or obstinately denying the truth.

L31 Third: the independent jurists of no age have reached a consensus that the Zahiris are unqualified for independent legal reasoning. Nor has anyone said this other than the proponent of this innovated claim. He has no demonstration to substantiate it, so it falls.

L32 Fourth: the statement of al-Juwayni and al-Isfarayini, both of whom follow Imam al-Shafi'i's principles by adherence to authority, is a statement by followers of authority excluding an imam qualified for independent legal reasoning, whose standing as an imam, preeminence in religious commitment, breadth of knowledge, and unrestricted independent legal reasoning the community attested before and after them. This statement cannot therefore be accepted from them until they establish a demonstration supporting their claim; otherwise, it is invalid.

L33 Know something that will benefit you in this matter: according to the position preferred by their accomplished scholars, the Shafi'is say that tacit consensus is not authoritative proof. This means a position stated by one jurist that becomes widely known, without any objection to it from another reaching us.

[10] **Translator's note (L28):** The source defines "independent legal reasoning" (ijtihad) as agreement among an age's independent jurists, which is ordinarily a definition of "consensus" (ijmaʿ). The apparent terminological error has been preserved.

أي: أن الاجتهاد هو أساس اعتبار قول الرجل، وكونه انطبق عليه شرط الاجتهاد، وداود وغيره انطبقت عليهم شروط الاجتهاد، فهذا أولاً.

أما ثانياً: فإذا اتفقوا على أن مجتهدي عصر من العصور إذا اتفقوا على شيء فهو حجة كما يقولون: فالجويني الأشعري، ومثله الإسفراييني ليسوا من أهل الاجتهاد المطلق أصلاً، ولا يوضعون ضمن المجتهدين المطلقين، ومن وضعهم فهو إما جاهل، وإما مكابر.

أما ثالثاً: فلم يجمع أحد من مجتهدي عصر من العصور على أن الظاهرية ليسوا من أهل الاجتهاد، ولا قال بهذا غير صاحب هذه الدعوى المبتدعة، ولا برهان له بها، فسقطت.

أما رابعاً: فإن قول الجويني والإسفراييني وهما مقلدة لأصول الإمام الشافعي قول مقلدة في إخراج إمام مجتهد شهدت له الأمة من قبلهم ومن بعدهم بالإمامة والتقدم في الديانة، وسعة العلم، والاجتهاد المطلق، فلا يقبل منهما هذا القول حتى يقيما برهان على دعواهما، وإلا بطلت.

واعلم ما يفيدك في هذا الباب: فإن الشافعيين في الراجح عند حذاقهم يقولون: الإجماع السكوتي ليس بحجة، وهو القول الذي قيل من أحد الفقهاء، واشتهر، ولم يردنا إنكاره عن غيره.

فكل ما ينقلون فيه إجماعاً لا قطع فيه فهو ليس بحجة، ولا يعتمد في إثبات الأحكام عندهم، فإذا علمت ذلك، فاعلم أيضاً ما يقطع لهم هذه البدعة:

أن قول العلماء بالاعتداد بقول العلماء المجتهدين هو لمعرفة أهل الإجماع، فمتى ما خرج أحدهم عنهم، أو لم يعلموا قوله، أو علموا أن في القرن هذا علماء من أهل الاجتهاد، ولا يعلمون قولهم في مسائل كثيرة أو قليلة: فلا يكون هذا إجماعاً أصلاً، بل هو العلم بعدم الخلاف، وهذا الذي قال عنه الإمام أحمد من ادعى الإجماع فيه فقد كذب، وما يدريه لعل الناس اختلفوا.

فإذا صح ذلك: فلا معنى لقول قائل: لا يعتد بخلاف فلان ؛ لأن الأئمة الذين هم من أهل الاجتهاد منهم من علم بالاسم، ومنه من علم بالوصف، أي استحق الاجتهاد بما اتصف به من فقه وعلم بالكتاب والسنة.

فتارة نقف على اتفاق العلماء باسمهم، وتارة لا نقف، كما أننا تارة نقف على قول مجتهد لم نسمع به من قبل، وتارة لا نسمع، فلا حاجة أصلاً لتحرير مدى إجماعهم وعدمه.

وخاصة أن هؤلاء وغيرهم من المعاصرين قد نصوا على عدم إمكان تحقق الإجماع ؛ لتعذر الوقوف على كل قول قائله مجتهد في ذلك الزمان.

L34 Thus, wherever they report a consensus without certainty, it is not authoritative proof and, according to them, cannot be relied upon to establish legal rulings. Once you understand this, know also what puts an end to this innovation of theirs:

L35 that the scholars' insistence on taking the positions of scholars qualified for independent legal reasoning into account serves to identify those whose agreement constitutes consensus. Whenever one of them dissents from the others, or they do not know his position, or they know that there are scholars qualified for independent legal reasoning in that generation whose positions on many or few questions they do not know, this is no consensus at all. Rather, it is knowledge of the absence of disagreement. This is what Imam Ahmad spoke of when he said: "Whoever claims consensus on this has lied. How does he know? Perhaps people disagreed."[11]

L36 If that is established, there is no meaning in someone saying, "So-and-so's disagreement does not count." For among the imams qualified for independent legal reasoning, some are known by name and some by their qualifications—that is, they have earned qualification for independent legal reasoning through their understanding of jurisprudence and knowledge of the Book and the Sunnah.

L37 Sometimes we ascertain the agreement of scholars identified by name, and sometimes we do not, just as we sometimes encounter the position of a scholar qualified for independent legal reasoning whom we had never heard of before, and sometimes we do not hear of him. There is therefore no need at all to determine precisely the extent of their consensus or its absence.

L38 This is especially so since these men and other contemporary scholars have explicitly stated that consensus cannot be verified, because it is impossible to ascertain every position held by someone qualified for independent legal reasoning in that period.[12]

[11] **Translator's note (L35):** The source explicitly says "knowledge of the absence of disagreement," although the surrounding argument would more naturally call for "absence of knowledge of disagreement." The wording has been preserved.

[12] **Translator's note (L38):** "Consensus cannot be verified" renders wording that can also mean "consensus cannot be realized"; the stated reason favors verification here.

فصحيح أن هناك وسيلة اتصال اليوم، إلا أنها ليست عند كل عالم مجتهد، فلذلك كانت هذه المقولة باطلة فاسدة يراد منها التشنيع، والفرار من اعتراض الخصم فقط.

وجلهم يعتمد على نقل غير مسند عن ابن سريج الشافعي صاحب محمد بن داود الظاهري أن من أوصى بثلث ماله على الفقهاء: فالظاهرية يخرجون من الوصية !

وحجتهم الأولى في ذلك: أن الظاهرية ليسوا من أهل الاجتهاد، لأن الاجتهاد هو القياس، وهذا باطل فاسد.

فالاجتهاد هو طلب حكم الله تعالى بعد إفراغ الجهد والبحث، وهذا باعتراف جميعهم، فوضعوا معنى الاجتهاد على معنى القياس فقط دون غيره، فأخرجوا الظاهرية وغيرهم من مبطلي القياس عن اسم المجتهد، وهذا كما ترى شغب وتمويه فاسد.

فكل من استحق وصف المجتهد فإن قولهم معتبر ومحترم بمعنى أن نقول: قاله وله أجر وإن أخطأ ؛ لأنه استكمل أدوات الاجتهاد، أما مسألة الاعتداد التي يراد منها تركيب إجماع متوهم كما يفعل هؤلاء فلا والله لا يصح ذلك من كل وجه.

وهكذا قول الجويني والإسفراييني بأن الظاهرية ليسوا بمجتهدين، لذلك لا يعتد بخلافهم !

وحجتهم الثانية هي ما نقل عن الباقلاني ومن أخذ بقوله في قوله: إن الفقه مبني على الظنون، فأسس هؤلاء مسألة الاعتداد على أن الظاهرية لا يقولون بالظن، فليسوا بفقهاء !

L39 It is true that a means of communication exists today, but it is not available to every scholar qualified for independent legal reasoning. This assertion is therefore false and unsound, intended solely to vilify and evade an opponent's objection.

L40 Most of them rely on a report without a chain of transmission attributed to Ibn Surayj the Shafi'i, the associate of Muhammed ibn Dawud al-Zahiri, to the effect that if someone bequeaths a third of his property to the jurists, the Zahiris are excluded from the bequest!

L41 Their first argument for this is that the Zahiris are not qualified for independent legal reasoning, because independent legal reasoning is analogy. This is false and unsound.

L42 Independent legal reasoning is the pursuit of Allah Most High's ruling after expending one's full effort and investigation, as all of them acknowledge. Yet they restricted the meaning of independent legal reasoning to analogy alone, excluding everything else, and thus excluded the Zahiris and others who reject analogy from the designation of a scholar qualified for independent legal reasoning. As you can see, this is contentious sophistry and unsound obfuscation.

L43 Everyone who merits the description of a scholar qualified for independent legal reasoning has a position that deserves consideration and respect, in the sense that we say: "He stated it, and he receives a reward even if he was mistaken, because he possessed all the requisite means of independent legal reasoning." But as for taking positions into account with the intention of constructing an imagined consensus, as these men do—no, by Allah, that is not valid in any respect.

L44 Such, too, is the statement of al-Juwayni and al-Isfarayini that the Zahiris are not qualified for independent legal reasoning and that their disagreement therefore does not count!

L45 Their second argument is what is reported from al-Baqillani and those who adopted his position, namely his statement: "Jurisprudence is founded on conjectures." These men therefore based the question of whose positions

count on the claim that the Zahiris do not accept conjecture and thus are not jurists!

L46 They thus made jurisprudence mean adopting positions based on conjecture, as though jurisprudence did not include adopting positions based on the certainty upon which the Zahiris acted. They should therefore have said, "The Zahiris are half-jurists!" rather than denying them jurisprudence altogether. This is one of their ingenious obsessive fancies in support of the falsehood for which they are laying the foundations.

L47 If jurisprudence is founded on conjecture, what evidence makes acting upon it obligatory? What evidence permits deriving a ruling through it? And what evidence establishes that someone who contravenes it is sinful? None of these men will find such evidence except through inspiration!

L48 Once you recognize the contentious sophistry in this statement of theirs, in which independent legal reasoning is made to consist solely of analogy and jurisprudence solely of acting on conjecture, you will understand the unsoundness of their method and how they argue against their opponents. May whoever displays fanaticism and partisanship for anything other than certainty from the Book and the Sunnah never prosper. We ask Allah to keep us safe from that.[13]

L49 As for the second matter I wished to discuss, it is to draw attention to some of the stratagems used by adherents of the legal schools to vilify an opponent.

L50 When they wish to vilify someone who disagrees with them, they report his position without reporting the position of other scholars who preceded him, and proceed to vilify him for opposing the community, as they put it, or for opposing the majority.

L51 Sometimes they say, "No one held an anomalous position on this except so-and-so, and he is refuted by consensus or agreement," and use similar expressions.

[13] **Translator's note (L48):** The source shifts irregularly to the singular possessive in "his opponents"; the translation follows the surrounding plural reference.

فجعلوا معنى الفقه: القول بالظن، وكأن الفقه ليس منه قول باليقين الذي عمل به الظاهرية، فكان ينبغي عليهم أن يقولون: الظاهرية نصف فقهاء ! لا أن ينفوا الفقه جملة عنهم، فهذا من بديع وسواسهم لنصرة ما يؤسسون له من باطل.

فإن كان الفقه مبني على الظن: فما الدليل الموجب العمل به ؟ وما الدليل المبيح لاستخراج الحكم عن طريقه ؟ وما الدليل الموجب أن من خالفه آثم ؟ فهذا لا يجده أحد من هؤلاء إلا بالإلهام !

فإذا وقفت على الشغب في قولهم هذا، حيث جعل الاجتهاد هو القياس فقط، وجعل الفقه هو العمل بالظن فقط: علمت فساد طريقتهم، وكيفية احتجاجهم على خصومه، فلا أفلح من تعصب وتحزب لغير اليقين من الكتاب والسنة، نسأل الله السلامة من ذلك.

أما الأمر الثاني الذي أردت الكلام عنه، فهو التنبيه على بعض حيل أهل المذاهب في التشنيع على الخصم.

فإنهم إذا أرادوا التشنيع على مخالفهم نقلوا قوله، ولم ينقلوا قول غيره ممن سبقه من العلماء، ويأخذون بالتشنيع عليه لمخالفة الأمة كما يقولون، أو لمخالفة الجمهور.

وتارة يقولون: لم يشذ في ذلك أحد إلا فلان، وهو محجوج بالإجماع أو بالاتفاق، ونحو ذلك من عبارات.

L52 Know, then—may Allah teach both me and you—that in most of these questions that I have collected and that have been attributed to Dawud, he was not the first to hold the position. Rather, his statement came after that of a Companion who held it, or more than one Companion who held it, or a Successor, or a Successor to the Successors.

L53 The adherents of the legal schools omitted these predecessors and reported Dawud's position alone in order to vilify him and portray his school's position as strange and astonishing, something no one had ever maintained, to demonstrate his anomalous isolation!

L54 You frequently find this among the Shafi'is, Hanafis, and Malikis, and rarely among the Hanbalis. As you will shortly see, the latter are the most accurate in reporting Dawud's positions and pay the greatest attention to mentioning his opinions.

L55 These methods are intended solely to vilify Dawud or the Zahiris without proof. They conceal the dissenting position of a Companion or a Successor and accuse him of anomalousness and isolation, forgetting or deliberately overlooking the fact that disagreement on the matter is longstanding. Anyone ignorant of this would have done better not to presume to claim that no one dissented on this except Dawud. This is lying if he does it deliberately while knowing that he is unfamiliar with the predecessors' positions.

L56 I consider it unlikely that these men were unaware of the early disagreement, because these books in which vilification abounds take Dawud's position from books that reported it alongside the position of the Companion, Successor, or Successor to the Successors who agreed with him. There is therefore absolutely no excuse here.

L57 For this reason, in my book, Encyclopaedia of Dawud's Jurisprudence, you will find Dawud's position, followed in the footnote by the position of whichever jurists agreed with him, whether a Companion, a Successor, a Successor to the Successors, or one of the jurists of the regional centers, to demonstrate that he was not anomalous in those matters concerning which

فاعلم علمني الله وإياك: إن أكثر هذه المسائل التي جمعتها ونسبت إلى داود لم يكن القائل الأول بها، وإنما كان قوله متأخر عن قول الصحابي الذي قال به، أو أكثر من صحابي قالوا به، أو تابعي، أو تابع تابعي.

فأخرج أصحاب المذاهب هؤلاء السلف، وحكوا قول داود وحده ليشنعوا عليه، ويبينوا أن مذهبه غريب عجيب لم يقل به أحد لبيان تفرده الشاذ !

وهذا كثيراً ما تجده عند الشافعيين، والحنفيين، والمالكيين، ونادراً ما تجده عند الحنبليين، فإنهم كما سترى بعد قليل أكثر الناس دقة في النقل عن داود، وأكثرهم احتفالاً بذكر آرائه.

فهذه الطرق لا يراد منها إلا التشنيع على داود، أو أهل الظاهر بغير حجة، ويغطون خلاف الصحابي، أو التابعي، ويرمونه بالشذوذ والتفرد، ناسين ومتناسين أن الخلاف فيه قديم، ومن جهل هذا فكان الأولى به أن لا يتجرأ ويزعم أن هذا لم يخالف فيه أحد إلا داود، فهذا من الكذب إن تعمده، وكان يعلم أنه لا يعرف أقوال السلف.

واستبعد أن يكون هؤلاء لم يقفوا على الاختلاف القديم ؛ لأن هذه الكتب التي يكثر فيها التشنيع تنقل قول داود من الكتب التي نقلت قوله مع قول الصحابي الموافق، أو التابعي، أو تابع التابعي، فلا عذر ها هنا أصلاً.

لذلك ستجد في كتابي (موسوعة فقه داود) قول داود، ثم في الهامش قول من وافقه من الفقهاء، سواء صحابي، أو تابعي، أو تابع تابعي، أو من فقهاء الأمصار، لبيان عدم شذوذه فيما ادعي عليه الشذوذ، وأنه تفرد بهذا القول.

he was accused of anomalousness and of being alone in holding that position.[14]

L58 **[Link redacted in the source]**[15]

L59 We now turn to a precise examination of our present subject and what we intend regarding the legal schools' reporting of Zahiri positions, how this is done, and how it is to be verified. We say, then, with success granted by Allah Most High:

L60 First: The Hanafi School and Its Reporting of Zahiri Jurisprudence:

L61 The First Question: The First Book among the Hanafis to Report Zahiri Positions:

L62 One of the earliest books to report Zahiri positions is al-Mabsut by al-Sarakhsi the Hanafi. The reporting intended here means mentioning a position when the relevant question arises, with the sole purpose of presenting the scholars' positions rather than refuting it, although al-Sarakhsi does answer the evidence cited by the Zahiris.

L63 This differs from the books of al-Jassas the Hanafi, who mentions the Zahiris in order to disparage them and falsely attributes to Dawud things he did not say, such as his claim about Dawud that rational proofs are not authoritative proof. This attribution to Dawud is false. Some scholars outside the Zahiri school have pointed out the unsoundness of this view reported from Dawud. We shall likewise see this in the jurisprudence of his that I have collected and in his familiarity with rational proofs.

L64 The Second Question: The Accuracy of Hanafi Reporting of Zahiri Positions:

L65 The Hanafi school is a school entirely opposed to the Zahiri method. The Zahiris are adherents of revealed texts and transmitted reports, and they do

[14] **Translator's note (L57):** The final clause is syntactically awkward: literally, "and that he alone held this position." The translation takes it as continuing the accusation being disputed, in keeping with the stated purpose and preceding argument.

[15] **Translator's note (L58):** This bracketed text is an editorial or source-processing placeholder.

[رابط محجوب في المصدر]

فنأتي الآن إلى تحرير ما نحن فيه وما نريده من مسألة نقل المذاهب لقول أهل الظاهر، وكيفية ذلك، وكيفية تحقيقه، فنقول وبالله تعالى التوفيق:

أولاً: المذهب الحنفي ونقل فقه أهل الظاهر:

المسألة الأولى: أول كتاب نقل قول أهل الظاهر عند الحنفيين:

إن من أوائل الكتب التي نقلت قول أهل الظاهر هو المبسوط للسرخسي الحنفي، والنقل المراد هو ذكره حين ورود المسألة ليس بقصد الرد، وإنما بيان أقوال العلماء فقط، وإن كان السرخسي يجيب عما ذكره أهل الظاهر من دليل.

وهذا بخلاف كتب الجصاص الحنفي، فإنه يذكر أهل الظاهر للطعن فيهم، ويتقول على داود ما لم يقله، كقوله عن داود: أن حجج العقول ليست بحجة، وهذا باطل عن داود، وقد ذكر بعض أهل العلم من غير أهل الظاهر فساد هذا المعنى المحكي عن داود، وكذا سنراه فيما جمعت من فقهه ووقوفه على حجج العقول.

المسألة الثانية: دقة النقل عن أهل الظاهر عند الحنفيين:

المذهب الحنفي هو مذهب بضد منهج أهل الظاهر تماماً، فأهل الظاهر أهل نص وأثر، ولا يدخلون الرأي والظن في اجتهادهم، وهذا بخلاف المذهب الحنفي، فهو مذهب أصحاب الرأي والظن.

not introduce personal opinion and conjecture into their independent legal reasoning. This differs from the Hanafi school, which is the school of the adherents of personal opinion and conjecture.

L66 For this reason, you will see few reports of Zahiri positions in the books of this school's adherents, just as you will also notice few reports of the positions of the imams of hadith, especially among the school's later scholars and authors of commentaries. They seldom refer to Zahiri positions.

L67 What is noticeable about Hanafi books is their lack of accuracy in reporting positions. This is usually attributable to their not taking those reports from Zahiri books.

L68 While collecting the jurisprudence of the Zahiris from their books, I did not encounter any of them referring to a particular Zahiri book, or stating that he had taken the material from such-and-such a book by such-and-such a Zahiri. Most of their reporting is taken from al-Nawawi's al-Majmuʿ, his commentary on al-Shirazi's al-Muhadhdhab.[16]

L69 That is, they generally take their reports from other authors' books belonging to the legal schools, although reporting through others may also be inaccurate. The earlier Hanafis are an exception: they report the Zahiris' position without identifying the book from which they took it.

L70 Overall, the reports of Zahiri positions in Hanafi books cover no more than a hundred legal questions, or fewer, and most are repeated. You will find most of them in al-Kasani's Badaʾiʿ al-Sanaʾiʿ, Ibn al-Humam's commentary Fath al-Qadir, al-Bahr al-Raʾiq, and Ibn ʿAbidin's marginal commentary. Other works either take their reports from these authors or from the books of other legal schools. In any event, this reporting is scant.

L71 Third question: Using Hanafi books to establish the Zahiris' position:

L72 The question of whether their reports can validly be used depends on the question of their accuracy. What has become apparent to me is that Hanafi

[16] **Translator's note (L68):** In context, "their books" and "any of them" refer to Hanafi books and authors.

لذلك سترى في كتب أصحاب هذا المذهب قلة النقل عن أهل الظاهر، كما تلاحظ قلة النقل عن أئمة الحديث أيضاً، وخاصة المتأخرين منهم وأصحاب الشروح، فقليلاً ما يشيرون إلى قول أهل الظاهر.

والملاحظ على كتب الحنفيين: عدم الدقة في النقل، ويرجع ذلك إلى عدم النقل من كتب أهل الظاهر في الأغلب.

فلم أقف حين جمعي لفقه أهل الظاهر من كتبهم إلى إشارة أحدهم لبعض كتب أهل الظاهر، أو أنه نقل ذلك من كتاب كذا للظاهري فلان، وأغلب النقل يكون عن النووي في مجموعه الذي شرح به المهذب للشيرازي.

أي أنهم ينقلون عن غيرهم من كتب المذاهب في الأغلب، رغم أن النقل عن الغير قد يكون غير دقيق أيضاً، إلا المتقدمين من الحنفيين فإنهم ينقلون قول أهل الظاهر دون الإشارة إلى الكتاب الذي نقلوا عنه.

وفي الجملة: لا يتجاوز النقل عن أهل الظاهر في كتب الحنفيين المائة مسألة أو أقل، وأكثرها مكرر، وتجد أكثرها في بدائع الصنائع للكاساني، وشرح فتح القدير لابن الهمام، والبحر الرائق، وحاشية ابن عابدين، أما غيرها فهي إما أنها تنقل عن هؤلاء، وإما من كتب المذاهب الأخرى، وهو بكل حال نقل شحيح.

المسألة الثالثة: الاستعانة بكتب الحنفيين في تحقيق قول أهل الظاهر:

ينبني على مسألة دقة النقل، مسألة صحة الاستعانة بنقلهم، فالذي ظهر لي عدم صلاحية الاستعانة بكتب الحنفيين لتحقيق أي قول هو قول أهل الظاهر عامة، أو أي قول هو قول داود من المنقول عنهم.

books are unsuitable for establishing which of the positions reported from the Zahiris is actually the position of the Zahiris generally, or which is actually Dawud's position.

L73 One noticeable feature of their books is their interest in reporting al-Bardhaʿi's debate with Dawud al-Zahiri, although it is left without a chain of transmission. Despite the obfuscation it contains and its portrayal of al-Bardhaʿi as having defeated Dawud, I have found none of them who refuted this obfuscation and explained its unsoundness, apart from some indications in Ibn al-Humam al-Hanafi. He explained how what al-Bardhaʿi had said could be answered, but did not expressly state the invalidity of what he had asked about. Allah knows best the reason for that. I discussed this in a separate post in which I explained the nature of this debate and that al-Bardhaʿi could not silence Dawud with a question like this. I think it is in the jurisprudence section.[17]

L74 Dawud argued concerning this question by saying: "We are agreed that it was permissible to sell the slave woman who has borne her master's child before she became pregnant with her child. This permissibility must continue until evidence comes that invalidates it."[18]

L75 Al-Bardhaʿi said: "But we are agreed that when she was pregnant, selling her was impermissible. We must therefore continue to uphold this consensus until something comes that invalidates it." They then related that Dawud was left unable to answer when al-Bardhaʿi said this!

L76 This objection from al-Bardhaʿi is unsound obfuscation. For if we are agreed that selling her is impermissible while she is pregnant with her child, that is not where the difficulty lies. Rather, it concerns the period after she has given birth and become a slave woman who has borne her master's child. After she gives birth, we therefore return to what we agreed upon concerning the

[17] **Translator's note (L73):** The reference to a separate "post" and a "jurisprudence section" appears to concern the author's discussion elsewhere, probably on a website or forum.

[18] **Translator's note (L74):** The technical term umm walad means a slave woman who has borne her master's child. Here the designation is applied retrospectively to her before the pregnancy.

ومن الملاحظ على كتبهم: اهتمامهم بنقل مناظرة البرذعي مع داود الظاهري، وهي مهملة بغير إسناد، ورغم التمويه الذي فيها، وإظهار البرذعي على أنه انتصر على داود فيها، ولم أجد أحداً منهم رد هذا التمويه، وبين فساده إلا بعض الإشارات عند ابن الهمام الحنفي، الذي بين وجه الجواب على ما ذكره البرذعي، ولم يفصح عن بطلان ما سأل عنه، والله أعلم سبب ذلك، وقد ذكرت هذا في موضوع خاص بينت فيه وجه هذه المناظرة، وأن البرذعي لا يفحم داود بمثل هذا السؤال، وأظنه في قسم الفقه.

فداود احتج بهذه المسألة بأن قال: أجمعنا على جواز بيع أم الولد قبل أن تكون حاملاً بطفلها، ويجب أن يستمر هذا الجواز حتى يأتي دليل يبطله.

فقال البرذعي: ولكنا أجمعنا أنها حين كانت حاملاً لا يجوز بيعها، فوجب الاستمرار على هذا الإجماع حتى يأتي ما يبطله، فذكروا أن داود انقطع حين قال البرذعي ذلك !

وهذا الاعتراض من البرذعي تمويه فاسد ؛ لأننا إذا أجمعنا على عدم جواز بيعها حال حملها لطفلها، فالإشكال ليس هنا، وإنما بعد أن ولدت وصارت أم ولد، فنعود بعد ولادتها إلى ما أجمعنا عليه من جواز بيعها حين لم تكن حاملاً، وهذا الذي يجب أن يستمر عليه لا التمويه الذي ذكره البرذعي.

permissibility of selling her when she was not pregnant. This is what must continue to be upheld, rather than the obfuscation al-Bardhaʿi put forward.

L77 I have found no Hanafi who explained the unsoundness of this argument of al-Bardhaʿi's. But, as is well known, when one man defeats another belonging to a different legal school, everyone belonging to the victor's school rejoices at such stories, eagerly spreads them, and uses them to vilify their opponents. They may even accuse them of lacking understanding and knowledge of jurisprudence on their account.

L78 Yet truth obliges us to say that Ibn al-Humam al-Hanafi alone pointed to the unsoundness of the argument made by their fellow Hanafi, al-Bardhaʿi. He did not, however, expressly declare it invalid, but merely said: "Al-Bardhaʿi's statement may be answered…" He then mentioned some points that undermine al-Bardhaʿi's objection. But this refutation is neglected by the Hanafis, and I have found no one after Ibn al-Humam who draws attention to it. They have thus exploited this incident solely to vilify their opponent.

L79 In any event, their reporting—as you will see in The Encyclopedia of Imam Dawud's Jurisprudence and in the book The Compendium of Abu Sulayman's Dhahab—is poor. It sometimes contains unintended alterations and presents material in a damagingly abridged form that changes the ruling on the question. Consequently, it is generally unsuitable for determining which reported position of the Zahiris or Dawud on a particular question is correct when a conflicting report exists in the works of other legal schools. Allah knows best.[19]

L80 **[Link blocked in the source]**[20]

L81 Second: The Maliki school and the reporting of Zahiri jurisprudence.

ولم أجد من الحنفيين من بين فساد احتجاج البرذعي هذا، ولكن كما هو معلوم عند انتصار رجل على رجل آخر من مذهب يخالفه، فإن جميع من على مذهب المنتصر هذا يفرحون بمثل هذه القصص، ويطيرون بها، ويشنعون على خصومهم بها، وربما اتهموهم بعدم الفهم والفقه من أجلها.

لكن الحق يجعلنا نقول: بأن ابن الهمام الحنفي هو الوحيد الذي أشار إلى فساد احتجاج البرذعي صاحبهم، لكنه لم يصرح ببطلانه، وإنما قال: يمكن أن يجاب على كلام البرذعي .. فذكر بعض ما يفسد به اعتراض البرذعي، لكن هذا الإفساد مهمل عند الحنفيين، ولم أجد من ينبه عليه بعد ابن الهمام، فاستغلوا هذه الحادثة للتشنيع على خصمهم فقط.

وعلى كل حال: فنقلهم كما سترى في (موسوعة فقه الإمام داود) وفي كتاب (الجامع لذهب أبي سليمان) نقل سيء، وفيه تغيير أحياناً غير مقصود، وسياق على سبيل الاختصار المخل، والمغيّر لحكم المسألة، فلا يصلح لترجيح الصحيح من قول أهل الظاهر أو داود في مسألة من المسائل إذا وجد معارضها عند غيرهم من المذاهب في الأغلب، والله أعلم.

[رابط محجوب في المصدر]

ثانياً: المذهب المالكي ونقل فقه أهل الظاهر.

[19] **Translator's note (L79):** The second title reads al-Jamiʿ li-Dhahab Abi Sulayman, literally "The Compendium of Abu Sulayman's Gold." Dhahab is probably a textual error for madhhab, yielding "The Compendium of Abu Sulayman's Legal Doctrine"; the supplied reading has been retained as "Dhahab" rather than silently corrected.

[20] **Translator's note (L80):** This bracketed notice is a source or editorial placeholder for an unavailable link.

L82 First question: The earliest Malikis to report Zahiri jurisprudence:

L83 No one can be categorical on this question, because the books of the Maliki school are old, and the presence of this school in al-Andalus is also not far removed in date from the emergence there of adherence to the apparent meaning of the texts. Early followers of Dawud, such as Ibn Hilal, al-Barmaki, and others, entered al-Andalus at an early date and brought Dawud's books there at that time. Al-Awzaʿi's school was then more prominent in al-Andalus, and the Malikis did not possess strength as a legal school during that period, that is, in the third century. This does not mean that their school had not become well known; what I mean is that it had not acquired the standing it attained at the beginning of the fourth century and thereafter.[21]

L84 I therefore cannot be categorical on this question, both for that reason and because not all the legacy of the early Maliki scholars of the second and third centuries has reached us. It is difficult, then, to state anything definitively in this area, except for someone who has obtained additional knowledge.

L85 Our assessment today, however, concerns those Maliki books that have reached us and that devoted attention to questions of jurisprudence and hadith, and to disagreements among scholars.

L86 I know of no one who preceded Imam Ibn ʿAbd al-Barr in reporting and recounting Zahiri positions in his books. Perhaps someone else devoted attention to recording disagreement, but I have encountered nothing of the kind, owing to the loss of the early scholars' books, as I have indicated.

L87 Imam Ibn ʿAbd al-Barr, may Allah have mercy on him, furnished us with his most important books: al-Tamhid and his second book, al-Istidhkar.

L88 Anyone who has examined these two books cannot deny the abundance of reports of Zahiri positions. Indeed, Ibn ʿAbd al-Barr relied on the books of some leading Zahiri scholars and took from them the positions of Dawud and his followers, such as Ibn al-Mughallis al-Zahiri and, according to one

[21] **Translator's note (L83):** The centuries are those of the Hijri calendar.

المسألة الأولى: أول من نقل فقه أهل الظاهر من المالكيين:

لا يستطيع أحد الجزم بهذه المسألة ؛ لأن كتب المذهب المالكي قديمة، ووجود هذا المذهب في الأندلس لا يبعد عن تاريخ نشأة القول بالظاهر في الأندلس أيضاً، فمتقدمي أصحاب داود، كابن هلال، والبرمكي، وغيرهما قد دخلوا الأندلس في وقت مبكر، وأدخلوا كتب داود في ذلك الوقت، فكان مذهب الأوزاعي أكثر شهرة في الأندلس، ولم يكن للمالكيين قوة مذهبية في تلك الفترة، أي في القرن الثالث، ولا يعني أن مذهبهم لم يشتهر، ولكن قصدي: عدم اتخاذه وضعه الذي أخذه في بداية القرن الرابع وما بعده.

فلا أستطيع أن أجزم بهذه المسألة لذلك، ولأننا لم يصلنا كل تراث المذهب المالكي للمتقدمين في القرن الثاني والثالث، فيصعب القطع بشيء في هذا الباب، إلا من وقف على علم زائد.

لكن حكمنا اليوم على ما وصلنا من كتب المالكيين، والتي اعتنت بذكر مسائل الفقه والحديث، والاختلاف بين العلماء.

فلا أعلم من سبق الإمام ابن عبد البر في نقل وحكاية قول أهل الظاهر في كتبه، ولعل هناك من اعتنى بذكر الخلاف، لكني لم أقف على شيء من ذلك، لفقد كتب المتقدمين كما أشرت إليه.

وقد قدّم لنا الإمام ابن عبد البر رحمه الله أهم كتبه، وهي (التمهيد) وكتابه الثاني (الاستذكار).

ومن اطلع على هذين الكتابين فلا يستطيع أن ينكر كثرة النقل عن أهل الظاهر، بل اعتمد ابن عبد البر على كتب بعض أئمة أهل الظاهر، ونقل عنها قول داود وأصحابه،

report, his father. Perhaps he had access to some of Dawud's books that Dawud's students brought into the country, although he quotes from the books of Dawud's followers and the followers of his son.[22]

L89 Nevertheless, this does not mean that he had no access to Dawud's books. For Dawud was a textualist, as appears to me from his collected juristic legacy, and you find that he does not range very far beyond the subject under discussion. He may expressly state the basic question in his books without addressing in detail the jurists' positions on what they established through juristic opinion and analogy. Yet Dawud's books are known to abound in refutations of the jurists who preceded him and those of his own time, as I shall indicate when discussing the Shafi'is' books.[23]

L90 Also among the books that report Zahiri positions are those of Judge ʿAbd al-Wahhab, whose works include al-Ishraf and others.

L91 The same applies to al-Baji al-Maliki, whose book al-Muntaqa, a commentary on al-Muwatta', reports Dawud's positions on various questions, as well as those of the Zahiris. Discussion of him will follow shortly because of an important observation concerning him.

L92 The same applies to the books of Ibn Rushd al-Maliki, such as Bidayat al-Mujtahid and others.

L93 The same applies to the books of Ibn Juzayy al-Maliki, the author of al-Qawanin al-Fiqhiyyah, and his other works, such as his Quran commentary. His interest is evident, and it seems to me that the reason for this is that he wrote during the era of the Almohad state, which was ruled by Zahiri kings who adjudicated among people according to Zahiri principles. Nevertheless,

كابن المغلس الظاهري، وأبيه في رواية، ولعله وقف على بعض كتب داود التي أدخلها تلاميذ داود، رغم أنه ينقل عن كتب أصحابه، وأصحاب ابنه.

إلا أن هذا لا يعني أنه لم يقف على كتب داود، وذلك لأن داود نصي كما يظهر لي من تراثه الفقهي المجموع، وتجده في الباب لا يخرج كثيراً، فقد ينص على أصل المسألة في كتبه، ولا يتعرض لتفصيل مذاهب الفقهاء لما أصلوه بالرأي والقياس، إلا أن كتب داود معروف عنها أنها طافحة بالرد على الفقهاء الذين سبقوه، والذين في عصره كما سأشير إلى ذلك حين الحديث عن كتب الشافعيين.

وكذلك من الكتب التي نقلت قول أهل الظاهر، كتب القاضي عبد الوهاب، فله كتاب الإشراف، وغيره.

وكذلك الباجي المالكي، فله كتاب المنتقى شرح الموطأ، نقل عن داود مسائل، وكذلك أهل الظاهر، ويأتي الكلام عليه بعد قليل لملحظ مهم يتعلق به.

وكذلك كتب ابن رشد المالكي، كبداية المجتهد وغيره.

وكذلك كتب ابن جزي المالكي، صاحب القوانين الفقهية، وغيره كتفسيره، ويبدو الاهتمام واضح منه، ويبدو لي أن سبب ذلك: أن تأليفه كان في زمان دولة الموحدين التي حكمها ملوك من أهل الظاهر، وحكموا بين الناس بحسب أصول الظاهرية، إلا أنه قد اعتبر داود من أئمة الاجتهاد الذين أكثر النقل عنهم.

[22] **Translator's note (L88):** The reference of "his father" is unclear. Grammatically it most naturally refers to Ibn al-Mughallis, but the wording does not securely establish whose father is intended or what "according to one report" qualifies.

[23] **Translator's note (L89):** The wording translated as "does not range very far beyond the subject under discussion" is elliptical; the Arabic does not specify what he does not depart from or range beyond.

he regarded Dawud as one of the leading authorities in independent legal reasoning whose positions he reported frequently.[24]

L94 Second question: The accuracy of Maliki reporting of Zahiri positions:

L95 There is no doubt that everything Ibn ʿAbd al-Barr wrote deserves trust and confidence. This does not mean that inadvertence and error cannot enter his reporting, for this is common to every human being. But what became apparent to me during my work and comparison with other authors was that, on the whole, his reporting was not erroneous.

L96 The same applies to the other scholars of the Maliki school, although there is an observation concerning them:

L97 First observation: Concerning the books of Ibn Rushd al-Maliki. Ibn Rushd carefully identifies the reasons for disagreement among the jurists, and in many of the questions he discusses he mentions the Zahiris' position, judges it preferable, and adopts it as well. He also proposes some reasons that led them to that position. One should therefore exercise caution regarding these stated reasons, for he was mistaken about many of them. It merely appeared to him that the reason the Zahiris held such-and-such a position was such-and-such evidence, or the general applicability of such-and-such a text. This is an exercise of his own independent judgment, may Allah have mercy on him, and should not be relied upon until you encounter a report from someone else identifying that very same reason.[25]

L98 Moreover, the Zahiris are not a single man, such that one could judge of them all that their reason for holding a particular position is such-and-such. That may be the reason of one of them, or some of them, so generalization is inappropriate here.

L99 The second observation concerns the books of al-Baji the Maliki: al-Baji, may Allah have mercy on him, did an excellent and commendable job of reporting the positions of Dawud and the Zahiris in his work on legal theory, al-Fusul. These concern a limited number of issues.

[24] **Translator's note (L93):** The dating of Ibn Juzayy's writing to the Almohad period is the author's claim and appears to be a chronological error; it has been retained.

المسألة الثانية: دقة النقل عن أهل الظاهر عند المالكيين:

لا شك أن كل ما كتبه ابن عبد البر، فهو محل ثقة واطمئنان، ولا يعني ذلك عدم دخول السهو والخطأ في النقل، فهذا عام في كل إنسان، لكن ما ظهر لي أثناء العمل والمقارنة بغيره عدم النقل الخاطئ في الجملة.

وكذلك الأمر بالنسبة لغيره من علماء المذهب المالكي، إلا أن هناك ملحوظة تتعلق بهم:

الملحوظة الأولى: متعلقة بكتب ابن رشد المالكي: فابن رشد يحرر أسباب الاختلاف بين الفقهاء، ويذكر في كثير من مسائله قول أهل الظاهر، ويرجحه ويأخذ به أيضاً، ويضع بعض الأسباب التي دفعتهم لهذه القول، فينبغي الحرص من هذه الأسباب المذكورة، فإنه لم يصب في كثير منها، وإنما ظهر له أن سبب قول الظاهرية بكذا لأجل دليل كذا، أو عموم كذا، فهو اجتهاد منه رحمه الله، لا ينبغي التعويل عليه حتى تقف على النقل عن غيره لهذا السبب نفسه.

ثم إن أهل الظاهر ليسوا برجل واحد حتى يحكم على جميعهم أن سبب قولهم في كذا هو كذا، فلعل هذا سبب أحدهم أو بعضهم، فلا يصلح التعميم هنا.

الملحوظة الثانية: متعلقة بكتب الباجي المالكي: فالباجي رحمه الله أجاد وأحسن في كتابه الأصولي (الفصول) في نقل قول داود وأهل الظاهر، وهي مسائل معدودة.

L100 As for his book al-Muntaqa, it contains errors in reporting Dawud's positions: he attributes a position to Dawud when it belongs to someone else. Sometimes the Zahiris themselves establish that Dawud's position is otherwise, or someone familiar with the Zahiris' positions, such as Ibn Abd al-Barr, does so; or some scholars report, from trustworthy authorities who devoted attention to Dawud's school, something contrary to what al-Baji reports. One should therefore exercise caution and give this book little weight in establishing Dawud's position accurately, because one will be in doubt whenever one encounters a report. Allah willing, in the two aforementioned books, Mawsuʿat Dawud and my second book, al-Jamiʿ li-Madhhab Abi Sulayman, the reader will find these issues mentioned in al-Muntaqa, together with an indication of which reports are false or of the error into which al-Baji fell.[26]

L101 An example of this is that al-Baji cited an anomalous, false report from Dawud that he held it permissible for a woman to lead men in prayer. This report is unsound, because those familiar with Dawud's jurisprudence, such as Ibn Hazm and others, including Ibn Abd al-Barr, did not report this from him. Likewise, reliable authorities outside the Zahiri school on reporting Zahiri positions, such as al-Abdari and al-Tabari, reported that Dawud prohibited it.

L102 Thus this report by al-Baji is one of his errors. Those who held that position were Ibn Jarir and other scholars, on the basis of the hadith of Umm Waraqa, may Allah be pleased with her. It is a hadith that is not authentic, transmitted from an unknown woman, from an unknown man whose reliability is unestablished, from a weak transmitter.[27]

أما كتابه المنتقى: ففيه أوهام في النقل عن داود، فيحكي القول عن داود وهو عن غيره، فتارة يثبت الظاهرية أنفسهم أن قول داود بخلاف ذلك، أو من يعرف قول الظاهرية كابن عبد البر، أو ينقل بعض العلماء عن الثقات الذين اعتنوا بمذهب داود خلاف ما ينقل الباجي، فنبغي الحرص وعدم الاعتناء بهذا الكتاب كثيراً في تحرير قول داود ؛ لأنه سيكون في شك كلما وجد نقلاً، وإن شاء الله في الكتابين المذكورين (موسوعة داود) وكتابي الثاني (الجامع لمذهب أبي سليمان) سيجد القارئ هذه المسائل المذكورة في المنتقى، والتنبيه على الباطل منها، أو الوهم الذي وقع فيه الباجي.

والمثال على ذلك: ذكر الباجي نقلاً شاذاً باطلاً عن داود أنه يقول بجواز إمامة المرأة للرجال في الصلاة، وهذا النقل فاسد ؛ لأن الذين يعلمون فقه داود كابن حزم وغيره كابن عبد البر لم ينقلوا ذلك عنه، وكذلك من يعتمد قولهم في حكاية قول الظاهرية من غير أهل الظاهر كالعبدري والطبري نقلوا عن داود أنه يمنع من ذلك.

فهذا النقل من الباجي من أوهامه، فالذي قال بذلك هو ابن جرير وغيره من العلماء لحديث أم ورقة رضي الله عنها، وهو حديث لا يصح مروي عن مجهولة، عن مستور الحال مجهول، عن ضعيف.

[25] **Translator's note (L97):** The source reads al-hirs min ("carefulness concerning" or "keenness against"), an awkward expression here, probably intended as al-hadhar min ("caution regarding"). The translation follows the cautionary sense required by the surrounding argument.

[26] **Translator's note (L100):** The source's فنبغي appears to be a typographical error for فينبغي, 'one should'; the translation follows that apparent intended reading.

[27] **Translator's note (L102):** The descriptions of the transmitters and the judgment that the hadith is not authentic are the author's. The source gives no names in this abbreviated transmission chain; مستور الحال مجهول combines descriptions of unestablished reliability and unknown status.

L103 For this reason, al-Baji's reporting of Dawud's position is not to be relied upon until it has been compared with other authorities. This is what became apparent to me in the course of my work.

L104 As for books other than these, such as al-Qarafi's al-Dhakhira, the glosses, such as al-Dasuqi's gloss, al-Kharashi, Mawahib al-Jalil, al-Minah, and others, they draw their reports from other works, and their reports are very few indeed.

L105 My view is that one can dispense with them, since they contain nothing new beyond what is reported by the adherents of the school itself whom I mentioned earlier, or by those belonging to other schools.

L106 When I had finished these books, were it not for this benefit and my discovery that they do not report from Zahiri books and had obtained no new reports, I would have regretted looking through them and wasting my time trying to collect Zahiri positions from them. But this benefit compensated for that effort, and through it I have benefited others, if Allah Most High wills.

L107 The third issue: Using Maliki books to establish Zahiri positions accurately:

L108 As we stated earlier under the second issue, Ibn Abd al-Barr's books take precedence over all other Maliki books in establishing Zahiri positions accurately, while still requiring comparison with other authorities, as I shall mention shortly when discussing Shafi'i books.

L109 One can therefore make use of the books of Ibn Abd al-Barr, Ibn Juzayy, and Ibn Rushd, in accordance with what I mentioned above. Other books, however, are unsuitable for establishing the positions accurately, because their authors report and alter them, just as the Hanafis do when reporting Zahiri positions.

L110 What is observable is that, when reporting Ibn Hazm's position, Ibn Abd al-Barr and al-Baji do not explicitly state that it is Ibn Hazm's position. They mention it only through expressions such as 'some adherents of the apparent meaning' or 'some Zahiris.' Ibn Abd al-Barr was severe toward Ibn Hazm

فلذلك لا يعتد بنقل الباجي لقول داود إلا حين تتم مقارنته مع غيره، وهذا ما ظهر لي أثناء العمل.

أما غير هذه الكتب: ككتاب الذخيرة للقرافي، والحواشي كحاشية الدسوقي، والخرشي، ومواهب الجليل، والمنح، وغيرها، فإنها تنقل عن غيرها، ونقلها قليل جداً.

ووجهة نظري: أنه يمكن الاستغناء عنها لعدم الجديد فيها عما ينقله أصحاب المذهب نفسه ممن قدمت، أو غيرهم من المذاهب.

فحين فرغت من هذه الكتب لولا الفائدة هذه ومعرفتي أنهم لا ينقلون من كتب الظاهرية، ولا حصلوا نقلاً جديداً لكنت ندمت على تصفحها وتضييع وقتي في محاولة جمع قول الظاهرية منها، لكن هذه الفائدة عوضت هذا الجهد، وأفدت غيري فيها إن شاء الله تعالى.

المسألة الثالثة: الاستعانة بكتب المالكيين في تحقيق قول أهل الظاهر:

فكما تقدم من قولنا في المسألة الثانية، فكتب ابن عبد البر مقدمة على جميع كتب المالكيين في تحقيق قول أهل الظاهر، مع المقارنة مع غيره كما سأذكر بعد قليل في كتب الشافعيين.

فيمكن الاستعانة بكتب ابن عبد البر، وابن جزي، وابن رشد، بحسب ما ذكرت آنفاً، وأما غيرها فلا تصلح للتحقيق ؛ لأنهم ينقلون ويغيّرون كحال الحنفيين في النقل عن أهل الظاهر.

والملاحظ: إذا نقلوا قول ابن حزم، فإن ابن عبد البر والباجي لا يصرحون بأن هذا القول قول ابن حزم، وإنما يذكرونه بمثل (بعض أهل الظاهر) (بعض الظاهرية)

on the issue of not making up a prayer that one has deliberately omitted, without mentioning him by name.[28]

وشدد ابن عبد البر على ابن حزم في مسألة عدم قضاء الصلاة لمن تركها عمداً، ولم يذكره باسمه.

L111 In some of these matters, Ibn Abd al-Barr's argumentation falls outside the point at issue, or it does not bind his interlocutor. He seeks to bind Ibn Hazm to what Dawud and his followers said on the issue. This is the approach of the uncritical followers within the legal schools, and it does not bind Ibn Hazm at all. He disagrees with all or some of his fellow adherents of the school on issues of legal principles or substantive rulings, and he attaches no weight to their agreement or disagreement. He cites their disagreement or agreement only to identify those who agree and those who disagree, so that no one may be misled into believing that an alleged consensus has been reached, as he himself frequently states explicitly.[29]

واستدلال ابن عبد البر في هذه المسائل هو استدلال خارج محل النزاع في بعض ذلك، أو هو لا يلزم من يناظره، فيريد إلزام ابن حزم بما قاله داود وأصحابه في المسألة، وهذا مذهب المقلدة في المذاهب الفقيه، وهذا لا يلزم ابن حزم أصلاً، فهو يخالف الأصحاب كلهم أو بعضهم في مسائل من الأصول أو الفروع، ولا يعبأ بتلك الموافقة منهم، ولا المخالفة، وإنما يسوق خلافهم أو اتفاقهم من باب بيان الموافق والمخالف لئلا يغتر أحد بحصول إجماع مزعوم كما يصرح هو كثيراً.

L112 Ibn Abd al-Barr frequently describes Dawud's position as anomalous, by which he means 'abandoning the majority's position and holding this position alone,' on the assumption that the authoritative proof lies with the majority and that an individual may not disagree with them. For this reason, Ibn Abd al-Barr calls such a situation a consensus. This is false and does not bind Dawud. Anomaly consists in abandoning certain truth established by a text whose certainty is established, not merely in disagreeing with the majority of people and scholars.

وكثيراً ما يطلق ابن عبد البر الشذوذ على قول داود، وهو يعني (ترك قول الجمهور وانفراده بهذا القول) على اعتبار أن الحجة مع الجمهور ولا تجوز مخالفة الواحد لهم، لهذا يسمى ابن عبد البر مثل هذا: إجماع، وهذا باطل لا يلزم داود، فالشذوذ هو ترك الحق المتيقن الثابت بالنص المتيقن، لا مجرد المخالفة لجمهور الناس والعلماء.

L113 Ibn Abd al-Barr may report extensively from Dawud and his son on an issue because it is his own position, as when he quoted more than a page from Ibn Dawud interpreting a verse whose interpretation he regarded as correct. At other times he refrains from mentioning their position and makes no reference to them. We do not know whether this is because he had not

فابن عبد البر قد يكثر عن داود وابنه في مسألة لأنها قوله، كما نقل عن ابن داود أكثر من صفحة في تفسير آية يرى التفسير فيها هو الحق، وتارة يعرض عن ذكر قولهم ولا يشير إليهم، ولا ندري هل لأنه لم يقف على قول لهم، أو نسيه، أو لم يرغب بتعمد أن ينقل هذا القول، فالله أعلم بذلك.

[28] **Translator's note (L110):** The two quoted Arabic expressions, بعض أهل الظاهر and بعض الظاهرية, both designate some Zahiris; their differing formulations have been retained in English.

[29] **Translator's note (L111):** The source reads المذاهب الفقيه, a grammatically defective expression apparently intended to mean 'the legal schools.'

encountered a position of theirs, had forgotten it, or deliberately did not wish to report this position. Allah knows best about that.[30]

L114 Ibn Abd al-Barr also provides useful information about Dawud's creed, such as his reporting from him on the issue of faith—what it is and whether it increases and decreases—and other matters indicating the soundness of Dawud's creed, may Allah have mercy on him, on these issues that he reported from him.

L115 Caution should be exercised regarding some Malikis' reporting of Zahiri positions through Ibn al-Arabi the Maliki. Ibn al-Arabi wrote books including al-Qabas, a commentary on al-Muwatta', his commentary on some hadith books, or Ahkam al-Qur'an.[31]

L116 He frequently mentions the Zahiris' statements in order to disparage them, exaggerating, abridging, and mistakenly reporting as theirs positions they do not hold, as you will see, Allah willing, in the note concerning works of Qur'anic exegesis and works of hadith commentary.

L117 A report from him is therefore not to be accepted until it has been compared with other trustworthy jurists and Ibn Hazm. Otherwise, it remains a position whose attribution is contingent upon the testimony of a trustworthy authority familiar with the Zahiri school.

L118 This is especially so when you know that those who disparaged the Zahiris extrapolate positions and rulings on issues from what they suppose to be a principle of the Zahiri school, and thus fall into error.

L119 This observation applies to the reports of al-Qurtubi, the author of al-Jami' fi Ahkam al-Qur'an. On some issues, he extrapolates rulings from what he supposes to be the principles of the Zahiri school, and thus falls into error. Any jurist who reports from him therefore has a report whose acceptance

وعند ابن عبد البر فوائد عن داود في مسألة عقيدته، كنقله عنه مسألة الإيمان وما هو، وهل يزيد وينقص، وغير ذلك مما يفيد بصحة عقيدة داود رحمه الله في هذه المسائل التي نقلها عنه.

وينبغي الحذر من نقل بعض المالكيين لقول الظاهرية بالنقل عن ابن العربي المالكي، فابن العربي كتب كتباً منها القبس في شرح الموطأ، وشرحه لبعض كتب الحديث، أو أحكام القرآن.

فيذكر كلام أهل الظاهر في كثير من الأحيان للتشنيع، فيبالغ، ويختصر، وينقل خطأ ما ليس بقولهم، كما سترى إن شاء الله في التعليقة المتعلقة بكتب التفسير، وبكتب شروح الحديث.

فلا يقبل النقل عنه حتى يقارن بغيره من ثقات الفقهاء وابن حزم، وإلا فهو قول موقوف على شهادة الثقة العارف بمذهب أهل الظاهر.

خاصة إذا علمت أن هؤلاء الذين شنعوا على الظاهرية يخرجون الأقوال والمسائل على ما يظنون أنه أصل من أصول الظاهرية، فيقعون في الخطأ.

وهذا القول ينطبق على نقل القرطبي صاحب الجامع في أحكام القرآن، فإن له مسائل يخرجها على ما يظن أنه أصول الظاهرية فيقع في الخطأ، فمن نقل عنه من الفقهاء فنقله موقوف على شهادة غيره، وكذلك هو فيما كتب في تفسيره، ينبغي أن نقارن ما نقل مع غيره لتصح نسبتنا القول للظاهرية.

[30] **Translator's note (L113):** The wording لأنها قوله, 'because it is his position,' leaves the pronoun's referent unclear. The context suggests that Ibn Abd al-Barr shares the position, but the Arabic does not make this explicit.

[31] **Translator's note (L115):** The source awkwardly uses 'or' when listing works and commentaries; this has been retained.

is contingent upon another authority's testimony. The same applies to what he himself wrote in his commentary: we should compare what he reported with other authorities so that our attribution of a position to the Zahiris is sound.[32]

L120 Caution should be exercised regarding two names in Maliki books:

L121 The first is al-Dawudi: he is not a Zahiri, but rather one of the Maliki jurists.

L122 The second is Ibn Arafa: do not suppose that he is our fellow adherent, Niftawayh. Niftawayh is also Ibn Arafa, but the former of the two is a Maliki, whereas our fellow adherent is a Zahiri.

L123 However, in passages explaining language, they mean our fellow adherent. You will seldom find this in books of jurisprudence; rather, you will find it more often in Maliki works of Qurʾanic exegesis, such as the commentary of al-Qurtubi and others.

L124 Caution should also be exercised regarding his reporting from Dawud, or some Zahiris, that marriage to nine women is permissible, and their repetition of this in their books of jurisprudence. It appears to me that they took this, and other things, from works of Qurʾanic exegesis.[33]

L125 Yet this is a false, unsound report. They themselves report from Dawud and others that Dawud permits a male slave to marry four women, and they count this among his anomalous positions. They say: Dawud regards a male slave as equal to a free man in marriage; just as a free man may marry four women, so too may a male slave, because the text makes no distinction between them.[34]

وينبغي الحذر من اسمين في كتب المالكيين:

فالأول: الداوودي، فهو ليس بظاهري، وإنما هو من المالكيين الفقهاء.

والثاني: ابن عرفة، فلا تظنه صاحبنا (نفطويه) فنفطويه ابن عرفة أيضاً، إلا أن الأول منهما هو مالكي، وصاحبنا ظاهري.

لكن في مواضع تفسير اللغة فيقصدون به صاحبنا، وهذا قليلاً ما تجده في كتب الفقه، وإنما تجده في كتب التفسير أكثر عند المالكيين، كتفسير القرطبي وغيره.

كما ينبغي الحذر من نقله عن داود، أو بعض أهل الظاهر إباحة الزواج بتسع، وترديد ذلك عندهم في كتب الفقه، وأخذوها من كتب التفسير كما يظهر لي وغير ذلك.

إلا أنه نقل باطل فاسد، وهم أنفسهم ينقلون عن داود وغيرهم: أن داود يجيز للعبد نكاح أربع، ويعتبرونه من شذوذه، ويقولون: داود يرى العبد كالحر في الزواج، فكما للحر نكاح أربع، فللعبد أيضاً كذلك ؛ لأن النص لم يفرق بينهما.

[32] **Translator's note (L119):** The title is reproduced as supplied, al-Jamiʿ fi Ahkam al-Qurʾan; the work is commonly titled al-Jamiʿ li-Ahkam al-Qurʾan.

[33] **Translator's note (L124):** The singular pronoun in نقله, 'his reporting,' has no unambiguous antecedent; al-Qurtubi is a possible referent. The final phrase 'and other things' is loosely attached in the Arabic.

[34] **Translator's note (L125):** The source reads عن داود وغيرهم, literally 'from Dawud and others,' with a plural pronoun in 'others' that lacks a clear antecedent. The translation preserves the reported content without supplying one.

ورغم هذا النقل، وتأكيد داود أن الحر كالعبد في النص، في إباحة أربع، ولكنهم تمسكوا بهذا النقل الباطل، فكيف يقول داود أن قوله تعالى: { فانكحوا ما طاب .. } عام على ظاهره أن العبد كالحر في نكاح أربع، ثم يتمسكون بالنقل الفاسد عنهم ؟!

وقد نبهت على فساد هذا النقل في موضوع خاص أظن في قسم الفقه، فراجعه لتتبين فساده، إلا أنني لم أذكر هناك مسألة العبد والحر هذه بحسب ما اذكر، فتنبه.

[رابط محجوب في المصدر]

ثالثاً: المذهب الشافعي ونقل قول أهل الظاهر.

المسألة الأولى: أول من نقل فقه أهل الظاهر من الشافعيين:

من المعلوم عندنا أن هناك اهتمام زائد بقول أهل الظاهر في كتب الشافعيين، ولا يغرنك قول المتأخرين منهم كالجويني، والاسفراييني بعدم الاعتداد بخلاف أهل الظاهر جملة، أو تفصيل بعضهم عدم الاعتداد هذا بمذهب المتأخرين من الظاهرية كابن حزم وغيره، دون داود وأصحابه.

وقد رد أبو حيان الأندلسي الظاهري قول الجويني ومن تبعه في عدم الاعتداد بقول داود الظاهري وأصحابه، بأن الأئمة من قبل أن يولد الجويني وغيره قد اعتدوا بقوله، وذكروه في كتبهم، واعتبروه من الأئمة المجتهدين.

بل نصوص كثير منهم تدل على أنه من أئمة الاجتهاد سواء من المتأخرين أو المتقدمين، وقد جمعت في مقدمة الكتابين في فقه داود شيئاً من ذلك.

L126 Despite this report and Dawud's affirmation that the free man is like the male slave under the text in being permitted four wives, they nevertheless clung to this false report. How can Dawud say that His words, exalted is He, {Then marry those who are pleasing ..}, have general application according to their apparent meaning, so that the male slave is like the free man in marrying four women, and then they cling to the unsound report attributed to them?!

L127 I have pointed out the unsoundness of this report in a separate topic, in the jurisprudence section, I think. Consult it so that its unsoundness becomes clear to you. However, as far as I remember, I did not mention there this issue of the male slave and the free man, so take note.

L128 **[Link withheld in the source]**[35]

L129 Third: The Shafiʿi school and the reporting of Zahiri positions.

L130 The first issue: The first Shafiʿis to report Zahiri jurisprudence:

L131 It is well known to us that particular attention is paid to the positions of the Zahiris in Shafiʿi books. Do not be misled by the statements of later Shafiʿis, such as al-Juwayni and al-Isfarayini, that Zahiri disagreement is not to be taken into account at all, or by the distinction some of them draw, restricting this exclusion to the school of later Zahiris, such as Ibn Hazm and others, while excluding Dawud and his followers from it.

L132 Abu Hayyan al-Andalusi al-Zahiri refuted the position of al-Juwayni and those who followed him in disregarding the position of Dawud al-Zahiri and his followers: the leading scholars, before al-Juwayni and others were even born, had taken Dawud's position into account, mentioned him in their books, and regarded him as one of the leading scholars qualified to exercise independent legal reasoning.

L133 Indeed, the explicit statements of many of them, both later and earlier schol-

[35] **Translator's note (L128):** This is a source placeholder indicating a withheld link, rather than part of the author's substantive discussion.

ars, indicate that he was one of the leading authorities in independent legal reasoning. I have collected some of this material in the introduction to the two books on Dawud's jurisprudence.

L134 Among the Shafi'is, then, are scholars who took care to report the positions of Dawud and the Zahiris generally in their books and to establish those positions precisely. Some of them can be relied upon in ascertaining the Zahiris' positions, such as Judge Abu al-Tayyib al-Tabari, al-'Abdari, and al-Mawardi the Mu'tazili, except in certain questions where his account cannot be relied upon because its error is evident.[36]

L135 Al-Tabari is Tahir ibn 'Abd Allah ibn Tahir al-Tabari (348–450 AH). Shafi'i books contain corrections by him to reports of the positions of Dawud and his followers. His statements deserve attention, for he lived close to the period in which the Zahiri method flourished. Add to this that he studied under and heard material directly from Abu al-'Abbas al-Khidri, one of the students of Muhammed ibn Dawud al-Zahiri.

L136 As for al-'Abdari, he is 'Ali ibn Sa'id ibn 'Abd al-Rahman (…–493 AH).

L137 This al-'Abdari was one of the students of Ibn Hazm, may Allah have mercy on him, and was a Zahiri. It has been said that he went to Baghdad, abandoned Ibn Hazm's school, and adopted al-Shafi'i's school. I have not established whether he was a Zahiri or a Shafi'i. Perhaps he actually changed schools; perhaps he wrote commentaries on some Shafi'i books and was therefore thought to be a Shafi'i; or perhaps there is some other explanation. I have reached no verified conclusion on the matter. I included him in Biographical Classes of the Zahiris and indicated this, without establishing which account is correct, because I know of nothing that would alter this report about him.

L138 He was a student of the al-Tabari just mentioned, and also studied under al-Mawardi, the author of al-Hawi. Al-'Abdari wrote a book entitled al-

فللشافعيين علماء اهتموا بقل قول داود وأهل الظاهر جملة في كتبهم، وحرروها، وبعضهم يعتمد في تحقيق قول أهل الظاهر، كالقاضي أبي الطيب الطبري، والعبدري، والماوردي المعتزلي إلا في مسائل لا يعتمد قوله لظهور الخطأ.

فالطبري هو: طاهر بن عبد الله بن طاهر الطبري (348 -450 هـ) وله في كتب الشافعيين تصحيحات لما ينقل عن داود وأصحابه، ينبغي العناية بقوله، فهو قريب عهد بالعصر الذي ازدهر فيه منهج أهل الظاهر، أضف إلى ذلك أنه أخذ وسمع من أبي العباس الخضري أحد تلامذة محمد بن داود الظاهري.

أما العبدري: فهو علي بن سعيد بن عبد الرحمن (.. -493 هـ).

والعبدري هذا من تلاميذ ابن حزم رحمه الله، وكان ظاهرياً، وقيل: أنه دخل بغداد وترك مذهب ابن حزم، وأخذ بمذهب الشافعي، وليس عندي تحقيق بظاهريته أو شافعيته، ولعله تحول فعلاً، ولعله شرح بعض كتب الشافعية فظن أنه شافعي، ولعله غير ذلك، ولا تحقيق عندي في المسألة، وقد ذكرته في طبقات الظاهرية وأشرت إلى ذلك بلا تحقيق الصحيح لعدم علمي بما يغير ما نقل عنه هذا.

وهو تلميذ الطبري الآنف الذكر، وكذلك تلمذ على الماوردي صاحب الحاوي، وللعبدري كتاب (الكفاية في مسائل الخلاف) وسماه النووي (الكافية في مسائل الخلاف بين العلماء كلهم).

[36] **Translator's note (L134):** The source's بقل appears to be a typographical error for بنقل, "reporting." The singular "his account" most naturally refers to al-Mawardi, although the scope of the exception is not entirely explicit.

Kifayah fi Masa'il al-Khilaf (The Sufficient Compendium on Questions of Disagreement), which al-Nawawi called al-Kafiyah fi Masa'il al-Khilaf bayna al-'Ulama' Kullihim (The Sufficient Work on Questions of Disagreement among All Scholars).

L139 In this book al-'Abdari reported the positions of Dawud and his followers, and al-Nawawi frequently quoted from the two of them. However, I have not come across this al-Kifayah, and I do not know whether it has been printed. Whoever knows should direct us to it, and may he receive his reward from Allah. What consoles us for its absence is that al-Nawawi frequently quoted from it the positions of the school's adherents, especially Dawud, and often stated explicitly that al-'Abdari reported this position from so-and-so, so-and-so, and Dawud.[37]

L140 Also among the earlier Shafi'is is al-Mawardi, the author of al-Hawi and al-Iqna', namely:

L141 'Ali ibn Muhammed ibn Habib al-Basri al-Mawardi, the Mu'tazili (…–450 AH). He and Judge al-Tabari died in the same year, with only eleven days between their deaths.

L142 His fellow scholars described him as not being a hadith master, and as being suspected of Mu'tazilism, which he did not display openly. Ibn al-Salah mentioned him and said: His Qur'an commentary is exceedingly harmful because it is filled with the interpretations of the adherents of falsehood. He did not openly profess affiliation with the Mu'tazilis, but concealed it. However, he did not agree with them on the createdness of the Qur'an, while he did agree with them on divine decree, and he did not consider transmission by authorization valid. This is what Ibn al-Salah said about

[37] **Translator's note (L139):** The dual pronoun in عنهما, "from the two of them," has no unambiguous antecedent here; it may refer to al-Tabari and al-'Abdari from the preceding discussion, or be a textual error. The later singular pronoun in عنه can mean "from him" or "from it," referring respectively to al-'Abdari or his book.

وفي هذا الكتاب نقل العبدري قول داود وأصحابه، وأكثر النووي من النقل عنهما، إلا أنني لم أقف على الكفاية هذا، ولا أدري هل طبع أو لم يطبع، فمن علم ذلك أرشدنا إليه، وله من الله المثوبة، ويعزينا فقده أن النووي نقل عنه كثيراً قول الأصحاب، وخاصة داود، وصرح كثيراً بأن العبدري حكى هذا المذهب عن فلان، وفلان، وعن داود.

وكذلك من متقدمي الشافعيين الماوردي صاحب كتاب الحاوي وكتاب الإقناع، وهو:

علي بن محمد بن حبيب البصري الماوردي المعتزلي (.. – 450هـ) مات هو والقاضي الطبري في سنة واحدة، وبينهما 11 يوماً فقط.

وذكره أصحابه بأنه لم يكن بالحافظ، وأنه كان متهماً بالاعتزال، ولم يكن يظهر ذلك علناً، وذكره ابن الصلاح وقال: تفسيره عظيم الضرر، لكونه مشحوناً بتأويلات أهل الباطل، وكان لا يتظاهر بالانتساب إلى أهل الاعتزال، بل يتكتم، ولكنه لا يوافقهم على خلق القرآن، ويوافقهم في القدر، ولا يرى صحة الرواية بالإجازة، هذا ما ذكره ابن الصلاح عنه، وابن الصلاح شافعي المذهب، وتفسيره هو النكت مطبوع قديماً.

him, and Ibn al-Salah was a Shafi'i. His Qur'an commentary is al-Nukat, which was printed some time ago.[38]

والماوردي شهد على نفسه أنه لم يكتب كتبه كلها بنية خالصة لله تعالى، لذلك لم تنتشر كتبه في حياته، وإنما بعد مماته، وقد طلب من أحد تلاميذه حين حضرته الوفاة أن يمسك بيده، فإن قبض عليها بقوة، فيعني ذلك أن كتبه قبلت عند الله تعالى ! وإن لم يقبضها: فأمره بحرقها، فلما قبضها: نشرها تلميذه دلالة على قبول الله تعالى لها !

L143 Al-Mawardi testified against himself that he had not written all his books with an intention devoted purely to Allah Most High. Consequently, his books did not circulate during his lifetime, but only after his death. When death approached, he asked one of his students to hold his hand: if he gripped it firmly, that would mean that his books had been accepted by Allah Most High! If he did not grip it, he instructed him to burn them. When he did grip it, his student circulated the books as an indication that Allah Most High had accepted them!

وهذا نظر عجيب، وظن فاسد، فمن أخبره أن الله تعالى قد قبل منه كتبه ؟! فالقطع بذلك وسواس بديع، وقد ذكرته حتى لا يظن أحد أني غفلت عنه حين جمعت قول أهل الظاهر من كتابه.

L144 This is a strange way of thinking and a corrupt supposition. Who told him that Allah Most High had accepted his books from him?! To assert this categorically is an extraordinary obsessive fancy. I have mentioned him so that no one will think that I overlooked him when I collected the Zahiris' positions from his book.[39]

إلا أن هؤلاء جميعاً، وأعني الطبري، والعبدري، والماوردي قريبي عهد بازدهار منهج أهل الظاهر، ومنهم من كان ظاهرياً كما قال أصحاب السير، وهو العبدري.

L145 Nevertheless, all these men—I mean al-Tabari, al-'Abdari, and al-Mawardi—lived close to the period in which the Zahiri method flourished. One of them had himself been a Zahiri, according to the biographers: namely, al-'Abdari.

فهؤلاء أول من بدأ بنقل قول داود وأهل الظاهر في كتبهم، رغم أن هناك غيرهم ممن سبقهم لكني لم أقف على كتب غيرهم، فلعل الله يظهر هذه المخطوطات لنقف عليها، ونجد النقل هذا، فلذلك لا أقطع بهذا حتى يظهر ما خفي، وأقطع بهؤلاء على أنهم أول من وصلنا عنهم ذكر قول داود وأصحابه.

L146 These, then, were the first to begin reporting the positions of Dawud and the Zahiris in their books, although there were others who preceded them, whose books I have not come across. Perhaps Allah will bring these manuscripts to light so that we can examine them and find these reports. For that reason, I do not make a categorical assertion about this until what remains hidden comes to light. What I do assert categorically is that these are the earliest

[38] **Translator's note (L142):** "Transmission by authorization" renders الرواية بالإجازة: transmitting material on a teacher's authorization, rather than through direct hearing or another mode of reception. The source does not clearly mark where the wording attributed to Ibn al-Salah ends.

[39] **Translator's note (L144):** The unusual expression وسواس بديع is rendered "an extraordinary obsessive fancy." The source reads بديع, "extraordinary" or "novel," rather than بدعي, "innovatory" in the religious sense.

scholars from whom references to the positions of Dawud and his followers have reached us.

L147 Second Question: The Accuracy of Shafi'i Reporting of Zahiri Positions:

L148 If you accept as correct the first point I mentioned about them, you will necessarily find that the reporting of these three—I mean al-Tabari, al-'Abdari, and al-Mawardi—is accurate and sound, except in places I have identified by comparison with other trustworthy reporters of Dawud's positions. These are very few indeed.

L149 I do not know of al-Tabari's and al-'Abdari's books being available in print; rather, their material is found in the books of later Shafi'is.

L150 As for al-Mawardi, his book al-Hawi al-Kabir is filled with reports of the positions of Dawud and his followers, although it contains some erroneous reports.[40]

L151 You will find reports from these scholars in al-Nawawi's commentary on al-Muhadhdhab, al-Majmu', and likewise in his commentary on Sahih Muslim. He relies on these scholars very heavily and quotes them frequently.

L152 Unfortunately, however, when he comes to a question over which Dawud has been subjected to denunciation, he mentions it without referring to these scholars, and says, rather loosely: "Our fellow scholars have reported," or "Our fellow scholars have related," or "It is related from Dawud."[41]

L153 He does not name the person who related this from them. This appears to have been passed on in the manner of ordinary people, or ordinary students

[40] **Translator's note (L150):** The source has كتبه, "his books," alongside the singular title al-Hawi al-Kabir and the singular adjective "filled," then returns to a plural pronoun. The translation follows the apparent reference to this one work.

[41] **Translator's note (L152):** The unvocalized شنع can also be read actively, yielding "a question over which he denounced Dawud"; the translation adopts the passive reading.

المسألة الثانية: دقة النقل عند الشافعيين لقول أهل الظاهر:

إذا صححت المسألة الأولى التي ذكرتها عنهم، فتجد ضرورة أن النقل عند هؤلاء الثلاثة وأعني (الطبري، والعبدري، والماوردي) نقل دقيق جيد إلا في مواضع نبهت عليها مقارنة مع غيرهم من ثقات من نقل قول داود، وهي قليلة جداً.

وكتب الطبري والعبدري لا اعلمها مطبوعة، وإنما هي موجودة في كتب الشافعيين المتأخرين.

أما الماوردي: فكتبه (الحاوي الكبير) مشحون بالنقل عن داود وأصحابه، وإن كان فيها بعض النقل الخاطئ.

وتجد النقل عن هؤلاء عند النووي في شرحه للمهذب في المجموع، وكذا شرحه لصحيح مسلم، فإنه يعتمد على هؤلاء أشد الاعتماد، وينقل عنهم كثيراً.

لكنه للأسف حين يأتي إلى مسألة شنع فيها على داود يذكرها دون الإشارة إليهم، ويقول بتساهل منه: نقل أصحابنا، أو حكى أصحابنا، أو هو محكي عن داود.

ولا يسمي من ذكر ذلك عنهم، ويبدو هذا منقول نقل عامة، أو عامة طلبة العلم، ولم يحرره النووي، فتوقف فيه، وساقه على سبيل التمريض.

of religious learning. Al-Nawawi did not establish it precisely, so he withheld judgment on it and presented it with wording indicating uncertainty.[42]

L154 This kind of reporting requires us to withhold judgment and compare the position with its presentation by others in order to verify the accuracy of the report.

L155 Likewise, in his book Hilyat al-'Ulama', al-Qaffal relied on these scholars, or some of them, but he does not state that he took the material from any one of them by name. He nevertheless devoted less attention than al-Nawawi to reporting a large number of questions, and in some of these questions he presented the material in abbreviated form or erroneously.

L156 As for al-Subki's continuation of al-Majmu', which in my copy is the material after volume nine, al-Subki continued the work and reported the Zahiris' positions through their own books, as he explicitly stated in his introduction: the books of Imam Ibn al-Mughallis al-Zahiri and those of Imam Ibn Hazm al-Zahiri. He expressly stated that he relied on these books in presenting the Zahiri school's position. Perhaps he sometimes departed from some of the conditions he had imposed on himself out of necessity or need. In general, however, his reporting is correct, except for the instances we have identified in which the material was presented in abbreviated or incomplete form.

L157 Likewise, there are books by al-Ghazali containing some reports, but their accounts of certain questions are incorrect. Similarly, the book al-Wajiz by al-Rafi'i contains reports, but they contain omissions and errors, and he relies on his predecessors.[43]

L158 These, then, are the best-known Shafi'i legal works that report the Zahiris' positions. There are also books by later scholars, such as al-'Imrani and others, or works of commentary. These scholars are dependent on their predecessors for what they report and offer nothing new except some instances of

[42]**Translator's note (L153):** The phrase منقول نقل عامة، أو عامة طلبة العلم is awkwardly constructed; it appears to characterize the report as being passed on without scholarly verification.

[43]**Translator's note (L157):** The source attributes al-Wajiz to al-Rafi'i. Al-Wajiz is by al-Ghazali; al-Rafi'i wrote a commentary on it. The source's attribution is retained.

وهذا النوع من النقل يوجب علينا التوقف، ومقارنة هذا القول عند غيره للتحقق من هذه الدقة في النقل.

وكذلك اعتمد القفال في كتابه (حلية العلماء) على هؤلاء، أو بعضهم، لكنه لا يذكر أنه أخذه من أحدهم باسمه، إلا أنه أقل اهتماماً من النووي في كثرة المسائل التي نقلها، وفي مسائل منها ما ساقه على سبيل الاختصار، أو الخطأ.

أما تتمة المجموع للسبكي، وهو ما بعد الجزء التاسع بحسب نسختي، فقد تممه السبكي ونقل عن أهل الظاهر من خلال كتبهم كما صرح في مقدمته، وهي كتب الإمام ابن المغلس الظاهري، وكتب الإمام ابن حزم الظاهري، ونص على أنه يعتمد هذه الكتب في حكاية مذهب الظاهرية، ولعله يخرج أحياناً على بعض ما شرطه على نفسه لضرورة أو لحاجة، لكنه في الجملة نقل صحيح إلا ما بيّناه مما سيق على سبيل الاختصار أو النقص.

وكذلك كتب للغزالي فإن فيها بعض النقل لكن فيها مسائل غير صحيحة، وكذلك في كتاب الوجيز للرافعي ففيه نقل إلا أنه فيه نقص وخطأ، وهو يعتمد على من قبله.

فهذه أشهر كتب الشافعيين الفقهية التي نقلت قول أهل الظاهر، وهناك كتب للمتأخرين كالعمراني، وغيره، أو كتب الشروح، فهؤلاء عالة على المتقدمين فيما نقلوا، وليس عندهم جديد إلا بعض مواضع الخطأ والاختصار كما قلت آنفاً، وهي على كل حال مسائل قليلة ؛ لأن كتب الفروع المذهبية لم تسق لأجل بيان الاختلاف، فبيان الاختلاف خلاف لأصل وضعها، لذلك لا تعتمد، وإن كنت وقفت على كثير منها، ونقلت النص عندهم لتحريره وتحقيقه.

error and abridgment, as I said earlier. In any case, the questions they report are few, because books on the substantive rulings of a legal school were not composed to set out disagreements. Setting out disagreements runs counter to their original purpose, and they should therefore not be relied upon, although I have examined many of them and quoted their wording in order to establish it precisely and verify it.

L159 One should be cautious about quoting al-'Iraqi, the author of Tarh al-Tathrib. Some jurists may report certain Zahiri positions in their legal works on al-'Iraqi's authority. As I pointed out some time ago, al-'Iraqi derives rulings on particular questions according to what he supposes the Zahiri position to be: since their foundational principle is such-and-such, the derivative ruling ought to be such-and-such. This is one of the most reprehensible ways of presenting a position or a legal school.

L160 Such derivation and inference therefore carry no weight, because the person making the derivation does not have a firm grasp of another's foundational principles, does not know whether the principle in question applies consistently, and does not know whether this is an exception or an application of the principle. Each school's position should therefore be reported through the statements of its adherents, rather than through our own derivations based on what we imagine we understand of their foundational principles.

L161 Third issue: Using the Shafi'is' books to establish the position of the Zahiris:

L162 There is no doubt about what I said earlier: some of these books can be used to establish the position of Dawud or his adherents. One should avoid haste in reporting these positions, for many of them are qualified in reports from someone whose statements can be relied upon in recounting the Zahiris' position, or explain a summary report from Dawud by reporting from him that he meant such-and-such.[44]

L163 One should exercise caution concerning certain matters in the Shafi'is' works, including:

[44] **Translator's note (L162):** The wording concerning positions being 'qualified' is compressed: it appears to mean that reliable reports supply qualifications to the positions being transmitted.

وينبغي الحذر من النقل عن العراقي صاحب طرح التثريب، فقد ينقل بعض الفقهاء في كتب الفقه بعض أقوال الظاهرية من قول العراقي، فالعراقي كما أشرت قديماً يخرج المسائل وفق ما يظن أنه قول الظاهرية، باعتبار أن أصلهم كذا، فينبغي أن يكون الفرع كذا وكذا، وهذا من أقبح الطرق في حكاية القول والمذهب.

فلا يعتبر مثل هذا الاستخراج والاستنباط ؛ لأن المستخرج لا يضبط أصول غيره، ولا يعرف إن كان هذا الأصل مطرداً أو لا، ولا يعرف إن كان هذا استثناء أو على الأصل، فينبغي أن ينقل قول كل مذهب من خلال قول أصحابه، لا باستخراجنا نحن بما نتصور فهمه من أصولهم.

المسألة الثالثة: الاستعانة بكتب الشافعيين لتحقيق قول أهل الظاهر:

لا شك بما قلت آنفاً: أن من هذه الكتب ما يستفاد منه لتحقيق قول داود أو أصحابه، وينبغي عدم التسرع في النقل لهذه الأقوال، فكثير منها مقيد عن من يعتمد قوله في حكاية قول الظاهرية، أو مفسر لمجمل نقل عن داود بالنقل عنه أنه أراد كذا.

وينبغي الحذر من مسائل عند الشافعيين، منها:

L164 First: Not every report that al-Mawardi attributes to ‘Ibn Dawud’ refers to Imam Muhammad ibn Dawud al-Zahiri, as some of our fellow adherents imagine.

L165 The person from whom al-Mawardi most often reports is Muhammad ibn Dawud Abu Bakr al-Marwazi al-Saydalani al-Shafiʿi, who wrote a commentary on al-Muzani’s book al-Mukhtasar. His honorific name, personal name, and father’s name are exactly the same as those of Muhammad ibn Dawud al-Zahiri. Thus, one may encounter ‘Abu Bakr ibn Dawud said,’ with the intended person being al-Marwazi al-Saydalani al-Shafiʿi, rather than our fellow Zahiri.[45]

L166 Some of our fellow adherents consequently imagined that Imam Ibn Dawud al-Zahiri had a commentary on al-Muzani’s book al-Mukhtasar, because al-Mawardi mentioned him in his introduction and stated that Ibn Dawud had raised objections to al-Muzani’s introduction to the book on linguistic and other grounds.

L167 The person who criticized al-Muzani’s introduction was their fellow adherent Muhammad ibn Dawud Abu Bakr al-Marwazi, known as al-Saydalani. He died in 427 AH and has an extensive commentary on al-Mukhtasar, as is well known among the Shafiʿis.

L168 Al-Mawardi’s wording there is harsh toward this Ibn Dawud, as it is in many other places. He means their fellow adherent, rather than al-Zahiri, for he accuses him of wanting to attain an elevated rank—meaning above the likes of al-Muzani and other scholars—as the apparent sense of his wording in his introduction indicates. There thus seems to be evident antagonism between them. No attention should therefore be paid to the insinuations he makes against him; attention should instead be paid to establishing the identity of the Ibn Dawud whom al-Mawardi discusses and quotes in his book al-Hawi al-Kabir.

L169 Second: Al-Mawardi reports many arguments advanced by Dawud. He says,

[45] **Translator’s note (L165):** ‘Honorific name’ renders kunyah, the name-form beginning with Abu, here Abu Bakr.

الأولى: ليس كل ما ينقله الماوردي عن (ابن داود) فالمراد به الإمام محمد بن داود الظاهري كما يتصور بعض أصحابنا.

فالذي ينقل عنه الماوردي في الأكثر هو محمد بن داود أبو بكر المروزي الصيدلاني الشافعي، وهو الذي شرح كتاب المختصر للمزني، وكنيته واسمه واسم أبيه كمحمد بن داود الظاهري تماماً، فقد يقال: قال أبو بكر بن داود: ويراد منه المروزي الصيدلاني الشافعي، لا الظاهري صاحبنا.

فتوهم بعض أصحابنا أن الإمام ابن داود الظاهري له شرح لكتاب المزني المختصر ؛ لأن الماوردي ذكره في مقدمته، وذكر أن ابن داود اعترض على المزني في مقدمته للكتاب من جهة لغوية وغير ذلك.

والذي انتقد مقدمة المزني هو صاحبهم محمد بن داود أبو بكر المروزي المعروف الصيدلاني، مات سنة 427 هـ، وله شرح ضخم على المختصر، كما هو معلوم عند الشافعيين.

فعبارة الماوردي هناك فيها شدة مع ابن داود هذا، وكذلك في كثير من المواضع، وهو يريد صاحبهم لا الظاهري ؛ لأنه يتهم بحب بلوغ الدرجة الرفيعة يعني على أمثال المزني وغيره من العلماء كما هي ظاهر عبارته في مقدمته، فكأن الخصومة ظاهرة بينهما، فلا يلتفت لما غمزه به، وإنما يلتفت لبيان شخصية ابن داود الذي يتكلم فيه وعنه الماوردي في كتابه (الحاوي الكبير) .

الثانية: ينقل الماوردي استدلالات كثيرة لداود، ويقول: قال داود بكذا، واستدل بكذا، ثم يذكر الدليل، ثم يقول: وقال: أي داود.

'Dawud held such-and-such and argued on the basis of such-and-such,' then mentions the evidence, and then says, 'And he said'—meaning Dawud.

L170 In this respect al-Mawardi stands apart from other scholars of the legal schools, meaning that he reported Dawud's arguments extensively. Although Ibn ʿAbd al-Barr reported some of his arguments, as did Ibn Hazm, al-Mawardi alone reported a great deal, even though he sometimes mixes Dawud's argument with someone else's, or changes the formulation of the argument until he transforms it from textual argumentation into analogical argumentation.[46]

وهذا الشيء انفرد به الماوردي عن غيره من علماء المذاهب، بمعنى أنه أكثر من نقل استدلالات داود، رغم نقل ابن عبد البر لبعض استدلالاته، وكذلك ابن حزم، لكن الماوردي انفرد بالشيء الكثير، رغم أنه يخلط استدلال داود باستدلال غيره أحيانا، أو يغير صيغة الاستدلال حتى يخرج الاستدلال من الاستدلال النصي، إلا الاستدلال القياسي.

L171 You will find this when you compare Dawud's argument as presented by him with Dawud's argument as presented by Ibn Hazm. Dawud sometimes follows his argument with questions and answers addressing the positions of the legal schools, explaining that there is no difference between such-and-such and such-and-such, and with questions more closely resembling the method of those who employ analogy, to the point that he has made Dawud cease to be a Zahiri and become a practitioner of 'what-if' reasoning. This is something against which one should be on guard.[47]

وستجد ذلك حين تقارن استدلال داود عنده، واستدلال داود عند ابن حزم، فداود يسوق أحيانا بعد استدلاله مسائل وأجوبة على قول المذاهب، في بيان عدم الفرق بين كذا وكذا، ومسائل هي أشبه بطريقة أهل القياس، حتى جعل داود يخرج عن كونه ظاهرياً، إلى كونه أرأيتياً، وهذا ينبغي الحذر منه.

L172 My view is what I said earlier: Dawud presents what al-Mawardi mentioned by way of objection. He tells someone who has analogized one thing to another that there is no difference between them in such-and-such a respect, and tries to refute the analogist's position with a comparable argument, as Ibn Hazm does. Indeed, some students of knowledge or scholars have understood Ibn Hazm to endorse analogy when he is actually refuting it! Care should therefore be taken when establishing the precise account of these questions. What I have established in accordance with Dawud's principles of jurisprudence, may Allah have mercy on him, should suffice for you, Al-

والذي أراه: هو ما قلته آنفاً، فداود يسوق ما ذكره الماوردي على سبيل الإنكار، فيقول لمن قاس كذا بكذا، أنه لا فرق بينهما في كذا، ويحاول رد قول القائس بمثله، كما يفعل ابن حزم، حتى فهمه بعض طلبة العلم أو العلماء أن ابن حزم يقول بالقياس وهو يبطله ! فهذه المسائل ينبغي الحرص فيها عند تحريرها، ويكفيكم إن شاء الله ما حررته وفق أصول فقه داود رحمه الله، فقد أعدت صياغة هذا الاستدلال بما يوافق أصول داود المعلومة عند أصحابه، ونبهت على ما أعدت صياغته.

[46] **Translator's note (L170):** The source reads 'except analogical argumentation' where the construction appears to require 'into analogical argumentation.' The translation follows the apparent intended sense; the supplied wording is defective.

[47] **Translator's note (L171):** 'A practitioner of "what-if" reasoning' renders araʾayti, a polemical designation for someone who engages in hypothetical legal questioning, literally of the 'Have you considered …?' type. The surrounding criticism concerns al-Mawardi's presentation of Dawud.

lah willing. I have reformulated this argument in a manner consistent with Dawud's foundational principles as known among his adherents, and have indicated what I have reformulated.

والثالثة: أغلب من ذكر عند الشافعيين في كتبهم باسم (المغربي) فهم يريدون به ابن حزم الظاهري.

L173 Third: In most instances where the Shafiʿis mention someone in their books under the name 'al-Maghribi,' they mean Ibn Hazm al-Zahiri.

ويبدو أن الجميع اعتمد قول الماوردي في تسمية ابن حزم بالمغربي، فاتبعوه في ذلك، ولم يعرفوا من هو هذا المغربي ؛ لأنك لن تجد أحدهم يبين لك من هو.

L174 It appears that they all relied on al-Mawardi's designation of Ibn Hazm as al-Maghribi and followed him in this, without knowing who this al-Maghribi was, for you will not find any of them explaining to you who he is.

أما معرفتي بأن المغربي هذا هو ابن حزم: فلأن الماوردي ينقل عن ابن حزم أقواله، والمقارنة لما نقله عن المغربي هذا، وما كتبه ابن حزم تعلم علم يقين أنه ابن حزم، فلذلك قطعت أن المغربي في كتب الشافعية إنما هو ابن حزم الظاهري.

L175 As for how I know that this al-Maghribi is Ibn Hazm: it is because al-Mawardi reports Ibn Hazm's positions, and by comparing what he reports from this al-Maghribi with what Ibn Hazm wrote, you know with certainty that he is Ibn Hazm. I therefore concluded categorically that al-Maghribi in the Shafiʿis' books is indeed Ibn Hazm al-Zahiri.

لكن في مواضع من كتاب الحاوي فهو غير ابن حزم، وذلك حين ذكره في مقدمة الكتاب وجعله ممن رد على مختصر المزني، فذكر هناك المغربي، ثم من بعدهم اعترض ابن داود الصيدلاني، فالمغربي هذا ليس هو ابن حزم.

L176 In some places in al-Hawi, however, he is someone other than Ibn Hazm. This occurs when he mentions him in the book's introduction and includes him among those who refuted al-Muzani's Mukhtasar. He mentions al-Maghribi there, and then says that after them Ibn Dawud al-Saydalani raised objections. This al-Maghribi is therefore not Ibn Hazm.

ويحتمل أن يكون الحسين بن علي بن حسين الوزير أبو القاسم، يعرف بابن المغربي، مات سنة 418 هـ، وهو قبل زمان الماوردي، ولعله اشتبه عليه بالمغربي، ونقل عنه شيئاً من الفقه، وخاصة فيها يذكره عن المغربي والمريسي، من أهل الكلام.

L177 He may be al-Husayn ibn ʿAli ibn Husayn, the vizier Abu al-Qasim, known as Ibn al-Maghribi, who died in 418 AH and lived before al-Mawardi's time. Perhaps he confused him with al-Maghribi and reported some jurisprudence from him, especially in what he mentions from al-Maghribi and al-Marisi, among the practitioners of speculative theology.[48]

والعبرة في المسألة نفسها، فقارنها مع قول ابن حزم فتعرف المراد منه، وخاصة فيما ينقله بنصه أو بمعناه الذي تفرد به ابن حزم.

L178 What matters is the question itself: compare it with Ibn Hazm's position, and you will recognize whom he means, especially where he reports wording verbatim, or a meaning distinctive to Ibn Hazm.

وأما المغربي الذي عند المالكيين: فليس هو بابن حزم، وإنما هو أبو الحسن الصغير المغربي منهم، وهو علي بن محمد بن عبد الحق المالكي، يعرف بالصغير.

L179 As for the al-Maghribi mentioned by the Malikis, he is not Ibn Hazm, but

[48] **Translator's note (L177):** The antecedents in 'he confused him with al-Maghribi' are unclear in the source. The wording corresponding to 'especially in what' also appears defective. The chronological claim is preserved as the author states it.

their own Abu al-Hasan al-Saghir al-Maghribi: ʿAli ibn Muhammad ibn ʿAbd al-Haqq al-Maliki, known as al-Saghir.

L180 As for the one mentioned by the Zaydis and in the books of Yemen's independent jurists, such as al-Shawkani and al-Sanʿani, he is al-Hasan ibn Ismaʿil ibn al-Husayn ibn Muhammad al-Maghribi, who died in 1085 AH. He is the commentator on Bulugh al-Maram whom al-Shawkani frequently mentions in al-Nayl. 'Al-Maghribi' denotes an affiliation with a village among the villages of Sanaʿa, rather than with the lands of the Islamic Maghrib.

L181 Fourth: The Shafiʿis report from the jurist Ibrahim ibn Jabir that he was the first to measure the jars of Hajar mentioned in the transmitted report, and they regard him as one of their fellow Shafiʿis.[49]

L182 This is correct concerning the beginning of his career, but toward its end he came to act upon the apparent meaning and to reject analogy. He is the one who said, as the authors of biographical dictionaries and biographies report from him: 'Al-Shafiʿi's argument invalidating juristic preference itself invalidates analogy; analogy therefore has no evidence whatsoever.'

L183 Ibrahim ibn Jabir composed a large book on disagreements among the scholars. Ibn Hazm, however, mentioned in his book al-Ihkam that he was one of al-Shafiʿi's adherents who employed analogy. This does not negate the testimony of those who affirmed his affiliation with the Zahiri school, for al-Ihkam is among Ibn Hazm's earliest books, and perhaps no information had reached him about Ibn Jabir's conversion to adherence to the apparent meaning. The author of Tabaqat al-Fuqahaʾ mentioned him, and he was better acquainted with the Zahiris in the period in which he lived.

L184 Accordingly, every report from this Ibn Jabir is to be preserved, and care should be taken to safeguard and collect such reports, since he is one of the imams of the Zahiris. Nevertheless, I have not encountered many of his positions in the books of jurisprudence available to me.

[49] **Translator's note (L181):** Here 'measure' renders qasa in its physical sense of measuring the jars' capacity, distinct from its technical use for reasoning by analogy elsewhere in the passage.

أما الذي عند الزيدية وكتب مجتهدي اليمن كالشوكاني، والصنعاني: فهو الحسن بن إسماعيل بن الحسين بن محمد المغربي، مات سنة 1085 هـ ، وهو شارح بلوغ المرام الذي يكثر الشوكاني من ذكره في النيل، والمغربي نسبة إلى قرية من قرى صنعاء لا إلى بلاد المغرب الإسلامي.

الرابعة: النقل عند الشافعيين عن إبراهيم بن جابر الفقيه، وأنه هو أول من قاس قلال هجر المذكورة بالخبر، ويعتبرونه من أصحابهم الشافعيين.

وهذا صحيح في أول أمره، لكنه صار إلى العمل بالظاهر، وإبطال القياس في آخر أمره، وهو الذي قال كما ذكر عنه أصحاب التراجم والسير: إن احتجاج الشافعي في إبطال الاستحسان، هو نفسه إبطال للقياس، فليس للقياس دليل أصلاً.

وصنف إبراهيم بن جابر كتاباً كبيراً في الاختلاف بين العلماء، إلا أن ابن حزم في كتاب (الإحكام) ذكر أنه من أصحاب الشافعي من أهل القياس، وهذا لا ينفي من أثبت ظاهريته، فالإحكام من أوائل كتب ابن حزم، ولعله لم يصله شيء عن ابن جابر في التحول إلى الظاهر، وقد ذكره صاحب طبقات الفقهاء، وهو أعلم بالظاهرية في ذلك الزمان الذي هو فيه.

فعلى هذا: كل نقل عن ابن جابر هذا فهو محفوظ وينبغي الحرص عليه وجمعه باعتباره من أئمة أهل الظاهر، إلا أنني لم أقف على كثير من أقواله فيما تحت يدي من كتب فقهية.

[رابط محجوب في المصدر]

[Link blocked in the source][50]

Fourth: The Hanbali school and the transmission of Zahiri jurisprudence.

First issue: The earliest Hanbalis to report the Zahiris' position:

You are familiar with what I circulated and reproduced photographically some time ago from the book Mufradat Dawud al-Zahiri, published by al-Shatti al-Hanbali. In its introduction, he stated that Ahmad belonged to the adherents of the apparent meaning because he adopted the apparent meaning, and placed Dawud and Ahmad on the same footing. This requires lengthy elaboration and an explanation of the differences between them, for which this is not the place.[51]

By this introductory discussion, I wish to indicate that the Hanbalis' interest arose from their regarding Dawud as one of their own, and Ahmad as also acting upon the apparent meaning. This may be on account of the reports from him rejecting the use of analogy by someone discussing jurisprudence, as transmitted by his adherents. We are not concerned with the judgment preferred by their later scholars that analogy was valid in his view because he analogized such-and-such a question to another, or did so in two questions. This is not our concern in establishing and attributing his position. Rather, our concern is what his adherents authentically report from him concerning someone discussing jurisprudence avoiding texts of indeterminate meaning and analogy. There is disagreement over this that would require a lengthy discussion, and this is not the place to investigate it.[52]

Mentioning this, however, may be useful and may explain why the Hanbalis transmitted Dawud's school, or the school of his adherents, and filled their books with these positions.

رابعاً: المذهب الحنبلي ونقل فقه أهل الظاهر.

المسألة الأولى: أول من نقل قول أهل الظاهر من الحنبليين:

لا يخفى عليكم ما نشرته وصورته قبل مدة من كتاب (مفردات داود الظاهري) التي نشرها الشطي الحنبلي، وقد ذكر في مقدمته أن أحمد من أهل الظاهر باعتباره يأخذ بالظاهر، وجعل داود وأحمد على نسق واحد، وهذا يحتاج تفصيل طويل، وبيان الفروق بينهما، وليس هذا مقامه.

وتقديمي هذا أريد به أن أشير إلى اهتمام الحنبلية جاء من اعتبارهم داود منهم، وأن أحمد عامل بالظاهر أيضاً، وقد يكون هذا باعتبار الروايات عنه في إبطال القياس للمتكلم في الفقه كما نقل أصحابه، ولا يعنينا ترجيح المتأخرين منهم أن القياس حق عنده لأنه قاس مسألة كذا على كذا أو مسألتين، فهذا لا يعنينا في التحقيق والنسبة، وإنما ما صح عنه عند أصحابه من اجتناب المتكلم في الفقه للمجمل والقياس، وفي هذا اختلاف يطول الحديث عنه، وليس هذا مقام بحثه.

لكن الإشارة إلى ذلك قد تفيد وتفسر سبب نقل الحنبليين لمذهب داود، أو مذهب أصحابه، وشحن كتبهم بها.

[50] **Translator's note (L185):** This bracketed text is an editorial placeholder for a blocked link.

[51] **Translator's note (L188):** Mufradat Dawud al-Zahiri means 'The Distinctive Legal Positions of Dawud al-Zahiri.'

[52] **Translator's note (L189):** 'Texts of indeterminate meaning' renders al-mujmal, a technical term for wording whose intended meaning requires clarification. The source supplies no noun after the term.

والكتب التي اعتنت بمذهب داود، أو بمذهب أصحابه عند الحنبليين، فأشهرها: الانتصار للكلوذاني، إلا أن كتابه ناقص.

وكذلك كتاب رؤوس المسائل للعبكري، ففيه نقل كثير عن داود، وتبلغ المواضع التي ذكرها فيها المئين، كلها جمعته وأخرجته قديماً، وكذلك كتاب المغني لابن قدامة الدمشقي، فإن فيه نقل كثير عن داود وأصحابه، فهذه الكتب هي الكتب المتقدمة والتي اهتمت بالنقل عن داود وأصحابه، ولا أعلم قبلها إلا بعض كتب أصول الفقه عندهم، وليس هذا مقام الكلام عنها، أما كتب الحواشي والشروح الصغيرة فقليلاً ما تذكر قول داود ؛ لأنها لم توضع لأجل بيان الاختلاف كما قلت، وإنما لبيان المذهب.

المسألة الثانية: دقة نقل الحنبليين لقول داود وأهل الظاهر

الحنبليون لم يأخذوا ببدعة عدم الاعتداد بقول داود أو أصحابه، لذلك تجدهم يعتنون بالنقل عن داود وغيره من الظاهرية، وقليلاً جداً تجد تشنيعهم على شيء من مذهب داود أو من مذهب أصحابه ؛ لأنهم يعلمون أن أكثر أقوال داود إنما هي رواية ثانية أو ثالثة في مذهبهم.

وهذا بخلاف طريقة الشافعيين المتأخرين، فقد تشبعوا بهذه البدعة، وحكوها، واعتمدوها، ثم خالفهم من جاء بعدهم من الشافعيين، وصرحوا بالاعتداد به وبأصحابه، بل صرحوا بأن داود من أئمة الاجتهاد، ومعرفة الحق من دين الله تعالى.

فلذلك كان الحنبليون أكثر دقة من غيرهم، ويبدو ذلك أنهم يعتمدون في النقل على كتب الظاهرية أنفسهم، لذلك قل الخطأ في النسبة، أو في الاستدلال المحكي عن داود أو غيره.

L191 Among the Hanbalis' books that give attention to Dawud's school, or to the school of his followers, the most famous is al-Intisar by al-Kalwadhani, although his book is incomplete.

L192 There is also Ru'us al-Masa'il by al-ʿAbkari, which contains many reports of Dawud's positions. The places in which he mentions them number in the hundreds; I collected and published all of them long ago. Likewise, al-Mughni by Ibn Qudamah al-Dimashqi contains many reports of the positions of Dawud and his followers. These, then, are the early books that paid attention to reporting the positions of Dawud and his followers. I know of nothing preceding them except some of their books on the principles of jurisprudence, and this is not the place to discuss those. As for books of glosses and short commentaries, they seldom mention Dawud's position, because, as I have said, they were composed to explain the school's doctrine, rather than to set out disagreements.[53]

L193 The Second Issue: The Accuracy of the Hanbalis' Reports of the Positions of Dawud and the Zahiris

L194 The Hanbalis did not adopt the innovation of disregarding the positions of Dawud or his followers. You therefore find them taking care to report the positions of Dawud and other Zahiris, and very rarely find them denouncing anything in Dawud's school or the school of his followers, because they know that most of Dawud's positions are simply a second or third transmitted position within their own school.

L195 This differs from the approach of the later Shafiʿis, who became thoroughly imbued with this innovation, reported it, and adopted it. Then the Shafiʿis who came after them disagreed with them and explicitly stated that he and his followers should be taken into account. Indeed, they explicitly stated that Dawud was one of the leading authorities in independent legal reasoning and in discerning the truth of the religion of Allah Most High.

L196 For this reason, the Hanbalis were more accurate than others. This appears to be because, in reporting positions, they rely on the Zahiris' own books.

[53] **Translator's note (L192):** The name written al-ʿAbkari appears to be a corrupt spelling of al-ʿUkbari; the supplied spelling is retained in transliteration.

Consequently, errors in attribution, or in the reasoning reported from Dawud or others, were few.

L197 Nevertheless, the researcher must compare their reports with those of adherents of the other schools, and must also compare them with what is established from the Zahiris themselves. Only at that point do we confirm the position's authenticity, and not before. A researcher must not be lax in these matters; otherwise, he would be doing his research and writing poorly.

L198 Attention should be drawn to an issue that the Hanbalis always mention: Imam Ahmad ibn Hanbal's declaring Dawud al-Zahiri untruthful. We have discussed this more than once, in more than one place on the forum, but we will clarify it further here, saying:

L199 Some Hanbalis mention that Ahmad declared Dawud untruthful—that is, he rejected Dawud's statement on the testimony of other trustworthy men concerning what was reported from Dawud on the question of the createdness of the Quran—and that Ahmad did not accept Dawud's repentance! This is how they present the matter.

L200 The matter is this: Muhammed ibn Yahya sent word to Ahmad that Dawud held that the Quran was created. This Muhammed ibn Yahya was a hadith scholar whom Ahmad considered trustworthy.

L201 When Dawud learned that this had reached Ahmad, he went to him and asked to be admitted, but Ahmad refused to admit him. He then spoke about this to Ahmad's son Salih and to ʿAbd Allah, with both of whom he was on friendly terms. Salih tried to find a way around his father's refusal so that he could bring Dawud in to explain his position. When he was unable to do so, he said to his father: "Dawud denies what has been reported from him and wants to explain to you what he said." Ahmad replied: "Muhammed ibn Yahya is more truthful than he is!"

L202 The Hanbalis then said: "Ahmad did not accept Dawud's repentance and declared him untruthful, because he accepted Muhammed ibn Yahya's testimony!"

ورغم ذلك: فيجب على الباحث أن يقارن بين نقلهم، وبين نقل غيرهم من أصحاب المذاهب، كما يجب أن يقارن بما ثبت عن أهل الظاهر أنفسهم، وهنا نصحح القول لا قبل ذلك، فلا يصح من الباحث التساهل في هذه المسائل، وإلا كان مسيئاً في بحثه وتصنيفه.

وينبغي التنبيه على مسألة يذكرها الحنبلية دائماً، وهي مسألة تكذيب الإمام أحمد بن حنبل لداود الظاهري، وهي ما تكلمنا فيه أكثر من مرة، في أكثر من موضع في المنتدى، لكن نزيده هنا بياناً فنقول:

يذكر بعض الحنبليين أن أحمد كذب داود، أي رد قوله بشهادة غيره من الثقات فيما نقل عن داود في مسألة خلق القرآن، وأن أحمد لم يقبل توبة داود ! هكذا يذكرون هذه المسألة.

والمسألة هي: أن محمد بن يحيى بعث لأحمد بأن داود يقول بخلق القرآن، ومحمد بن يحيى هذا محدث، وهو ثقة عند أحمد.

فلما علم داود بأن أحمد بلغه ذلك، ذهب إليه يطلب الدخول، فلم يقبل أحمد إدخاله، فكلم ابنه صالح وعبد الله في ذلك، وكانت بينه وبينهما مودة، فحاول صالح أن يحتال على أبيه ليدخل داود عليه ليبين قوله، فلما عجز عن ذلك، قال لأبيه: إن داود ينكر ما نقل عنه، ويريد أن يوضح لك ما قال، فقال أحمد: محمد بن يحيى أصدق منه !

فقال الحنبليون: لم يقبل أحمد توبة داود، وكذبه ؛ لقبول شهادة محمد بن يحيى !

L203 Ibn Tamim al-Zahiri said: The obligation brought by the Book and established by the Sunnah, which Imam Ahmad knows before anyone else, is that a person accused of something must have his statements concerning the accusation heard; that the testimony of an upright, trustworthy witness must not take precedence over the statement that the person testified against makes about himself; and that neither Ahmad, nor Dawud, nor Ibn Hazm accepts anyone's repentance. Rather, it is Allah Most High who accepts repentance, because their wrongdoing was against their Lord, not against Ahmad or anyone else. What is meant here concerning Ahmad is that he did not accept Dawud's claim to have repented. This is what appears to me, and Allah knows best.

L204 If a witness accuses someone of unbelief or heresy, whoever hears this must not accept the testimony on its own. Rather, he must hear the statement of the person testified against. If that person's answer accords with what the testimony states, the witness has spoken truthfully; if the testimony contradicts it, the witness has spoken falsely.[54]

L205 If Muhammed ibn Yahya reported this to Ahmad, and Dawud came denying what had been reported from him, Ahmad and every Muslim are obliged to accept Dawud's statement about himself. Whoever says otherwise has obstinately denied the evident and persisted in opposition in order to vindicate something false.

L206 If Imam Ahmad acted otherwise here, then he was mistaken. Just as we do not accept someone's claim that Imam Ahmad ibn Hanbal contradicted the Book and the Sunnah on such-and-such an issue until we examine Ahmad's position and ascertain whether he contradicted or agreed with them, and then reject or accept that testimony and statement, so too we must not accept the account of Muhammed ibn Yahya or anyone else, however high his standing in trustworthiness and accurate retention, until we hear the statement that the person being discussed makes about himself.

[54] **Translator's note (L204):** In the final clause, the Arabic uses a feminine pronoun with no clear antecedent in saying that the testimony contradicts it. The translation takes the intended reference to be the accused person's answer.

قال ابن تميم الظاهري: الواجب الذي جاء به الكتاب وأسسته السنة التي يعلمها الإمام أحمد قبل كل أحد: أن المتهم بشيء يجب أن تسمع أقواله فيما اتهم فيه، وأن شهادة العدل الثقة لا تقدم على قول المشهود عليه عن نفسه، وأن التوبة لا يقبلها لا أحمد ولا داود ولا ابن حزم من أحد، وإنما الذي يقبل التوبة هو الله تعالى ؛ لأن الخطأ وقع منهم بحق ربهم لا بحق أحمد ولا غيره، والمراد هنا عن أحمد: أنه لم يقبل منه ادعاء التوبة، فهذا ما يظهر لي والله أعلم.

فإن كان الشاهد يدعي على فلان بالكفر، أو الزندقة، فواجب على من سمع ذلك أن لا يقبل الشهادة بمجردها، وإنما الواجب عليه أن يسمع قول المشهود عليه، فإن أجاب بما جاءت به الشهادة: صدق الشاهد، وإن خالفتها الشهادة: كذب الشاهد.

فإن نقل محمد بن يحيى هذا لأحمد، وجاء داود ينفي ما نقل عنه: فواجب على أحمد وعلى كل مسلم أن يقبل قول داود عن نفسه، ومن قال بخلاف ذلك فقد كابر وعاند لتصحيح شيء هو باطل.

فإن خالف الإمام أحمد هنا، فهو مخطئ، فكما لا نقبل قول القائل أن الإمام أحمد بن حنبل خالف الكتاب والسنة في مسألة كذا، حتى نقف على قول أحمد، فنعرف إن خالفه أو وافقه، فنرد أو نقبل تلك الشهادة والقول، فكذلك يجب أن لا نقبل حكاية محمد بن يحيى أو غيره مهما بلغت درجته من الثقة والحفظ حتى نسمع قول المتكلم فيه عن نفسه.

وبإجماع من الجميع: أن من قيل عنه أنه كافر، لا يقتل مباشرة أصلاً، بل يؤتى به، ويسأله القاضي أو غيره ليعلم صحة ما قيل عنه، وهذا من أصول الإسلام التي وجب

على أحمد، وعلى غيره، وعلى من يردد هذه المسألة أن يقبله، وإلا كان مبطلاً للحق، ومستسهلاً لقبول قول الغير في العلماء وأفراد الناس بلا حجة.

المسألة الثالثة: صحة الاستعانة بمذهب الحنبليين في تحقيق قول أهل الظاهر:

وبما تقدم وبما ذكرنا: فالصحيح الاستعانة بكتب الحنبليين في تحقيق قول أهل الظاهر، وكذلك مقارنة ما ينقلون مع قول غيره من أهل المذاهب، أو من أهل الظاهر، لتصح النسبة إلى داود، أو إلى الظاهرية.

بل أقول: أكثر أقوال داود الظاهري هي قول أو رواية أو وجه عند الحنبليين عن أحمد بن حنبل، لذلك صح قول من قال: أكثر أقوال داود موافق لقول ثاني عند الحنبلية.

وينبغي الحذر من اسم عند الحنبليين، وهو: محمد بن داود، يظن البعض أنه الظاهري، وليس كذلك، بل هو المصيصي صاحبهم، فلا ينبغي الخلط في ذلك.

[رابط محجوب في المصدر]

خامساً: نقل قول أهل الظاهر عند أصحاب الحديث أو من فقه الزيدية.

L207 By the unanimous agreement of everyone, a person said to be an unbeliever is under no circumstances killed immediately. Rather, he is brought forward and questioned by the judge or someone else to ascertain the truth of what has been said about him. This is one of the foundational principles of Islam that Ahmad, everyone else, and anyone who repeats this account are obliged to accept. Otherwise, such a person would be nullifying the truth and too readily accepting what others say about scholars and individual people without proof.

L208 The Third Issue: The Validity of Drawing on the Hanbali School to Ascertain the Zahiris' Positions:

L209 In light of the foregoing and what we have mentioned, the correct approach is to draw on Hanbali books to ascertain the Zahiris' positions, and also to compare what they report with the statements of others among the adherents of the legal schools or among the Zahiris, so that attribution to Dawud or to the Zahiris may be sound.

L210 Indeed, I say: most of Dawud al-Zahiri's positions exist among the Hanbalis as a position, a transmitted position from Ahmad ibn Hanbal, or a juristic interpretation within the school. Thus, whoever said, "Most of Dawud's positions agree with a second position among the Hanbalis," spoke correctly.[55]

L211 Care should be taken concerning a name found among the Hanbalis: Muhammed ibn Dawud. Some suppose that he is al-Zahiri, but that is not so; he is al-Missisi, a member of their own school. The two should therefore not be confused.

L212 **[Link blocked in the source]**[56]

L213 Fifth: Reporting the Zahiris' Positions among the Adherents of Hadith or

[55] **Translator's note (L210):** The Arabic groups a position (qawl), a transmitted position (riwayah), and a juristic interpretation within the school (wajh) under the wording "from Ahmad ibn Hanbal." Its scope is awkward, since a wajh ordinarily denotes an interpretation developed by jurists within the school.

[56] **Translator's note (L212):** This is a source placeholder for an unavailable link, rather than part of the author's argument.

in Zaydi Jurisprudence.[57]

L214 I do not wish to discuss this particular point at length, because some classify the jurisprudence of the adherents of hadith under commentaries on hadith books, so it will be discussed there in detail.

L215 As for those who wrote books on the jurisprudence of disagreement, such as al-Tahawi in an abridgment, al-Tabari, and Muhammed ibn Nasr al-Marwazi, they do not explicitly mention Dawud and his followers. They merely allude to their position or to the position of someone who agrees with them, for the reason you know: their being contemporaries.[58]

L216 Likewise, Ibn al-Mundhir, may Allah have mercy on him, alludes to Dawud's position without mentioning him by name. This may be explained on the grounds that they lived in the same period, and that scholars do not mention their contemporaries by name, but generally, or sometimes, merely mention their positions, as Malik does with his contemporaries, and likewise al-Shafiʿi and other scholars.

L217 Consequently, after reading these books, you will find no position in them explicitly attributed to any Zahiri. So do not waste your time on them if you wish to search for the positions of Dawud and the Zahiris, because I have gone before you and found none.

L218 As for the books of later scholars who inclined toward the school of the adherents of hadith without explicitly declaring affiliation to any particular school, these scholars rely on their predecessors when reporting the positions of Dawud and his followers. I have used some of these well-known books and extracted their contents, while leaving others aside because they are mere

لا أريد الحديث عن هذه الجزئية كثيراً، لأن فقه أصحاب الحديث يدخله البعض تحت كتب شروح كتب الحديث، فيكون الكلام عنها هناك تفصيلاً.

أما من كان له كتب في فقه الاختلاف، كالطحاوي في مختصر، والطبري، ومحمد بن نصر المروزي، فإنهم لا يذكرون داود وأصحابه بالنص، وإنما يشيرون إلى قولهم أو قول موافقهم، وذلك لما تعلمون من العصرية.

وكذلك ابن المنذر رحمه الله، فإنه يشير إلى قول داود إلا أنه لم يسمه باسمه، وقد يبرر ذلك بأنهم في عصر واحد، وأن العلماء لا يذكرون من كان في عصرهم باسمه، وإنما يذكرون قوله في الأغلب أو أحياناً، كما يفعل مالك فيمن عاصره، وكذا الشافعي، وغيرهم من العلماء.

فلذلك بعد قراءة لهذه الكتب لا تجد فيها قولا صريحاً منسوباً لأحد أهل الظاهر، فلا تضيع وقتك فيها إذا كنت تريد البحث عن قول داود وأهل الظاهر، لأني سبقتك ولم أجد.

أما كتب المتأخرين الذين مالوا إلى مذهب أصحاب الحديث، ولم يصرحوا بالانتماء إلى مذهب ماء، فهؤلاء يعتمدون على من قبلهم في النقل عن داود وأصحابه، وقد اعتمدت بعض هذه الكتب المشهورة واستخرجت ما فيها، وتركت بعضها لأنها مجرد تكرار، وعدم حصول مخالفة في النص المنقول، فلا حاجة لنقلها.

[57] **Translator's note (L213):** The heading's second alternative is awkwardly phrased in Arabic; it appears to refer to reports found in Zaydi jurisprudential works.

[58] **Translator's note (L215):** The Arabic says only "in an abridgment," without clearly identifying the work. The unusual term rendered "their being contemporaries" is clarified by the following segment.

repetition and there is no variation in the reported text, so there is no need to reproduce them.[59]

L219 As for the Zaydis, al-Bahr al-Zakhkhar by al-Murtada al-Zaydi is full of reports of the positions of Dawud, the Zahiris, and Muhammed ibn Dawud.

L220 Care should be taken, however: the beginning of the book is devoted to questions of creed, and in it he reports positions from Dawud, who is not al-Zahiri but another person, as he himself explicitly states in the introduction.

L221 As for the beginning of the legal questions, every letter (d) he mentions stands for Dawud al-Zahiri. These are numerous reports of positions, judging by what I have collected from him. He does not depart from what I have said about reliance on earlier writers on the legal schools. Although it would have been possible to dispense with his book, I nevertheless collected what he had as a precaution, because it was the first book from which material was collected in the course of my work.

L222 This is what I have written down briefly today on this subject that I have mentioned. I ask Allah to make it beneficial to companions and loved ones, for, by Allah, it is material extracted over years spent collecting the jurisprudence of Dawud and the adherents of the Zahiri school from within the books of jurists and Quran commentators, and from commentaries. If I have been successful in this, or in some of it, then praise be to Allah. If I have erred, I ask Allah's forgiveness for that; it is from me and from Satan. We ask Allah for success and safety in our religion and our worldly life. He is indeed All-Hearing, Responsive.

L223 Written on the second day of blessed Eid al-Fitr, after the night prayer, in the tenth month of the year 2007, by Muhammed ibn Ibrahim ibn Abd Allah al-Rayhan, Ibn Tamim al-Zahiri.

L224 With that, the quotation ends...[60]

[59] **Translator's note (L218):** The word following "school" is written as "water," apparently a typographical error for the indefinite expression meaning "some" or "any particular"; the translation follows that apparent intended reading.

أما الزيدية: فالبحر الزخار للمرتضى الزيدي فهو مليء بالنقل عن داود، وأهل الظاهر، ومحمد بن داود.

وينبغي الحذر أن أول الكتاب موضوع لأجل مسائل الاعتقاد، وفيها ينقل عن داود، وليس هو الظاهري، وإنما هو آخر كما صرح هو في المقدمة.

أما بداية المسائل الفقهية فكل حرف (د) يذكره فهو داود الظاهري، وهي نقول كثيرة بحسب ما جمعت منه، وهو لا يخرج عما قلت من الاعتماد على من سبقه من كتاب المذاهب، ورغم إمكان الاستغناء عنه إلا أنني جمعت ما عنده احتياطاً، لأنه كان أول كتاب يجمع في عملي.

هذا ما دونته مختصراً اليوم في هذا المعنى الذي ذكرته، أسأل الله أن يكون فيه فائدة للأصحاب وللأحباب، فإنه والله استخراج من خلال سنوات في جمع فقه داود وأهل الظاهر من بطون كتب الفقهاء والمفسرين والشروح، فإن وفقت في ذلك أو بعضه فالحمد لله، وإن أخطأت: فاستغفر الله من ذلك، وهو مني ومن الشيطان، نسأل الله التوفيق والسلامة في ديننا ودنيانا، إنه سميع مجيب.

كتبه في ثاني أيام عيد الفطر المبارك، بعد صلاة العشاء، لسنة 2007 في الشهر العاشر منها: محمد بن إبراهيم بن عبد الله الريحان، ابن تميم الظاهري.

وبذلك ينتهي النقل...

L225 Thank you for following along...[61]

L226 **[Link blocked in the source]**[62]

شكرا على المتابعة...

[رابط محجوب في المصدر]

[60] **Translator's note (L224):** This appears to be the compiler's or poster's closing remark, outside the quoted author's text.

[61] **Translator's note (L225):** This appears to be the compiler's or poster's closing address to readers.

[62] **Translator's note (L226):** An editorial placeholder indicating that a link was blocked in the source.

Frequency translation glossary

246 word families account for 6,079 of 7,598 Arabic word occurrences (80.01%). They include 1,151 of 2,291 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. ـيْنِ / ـانِ often mark the dual; ـينَ / ـونَ 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)

(72) إِرَادَة / أَرَادَ (115) أَخَذَ (225) أُجْرَة / أَجْر (226) آثَار / أَثَر (125) آتَى / أَتَى (65) أَبُو / أَب (168) آيَة (82) أُخْرَى / آخِر / آخَر
(16) أَهْل (5) أَنَّ / أَنْ (105) أَمَرَ / أَمْر (201) أُمَّة / أَمَة (55) أَمَّا (44) إِمَام / أَمْ / أُمّ (244) عَطَاء / أَعْطَى (61) أَصْل (111) رَبِيع / رُبْع / أَرْبَعَة
(35) إِلَى (38) إِلَّا (229) إِسْمَاعِيل (91) إِذَا (228) إِذْ (187) إِبْرَاهِيم (188) مُبَاح / إِبَاحَة (127) أَيْضًا (126) أَيّ (51) تَأْوِيل / أَوَّل (19) أَوْ
(39) اجْتِهَاد (66) اسْتِثْنَاء / ثَانٍ / اثْنَان (43) ابْن حَزْم (12) بَنَى / بِنْت / ابْن (227) أَمَانَة / أَمَان / إِيمَان (143) أَنَس / نَاس / إِنْسَان (17) إِنَّ / إِنْ
(28) إِلَه / اللَّه (114) الْعَبْدَرِيّ (124) الطَّبَرِيّ (224) الزُّبَيْر (23) الَّتِي / الَّذِي (166) الْجُوَيْنِيّ (100) الْبَرْذَعِيّ (135) الْبَاجِيّ (96) سَمَاء / سَمَّى / اسْم
(59) بَطَلَ / بَاطِل (172) أَبْوَاب / بَاب (45) بِهِ / بِـ (123) النَّوَوِيّ (104) الْمَغْرِبِيّ (142) الْمُزَنِيّ (167) الْمَرْوَزِيّ (64) الْمَاوَرْدِيّ (223) اللَّيْث
(36) بَيِّنَة / بَيَان / بَيْن (171) بَلَغَ (128) بَلْ (170) بُكْرَة / بِكْر / بَكْر (34) بَعْض (62) بَعِيد / بَعْد (202) بُرْهَان (169) مُبْتَدِع / بِدْعَة (154) بَيْع / بَاعَ
(158) جَاءَ (230) ثَوْرِيّ / ثَوْر (46) ثُمَّ (101) ثُلُث / ثَلَاثَة (144) ثَابِت / ثَبَتَ (53) اتَّفَقَ / تَوْفِيق (173) تَمَام / تَمَّ (155) تَرَكَ (110) اتِّبَاع / تَبِعَ
(145) جَمَل / جُمْلَة (37) إِجْمَاع / جَمِيع / جَمَعَ (129) جَعَلَ (231) أَجْزَأَ / جُزْء (157) جَدِيد / جِدًّا / جَدّ (156) جُبَيْر / جَابِر / جَبْر (116) جَائِز / جَازَ
(130) حَذَر (76) حَدَّثَ / حَدِيث (75) حَجّ / حُجَّة (94) حَتَّى (189) اسْتَحَبَّ / أَحَبَّ / حُبّ (137) حَوْل / حَال (232) حَاشِيَة (174) مَجْهُول / جَهْل
(32) أَحْمَد / مُحَمَّد / حَمْد (190) حَلَّ / حَلَال (102) حَكَمَ / حُكْم (63) حَقِيقَة / حَقّ (175) إِحْسَان / حَسَنَة / حَسَن (117) بِحَسَب / حَسَب (136) حَرِير / حُرّ
(203) أَخْبَرَ / خَبَر (106) خُصُوص / خَاصّ (69) حِين (233) حَيَوَان / حَيَاة / حَيّ (77) حَنِيف / حَنِيفَة (71) حَنْبَلِيّ / حَنْبَل (159) حَمْل / حَمَلَ
(204) دَرَجَة (138) أَدْخَلَ / دَخَلَ (10) دَاوُد (33) اخْتَلَفَ / خِلَاف (234) خَطَّاب / خِطْبَة / خُطْبَة (88) أَخْطَأَ / خَطَأ (87) أَخْرَجَ / خَرَجَ
(21) ذَهَب / ذَهَبَ (27) ذِكْر / ذَكَرَ (192) دَيْن / دِين (146) دُون (89) دَلَالَة / دَلِيل (235) دَلَالَة / دَلَّ (176) دَعْوَى / دَعَا (191) أَدْرِي / دَرَى
(237) رِضًا / رَضِيَ (131) رِدَّة / رَدَّ (112) رَحِم / رَحْمَن / رَحْمَة (160) رِجْل / رِجَال / رَجُل (236) رَجْعَة / رَجَعَ (205) رَبّ (95) رَأْي / رَأَى
(193) مَسْعُود / سَعْد / سَعِيد (139) سُبُل / سَبِيل (18) مَسْأَلَة / سَأَلَ (206) تَزَوَّجَ / زَوْج (238) زَهْر / زُهْرِيّ (177) زَيْد / زَادَ (147) رِوَايَة / رَوَى
(207) اسْتَوَى / سَوَاء (119) سَنَة / سِنّ / سُنَّة (118) سَمَاع / سَمِعَ (194) سُلَيْمَان (140) مُسْلِم / إِسْلَام / سَلَام (239) إِسْقَاط / سَقَطَ
(67) شَاءَ / شَيْء (196) أَشْهُر / شَهْر (83) شَهِدَ / شَهَادَة (195) شَكّ (208) شَعِير / شِعْر / شَعْر (178) شَرْط (78) شَرْح (40) شُفْعَة / شَفَاعَة / شَافِعِيّ

(198) اسْتَطَاعَ / تَطَوُّع / طَاعَة (240) ضَرُورِيّ / ضَرُورَة (107) صَلَّى / صَلَاة (209) صَدَاق / صَدَقَة / صَدَقَ (60) صَحِيح / صَحَّ (24) صَحَابَة / صَاحِب
(211) عَبَسَ / عَبَّاس (6) ظِهَار / ظُهْر / ظَهْر (97) ظَنّ (210) طَهَارَة / طُهْر (161) طَالِب / طَلَبَ (197) طَلَّقَ / طَلَاق (148) طُرُق / طَرِيق
(243) عُشْر / عَشَرَة / عَشْر (242) عَزِيز / عَزَّ (98) مَعْرُوف / عَرَفَ (56) عَدَم (149) عِدَّة / عَدَد (212) عَجَب (241) عُثْمَان (49) عَبَدَ / عَبْد
(150) عَمّ / عُمُوم (108) عَمِلَ / عَمَل (214) عُمْرَة / عُمْر / عَمْر / عُمَر (99) تَعَمَّدَ / عَمْد (73) أَعْلَى / تَعَالَى / عَلِيّ (9) عَلَى (25) عَلِمَ / عِلْم (213) عَاقِلَة / عَقْل
(84) فَاسِد / فَسَاد (179) تَفْرِيق / فَرْق (245) فَرِيضَة / فَرْض (20) غَيْر (215) اغْتَسَلَ / غُسْل / غَسْل (132) اِسْتَعَانَ / عَوْن (30) عِنْد (11) عَنْ
(58) قَدَم / قَدَّمَ / قَدِمَ (41) قَدْ (246) قَتْل / قَتَلَ (47) قَبِلَ / قَبْل (85) قَوْم / قَامَ (4) قَوْل / قَالَ (3) فِي (22) فَقِيه / فِقْه (162) فِعْل / فَعَلَ
(79) قِيْس / قِيَاس (90) أَقَلّ / قَلِيل (141) قَطْع / قَطَعَ (120) فَقَط / قَطّ (200) قَاضٍ / قَضَاء / قَضَى (199) قَاسِم / قَسَم / قَسْم (133) قَرَأَ / قُرْآن
(50) كِلَا / كُلّ (216) كَفَّارَة / كُفْر (163) كَذِب / كَذَبَ (29) أَكْثَر / كَثِير (8) كَتَبَ / كِتَاب (180) تَكْبِير / أَكْبَر / كَبِير (31) يَكُون / كَانَ
(151) مِيَاه / مَاء (15) مَا (52) لَيْسَ (121) لَمَّا (26) لَمْ (54) لَكِنَّ / لَكِنْ (181) لَازِم / لَزِمَ (14) لَا (42) لَهُ / لِ (80) كَلِمَة / كَلَام
(218) نُبُوَّة / نَبِيّ (2) مَن / مِن (57) مَلَك / مَالِك / مِلْك (92) مَعْنًى (86) مَعَ (217) مَرَّ / مَرَّة (113) مَثَل / مِثْل (182) مَيِّت / مَوْت / مَاتَ
(68) هُنَالِكَ / هُنَا (1) ذَلِكَ / هَذَا (220) نَهْي / نَهَى (183) نَكَحَ / نِكَاح (7) نَقْل / نَقَلَ (93) نَفْس (219) مَنْصُور / نَصْر (109) نُصُوص / نَصّ
(221) أَوْصَى / وَصِيَّة (134) مَوْسُوعَة / وُسْع (164) جِهَة / وَجْه (103) وُجُود / وَجَدَ (81) وَاجِب / وَجَبَ (48) أَحَد / وَاحِد (13) هِيَ / هُوَ
(74) يَنْبَغِي (165) يَقِين (186) أَيْدٍ / يَد (152) يَحْيَى (185) وَلَدَ / وَلَد (184) وَاقِعَة / وَقَعَ (222) مِيقَات / وَقْت (122) تَوَضَّأَ / وُضُوء (70) مَوْضِع / وَضَعَ
(153) أَيَّام / يَوْم

1. هَذَا / ذَلِكَ[1]

hādhā / dhālika

318 occurrences; cumulative coverage 4.19%.

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. لهذا / بذلك = by that / for this. Gender follows the referred-to noun.

Attested spellings and counts

هذا —hādhā* (68); ذلك —dhālika* (58); هذه —hādhihi* (34); وهذا —whdhā* (30); وكذلك —wkdhlk* (22); كذا —kdhā* (14); هؤلاء —hāʾulāʾ* (13); فهذا —fhdhā* (10); لذلك —ldhlk* (10); فهذه —fhdhh* (7); بهذا —bhdhā* (6); فلذلك —fldhlk* (6); بهذه —bhdhh* (5); وكذا —wkdhā* (5); تلك —tlk* (4); وذلك —wdhlk* (4); بذلك —bdhlk* (3); فهؤلاء —fhʾlāʾ* (3); لهذه —lhdhh* (3); كذلك —kdhlk* (2); لهذا —lhdhā* (2); وهذه —whdhh* (2); بتلك —btlk* (1); فكذلك —fkdhlk* (1); هذين —hdhyn* (1); هكذا —hkdhā* (1); وبذلك —wbdhlk* (1); وهؤلاء —whʾlāʾ* (1); وهكذا —whkdhā* (1)

Context L3: ... الأنبياء والمرسلين أما بعد فهذه تعليقة على مسألة مهمة للأصحاب ...

Context L4: ... شاء الله الكلام عنها وذلك لأني انتظر الحصول على كتاب ...

2. مَن / مِن[2]

min / man

293 occurrences; cumulative coverage 8.04%.

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* (223); منه —mnh* (16); منها —mnhā* (14); منهم —mnhm* (13); ومن —wmn* (10); ممن —mmn* (4); فمن —fmn* (3); لمن —lmn* (2); مما —mmā* (2); منهما —mnhmā* (2); مني —mny* (2); ومنه —wmnh* (1); ومنهم —wmnhm* (1)

Context L3: ... لفقه أهل الظاهر بنيتها من خلال عملي في كتب أهل ...

Context L4: ... انتظر الحصول على كتاب منها واستخراج ما فيه فعل له ...

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

3. فِي[3]

fī

288 occurrences; cumulative coverage 11.83%.

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* (224); فيه —fyh* (21); فيها —fyhā* (20); فيما —fymā* (9); وفي —wfy* (6); ففيه —ffyh* (3); ففي —ffy* (1); فيمن —fymn* (1); فيهم —fyhm* (1); وفيه —wfyh* (1); وفيها —wfyhā* (1)

Context L3: ... مسألة مهمة للأصحاب والأحباب في فهم كيفية نقل كتب المذاهب ...

Context L4: ... كتاب منها واستخراج ما فيه فعل له طريقة تخالف من ...

4. قَوْل / قَالَ[4]

qāla / qawl

233 occurrences; cumulative coverage 14.90%.

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

قول —qwl* (91); القول —al-qwl* (18); قال —qāl* (18); قوله —qwlh* (12); لقول —lqwl* (9); قولهم —qwlhm* (8); أقوال —ʾqwāl* (7); يقولون —yqwlwn* (7); يقول —yqwl* (5); الأقوال —al-ʾqwāl* (4); بقول —bqwl* (4); قلت —qlt* (4); أقواله —ʾqwālh* (3); بقوله —bqwlh* (3); فقال —fqāl* (3); قيل —qyl* (3); نقول —nqwl* (3); أقول —ʾqwl* (2); القائل —al-qāʾl* (2); فنقول —fnqwl* (2); قاله —qālh* (2); وقال —wqāl* (2); ويقول —wyqwl* (2); بقولهم —bqwlhm* (1); فأقول —fʾqwl* (1); فقول —fqwl* (1); فيقول —fyqwl* (1); قائل —qāʾl* (1); قائله —qāʾlh* (1); قالوا —qālwā* (1); قلته —qlth* (1); قولا —qwlā* (1); قولنا —qwlnā* (1); كقوله —kqwlh* (1); لقولهم —lqwlhm* (1); نقوله —nqwlh* (1); والقول —wālqwl* (1); وقيل —wqyl* (1); ويقولون —wyqwlwn* (1); يقال —yqāl* (1); يقل —yql* (1); يقله —yqlh* (1)

Context L2: ... قال الشيخ ابن تميم الظاهري حفظه ...

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

5. أَنَّ / أَنْ[5]

ʾan / ʾanna

209 occurrences; cumulative coverage 17.65%.

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: أنهم / أنها / أنه 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.

6. ظِهَار / ظُهْر / ظَهْر[6]

ẓahr / ẓuhr / ẓihār

165 occurrences; cumulative coverage 19.82%.

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. الظاهري / الظاهرية here can identify the Zahiri school or its adherents; ظاهر can mean apparent or expressed. A school name is not a verb tense.

Context L3: ... المذاهب الفقهية حين استخرجت أقوال أهل الظاهر المتقدمين والمتأخرين قد ...

Attested spellings and counts

أن —ʾn* (103); أنه —ʾnh* (33); لأن —lʾn* (14); بأن —bʾn* (10); أنني — ʾnny* (6); لأنه —lʾnh* (6); وأن —wʾn* (6); أنها —ʾnhā* (4); أنهم —ʾnhm* (4); لأني —lʾny* (4); وأنه —wʾnh* (4); لأنها —lʾnhā* (3); لأنهم —lʾnhm* (2); أننا — ʾnnā* (1); أني —ʾny* (1); بأنه —bʾnh* (1); بأنهم —bʾnhm* (1); فكأن —fkʾn* (1); فلأن —flʾn* (1); لأنك —lʾnk* (1); لأننا —lʾnnā* (1); لئلا —lʾlā* (1); وكأن — wkʾn* (1)

Context L4: ... الله الكلام عنها وذلك لأني انتظر الحصول على كتاب منها ...

Context L7: ... لكن المراد أن التساهل أحياناً في نقل مذهب ...

Attested spellings and counts

الظاهر —al-ẓāhr* (81); الظاهرية —al-ẓāhryh* (33); الظاهري —al-ẓāhry* (30); يظهر —yẓhr* (6); بالظاهر —bālẓāhr* (5); ظهر —ẓhr* (4); ظاهر —ẓāhr* (2); ظاهرة —ẓāhrh* (1); ظاهره —ẓāhrh* (1); لظهور —lẓhwr* (1); للظاهرية — llẓāhryh* (1)

Context L2: ... قال الشيخ ابن تميم الظاهري حفظه الله ...

Context L3: ... المذاهب الأربعة لفقه أهل الظاهر بنيتها من خلال عملي في ...

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

Forms and grammar: ظهر / يظهر = appeared / appears; أظهر = made apparent; ظهور = appearance. ظَهر / ظُهر / ظِهار have different meanings and vowel patterns.

7. نَقْل / نَقَلَ[7]

naqala / naql

158 occurrences; cumulative coverage 21.90%.

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

نقل —nql* (48); النقل —al-nql* (42); ينقل —ynql* (11); بالنقل —bālnql* (7); تنقل —tnql* (4); نقلوا —nqlwā* (5); ينقلون —ynqlwn* (7); ونقل —wnql* (7); نقلاً —nqlāan (3); بنقل —bnql* (3); نقله —nqlh* (4); نقلت —nqlt* (4); وينقل —ynqlh* (3); المنقول —al-mnqwl* (2); نقلها —nqlhā* (2); منقول —mnqwl* (1); تنقله —tnqlh* (1); الناقل —al-nāql* (1); نقلهم —nqlhm* (1)

Context L3: ... والأحباب في فهم كيفية نقل كتب المذاهب الأربعة لفقه أهل ...

Context L5: ... وقفة طويلة خاصة ما نقل الحافظ العراقي في طرح التثريب ...

8. كَتَبَ / كِتَاب[8]

kitāb / kataba

157 occurrences; cumulative coverage 23.97%.

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.

Attested spellings and counts

كتب —ktb* (64); كتاب —ktāb* (20); الكتب —al-ktb* (14); الكتاب —al-ktāb* (12); كتبه —ktbh* (10); بكتب —bktb* (9); كتبهم —ktbhm* (9); كتابه —ktābh* (6); كتابي —ktāby* (4); وكتب —wktb* (3); بالكتاب —bālktāb* (1); فكتب —fktb* (1); كتاباً —ktābāan (1); لكتاب —lktāb* (1); وكتاب —wktāb* (1); يكتب —yktb* (1)

Context L3: ... في فهم كيفية نقل كتب المذاهب الأربعة لفقه أهل الظاهر ...

Context L4: ... أما كتب الأصول فيأتي إن شاء الله ...

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

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

Forms and grammar: كتب / يكتب = wrote / writes; كُتب = was prescribed or written. كتب / كتاب = book / books with different vowels; كاتب = writer; كتابة = writing or the named legal contract.

9. عَلَى[9]

ʿalā

154 occurrences; cumulative coverage 25.99%.

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* (123); عليه —ʿlyh* (18); عليها —ʿlyhā* (4); وعلى —wʿlā* (4); عليهم —ʿlyhm* (2); عليكم —ʿlykm* (1); علينا —ʿlynā* (1); فعلى —fʿlā* (1)

Context L3: ... رب العالمين والصلاة والسلام على خاتم الأنبياء والمرسلين أما بعد ...

Context L4: ... وذلك لأني انتظر الحصول على كتاب منها واستخراج ما فيه ...

10. دَاوُد[10]

dāwud

142 occurrences; cumulative coverage 27.86%.

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* (141); وداود —wdāwd* (1)

Context L3: ... مقدمة كتابي موسوعة فقه داود الظاهري ...

Context L8: ... من جميع المذاهب أن داود وأصحابه يقولون عن أمر الله ...

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

[10] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

11. عَنْ[11]

ʿan

140 occurrences; cumulative coverage 29.71%.

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.

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.

Attested spellings and counts

عن —ʿn* (88); عنه —ʿnh* (26); عنها —ʿnhā* (10); عنهم —ʿnhm* (10); عما — ʿmā* (3); عنهما —ʿnhmā* (1); وعن —wʿn* (1); وعنه —wʿnh* (1)

Context L4: ... إن شاء الله الكلام عنها وذلك لأني انتظر الحصول على ...

Context L8: ... أن داود وأصحابه يقولون عن أمر الله تعالى من أراد ...

12. بَنَى / بِنْت / ابْن[12]

ibn / bint / banā

138 occurrences; cumulative coverage 31.52%.

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

ابن —ibn (73); بن —bn* (43); كابن —kābn* (6); وابن —wābn* (4); فابن — fābn* (3); ابنه —ʾbnh* (2); بابن —bābn* (2); لابن —lābn* (2); مبني —mbny* (2); وابنه —wābnh* (1)

Context L2: ... قال الشيخ ابن تميم الظاهري حفظه الله ...

Context L5: ... مسلم أو فيما نقله ابن العربي ...

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

13. هُوَ / هِيَ[13]

huwa / hiya

127 occurrences; cumulative coverage 33.19%.

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* (53); وهو —whw* (27); فهو —fhw* (18); وهي —why* (10); هي —hy* (9); فهي —fhy* (4); فهم —fhm* (2); وهم —whm* (2); هم —hm* (1); وهما —whmā* (1)

Context L3: ... مهمة للأصحاب والأحباب في فهم كيفية نقل كتب المذاهب الأربعة ...

Context L4: ... من كتاب مهم منها وهو البحر المحيط لأبي حيان الأندلسي ...

14. لَا[14]

lā

123 occurrences; cumulative coverage 34.81%.

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* (68); ولا —wlā* (29); فلا —flā* (23); بلا —blā* (3)

Context L4: ... من انتهيت من كتبهم فلا يصح الكلام عنها بمجموعها وربما ...

Context L6: ... أو تبديل والتغيير هذا لا أقصد منه التلاعب منهم فلا ...

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

15. مَا[15]

mā

120 occurrences; cumulative coverage 36.39%.

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: فما / وما 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* (64); كما —kmā* (32); وما —wmā* (10); بما —bmā* (8); فكما —fkmā* (3); وبما —wbmā* (2); فما —fmā* (1)

Context L4: ... على كتاب منها واستخراج ما فيه فعل له طريقة تخالف ...

Context L5: ... لها وقفة طويلة خاصة ما نقل الحافظ العراقي في طرح ...

16. أَهْل[16]

ʾahl

94 occurrences; cumulative coverage 37.63%.

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

Attested spellings and counts

أهل —ʾhl* (85); وأهل —wʾhl* (7); لأهل —lʾhl* (2)

Context L3: ... كتب المذاهب الأربعة لفقه أهل الظاهر بنيتها من خلال عملي ...

Context L9: ... وهذا النقل باطل عن أهل الظاهر والمسألة أخرجت من موضعها ...

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

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

17. إِنَّ / إِنْ[17]

ʾin / ʾinna

84 occurrences; cumulative coverage 38.73%.

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

وإنما —wʾinmā* (22); إن —ʾin* (17); فإن —fʾin* (17); وإن —wʾin* (9); فإنه — fʾinh* (5); فإنهم —fʾinhm* (4); إما —ʾimā* (2); إنما —ʾinmā* (2); إنه —ʾinh* (2); فإنها —fʾinhā* (2); وإما —wʾimā* (2)

Context L4: ... أما كتب الأصول فيأتي إن شاء الله الكلام عنها وذلك ...

Context L5: ... بالنسبة لكتب شروح الحديث فإن لها وقفة طويلة خاصة ما ...

18. سَأَلَ / مَسْأَلَة[18]

saʾala / masʾalah

83 occurrences; cumulative coverage 39.83%.

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

المسألة —al-msʾlh* (29); مسألة —msʾlh* (20); مسائل —msāʾl* (16); المسائل — al-msāʾl* (13); نسأل —nsʾl* (2); أسأل —ʾsʾl* (1); السؤال —al-sʾāl* (1); سأل — sʾl* (1)

Context L3: ... بعد فهذه تعليقة على مسألة مهمة للأصحاب والأحباب في فهم ...

Context L10: ... كتب الفروع المذهبية تحت مسألة متى يجب الوضوء لحين شرحوا ...

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

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

19. أَوْ[19]

ʾaw

81 occurrences; cumulative coverage 40.89%.

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* (81)

Context L5: ... العراقي في طرح التثريب أو ما نقله النووي في شرح ...

Context L6: ... كتب المذاهب فيها تغيير أو تبديل والتغيير هذا لا أقصد ...

20. غَيْر[20]

ghayr

79 occurrences; cumulative coverage 41.93%.

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

غيره —ghyrh* (21); غير —ghyr* (12); وغيره —wghyrh* (12); غيرهم —ghyrhm* (8); وغيرهم —wghyrhm* (5); تغيير —tghyyr* (3); غيرها —ghyrhā* (3); وغير —wghyr* (3); بغير —bghyr* (2); بغيره —bghyrh* (2); يغير —yghyr* (2); غيري —ghyry* (1); لغير —lghyr* (1); لغيره —lghyrh* (1); وغيرها —wghyrhā* (1); وغيرهما —wghyrhmā* (1); يتغير —ytghyr* (1)

Context L6: ... على كتب المذاهب فيها تغيير أو تبديل والتغيير هذا لا ...

Context L7: ... تنقله بالاختصار أو في غير موضوعه فتسيء إلى القول نفسه ...

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

21. ذَهَبَ / ذَهَب[21]

dhahaba / dhahab

69 occurrences; cumulative coverage 42.84%.

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: ذهب / يذهب / اذهب = 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 —al-mdhhb* (15); المذهب —al-mdhāhb* (21); المذاهب — mdhhb* (15); بمذهب —bmdhhb* (7); لمذهب —lmdhhb* (4); المذهبية — al-mdhhbyh* (2); مذهبهم —mdhhbhm* (2); ذهب —dhhb* (1); مذاهب — mdhāhb* (1); مذهبه —mdhhbh* (1)

Context L3: ... فهم كيفية نقل كتب المذاهب الأربعة لفقه أهل الظاهر بنيتها ...

Context L6: ... أثناء الكلام على كتب المذاهب فيها تغيير أو تبديل والتغيير ...

22. فَقِيه / فِقْه[22]

fiqh / faqīh

69 occurrences; cumulative coverage 43.75%.

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

فقه —fqh* (22); الفقه —al-fqh* (17); الفقهاء —al-fqhāʾ* (15); الفقهية — al-fqhyh* (7); فقهاء —fqhāʾ* (3); الفقيه —al-fqyh* (2); الفقهي —al-fqhy* (1); فقهه —fqhh* (1); والفقه —wālfqh* (1)

Context L3: ... في كتب أهل المذاهب الفقهية حين استخرجت أقوال أهل الظاهر ...

Context L8: ... للحكم والمسألة فينقل بعض الفقهاء من جميع المذاهب أن داود ...

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

23. الَّتِي / الَّذِي[23]

al-dhī / al-tī

65 occurrences; cumulative coverage 44.60%.

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* (28); التي —al-ty* (19); الذين —al-dhyn* (7); فالذي —fāldhy* (4); والتي —wālty* (3); والذي —wāldhy* (3); والذين —wāldhyn* (1)

Context L8: ... هذا النقل الناقص السيئ والذي فيه تغيير للحكم والمسألة فينقل ...

Context L11: ... قائم عليه الوضوء وهذا الذي ذكرته هو عمدة قول متقدمي ...

24. صَاحِب / صَحَابَة[24]

ṣāḥib / ṣaḥābah

60 occurrences; cumulative coverage 45.39%.

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

Attested spellings and counts

صاحب —ʾṣḥābh* (11); أصحابه —wʾṣḥābh* (13); أصحاب —ʾṣḥāb* (13); صاحبنا —ṣāḥbhm* (4); صاحبهم —ṣāḥb* (8); أصحابنا —ʾṣḥābnā* (4); الصحابة —al-ṣḥābh* (1); أصحابهم —ʾṣḥābhm* (1); وأصحاب —wʾṣḥāb* (2); ṣāḥbnā* (3)

Context L8: ... جميع المذاهب أن داود وأصحابه يقولون عن أمر الله تعالى ...

Context L20: ... المقام إن أكثر موافقات الصحابة لأهل الظاهر عامة أو لداود ...

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

25. عَلِمَ / عِلْم[25]

ʿilm / ʿalima

59 occurrences; cumulative coverage 46.17%.

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

العلماء —al-ʿlmāʾ* (16); أعلم —ʾʿlm* (9); علم —ʿlm* (6); العلم —al-ʿlm* (5); علماء —ʿlmāʾ* (4); علمت —ʿlmt* (3); يعلمون —yʿlmwn* (3); معلوم —mʿlwm* (2); العالمين —al-ʿālmyn* (1); تعلم —tʿlm* (1); تعلمون —tʿlmwn* (1); عالم —ʿālm* (1); علمني —ʿlmny* (1); علموا —ʿlmwā* (1); ليعلم —lyʿlm* (1); وعلم —wʿlm* (1); يعلم —yʿlm* (1); يعلمها —yʿlmhā* (1); يعلموا —yʿlmwā* (1)

Context L3: ... الحمد لله رب العالمين والصلاة والسلام على خاتم الأنبياء ...

Context L11: ... الظاهر لا غيره ولا أعلم عن قول المعاصرين اليوم فالله ...

26. لَمْ[26]

lam

57 occurrences; cumulative coverage 46.92%.

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* (41); ولم —wlm* (13); فلم —flm* (3)

Context L4: ... ضمن هذه المجموعة لأني لم أفرغ بعد من كتاب مهم ...

Context L10: ... السابقة أن كل من لم يكن على وضوء فإذا أراد ...

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

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

27. ذِكْر / ذَكَرَ[27]

dhakara / dhikr

55 occurrences; cumulative coverage 47.64%.

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.

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.

Attested spellings and counts

ذكره —dhkrh* (10); ذكر —dhkr* (9); ذكرت —dhkrt* (4); يذكر —ydhkr* (4); يذكرون —ydhkrwn* (4); المذكورة —al-mdhkwrh* (3); بذكر —bdhkr* (3); يذكره —ydhkrh* (3); فذكر —fdhkr* (2); وذكره —wdhkrh* (2); يذكرها —ydhkrhā* (2); أذكر —ʾdhkr* (1); الذكر —al-dhkr* (1); المذكورين —al-mdhkwryn* (1); تذكر —tdhkr* (1); ذكرنا —dhkrnā* (1); ذكرها —dhkrhā* (1); فذكروا —fdhkrwā* (1); وذكر —wdhkr* (1); ويذكر —wydhkr* (1)

Context L11: ... وقد ذكرت مرة في شرح قاعدة الأخذ ...

Context L19: ... على سبيل الاختصار لأني ذكرت له أنني لم أقيد أرقام ...

28. اللَّه / إِلَه[28]

Allāh / ʾilāh

51 occurrences; cumulative coverage 48.32%.

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 (38); والله —wāllh* (6); لله —llh* (3); فالله —fāllh* (2); وبالله —wbāllh* (2)

Context L2: ... ابن تميم الظاهري حفظه الله ...

Context L3: ... الحمد لله رب العالمين والصلاة والسلام على ...

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

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

29. كَثِير / أَكْثَر[29]

kathīr / ʾakthar

51 occurrences; cumulative coverage 48.99%.

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* (17); كثير —kthyr* (9); كثيراً —kthyrāan (9); كثرة — kthrh* (3); كثيرة —kthyrh* (3); يكثر —ykthr* (3); فأكثر —fʾkthr* (2); أكثرها —ʾkthrhā* (1); الأكثر —al-ʾkthr* (1); الكثير —al-kthyr* (1); وأكثر — wʾkthr* (1); وأكثرهم —wʾkthrhm* (1)

Context L11: ... ثبت عنه أنه صلى أكثر من فرض واحد بوضوء واحد ...

Context L15: ... عنهم وكذلك إشارة إلى أكثر الموافقات لأهل الظاهر من فقه ...

30. عِنْد[30]

ʿind

48 occurrences; cumulative coverage 49.62%.

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* (36); عندهم —ʿndhm* (5); عنده —ʿndh* (3); عندي —ʿndy* (2); عندنا —ʿndnā* (1); وعند —wʿnd* (1)

Context L9: ... أن الأمر بغسل اليدين عند القيام من النوم معلق بالقيام ...

Context L11: ... وأنه لم يتوضأ إلا عند الحدث صح أن المراد هنا ...

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

31. كَانَ / يَكُون[31]

kāna / yakūn

48 occurrences; cumulative coverage 50.25%.

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; يكون / تكون = is or will be; لم يكن = was not; كنّا = we were; كون = being.

Attested spellings and counts

كان —kān* (17); يكون —ykwn* (9); يكن —ykn* (5); فكان —fkān* (3); وكان —wkān* (3); كانت —kānt* (2); كنت —knt* (2); كونه —kwnh* (2); تكن — tkn* (1); تكون —tkwn* (1); سيكون —sykwn* (1); فيكون —fykwn* (1); وكانت —wkānt* (1)

Context L10: ... أن كل من لم يكن على وضوء فإذا أراد الصلاة ...

Context L13: ... وهذه المسألة وما كان مثلها ذكرتها في كتابي موسوعة ...

32. أَحْمَد / مُحَمَّد / حَمْد[32]

ḥamd / muḥammad / ʾaḥmad

46 occurrences; cumulative coverage 50.86%.

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

أحمد —ʾḥmd* (22); محمد —mḥmd* (17); ومحمد —wmḥmd* (3); لأحمد — lʾḥmd* (2); الحمد —al-ḥmd* (1); وأحمد —wʾḥmd* (1)

Context L3: ... الحمد لله رب العالمين والصلاة والسلام ...

Context L13: ... شيخنا ووالدنا الأستاذ الدكتور محمد رواس قلعه الخبير في الموسوعة ...

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

33. اخْتَلَفَ / خِلَاف[33]

khilāf / ʾkhtalafa

44 occurrences; cumulative coverage 51.43%.

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

Attested spellings and counts

بخلاف —bkhlāf* (8); الاختلاف —al-ākhtlāf* (7); الخلاف —al-khlāf* (5); خلاف —khlāf* (3); يخالف —ykhālf* (3); المخالفة —al-mkhālfh* (2); خالف —khālf* (2); خالفه —khālfh* (2); لمخالفة —lmkhālfh* (2); مخالفة —mkhālfh* (2); اختلاف —ʾkhtlāf* (1); اختلفوا —ʾkhtlfwā* (1); بخلافهم —bkhlāfhm* (1); تخالف —tkhālf* (1); خالفهم —khālfhm* (1); خلافهم —khlāfhm* (1); مخالفتهم —mkhālfthm* (1); يخالفه —ykhālfh* (1)

Context L4: ... فيه فعل له طريقة تخالف من انتهيت من كتبهم فلا ...

Context L6: ... منهم هذا الظن رغم مخالفتهم في الأصل والفرع ...

34. بَعْض[34]

baʿḍ

42 occurrences; cumulative coverage 51.99%.

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: بعضهم / بعضها / بعضه 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* (30); بعضهم —bʿḍhm* (4); لبعض —lbʿḍ* (3); البعض —al-bʿḍ* (2); بعضه —bʿḍh* (1); بعضها —bʿḍhā* (1); وبعضهم —wbʿḍhm* (1)

Context L8: ... تغيير للحكم والمسألة فينقل بعض الفقهاء من جميع المذاهب أن ...

Context L10: ... فوضعها بعض كتب الفروع المذهبية تحت مسألة ...

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

35. إِلَى[35]

ʾilā

39 occurrences; cumulative coverage 52.50%.

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* (34); إليه —ʾilyh* (3); إليهم —ʾilyhm* (2)

Context L7: ... في غير موضوعه فتسيء إلى القول نفسه دون أن تشعر ...

Context L8: ... تعالى من أراد القيام إلى الصلاة أن يتوضأ فعلقوا الحكم ...

36. بَيْن / بَيَان / بَيِّنَة[36]

bayn / bayān / bayyinah

39 occurrences; cumulative coverage 53.01%.

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

بين —byn* (10); بيان —byān* (7); بينهما —bynhmā* (4); لبيان —lbyān* (4); وبين —wbyn* (3); بينت —bynt* (2); وبينهما —wbynhmā* (2); بياناً —byānāan (1); وبيان —lybyn* (1); ليبين —byny* (1); بيني —bynh* (1); بينه —bynnāh (1); بينّاه —ybyn* (1)

Context L13: ... فيها سنوات وستكون بالاشتراك بيني وبين شيخنا ووالدنا الأستاذ الدكتور ...

Context L17: ... الظاهر ثم نشرع في بيان الكلام على كتب المذاهب بحسب ...

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

37. إِجْمَاع / جَمِيع / جَمَعَ[37]

jamaʿa / jamīʿ / ʾijmāʿ

39 occurrences; cumulative coverage 53.53%.

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

الإجماع —al-ʾijmāʿ* (5); جمعت —jmʿt* (5); أجمعنا —ʾjmʿnā* (4); الجامع —al-jāmʿ* (4); إجماع —ʾijmāʿ* (3); جميع —jmyʿ* (3); إجماعاً —ʾijmāʿāan (2); الجميع —al-jmyʿ* (2); جمع —jmʿ* (2); جميعهم —jmyʿhm* (2); يجمع —yjmʿ* (2); إجماعهم —ʾijmāʿhm* (1); المجموعة —al-mjmwʿh* (1); بالإجماع —bālʾijmāʿ* (1); جميعاً —jmyʿāan (1); مجموع —mjmwʿ* (1)

Context L4: ... القرآن فإنها ضمن هذه المجموعة لأني لم أفرغ بعد من ...

Context L8: ... فينقل بعض الفقهاء من جميع المذاهب أن داود وأصحابه يقولون ...

38. إِلَّا[38]

ʾillā

37 occurrences; cumulative coverage 54.01%.

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* (33); وإلا —wʾilā* (4)

Context L11: ... واحد وأنه لم يتوضأ إلا عند الحدث صح أن المراد ...

Context L14: ... إلا أنني في هذا الكتاب لم ...

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

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

39. اجْتِهَاد[39]

ʾjtihād

35 occurrences; cumulative coverage 54.47%.

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

الاجتهاد —al-ājthād* (17); المجتهدين —al-mjthdyn* (4); مجتهد —mjthd* (4); مجتهدي —mjthdy* (4); المجتهد —al-mjthd* (3); اجتهاد —ʾjthād* (1); اجتهادهم —ʾjthādhm* (1); والاجتهاد —wālājthād* (1)

Context L28: ... مقلد شافعي وباتفاق بين المجتهدين إذا تساهلنا معهم بحسب أصولهم ...

Context L29: ... أي أن الاجتهاد هو أساس اعتبار قول الرجل ...

40. شُفْعَة / شَفَاعَة / شَافِعِيّ[40]

shāfiʿiyy / shafāʿah / shufʿah

35 occurrences; cumulative coverage 54.94%.

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

الشافعيين —al-shāfʿyyn* (20); الشافعي —al-shāfʿy* (10); شافعي —shāfʿy* (3); الشافعية —al-shāfʿyh* (2)

Context L23: ... ثور ثم أحمد ثم الشافعي ثم مالك ثم النعمان ثم ...

Context L27: ... بخلاف الظاهرية عند بعض الشافعيين ...

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

41. قَدْ[41]

qad

34 occurrences; cumulative coverage 55.38%.

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

وقد —wqd* (15); قد —qd* (11); فقد —fqd* (8)

Context L3: أهل الظاهر المتقدمين والمتأخرين قد نقلتها من مقدمة كتابي موسوعة ... ...

Context L7: ... في نقل مذهب الخصم قد يجعلك تنقله بالاختصار أو في ...

42. لَهُ / لِـ[42]

li / lahu

32 occurrences; cumulative coverage 55.80%.

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* (11); لي —ly* (7); وله —wlh* (4); لهم —lhm* (3); فله —flh* (2); لك —lk* (2); لها —lhā* (2); لنا —lnā* (1)

Context L4: ... واستخراج ما فيه فعل له طريقة تخالف من انتهيت من ...

Context L5: ... لكتب شروح الحديث فإن لها وقفة طويلة خاصة ما نقل ...

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

43. ابْن حَزْم[43]

ibn ḥazm

30 occurrences; cumulative coverage 56.20%.

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* (30)

Context L101: ... يعلمون فقه داود كابن حزم وغيره كابن عبد البر لم ...

Context L110: ... إذا نقلوا قول ابن حزم فإن ابن عبد البر والباجي ...

44. إِمَام / أَمْ / أُمّ[44]

ʾumm / ʾam / ʾimām

30 occurrences; cumulative coverage 56.59%.

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

الإمام —al-ʾimām* (15); أئمة —ʾmh* (6); أم —ʾm* (3); الأئمة —al-ʾmh* (3); إمام —ʾimām* (1); إمامة —ʾimāmh* (1); بالإمامة —bālʾimāmh* (1)

Context L13: ... في كتابي موسوعة فقه الإمام داود الظاهري والتي عملت فيها ...

Context L14: ... وهو كتاب الجامع لمذهب الإمام أبي سليمان داود بن الظاهري ...

[43] **Editorial lexical note:** Personal-name identification from the work; this entry does not assert a lexical etymology for the name.

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

45. بِـ / بِهِ[45]

bi / bihi

30 occurrences; cumulative coverage 56.99%.

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* (24); بها —bhā* (5); بهم —bhm* (1)

Context L11: ... المعاصرين اليوم فالله أعلم به ...

Context L31: ... المبتدعة ولا برهان له بها فسقطت ...

46. ثُمَّ[46]

thumma

30 occurrences; cumulative coverage 57.38%.

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* (30)

Context L17: ... السلف لقول أهل الظاهر ثم نشرع في بيان الكلام على ...

Context L21: ... علي بن أبي طالب ثم ابن عباس ثم عمر بن ...

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

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

47. قَبْل / قَبِلَ[47]

qabl / qabila

29 occurrences; cumulative coverage 57.77%.

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); يقبل —yqbl* (9); نقبل —nqbl* (3); قبلهم —qblhm* (2); قبلت —qblt* (1); قبله —qblh* (1); قبلها —qblhā* (1); قبول —qbwl* (1); يقبله —yqblh* (1); يقبلها —yqblhā* (1)

Context L26: ... قبل الشروع في بيان ذلك أحببت ...

Context L32: ... شهدت له الأمة من قبلهم ومن بعدهم بالإمامة والتقدم في ...

48. وَاحِد / أَحَد[48]

wāḥid / ʾaḥad

29 occurrences; cumulative coverage 58.15%.

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); أحدهم —ʾḥdhm* (5); واحد —wāḥd* (5); أحداً —ʾḥdāan (1); الواحد —al-wāḥd* (1); بأحد —bʾḥd* (1); لأحد —lʾḥd* (1); واحدة —wāḥdh* (1); وحده —wḥdh* (1)

Context L6: ... فلا والله لا أظن بأحد منهم هذا الظن رغم مخالفتهم ...

Context L11: ... صلى أكثر من فرض واحد بوضوء واحد وأنه لم يتوضأ ...

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

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

49. عَبْد / عَبَدَ[49]

ʿabd / ʿabada

28 occurrences; cumulative coverage 58.52%.

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* (23); العبد —al-ʿbd* (3); للعبد —llʿbd* (1); وعبد —wʿbd* (1)

Context L21: ... عثمان بن عفان ثم عبد الله بن الزبير ثم أبي ...

Context L22: ... مجاهد ثم عمر بن عبد العزيز ...

50. كُلّ / كِلَا[50]

kull / kilā

28 occurrences; cumulative coverage 58.88%.

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* (16); فكل —fkl* (5); بكل —bkl* (2); كلها —klhā* (2); كلهم —klhm* (2); كلما —klmā* (1)

Context L8: ... يتوضأ فعلقوا الحكم بالقيام فكل قائم عليه أن يتوضأ ...

Context L9: ... النوم معلق بالقيام منه فكل قيام من نوم يجب غسل ...

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

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

51. تَأْوِيل / أَوَّل[51]

ʾawwal / taʾwīl

27 occurrences; cumulative coverage 59.24%.

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. يتأول / تأوّل = interpreted / interprets.

Attested spellings and counts

أول —ʾwl* (10); الأولى —al-ʾwlā* (10); أولاً —ʾwlāan (3); الأول —al-ʾwl* (3); فالأول —fālʾwl* (1)

Context L17: ... فأبدأ أولاً بمسألة الإشارة إلى موافقات السلف ...

Context L18: ... النبذة الأولى موافقات الظاهرية للسلف الصالح ...

52. لَيْسَ[52]

laysa

27 occurrences; cumulative coverage 59.59%.

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* (9); وليس —wlys* (8); ليسوا —lyswā* (5); فليس —flys* (2); ليست —lyst* (2); فليسوا —flyswā* (1)

Context L11: ... الصلاة وهو غير متوضئ وليس كل قائم عليه الوضوء وهذا ...

Context L30: ... فالجويني الأشعري ومثله الإسفراييني ليسوا من أهل الاجتهاد المطلق أصلاً ...

[51] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry).
[52] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليس (read dictionary entry).

53. اتَّفَقَ / تَوْفِيق[53]

tawfīq / ʾttafaqa

27 occurrences; cumulative coverage 59.95%.

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

الموافقات —al-mwāfqāt* (7); موافقات —mwāfqāt* (4); التوفيق —al-twfyq* (3); اتفاق —ʾtfāq* (2); اتفقوا —ʾtfqwā* (2); الموافقة —al-mwāfqh* (2); وافقه —wāfqh* (2); وفق —wfq* (2); موافق —mwāfq* (1); موافقاً —mwāfqāan (1); يوافق —ywāfq* (1)

Context L15: ... وكذلك إشارة إلى أكثر الموافقات لأهل الظاهر من فقه السلف ...

Context L17: ... أولاً بمسألة الإشارة إلى موافقات السلف لقول أهل الظاهر ثم ...

54. لَكِنَّ / لَكِنْ[54]

lakin / lakinna

26 occurrences; cumulative coverage 60.29%.

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.

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.

Attested spellings and counts

لكن —lkn* (12); لكنه —lknh* (5); لكني —lkny* (3); ولكن —wlkn* (3); ولكنّا —wlknā* (1); ولكنه —wlknh* (1); ولكنهم —wlknhm* (1)

Context L7: ... لكن المراد أن التساهل أحياناً في ...

Context L12: ... ويغيّر فيها دون قصد ولكن لقصور معرفة الناقل لمذهب أهل ...

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

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

55. أَمَّا[55]

ʾammā

25 occurrences; cumulative coverage 60.62%.

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

أما —ʾmā* (22); وأما —wʾmā* (3)

Context L3: ... على خاتم الأنبياء والمرسلين أما بعد فهذه تعليقة على مسألة ...

Context L4: ... أما كتب الأصول فيأتي إن شاء ...

56. عَدَم[56]

ʿadam

25 occurrences; cumulative coverage 60.95%.

Possible English: absence; lack; nonexistence

Context: عدم الدقة means lack of precision; عدم followed by a verbal noun often means not doing the action.

Forms and grammar: عدم is a noun and is not a standalone negation particle. عدما is its accusative form; بعدم = through/by lack of.

Attested spellings and counts

عدم —ʿdm* (16); بعدم —bʿdm* (4); لعدم —lʿdm* (2); وعدم —wʿdm* (2); وعدمه —wʿdmh* (1)

Context L14: ... والمنقول فقط لكني أشرت بعدم الصحة في الهامش ومحل كلامي ...

Context L27: ... الأمر الأول حكاية عدم الاعتداد بخلاف الظاهرية عند بعض ...

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

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

57. مَلَك / مَالِك / مِلْك[57]

milk / mālik / malak

24 occurrences; cumulative coverage 61.27%.

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

المالكي —al-mālky* (11); المالكيين —al-mālkyyn* (10); مالك —mālk* (2); مالكي —mālky* (1)

Context L23: ... أحمد ثم الشافعي ثم مالك ثم النعمان ثم الطبري ثم ...

Context L81: ... ثانياً المذهب المالكي ونقل فقه أهل الظاهر ...

58. قَدَم / قَدَّمَ / قَدِمَ[58]

qadima / qaddama / qadam

23 occurrences; cumulative coverage 61.57%.

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

مقدمة —mqdmh* (7); المتقدمين —al-mtqdmyn* (5); تقدم —tqdm* (3); قديماً —qdymāan (3); المتقدمة —al-mtqdmh* (1); المقدمة —al-mqdmh* (1); قدّم —qddm (1); قدمت —qdmt* (1); قديم —qdym* (1)

Context L3: ... استخرجت أقوال أهل الظاهر المتقدمين والمتأخرين قد نقلتها من مقدمة ...

Context L19: ... أحصيتها بينت ذلك في مقدمة كتابي الذي فرغت منه موسوعة ...

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

59. بَطَلَ / بَاطِل[59]

bāṭil / baṭala

22 occurrences; cumulative coverage 61.86%.

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

باطل —bāṭl* (7); إبطال —ʾibṭāl* (3); الباطل —al-bāṭl* (3); يبطله —ybṭlh* (3); باطلاً —bāṭlāan (1); باطلة —bāṭlh* (1); بطلان —bṭlān* (1); بطلت —bṭlt* (1); مبطلاً —mbṭlāan (1); وإبطال —wʾibṭāl* (1)

Context L9: ... وهذا النقل باطل عن أهل الظاهر والمسألة أخرجت ...

Context L32: ... برهان على دعواهما وإلا بطلت ...

60. صَحِيح / صَحَّ[60]

ṣaḥḥa / ṣaḥīḥ

22 occurrences; cumulative coverage 62.15%.

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

صحة —ṣḥh* (5); صح —ṣḥ* (4); يصح —yṣḥ* (4); الصحيح —al-ṣḥyḥ* (2); صحيح —ṣḥyḥ* (2); الصحة —al-ṣḥh* (1); بصحة —bṣḥh* (1); تصحيح —tṣḥyḥ* (1); صحيحة —ṣḥyḥh* (1); فصحيح —fṣḥyḥ* (1)

Context L4: ... انتهيت من كتبهم فلا يصح الكلام عنها بمجموعها وربما يخالف ...

Context L11: ... يتوضأ إلا عند الحدث صح أن المراد هنا من قام ...

[59] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بطل (read dictionary entry).
[60] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صحح (read dictionary entry).

61. أَصْل[61]

ʾaṣl

21 occurrences; cumulative coverage 62.42%.

Possible English: basis; foundation; origin; root; at all in a negative construction

Context: أصل can identify the basis of an argument. أصلا … لا 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

أصول —ʾṣwl* (8); أصلاً —ʾṣlāan (7); أصل —ʾṣl* (3); الأصل —al-ʾṣl* (3)

Context L6: … الظن رغم مخالفتهم في الأصل والفرع …

Context L20: … داود موافقاً لقولهم في أصل المسألة …

62. بَعْد / بَعِيد[62]

baʿd / baʿīd

21 occurrences; cumulative coverage 62.70%.

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* (14); بعدهم —bʿdhm* (4); بعده —bʿdh* (1); بعدهما —bʿdhmā* (1); يبعد —ybʿd* (1)

Context L3: … خاتم الأنبياء والمرسلين أما بعد فهذه تعليقة على مسألة مهمة …

Context L4: … المجموعة لأني لم أفرغ بعد من كتاب مهم منها وهو …

[61] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أصل (read dictionary entry).
[62] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعد (read dictionary entry).

63. حَقّ / حَقِيقَة[63]

ḥaqq / ḥaqīqah

21 occurrences; cumulative coverage 62.98%.

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

تحقيق —tḥqyq* (10); الحق —al-ḥq* (5); استحق —'stḥq* (2); بحق —bḥq* (2); حق —ḥq* (1); للحق —llḥq* (1)

Context L14: ... الموسوعي لا يشترط فيه تحقيق صحة القول وإنما ترتيب المحكي ...

Context L36: ... من علم بالوصف أي استحق الاجتهاد بما اتصف به من ...

64. الْمَاوَرْدِيّ[64]

al-māwardiyy

20 occurrences; cumulative coverage 63.24%.

Possible English: al-Mawardi

Context: Here the Shafii jurist al-Mawardi, whose legal works transmit opinions discussed by the author.

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

الماوردي —al-māwrdy* (16); والماوردي —wālmāwrdy* (4)

Context L134: ... أبي الطيب الطبري والعبدري والماوردي المعتزلي إلا في مسائل لا ...

Context L138: ... الذكر وكذلك تلمذ على الماوردي صاحب الحاوي وللعبدري كتاب الكفاية ...

[63] **Dictionary reference:** Ibn Manẓūr, Lisān al-'Arab (Arabic dictionary); headword: حقق (read dictionary entry).

[64] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

65. أَبُو / أَب[65]

ʾab / ʾabū

20 occurrences; cumulative coverage 63.50%.

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* (8); أبي —ʾby* (8); أبيه —ʾbyh* (2); لأبي —lʾby* (1); لأبيه —lʾbyh* (1)

Context L4: ... منها وهو البحر المحيط لأبي حيان الأندلسي الظاهري ...

Context L14: ... كتاب الجامع لمذهب الإمام أبي سليمان داود بن الظاهري ففي ...

66. اسْتِثْنَاء / ثَانٍ / اثْنَان[66]

ʾthnān / thānin / ʾstithnāʾ

20 occurrences; cumulative coverage 63.77%.

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: اثنان / اثنين and اثنتان / اثنتين vary by case and gender; ثاني / ثانية = second. يستثني / استثنى = excepted / excepts; مستثنى = excepted item.

Attested spellings and counts

الثانية —al-thānyh* (9); الثاني —al-thāny* (4); ثاني —thāny* (2); ثانياً — thānyāan (2); استثناء —ʾstthnāʾ* (1); ثانية —thānyh* (1); والثاني —wālthāny* (1)

Context L25: ... النبذة الثانية قول أهل الظاهر في كتب ...

Context L30: ... أما ثانياً فإذا اتفقوا على أن مجتهدي ...

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

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

67. شَاءَ / شَيْء[67]

shayʾ / shāʾa

20 occurrences; cumulative coverage 64.03%.

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

شاء —shāʾ* (8); شيء —shyʾ* (6); بشيء —bshyʾ* (2); شيئاً —shyʾāan (2); الشيء —al-shyʾ* (1); بالشيء —bālshyʾ* (1)

Context L4: ... كتب الأصول فيأتي إن شاء الله الكلام عنها وذلك لأني ...

Context L19: ... موسوعة فقه داود إن شاء الله تعالى ...

68. هُنَا / هُنَالِكَ[68]

hunā / hunālika

20 occurrences; cumulative coverage 64.29%.

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; هنا and هاهنا add a demonstrative element. هنالك / هناك indicate greater distance in a common use; they have no verb tense.

Attested spellings and counts

هنا —hnā* (10); هناك —hnāk* (9); وهنا —whnā* (1)

Context L10: ... فليتوضأ أدخلوا قول الظاهرية هنا في تلك المسألة تحت هذه ...

Context L11: ... الحدث صح أن المراد هنا من قام إلى الصلاة وهو ...

[67] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شيأ (read dictionary entry).
[68] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هنا (read dictionary entry).

69. حِين[69]

ḥīn

19 occurrences; cumulative coverage 64.54%.

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

حين —ḥyn* (13); أحياناً —ʾḥyānāan (6)

Context L3: ... كتب أهل المذاهب الفقهية حين استخرجت أقوال أهل الظاهر ... المتقدمين ...

Context L7: ... لكن المراد أن التساهل أحياناً في نقل مذهب الخصم قد ...

70. مَوْضِع / وَضَعَ[70]

waḍaʿa / mawḍiʿ

19 occurrences; cumulative coverage 64.79%.

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

مواضع —mwāḍiʿ* (4); موضوع —mwḍwʿ* (3); المواضع —al-mwāḍiʿ* (2); موضع —mwḍiʿ* (2); توضع —twḍiʿ* (1); فوضعها —fwḍiʿhā* (1); موضعها —mwḍiʿhā* (1); موضوعه —mwḍwʿh* (1); وضعه —wḍiʿh* (1); وضعها —wḍiʿhā* (1); ووضعت — wwḍiʿt* (1); ويضع —wyḍiʿ* (1)

Context L7: ... بالاختصار أو في غير موضوعه فتسيء إلى القول نفسه دون ...

Context L9: ... الظاهر والمسألة أخرجت من موضعها ووضعت في موضع آخر فقول ...

[69] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حين (read dictionary entry).
[70] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وضع (read dictionary entry).

71. حَنْبَلِيّ / حَنْبَل[71]

ḥanbal / ḥanbaliyy

18 occurrences; cumulative coverage 65.03%.

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

الحنبليين —al-ḥnblyyn* (10); الحنبلية —al-ḥnblyh* (3); حنبل —ḥnbl* (3); الحنبلي —al-ḥnbly* (2)

Context L54: ... ونادراً ما تجده عند الحنبليين فإنهم كما سترى بعد قليل ...

Context L186: ... رابعاً المذهب الحنبلي ونقل فقه أهل الظاهر ...

72. إِرَادَة / أَرَادَ[72]

ʾarāda / ʾirādah

18 occurrences; cumulative coverage 65.27%.

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* (5); أراد —ʾrād* (3); يراد —yrād* (3); أريد —ʾryd* (2); أرادوا —ʾrādwā* (1); أردت —ʾrdt* (1); تريد —tryd* (1); يريد —yryd* (1); يريدون —yrydwn* (1)

Context L7: ... لكن المراد أن التساهل أحياناً في نقل ...

Context L8: ... أمر الله تعالى من أراد القيام إلى الصلاة أن يتوضأ ...

[71] **Editorial lexical note:** Personal-name and school-affiliation identification from context; no Arabic-root etymology is asserted.

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

73. أَعْلَى / تَعَالَى / عَلِيّ[73]

ʿaliyy / taʿālā / ʾaʿlā

18 occurrences; cumulative coverage 65.50%.

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* (13); علي —ʿly* (5)

Context L8: ... يقولون عن أمر الله تعالى من أراد القيام إلى الصلاة ...

Context L17: ... الزماني للمذاهب فأقول وبالله تعالى التوفيق ...

74. يَنْبَغِي[74]

yanbaghī

17 occurrences; cumulative coverage 65.73%.

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

وينبغي —wynbghy* (9); ينبغي —ynbghy* (8)

Context L46: ... عمل به الظاهرية فكان ينبغي عليهم أن يقولون الظاهرية نصف ...

Context L97: ... منه رحمه الله لا ينبغي التعويل عليه حتى تقف على ...

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

75. حُجَّة / حَجّ[75]

ḥujjah / ḥajj

17 occurrences; cumulative coverage 65.95%.

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

احتجاج —ʾḥtjāj* (3); بحجة —bḥjh* (3); حجة —ḥjh* (3); حاجة —ḥājh* (2); وحجتهم —wḥjthm* (2); احتج —ʾḥtj* (1); احتجاجهم —ʾḥtjājhm* (1); الحجة —al-ḥjh* (1); لحاجة —lḥājh* (1)

Context L30: ... اتفقوا على شيء فهو حجة كما يقولون فالجويني الأشعري ومثله ...

Context L33: ... يقولون الإجماع السكوتي ليس بحجة وهو القول الذي قيل من ...

76. حَدَّثَ / حَدِيث[76]

ḥadīth / ḥaddatha

17 occurrences; cumulative coverage 66.18%.

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* (11); الحادثة —al-ḥādthh* (1); الحدث —al-ḥdth* (1); حديث —ḥdyth* (1); لحديث —lḥdyth* (1); محدث —mḥdth* (1); والحديث —wālḥdyth* (1)

Context L5: ... الأمر بالنسبة لكتب شروح الحديث فإن لها وقفة طويلة خاصة ...

Context L11: ... لم يتوضأ إلا عند الحدث صح أن المراد هنا من ...

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

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

77. حَنِيف / حَنِيفَة[77]

ḥanīfah / ḥanīf

17 occurrences; cumulative coverage 66.40%.

Possible English: Ḥanīfah; Ḥanafī; upright in religion

Context: أبو حنيفة is the scholar Abū Ḥanīfah. الحنفيون / الحنفيين 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 حنفيين / حنفيون. حنيفة also occurs in a personal designation.

Attested spellings and counts

الحنفيين —al-ḥnfyyn* (10); الحنفي —al-ḥnfy* (7)

Context L60: ... أولاً المذهب الحنفي ونقل فقه أهل الظاهر ...

Context L61: ... قول أهل الظاهر عند الحنفيين ...

78. شَرْح[78]

sharḥ

17 occurrences; cumulative coverage 66.62%.

Possible English: explanation; commentary; explain

Context: شرح can name a book commentary rather than an explanation delivered in the present argument.

Forms and grammar: شرح / يشرح = explained / explains; شروح is a plural noun. شرحه can mean his commentary or he explained it, depending on syntax.

Attested spellings and counts

شرح —shrḥ* (9); شروح —shrwḥ* (3); الشروح —al-shrwḥ* (2); شرحه —shrḥh* (2); شارح —shārḥ* (1)

Context L5: ... وكذلك الأمر بالنسبة لكتب شروح الحديث فإن لها وقفة طويلة ...

Context L11: ... وقد ذكرت مرة في شرح قاعدة الأخذ بالظاهر أن الظاهر ...

[77] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حنف (read dictionary entry).
[78] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرح (read dictionary entry).

79. قَيْس / قِيَاس[79]

qiyās / qays

17 occurrences; cumulative coverage 66.85%.

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

القياس —al-qyās* (9); قاس —qās* (3); للقياس —llqyās* (2); والقياس — wālqyās* (2); بالقياس —bālqyās* (1)

Context L41: ... الاجتهاد لأن الاجتهاد هو القياس وهذا باطل فاسد ...

Context L42: ... معنى الاجتهاد على معنى القياس فقط دون غيره فأخرجوا الظاهرية ...

80. كَلِمَة / كَلَام[80]

kalām / kalimah

17 occurrences; cumulative coverage 67.07%.

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* (12); كلام —klām* (2); تكلمنا —tklmnā* (1); فكلم — fklm* (1); يتكلم —ytklm* (1)

Context L4: ... فيأتي إن شاء الله الكلام عنها وذلك لأني انتظر الحصول ...

Context L6: ... وستجدني أقول أثناء الكلام على كتب المذاهب فيها تغيير ...

[79] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قيس (read dictionary entry).
[80] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كلم (read dictionary entry).

81. وَجَبَ / وَاجِب[81]

wajaba / wājib

17 occurrences; cumulative coverage 67.29%.

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: وجب / يجب = became obligatory / is obligatory; وجوب is the abstract noun; واجب / واجبة agree with the described noun. يوجبه = makes it incumbent; تجب can have a feminine subject.

Attested spellings and counts

يجب —yjb* (6); الموجب —al-mwjb* (2); الواجب —al-wājb* (2); فواجب — fwājb* (2); فوجب —fwjb* (1); فيجب —fyjb* (1); وجب —wjb* (1); ويجب — wyjb* (1); يوجب —ywjb* (1)

Context L9: ... فكل قيام من نوم يجب غسل اليدين منه ...

Context L10: ... المذهبية تحت مسألة متى يجب الوضوء فحين شرحوا أن المراد ...

82. أُخْرَى / آخِر / آخَر[82]

ʾākhar / ʾākhir / ʾukhrā

16 occurrences; cumulative coverage 67.50%.

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: آخر / أخرى 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

المتأخرين —al-mtʾkhryn* (8); آخر —ʾākhr* (5); الأخرى —al-ʾkhrā* (1); تأخير — tʾkhyr* (1); متأخر —mtʾkhr* (1)

Context L4: ... الكتّاب تلك الكتب فرأيت تأخير الكلام عنها لحين الانتهاء من ...

Context L9: ... موضعها ووضعت في موضع آخر فقول داود والأصحاب أن الأمر ...

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

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

83. شَهِدَ / شَهَادَة[83]

shahādah / shahida

16 occurrences; cumulative coverage 67.72%.

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 causative or first-person form depending on vowels.

Attested spellings and counts

الشهادة —al-shhādh* (4); شهادة —shhādh* (4); الشاهد —al-shāhd* (3); المشهود —al-mshhwd* (2); بشهادة —bshhādh* (1); شهد —shhd* (1); شهدت —shhdt* (1)

Context L32: ... في إخراج إمام مجتهد شهدت له الأمة من قبلهم ومن ...

Context L117: ... فهو قول موقوف على شهادة الثقة العارف بمذهب أهل الظاهر ...

84. فَاسِد / فَسَاد[84]

fasād / fāsid

16 occurrences; cumulative coverage 67.93%.

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

فاسد —fāsd* (6); فساد —fsād* (5); فساده —fsādh* (2); الفاسد —al-fāsd* (1); فاسدة —fāsdh* (1); يفسد —yfsd* (1)

Context L39: ... كانت هذه المقولة باطلة فاسدة يراد منها التشنيع والفرار من ...

Context L41: ... هو القياس وهذا باطل فاسد ...

[83] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهد (read dictionary entry).
[84] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فسد (read dictionary entry).

85. قَامَ / قَوْم[85]

qāma / qawm

16 occurrences; cumulative coverage 68.14%.

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

القيام —al-qyām* (4); بالقيام —bālqyām* (2); قائم —qā'm* (2); مقام — mqām* (2); المقام —al-mqām* (1); قام —qām* (1); قمتم —qmtm* (1); قيام — qyām* (1); مقامه —mqāmh* (1); يقيما —yqymā* (1)

Context L8: ... الله تعالى من أراد القيام إلى الصلاة أن يتوضأ فعلقوا ...

Context L9: ... الأمر بغسل اليدين عند القيام من النوم معلق بالقيام منه ...

86. مَعَ[86]

maʿa

16 occurrences; cumulative coverage 68.35%.

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* (15); معهم —mʿhm* (1)

Context L11: ... من هذه الآية مجموع مع ظاهر الآثار المروية عن النبي ...

Context L21: ... وهذه الموافقات مع علي بن أبي طالب ثم ...

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

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

87. خَرَجَ / أَخْرَجَ[87]

kharaja / ʾakhraja

15 occurrences; cumulative coverage 68.54%.

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

يخرج —ykhrj* (6); يخرجون —ykhrjwn* (2); أخرجت —ʾkhrjt* (1); إخراج —ʾikhrāj* (1); خارج —khārj* (1); خرج —khrj* (1); فأخرج —fʾkhrj* (1); فأخرجوا —fʾkhrjwā* (1); يخرجها —ykhrjhā* (1)

Context L9: ... عن أهل الظاهر والمسألة أخرجت من موضعها ووضعت في موضع ...

Context L32: ... الشافعي قول مقلدة في إخراج إمام مجتهد شهدت له الأمة ...

88. خَطَأَ / أَخْطَأَ[88]

khaṭaʾ / ʾakhṭaʾa

15 occurrences; cumulative coverage 68.74%.

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. مخطئة / مخطئ show agreement; الخطأ adds the article.

Attested spellings and counts

الخطأ —al-khṭʾ* (8); أخطأت —ʾkhṭʾt* (2); أخطأ —ʾkhṭʾ* (1); خطأ —khṭʾ* (1); مخطئ —mkhṭʾ* (1); والخطأ —wālkhṭʾ* (1); وخطأ —wkhṭʾ* (1)

Context L12: ... لذلك يقع منهم هذا الخطأ والخلط ...

Context L24: ... على العمل والذاكرة ولعلي أخطأت أو زدت أو أنقصت فالإحاطة ...

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

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

89. دَلِيل / دَلَالَة[89]

dalīl / *dalālah*

15 occurrences; cumulative coverage 68.94%.

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

الاستدلال —al-āstdlāl* (6); الدليل —al-dlyl* (4); دليل —dlyl* (4); دلالة —dlālh* (1)

Context L47: ... مبني على الظن فما الدليل الموجب العمل به وما الدليل ...

Context L62: ... ذكره أهل الظاهر من دليل ...

90. قَلِيل / أَقَلّ[90]

qalīl / *ʾaqall*

15 occurrences; cumulative coverage 69.14%.

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* (4); قليلة —qlylh* (3); أقل —ʾql* (2); قلة —qlh* (2); قليلاً — qlylāan (2); قل —ql* (1); قلال —qlāl* (1)

Context L24: ... ولعله يتغير عن هنا قليلاً أو كثيراً لأن الاعتماد هنا ...

Context L35: ... في مسائل كثيرة أو قليلة فلا يكون هذا إجماعاً أصلاً ...

[89] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دلل (read dictionary entry).
[90] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلل (read dictionary entry).

91. إِذَا[91]

ʾidhā

14 occurrences; cumulative coverage 69.32%.

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* (9); فإذا —fʾidhā* (5)

Context L10: ... لم يكن على وضوء فإذا أراد الصلاة فليتوضأ أدخلوا قول ...

Context L28: ... شافعي وباتفاق بين المجتهدين إذا تساهلنا معهم بحسب أصولهم أن ...

92. مَعْنًى[92]

maʿnanā

14 occurrences; cumulative coverage 69.51%.

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* (5); يعني —yʿny* (5); المعنى —al-mʿnā* (2); بمعنى —bmʿnā* (2)

Context L28: ... فهذا القول الحادث لا معنى له أصولياً ولا فقهياً إذ ...

Context L36: ... فإذا صح ذلك فلا معنى لقول قائل لا يعتد بخلاف ...

[91] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry).
[92] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنا (read dictionary entry).

93. نَفْس[93]

nafs

14 occurrences; cumulative coverage 69.69%.

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

نفسه —nfsh* (9); أنفسهم —ʾnfshm* (4); نفسها —nfshā* (1)

Context L7: ... موضوعه فتسيء إلى القول نفسه دون أن تشعر ...

Context L97: ... عن غيره لهذا السبب نفسه ...

94. حَتَّى[94]

ḥattā

13 occurrences; cumulative coverage 69.86%.

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* (13)

Context L32: ... يقبل منهما هذا القول حتى يقيما برهان على دعواهما وإلا ...

Context L74: ... أن يستمر هذا الجواز حتى يأتي دليل يبطله ...

[93] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفس (read dictionary entry).
[94] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حتّا (read dictionary entry).

95. رَأْي / رَأَى[95]

raʾā / raʾy

13 occurrences; cumulative coverage 70.03%.

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

سترى —strā* (4); يرى —yrā* (3); الرأي —al-rʾy* (2); أراه —ʾrāh* (1); بالرأي — bālrʾy* (1); ترى —trā* (1); فرأيت —frʾyt* (1)

Context L4: ... هذا الكتاب تلك الكتب فرأيت تأخير الكلام عنها لحين الانتهاء ...

Context L42: ... اسم المجتهد وهذا كما ترى شغب وتمويه فاسد ...

96. سَمَاء / سَمَّى / اسْم[96]

ʾsm / sammā / samāʾ

13 occurrences; cumulative coverage 70.20%.

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* (4); اسم —ʾsm* (2); باسم —bāsm* (1); تسمية —tsmyh* (1); واسم —wāsm* (1); واسمه —wāsmh* (1); يسمه —ysmh* (1); يسمى —ysmā* (1); يسمي —ysmy* (1)

Context L42: ... من مبطلي القياس عن اسم المجتهد وهذا كما ترى شغب ...

Context L110: ... تركها عمداً ولم يذكره باسمه ...

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

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

97. ظَنّ[97]

ẓann

13 occurrences; cumulative coverage 70.37%.

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

الظنون —al-ẓn* (2); الظن —ʾẓn* (2); أظن —bālẓn* (3); بالظن —yẓn* (4); يظن —al-ẓnwn* (1); يظنون —yẓnwn* (1)

Context L6: ... منهم فلا والله لا أظن بأحد منهم هذا الظن رغم ...

Context L45: ... إن الفقه مبني على الظنون فأسس هؤلاء مسألة الاعتداد على ...

98. عَرَفَ / مَعْرُوف[98]

ʿarafa / maʿrūf

13 occurrences; cumulative coverage 70.54%.

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

يعرف —yʿrf* (6); عرفة —ʿrfh* (2); المعروف —al-mʿrwf* (1); معرفة —mʿrfh* (1); معروف —mʿrwf* (1); ومعرفة —wmʿrfh* (1); يعرفوا —yʿrfwā* (1)

Context L12: ... دون قصد ولكن لقصور معرفة الناقل لمذهب أهل الظاهر لذلك ...

Context L55: ... وكان يعلم أنه لا يعرف أقوال السلف ...

[97] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظنن (read dictionary entry).
[98] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرف (read dictionary entry).

99. عَمْد / تَعَمَّدَ[99]

ʿamd / taʿammada

13 occurrences; cumulative coverage 70.72%.

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

يعتمد —yʿtmd* (9); بتعمد —btʿmd* (1); تعمده —tʿmdh* (1); عمداً —ʿmdāan (1); عمدة —ʿmdh* (1)

Context L11: ... وهذا الذي ذكرته هو عمدة قول متقدمي أهل الظاهر لا ...

Context L34: ... فهو ليس بحجة ولا يعتمد في إثبات الأحكام عندهم فإذا ...

100. الْبَرْذَعِيّ[100]

al-bardhaʿiyy

12 occurrences; cumulative coverage 70.87%.

Possible English: al-Bardhai

Context: A scholar identified by an affiliation name; use the surrounding book title and legal-school discussion to identify the citation.

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

البرذعي —al-brdhʿy* (12)

Context L73: ... كتبهم اهتمامهم بنقل مناظرة البرذعي مع داود الظاهري وهي مهملة ...

Context L75: ... فقال البرذعي ولكنا أجمعنا أنها حين كانت ...

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

[100] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

101. ثَلَاثَة / ثُلُث[101]

thalāthah / *thuluth*

12 occurrences; cumulative coverage 71.03%.

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: ثلاثة / ثلاث vary with the counted noun's grammatical gender; ثالثة / ثالث are ordinal. ثلثين / ثلثان / ثلث show fraction singular and dual; ثلاثا is an accusative form.

Attested spellings and counts

الثالثة —al-thālthh* (4); ثالثاً —thālthāan (2); الثالث —al-thālth* (1); الثلاثة —al-thlāthh* (1); بثلث —bthlth* (1); ثالثة —thālthh* (1); والثالث —wālthālth* (1); والثالثة —wālthālthh* (1)

Context L31: ... أما ثالثاً فلم يجمع أحد من مجتهدي ...

Context L40: ... الظاهري أن من أوصى بثلث ماله على الفقهاء فالظاهرية يخرجون ...

102. حُكْم / حَكَمَ[102]

ḥukm / *ḥakama*

12 occurrences; cumulative coverage 71.19%.

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. حكيم or الحكيم 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

أحكام —ʾḥkām* (3); الحكم —al-ḥkm* (2); الأحكام —al-ʾḥkām* (1); حكم —ḥkm* (1); حكمنا —ḥkmnā* (1); حكمها —ḥkmhā* (1); لحكم —lḥkm* (1); للحكم —llḥkm* (1); يحكم —yḥkm* (1)

Context L4: ... الله لاحقاً وكذلك كتب أحكام القرآن فإنها ضمن هذه المجموعة ...

Context L8: ... السيئ والذي فيه تغيير للحكم والمسألة فينقل بعض الفقهاء من ...

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

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

103. وُجُود / وَجَدَ[103]

wajada / wujūd

12 occurrences; cumulative coverage 71.35%.

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

أجد —ʾjd* (4); تجد —tjd* (3); وجد —wjd* (2); موجودة —mwjwdh* (1); ونجد —wnjd* (1); يجده —yjdh* (1)

Context L47: ... خالفه آثم فهذا لا يجده أحد من هؤلاء إلا بالإلهام ...

Context L73: ... على داود فيها ولم أجد أحداً منهم رد هذا التمويه ...

104. الْمَغْرِبِيّ[104]

al-maghribiyy

11 occurrences; cumulative coverage 71.49%.

Possible English: Maghribi; of the Maghreb

Context: An affiliation adjective, sometimes part of a scholar's name. The epithet alone does not uniquely identify a 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

المغربي —al-mghrby* (11)

Context L173: ... الشافعيين في كتبهم باسم المغربي فهم يريدون به ابن حزم ...

Context L174: ... يعرفوا من هو هذا المغربي لأنك لن تجد أحدهم يبين ...

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

[104] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

105. أَمْر / أَمَرَ[105]

ʾamr / ʾamara

11 occurrences; cumulative coverage 71.64%.

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

الأمر —al-ʾmr* (5); أمر —ʾmr* (2); أمره —ʾmrh* (2); أمور —ʾmwr* (1); فأمره —fʾmrh* (1)

Context L5: ... وكذلك الأمر بالنسبة لكتب شروح الحديث فإن ...

Context L8: ... داود وأصحابه يقولون عن أمر الله تعالى من أراد القيام ...

106. خَاصّ / خُصُوص[106]

khāṣṣ / khuṣūṣ

11 occurrences; cumulative coverage 71.78%.

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

وخاصة —wkhāṣh* (5); خاصة —khāṣh* (4); خاص —khāṣ* (2)

Context L5: ... فإن لها وقفة طويلة خاصة ما نقل الحافظ العراقي في ...

Context L19: ... عملي في فقه داود خاصة وفي فقه أهل الظاهر عامة ...

[105] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمر (read dictionary entry).
[106] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خصص (read dictionary entry).

107. صَلَّى / صَلَاة[107]

ṣalāh / ṣallā

11 occurrences; cumulative coverage 71.93%.

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

الصلاة —al-ṣlāh* (6); صلى —ṣlā* (2); أصلهم —ʾṣlhm* (1); صلاة —ṣlāh* (1); والصلاة —wālṣlāh* (1)

Context L3: ... الحمد لله رب العالمين والصلاة والسلام على خاتم الأنبياء والمرسلين ...

Context L8: ... من أراد القيام إلى الصلاة أن يتوضأ فعلقوا الحكم بالقيام ...

108. عَمِلَ / عَمَل[108]

ʿamal / ʿamila

11 occurrences; cumulative coverage 72.07%.

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

العمل —al-ʿml* (7); عامل —ʿāml* (1); عمل —ʿml* (1); عملت —ʿmlt* (1); والعمل —wālʿml* (1)

Context L13: ... الإمام داود الظاهري والتي عملت فيها سنوات وستكون بالاشتراك بيني ...

Context L14: ... التصويب والتخطئة لأن هذا العمل موسوعي فقط والعمل الموسوعي لا ...

[107] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صلا (read dictionary entry).
[108] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمل (read dictionary entry).

109. نَصّ / نُصُوص[109]

naṣṣ / nuṣūṣ

11 occurrences; cumulative coverage 72.22%.

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

النص —al-nṣ* (4); بالنص —bālnṣ* (2); بنصه —bnṣh* (1); نص —nṣ* (1); نصوص —nṣwṣ* (1); ونص —wnṣ* (1); ينص —ynṣ* (1)

Context L65: ... تماماً فأهل الظاهر أهل نص وأثر ولا يدخلون الرأي والظن ...

Context L89: ... لا يخرج كثيراً فقد ينص على أصل المسألة في كتبه ...

110. تَبِـعَ / اتِّبَاع[110]

tabiʿa / ʾttibāʿ

10 occurrences; cumulative coverage 72.35%.

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

تابعي —tābʿy* (4); تابع —tābʿ* (3); التابعين —al-tābʿyn* (1); المتابعة —al-mtābʿh* (1); فاتبعوه —fātbʿwh* (1)

Context L22: ... أما من بعدهم من التابعين وغيرهم فأكثر الموافقات فهي مع ...

Context L52: ... صحابي قالوا به أو تابعي أو تابع تابعي ...

[109] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصص (read dictionary entry).
[110] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تبع (read dictionary entry).

111. رَبِيع / رُبْع / أَرْبَعَة[111]

ʾarbaʿah / rubʿ / rabīʿ

10 occurrences; cumulative coverage 72.48%.

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

أربع —ʾrbʿ* (4); الأربعة —al-ʾrbʿh* (2); رابعاً —rābʿāan (2); الرابع —al-rābʿ* (1); الرابعة —al-rābʿh* (1)

Context L3: ... كيفية نقل كتب المذاهب الأربعة لفقه أهل الظاهر بنيتها من ...

Context L25: ... الظاهر في كتب المذاهب الأربعة ...

112. رَحِم / رَحْمَن / رَحْمَة[112]

raḥmah / raḥmān / raḥim

10 occurrences; cumulative coverage 72.61%.

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* (7); الرحمن —al-raḥmān* (2); الرحيم —al-rḥym* (1)

Context L87: ... الإمام ابن عبد البر رحمه الله أهم كتبه وهي التمهيد ...

Context L97: ... كذا فهو اجتهاد منه رحمه الله لا ينبغي التعويل عليه ...

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

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

113. مِثْل / مَثَل[113]

mithl / mathal

10 occurrences; cumulative coverage 72.74%.

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

بمثل —bmthl* (4); مثل —mthl* (2); أمثال —ʾmthāl* (1); بمثله —bmthlh* (1); مثلها —mthlhā* (1); ومثله —wmthlh* (1)

Context L13: ... وهذه المسألة وما كان مثلها ذكرتها في كتابي موسوعة فقه ...

Context L14: ... وهذا المحل هو اللائق بمثل هذه المسائل ...

114. الْعَبْدَرِيّ[114]

al-ʿabdariyy

9 occurrences; cumulative coverage 72.86%.

Possible English: al-Abdari

Context: An affiliation name used in citations to legal writing; identify the scholar from the named book and context.

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

والعبدري —wālʿbdry* (5); العبدري —al-ʿbdry* (4)

Context L134: ... كالقاضي أبي الطيب الطبري والعبدري والماوردي المعتزلي إلا في مسائل ...

Context L136: ... أما العبدري فهو علي بن سعيد بن ...

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

[114] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

115. أَخَذَ[115]

ʾakhadha

9 occurrences; cumulative coverage 72.98%.

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* (2); أخذه —ʾkhdhh* (2); الأخذ —al-ʾkhdh* (1); وأخذ —wʾkhdh* (1); ويأخذ —wyʾkhdh* (1); يأخذ —yʾkhdh* (1); يأخذوا —yʾkhdhwā* (1)

Context L11: ... مرة في شرح قاعدة الأخذ بالظاهر أن الظاهر من هذه ...

Context L45: ... نقل عن الباقلاني ومن أخذ بقوله في قوله إن الفقه ...

116. جَائِز / جَازَ[116]

jāza / jāʾiz

9 occurrences; cumulative coverage 73.10%.

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

جواز —jwāz* (3); الجواز —al-jwāz* (1); بجواز —bjwāz* (1); تجوز —tjwz* (1); يتجاوز —ytjāwz* (1); يجوز —yjwz* (1); يجيز —yjyz* (1)

Context L70: ... وفي الجملة لا يتجاوز النقل عن أهل الظاهر في ...

Context L74: ... بأن قال أجمعنا على جواز بيع أم الولد قبل أن ...

[115] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخذ (read dictionary entry).
[116] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جوز (read dictionary entry).

117. حَسَب / بِحَسَب[117]

ḥasab / biḥasab

9 occurrences; cumulative coverage 73.22%.

Possible English: according to; sufficient; reckon

Context: بحسب ما أعلم means according to what I know. حسبنا الله means Allah suffices us; the root's different constructions must be distinguished.

Forms and grammar: حسب / يحسب can be a verb with vowel-dependent meanings. بحسب combines a preposition with a noun; حسبه is ambiguous without context.

Attested spellings and counts

بحسب —bḥsb* (9)

Context L17: ... الكلام على كتب المذاهب بحسب الترتيب الزماني للمذاهب فأقول ... وبالله ...

Context L19: ... أشير إلى هذه الموافقات بحسب عملي في فقه داود خاصة ...

118. سَمَاع / سَمِعَ[118]

samiʿa / samāʿ

9 occurrences; cumulative coverage 73.34%.

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

نسمع —nsmʿ* (3); سميع —smyʿ* (2); تسمع —tsmʿ* (1); سمع —smʿ* (1); وسمع —wsmʿ* (1); يسمع —ysmʿ* (1)

Context L15: ... ما يحبه ويرضاه إنه سميع مجيب ...

Context L37: ... على قول مجتهد لم نسمع به من قبل وتارة لا ...

[117] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حسب (read dictionary entry).
[118] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سمع (read dictionary entry).

119. سَنَة / سِنّ / سُنَّة[119]

sunnah / *sinn* / *sanah*

9 occurrences; cumulative coverage 73.45%.

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

Attested spellings and counts

سنة —snh* (4); والسنة —wālsnh* (3); السنة —al-snh* (1); لسنة —lsnh* (1)

Context L36: ... من فقه وعلم بالكتاب والسنة ...

Context L48: ... لغير اليقين من الكتاب والسنة نسأل الله السلامة من ذلك ...

120. فَقَط / قَطّ[120]

qaṭṭ / *faqaṭ*

9 occurrences; cumulative coverage 73.57%.

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* (9)

Context L14: ... لأن هذا العمل موسوعي فقط والعمل الموسوعي لا يشترط فيه ...

Context L39: ... والفرار من اعتراض الخصم فقط ...

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

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

121. لَمَّا[121]

lammā

9 occurrences; cumulative coverage 73.69%.

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: فلما / ولما 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* (5); فلما —flmā* (4)

Context L11: ... صلى الله عليه وسلم فلما ثبت عنه أنه صلى أكثر ...

Context L89: ... يتعرض لتفصيل مذاهب الفقهاء لما أصلوه بالرأي والقياس إلا أن ...

122. تَوَضَّأَ / وُضُوء[122]

wuḍūʾ / *tawaḍḍaʾa*

9 occurrences; cumulative coverage 73.81%.

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: يتوضأ / توضأ = performed ablution / performs it; وضوء is the noun; وضوءه / وضوءها add possessive referents. متوضئ = a person who has performed ablution.

Attested spellings and counts

يتوضأ —ytwḍʾ* (3); الوضوء —al-wḍwʾ* (2); بوضوء —bwḍwʾ* (1); فليتوضأ —flytwḍʾ* (1); متوضئ —mtwḍʾ* (1); وضوء —wḍwʾ* (1)

Context L8: ... القيام إلى الصلاة أن يتوضأ فعلقوا الحكم بالقيام فكل قائم ...

Context L10: ... تحت مسألة متى يجب الوضوء فحين شرحوا أن المراد بالآية ...

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

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

123. النَّوَوِيّ[123]

al-nawawiyy

8 occurrences; cumulative coverage 73.91%.

Possible English: al-Nawawi

Context: The Shafii jurist and hadith commentator cited in the discussion.

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

النووي —al-nwwy* (8)

Context L5: ... التثريب أو ما نقله النووي في شرح مسلم أو فيما ...

Context L68: ... وأغلب النقل يكون عن النووي في مجموعه الذي شرح به ...

124. الطَّبَرِيّ[124]

al-ṭabariyy

8 occurrences; cumulative coverage 74.02%.

Possible English: al-Tabari

Context: An affiliation name; identify the particular scholar from the surrounding citation rather than treating every Tabari as one 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

الطبري —al-ṭbry* (8)

Context L23: ... مالك ثم النعمان ثم الطبري ثم المزني ...

Context L134: ... الظاهر كالقاضي أبي الطيب الطبري والعبدري والماوردي المعتزلي إلا في ...

125. آتَى / أَتَى[125]

ʾatā / ʾātā

8 occurrences; cumulative coverage 74.12%.

Possible English: come; bring; perform; give

Attested spellings and counts

يأتي —yʾty* (4); فيأتي —fyʾty* (2); ويأتي —wyʾty* (1); يؤتى —yʾtā* (1)

Context L4: ... أما كتب الأصول فيأتي إن شاء الله الكلام عنها ...

Context L21: ... ثم ابن مسعود ثم يأتي أصحاب الموافقات القليلة وهم كثرة ...

[123] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

[124] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

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

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.

126. أَيّ[126]

ʾayy

8 occurrences; cumulative coverage 74.23%.

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.

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.

Attested spellings and counts

أي —ʾy* (8)

Context L29: ... أي أن الاجتهاد هو أساس اعتبار ...

Context L36: ... ومنه من علم بالوصف أي استحق الاجتهاد بما اتصف به ...

127. أَيْضًا[127]

ʾayḍan

8 occurrences; cumulative coverage 74.34%.

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.

Attested spellings and counts

أيضاً —ʾyḍāan (8)

Context L34: ... فإذا علمت ذلك فاعلم أيضاً ما يقطع لهم هذه البدعة ...

Context L66: ... النقل عن أئمة الحديث أيضاً وخاصة المتأخرين منهم وأصحاب الشروح ...

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

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

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.

128. بَلْ[128]

bal

8 occurrences; cumulative coverage 74.44%.

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* (8)

Context L35: ... يكون هذا إجماعاً أصلاً بل هو العلم بعدم الخلاف وهذا ...

Context L88: ... النقل عن أهل الظاهر بل اعتمد ابن عبد البر على ...

129. جَعَلَ[129]

jaʿala

8 occurrences; cumulative coverage 74.55%.

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* (2); فجعلوا —fjʿlwā* (2); وجعل —wjʿl* (2); وجعله —wjʿlh* (1); وجعلوا —wjʿlwā* (1)

Context L10: ... المسألة تحت هذه المسألة فجعلوا قولهم في القيام من النوم ...

Context L46: ... فجعلوا معنى الفقه القول بالظن وكأن ...

[128] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلل (read dictionary entry).
[129] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جعل (read dictionary entry).

130. حَذَر[130]

ḥadhar

8 occurrences; cumulative coverage 74.65%.

Possible English: caution; beware; guard against

Context: الحذر من النقل means caution in reporting a position; it is not automatically a judgment that the source is false.

Forms and grammar: حذر / يحذر = was wary / is wary; احذر = beware! حذر is also a noun according to vowels.

Attested spellings and counts

الحذر —al-ḥdhr* (8)

Context L115: ... وينبغي الحذر من نقل بعض المالكيين لقول ...

Context L120: ... وينبغي الحذر من اسمين في كتب المالكيين ...

131. رِدَّة / رَدَّ[131]

radda / riddah

8 occurrences; cumulative coverage 74.76%.

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

رد —rd* (5); الرد —al-rd* (1); بالرد —bālrd* (1); يردد —yrdd* (1)

Context L62: ... وورود المسألة ليس بقصد الرد وإنما بيان أقوال العلماء فقط ...

Context L73: ... ولم أجد أحداً منهم رد هذا التمويه وبين فساده إلا ...

[130] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حذر (read dictionary entry).
[131] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ردد (read dictionary entry).

132. عَوْن / اِسْتَعَانَ[132]

ʿawn / aistaʿāna

8 occurrences; cumulative coverage 74.86%.

Possible English: help; assistance; seek help

Context: بعون الله means with God's help. نستعين in al-Fatihah means we seek help.

Forms and grammar: عون is a noun; بعون adds with / by. نستعين is a first-person plural imperfect of استعان; it is a derived verb, not an inflection of the noun.

Attested spellings and counts

الاستعانة —al-āstʿānh* (8)

Context L71: ... المسألة الثالثة الاستعانة بكتب الحنفيين في تحقيق قول ...

Context L72: ... دقة النقل مسألة صحة الاستعانة بنقلهم فالذي ظهر لي عدم ...

133. قَرَأَ / قُرْآن[133]

qurʾān / qaraʾa

8 occurrences; cumulative coverage 74.97%.

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* (6); القارئ —al-qārʾ* (1); قراءة —qrāʾh* (1)

Context L4: ... لاحقاً وكذلك كتب أحكام القرآن فإنها ضمن هذه المجموعة لأني ...

Context L100: ... لمذهب أبي سليمان سيجد القارئ هذه المسائل المذكورة في المنتقى ...

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

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

134. مَوْسُوعَة / وُسْع[134]

wusʿ / *mawsūʿah*

8 occurrences; cumulative coverage 75.07%.

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

موسوعة —mwswʿh* (6); الموسوعة —al-mwswʿh* (2)

Context L3: ... نقلتها من مقدمة كتابي موسوعة فقه داود الظاهري ...

Context L13: ... مثلها ذكرتها في كتابي موسوعة فقه الإمام داود الظاهري والتي ...

135. الْبَاجِيّ[135]

al-bājiyy

7 occurrences; cumulative coverage 75.16%.

Possible English: al-Baji

Context: Here a Maliki scholar cited in discussion of transmitting legal positions.

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

الباجي —al-bājy* (7)

Context L91: ... وكذلك الباجي المالكي فله كتاب المنتقى شرح ...

Context L99: ... الملحوظة الثانية متعلقة بكتب الباجي المالكي فالباجي رحمه الله أجاد ...

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

[135] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

136. حَرِير / حُرّ[136]

ḥurr / ḥarīr

7 occurrences; cumulative coverage 75.26%.

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

تحرير —tḥryr* (2); كالحر —kālḥr* (2); الحر —al-ḥr* (1); للحر —llḥr* (1); والحر —wālḥr* (1)

Context L59: ... فنأتي الآن إلى تحرير ما نحن فيه وما نريده ...

Context L100: ... بهذا الكتاب كثيراً في تحرير قول داود لأنه سيكون في ...

137. حَوْل / حَال[137]

ḥāl / ḥawl

7 occurrences; cumulative coverage 75.35%.

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* (4); الحال —al-ḥāl* (1); تحول —tḥwl* (1); حيل —ḥyl* (1)

Context L49: ... فهو التنبيه على بعض حيل أهل المذاهب في التشنيع على ...

Context L70: ... المذاهب الأخرى وهو بكل حال نقل شحيح ...

[136] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرر (read dictionary entry).
[137] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حول (read dictionary entry).

138. أَدْخَلَ / دَخَلَ[138]

dakhala / ʾadkhala

7 occurrences; cumulative coverage 75.44%.

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: يدخل / دخل = entered / enters; يدخل / أدخل = brought in / brings in with different vowels. دخول and إدخال are distinct verbal nouns; داخل is a participle/adjective.

Attested spellings and counts

الدخول —al-dkhwl* (1); دخل —dkhl* (1); دخلوا —dkhlwā* (1); دخول —dkhwl* (1); ليدخل —lydkhl* (1); يدخله —ydkhlh* (1); يدخلون —ydkhlwn* (1)

Context L65: ... أهل نص وأثر ولا يدخلون الرأي والظن في اجتهادهم وهذا ...

Context L83: ... هلال والبرمكي وغيرهما قد دخلوا الأندلس في وقت مبكر وأدخلوا ...

139. سُبُل / سَبِيل[139]

sabīl / subul

7 occurrences; cumulative coverage 75.53%.

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* (7)

Context L19: ... ذلك وسأبين ذلك على سبيل الاختصار لأني ذكرت له أنني ...

Context L79: ... غير مقصود وسياق على سبيل الاختصار المخل والمغيّر لحكم المسألة ...

[138] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دخل (read dictionary entry).
[139] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبل (read dictionary entry).

140. سَلَام / إِسْلَام / مُسْلِم[140]

salām / ʾislām / muslim

7 occurrences; cumulative coverage 75.63%.

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.

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.

Attested spellings and counts

مسلم —mslm* (3); الإسلام —al-ʾislām* (1); السلامة —al-slāmh* (1); والسلام —wālslām* (1); وسلم —wslm* (1)

Context L3: ... لله رب العالمين والصلاة والسلام على خاتم الأنبياء والمرسلين أما ...

Context L5: ... نقله النووي في شرح مسلم أو فيما نقله ابن العربي ...

141. قَطْع / قَطَعَ[141]

qaṭaʿa / qaṭʿ

7 occurrences; cumulative coverage 75.72%.

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.

Attested spellings and counts

أقطع —ʾqṭʿ* (1); القطع —al-qṭʿ* (1); انقطع —ʾnqṭʿ* (1); فالقطع —fālqṭʿ* (1); قطع —qṭʿ* (1); قطعت —qṭʿt* (1); يقطع —yqṭʿ* (1)

Context L34: ... ينقلون فيه إجماعاً لا قطع فيه فهو ليس بحجة ولا ...

Context L75: ... يبطله فذكروا أن داود انقطع حين قال البرذعي ذلك ...

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

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

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.

142. الْمُزَنِيّ[142]

al-muzaniyy

6 occurrences; cumulative coverage 75.80%.

Possible English: al-Muzani

Context: Here the early Shafii jurist cited in the discussion.

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

المزني —al-mzny* (6)

Context L23: ... النعمان ثم الطبري ثم المزني ...

Context L166: ... الظاهري له شرح لكتاب المزني المختصر لأن الماوردي ذكره في ...

...

143. أَنَس / نَاس / إِنْسَان[143]

ʾinsān / nās / ʾanas

6 occurrences; cumulative coverage 75.88%.

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: ناس / أناس / إنسان 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* (5); إنسان —ʾinsān* (1)

Context L35: ... كذب وما يدريه لعل الناس اختلفوا ...

Context L54: ... سترى بعد قليل أكثر الناس دقة في النقل عن داود ...

[142] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

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

144. ثَابِت / ثَبَتَ[144]

thabata / thābit

6 occurrences; cumulative coverage 75.95%.

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

ثبت —thbt* (2); أثبت —ʾthbt* (1); إثبات —ʾithbāt* (1); الثابت —al-thābt* (1); يثبت —ythbt* (1)

Context L11: ... الله عليه وسلم فلما ثبت عنه أنه صلى أكثر من ...

Context L34: ... بحجة ولا يعتمد في إثبات الأحكام عندهم فإذا علمت ذلك ...

145. جُمْلَة / جَمَل[145]

jumlah / jamal

6 occurrences; cumulative coverage 76.03%.

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 un-elaborated, according to context.

Attested spellings and counts

الجملة —al-jmlh* (3); جملة —jmlh* (3)

Context L46: ... لا أن ينفوا الفقه جملة عنهم فهذا من بديع وسواسهم ...

Context L70: ... وفي الجملة لا يتجاوز النقل عن أهل ...

[144] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثبت (read dictionary entry).
[145] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمل (read dictionary entry).

146. دُون[146]

dūn

6 occurrences; cumulative coverage 76.11%.

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* (6)

Context L7: ... فتسيء إلى القول نفسه دون أن تشعر ...

Context L12: ... ونحوها تنقل ويغيّر فيها دون قصد ولكن لقصور معرفة الناقل ...

147. رِوَايَة / رَوَى[147]

rawā / riwāyah

6 occurrences; cumulative coverage 76.19%.

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: يروي / روى = 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

رواية —rwāyh* (3); الروايات —al-rwāyāt* (1); الرواية —al-rwāyh* (1); مروي —mrwy* (1)

Context L88: ... المغلس الظاهري وأبيه في رواية ولعله وقف على بعض كتب ...

Context L102: ... وهو حديث لا يصح مروي عن مجهولة عن مستور الحال ...

[146] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دون (read dictionary entry).
[147] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: روي (read dictionary entry).

148. طَرِيق / طُرُق[148]

ṭarīq / ṭuruq

6 occurrences; cumulative coverage 76.27%.

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: طرق / طريق = 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

طريقة —ṭryqh* (3); الطرق —al-ṭrq* (2); طريقه —ṭryqh* (1)

Context L4: ... ما فيه فعل له طريقة تخالف من انتهيت من كتبهم ...

Context L14: ... فقه داود الظاهري على طريقة الفقهاء وهو كتاب الجامع لمذهب ... ...

149. عَدَد / عِدَّة[149]

ʿadad / ʿiddah

6 occurrences; cumulative coverage 76.35%.

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

يعتد —yʿtd* (3); أعدت —ʾʿdt* (2); عدد —ʿdd* (1)

Context L24: ... أمر يعسر بلا تقييد عدد ...

Context L36: ... معنى لقول قائل لا يعتد بخلاف فلان لأن الأئمة الذين ... ...

[148] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طرق (read dictionary entry).
[149] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدد (read dictionary entry).

150. عَمّ / عُمُوم[150]

ʿumūm / ʿamm

6 occurrences; cumulative coverage 76.43%.

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* (5); عموم —ʿmwm* (1)

Context L19: ... وفي فقه أهل الظاهر عامة وأقد استجبت له في ذلك ...

Context L20: ... موافقات الصحابة لأهل الظاهر عامة أو لداود خاصة في مسائل ...

151. مَاء / مِيَاه[151]

māʾ / miyāh

6 occurrences; cumulative coverage 76.51%.

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

التمويه —al-tmwyh* (3); تمويه —tmwyh* (1); ماء —māʾ* (1); وتمويه —wtmwyh* (1)

Context L42: ... وهذا كما ترى شغب وتمويه فاسد ...

Context L73: ... مهملة بغير إسناد ورغم التمويه الذي فيها وإظهار البرذعي على ...

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

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

152. يَحْيَى[152]

yaḥyā

6 occurrences; cumulative coverage 76.59%.

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.

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.

Attested spellings and counts

يحيى —yḥyā* (6)

Context L200: ... هي أن محمد بن يحيى بعث لأحمد بأن داود يقول ...

Context L201: ... فقال أحمد محمد بن يحيى أصدق منه ...

153. يَوْم / أَيَّام[153]

yawm / ʾayyām

6 occurrences; cumulative coverage 76.66%.

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

اليوم —al-ywm* (4); أيام —ʾyām* (1); يوماً —ywmāan (1)

Context L11: ... أعلم عن قول المعاصرين اليوم فالله أعلم به ...

Context L39: ... أن هناك وسيلة اتصال اليوم إلا أنها ليست عند كل ...

[152] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

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

154. بَاعَ / بَيْع[154]

bāʿa / bayʿ

5 occurrences; cumulative coverage 76.73%.

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

بيعها —byʿhā* (3); بيع —byʿ* (1); تبعه —tbʿh* (1)

Context L74: ... قال أجمعنا على جواز بيع أم الولد قبل أن تكون ...

Context L75: ... كانت حاملاً لا يجوز بيعها فوجب الاستمرار على هذا الإجماع ...

155. تَرَكَ[155]

taraka

5 occurrences; cumulative coverage 76.80%.

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

ترك —trk* (2); تركها —trkhā* (1); وترك —wtrk* (1); وتركت —wtrkt* (1)

Context L110: ... عدم قضاء الصلاة لمن تركها عمداً ولم يذكره باسمه ...

Context L112: ... قول داود وهو يعني ترك قول الجمهور وانفراده بهذا القول ...

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

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

156. جَبْر / جَابِر / جُبَيْر[156]

jabr / jābir / jubayr

5 occurrences; cumulative coverage 76.86%.

Possible English: compel; repair; make good; Jābir; Jubayr

Context: جابر and جبير are different names in transmission chains. يجبر can concern compulsion or making good a deficiency; the object determines the intended sense.

Forms and grammar: جبر / يجبر = compelled or repaired / compels or repairs; أجبر is a different pattern. جابر is participial; جبير is a diminutive formation. Neither name identifies a single narrator without context.

Attested spellings and counts

جابر —jābr* (4); جبير —jbyr* (1)

Context L22: ... ابن المسيب ثم ابن جبير ثم مجاهد ثم عمر بن ...

Context L181: ... الشافعيين عن إبراهيم بن جابر الفقيه وأنه هو أول من ...

157. جَدّ / جِدًّا / جَدِيد[157]

jadd / jiddan / jadīd

5 occurrences; cumulative coverage 76.93%.

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; يجدّد / جدّد = renewed / renews; جدة can mean grandmother in its kinship reading.

Attested spellings and counts

جداً —jdāan (3); جديد —jdyd* (1); جديداً —jdydāan (1)

Context L104: ... عن غيرها ونقلها قليل جداً ...

Context L106: ... الظاهرية ولا حصلوا نقلاً جديداً لكنت ندمت على تصفحها وتضييع ...

[156] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جبر (read dictionary entry).
[157] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جدد (read dictionary entry).

158. جَاءَ[158]

jāʾa

5 occurrences; cumulative coverage 76.99%.

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* (3); جاءت —jāʾt* (1); وجاء —wjāʾ* (1)

Context L189: ... أشير إلى اهتمام الحنبلية جاء من اعتبارهم داود منهم وأن ...

Context L195: ... واعتمدوها ثم خالفهم من جاء بعدهم من الشافعيين وصرحوا بالاعتداد ...

159. حَمْل / حَمَلَ[159]

ḥamala / ḥaml

5 occurrences; cumulative coverage 77.06%.

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

حاملاً —ḥāmlāan (3); حملها —ḥmlhā* (1); ويحتمل —wyḥtml* (1)

Context L74: ... الولد قبل أن تكون حاملاً بطفلها ويجب أن يستمر هذا ...

Context L75: ... أجمعنا أنها حين كانت حاملاً لا يجوز بيعها فوجب الاستمرار ...

[158] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جيأ (read dictionary entry).
[159] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حمل (read dictionary entry).

160. رِجْل / رِجَال / رَجُل[160]

rajul / rijāl / rijl

5 occurrences; cumulative coverage 77.13%.

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; رجلان / رجلين are dual case forms. رِجل / أرجل are a separate noun and its plural; رجليه = his two feet/legs.

Attested spellings and counts

رجل —rjl* (2); الرجل —al-rjl* (1); برجل —brjl* (1); للرجال —llrjāl* (1)

Context L29: ... هو أساس اعتبار قول الرجل وكونه انطبق عليه شرط الاجتهاد ...

Context L77: ... هو معلوم عند انتصار رجل على رجل آخر من مذهب ...

161. طَالِب / طَلَبَ[161]

ṭalaba / ṭālib

5 occurrences; cumulative coverage 77.19%.

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

طلب —ṭlb* (3); طالب —ṭālb* (1); يطلب —yṭlb* (1)

Context L19: ... قد طلب مني بعض الأحباب وهو أبو ...

Context L21: ... مع علي بن أبي طالب ثم ابن عباس ثم عمر ...

[160] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رجل (read dictionary entry).
[161] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلب (read dictionary entry).

162. فَعَلَ / فِعْل[162]

faʿala / fiʿl

5 occurrences; cumulative coverage 77.26%.

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

فعلاً —f‘lāan (1); فعل —f‘l* (1); يفعل —yf‘l* (3)

Context L4: ... منها واستخراج ما فيه فعل له طريقة تخالف من انتهيت ...

Context L43: ... تركيب إجماع متوهم كما يفعل هؤلاء فلا والله لا يصح ...

163. كَذَبَ / كَذِب[163]

kadhaba / kadhib

5 occurrences; cumulative coverage 77.32%.

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* (3); الكذب —al-kdhb* (1); تكذيب —tkdhyb* (1)

Context L35: ... ادعى الإجماع فيه فقد كذب وما يدريه لعل الناس اختلفوا ...

Context L55: ... إلا داود فهذا من الكذب إن تعمده وكان يعلم أنه ...

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

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

164. وَجْه / جِهَة[164]

wajh / jihah

5 occurrences; cumulative coverage 77.39%.

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

وجه —wjh* (4); جهة —jhh* (1)

Context L43: ... يصح ذلك من كل وجه ...

Context L73: ... الهمام الحنفي الذي بين وجه الجواب على ما ذكره البرذعي ...

165. يَقِين[165]

yaqīn

5 occurrences; cumulative coverage 77.45%.

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

المتيقن —al-mtyqn* (2); اليقين —al-yqyn* (1); باليقين —bālyqyn* (1); يقين —yqyn* (1)

Context L46: ... الفقه ليس منه قول باليقين الذي عمل به الظاهرية فكان ...

Context L48: ... من تعصب وتحزب لغير اليقين من الكتاب والسنة نسأل الله ...

[164] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجه (read dictionary entry).
[165] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يقن (read dictionary entry).

166. الْجُوَيْنِيّ[166]

al-juwayniyy

4 occurrences; cumulative coverage 77.51%.

Possible English: al-Juwayni

Context: Here the Shafii jurist cited in discussion of reporting legal positions.

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

الجويني —al-jwyny* (4)

Context L32: أما رابعاً فإن قول الجويني والإسفراييني وهما مقلدة لأصول الإمام ...
...

Context L44: ... وهكذا قول الجويني والإسفراييني بأن الظاهرية ليسوا بمجتهدين ...

167. الْمَرْوَزِيّ[167]

al-marwaziyy

4 occurrences; cumulative coverage 77.56%.

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* (4)

Context L165: ... بن داود أبو بكر المروزي الصيدلاني الشافعي وهو الذي شرح ...

Context L167: ... بن داود أبو بكر المروزي المعروف الصيدلاني مات سنة هـ ...

168. آيَة[168]

ʾāyah

4 occurrences; cumulative coverage 77.61%.

Possible English: sign; verse; proof-sign

Attested spellings and counts

آية —ʾāyh* (1); الآية —al-ʾāyh* (1); بالآية —bālʾāyh* (1); للآية —llʾāyh* (1)

Context L10: ... فحين شرحوا أن المراد بالآية السابقة أن كل من لم ...

Context L11: ... أن الظاهر من هذه الآية مجموع مع ظاهر الآثار المروية ...

[166] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

[167] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

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

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.

169. بِدْعَة / مُبْتَدِع[169]

bidʿah / mubtadiʿ

4 occurrences; cumulative coverage 77.67%.

Possible English: innovation; religious innovation; innovator

Context: The author uses these words critically for teachings and their proponents. A lexical gloss does not establish whether a particular teaching is an innovation.

Forms and grammar: بدعة is a noun; البدعة adds the article. مبتدع is a person who innovates; المبتدعين is a sound masculine plural in an oblique case, while المبتدعة is a collective/plural usage here.

Attested spellings and counts

البدعة —al-bdʿh* (3); المبتدعة —al-mbtdʿh* (1)

Context L28: ... إذ من قال بهذه البدعة مقلد شافعي وباتفاق بين المجتهدين ...

Context L31: ... غير صاحب هذه الدعوى المبتدعة ولا برهان له بها فسقطت ...

170. بَكْر / بِكْر / بُكْرَة[170]

bakr / bikr / bukrah

4 occurrences; cumulative coverage 77.72%.

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.

Attested spellings and counts

بكر —bkr* (4)

Context L21: ... بن الخطاب ثم أبي بكر الصديق ثم عثمان بن عفان ...

Context L165: ... محمد بن داود أبو بكر المروزي الصيدلاني الشافعي وهو الذي ...

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

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

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.

171. بَلَغَ[171]

balagha

4 occurrences; cumulative coverage 77.77%.

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

بلوغ —blwgh* (2); بلغت —blght* (1); بلغه —blghh* (1)

Context L168: ... الظاهري لأنه يتهم بحب بلوغ الدرجة الرفيعة يعني على أمثال ...

Context L180: ... سنة هـ وهو شارح بلوغ المرام الذي يكثر الشوكاني من ...

172. بَاب / أَبْوَاب[172]

bāb / ʾabwāb

4 occurrences; cumulative coverage 77.82%.

Possible English: door; entrance; chapter; subject division

Context: باب names a chapter in Al-Ihkam. أبوابه in the Nuqat introduction is a metaphor for the ways of approaching a subject.

Forms and grammar: باب is singular; أبواب is a broken plural. الباب adds the article; أبوابه adds his / its.

Attested spellings and counts

الباب —al-bāb* (3); باب —bāb* (1)

Context L33: ... ما يفيدك في هذا الباب فإن الشافعيين في الراجح عند ...

Context L84: ... القطع بشيء في هذا الباب إلا من وقف على علم ...

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

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

173. تَمَّ / تَمَام[173]

tamma / tamām

4 occurrences; cumulative coverage 77.88%.

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

تميم —tmym* (3); تتم —ttm* (1)

Context L2: ... قال الشيخ ابن تميم الظاهري حفظه الله ...

Context L103: ... لقول داود إلا حين تتم مقارنته مع غيره وهذا ما ...

174. جَهْل / مَجْهُول[174]

jahl / majhūl

4 occurrences; cumulative coverage 77.93%.

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

جاهل —jāhl* (1); جهل —jhl* (1); مجهول —mjhwl* (1); مجهولة —mjhwlh* (1)

Context L30: ... ومن وضعهم فهو إما جاهل وإما مكابر ...

Context L55: ... الخلاف فيه قديم ومن جهل هذا فكان الأولى به أن ...

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

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

175. إِحْسَان / حَسَنَة / حَسَن[175]

ḥasan / ḥasanah / ʾiḥsān

4 occurrences; cumulative coverage 77.98%.

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* (3); وأحسن —wʾḥsn* (1)

Context L22: ... سرين ثم الزهري ثم الحسن البصري ثم عطاء ثم ابن ...

Context L99: ... فالباجي رحمه الله أجاد وأحسن في كتابه الأصولي الفصول في ...

176. دَعْوَى / دَعَا[176]

daʿā / daʿwā

4 occurrences; cumulative coverage 78.03%.

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. دعاوى / دعوى = claim(s); مدّعٍ = claimant; مدّعى عليه = defendant or person against whom a claim is made.

Attested spellings and counts

ادعاء —ʾdʿāʾ* (1); ادعى —ʾdʿā* (1); الدعوى —al-dʿwā* (1); يدعي —ydʿy* (1)

Context L31: ... بهذا غير صاحب هذه الدعوى المبتدعة ولا برهان له بها ...

Context L35: ... عنه الإمام أحمد من ادعى الإجماع فيه فقد كذب وما ...

[175] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حسن (read dictionary entry).
[176] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دعا (read dictionary entry).

177. زَيْد / زَادَ[177]

zāda / zayd

4 occurrences; cumulative coverage 78.09%.

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

زائد —zāʾd* (2); زدت —zdt* (1); يزيد —yzyd* (1)

Context L24: ... والذاكرة ولعلي أخطأت أو زدت أو أنقصت فالإحاطة بكل هذه ...

Context L84: ... من وقف على علم زائد ...

178. شَرْط[178]

sharṭ

4 occurrences; cumulative coverage 78.14%.

Possible English: condition; stipulation; require

Context: شرط can be an agreed contractual stipulation or a necessary condition. Which kind it is comes from the transaction or rule under discussion.

Forms and grammar: شرط / شروط = condition(s); اشترط / يشترط = stipulated / stipulates; شرطه = his condition or he stipulated it according to vowels. اشتراط is a verbal noun.

Attested spellings and counts

شرط —shrṭ* (1); شرطه —shrṭh* (1); شروط —shrwṭ* (1); يشترط —yshtrṭ* (1)

Context L14: ... فقط والعمل الموسوعي لا يشترط فيه تحقيق صحة القول وإنما ...

Context L29: ... الرجل وكونه انطبق عليه شرط الاجتهاد وداود وغيره انطبقت عليهم ...

[177] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زيد (read dictionary entry).
[178] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرط (read dictionary entry).

179. فَرْق / تَفْرِيق[179]

farq / *tafrīq*

4 occurrences; cumulative coverage 78.19%.

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

الفرق —al-frq* (1); الفروق —al-frwq* (1); فرق —frq* (1); يفرق —yfrq* (1)

Context L125: ... كذلك لأن النص لم يفرق بينهما ...

Context L171: ... المذاهب في بيان عدم الفرق بين كذا وكذا ومسائل هي ...

180. كَبِير / أَكْبَر / تَكْبِير[180]

kabīr / *ʾakbar* / *takbīr*

4 occurrences; cumulative coverage 78.24%.

Possible English: large; great; older; greater; magnification

Context: أكبر can compare size, age or rank. التكبير in prayer is the utterance of God's greatness, a separate ritual noun.

Forms and grammar: كبير / كبيرة show agreement; أكبر comparative/superlative; كبائر = grave offenses in a common use. كبّر / يكبّر = pronounced takbīr or magnified / does so.

Attested spellings and counts

الكبير —al-kbyr* (2); كابر —kābr* (1); كبيراً —kbyrāan (1)

Context L150: ... أما الماوردي فكتبه الحاوي الكبير مشحون بالنقل عن داود وأصحابه ...

Context L168: ... الماوردي في كتابه الحاوي الكبير ...

[179] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرق (read dictionary entry).
[180] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كبر (read dictionary entry).

181. لَزِمَ / لَازِم[181]

lazima / lāzim

4 occurrences; cumulative coverage 78.30%.

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

يلزم —ylzm* (3); إلزام —ʾilzām* (1)

Context L111: ... ذلك أو هو لا يلزم من يناظره فيريد إلزام ابن ...

Context L112: ... إجماع وهذا باطل لا يلزم داود فالشذوذ هو ترك الحق ...

182. مَيِّت / مَوْت / مَاتَ[182]

māta / mawt / mayyit

4 occurrences; cumulative coverage 78.35%.

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* (4)

Context L141: ... البصري الماوردي المعتزلي هـ مات هو والقاضي الطبري في سنة ...

...

Context L167: ... بكر المروزي المعروف الصيدلاني مات سنة هـ وله شرح ضخم ...

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

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

183. نَكَحَ / نِكَاح[183]

nikāḥ / nakaḥa

4 occurrences; cumulative coverage 78.40%.

Possible English: marriage; marry; sexual intercourse in some lexical contexts

Context: نكاح in legal discussion commonly names the marriage relationship or contract. The precise intended sense must follow the author's argument and the object of the verb.

Forms and grammar: نكح / ينكح = married / marries; أنكح = married someone off; إنكاح is its verbal noun. نكاحها = her marriage; نكحها = he married her when vowelled as a verb.

Attested spellings and counts

نكاح —nkāḥ* (3); فانكحوا —fānkḥwā* (1)

Context L125: أن داود يجيز للعبد نكاح أربع ويعتبرونه من شذوذه ويقولون ... ...

Context L126: ... داود أن قوله تعالى فانكحوا ما طاب عام على ظاهره ...

184. وَاقِعَة / وَقَعَ[184]

waqaʿa / wāqiʿah

4 occurrences; cumulative coverage 78.45%.

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: وقع / يقع = occurred / occurs; وقعت = she or it occurred; وقائع / واقعة = event(s). واقع can be an adjective/participle or a different verb form according to vowels.

Attested spellings and counts

وقع —wqʿ* (2); فيقع —fyqʿ* (1); يقع —yqʿ* (1)

Context L12: ... لمذهب أهل الظاهر لذلك يقع منهم هذا الخطأ والخلط ...

Context L100: ... منها أو الوهم الذي وقع فيه الباجي ...

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

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

185. وَلَدَ / وَلَد[185]

walad / walada

4 occurrences; cumulative coverage 78.51%.

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; والِد / 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

الولد —al-wld* (1); ولد —wld* (1); ولدت —wldt* (1); يولد —ywld* (1)

Context L74: ... على جواز بيع أم الولد قبل أن تكون حاملاً بطفلها ...

Context L76: ... هنا وإنما بعد أن ولدت وصارت أم ولد فنعود بعد ...

186. يَد / أَيْدٍ[186]

yad / ʾaydin

4 occurrences; cumulative coverage 78.56%.

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

اليدين —al-ydyn* (2); بيده —bydh* (1); يدي —ydy* (1)

Context L9: ... والأصحاب أن الأمر بغسل اليدين عند القيام من النوم معلق ...

Context L143: ... حضرته الوفاة أن يمسك بيده فإن قبض عليها بقوة فيعني ...

[185] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ولد (read dictionary entry).
[186] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يدي (read dictionary entry).

187. إِبْرَاهِيم[187]

ʾibrāhīm

3 occurrences; cumulative coverage 78.60%.

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* (3)

Context L181: ... النقل عند الشافعيين عن إبراهيم بن جابر الفقيه وأنه هو ...

Context L183: ... وصنف إبراهيم بن جابر كتاباً كبيراً في ...

188. مُبَاح / إِبَاحَة[188]

ʾibāḥah / mubāḥ

3 occurrences; cumulative coverage 78.64%.

Possible English: permission; permissibility; allow; permissible

Context: مباح denotes what is permitted in the relevant ruling. It is distinct from the author's claim that a report or contract is sound, even if both are positive evaluations.

Forms and grammar: أباح / يبيح = permitted / permits; إباحة is its verbal noun; مباح / مباحة agree with the described noun. يبح is a jussive form after a suitable particle.

Attested spellings and counts

إباحة —ʾibāḥh* (2); المبيح —al-mbyḥ* (1)

Context L47: ... العمل به وما الدليل المبيح لاستخراج الحكم عن طريقه وما ...

Context L124: ... أو بعض أهل الظاهر إباحة الزواج بتسع وترديد ذلك عندهم ...

[187] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

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

189. اسْتَحَبَّ / أَحَبَّ / حُبّ[189]

ḥubb / ʾaḥabba / ʾstaḥabba

3 occurrences; cumulative coverage 78.68%.

Possible English: love; prefer; deem recommended; beloved

Context: نستحب in legal discussion means we deem recommended, not simply we enjoy it. حبيب and حبيبة can be personal names.

Forms and grammar: يحب / أحب = loved / loves; يستحب / استحب = preferred or recommended / does so. حبيب / حبيبة are adjective/name formations; حب is the noun love.

Attested spellings and counts

أحببت —ʾḥbbt* (1); حبيب —ḥbyb* (1); يحبه —yḥbh* (1)

Context L15: ... أن يوفقنا إلى ما يحبه ويرضاه إنه سميع مجيب ...

Context L26: ... الشروع في بيان ذلك أحببت الكلام عن أمور وهي ...

190. حَلَّ / حَلَال[190]

ḥalāl / ḥalla

3 occurrences; cumulative coverage 78.72%.

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

محل —mḥl* (2); المحل —al-mḥl* (1)

Context L14: ... الكتاب التحرير والتحقيق وهذا المحل هو اللائق بمثل هذه المسائل ...

Context L95: ... ابن عبد البر فهو محل ثقة واطمئنان ولا يعني ذلك ...

[189] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حبب (read dictionary entry).
[190] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حلل (read dictionary entry).

191. أَدْرِي / دَرَى[191]

darā / ʾadrī

3 occurrences; cumulative coverage 78.76%.

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: يدري / درى = 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

أدري —ʾdry* (1); ندري —ndry* (1); يدريه —ydryh* (1)

Context L35: ... فيه فقد كذب وما يدريه لعل الناس اختلفوا ...

Context L113: ... ولا يشير إليهم ولا ندري هل لأنه لم يقف على ...

192. دَيْن / دِين[192]

dīn / dayn

3 occurrences; cumulative coverage 78.80%.

Possible English: religion; religious obligation; debt; liability

Context: الدين 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. يدين / دان have related verbal uses; ديانة concerns religion or religious observance.

Attested spellings and counts

الديانة —al-dyānh* (1); دين —dyn* (1); ديننا —dynnā* (1)

Context L32: ... بعدهم بالإمامة والتقدم في الديانة وسعة العلم والاجتهاد المطلق فلا ...

Context L195: ... الاجتهاد ومعرفة الحق من دين الله تعالى ...

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

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

193. سَعْد / سَعِيد / مَسْعُود[193]

saʿīd / saʿd / masʿūd

3 occurrences; cumulative coverage 78.84%.

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

سعد —sʿd* (1); سعيد —sʿyd* (1); مسعود —msʿwd* (1)

Context L21: ... أبي هريرة ثم ابن مسعود ثم يأتي أصحاب الموافقات القليلة ...

Context L23: ... الأوزاعي ثم الليث بن سعد ومن بعدهما أبو ثور ثم ...

194. سُلَيْمَان[194]

sulaymān

3 occurrences; cumulative coverage 78.88%.

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* (3)

Context L14: ... الجامع لمذهب الإمام أبي سليمان داود بن الظاهري ففي هذا ...

Context L79: ... كتاب الجامع لمذهب أبي سليمان نقل سيء وفيه تغيير أحياناً ...

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

[194] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

195. شَكّ[195]

shakk

3 occurrences; cumulative coverage 78.92%.

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* (3)

Context L95: ... لا شك أن كل ما كتبه ابن ...

Context L100: ... داود لأنه سيكون في شك كلما وجد نقلاً وإن شاء ...

196. أَشْهُر / شَهْر[196]

shahr / ʾashhur

3 occurrences; cumulative coverage 78.95%.

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* (1); الشهر —al-shhr* (1); المشهورة —al-mshhwrh* (1)

Context L158: ... فهذه أشهر كتب الشافعيين الفقهية التي نقلت ...

Context L218: ... اعتمدت بعض هذه الكتب المشهورة واستخرجت ما فيها وتركت بعضها ...

[195] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شكك (read dictionary entry).
[196] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهر (read dictionary entry).

197. طَلَاق / طَلَّقَ[197]

ṭalāq / ṭallaqa

3 occurrences; cumulative coverage 78.99%.

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

المطلق —al-mṭlq* (2); يطلق —yṭlq* (1)

Context L30: ... ليسوا من أهل الاجتهاد المطلق أصلاً ولا يوضعون ضمن المجتهدين ...

Context L32: ... الديانة وسعة العلم والاجتهاد المطلق فلا يقبل منهما هذا القول ...

198. اسْتَطَاعَ / تَطَوُّع / طَاعَة[198]

ṭāʿah / taṭawwuʿ / ʾstaṭāʿa

3 occurrences; cumulative coverage 79.03%.

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.

Forms and grammar: أطاع / يطيع = obeyed / obeys; تطوع / يتطوع = acted voluntarily / does so; استطاع / يستطيع = was able / is able. يستطع is a jussive form.

Attested spellings and counts

يستطيع —ystṭyʿ* (2); أستطيع —ʾstṭyʿ* (1)

Context L83: ... لا يستطيع أحد الجزم بهذه المسألة لأن ...

Context L84: ... فلا أستطيع أن أجزم بهذه المسألة لذلك ...

[197] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلق (read dictionary entry).
[198] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طوع (read dictionary entry).

199. قَسْم / قَسَم / قَاسِم[199]

qasm / *qasam* / *qāsim*

3 occurrences; cumulative coverage 79.07%.

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

قسم —qsm* (2); القاسم —al-qāsm* (1)

Context L73: ... هذا السؤال وأظنه في قسم الفقه ...

Context L127: ... موضوع خاص أظن في قسم الفقه فراجعه لتتبين فساده إلا ...

200. قَاضٍ / قَضَاء / قَضَى[200]

qaḍā / *qaḍāʾ* / *qāḍin*

3 occurrences; cumulative coverage 79.11%.

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

القاضي —al-qāḍy* (2); قضاء —qḍāʾ* (1)

Context L90: ... قول أهل الظاهر كتب القاضي عبد الوهاب فله كتاب الإشراف ...

Context L110: ... حزم في مسألة عدم قضاء الصلاة لمن تركها عمداً ولم ...

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

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

201. أَمَة / أُمَّة[201]

ʾamah / ʾummah

2 occurrences; cumulative coverage 79.14%.

Possible English: enslaved woman; community; nation

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: أمة / إماء = enslaved woman / women; أمة / أمم = community / communities with different vowels. أمته may be his enslaved woman or his community according to vowels.

Attested spellings and counts

الأمة —al-ʾmh* (2)

Context L32: ... إمام مجتهد شهدت له الأمة من قبلهم ومن بعدهم بالإمامة ...

Context L50: ... ويأخذون بالتشنيع عليه لمخالفة الأمة كما يقولون أو لمخالفة الجمهور ...

202. بُرْهَان[202]

burhān

2 occurrences; cumulative coverage 79.17%.

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

برهان —brhān* (2)

Context L31: ... هذه الدعوى المبتدعة ولا برهان له بها فسقطت ...

Context L32: ... هذا القول حتى يقيما برهان على دعواهما وإلا بطلت ...

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

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

203. أَخْبَرَ / خَبَر[203]

khabar / ʾakhbara

2 occurrences; cumulative coverage 79.19%.

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

أخبره —ʾkhbrh* (1); بالخبر —bālkhbr* (1)

Context L144: ... عجيب وظن فاسد فمن أخبره أن الله تعالى قد قبل ...

Context L181: ... قاس قلال هجر المذكورة بالخبر ويعتبرونه من أصحابهم الشافعيين ...

204. دَرَجَة[204]

darajah

2 occurrences; cumulative coverage 79.22%.

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

الدرجة —al-drjh* (1); درجته —drjth* (1)

Context L168: ... لأنه يتهم بحب بلوغ الدرجة الرفيعة يعني على أمثال المزني ...

Context L206: ... أو غيره مهما بلغت درجته من الثقة والحفظ حتى نسمع ...

[203] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خبر (read dictionary entry).
[204] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: درج (read dictionary entry).

205. رَبّ[205]

rabb

2 occurrences; cumulative coverage 79.24%.

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* (1); ربهم —rbhm* (1)

Context L3: ... الحمد لله رب العالمين والصلاة والسلام على خاتم ...

Context L203: ... الخطأ وقع منهم بحق ربهم لا بحق أحمد ولا غيره ...

206. تَزَوَّجَ / زَوْج[206]

zawj / tazawwaja

2 occurrences; cumulative coverage 79.27%.

Possible English: spouse; husband; wife; pair; marry

Context: زوج can refer to either spouse in classical usage. The surrounding pronouns and the legal scenario identify husband or wife; English gender cannot always be fixed from the noun alone.

Forms and grammar: زوج / أزواج = spouse or pair / spouses or pairs; زوجة is a feminine form. تزوج / يتزوج = married / marries; زوجها = her husband or he married her off, depending on vowels.

Attested spellings and counts

الزواج —al-zwāj* (2)

Context L124: ... بعض أهل الظاهر إباحة الزواج بتسع وترديد ذلك عندهم في ...

...

Context L125: ... يرى العبد كالحر في الزواج فكما للحر نكاح أربع فللعبد ...

[205] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ربب (read dictionary entry).
[206] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زوج (read dictionary entry).

207. اسْتَوَى / سَوَاء[207]

sawāʾ / *ʾstawā*

2 occurrences; cumulative coverage 79.30%.

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* (2)

Context L57: ... من وافقه من الفقهاء سواء صحابي أو تابعي أو تابع ...

Context L133: ... أنه من أئمة الاجتهاد سواء من المتأخرين أو المتقدمين وقد ...

208. شَعِير / شِعْر / شَعْر[208]

shaʿr / *shiʿr* / *shaʿīr*

2 occurrences; cumulative coverage 79.32%.

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

الأشعري —al-ʾshʿry* (1); تشعر —tshʿr* (1)

Context L7: ... القول نفسه دون أن تشعر ...

Context L30: ... حجة كما يقولون فالجويني الأشعري ومثله الإسفراييني ليسوا من أهل ...

[207] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سوا (read dictionary entry).
[208] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شعر (read dictionary entry).

209. صَدَاق / صَدَقَة / صَدَقَ[209]

ṣadaqa / *ṣadaqah* / *ṣadāq*

2 occurrences; cumulative coverage 79.35%.

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

الصديق —al-ṣdyq* (1); صدق —ṣdq* (1)

Context L21: ... الخطاب ثم أبي بكر الصديق ثم عثمان بن عفان ثم ...

Context L204: ... بما جاءت به الشهادة صدق الشاهد وإن خالفتها الشهادة كذب ...

210. طَهَارَة / طُهْر[210]

ṭuhr / *ṭahārah*

2 occurrences; cumulative coverage 79.38%.

Possible English: purity; purification; become pure; interval without menstruation

Context: طهر in menstrual law may mean a non-menstrual interval. الطهارة can name the broader state or act of ritual purification.

Forms and grammar: طهر / يطهر and طهّر / يطهّر differ in pattern; طاهر / طاهرة show agreement. أطهار is a plural; تطهر can be a derived verb according to vowels.

Attested spellings and counts

طاهر —ṭāhr* (2)

Context L135: ... فالطبري هو طاهر بن عبد الله بن طاهر ...

[209] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صدق (read dictionary entry).
[210] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طهر (read dictionary entry).

211. عَبَّاس / عَبَسَ[211]

ʿabbās / ʿabasa

2 occurrences; cumulative coverage 79.40%.

Possible English: ʿAbbās; frown

Context: عباس and العباس commonly identify a person, especially Ibn ʿAbbās in citations. Do not translate the name as a description of the narrator's expression.

Forms and grammar: عبس / يعبس = frowned / frowns; عبّاس is a different formation, often a proper name. Case vowels and the presence of ال do not alone establish which person is meant.

Attested spellings and counts

العباس —al-ʿbās* (1); عباس —ʿbās* (1)

Context L21: ... أبي طالب ثم ابن عباس ثم عمر بن الخطاب ثم ...

Context L135: ... أخذ وسمع من أبي العباس الخضري أحد تلامذة محمد بن ...

212. عَجَب[212]

ʿajab

2 occurrences; cumulative coverage 79.43%.

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

عجيب —ʿjyb* (2)

Context L53: ... ويبينوا أن مذهبه غريب عجيب لم يقل به أحد لبيان ...

Context L144: ... وهذا نظر عجيب وظن فاسد فمن أخبره أن ...

[211] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عبس (read dictionary entry).
[212] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عجب (read dictionary entry).

213. عَقْل / عَاقِلَة[213]

ʿaql / ʿāqilah

2 occurrences; cumulative coverage 79.46%.

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

العقول —al-ʿqwl* (2)

Context L63: ... عن داود أن حجج العقول ليست بحجة وهذا باطل عن ...

214. عُمْرَة / عُمْر / عَمْر / عُمَر[214]

ʿumar / ʿamr / ʿumr / ʿumrah

2 occurrences; cumulative coverage 79.48%.

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* (2)

Context L21: ... ثم ابن عباس ثم عمر بن الخطاب ثم أبي بكر ...

Context L22: ... جبير ثم مجاهد ثم عمر بن عبد العزيز ...

[213] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عقل (read dictionary entry).
[214] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمر (read dictionary entry).

215. اغْتَسَلَ / غُسْل / غَسْل[215]

ghasl / ghusl / ’ghtasala

2 occurrences; cumulative coverage 79.51%.

Possible English: wash; washing; ritual bath; bathe

Context: غسل can mean washing a body part or the whole-body ritual bath, with vowel-dependent noun readings. اغتسل commonly describes taking that bath.

Forms and grammar: غسل / يغسل = washed / washes; اغتسل / يغتسل = bathed / bathes; غسلها = washed it/her or her washing according to vowels. غُسل names the bath; غَسل commonly names the washing action.

Attested spellings and counts

بغسل —bghsl* (1); غسل —ghsl* (1)

Context L9: ... داود والأصحاب أن الأمر بغسل اليدين عند القيام من النوم ...

216. كَفَّارَة / كُفْر[216]

kufr / kaffārah

2 occurrences; cumulative coverage 79.53%.

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

بالكفر —bālkfr* (1); كافر —kāfr* (1)

Context L204: ... الشاهد يدعي على فلان بالكفر أو الزندقة فواجب على من ...

Context L207: ... من قيل عنه أنه كافر لا يقتل مباشرة أصلاً بل ...

[215] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غسل (read dictionary entry).
[216] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كفر (read dictionary entry).

217. مَرَّ / مَرَّة[217]

marrah / marra

2 occurrences; cumulative coverage 79.56%.

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* (2)

Context L11: ... وقد ذكرت مرة في شرح قاعدة الأخذ بالظاهر ...

Context L198: ... تكلمنا فيه أكثر من مرة في أكثر من موضع في ...

218. نَبِيّ / نُبُوَّة[218]

nabiyy / nubuwwah

2 occurrences; cumulative coverage 79.59%.

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

الأنبياء —al-ʾnbyāʾ* (1); النبي —al-nby* (1)

Context L3: ... والصلاة والسلام على خاتم الأنبياء والمرسلين أما بعد فهذه تعليقة ...

Context L11: ... ظاهر الآثار المروية عن النبي صلى الله عليه وسلم فلما ...

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

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

219. نَصْر / مَنْصُور[219]

naṣr / manṣūr

2 occurrences; cumulative coverage 79.61%.

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

انتصر —ʾntṣr* (1); نصر —nṣr* (1)

Context L73: ... وإظهار البرذعي على أنه انتصر على داود فيها ولم أجد ...

Context L215: ... مختصر والطبري ومحمد بن نصر المروزي فإنهم لا يذكرون داود ...

220. نَهَى / نَهْي[220]

nahā / nahy

2 occurrences; cumulative coverage 79.64%.

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

انتهيت —ʾnthyt* (1); ينتهي —ynthy* (1)

Context L4: ... له طريقة تخالف من انتهيت من كتبهم فلا يصح الكلام ...

[219] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصر (read dictionary entry).
[220] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نهي (read dictionary entry).

221. وَصِيَّة / أَوْصَى[221]

waṣiyyah / ʾawṣā

2 occurrences; cumulative coverage 79.67%.

Possible English: bequest; testament; instruct; appointed executor

Context: وصية in succession commonly means a bequest or testament. وصي can be an appointed executor/guardian; an instruction is a related but broader use.

Forms and grammar: أوصى / يوصي = bequeathed or instructed / does so; وصايا / وصية = bequest(s). وصي / أوصياء = appointee(s); وصيته = his testament.

Attested spellings and counts

أوصى —ʾwṣā* (1); الوصية —al-wṣyh* (1)

Context L40: ... داود الظاهري أن من أوصى بثلث ماله على الفقهاء فالظاهرية ...

222. وَقْت / مِيقَات[222]

waqt / mīqāt

2 occurrences; cumulative coverage 79.69%.

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.

Forms and grammar: أوقات / وقت = time / times; مواقيت / ميقات = prescribed time or boundary / plural. وقته / وقتها change the referent; وقتا is a common accusative form.

Attested spellings and counts

الوقت —al-wqt* (1); وقت —wqt* (1)

Context L83: ... قد دخلوا الأندلس في وقت مبكر وأدخلوا كتب داود في ...

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

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

223. اللَّيْث[223]

al-layth

1 occurrences; cumulative coverage 79.71%.

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

الليث —al-lyth* (1)

Context L23: ... فهي مع الأوزاعي ثم الليث بن سعد ومن بعدهما أبو ...

224. الزُّبَيْر[224]

al-zubayr

1 occurrences; cumulative coverage 79.72%.

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* (1)

Context L21: ... ثم عبد الله بن الزبير ثم أبي هريرة ثم ابن ...

225. أُجْرَة / أَجْر[225]

ʾajr / ʾujrah

1 occurrences; cumulative coverage 79.73%.

Possible English: reward; wage; hire; compensation

Attested spellings and counts

أجر —ʾjr* (1)

Context L43: ... أن نقول قاله وله أجر وإن أخطأ لأنه استكمل أدوات ...

[223] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

[224] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

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

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.

226. آثَار / أَثَر[226]

ʾathar / ʾāthār

1 occurrences; cumulative coverage 79.74%.

Possible English: trace; effect; transmitted report; legacy

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: أثر / آثار = trace or report / plural; أثره = his/its trace or report. أثّر / يؤثّر = affected / affects; مأثور = transmitted, a different formation.

Attested spellings and counts

الآثار —al-ʾāthār* (1)

Context L11: ... الآية مجموع مع ظاهر الآثار المروية عن النبي صلى الله ...

227. أَمَانَة / أَمَان / إِيمَان[227]

ʾīmān / ʾamān / ʾamānah

1 occurrences; cumulative coverage 79.76%.

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.

Attested spellings and counts

الإيمان —al-ʾīmān* (1)

Context L114: ... عقيدته كنقله عنه مسألة الإيمان وما هو وهل يزيد وينقص ...

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

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

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.

228. إِذْ[228]

ʾidh

1 occurrences; cumulative coverage 79.77%.

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* (1)

Context L28: ... له أصولياً ولا فقهياً إذ من قال بهذه البدعة مقلد ...

229. إِسْمَاعِيل[229]

ʾismāʿīl

1 occurrences; cumulative coverage 79.78%.

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.

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.

Attested spellings and counts

إسماعيل —ʾismāʿyl* (1)

Context L180: ... والصنعاني فهو الحسن بن إسماعيل بن الحسين بن محمد المغربي ...

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

[229] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

230. ثَوْر / ثَوْرِيّ[230]

thawr / *thawriyy*

1 occurrences; cumulative coverage 79.80%.

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

ثور —thwr* (1)

Context L23: ... سعد ومن بعدهما أبو ثور ثم أحمد ثم الشافعي ثم ...

231. جُزْء / أَجْزَأَ[231]

juzʾ / *ʾajzaʾa*

1 occurrences; cumulative coverage 79.81%.

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. جزآن / جزأين are dual case forms.

Attested spellings and counts

الجزء —al-jzʾ* (1)

Context L156: ... للسبكي وهو ما بعد الجزء التاسع بحسب نسختي فقد تمته ...

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

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

232. حَاشِيَة[232]

ḥāshiyah

1 occurrences; cumulative coverage 79.82%.

Possible English: margin; marginal note; annotation

Context: حاشية followed by page:note is an editorial pointer to Ibn Tamim's annotation in the separate appendix. Such pointers are included in this working corpus.

Forms and grammar: حاشية / حواشٍ = annotation / annotations. A possessive suffix identifies whose note is meant; these are nouns, not verb tenses.

Attested spellings and counts

الحواشي —al-ḥwāshy* (1)

Context L192: ... الكلام عنها أما كتب الحواشي والشروح الصغيرة فقليلاً ما تذكر ...

233. حَيَوَان / حَيَاة / حَيّ[233]

ḥayy / ḥayāh / ḥayawān

1 occurrences; cumulative coverage 79.84%.

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

حياته —ḥyāth* (1)

Context L143: ... لم تنتشر كتبه في حياته وإنما بعد مماته وقد طلب ...

[232] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حشا (read dictionary entry).
[233] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حيا (read dictionary entry).

234. خُطْبَة / خِطْبَة / خَطَّاب[234]

khuṭbah / khiṭbah / khaṭṭāb

1 occurrences; cumulative coverage 79.85%.

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; خُطبة / خِطبة distinguish two nouns. خطاب and خطّاب are different formations; neither is a case ending.

Attested spellings and counts

الخطاب —al-khṭāb* (1)

Context L21: ... عباس ثم عمر بن الخطاب ثم أبي بكر الصديق ثم ...

235. دَلَالَة / دَلَّ[235]

dalla / dalālah

1 occurrences; cumulative coverage 79.86%.

Possible English: indicate; point to; indication

Context: الدالة describes what points to a meaning; تدل is an imperfect verb.

Forms and grammar: الدالة is a feminine participle with the article; تدل is a third-person feminine singular imperfect.

Attested spellings and counts

تدل —tdl* (1)

Context L133: ... بل نصوص كثير منهم تدل على أنه من أئمة الاجتهاد ...

[234] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطب (read dictionary entry).
[235] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دلا (read dictionary entry).

236. رَجَعَ / رَجْعَة[236]

rajaʿa / rajʿah

1 occurrences; cumulative coverage 79.88%.

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

ويرجع —wyrjʿ* (1)

Context L67: ... عدم الدقة في النقل ويرجع ذلك إلى عدم النقل من ...

237. رَضِيَ / رِضًا[237]

raḍiya / riḍan

1 occurrences; cumulative coverage 79.89%.

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* (1)

Context L102: ... العلماء لحديث أم ورقة رضي الله عنها وهو حديث لا ...

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

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

238. زَهْر / زُهْرِيّ[238]

zuhriyy / zahr

1 occurrences; cumulative coverage 79.90%.

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

الزهري —al-zhry* (1)

Context L22: ... مع ابن سرين ثم الزهري ثم الحسن البصري ثم عطاء ...

239. إِسْقَاط / سَقَطَ[239]

saqaṭa / ʾisqāṭ

1 occurrences; cumulative coverage 79.92%.

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

فسقطت —fsqṭt* (1)

Context L31: ... ولا برهان له بها فسقطت ...

[238] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زهر (read dictionary entry).
[239] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سقط (read dictionary entry).

240. ضَرُورَة / ضَرُورِيّ[240]

ḍarūrah / ḍarūriyy

1 occurrences; cumulative coverage 79.93%.

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* (1)

Context L148: ... التي ذكرتها عنهم فتجد ضرورة أن النقل عند هؤلاء الثلاثة ...

241. عُثْمَان[241]

ʿuthmān

1 occurrences; cumulative coverage 79.94%.

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

عثمان —ʿthmān* (1)

Context L21: ... أبي بكر الصديق ثم عثمان بن عفان ثم عبد الله ...

[240] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضرر (read dictionary entry).
[241] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عثم (read dictionary entry).

242. عَزِيز / عَزَّ[242]

ʿazza / ʿazīz

1 occurrences; cumulative coverage 79.96%.

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

العزيز —al-ʿzyz* (1)

Context L22: ... ثم عمر بن عبد العزيز ...

243. عُشْر / عَشَرَة / عَشْر[243]

ʿashr / ʿasharah / ʿushr

1 occurrences; cumulative coverage 79.97%.

Possible English: ten; tenth; one-tenth; twenty in a derived numeral

Context: عشر/عشرة 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

العاشر —al-ʿāshr* (1)

Context L223: ... العشاء لسنة في الشهر العاشر منها محمد بن إبراهيم بن ...

[242] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عزز (read dictionary entry).
[243] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عشر (read dictionary entry).

244. عَطَاء / أَعْطَى[244]

ʾaʿṭā / ʿaṭāʾ

1 occurrences; cumulative coverage 79.98%.

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)

Context L22: ... ثم الحسن البصري ثم عطاء ثم ابن المسيب ثم ابن ...

245. فَرْض / فَرِيضَة[245]

farḍ / farīḍah

1 occurrences; cumulative coverage 79.99%.

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* (1)

Context L11: ... أنه صلى أكثر من فرض واحد بوضوء واحد وأنه لم ...

[244] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عطا (read dictionary entry).
[245] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرض (read dictionary entry).

246. قَتْل / قَتَلَ[246]

qatala / qatl

1 occurrences; cumulative coverage 80.01%.

Possible English: kill; killing; homicide

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.

Attested spellings and counts

يقتل —yqtl* (1)

Context L207: ... عنه أنه كافر لا يقتل مباشرة أصلاً بل يؤتى به ...

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