أداء ما وجب من بيان وضع الوضاعين في رجب

Rajab: Devotional Practices and Fabricated Reports

Ibn Diḥyah al-Kalbī · The Electric Collective for Rigorous Islamic Science

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Foreword

The nature of this work

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

An applied study of devotional practices associated with Rajab and the evidence invoked for them, with extensive discussions of transmitted reports. It is not a general hadith collection. The author's legal and hadith judgments are translated as his judgments. This edition uses OpenITI's cleaned author-text witness; modern introductions, footnotes and indices removed upstream are not claimed as translated. The separate Shawish/al-Albani witness is preserved for comparison but is not the working source.

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Guidelines for contributors

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

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أداء ما وجب من بيان وضع الوضاعين في رجب

Rajab: Devotional Practices and Fabricated Reports

Ibn Diḥyah al-Kalbī · Arabic–English parallel edition

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بسم الله الرحمن الرحيم .

الحمد لله الذي رفع لحديث محمد المصطفى عبده ورسوله لواء منشورا ، وأطلع على الأبصار والبصائر من معجزته أهلة مشرقة وبدورا ، وجعل عاقبة أهل الصدق علوا دائما وظهورا ، وعمر بتصانيفهم عينا قريرة وقلبا مسرورا ، ووضع لهم في رقاب الكذابين سيفا في ذات الله ناصرا منصورا ، وأبان بشفار الدين قوما كانوا بالضلالة بورا ورد ناكصا على عقبيه من سول له الشيطان الكذب عليه بما يعده وما يعده الشيطان إلا غرورا .

والصلاة على سيد ولد آدم محمد رسوله الكريم ، ذي الخلق العظيم ، والشرف الصميم ، الذي غدا به دم الشرك مهدورا ، ودابره مقطوعا مبتورا ، فهدم من الباطل سقفا مرفوعا وبيتا معمورا ، وعلى آله وأصحابه الذين غدا بهم حزب الشريعة موفورا ، وجمع الشرك مغلوبا مقهورا ، فهم خير الناس وخير القرون ، وكلا الخيرين لهم خير مقرون ,

قارعوا دون رسول الله [&] البهم ، وبايعوه على الموت الأحمر فصدقوا البيع ووفوا الذمم ، ولم يقولوا : ^ (فاذهب أنت وربك فقاتلا) ^ كما قال من تقدم ، فكانوا خلفاء الخلق ، وفتحة الغرب والشرق .

وقد نطق بفضلهم القرآن ، وقام الدليل القاطع على عدالتهم والبرهان ، وهم الذين أمرهم بالتبليغ عنه ففعلوا ذلك محتسبين ناصحين ، حتى كمل - بما نقلوه - الدين ، وثبتت حجة الله على جميع المسلمين ، وقد أخبرنا الله جل جلاله أنه رضي عنهم ، وأنزل السكينة عليهم ، فقد صحت لهم العصمة من تعمد الفسوق ، على رغم كل رافضي معاند ، إذ لا تجتمع السكينة والفسق في قلب واحد .

L0 In the name of Allah, the All-Merciful, the Especially Merciful.

L1 Praise be to Allah, who raised an unfurled banner for the hadith of Muhammed, the Chosen One, His servant and Messenger; who brought forth, from his miracle, shining crescents and full moons before outward sight and inward insight; who made the ultimate outcome of the truthful enduring ascendancy and triumph; who, through their writings, sustained eyes refreshed and hearts gladdened; who placed at their disposal, against the necks of liars, a sword that aids and is aided in Allah's cause; who, with the cutting edges of religion, severed a people ruined through misguidance; and who turned back upon his heels anyone whom Satan, through his promises, enticed to lie about him—and Satan promises them nothing but delusion.[1]

L2 And blessings upon the master of Adam's descendants, Muhammed, His noble Messenger, possessed of magnificent character and unalloyed nobility, through whom the blood of polytheism became forfeit and its last remnant was cut off and severed: he demolished falsehood's lofty roof and inhabited house. And upon his family and Companions, through whom the party of the revealed Law became abundant and the host of polytheism became defeated and subdued. They are the best of people and the best of generations, and both these distinctions are joined together for them,

L3 They fought formidable warriors in defense of the Messenger of Allah ﷺ and pledged themselves to him unto bloody death; they were true to their bargain and fulfilled their covenants. They did not say, "Go, you and your Lord, and fight," as those before them had said. Thus they became the successors in authority over humankind and the conquerors of West and East.[2][3]

L4 The Quran has proclaimed their excellence, and decisive evidence and demonstration have established their uprightness. They are those whom

[1] **Translator's note (L1):** The phrase about severing people with the cutting edges of religion is compressed martial imagery; the verb can also mean to distinguish or make manifest.

[2] **Translator's note (L3):** The transcription's "[&]" is treated here and below as a placeholder for the prophetic salutation.

[3] **Qur'an references (L3):** Qur'an 5:24 (Al-Ma'idah).

he commanded to convey his message, and they did so seeking reward from Allah and acting with sincere concern, until, through what they transmitted, the religion was complete and Allah's proof was established against all Muslims. Allah—majestic is His majesty—has informed us that He was pleased with them and sent tranquility down upon them. Their protection against deliberately committing grave disobedience is therefore established, despite every obstinate Rafidite, for tranquility and grave disobedience do not coexist in a single heart.

L5 Now, disagreement among people concerning this month called Rajab had become widespread, while those who knew about it and spoke of it as they ought were few. Some asserted the merit of fasting during its days, while others inclined toward devoting particular attention to standing in prayer during its nights. Those without knowledge deemed it superior to the other months and ascribed to it an additional excellence over the four sacred months mentioned. Confusion about this multiplied among the common people, while among the learned elite there was no one acquainted with the discussions concerning it. It therefore became my personal obligation under Allah's Law, on account of the knowledge whose reins had been entrusted to me, to devote a treatment to this month and what pertains to it, and to discuss its various aspects in a manner combining explanation and elucidation with mention of what is authentically transmitted from the bearer of glad tidings and warnings, removing falsehood from the Messenger of Allah—blessings and peace be upon him ﷺ—and acting in accordance with what the foregoing discussion required.

L6 Then I dedicated it specifically to the service of the sultanic, royal, Kamili, Nasiri court: the Sultan of Islam and the Muslims, master of kings and sultans, reviver of the practice of the master of the messengers, manifester of justice among all peoples, champion of the world and religion, our lord al-Malik al-Kamil, intimate friend of the Commander of the Faithful—may Allah perpetuate his days and exalt his station—expressly offering prayers for his rule and setting his praises down in writing. For he is the noblest of kings in rank, the fullest moon among them in the heaven of knowledge, the most steadfast in upholding the observances of religion, and the foremost

ولما كثر اختلاف الناس في هذا الشهر المسمى برجب ، وقل العارف به المتكلم فيه بما وجب ، حتى قال بعضهم في نهاره بفضيلة صيامه ، ونزع بعضهم في ليله إلى الاعتناء بقيامه ، وجعله من لا يدري مفضلا على الشهور ، وزاده فضيلة على الأربعة الحرم في المذكور ، وكثر الخبط في ذلك بين العوام ، ولم يكن من الخواص من يعرف ما فيه من الكلام ، تعين في شرع الله علي ، من جهة ما ألقي زمامه من العلم إلي ، أن أخص هذا الشهر بما فيه ، وأتكلم على جملة معانيه ، بما يجمع بين الشرح والتفسير ، وذكر ما صح عن البشير النذير ، رفعا للكذب عن رسول الله عليه الصلاة والسلام ، وعملا بمقتضى ما اقتضاه الكلام .

ثم جعلته لخدمة المقام السلطاني الملكي الكاملي الناصري سلطان الإسلام والمسلمين ، وسيد الملوك والسلاطين ، محيي سنة سيد المرسلين ، ومظهر العدل في العالمين ، ناصر الدنيا والدين ، مولانا الملك الكامل خليل أمير المؤمنين ، أدام الله أيامه وأعلا مقامه مخصوصا ، وبالدعاء لدولته ناصا وبالثناء عليه منصوصا ، لأنه أشرف الملوك قدرا ، وأكملهم في سماء المعارف بدرا ، وأقومهم بشعائر الدين ، وأفضلهم جريا على

in following the ways of the rightly guided. May Allah perpetuate through him religion's triumph, [and forever strengthen its supporters], multiply his power over the kings of the earth, and cause his allotted destinies ever to serve him.[4]

L7 Now I begin and say—and Allah suffices me, and an excellent Trustee is He:

L8 The first to speak concerning the accreditation and impugning of transmitters, and to separate unsound reports from sound ones, were the caliph Abu Bakr al-Siddiq, Umar ibn al-Khattab al-Faruq, Ali ibn Abi Talib al-Murtada, and Zayd ibn Thabit. They impugned and accredited transmitters and investigated the soundness and unsoundness of transmitted reports. Al-Hakim mentioned this in the eighteenth category of The Sciences of Hadith. Muslim also related, in the introduction to his Sahih, material from Ibn Abbas indicating his attention to the accreditation and impugning of transmitters.

L9 Toward the end of their era there was a group of corrupters who sought to corrupt the revealed Law for the people of religion. They hastened to various forms of corruption, sometimes in the text of a report and at other times by reversing its chain of transmission. Since they could not alter a word of the Quran, because Allah, Mighty and Majestic, preserves it—whereas the scriptures before it had been altered—they added fabricated reports and manufactured chains of transmission to the hadith of the Messenger of Allah ﷺ. The jurist blindly follows written annotations and knows nothing of critical verification, as with their saying, falsely attributed to the Messenger of Allah ﷺ: "Your prayer leaders are your intercessors, so consider whom you seek as intercessors." This is a report that has no sound basis whatsoever, and whoever attributes it to the Messenger of Allah ﷺ has displayed stupidity and ignorance. The devotee exhausts himself and makes his children orphans, relating: "Whoever is sincere to Allah for forty mornings, the wellsprings of wisdom will appear from his heart upon his tongue." This is a fabricated

[4] **Translator's note (L6):** "Intimate friend of the Commander of the Faithful" reads khalil as an honorific description rather than as the personal name Khalil. The bracketed prayer is bracketed in the supplied text; its textual status is not specified.

سنن المهتدين ، أدام الله به للدين انتصاره ، [وأعز أبدا أنصاره] ، وضاعف له على ملوك الأرض اقتداره وأخدمه أبدا أقداره .

وهذا حين أبتدئ وأقول ، والله حسبي ونعم الوكيل :

فأول من تكلم في التعديل والتجريح ، ونفى السقيم من الصحيح ، الخليفة أبو بكر الصديق وعمر بن الخطاب الفاروق وعلي بن أبي طالب المرتضى وزيد بن ثابت ، فإنهم قد جرحوا وعدلوا ، وبحثوا عن صحة الروايات وسقمها ، ذكر ذلك الحاكم في النوع الثامن عشر من ' علوم الحديث ' ، وقد ذكر مسلم في مقدمة ' صحيحه ' عن ابن عباس أيضا ما يدل على اعتنائه بالتعديل والتجريح .

وقد كان في آخر عصرهم جماعة من المفسدين ، الذين يردون إفساد الشريعة على أهل الدين ، فبادروا إلى أنواع الفساد ، تارة في المتن وكرة في قلب الإسناد ، لما لم يمكنهم تديل كلمة من القرآن لحفظ الله عز وجل له ، وقد بدلت الكتب قبله ، فزادوا في حديث رسول الله [&] أحاديث موضوعة ، وأسانيد مصنوعة ، الفقيه يقلد التعليق ، ولا يعرف التحقيق ، كقولهم على رسول الله [&] : ' أئمتكم شفعاؤكم ، فانظروا بمن تستشفعون ' ، وهو حديث لا يصح أصلا ، ومن نسبه إلى رسول الله [&] فقد أظهر غباوة وجهلا ، والمتعبد يتعب نفسه ، ويؤتم أولاده ويروي : ' من أخلص لله أربعين صباحا ، ظهرت ينابيع الحكمة من قلبه على لسانه ' وهو حديث موضوع . والوعاظ يروون للعوام جملة من الترهات ، ليجمعوا بها الدريهمات ، ك :

report. Preachers relate a mass of absurdities to the common people in order to collect a few little dirhams thereby, such as:[5]

—The report of Quss ibn Saʿidah.

—And the report of Hamah ibn al-Haym.

—And Zurayb.

—And the reports of al-Ashajj, the long-lived man.

—And Khirash.

—And Yusr.

—And Yaghnam.

—And Nastur the Byzantine.

—And the report of Ukkashah concerning retaliation, which was fabricated by Abd al-Munʿim ibn Idris, who was one of the storytellers.

—And the report of Umar ibn al-Khattab from al-Hasan and al-Husayn—may Allah be pleased with them—the wording of which is: “In the name of Allah, the All-Merciful, the Especially Merciful. The two masters of the young men of Paradise related to me, from their father, the Approved One, from their grandfather, the Chosen One ﷺ, that he said: ‘Umar is the light of Islam in this world and the lamp of the people of Paradise in Paradise.’ He instructed that this be placed in his shroud upon his chest, and it was placed there. When morning came, they found it upon his grave, bearing the words: ‘Al-Hasan and al-Husayn have spoken truly, their father has spoken

[5] **Translator’s note (L9):** The supplied yuriddūna/yariddūna form appears as yردون, where the context suggests “seek” or “intend”; tadil likewise appears defective where “alteration” is intended. “Written annotations” renders al-taʿliq, whose precise reference here is uncertain. “Makes his children orphans” follows the supplied wording; it apparently means that his excessive exertions lead to his death.

- حديث قس بن ساعدة .
- وحديث هامة بن الهيم .
- وزريب .
- وأحاديث الأشج المعمر .
- وخراش .
- ويسر .
- ويغنم .
- ونسطور الرومي .
- وحديث عكاشة في القصاص ، وهو من وضع عبد المنعم بن إدريس وكان من القصاص .
- وحديث عمر بن الخطاب عن الحسن والحسين رضي الله عنهم ونصه : ’ بسم الله الرحمن الرحيم ، حدثني سيدا شباب أهل الجنة ، عن أبيهما المرتضى ، عن جدهما المصطفى [&] أنه قال : عمر نور الإسلام في الدنيا ، وسراج أهل الجنة في الجنة ، وأوصى أن يجعل ذلك في كفنه على صدره فوضع ، فلما أصبحوا وجدوه على قبره وفيه : صدق الحسن والحسين ، وصدق أبوهما ، وصدق رسول الله [&] عمر نور الإسلام ، وسراج أهل الجنة ’ .

truly, and the Messenger of Allah ﷺ has spoken truly: Umar is the light of Islam and the lamp of the people of Paradise.’”[6]

L20 —And the reports concerning the intellect, despite their numerous routes of transmission: “Indeed, the first thing Allah created was the intellect”; and the report of Abu Umamah, who said: He ﷺ said, “When Allah created the intellect, He said to it, ‘Come forward,’ and it came forward. Then He said to it, ‘Turn back,’ and it turned back. He then said, ‘By My might, I have created no creature more beloved to Me than you. Through you I take, and through you I give; yours is the reward, and upon you is the punishment.’”

L21 The hadith master Abu Jaʿfar al-Uqayli transmitted it and said, “Nothing in this subject is established by any route whatsoever.”

L22 Imam Ahmad said, “This report is fabricated and has no basis.” Maysarah ibn Abd Rabbih fabricated a report on this subject and transmitted it from Musa ibn Ubaydah, from al-Zuhri, from Anas, from the Prophet ﷺ.

L23 Imam Abu Saʿid Abd al-Rahman ibn Mahdi said, “I said to Maysarah, ‘This report you have related concerning the excellence of the intellect—what is it?’ He replied, ‘I fabricated it.’”[7]

L24 The learned jurist Abu al-Hasan Ali ibn al-Husayn informed us orally, in his own words, in the city of Fez. He said: The trustworthy Abu Abd Allah Ahmad ibn Muhammed al-Khawlani informed us. He said: The hadith master Abu Dharr Abd ibn Ahmad al-Harawi informed us: The hadith master Abu al-Hasan al-Daraqutni said to us:

L25 “The Book of the Intellect was fabricated by four men. The first was Maysarah ibn Abd Rabbih. Then Dawud ibn al-Muhabbar stole it from him and fitted it with chains of transmission different from Maysarah’s chains. Abd al-Aziz ibn Abi Raja stole it and fitted it with other chains. Then Sulay-

[6] **Translator’s note (L19):** The narrative shifts from the first-person transmission formula to an unnamed third-person subject, apparently Umar; the supplied text leaves that transition implicit.

[7] **Translator’s note (L23):** The question uses the colloquial expression aysh, rendered “what is it?”

- وأحاديث العقل على كثرة طرقها : ’ إن أول ما خلق الله العقل ’ ، وحديث أبي أمامة قال : قال [&] : ’ لما خلق الله العقل قال له : أقبل ، فأقبل ، ثم قال له : أدبر ، فأدبر ، فقال : وعزتي ما خلقت خلقا هو أحب إلي منك ، بك آخذ ، وبك أعطي ، ولك الثواب ، وعليك العقاب ’ .

رواه الحافظ أبو جعفر العقيلي وقال : ’ ولا يثبت في هذا الفن شيء بوجه ’ .

قال الإمام أحمد : ’ هذا الحديث موضوع ليس له أصل ’ ، وقد وضع ميسرة بن عبد ربه فيه حديثا ، ورواه عن موسى بن عبيدة ، عن الزهري ، عن أنس ، عن النبي [&] .

قال الإمام أبو سعيد عبد الرحمن بن مهدي : ’ قلت لميسرة : هذا الحديث الذي حدثت به في فضل العقل أيش هو ؟ فقال : أنا وضعته ’ .

وأنبانا الفقيه العالم أبو الحسن علي بن الحسين مشافهة بلفظه بمدينة فاس ، قال أنا الثقة أبو عبد الله أحمد بن محمد الخولاني ، قال : أنبأنا الحافظ أبو ذر عبد ابن أحمد الهروي ، قال لنا الحافظ أبو الحسن الدارقطني :

’ كتاب العقل وضعه أربعة : أولهم ميسرة بن عبد ربه ، ثم سرقه منه داود بن المحبر ، وركبه بأسانيد غير أسانيد ميسرة ، وسرقه عبد العزيز ابن أبي رجاء فركبه بأسانيد أخر ، ثم سرقه سليمان بن عيسى السجزي وأتى بأسانيد أخر أيضا ’ ، فخزاهم الله بفعلهم ، ولا ثلم الدين بمثلهم .

man ibn Isa al-Sijzi stole it and supplied still other chains as well." May Allah disgrace them for their deed, and may He not allow religion to be breached by their like.

L26 Language:

L27 The lexicographer Abu ʿArm al-Mutarriz said: "I heard Thaʿlab say: 'When a scholar has not heard something, he rejects it.'"[8]

L28 Al-Asmaʿi said: "The people of Baghdad will never abandon their expression, 'Aysh [is this]?'"[9]

L29 Abu al-ʿAbbas said: "We have not heard it, although it is widespread in the speech of the Arabs and is eloquent Arabic. Ibn al-Aʿrabi recited:

L30–31 "I say, 'Zayd, my son—what is my condition with regard to rubies?'" — And the reports concerning the initiatory cloak, and the claim that ʿAli, may Allah be pleased with him, invested al-Hasan ibn Abi al-Hasan al-Basri with it. They unanimously agreed that he never heard a single word from ʿAli, so how could he have invested him with it?[10]

L32 —And the reports that Ghulam Khalil fabricated concerning matters that soften the heart. His name was Ahmad ibn Muhammed ibn Ghalib ibn Khalid ibn Mirdas. He died in Baghdad, and its markets were closed because people attended his funeral. He said: "I fabricated them so that we might soften the hearts of the common people through them." He practised asceticism, forsook worldly desires, and subsisted solely on broad beans. Satan enticed him to fabricate reports, so that he might take his seat in the Fire on the Day of Resurrection among the wicked. And there are other such fabricators, who fabricated the prayer of glorification, the prayer at the middle of Rajab, with

[8] **Translator's note (L27):** The supplied name reads Abu ʿArm; this appears to be a corruption of Abu ʿUmar.

[9] **Translator's note (L28):** Aysh is a contracted colloquial expression meaning "what?" The supplied brackets around "this" have been retained.

[10] **Translator's note (L30):** The verse is apparently corrupt, and this rendering is tentative. The sequence represented as "Zayd, my son—what" does not yield a secure construction; the word rendered "my condition" could also concern adornment. The verse is cited as evidence for the contracted interrogative aysh.

اللغة :

قال اللغوي أبو عرم المطرز : ' سمعت ثعلبا يقول : إذا لم يسمع العالم شيئا أنكره ' .

قال الأصمعي : ' لا يدع أهل بغداد قولهم : أيش [هذا] أبدا ' .

قال أبو العباس : ' ولم نسمعها ، وهي فاشية في كلام العرب فصيحة ، أنشد ابن الأعرابي :

% أقول زيد بني أأيش % % حالي من اليواقيت % % - وأحاديث الخرقة ، وأن عليا رضي الله عنه ألبسها الحسن بن أبي الحسن البصري ، وأجمعوا أنه لم يسمع من علي حرفا قط ، فكيف أن يلبسه .

- والأحاديث التي وضعها غلام خليل في الرقائق ، واسمه أحمد بن محمد بن غالب بن خالد بن مرداس ، مات ببغداد ، وغلقت أسواقها بسبب حضور جنازته وقال : ' وضعتها لنرقق بها قلوب العامة ' ، وكان يتزهد ، ويهجر شهوات الدنيا ، ويتقوت الباقلاء صرفا ، فسول له الشيطان وضع الأحاديث ، ليتبوأ مقعده من النار يوم القيامة مع الأخابيث . إلى غير ذلك من الوضاعين الذين وضعوا صلاة التسبيح ، وصلاة النصف من رجب ، وما فيها من الطول والتعب ، وحديث ليلة النصف من شعبان ، والتعريف بمن وضع فيها الزور والبهتان .

its length and exertion, and the report concerning the night of the middle of Shaʿban, together with an identification of those who fabricated falsehood and slander concerning it.

L33 The Messenger of Allah ﷺ had learned through revelation that lies would be attributed to him, and that among his community there would be impostors and liars who would attribute their own false statements to him. It is established in the Two Sahih Collections that the Messenger of Allah ﷺ said: "Do not lie about me, for whoever lies about me, let him enter the Fire."[11]

L34 This is the wording of Sahih al-Bukhari in the chapter on the sin of one who lies about the Prophet ﷺ. Ribʿi ibn Hirash transmitted it from ʿAli ibn Abi Talib, from the Prophet ﷺ.

L35 It is also established from ʿAbd Allah ibn al-Zubayr, from his father, that he said: "I said to al-Zubayr: 'I do not hear you relate reports from the Messenger of Allah ﷺ as so-and-so and so-and-so do.' He said: 'Indeed, I did not part company with him, but I heard him say: "Whoever lies about me, let him take his seat in the Fire."'" It is authentic by agreement. Because these two reports are unrestricted, without the qualification that the lying be deliberate, some who heard reports feared relating to people what they had heard.[12][13]

L36 The jurist Abu al-Hasan al-Qabisi said in his Compendium of the Reports of the Muwatta' with Connected Chains: "This is clear in the excuse offered by al-Zubayr, may Allah be pleased with him."

L37 The Possessor of the Two Lineages, may Allah support him, said:

L38 Since "whoever" is one of the expressions of general scope, it provides evidence that caution in transmitting reports from the Prophet ﷺ is obligatory, and that conveying them without establishing the chain of transmission and

وقد كان رسول الله [&] علم بالوحي أنه مكذوب عليه ، وأن في أمته دجالين كذابين ، يسندون الزور من قولهم إليه ، ثبت في ' الصحيحين ' أن رسول الله [&] قال : ' لا تكذبوا علي فإنه من كذب علي فليلج النار '

هذا نص ' صحيح البخاري ' في باب إثم من كذب على النبي [&] ، رواه ربعي بن حراش ، عن علي بن أبي طالب ، عن النبي [&] .

وثبت عن عبد الله بن الزبير ، عن أبيه قال : قلت للزبير : إني لا أسمعك تحدث عن رسول الله [&] كما يحدث فلان وفلان ، قال : أما إني لم أفارقه ولكن سمعته يقول : ' من كذب علي فليتبوأ مقعده من النار ' صحيح باتفاق . فمن أجل هذين الحديثين المطلقين دون تقييد بتعمد الكذب ، هاب بعض من سمع الحديث أن يحدث الناس بما سمع .

قال الفقيه أبو الحسن القابسي في ' الملخص له لما اتصل من حديث المؤطأ ' : ' وهو بين في اعتذار الزبير رضي الله عنه ' .

قال ذو النسبين أيده الله :

إذا ' من ' من حروف العموم ، ففيها دليل على أن الاحتياط في رواية الأحاديث عن النبي [&] واجب ، وأن نقلها بغير ثبوت السند ومعرفة الصحة حرام ، وقد ثبت عن المغيرة بن شعبة قال : سمعت رسول الله [&] يقول : ' إن كذبا علي ليس ككذب على أحد ، من كذب علي متعمدا فليتبوأ مقعده من النار '

[11] **Hadith references (L33):** Compare Sahih al-Bukhari 106.

[12] **Translator's note (L35):** The supplied chain says "from his father," but the ensuing speaker addresses al-Zubayr, that very father. This apparent inconsistency has been preserved.

[13] **Hadith references (L35):** Compare Sahih al-Bukhari 107.

knowing their authenticity is forbidden. It is established from al-Mughira ibn Shuʿba that he said: "I heard the Messenger of Allah ﷺ say: 'A lie about me is not like a lie about anyone else. Whoever deliberately lies about me, let him take his seat in the Fire.'"[14][15]

L39 Anas said: "What prevents me from relating many reports to you is that the Prophet ﷺ said: 'Whoever deliberately invents a lie about me, let him take his seat in the Fire.'"

L40 Al-Bukhari transmitted it with its chain in the chapter on the sin of one who lies. He also transmitted with its chain, from Salama ibn al-Akwaʿ, who said: "I heard the Prophet ﷺ say: 'Whoever attributes to me something I did not say, let him take his seat in the Fire.'"

L41 The various wordings of this report were transmitted from the Messenger of Allah ﷺ by approximately ninety Companions, and it has been recorded through approximately four hundred routes of transmission.

L42 He ﷺ stipulated deliberateness only because a person may transmit something on the basis of what he considers most likely, or inadvertently. The threat concerning this was made so severe because lying about him amounts to claiming a religious prescription that he did not prescribe. It is established through the transmission of one upright narrator from another upright narrator, from the Messenger of Allah ﷺ, that he said: "Whoever relates a report from me which he thinks is a lie is one of the two liars." Muslim transmitted it with its chain in his Sahih, being alone in recording it, through two routes from two Companions: al-Mughira and Samura. Imam Ahmad also transmitted it with its chain in his Musnad from ʿAli ibn Abi Talib.[16]

L43 "Yura" has a u-vowel on the initial y, meaning "he supposes." Thus they are

وقال أنس : ' إنه ليمنعني أن أحدثكم حديثا كثيرا أن النبي [&] قال : من تعمد علي كذبا فليتبوأ مقعده من النار ' .

أسنده البخاري في باب إثم من كذب ، وأسند أيضا عن سلمة بن الأكوع قال : سمعت النبي [&] يقول : ' من يقل علي ما لم أقل فليتبوأ مقعده من النار ' .

وألفاظ هذا الحديث رواها عن رسول الله [&] نحو من تسعين صاحبا ، وقد أخرج من نحو أربعمائة طريق .

وإنما شرط [&] التعمد لأنه قد يروي الإنسان شيئا على غلبة ظنه أو ساهيا ، وإنما غلظ الوعيد في هذا لأن الكذب عليه دعوى شريعة لم يشرعها ، وقد ثبت بنقل العدل عن العدل عن رسول الله [&] أنه قال : ' من حدث عني بحديث يرى أنه كذب فهو أحد الكاذبين ' أسنده مسلم في ' صحيحه ' منفردا به من طريقين عن صاحبين : المغيرة وسمرة ، وأسنده الإمام أحمد في ' مسنده ' عن علي بن أبي طالب .

ويرى : بضم الياء ، أي يظن ، فهما كاذبان أحدهما كذب حقيقة ، والآخر كذب ظنا .

[14] **Translator's note (L38):** The opening word, literally "when/then," appears to stand for the explanatory "since," as required by the construction.

[15] **Hadith references (L38):** Compare Sahih al-Bukhari 1291.

[16] **Translator's note (L42):** The next unit specifies a passive vocalization for the verb here translated according to the author's gloss as "he thinks." The unvocalized final word can mean either "the two liars" or "the liars"; the author's ensuing explanation supports the dual.

two liars: one actually lied, while the other lied on the basis of supposition.[17]

L44 This contains a severe threat against a transmitter who relates something he thinks is a lie about the Messenger of Allah ﷺ, even if he himself was not the one who lied in transmitting it.

L45 The fundamental linguistic meaning of lying is the opposite of truthfulness. Truthfulness, in the language, means remaining firm upon something and being solid in it. One says, "a firm spear"—sidq, with an a-vowel on the initial s—meaning one that is solid and remains firm when thrusting. Thus someone who says something other than the truth is called a liar because his statement lacks firmness.[18]

L46 Among the curiosities of the language is that kadhaba, with the middle consonant undoubled, takes two objects, whereas kadhdhaba, with that consonant doubled, takes one object. The same applies to sadaqa and saddaqa. One says, "I lied to so-and-so in what I said": "so-and-so" is an object, and "what I said" is a second object. But when you use kadhdhaba, with the consonant doubled, it takes one object: you say, "I declared so-and-so a liar." "So-and-so" is the object of kadhdhaba, and it is a single object. This differs from other verbs, since doubling the consonant makes the verb transitive, except in this instance. Sadaqa and saddaqa are like kadhaba and kadhdhaba in the two constructions. Allah—exalted is He who speaks—said: "Allah and His Messenger have indeed confirmed the vision in truth."[19]

L47 In "indeed" (laqad), the initial l is an emphatic particle.

وفيه وعيد شديد للمحدث إذا حدث بما يظن أنه كذب على رسول الله [&] وإن لم يكن هو الكاذب في روايته .

وأصل الكذب في اللغة خلاف الصدق ، والصدق في اللغة الثبوت على الشيء والصلابة فيه ، يقال : رمح صدق بفتح الصاد أي صلب ثابت عند الطعن ، فقيل لمن قال غير الحق : كاذب لعدم ثبوت قوله .

ومن غرائب اللغة أن ' كذب ' بالتخفيف يتعدى إلى مفعولين ، و ' كذب ' بالتشديد يتعدى إلى مفعول واحد ، وكذلك ' صدق ' و ' صدق ' يقال : كذبت فلانا قولي ، ففلان : مفعول ، وقولي : مفعول ثان ، فإذا قلت : كذب بالتشديد تعدى إلى مفعول واحد تقول : كذبت فلانا ، ففلان : مفعول لكذب وهو واحد ، بخلاف غيره من الأفعال ، فإن التشديد يعدي الفعل إلا في هذا المحل ، و ' صدق ' و ' صدق ' مثل ' كذب ' و ' كذب ' في الموضعين قال الله جل من قائل : ^ (لقد صدق الله ورسوله الرؤيا بالحق) ^

لقد : لام توكيد .

وقد : حرف توقع .

[17] **Translator's note (L43):** With the specified initial u-vowel, yura is passive, ordinarily meaning "is thought," whereas the author's gloss "he supposes" is active. This grammatical tension has been preserved.

[18] **Translator's note (L45):** The pronunciation specified by the author is sadq, with an a-vowel; sidq is used here to identify the usual lexical form before explaining that specification.

[19] **Translator's note (L46):** The supplied Quranic quotation includes "and" before "His Messenger." Quran 48:27 instead has "Allah has indeed fulfilled for His Messenger the vision in truth," without that conjunction. The supplied wording is retained; the following grammatical analysis treats "His Messenger" as an object, which also conflicts with the supplied conjunction. The quotation and ensuing analysis do not unambiguously mark the distinction between sadaqa and saddaqa that the author is discussing.

وصدق : فعل ماض .

واسم الله عز وجل : رفع بصدق .

رسوله : مفعول به .

الرؤيا : مفعول ثان بصدق .

بالحق : متعلق بصدق .

وقوله [&] : ' فليتبوأ مقعده من النار ' أي ينزل منزله منها ويتخذه .

قيل : هذا على طريق الدعاء عليه ، أي بوأه الله ذلك وخرج مخرج الأمر .

وقيل : بل هو على الخبر وأنه استحق ذلك واستوجبه ، وهو الصحيح بدليل قوله [&] : ' لا تكذبوا علي فإنه من كذب علي فليلج النار ' . وقد قال رسول الله [&] : ' بلغوا عني ولو آية ' الحديث في ' الصحيحين ' وقال في مواقف : ' ألا هل بلغت ؟ اللهم اشهد ' ، وآخر ذلك في الحجة التي مات بعدها .

والتبليغ عنه لا يكون إلا بعد اتصال الإسناد به ، ولهذا كره جماعة من السلف رواية الأحاديث مقطوعة من غير إسناد ، منهم الإمام أبو عبد الله الشافعي ، والله عز اسمه ينفعنا بالحديث ونقله ، ويجعلنا من برة أهله .

باب في ذكر رجب

وجمعه أرجاب يقال : رجب ، ورجبان ، ورجبانات ، وأرجبة ، وأرجب بضم الجيم ، وأراجب ، وأراجيب ، ورجابي على مثال زرابي .

L48 And qad is a particle of expectation.

L49 And “confirmed” is a past-tense verb.

L50 And the name Allah, mighty and majestic is He, is in the nominative through “confirmed.”

L51 “His Messenger” is a direct object.

L52 “The vision” is a second object of “confirmed.”

L53 “In truth” is attached syntactically to “confirmed.”

L54 His ﷺ saying, “Let him take his seat in the Fire,” means that he should occupy his dwelling there and take it for himself.

L55 It has been said that this is an invocation against him, meaning, “May Allah lodge him there,” expressed in the form of a command.

L56 It has also been said that it is instead a statement of fact: that he has deserved this and incurred it. This is the correct interpretation, as evidenced by his ﷺ saying: “Do not lie about me, for whoever lies about me, let him enter the Fire.” The Messenger of Allah ﷺ also said: “Convey from me, even if only a verse.” The report is in the Two Sahih Collections. On various occasions he said: “Have I indeed conveyed the message? O Allah, bear witness!” The last such occasion was during the pilgrimage after which he died.[20]

L57 Conveying from him is possible only once the chain of transmission is connected to him. For this reason, a number of the early authorities disapproved of transmitting reports disconnected, without a chain of transmission. Among them was Imam Abu ʿAbd Allah al-Shafiʿi. May Allah, exalted is His name, benefit us through hadith and its transmission, and make us among its righteous adherents.

L58 Chapter Concerning Rajab

L59 Its plural is Arjab. The forms used are Rajab, Rajaban, Rajabanat, Arjiba,

[20] **Translator’s note (L56):** The attribution of the report “Convey from me, even if only a verse” to both Sahih Collections is the author’s wording; its familiar attribution is to Sahih al-Bukhari.

Arjub—with a u-vowel on the j—Arajib, Arajib with a long i, and Rajabi, on the pattern of zarabi, “carpets.”[21]

L60 It has eighteen names:

L61 The first is Rajab, because it used to be revered in the pre-Islamic age of ignorance—that is, held in honour. One says, “I revered the man,” when one has honoured him; and “a revered man” means a great man. They used to honour it because they honoured their gods during it by offering sacrifices to them.

L62 It has also been said that it is derived from the expression describing a plant’s stem when it emerges singly: they say, “It has shot up” (rajaba); then, when it opens out, they say, “It has branched” (inshaʿaba).[22]

L63 Second: “the Deaf,” because no clatter of weapons was heard during it, since they suspended warfare during it, nor their cry, “Alas, an attack at dawn!”

L64 Third: “the Pouring,” because the unbelievers of Mudar used to say, “Mercy pours down abundantly during it.” We have been forbidden to agree with them in their beliefs. For this reason, the Messenger of Allah ﷺ attributed it to them in the two Sahih collections, saying, “And Rajab of Mudar.”

L65 Fourth: “Rajm,” with an m, because during it the devils are pelted—that is, driven away—also according to the assertion of Mudar.

L66 Fifth: “the Sacred Month,” because Mudar used to say, “Sin is grave during it, just as it is in the Sacred Territory.” Agreeing with them is reprehensible; indeed, it is forbidden, although sin—wherever and whenever it occurs, in Rajab or otherwise—is grave. This is because Mudar used to single out Rajab for this name, whereas the scriptural text declaring that four months

[21] **Translator’s note (L59):** Most of these forms are unvocalized in the supplied text, so their precise short vowels are not entirely certain. The first form listed is identical in spelling to the singular Rajab. The two forms represented as Arajib differ in whether a written long i occurs after the j.

[22] **Translator’s note (L62):** The botanical expression is awkwardly worded in the supplied text. The explanation links the roots of Rajab and, implicitly, Shaʿban to successive stages of plant growth.

وله ثمانية عشر اسما :

أحدها : رجب لأنه كان يرجب في الجاهلية أي يعظم ، يقال : رجبت الرجل إذا عظمته ، ورجل رجيب أي عظيم ، فكانوا يعظمونه لتعظيم آلهتهم فيه بذبحهم لها .

وقيل : إنه مأخوذ من رجب العود للنبات إذا خرج واحدا يقولون : قد رجب ، فإذا انفتح قيل : انشعب .

الثاني : الأصم لأنه ما كان يسمع فيه قعقعة سلاح لتعطيلهم الحرب فيه ، ولا قولهم : يا صباحاه .

الثالث : الأصب لأن كفار مضر كانت تقول : إن الرحمة تنصب فيه صبا ، وقد نهينا عن موافقتهم فيما يعتقدون ، ولهذا نسبه رسول الله [&] في ’ الصحيحين ’ إليهم فقال : ’ ورجب مضر ’ .

الرابع : رجم بالميم لأنه ترجم فيه الشياطين أي تطرد في قول مضر أيضا .

الخامس : الشهر الحرام لأن مضر كانت تقول : عظم الذنب فيه كما في البلد الحرام ، وموافقتهم مكروهة بل منهي عنها وإن كان الذنب - حيث كان وفي أي وقت كان في رجب وغيره ـ عظيما ، لأن مضر كانت تخص رجبا بهذا الاسم ، فجاء النص - على أن الأشهر أربعة حرم - مخالفا لهم ، لأن رجبا يكون واحدا منها فلا معنى لتخصيصه بهذا .

are sacred came in opposition to them: Rajab is one of these, so there is no sense in singling it out in this way.

L67 Sixth: “the Aged,” because its sanctity is ancient, dating from the time of Mudar ibn Nizar ibn Maʿadd ibn ʿAdnan, who is the Prophet’s ﷺ eighteenth forefather.

L68 Seventh: “the Abiding,” because its sanctity is established and has not been abrogated, since it is one of the four sacred months, as we have mentioned.

L69 Eighth: “the Exalted,” because among the months it holds an elevated position in their estimation.

L70 Ninth: “the Solitary.” This is a name recognized by the revealed law, because the other sacred months—Dhu al-Qaʿdah, Dhu al-Hijjah, and al-Muharram—form a sequence, that is, they are consecutive, whereas Rajab stands alone.

L71 Tenth: “the Remover of Spearheads” (Munṣil al-Asinnah), with an i-vowel on the ṣ.

L72 Abu ʿUbayd al-Harawi and others said: “‘I removed the spear’s head’ is expressed by anṣaltu al-rumḥ; ‘I fitted it with a head’ by naṣaltuhu.”

L73 In Sahih al-Bukhari, midway through the accounts of military expeditions, in the chapter on the delegation of Hanifah and the report of Thumamah ibn Uthal, with his chain of transmission reaching Abu Rajaʾ al-ʿUtaridi:

L74 “When the month of Rajab began, we would say, ‘The Remover of Spearheads!’ We would leave no spear bearing an iron head, nor any arrow bearing an iron head, without removing it and casting it aside for the month of Rajab.”

L75 Al-Kushmihani recorded its vocalization as “Munaṣṣil,” with the ṣ doubled and bearing an i-vowel.

L76 Abu Rajaʾ’s name was ʿImran, but there is disagreement over his father’s name. It was said to be ʿImran ibn Milhan; this was stated by Abu Zurʿah al-Razi and Ibn Numayr.

L77 Ahmad ibn Hanbal said: “‘Imran ibn ʿAbd Allah.”

L78 ʿAli ibn al-Madini, ʿAmr ibn ʿAli al-Fallas, and Yazid ibn Harun said: “‘Imran ibn Taym.” Al-Ghallabi also transmitted this from Ibn Hanbal. However,

السادس : الهرم لأن حرمته قديمة من زمن مضر بن نزار بن معد بن عدنان ، وهو ثامن عشر أبا للنبي [&] .

السابع : المقيم لأن حرمته ثابتة لم تنسخ لأنه أحد الأشهر الأربعة الحرم كما ذكرناه .

الثامن : المعلى لأنه رفيع عندهم فيما بين الشهور .

التاسع : الفرد وهذا اسم شرعي ، لأن الأشهر الحرم الأخر وهي : ذو القعدة وذو الحجة والمحرم سرد أي متتابعة ، ورجب فرد .

العاشر : منصل الأسنة بكسر الصاد .

قال أبو عبيد الهروي وغيره : ’ أنصلت الرمح نزعت نصله ، ونصلته جعلت له نصلا ’ .

وفي ’ صحيح البخاري ’ في وسط المغازي في باب وفد حنيفة وحديث ثمامة بن أثال بسنده إلى أبي رجاء العطاردي :

’ فإذا دخل شهر رجب قلنا : منصل الأسنة ، فلا ندع رمحا فيه حديدة ، ولا سهما فيه حديدة ، إلا نزعناه فألقيناه شهر رجب ’ .

وقيده الكشميهني : ’ منصل ’ بتشديد الصاد المكسورة .

وأبو رجاء اسمه عمران ، واختلف في اسم أبيه : فقيل : عمران بن ملحان قاله أبو زرعة الرازي وابن نمير .

وقال أحمد بن حنبل : عمران بن عبد الله .

al-Ghallabi—whose name was Muhammed ibn Zakariyya—used to fabricate reports, as the two imams Abu al-Hasan ʿAli ibn ʿUmar al-Daraqutni and Abu Bakr Ahmad ibn Muhammed al-Barqani stated, so his transmission cannot be adduced as evidence.

وقال علي بن المديني وعمرو بن علي الفلاس ويزيد بن هارون : عمران بن تيم ، ورواه الغلابي عن ابن حنبل إلا أن الغلابي - واسمه محمد بن زكرياء - كان يضع ، قاله الإمامان أبو الحسن علي بن عمر الدارقطني وأبو بكر أحمد بن محمد البرقاني ، فلا يحتج به .

L79 Mahdi ibn Maymun said in Sahih al-Bukhari: "I heard Abu Rajaʾ say: 'On the day the Prophet ﷺ was sent, I was a boy tending camels for my family. When we heard of his emergence, we fled to the Fire—to Maslamah the Liar.'"[23]

وقال مهدي بن ميمون في ' صحيح البخاري ' : ' وسمعت أبا رجاء يقول كنت يوم بعث النبي [&] غلاما أرعى الإبل على أهلي ، فلما سمعنا بخروجه فررنا إلى النار إلى مسلمة الكذاب : .

L80 He lived a very long life. Ibn Maʿin said: "He died in the year one hundred and five."

وعمر عمرا طويلا ، قال ابن معين : ' مات سنة خمس ومائة ' .

L81 The Possessor of the Two Lineages—may Allah strengthen him—said:[24]

قال ذو النسبين أيده الله :

L82 Concerning him, al-Farazdaq says:

وفيه يقول الفرزدق :

L83 "Have you not seen that the people's elder has died, when he had lived before the commissioning—the commissioning of Muhammed?"[25]

% ألم تر أن الناس مات كبيرهم % % وقد عاش قبل البعث بعث محمد %

L84 Eleventh: among its names is "the Remover of Lanceheads" (Munṣil al-All). Here all is the plural of allah, meaning a short spear. Al-Aʿsha said:

الحادي عشر : من أسمائه منصل الأل ، والأل ها هنا جمع ألة وهي الحربة قال الأعشى :

L85–86 "He came to his rescue in the Remover of Lanceheads, after all but its last days had passed, when he had nearly perished." Abu ʿUbayd said: "The daydaʾ of a month is its end; it is also called the daʾdaʾ."[26]

% تداركه في منصل الأل بعدما % % مضى غير دأداء وقد كاد يعطب % % قال أبو عبيد : ' الديداء من الشهر آخره ، وهو الدأداء أيضا ' .

L87 I read in the book Connecting the Disconnected and Attributing the

وقرأت في كتاب ' صلة المفصول ونسبة المجهول في أبيات الغريب المصنف ' لذي الوزارتين ، حجة العرب ، أبي عبيد البكري فيما حدثني به المقرئ المحدث اللغوي النحوي أبو بكر محمد بن خير قال : ثنا الفقيه المحدث اللغوي أبو عبد الله محمد بن معمر المذحجي عنه قال عند إنشاد هذا البيت : ' صلته :

[23] **Translator's note (L79):** The supplied text names the claimant Maslamah, rather than the more familiar Musaylimah; that wording is retained. Its closing quotation punctuation is malformed.

[24] **Translator's note (L81):** "The Possessor of the Two Lineages" is the author's epithet, Dhu al-Nasabayn.

[25] **Translator's note (L83):** The supplied verse appears incomplete or textually disturbed. The repeated "commissioning" is retained; the relationship between the two surviving hemistichs is uncertain.

[26] **Translator's note (L85):** The month is understood as the subject of "had passed"; "its last days" renders daʾdaʾ, which the following discussion explains.

Unattributed in the Verses of al-Gharib al-Musannaf, by the Holder of the Two Vizierates, the authority on the Arabs, Abu ʿUbayd al-Bakri, among the material transmitted to me by the Quran reciter, hadith scholar, lexicographer, and grammarian Abu Bakr Muhammed ibn Khayr, who said: The jurist, hadith scholar, and lexicographer Abu ʿAbd Allah Muhammed ibn Maʿmar al-Madhhiji narrated to us from him that, when reciting this verse, he said: "Its connected passage is:

% ألا أبلغا عني حريثا رسالة % % فإنك عن قصد المحجة أنكب %

L88 "You two, convey a message from me to Hurayth: you have indeed veered away from the straight course of the highway.[27]

% أتعجب أن أوفيت للجار مرة % % فنحن - لعمري - اليوم من ذاك أعجب %

L89 Do you marvel that you once fulfilled your obligation to a protected neighbor? By my life, we today are still more astonished at that.

% وقبلك ما أوفى الرقاد لجاره % % وأنجاه مما كان يخشى ويرهب % % تداركه في منصل الأل بعدما % % مضى غير دأداء وقد كاد يعطب %

L90–91 Before you, al-Ruqad indeed fulfilled his obligation to his protected neighbor and saved him from what he feared and dreaded. He came to his rescue in the Remover of Lanceheads, after all but its last days had passed, when he had nearly perished.

يقول هذا الشعر في هجاء الحارث بن وعلة جد حضين بن المنذر بن الحارث بن وعلة ، وكان جاوره رجل من بني يربوع فأغير عليه ، فوفى له حريث ورد ماله .

L92 He recites this poetry in satire of al-Harith ibn Waʿlah, the grandfather of Hudayn ibn al-Mundhir ibn al-Harith ibn Waʿlah. A man of Banu Yarbuʿ had entered his protection as a neighbor and was then raided, so Hurayth fulfilled his obligation to him and restored his property.[28]

والرقاد الذي ذكره هو عمر بن عبد الله بن جعدة بن كعب .

L93 The al-Ruqad whom he mentions is ʿUmar ibn ʿAbd Allah ibn Jaʿdah ibn Kaʿb.

ومنصل الأل : هو رجب كانوا يمتنعون فيه من الحرب والغارة تعظيما له ، فينصلون أسنة رماحهم ، يقال : نصلت الرمح إذا جعلت فيه نصلا ، وأنصلته : نزعت نصله .

L94 "The Remover of Lanceheads" is Rajab. During it they would abstain from warfare and raiding out of reverence for it, removing the heads of their spears. One says naṣaltu al-rumḥ when one fits a spear with a head, and anṣaltuhu when one removes its head.

والدآدي : ثلاث ليال من آخر الشهر ، هكذا قال الأثبات من اللغويين .

L95 The daʾadi are three nights at the end of the month. This is what the dependable lexicographers have said.

[27] **Translator's note (L88):** The first address is grammatically dual; the second addresses Hurayth in the singular.

[28] **Translator's note (L92):** The passage identifies the target as al-Harith but subsequently calls him Hurayth, as does the quoted poem. Both forms are retained.

وقال أحمد بن يحيى ثعلب : ’ يقال لليوم الذي يشك فيه من الشهر الحرام : دأداء ، وآخر ليلة من جمادى يقال لها : فلتة ، وكذلك آخر ليلة من شوال ’ .

الاسم الثاني عشر : منزع الأسنة لأنهم كانوا ينزعون الأسنة من الرماح فيه ولا يقاتلون ، وهذا كالذي قبله .

الثالث عشر : سمي رجبا لترك القتال فيه من قول العرب : رجل أرجب إذا كان أقطع لا يمكنه العمل ذكره الإمام الزاهد أبو بكر محمد بن الوليد الفهري في كتاب ’ ذكر الحوادث والبدع ’ له .

الرابع عشر : كان يسمى في الجاهلية شهر العتيرة ، وذلك من فساد السريرة .

ترجم البخاري في ’ صحيحه ’ في آخر كتاب العقيقة ، باب العتيرة : نا علي بن عبد الله قال : نا سفيان ، قال الزهري : عن سعيد بن المسيب ، عن أبي هريرة ، عن النبي [&] قال : ’ لا فرع ولا عتيرة ’ .

قال : ’ والفرع أول نتاج كان ينتج لهم كانوا يذبحونه لطواغيتهم ، والعتيرة في رجب ’ .

العتر : بكسر العين العتيرة وهي شاة كانوا يذبحونها في رجب لآلهتهم .

وقد أخرجه مسلم في ’ صحيحه ’ في كتاب الأضاحي : وحدثني محمد بن رافع وعبد بن حميد ، قال عبد : أرنا ، وقال ابن رافع : نا عبد الرزاق ، قال أرنا معمر ، عن الزهري ، عن ابن المسيب ، عن أبي هريرة قال : قال رسول الله [&] : ’ لا فرع ولا عتيرة ’ ، زاد ابن رافع في روايته : ’ والفرع أول النتاج كان ينتج لهم فيذبحونه ’ .

L96 Ahmad ibn Yahya Thaʿlab said: “A day whose inclusion in the sacred month is uncertain is called daʾdaʾ. The last night of Jumada is called faltah, ‘an unguarded opportunity,’ as is the last night of Shawwal.”

L97 The twelfth name: “the Extractor of Spearheads,” because during it they used to extract the heads from their spears and refrain from fighting. This is like the preceding name.

L98 Thirteenth: it was named Rajab because fighting was abandoned during it, from the Arabs’ expression “an arjab man,” meaning a man whose hand has been cut off and who cannot work. The imam and ascetic Abu Bakr Muhammed ibn al-Walid al-Fihri mentioned this in his book Account of Newly Introduced Practices and Religious Innovations.

L99 Fourteenth: in the pre-Islamic age of ignorance it was called “the Month of the Sacrificial Offering” (al-ʿAtirah), and that arose from corruption of the inner disposition.

L100 Al-Bukhari placed the heading “Chapter on the ʿAtirah Sacrifice” near the end of the Book of the Birth Sacrifice in his Sahih: ʿAli ibn ʿAbd Allah narrated to us, saying: Sufyan narrated to us; al-Zuhri said: From Saʿid ibn al-Musayyab, from Abu Hurayrah, from the Prophet ﷺ, who said: “‘There is no firstborn-offspring sacrifice (faraʿ) and no Rajab sacrifice (ʿatirah).’”[29]

L101 He said: “The faraʿ was the first offspring born to their livestock, which they used to slaughter for their false deities; the ʿatirah was in Rajab.”

L102 Al-ʿitr, with an i-vowel on the ʿayn, means the ʿatirah: a sheep they used to slaughter in Rajab for their gods.

L103–104 Muslim also included it in his Sahih, in the Book of Sacrificial Offerings: “And there narrated to me Muhammed ibn Rafiʿ and ʿAbd ibn Humayd. ʿAbd said, ‘Reported to us,’ while Ibn Rafiʿ said, ‘Narrated to us,’ by ʿAbd al-Razzaq, who said: Maʿmar reported to us, from al-Zuhri, from Ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: ‘There is no firstborn-offspring sacrifice (faraʿ) and no Rajab sacrifice (ʿatirah).’” Ibn

[29] **Hadith references (L100):** Compare Sahih al-Bukhari 5473.

Rafiʿ added in his transmission: "The faraʿ was the first offspring born to their livestock, which they would slaughter."

L105 Imam Ahmad also included in his Musnad—which we read before the upright judge Abu al-Fath Muhammed, son of the judge Abu al-ʿAbbas al-Mandaʾi, by virtue of his having heard it read before Abu al-Thiqah Abu al-Qasim ibn al-Husayn, by virtue of the latter's having heard it from ʿAli ibn Abi ʿAli ibn al-Mudhhib, by virtue of his having heard it read before Abu Bakr ibn Hamdan al-Qatiʿi, by virtue of his having heard it from Imam Abu ʿAbd al-Rahman ʿAbd Allah, by virtue of his having heard it from his father, Imam Abu ʿAbd Allah Ahmad, who said: Sufyan narrated to us, from al-Zuhri, from Saʿid, from Abu Hurayrah—that the Prophet ﷺ said: "There is no firstborn-offspring sacrifice (faraʿah) and no Rajab sacrifice (ʿatirah)."[30]

L106 I also read it in Khurasan to the imam and man of letters, Radi al-Din Abu Bakr, son of the imam Abu Saʿd al-Kirmani, on the authority of his having heard it from the shaykhs and imams Abu Mansur ʿAbd al-Khaliq ibn Zahir, his father Abu Saʿd, Abu Saʿd Muhammed ibn Jamiʿ, known as the Wool Tailor, and Abu Nasr Saʿid ibn Abi Bakr al-Shaʿri. They said: The trustworthy man of letters and hadith scholar Abu Bakr Ahmad ibn ʿAli al-Shirazi related to us, as we heard him personally, saying: Al-Hakim Abu ʿAbd Allah Muhammed ibn ʿAbd Allah, the hadith master of Nishapur, related to us, saying: Abu ʿAli Muhammed ibn ʿAli, the preacher, informed us, saying: ʿAtiq ibn Muhammed related to us, saying: Sufyan related to us, from al-Zuhri, from Ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "There is no firstborn-offspring sacrifice and no Rajab sacrifice."[31][32]

L107 These are authentic chains of transmission, admitting of no criticism, and the Messenger of Allah ﷺ forbade the believers to do that. Most jurists who

وقد أخرج الإمام أحمد في ' مسنده ' الذي قرأناه على القاضي العدل أبي الفتح محمد بن القاضي أبي العباس المندائي ، بحق سماعه على أبي الثقة أبي القاسم بن الحصين ، بحق سماعه علي بن أبي علي بن المذهب ، بحق سماعه على أبي بكر بن حمدان القطيعي ، بحق سماعه من الإمام أبي عبد الرحمن عبد الله ، بحق سماعه من أبيه الإمام أبي عبد الله أحمد قال : نا سفيان ، عن الزهري ، عن سعيد ، عن أبي هريرة أن النبي [&] قال : ' لا فرعة ولا عتيرة ' .

وقرأته بخراسان على الإمام الأديب رضي الدين أبي بكر بن الإمام أبي سعد الكرماني ، بحق سماعه من المشايخ الأئمة أبي منصور عبد الخالق بن زاهر وأبي سعد أبيه ، وأبي سعد محمد بن جامع يعرف بخياط الصوف ، وأبي نصر سعيد بن أبي بكر الشعري قالوا : حدثنا الأديب المحدث الثقة أبو بكر أحمد بن علي الشيرازي سماعا منا عليه قال : نا الحاكم أبو عبد الله محمد بن عبد الله الحافظ النيسابوري قال : أرنا أبو علي محمد بن علي المذكر ، قال : نا عتيق بن محمد ، قال : نا سفيان ، عن الزهري ، عن ابن المسيب ، عن أبي هريرة قال : قال رسول الله [&] : ' لا فرع ولا عتيرة ' .

وهذه أسانيد صحيحة لا مطعن فيها ، وأن رسول الله [&] نهى المؤمنين عن ذلك ، وأكثر فقهاء الفتوى يقولون بنسخه والنهي عنه وهو الصواب لقوله [&] : ' لا فرع ولا عتيرة ' لأن ' لا ' تأتي نفيا ونهيا ، وتأتي زائدة ، وتأتي بمعنى ' ما ' ، فقوله [&] : ' لا فرع ولا عتيرة ' نفي لحقيقته لأن النكرة في سياق النفي تعم ، قاله جميع

[30] **Translator's note (L105):** The supplied chain has the unusual designation "Abu al-Thiqah Abu al-Qasim," retained here, and omits the expected preposition before ʿAli ibn Abi ʿAli; "from" supplies the apparent transmission relationship. The form faraʿah differs from faraʿ in the preceding reports.

[31] **Translator's note (L106):** The two sacrifices are respectively the farʿ and the ʿatirah. These English equivalents are used consistently below.

النحويين والأصوليين ، فإذا قلت : لا رجل عندي ، فهو نفي لكل رجل عموما ، فقوله : ' لا فرع ولا عتيرة ' نفي لهما عموما .

وذكر اللغوي النحوي أبو عبد الله محمد بن جعفر التميمي القزاز أن الأصمعي صحف في قول الحارث :

% عننا باطلا وظلما كما تعتر % % عن حجرة الربيض الظباء %

فقال : تعنز ، أي كما تطرد بالعنزة ، فقيل له : صحفت إنما هي تعتر من العتيرة .

وكان الرجل في الجاهلية إذا نذر أن يذبح للصنم شح على غنمه فاصطاد الظباء فذبحها مكان ما نذر ، فتلك العتيرة فتعتر الظباء مكانها .

وحكى القاضي بمدينة إشبيلية كان أبو بكر بن محمد عبد الله بن العربي في كتاب ' القبس في شرح موطأ مالك بن أنس ' في كتاب الضحايا منه ما هذا نصه : ' واستدل من نزع إلى الوجوب بما روى مسلم أن النبي [&] قال : على أهل كل بيت أضحاة وعتيرة في كل عام ، والعتيرة هي المذبوحة في رجب .

issue legal opinions hold that it was abrogated and prohibited. This is the correct position, because he ﷺ said: "There is no firstborn-offspring sacrifice and no Rajab sacrifice." For the particle la can express negation or prohibition; it can also be syntactically additional, and it can have the meaning of the negative particle ma. His statement ﷺ, "There is no firstborn-offspring sacrifice and no Rajab sacrifice," negates its actual existence, because an indefinite noun in a negative construction has general scope, as all grammarians and scholars of legal theory have stated. Thus, if you say, "There is no man with me," this negates the presence of every man, without exception. His statement, "There is no firstborn-offspring sacrifice and no Rajab sacrifice," therefore negates both of them generally.

L108 The lexicographer and grammarian Abu ʿAbd Allah Muhammed ibn Jaʿfar al-Tamimi al-Qazzaz mentioned that al-Asmaʿi misread a word in al-Harith's verse:

L109 "He singled us out, falsely and unjustly, as gazelles are slaughtered in sacrifice in place of the flock within its enclosure."[33]

L110 He read it as tuʿnaz, meaning "as they are driven away with a short spear." He was told: "You have misread it; it is tuʿtar, from the word for the Rajab sacrifice, ʿatirah."[34]

L111 In the pre-Islamic age of ignorance, when a man vowed to slaughter an animal for an idol, he would begrudge sacrificing his sheep, so he would hunt gazelles and slaughter them in place of what he had vowed. That was the ʿatirah: the gazelles would be slaughtered in sacrifice in their place.

L112 Abu Bakr ibn Muhammed ʿAbd Allah ibn al-ʿArabi, who had been judge in the city of Seville, related in his book Al-Qabas: A Commentary on Malik ibn Anas's Muwatta', in its Book of Sacrificial Animals, the following exact

[32] **Hadith references (L103):** Compare Sahih al-Bukhari 5473; Compare Sahih Muslim 1976.

[33] **Translator's note (L109):** The second half-line is compressed and lexically difficult. This rendering understands the gazelles as substitutes for the penned flock, in light of the author's explanation below; the precise force of hujrat al-rabid remains uncertain.

[34] **Translator's note (L110):** The disputed verb forms are retained in transliteration because the argument concerns their written forms and derivations.

wording: “Those who inclined toward obligation adduced as evidence what Muslim related, that the Prophet ﷺ said: ‘The members of every household owe a Festival of Sacrifice offering and a Rajab sacrifice every year.’ The Rajab sacrifice is the animal slaughtered in Rajab.”[35]

L113 Here his words end. May Allah forgive him for what he said, for he attributed to Sahih Muslim something that is not in it at all—as though he had neither read Sahih Muslim, nor consulted it, nor transmitted it. May Allah pardon us and him.

L114 This is a report that is not authentic. It was Imam Ahmad who mentioned it in his Musnad, my reading of which in its entirety has already been mentioned. He cited it through two feeble transmission routes, placing it under the heading “Habib ibn Mikhnaf” in the volume containing the reports of the Kufans and Basrans. He said: ʿAbd al-Razzaq related to us, saying: Ibn Jurayj informed us, saying: ʿAbd al-Karim informed me, from Habib ibn Mikhnaf, who said: I came up to the Prophet ﷺ on the Day of ʿArafah while he was saying, “Do you know it?” He said: I do not know what answer they gave him. He said: Then the Prophet ﷺ said: “The members of every household must slaughter a sheep in every Rajab, and a sheep at every Festival of Sacrifice.”[36]

L115 Then Imam Ahmad said: Muʿadh ibn Muʿadh related to us, saying: Ibn ʿAwn related to us, saying: Abu Ramlah informed me, from Mikhnaf ibn Sulaym—Rawh said, “al-Ghamidi”—who said: While we were standing with the Prophet ﷺ at ʿArafah, he said: “O people, the members of every household owe a Festival of Sacrifice offering and a Rajab sacrifice every year. Do you know what the Rajab sacrifice is? It is what people call the Rajab offering.”[37]

انتهى ما قال ، والله يغفر له المقال ، فإنه نسب إلى ’ صحيح مسلم ’ ما ليس هو فيه أصلا ، كأنه ما قرأ ’ صحيح مسلم ’ ولا طالعه ولا رواه ، والله يسامحنا وإياه .

وهذا حديث لا يصح وإنما ذكره الإمام أحمد في ’ مسنده ’ وقد تقدمت قراءتي لجميعه فذكره من طريقين واهيين ، وترجم عليه في مجلده الذي فيه مسند الكوفيين والبصريين : حبيب بن مخنف قال : نا عبد الرزاق ، قال : أرنا ابن جريج ، قال : أخبرني عبدالكريم ، عن حبيب ابن مخنف قال : انتهيت إلى النبي [&] يوم عرفة وهو يقول : هل تعرفونها ؟ قال : فما أدري ما رجعوا عليه . قال : فقال النبي [&] : ’ على كل أهل بيت أن يذبحوا شاة في كل رجب ، وكل أضحى شاة ’ .

ثم قال الإمام أحمد : نا معاذ بن معاذ ، قال : نا ابن عون ، قال : أنبأني أبو رملة ، عن مخنف بن سليم ، قال روح الغامدي : قال : ونحن وقوف مع النبي [&] بعرفة فقال : ’ يا أيها الناس ، إن على أهل كل بيت في كل عام أضحاة وعتيرة ، أتدرون ما العتيرة ؟ هي التي يسميها الناس الرجبية ’ .

[35] **Translator’s note (L112):** The introductory syntax is disordered, and the supplied personal name reads “Abu Bakr ibn Muhammed ʿAbd Allah ibn al-ʿArabi,” with an unclear relationship between “Muhammed” and “ʿAbd Allah”; it has not been silently regularized. The attribution to Muslim is reproduced as quoted and is expressly challenged by the author in the next unit.

[36] **Translator’s note (L114):** The referent of “it” in “Do you know it?” is not supplied in this version of the report.

[37] **Translator’s note (L115):** The unpunctuated phrase “Rawh said, al-Ghamidi” is understood as a transmitter’s addition identifying Mikhnaf’s tribal affiliation.

حديثان باطلان ، وحبيب هذا معدود في الصحابة ، ذكره غير واحد منهم الإمام أبو عمر بن عبد البر ، إلا أن الراوي عنه عبد الكريم ابن أبي المخارق أبو أمية البصري لا يختلف أهل العلم بالحديث في ضعفه كلهم يقول فيه : غير ثقة . ومن أجل من جرحه وأطرحه أبو العالية ، وأيوب السختياني تكلم فيه وكذبه مع ورع أيوب وعلمه ، ثم جرحه شعبة ، ويحيى بن سعيد القطان الإمام ، والأئمة أحمد بن حنبل وعلي ابن المديني ويحيي بن معين وغيرهم ، وكان مؤدب كتاب ، وإنما غر مالكا منه سمته ، ولم يكن من أهل بلده فيعرفه ، فأخذ عنه لما رآه بمكة .

وقد رواه عبد الرزاق وأبو عاصم ، عن ابن جريج ، عن عبد الكريم ، إلا أن عبد الرزاق قال : لا أدري أعن أبيه أم لا ؟

ومخنف هو ابن سليم بن الحارث بن عوف بن ثعلبة بن عامر بن ذهل بن مازن بن ذيبان بن ثعلبة بن الدول بن سعد مناة بن غامد ، ولاه علي رضي الله عنه أصبهان ، وكان علي راية الأزد يوم صفين ، روى عنه ابنه حبيب وأبو رملة ويقال : أبو رميلة أيضا .

وأبو رملة هذا مجهول لا يعرف ، قيل : اسمه عامر ، ولا يحتج في دين الله بمجهول .

والحديث متروك إذ لا تسن عتيرة أصلا ، ولو قلنا بوجوب الأضحية كانت على الشخص الواحد لا على جميع أهل البيت .

L116 Two invalid reports. This Habib is counted among the Companions; more than one scholar mentioned him, including Imam Abu ʿUmar ibn ʿAbd al-Barr. However, the transmitter from him, ʿAbd al-Karim ibn Abi al-Mukhariq Abu Umayyah al-Basri, is someone whose weakness the scholars of hadith do not dispute: they all say of him, "Untrustworthy." Among the most eminent of those who impugned and rejected him was Abu al-ʿAliyah. Ayyub al-Sakhtiyani criticized him and declared him a liar, despite Ayyub's scrupulous piety and knowledge. Then Shuʿbah impugned him, as did the imam Yahya ibn Saʿid al-Qattan and the imams Ahmad ibn Hanbal, ʿAli ibn al-Madini, Yahya ibn Maʿin, and others. He was a teacher in an elementary school. It was only his outward bearing that misled Malik. He was not from Malik's own town, where Malik might have known him, so Malik took reports from him when he saw him in Mecca.

L117 ʿAbd al-Razzaq and Abu ʿAsim transmitted it from Ibn Jurayj, from ʿAbd al-Karim, except that ʿAbd al-Razzaq said: "I do not know whether it was from his father or not."[38]

L118 Mikhnaf is the son of Sulaym ibn al-Harith ibn ʿAwf ibn Thaʿlabah ibn ʿAmir ibn Dhuhl ibn Mazin ibn Dhibyan ibn Thaʿlabah ibn al-Duwal ibn Saʿd Manah ibn Ghamid. ʿAli, may Allah be pleased with him, appointed him governor of Isfahan, and he was in charge of the banner of al-Azd on the day of Siffin. His son Habib and Abu Ramlah, who is also called Abu Rumaylah, transmitted from him.[39]

L119 This Abu Ramlah is an unidentified transmitter, not known. It has been said that his name was ʿAmir. An unidentified transmitter cannot be adduced as evidence in the religion of Allah.

L120 The report is abandoned, since a Rajab sacrifice is not prescribed as a recommended practice at all. Even if we held the Festival of Sacrifice offering

[38] **Translator's note (L117):** The pronoun in "his father" is not explicitly resolved within this abbreviated chain.

[39] **Translator's note (L118):** The wording translated "in charge of the banner" has ʿAli where the syntax calls for the preposition ʿala, "over"; this appears to be a transcription or spelling error.

to be obligatory, it would be incumbent upon the individual, not upon all the members of the household.

L121 No report from the Prophet ﷺ is known to have been preserved from Mikhnaf ibn Sulaym, or from his son Habib, apart from this report, transmitted by ʿAbd al-Karim—who is a liar according to Imam Ayyub ibn Abi Tamimah, and an abandoned transmitter according to them all—or through Abu Ramlah, the unidentified transmitter.

L122 Fifteenth: "The Exonerator," because among them in the pre-Islamic age of ignorance, whoever did not deem fighting in it lawful [was] free of wrongdoing and hypocrisy.[40]

L123 Sixteenth: "The Purifier," because in the pre-Islamic age of ignorance it also served to distinguish the person who adhered to his religion from the person who fought in it and deemed doing so lawful.

L124 Allah, majestic and exalted, has swept away the ways of the pre-Islamic age of ignorance, and in Islam the master of humankind, Muhammed—upon him be the finest blessings and the most noble peace ﷺ—undertook a military expedition during it.

L125 Seventeenth: "The Month of Allah," a designation coined in Islam, as I shall mention hereafter with the help of Allah, Possessor of Majesty and Honor.

L126 Eighteenth: that its name is derived from rawajib. The rawajib are the backs of the finger bones; the singular is rajibah. A sulama is any bone or joint, and the word originally refers to the bones of the hand and the extremities.

L127 The grammarian Abu Jaʿfar Ahmad ibn Muhammed ibn Ismaʿil said: "The barajim are, properly speaking, the parts that protrude when a person closes his hand. The rawajib are the parts situated between them; likewise, the parts between the fingertips and the knuckles are also called rawajib."[41]

[40] **Translator's note (L122):** The supplied wording is syntactically awkward; the bracketed connective is supplied in the Arabic witness itself. The heading gives a name for Rajab.

[41] **Translator's note (L127):** The anatomical terms are retained to preserve the lexical distinction on which the proposed derivation depends. The Arabic uses a dual pronoun in "between them" without identifying a specific pair.

ولا يحفظ لمخنف بن سليم عن النبي [&] ولا لابنه حبيب سوى هذا الحديث من رواية عبد الكريم الكذاب في قول الإمام أيوب بن أبي تميمة ، والمتروك في قول جميعهم ، أو من طريق أبي رملة المجهول .

الخامس عشر : المبرئ لأنه كان عندهم في الجاهلية من لا يستحل القتال فيه [فهو] برئ من الظلم والنفاق .

السادس عشر : المقشقش لأن به كان يتميز في الجاهلية أيضا المتمسك بدينه من المقاتل فيه المستحل له .

وقد أذهب الله جل وعلا أمر الجاهلية ، وغزا فيه في الإسلام سيد الأنام ، محمد عليه أفضل الصلاة وأشرف السلام .

السابع عشر : شهر الله ، وضع في الإسلام ، على ما سأذكره بعد هذا بعون الله ذي الجلال والإكرام .

الثامن عشر : أنه مشتق من الرواجب ، والرواجب : ظهور السلاميات ، واحدها راجبة ، والسلامي : كل عظم ومفصل ، وأصله عظام الكف والأكارع .

قال النحوي أبو جعفر أحمد بن محمد بن إسماعيل : ' البراجم حقيقتها أنه ما نتأ إذا أغلق الإنسان يده ، والرواجب ما توسط بينهما وكذلك ما بين الأنامل والبراجم يقال لها أيضا رواجب ' .

L128 It is related from Muhammed ibn Yazid that he said: “From this the name Rajab is derived, because it is in the middle of the year.”

L129 The learned shaykh and hadith scholar Abu Muhammed Abd Allah ibn Muhammed ibn Ubayd Allah al-Hajari, of Hajar Dhi Ruʿayn, related to me during my readings with him in the year 572. He said: A group related to us, including the vizier of distinguished lineage, man of letters, and jurist Abu Abd Allah Jaʿfar ibn Muhammed ibn Makki ibn Abi Talib al-Qaysi, who said: The vizier, linguist of al-Andalus and its distinguished scholar, Abu Marwan Abd al-Malik ibn Siraj, related to us. He said: The jurist and hadith scholar Abu Amr Uthman ibn Abi Bakr ibn Hammud ibn Ahmad al-Sadafi, known as al-Safaqsi, related to us—he had traveled throughout the East and studied under its scholars. He said: Abu al-Qasim Ali ibn Muhammed al-Zaydi related to us. He said: Abu Bakr Muhammed ibn al-Hasan, the Quran reciter and commentator from Mosul known as al-Naqqash, related to us. He said: Abu Amr Ahmad ibn al-Abbas al-Tabari related to us. He said: Al-Kisaʾi related to us. He said: Abu Muʿawiyah related to us. He said: Al-Aʿmash related to us, from Ibrahim, from Alqamah, from Abu Saʿid al-Khudri, who said: The Messenger of Allah ﷺ said:[42]

L130 “Rajab is Allah’s month, Shaʿban is my month, and Ramadan is my community’s month. Whoever fasts Rajab with faith and in expectation of reward merits Allah’s greatest good pleasure, and He will lodge him in the highest Paradise. Whoever fasts two days of Rajab will receive a twofold reward, each portion weighing as much as the mountains of this world.

L131 Whoever fasts three days of Rajab, Allah will place between him and the Fire a trench whose length is a year’s journey,

L132 Whoever fasts four days of Rajab will be spared the afflictions of leprosy, madness, and white leprosy, the trial of the False Messiah, and the punishment of the grave.

L133 Whoever fasts six days of Rajab will emerge from his grave with his face

[42] **Translator’s note (L129):** The transcription’s “[&]” is treated as a corrupted marker for the blessing upon the Prophet and rendered as ﷺ.

وحكي عن محمد بن يزيد أنه قال : ’ من هذا اشتق اسم رجب لأنه في وسط السنة ’ .

حدثني الشيخ المحدث الفاضل أبو محمد عبد الله بن محمد بن عبيد الله الحجري من حجر ذي رعين أيام قراءتي عليه سنة اثنتين وسبعين وخمسمائة ، قال : نا جماعة منهم الوزير الحسيب الأديب الفقيه أبو عبد الله جعفر بن محمد بن مكي بن أبي طالب القيسي ، قال : نا الوزير لغوي الأندلس وفاضلها أبو مروان عبد الملك بن سراج ، قال : نا الفقيه المحدث أبو عمرو عثمان بن أبي بكر بن حمود بن أحمد الصدفي ويعرف بالسفاقسي ، وكان تجول بالمشرق وأخذ عن علمائها ، قال : نا أبو القاسم علي بن محمد الزيدي ، قال : نا أبو بكر محمد بن الحسن المقرئ المفسر الموصلي المعروف بالنقاش ، قال نا أبو عمرو أحمد بن العباس الطبري ، قال : نا الكسائي ، قال : نا أبو معاوية ، قال : نا الأعمش ، عن إبراهيم ، عن علقمة ، عن أبي سعيد الخدري قال : قال رسول الله [&] :

’ رجب شهر الله ، وشعبان شهري ، ورمضان شهر أمتي ، فمن صام رجبا إيمانا واحتسابا استوجب رضوان الله الأكبر ، وأسكنه الفردوس الأعلى ، ومن صام من رجب يومين ، فله من الأجر ضعفان ، وزن كل ضعف مثل جبال الدنيا .

ومن صام من رجب ثلاثة أيام ، جعل الله بينه وبين النار خندقا ، طول مسيرة ذلك سنة ،

ومن صام من رجب أربعة أيام ، عوفي من البلاء : الجذام والجنون والبرص ، ومن فتنة المسيح الدجال ، ومن عذاب القبر .

ومن صام من رجب ستة أيام خرج من قبره ووجهه أضوء من القمر ليلة البدر .

brighter than the moon on the night of the full moon.

L134 Whoever fasts seven days of Rajab—for Hell has seven gates—Allah Most High will close one of its gates against him for each day he fasts.

L135 Whoever fasts eight days of Rajab—for Paradise has eight gates—[Allah] will open one of its gates for him for each day he fasts. Whoever fasts nine days of Rajab will emerge from his grave calling out, 'There is no god but Allah,' and his face will not be turned away before he reaches Paradise.

L136 Whoever fasts ten days of Rajab, Allah will place for him at every mile of the Bridge over Hell a bed upon which he may rest.

L137 Whoever fasts eleven days of Rajab, no servant more excellent than he will be seen at the Resurrection, except someone who has fasted as much as he has or more.

L138 Whoever fasts twelve days of Rajab, Allah will clothe him on the Day of Resurrection in two robes, a single one of which is better than this world and everything in it.

L139 Whoever fasts thirteen days of Rajab will have a table spread for him on the Day of Resurrection in the shade of the Throne, while people are in intense distress. Whoever fasts fourteen days of Rajab, Allah Most High will grant him a reward such as no eye has seen, no ear has heard, and no human heart has imagined. Whoever fasts fifteen days of Rajab, Allah, Mighty and Majestic, will station him among those who are secure; no angel brought near to Allah and no prophet sent as a messenger will pass him without saying to him, 'Blessed are you! You are among those who are secure.'"

L140 This is a report fabricated and attributed to the Messenger of Allah ﷺ. This al-Naqqash is the author of the book Healing of the Breasts, most of which he filled with lies and falsehood.

L141 The hadith master al-Khatib Abu Bakr ibn Thabit said: "Rather, it is Healing

ومن صام من رجب سبعة أيام فإن لجهنم سبعة أبواب يغلق الله تعالى عنه بصوم كل يوم بابا من أبوابها .

ومن صام من رجب ثمانية أيام فإن للجنة ثمانية أبواب يفتح [الله] له بصوم كل يوم بابا من أبوابها . ومن صام من رجب تسعة أيام خرج من قبره وهو ينادي : لا إله إلا الله ، فلا يرد وجهه دون الجنة .

ومن صام من رجب عشرة أيام جعل الله له على كل ميل من الصراط فراشا يستريح عليه .

ومن صام من رجب أحد عشر يوما لم ير في القيامة عبد أفضل منه ، إلا من صام مثله أو زاد عليه .

ومن صام من رجب اثني عشر يوما كساه الله يوم القيامة حلتين الحلة الواحدة خير من الدنيا وما فيها .

ومن صام من رجب ثلاثة عشر يوما توضع له يوم القيامة مائدة في ظل العرش ، والناس في شدة شديدة . ومن صام من رجب أربعة عشر يوما أعطاه الله تعالى من الثواب ما لا عين رأت ، ولا أذن سمعت ولا خطر على قلب بشر . ومن صام من رجب خمسة عشر يوما يقفه الله عز وجل موقف الآمنين ، ولا يمر به ملك مقرب ولا نبي مرسل إلا قال له : طوباك ، أنت من الآمنين ' .

هذا حديث موضوع على رسول الله [&] ، والنقاش هذا هو مؤلف كتاب ' شفاء الصدور ' وقد ملأ أكثره بالكذب والزور .

قال الخطيب الحافظ أبو بكر بن ثابت : ' بل هو شفاء الصدور ' ، وذكر كلام الناس في النقاش واتهامهم له بالوضع .

of the Breasts." He mentioned people's criticisms of al-Naqqash and their accusations that he fabricated reports.[43]

L142 The hadith master Talhah ibn Muhammed ibn Jaʿfar said: "Al-Naqqash used to lie."

L143 Imam Abu Bakr al-Barqani said: "All his hadith transmission is objectionable."

L144 Al-Kisaʾi has been worked into this report, although none of Allah's creatures knows him.[44]

L145 The words of the Messenger of Allah ﷺ are above such muddle and such reckless exaggerations in the recompense for deeds, without any measured proportion attested by the Mighty Book and the established Sunnah.

L146 Likewise, Amr ibn al-Azhar fabricated a report concerning it and transmitted it, as he claimed, from Aban, from Anas ibn Malik, who said: The Messenger of Allah ﷺ said:

L147 "Whoever fasts three days of Rajab, Allah will credit him with a month's fasting. Whoever fasts seven days of Rajab, He will close seven gates of the Fire against him. Whoever fasts eight days of Rajab, He will open eight gates of Paradise for him. Whoever fasts half of Rajab, Allah will decree His good pleasure for him; and anyone for whom He decrees His good pleasure, He will not punish. Whoever fasts the whole of Rajab, Allah will call him to an easy account."

L148 A group too numerous for me to count related this report to us. They said: Ismaʿil ibn Ahmad al-Samarqandi informed us. He said: Ahmad ibn Muhammed ibn al-Naqqur informed us. He said: Abu al-Hasan Ahmad ibn Muhammed ibn Imran al-Jundi informed us. He said: Ismaʿil ibn al-Abbas

وقال طلحة بن محمد بن جعفر الحافظ : ' كان النقاش يكذب ' .

وقال الإمام أبو بكر البرقاني : ' كل حديثه منكر ' .

وقد صبغ في هذا الحديث الكسائي ، ولا يعرفه أحد من خلق الله .

وكلمات رسول الله [&] منزهة عن هذا التخليط ، والتجازيف في الجزاء على الأعمال من غير تقدير يشهد به الكتاب العزيز والسنة الثابتة .

وكذلك وضع عمرو بن الأزهر فيه حديثا ، ورواه بزعمه عن أبان عن أنس بن مالك قال : قال رسول الله [&] :

' من صام ثلاثة أيام من رجب كتب الله له صيام شهر ، ومن صام سبعة أيام من رجب أغلق عنه سبعة أبواب من النار ، ومن صام ثمانية من رجب فتح له ثمانية أبواب من الجنة ، ومن صام نصف رجب كتب الله له رضوانه ، ومن كتب له رضوانه لم يعذبه ، ومن صام رجبا كله حاسبه الله حسابا يسيرا ' .

حدثنا بهذا الحديث جماعة لا أحصيهم كثرة قالوا : أرنا إسماعيل بن أحمد السمرقندي ، قال : أرنا أحمد بن محمد بن النقور ، قال : أخبرنا أبو الحسن أحمد بن محمد بن عمران الجندي ، قال : نا إسماعيل بن العباس الوراق قال : نا جعفر بن محمد بن شاكر الصائغ ، قال : نا خالد بن يزيد القرني ، قال : نا عمرو بن الأزهر ، عن أبان ، عن أنس بن مالك .

[43] **Translator's note (L141):** The quoted title repeats the preceding title unchanged, despite "Rather" and the critical context. This appears to be a quotation or transcription error; the supplied wording has been retained.

[44] **Translator's note (L144):** The verb supplied literally means "dyed" or "colored"; its intended force here is uncertain, and "worked into" is an interpretive rendering. The final pronoun can grammatically refer either to al-Kisaʾi ("knows him") or to the report ("knows it").

al-Warraq related to us. He said: Jaʿfar ibn Muhammed ibn Shakir al-Saʾigh related to us. He said: Khalid ibn Yazid al-Qarani related to us. He said: Amr ibn al-Azhar related to us, from Aban, from Anas ibn Malik.

قال الإمام أو بسطام شعبة بن الحجاج : ' لأن أزني أحب إلي من أحدث عن أبان بن أبي عياش ' .

L149 Imam Abu Bistam Shuʿbah ibn al-Hajjaj said: "I would rather commit unlawful sexual intercourse than transmit reports from Aban ibn Abi Ayyash."[45]

وأجمع العلماء على عدالة شعبة ورسوخه في هذا العلم ، ونصيحته فيه لله ورسوله ولعامة المسلمين ، وهو ممن عبد الله تعالى حتى جف جلده على عظمه ، وكان مالك يعظمه ويثني عليه .

L150 The scholars unanimously agreed upon Shuʿbah's probity, his firm grounding in this discipline, and his sincere devotion within it to Allah, His Messenger, and Muslims generally. He was among those who worshipped Allah Most High until his skin dried upon his bones. Malik used to hold him in great esteem and praise him.

وأما عمرو بن الأزهر :

L151 As for Amr ibn al-Azhar:

فقال فيه الإمام أبو عبد الله أحمد بن محمد بن حنبل : ' عمرو بن الأزهر بصري ، قاضي جرجان ، كان يضع الحديث ' .

L152 Imam Abu Abd Allah Ahmad ibn Muhammed ibn Hanbal said of him: "Amr ibn al-Azhar was a Basran, the judge of Jurjan; he used to fabricate hadith."

وقال النسائي : ' هو متروك ' .

L153 Al-Nasaʾi said: "He is abandoned as a transmitter."

وقال أبو حاتم بن حبان ' في تعديله وتجريحه ' : ' كان عمرو بن الأزهر يضع الحديث على الثقات ، ويأتي بالموضوعات عن الأثبات ، لا يحل ذكره إلا بالقدح فيه ' .

L154 Abu Hatim ibn Hibban said in his work on accrediting and impugning transmitters: "Amr ibn al-Azhar used to fabricate hadith and attribute it to trustworthy transmitters, and to produce fabricated reports on the authority of firmly reliable transmitters. It is not permissible to mention him except to impugn him."

وقال أبو الحسن الدارقطني : ' عمرو بن الأزهر كذاب ' .

L155 Abu al-Hasan al-Daraqutni said: "Amr ibn al-Azhar is an inveterate liar."

وفي هذا الشهر أحاديث كثيرة من رواية جماعة من الوضاعين منهم ' : مأمون بن أحمد ، رواها عن أحمد بن عبد الله الجويباري ، ومأمون هذا قال فيه الإمام أبو عبد الله الشافعي : مأمون غير مأمون ' .

L156 There are many reports concerning this month transmitted by a group of fabricators, among them Maʾmun ibn Ahmad, who transmitted them from

[45] **Translator's note (L149):** The supplied text has "aw Bistam" where the personal designation requires "Abu Bistam"; the translation adopts that apparent correction. The comparison also appears grammatically defective, with "min" where "min an" would be expected; its evident comparative sense is rendered.

Ahmad ibn Abd Allah al-Juwaybari. Concerning this Ma'mun, Imam Abu Abd Allah al-Shafi'i said: "Ma'mun is not trustworthy."[46]

L157 It is mentioned that he fabricated one hundred thousand reports, all of them lies and falsehood. None of them is authentic concerning prayer at the beginning of Rajab, at its midpoint, or at its end; likewise concerning fasting it, whether at its beginning, in its middle, at its end, or for a specified number of its days.[47]

L158 Likewise the report concerning springs and rivers, such as the report of Musa al-Tawil, from Anas ibn Malik, that the Messenger of Allah ﷺ said:

L159 "In Paradise there is a river called Rajab"—and so on to the end of the report. Musa al-Tawil is an inveterate liar in their assessment.

L160 Ibn Hibban said: "He transmits fabricated material from Anas ibn Malik which it is not permissible to write down."

L161 Likewise the report of Shahr ibn Hawshab.

L162 The shaykh and transmitter of chains of transmission, Abu al-Tahir al-Silafi, sent it to us in writing more than once, and I copied it from his book: Abu Abd Allah al-Husayn ibn Ali al-Tabari informed us in Mecca; Abu al-Fath Nasir ibn al-Husayn al-Umari narrated to us by dictation; Abu Muadh al-Shah ibn Abd al-Rahman al-Harawi informed us; Abu Nasr al-Khallal informed us in Baghdad; Ali ibn Said al-Ramli narrated to us; Damrah ibn Rabiah narrated to us, from Ibn Shawdhab, from Matar al-Warraq, from Shahr ibn Hawshab, from Abu Hurayrah, who said:

L163 "Whoever fasts on the twenty-seventh of Rajab, Allah records for him

[46] **Translator's note (L156):** The statement plays on the name Ma'mun, which means "trusted" or "trustworthy."

[47] **Translator's note (L157):** The unvocalized opening can also mean "He mentioned that he fabricated." The preceding passage does not unambiguously establish whether the fabricator referred to is Ma'mun or al-Juwaybari.

ذكر أنه وضع مائة ألف حديث كلها كذب وزور ، فلا يصح منها لا في الصلاة في أول رجب ولا في النصف منه ولا في آخره ، وكذلك صيامه لا في أوله ولا في وسطه ولا في آخره ولا في عدد أيام منه .

وكذلك حديث العيون والأنهار ، كحديث موسى الطويل ، عن أنس بن مالك أن رسول الله [&] قال :

' إن في الجنة نهرا يقال له رجب ' الحديث إلى آخره ، وموسى الطويل كذاب عندهم ' .

قال ابن حبان : ' يروي عن أنس بن مالك أشياء موضوعة لا يحل كتبها ' .

وكذلك حديث شهر بن حوشب .

كتب إلينا به الشيخ المسند أبو الطاهر السلفي غير مرة ونقلته من كتابه ، أرنا أبو عبد الله الحسين بن علي الطبري بمكة ، نا أبو الفتح ناصر بن الحسين العمري إملاء ، أرنا أبو معاذ الشاه بن عبد الرحمن الهروي ، أرنا أبو نصر الخلال ببغداد نا علي بن سعيد الرملي ، نا ضمرة بن ربيعة ، عن ابن شوذب ، عن مطر الوراق عن شهر بن حوشب ، عن أبي هريرة قال :

' من صام السابع والعشرين من رجب كتب الله له صيام ستين شهرا ، وهو أول يوم نزل جبريل على محمد [&] بالرسالة .

sixty months of fasting. It is the first day on which Gabriel descended to Muhammed ﷺ with the message.[48]

L164 This is a report that is not authentic.

L165 As for Shahr ibn Hawshab, in the introduction to Sahih Muslim, Ibn Awn is reported as saying, “They have indeed speared Shahr”—that is, they disparaged him. The expression derives from nayzak, meaning a short spear; he means that Shahr was impugned.

L166 Shubah said, “I met Shahr, but I attached no weight to him.”

L167 The hadith master Abu Ahmad Abd Allah ibn Adi al-Jurjani said, “Shahr’s reports cannot be adduced as evidence.”

L168 He also attributed it to the Messenger of Allah ﷺ through several transmission routes. The gravest ground for impugning him is that he was a policeman serving al-Hajjaj.[49]

L169 Abu Yahya Zakariyya ibn Yahya al-Saji, the leading Shafii jurist of his time, said in his book Accreditation and Impugnment, as did the trustworthy hadith master Abu Jafar al-Uqayli in his work Weak and Abandoned Transmitters: “Shahr entered the public treasury and stole a pouch, so the following was said about him:

L170 “Shahr has indeed sold his religion for a pouch; Who, after you, Shahr, can trust the Quran reciters?[50]

L171 The people of Basra issued a legal opinion that his hand should be amputated, in accordance with the school of Malik, may Allah have mercy on him.

L172 Judge Abu Muhammed Abd al-Wahhab ibn Ali al-Maliki said in his book The Choicest Discussions: “Legal question: Malik said, as transmitted by Ibn al-Qasim and Ibn Abd al-Hakam: Whoever steals from the public treasury

[48] **Translator’s note (L163):** The supplied text leaves the opening quotation unclosed. The marker [&] is treated here and below as a placeholder for the prophetic salutation.

[49] **Translator’s note (L168):** The subject of “attributed it” is not expressly named; the immediate context suggests Shahr.

[50] **Translator’s note (L170):** “Quran reciters” renders qurra, which can also denote people known for scriptural learning and devotion.

وهذا حديث لا يصح .

أما شهر بن حوشب ففي مقدمة ’ صحيح مسلم ’ عن ابن عون ’ إن شهرا نزكوه ’ أي قصروا به ، مأخوذ من النيزك وهو الرمح القصير ، يريد أنه طعن عليه .

وقال شعبة : ’ لقيت شهرا فلم اعتد به ’ .

وقال الحافظ أبو أحمد عبد الله بن عدي الجرجاني : ’ شهر لا يحتج بحديثه ’ .

وقد رفعه إلى رسول الله [&] من طرق ، وأعظم جرحه أنه كان شرطيا للحجاج .

وقال فقيه الشافعية في زمانه أبو يحيى زكرياء بن يحيى الساجي في كتاب ’ التعديل والتجريح ’ له ، والحافظ الثقة أبو جعفر العقيلي في كتاب ’ الضعفاء والمتروكين ’ من تأليفه : ’ إن شهرا دخل بيت المال فسرق خريطة فقيل فيه :

% لقد باع شهر دينه بخريطة % % فمن يأمن القراء بعدك يا شهر %

وأفتى أهل البصرة بقطع يده على مذهب مالك رحمه الله .

قال القاضي أبو محمد عبد الوهاب بن علي المالكي في كتاب ’ عيون المجالس ’ . ’ مسألة : قال مالك في رواية ابن القاسم وابن عبد الحكم : من سرق من بيت المال أو من المغنم . وإن كان السارق أحد الجيش - ما يجب فيه القطع قطع ’ .

or from war booty—even if the thief is a member of the army—something for which amputation is required shall have his hand amputated."

L173 The hadith master Abu Hatim Muhammed ibn Hibban said, "Shahr used to transmit gravely problematic reports from trustworthy transmitters," and that he shared a camel with Abbad ibn Mansur during the pilgrimage and stole his travelling bag.[51]

L174 Allah has kept the law of Islam too pure to be taken from thieves and the liars among peoples.[52]

L175 If it is said, "Ahmad ibn Hanbal and Yahya ibn Main used to accept his reports,"

L176 we reply: Except concerning Rajab, for he paid no heed to him.[53]

L177 Ahmad said: It is disapproved to single out Rajab for fasting.

L178 The testimony of an impugned person is inadmissible by consensus, as is his transmission. Moreover, among the jurists, impugnment has greater operative force than accreditation, because the person impugning him has testified to a particular matter and knows something of the inward circumstances unknown to the person who testified to their outward appearance. This reconciles the two testimonies without declaring either one false: the accreditor has valid testimony concerning the outward appearance, and the critic has valid testimony concerning the inward reality. Reconciling them while act-

[51]**Translator's note (L173):** "Gravely problematic reports" renders al-mudilat; in this evaluative usage it need not mean specifically reports with two consecutive transmitters omitted. The supplied quotation marks do not clearly delimit the second allegation.

[52]**Translator's note (L174):** The supplied atu'khadha appears to be a transcriptional corruption of an tu'khadha, "to be taken," which is the reading reflected in the translation.

[53]**Translator's note (L176):** The Arabic shifts to a singular subject, "he," despite naming two authorities in the objection. The following statement suggests Ahmad is intended.

وقال الحافظ أبو حاتم محمد بن حبان : ' إن شهرا كان يروي عن الثقات المعضلات ' ، وإنه عادل عباد بن منصور في الحج فسرق عيبته ' .

وقد نزه الله شريعة الإسلام عن أتؤخذ عن السراق وكذبة الأقوام .

فإن قيل : إن أحمد بن حنبل ويحيى بن معين كانا يقبلان حديثه .

قلنا : إلا في رجب فإنه لم يلتفت إليه .

قال أحمد : يكره إفراد رجب بالصوم .

وشهادة المجرح ساقطة بإجماع وكذلك روايته ، مع أن الجرح عند الفقهاء أعمل من التعديل ، لأنه شهد بأمر خاص ، وعلم من باطن الحال ما لم يعلمه من شهد بظاهرها ، وهو جمع بين الشهادتبن حتى لا يكون تكذيبا لإحداهما ، لأن للمعدل شهادة بظاهر صحيحة ، وللمجرح شهادة بباطن صحيحة فالجمع بينهما مع العمل بشهادة المجرح لا يكون تكذيبات لشهادة المعدل لأن كل واحد منهما شهد بما علم .

ing upon the critic's testimony does not declare the accreditor's testimony false, since each has testified to what he knows.[54]

L179 If we hold that preference should be given to the accreditor, the rationale is that impugnment concerns something that has subsequently arisen in the person, contrary to the original condition presumed to continue, namely uprightness.

L180 Some storytellers have stated that the Night Journey occurred in Rajab. In the judgment of specialists in accreditation and impugnment, that is an outright lie.

L181 Imam Abu Ishaq al-Harbi said, "The Messenger of Allah ﷺ was taken on the Night Journey on the night of the twenty-seventh of the month of Rabi al-Awwal." We have discussed the disagreements concerning these matters and the arguments adduced in our book entitled Delight in the Reports of the Ascension.[55]

L182 As for the Prayer of Desires, the person accused of fabricating it is Ali ibn Abd Allah ibn Jahdam. He fabricated it on the authority of unknown men who are to be found in none of the books. The jurist Abu al-Qasim Abd al-Rahman, son of the imam of Isfahan, Abu Abd Allah Muhammed ibn Ishaq ibn Mandah, transmitted it from him.

L183 The righteous and trustworthy shaykh Abu Jafar Muhammed ibn Ahmad ibn Nasr ibn Abi al-Fath ibn Muhammed ibn Umar al-Saydalani, grandson through his daughter of Abu Ali al-Husayn ibn Abd al-Malik ibn Abi Amr Abd al-Wahhab ibn the imam of Isfahan, Abu Abd Allah ibn Mandah, the hadith master, narrated it to me in Isfahan as I read it aloud to him. He said: My relative, Imam Abu Zakariyya Yahya ibn the aforementioned Abu Amr Abd al-Wahhab, authorized me to transmit it. He said: My paternal uncle, the

وإن قلنا بترجيح المعدل فوجهه أن الجرح أمر طارئ عليه ، مخالف للأصل المستصحب وهو العدالة .

وذكر بعض القصاص أن الإسراء كان في رجب ، وذلك عند أهل التعديل والتجريح عين الكذب .

قال الإمام أبو إسحاق الحربي : ' أسري برسول الله [&] ليلة سبع وعشرين من شهر ربيع الأول ' ، وقد ذكرنا ما فيهن من الاختلاف والإحتجاج في كتابنا المسمى ب : ' الابتهاج في أحاديث المعراج ' .

وأما صلاة الرغائب فالمتهم بوضعها علي بن عبد الله بن جهضم ، وضعها على رجال مجهولين لم يوجدوا في جميع الكتب ، رواها عنه الفقيه أبو القاسم عبد الرحمن بن إمام أصبهان أبي عبد الله محمد بن إسحاق بن منده .

حدثني بها بقراءتي عليه بأصبهان الشيخ الصالح الثقة أبو جعفر محمد بن أحمد ابن نصر بن أبي الفتح بن محمد بن عمر الصيدلاني سبط أبي علي الحسين بن عبد الملك بن أبي عمرو عبد الوهاب بن إمام أصبهان أبي عبد الله بن منده الحافظ ، قال : أجاز لي قريبي الإمام أبو زكرياء يحيى بن أبي عمرو عبد الوهاب المذكور ، قال : أنا عمي الفقيه أبو القاسم عبد الرحمن بن الإمام أبي عبد الله محمد ابن إسحاق ابن منده عنه .

[54] **Translator's note (L178):** The unvocalized al-mujarrah/al-mujarrih is read first as "the impugned person" and subsequently as "the critic," as required by the argument. The supplied al-shahadatbayn and takdhibat appear to be transcriptional errors for "the two testimonies" and "a declaration of falsity," respectively.

[55] **Translator's note (L181):** The feminine plural pronoun in "concerning these matters" has no explicit matching antecedent in this segment; it apparently refers to the reports or questions concerning the Night Journey and Ascension.

jurist Abu al-Qasim Abd al-Rahman ibn Imam Abu Abd Allah Muhammed ibn Ishaq ibn Mandah, informed us of it from him.[56]

L184 Likewise, al-Husayn ibn Ibrahim concocted a fabricated report on the authority of unknown men who are not recognized, and attached it to Anas ibn Malik, who supposedly said: The Messenger of Allah ﷺ said:

L185 "Whoever performs fourteen units of prayer on the night of mid-Rajab, reciting in each unit 'Praise' once, 'Say: He is Allah, One' twenty times, 'Say: I seek refuge in the Lord of daybreak' three times, and 'Say: I seek refuge in the Lord of humankind' three times, then, upon completing his prayer, invokes blessings upon me ten times, then glorifies Allah, praises Him, declares His greatness, and declares that there is no deity but Him thirty times—Allah will send a thousand angels to him."[57][58]

L186 It is a report longer than long, containing no small amount of lying and falsehood. May its fabricator receive from Allah every disgrace and exemplary punishment.[59]

L187 The hadith master al-Mutaman ibn Ahmad al-Saji said, "Imam Abd Allah al-Ansari, the shaykh of Khurasan, did not fast Rajab and forbade doing so. He would say: Nothing concerning the merit of Rajab or fasting it has been authentically transmitted from the Messenger of Allah ﷺ."

L188 Disapproval of fasting it has been transmitted from a number of the Companions, may Allah be pleased with them. Among them was the most noble relative by marriage, the companion in the cave and fellow traveller, Imam Abu Bakr al-Siddiq, his successor over the entire community after his death,

[56] **Translator's note (L183):** The final "from him" refers back to Ali ibn Abd Allah ibn Jahdam in the preceding segment.

[57] **Translator's note (L185):** "Praise" is the designation used here for the opening chapter of the Quran. The other quoted openings likewise designate the chapters to be recited.

[58] **Qur'an references (L185):** Qur'an 112:1 (Al-Ikhlas); Qur'an 113:1 (Al-Falaq); Qur'an 114:1 (An-Nas).

[59] **Translator's note (L186):** The supplied text has an unmatched closing quotation mark at the end.

وكذلك عمل الحسين بن إبراهيم حديثا موضوعا على رجال مجهولين لا يعرفون ، وألصقه بأنس بن مالك قال : قال رسول الله [&] :

' من صلى ليلة النصف من رجب أربع عشرة ركعة يقرأ في كل ركعة الحمد مرة ، و ^ (قل هو الله أحد) ^ عشرين مرة ، و ^ (قل أعوذ برب الفلق) ^ ثلاث مرات ، و ^ (قل أعوذ برب الناس) ^ ثلاث مرات ، فإذا فرغ من صلاته صلى علي عشر مرات ، ثم يسبح الله ويحمده ويكبره ويهلله ثلاثين مرة ، بعث الله إليه ألف ملك ' .

وهو حديث أطول من طويل ، جمع من الكذب والزور غير قليل ، ولواضعه من الله كل خزي وتنكيل ' .

قال المؤتمن بن أحمد الساجي الحافظ : ' كان الإمام عبد الله الأنصاري شيخ خراسان لا يصوم رجبا ، وينهى عن ذلك ، ويقول : ما صح في فضل رجب وفي صيامه عن رسول الله [&] شيء ' .

وقد روي كراهة صومه عن جماعة من الصحابة رضي الله عنهم منهم : الصهر الأكرم والصاحب في الغار والرفيق ، الإمام أبو بكر الصديق ، خليفته على الأمة كلها بعد وفاته ، والقاتل لأهل الردة بجيوشه المنصورة وعزماته .

who slew the people of apostasy with his victorious armies and resolute undertakings.[60]

L189 The Commander of the Faithful, Abu Hafs Umar ibn al-Khattab—on whose tongue Allah caused truth to flow, and with whom He concurred in unequivocal verses of His Quran recited to us—would strike those who fasted it with his whip and forbid those who kept night vigils in it from doing so.

L190 Al-Fakihi transmitted that in his Book of Mecca. It was also transmitted with a chain of authorities by the imam whose uprightness is agreed upon, whose reports and transmissions both Sahih collections agree in including, Abu Uthman Said ibn Mansur al-Khurasani. He said: Sufyan narrated to us, from Misar, from Wabarah, from Harshah ibn al-Hurr:[61]

L191 "Umar ibn al-Khattab, may Allah be pleased with him, used to strike men's hands in Rajab when they withdrew them from his food, until they put them back into it, saying: It is merely a month that the people of the pre-Islamic age of ignorance used to venerate."

L192 The Possessor of the Two Lineages, may Allah Most High strengthen him, said:[62]

L193 This is a chain whose transmitters' uprightness is agreed upon, for Misar is Ibn Kidam, of the descendants of Abd Manaf ibn Hilal ibn Amir ibn Sasaa: Abu Salamah al-Amiri al-Hilali al-Kufi, the hadith master, who was preferred to Sufyan al-Thawri in memorization and precision.

L194 Shubah said, "We used to call Misar 'the Quran Codex.'"

L195 Abu Nuaym al-Fadl ibn Dukayn said, "Misar died in the year one hundred and fifty-five."

وكان أمير المؤمنين أبو حفص عمر بن الخطاب الذي أجرى الله الحق على لسانه ، ووافقه في آيات محكمات تتلى علينا من قرآنه ، يضرب بالدرة صوامه ، وينهى عن ذلك قوامه .

روى ذلك الفاكهي في ' كتاب مكة ' لهخ ، وأسنده الإمام المجمع على عدالته ، المتفق في ' الصحيحين ' على إخراج حديثه وروايته ، أبو عثمان سعيد بن منصور الخراساني قال : نا سفيان عن مسعر ، عن وبرة ، عن حرشة بن الحر :

' أن عمر بن الخطاب رضي الله عنه كان يضرب أيدي الرجال في رجب إذا رفعوا عن طعامه ، حتى يضعوا فيه ويقول : إنما هو شهر كان أهل الجاهلية يعظمونه ' .

قال ذو النسبين أيده الله تعالى :

وهذا سند مجمع على عدالة رواته ، لأن مسعرا هو ابن كدام من بني عبد مناف بن هلال بن عامر بن صعصعة أبو سلمة العامري الهلالي الكوفي الحافظ المفضل على سفيان الثوري في الحفظ والإتقان .

قال شعبة : ' كنا نسمي مسعرا المصحف ' .

قال أبو نعيم الفضل بن دكين : ' مات مسعر سنة خمس وخمسين ومائة ' .

وكان أعلى إسنادا من الثوري ، وأتقن من حماد بن زيد . وأما وبرة : فهو ابن عبد الرحمن بن خزيمة المذحجي الكوفي ، مجمع غلى إخراج حديثه ، ثقة إمام توفي في ولاية خالد بن عبد الله القسري .

[60] **Translator's note (L188):** The possessives in "his successor" and "after his death" refer to the Prophet.

[61] **Translator's note (L190):** The supplied lahukh appears to be a corruption of lahu, "his." The name is written Harshah here, but Kharashah in unit 197:0; this discrepancy is preserved.

[62] **Translator's note (L192):** "The Possessor of the Two Lineages" is the author's epithet, Dhu al-Nasabayn.

وأما خرشة بن الحر فهو أخو سلامة بنت الحر ، فزاري كوفي .

قال عبد الرحمن بن أبي حاتم : ' كان يتيما في حجر عثمان رضي الله عنه ' .

متفق على إخراج حديثه عن كبار الصحابة رضي الله عنهم .

وهذا المصنف الذي ألفه سعيد بن منصور هو أربعة وعشرون جزءا على الفقه والاختلاف :

أجازه لنا الشيخ الفقيه العالم أبو الحسن علي بن الحسين بمنزلة بمدينة فاس سنة ثلاث وسبعين وخمسمائة وفيها مات ، قال : أنبأنا الثقة أبو عبد الله أحمد بن محمد الخولاني سنة إحدى وخمسمائة ، قال : أنبأنا الإمام الحافظ أبو عمر أحمد بن محمد الطلمنكي ، قال : نا الشيخ الفقيه القاضي المصنف أبو عبد الله محمد بن أحمد ابن مفرج ، قال : نا العدل أبو إسحاق إبراهيم بن أحمد بن فراس ، قال : نا العدل محمد بن علي بن زيد الصائغ ، قال : نا الإمام أبو عثمان سعيد بن منصور سماعا عليه ، بمكة شرفها الله أيام مجاورته بها .

ونا جماعة من شيوخنا رضي الله عنهم إجازة منهم الفقيه أبو الطاهر بن عوف في جماعة لا أحصيهم ، قالوا : نا الفقيه الإمام العالم الزاهد أبو بكر محمد بن الوليد ابن محمد الفهري الطرطوشي فقال في كتاب ' ذكر الحوادث والبدع ' من تأليفه .

L196 His chains of transmission were shorter than al-Thawri's, and he was more precise than Hammad ibn Zayd. As for Wabarah, he is Ibn Abd al-Rahman ibn Khuzaymah al-Madhhiji al-Kufi, whose reports are agreed upon for inclusion: a trustworthy imam who died during the governorship of Khalid ibn Abd Allah al-Qasri.[63]

L197 As for Kharashah ibn al-Hurr, he is the brother of Salamah bint al-Hurr, a Fazari from Kufa.

L198 Abd al-Rahman ibn Abi Hatim said: "He was an orphan under the guardianship of Uthman, may Allah be pleased with him."

L199 Both compilers of the two Sahih collections included his reports from the senior Companions, may Allah be pleased with them.

L200 This compilation, composed by Said ibn Mansur, comprises twenty-four parts dealing with jurisprudence and differences of legal opinion:

L201–202 The shaykh, jurist, and scholar Abu al-Hasan Ali ibn al-Husayn authorized us to transmit it at a residence in the city of Fez in the year five hundred and seventy-three, the year in which he died. He said: The trustworthy Abu Abd Allah Ahmad ibn Muhammed al-Khawlani informed us in the year five hundred and one. He said: The imam and hadith master Abu Umar Ahmad ibn Muhammed al-Talamanki informed us. He said: The shaykh, jurist, judge, and author Abu Abd Allah Muhammed ibn Ahmad ibn Mufarrij narrated to us. He said: The upright transmitter Abu Ishaq Ibrahim ibn Ahmad ibn Firas narrated to us. He said: The upright transmitter narrated to us— Muhammed ibn Ali ibn Zayd al-Saigh, who said: The imam Abu Uthman Said ibn Mansur narrated to us, through our hearing him in person in Mecca—may Allah honor it—during his residence there.[64]

L203 A number of our shaykhs, may Allah be pleased with them, also narrated

[63] **Translator's note (L196):** "Shorter" renders the technical expression "higher in chain of transmission," meaning fewer intervening transmitters. The supplied ghala appears to be a transcriptional error for ala in "agreed upon."

[64] **Translator's note (L201):** The supplied reading bi-manzilah, rendered "at a residence," is awkward here; bi-manzilihi, "at his residence," may have been intended. The following unit supplies the final transmitter's name.

to us by authorization to transmit, including the jurist Abu al-Tahir ibn Awf, among a group too numerous for me to count. They said: The jurist, imam, scholar, and ascetic Abu Bakr Muhammed ibn al-Walid ibn Muhammed al-Fihri al-Turtushi narrated to us. He said in his own book, An Account of Newly Introduced Practices and Innovations:

L204 "In general, fasting it is disapproved on one of three grounds:

L205 One of them is that, if Muslims single it out for fasting every year, the common people and those unfamiliar with the Sacred Law, seeing this fasting publicly observed, will suppose either that it is obligatory, like the month of Ramadan; or that it is an established Sunnah, the Messenger ﷺ having singled it out for fasting, like the established Sunnah observances; or that fasting in it carries a special superiority of reward over fasting in the other months, comparable to fasting on Ashura or to the superiority of prayer at the end of the night over prayer at its beginning, so that it would belong to the category of meritorious acts rather than that of Sunnah observances and obligations.

L206 Had it belonged to the category of meritorious acts, he ﷺ would have drawn attention to it or practiced it, even once in his lifetime, as he did with fasting on Ashura or with worship in the remaining third of the night. Since he did not do so, the claim that it possesses a special merit is invalid. By agreement, it is neither obligatory nor a Sunnah. Thus no grounds remain for singling it out for fasting. Fasting it and regularly maintaining that practice are therefore disapproved, lest the common people come to place it alongside obligations and regularly established Sunnah observances."

L207 The Possessor of the Two Lineages, may Allah strengthen him, said:[65]

L208 It is established, by the agreement of the specialists in transmission, that the Messenger of Allah ﷺ said to Abd Allah ibn Amr: "It is sufficient for you

[65] **Translator's note (L207):** "The Possessor of the Two Lineages" is the author's epithet, Dhu al-Nasabayn.

' وفي الجملة أنه يكره صومه على أحد ثلاثة أوجه :

أحدها : أنه إذا خصه المسلمون بالصوم في كل عام حسب العوام ومن لا معرفة له بالشريعة - مع ظهور صيامه - إما أنه فرض كشهر رمضان ، وإما أنه سنة ثابتة خصه الرسول [&] بالصوم كالسنن الثابتة ، وإما لأن الصوم فيه مخصوص بفضل ثواب على صيام سائر الشهور ، جار مجرى صوم عاشوراء ، أو فضل آخر الليل على أوله في الصلاة ، فيكون من باب الفضائل لا من باب السنن والفرائض .

ولو كان من باب الفضائل لنبه [&] عليه ، أو فعله ولو مرة في العمر كما فعل في صوم عاشوراء أو في الثلث الغابر من الليل ، ولما لم يفعل بطل كونه مخصوصا بالفضيلة ، ولا هو فرض ولا سنة باتفاق ، فلم يبق لتخصيصه بالصيام وجه ، فكره صيامه والدوام عليه حذرا من أن يلتحق بالفرائض والسنن الراتبة عند العوام .

قال ذو النسبين أيده الله :

ثبت باتفاق أهل الفقل عن رسول الله [&] أنه قال لعبد الله بن عمرو : ' وإن بحسبك أن تصوم من كل شهر ثلاثة أيام ، فإن لك بكل حسنة عشر أمثالها ، فإذا ذلك صيام الدهر كله ' .

to fast three days of every month, for each good deed earns you ten times its like; that, then, amounts to fasting for all time."[66]

L209 The Messenger of Allah ﷺ instructed Abu Hurayrah to fast three days of every month, as the two compilers related in the two Sahih collections.

L210 In Sahih Muslim, the Messenger of Allah ﷺ likewise instructed Abu al-Darda to fast three days of every month.

L211 In Khurasan I read before several teachers, among them the upright transmitter Taj al-Din Abu al-Qasim al-Furawi, on the authority of his having heard it twice from his forebear, the jurist of the Two Sanctuaries, Abu Abd Allah al-Saidi; on the authority of the latter's having heard it from the upright transmitter Abu al-Husayn al-Farisi; on the authority of his having read it before al-Hakim Abu Ahmad al-Juludi; on the authority of his having heard it before the jurist and devout worshipper of Khurasan, Abu Ishaq; on the authority of his having heard it from the imam Abu al-Husayn Muslim. He said: He finished his book for us when ten days of the month of Ramadan had elapsed in the year two hundred and fifty-seven. He said: Shayban ibn Farrukh narrated to us. He said: Abd al-Warith narrated to us, from Yazid al-Rishk, who said: Muadhah al-Adawiyyah narrated to me that she asked Aishah, the Prophet's ﷺ wife: "Did the Messenger of Allah ﷺ fast three days of every month?" She said: "Yes." "I then asked her: 'Which days of the month did he fast?' She said: 'He did not mind which days of the month he fasted.'"

L212 Among the legal lessons in this authentic report is abandoning uncritical imitation, so that one does not fast a particular day.

L213 Another legal lesson is that specifying a particular time is generally a characteristic of obligatory observances. This is not one of them, so one should not fast a particular day.

L214 We recorded the vocalization of this name, "Arishk," with a fatḥah on the

[66] **Translator's note (L208):** The supplied al-faql in "specialists in transmission" is corrupt; al-naql, "transmission," is the probable intended reading.

وقد أوصى رسول الله [&] أبا هريرة بصوم ثلاثة أيام من كل شهر على ما أخرجاه في ' الصحيحين ' .

وفي ' صحيح مسلم ' أن رسول الله [&] أوصى أبا الدرداء بصوم ثلاثة أيام من كل شهر أيضا .

وقرأت بخراسان على غير واحد منهم العدل تاج الدين أبو القاسم الفراوي ، بحق سماعه من جده الأعلى فقيه الحرمين أبي عبد الله الصاعدي مرتين ، بحق سماعه من العدل أبي الحسين الفارسي ، بحق قراءته على الحاكم أبي أحمد الجلودي ، بحق سماعه على الفقيه عابد خراسان أبي إسحاق ، بحق سماعه من الإمام أبي الحسين مسلم . قال : وفرغ لنا من كتابه لعشر خلون من شهر رمضان سنة سبع وخمسين ومائتين . قال : نا شيبان بن فروخ ، قال : نا عبد الوارث ، عن يزيد الرشك ، قال : حدثتني معاذة العدوية أنها سألت عائشة زوج النبي [&] : ' أكان رسول الله [&] يصوم من كل شهر ثلاثة أيام ؟ قالت : نعم ، فقلت لها : من أي أيام الشهر كان يصوم ؟ قالت : لم يكن يبالي من أي أيام الشهر كان يصوم ' .

في هذا الحديث الصحيح من الفقه ترك التقليد حتى لا يصوم يوما بعينه .

ومن الفقه أيضا أن التعيين من صفة الفروض غالبا ، وليس هذا منها فلا يصوم يوما بعينه .

initial hamzah, a kasrah on the r, and no vowel on the sh. Those versed in authentic hadith agreed on including reports transmitted from him. He is Yazid ibn Abi Yazid, whose name is Sinan, Abu al-Azhar al-Dubai al-Basri.[67]

وقيدنا هذا الاسم ' أرشك ' بفتح الهمزة وكسر الراء وسكون الشين ، واتفق العالمون بالصحيح على الإخراج عنه ، وهو يزيد بن أبي يزيد واسمه سنان أبو الأزهر الضبعي البصري ' .

L215 Abu Isa al-Tirmidhi said in the chapter on what has been related concerning fasting three days of every month: "Al-rishk means the apportioner in the language of the people of Basra."

قال أبو عيسى الترمذي في باب ما جاء في صوم ثلاثة أيام من كل شهر : ' والرشك هو القسام ' بلغة أهل البصرة ' .

L216–217 I myself recorded it in Khurasan with a fatḥah on the r, on the authority of the people of Persia; among them it means a jealous man It has also been said that he was given this name because of the size of his beard.

وقيدته أنا بخراسان بفتح الراء عن أهل فارس ، وهو الغيور عندهم وقيل : سمي بذلك لكبر لحيته .

L218 It has also been said that it is the Persian name for a scorpion, and that he was so named because one remained hidden in his beard for three days without his noticing it.[68]

وقيل : العقرب هو اسمها بالفارسية ، ولأنها اختفت في لحيته ثلاثة أيام ولم يشعر بها .

L219 The judge and imam Abu al-Walid ibn al-Faradi mentioned this in his book Epithets in the Names of Hadith Transmitters. The hadith master Abu Ali al-Ghassani also stated it in Identifying Unspecified Names, as did the judge Abu al-Fadl Iyad ibn Musa in his Dawning Lights, and others.

ذكر ذلك القاضي الإمام أبو الوليد بن الفرضي في كتاب ' الألقاب في أسماء نقلة الحديث ' ، وقاله الحافظ أبو علي الغساني في ' تقييد المهمل ' ، والقاضي أبو الفضل عياض بن موسى في ' مشارق الأنوار ' له ، وغيرهم .

L220 The Possessor of the Two Lineages, may Allah strengthen him, said:

قال ذو النسبين أيده الله :

L221 What is remarkable is how he failed to feel it, or how it failed to fall out when he performed ablution for prayer. Perhaps he did not run his fingers through his beard because of its size, or perhaps the scorpion was very small and hid among the hairs.

والعجب كيف لا يحس بها ، أو كيف لا تسقط عند وضوئه للصلاة ؟ ولعله كان لا يخلل لحيته لكبرها ، أو كانت العقرب صغيرة جدا فاختبأت بين الشعر .

L222 As for the duration being reckoned as three days, how can this reckoning be sound? Had he known about it from the moment it first entered his beard, he would not have left it there; so how could he know this duration? In

وأما كونها مقدرة بثلاثة أيام فهذا التقدير كيف يصح ؟ لأنه لو علم بها من أول وجودها في لحيته ما تركها ، فمن أين يعلم بهذه المدة ؟ والذي عندي أن في ذلك احتمالا يصح حمل المعنى عليه ، والإلتجاء إليه ، وهو أنه يكون في متنزه أو غيره ، يكون مبدأ كونه في ذلك الموضع من ثلاثة أيام ، فلما أصابها بعد ذلك علم أن مبدأ وجودها كان من وقت كونه في ذلك الموضع .

[67] **Translator's note (L214):** The supplied form "Arishk" differs from "al-Rishk" in the preceding chain. The pronoun in "whose name is Sinan" is grammatically ambiguous; it most naturally identifies his father, Abu Yazid, as Sinan.

[68] **Translator's note (L218):** The Arabic is elliptical: the explanation that he received the name is understood from the preceding unit.

my view, there is a possible explanation by which the account can properly be understood and to which one may have recourse: he may have been at a place of recreation or elsewhere, his presence in that place having begun three days earlier. When he subsequently discovered it, he knew that it had first been there from the time he was in that place.

وإنما خصصناه بالمتنزه لأنه موضع تكون فيه العقارب غالبا لالتفاف الشجر ، فلما وجدها علم أن ذلك كان مما سبق في ذلك الموضع ، وكان الكون فيه من مدة ثلاثة أيام .

L223 We specified a place of recreation only because such a place commonly harbors scorpions owing to the dense growth of trees. When he found it, he knew that this had happened earlier in that place, and his presence there had been three days before.

L224 This, then, is a plausible possible explanation, and it is preferable to accusing the imams who related the account of speaking falsely.

فهذا وجه حسن في الاحتمال ، وهو أولى من تكذيب من رواه من الأئمة في المقال .

L225 For al-Hakim Abu Abd Allah related in his book The Sciences of Hadith: I heard Abu al-Abbas Muhammed ibn Yaqub say: I heard al-Abbas ibn Muhammed al-Duri say: I heard Yahya ibn Main say: "Yazid ibn Mutarrif was combing his beard when a scorpion emerged from it, so he was given the epithet al-Rishk."[69]

فقد حدث الحاكم أبو عبد الله في كتاب ' علوم الحديث ' له : سمعت أبا العباس محمد بن يعقوب يقول : سمعت العباس بن محمد الدوري يقول سمعت يحي بن معين يقول : ' كان يزيد بن مطرف يسرح لحيته فخرج منها عقرب ، فلقب بالرشك ' .

L226 Fasting, then, is a shield, a good deed, and an act of righteousness, without this being due to any special merit of fasting this month.

فالصيام جنة وفعل خير وعمل بر ، لا لفضل صوم هذا الشهر .

L227 If it is asked: "Is this not the practice of something good?"

فإن قيل : أليس هو استعمال خير ؟

L228 The answer is: "The practice of something good must be prescribed by the Messenger ﷺ. Once we know that it is a lie, it falls outside what is prescribed."

قيل له : استعمال الخير ينبغي أن يكون مشروعا من الرسول [&] ، فإذا علمنا أنه كذب خرج من المشروعية .

L229 It was Mudar who used to venerate it in the pre-Islamic age of ignorance, as the Commander of the Faithful Umar ibn al-Khattab, may Allah be pleased with him, said; he struck the hands of those who fasted it. Ibn Abbas, the learned authority on the Quran, disapproved of fasting it.

وإنما كانت تعظمه مضر في الجاهلية ، كما قال أمير المؤمنين عمر بن الخطاب رضي الله عنه ، وضرب أيدي الذين يصومونه ، وكان ابن عباس حبر القرآن يكره صيامه .

L230 The jurist of Qayrawan and the scholar of substantive law among the people

قال فقيه القيروان وعالم أهل زمانه بالفروع أبو محمد بن أبي زيد : ' وكره ابن عباس صيام رجب كله خيفة أن يرى الجاهل أنه مفترض ' .

[69] **Translator's note (L225):** The quotation names Yazid ibn Mutarrif, whereas the preceding discussion identifies the transmitter as Yazid ibn Abi Yazid. This apparent discrepancy is preserved.

of his age, Abu Muhammed ibn Abi Zayd, said: “Ibn Abbas disapproved of fasting the whole of Rajab, fearing that an ignorant person might consider it obligatory.”

L231 It has also been related from Ibn Abbas that the Prophet ﷺ forbade fasting Rajab.

L232–233 The imam Abu Bakr al-Turtushi reported this from him in the book An Account of Newly Introduced Practices and Innovations Dhu al-Nasabayn said—may Allah support him:

L234 When I reached Isfahan and was granted the favor of reading the whole of al-Muʿjam al-Kabir, comprising sixty thousand hadiths, to Muwaffaq al-Din, the righteous transmitter of chains of transmission, Abu Jaʿfar Muhammed ibn Ahmad al-Saydalani, the daughter’s son of Husayn ibn Mandah, using the original record of his audition from the righteous woman scholar Umm al-Ghayth Umm Ibrahim Fatimah bint ʿAbd Allah al-Juzdaniyyah, on the authority of her having heard the whole of it from the distinguished shaykh Abu Bakr Muhammed ibn ʿAbd Allah ibn Ridhah, on the authority of his having heard the whole of it from the shaykh of the Sunnah, Imam Abu al-Qasim Sulayman ibn Ahmad ibn Ayyub al-Tabarani: Masʿad ibn Saʿd al-ʿAttar narrated to us, saying: Ibrahim ibn al-Mundhir al-Hizami narrated to us, saying: Dawud ibn ʿAtaʾ narrated to us, saying: Zayd ibn ʿAbd al-Hamid ibn ʿAbd al-Rahman ibn Zayd ibn al-Khattab narrated to me, from Sulayman ibn ʿAli ibn ʿAbd Allah ibn ʿAbbas, from his father, from his grandfather:[70]

L235 “That the Messenger of Allah ﷺ prohibited fasting the whole of Rajab.”

L236 [Dhu al-Nasabayn said—may Allah have mercy on him:]

L237 This is a hadith transmitted from members of the household of al-ʿAbbas ibn ʿAbd al-Muttalib. However, Abu ʿAbd al-Rahman ʿAbd Allah, son of Imam Abu ʿAbd Allah Ahmad ibn Muhammed ibn Hanbal, said: “I asked my father about Dawud ibn ʿAtaʾ, and he said: ‘A shaykh from the people of Medina whom I have seen; his hadith is worth nothing.’”

[70] **Translator’s note (L234):** The opening “When” clause has no explicit main clause in this unit; its suspended construction is retained.

وروي أيضا عن ابن عباس أن النبي [&] نهى عن صيام رجب .

حكاه عنه الإمام أبو بكر الطرطوشي في كتاب ' ذكر الحوادث والبدع ' قال ذو النسبين أيده الله :

ولما وصلت إلىأصبهان ، ومن علي بقراءة جميع : المعجم الكبير ' وهو ستون ألف حديث على موفق الدين الصالح المسند إبى جعفر محمد بن أحمد الصيدلاني سبط حسين بن منده ، في أصل سماعه على الشيخة الصالحة أم الغيث أم إبراهيم فاطمة بنت عبد الله الجوزدانية ، بحق سماعها لجميعه على الشيخ الفاضل أبي بكر محمد بن عبد الله بن ريذه بحق سماعه لجميعه من شيخ السنة الإمام أبي القاسم سليمان بن أحمد بن أيوب الطبراني ، نا مسعد بن سعد العطار ، فقال : نا إبراهيم بن المنذر الحزامي ، قال : ثنا داود بن عطاء ، قال حدثني زيد بن عبد الحميد ابن عبد الرحمن ابن زيد بن الخطاب ، عن سليمان بن علي بن عبد الله بن عباس ، عن أبيه ، عن جده :

' أن رسول الله [&] نهى عن صيام رجب كله ' .

[قال ذو النسبين رحمه الله] :

وهذا حديث يروى عن أهل بيت العباس بن عبد المطلب ، إلا أن أبا عبد الرحمن عبد الله بن الإمام أبي عبد الله أحمد بن محمد بن حنبل قال : سألت أبي عن داود بن عطاء فقال : شيخ من أهل المدينة قد رأيته ، ليس حديثه بشيء ' .

L238 If one of the disputants says, “How can it be asserted categorically that nothing authentic has been transmitted concerning it?”

L239 He is told: The scholars have ruled accordingly, since the authenticity of a hadith can be known only through the probity of its transmitters and the continuity of its chain of transmission. Were it not for the chain of transmission, the beacon of Islam would have been effaced.

L240 At the beginning of Sahih Muslim, it is related from ʿAbd Allah ibn al-Mubarak, the upright imam, that he said: “The chain of transmission is part of religion. Were it not for the chain of transmission, anyone who wished could say whatever he wished.”

L241 As for those among the Karramiyyah who have allowed latitude concerning hadiths that soften the heart, it is not lawful for them to depart from these methods.

L242 If leniency were shown in this matter, and fabricated, extremely weak, or objectionable hadiths were accepted concerning it, all the transmitted practices of the Sunnah would be corrupted.

L243 [All have agreed that the testimony of someone whose standing is unknown is not accepted even concerning a single copper coin. Transmitting hadith is the weightiest form of testimony, because it is testimony concerning Allah Most High and concerning the Messenger of Allah ﷺ. Thus, no laxity whatsoever is lawful in this matter.] We have already presented the argument for this.

L244 As for adducing as evidence fabricated reports, reports with unusual transmission, and reports transmitted through a sole route, as narrated by liars and discredited transmitters—far be it, and absolutely not, that we should defer to their statements or imitate their conduct! For we have been commanded to accept the testimony of an upright person, to the exclusion of others. Allah the Magnificent said: “O you who believe, if an evildoer comes to you with news, investigate, lest you harm people in ignorance and then become regretful over what you have done.”[71]

L245 It is established from the Messenger of Allah ﷺ, by agreement, that he said:

فإن قال بعض أهل الجدل كيف يقطع على أنه لا يصح فيه شيء ؟

قيل له : حكم العلماء بذلك ، إذ لا تعرف صحة الحديث إلا بعدالة رواته واتصال إسناده ، فلولا الإسناد لدرس منار الإسلام .

وفي أول ’ صحيح مسلم ’ عن عبد الله بن المبارك العدل الإمام قال : ’ الإسناد من الدين ، ولولا الإسناد لقال من شاء ما شاء ’ .

وأما من رخص من الكرامية في أحاديث الرقائق فلا يحل له أن يخرج عن هذه الطرائق .

ولو سوح في هذا وقبلت فيه الأحاديث الموضوعة أو الضعيفة جدا أو المنكرة لفسدت السنن كلها .

[وقدا تفق الجميع على أنه لا تؤخذ شهادة من لا يدري حاله في فلس ، ونقل الحديث أعظم الشهادات لأنها شهادة على الله تعالى وعلى رسول الله [&] ، فلا تحل المساهلة في ذلك أصلا] ، وقد قدمنا الإحتجاج على ذلك .

وأما الاستدلال بالموضوعات والغرائب والأفراد من رواية الكذبة والمجروحين ، فحاشا وكلا أن نرجع إلى قولهم ، أو نقلدهم في فعلهم ، لأنا أمرنا بقبول شهادة العدل دون غيره ، قال الله العظيم : ^ (يا أيها الذين آمنوا إن جاءكم فاسق بنبأ فتبينوا أن تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين) ^

وثبت عن رسول الله [&] باتفاق أنه قال : ’ من كذب علي متعمدا فليتبوأ مقعده من النار ’ .

[71] **Qur’an references (L244):** Qur’an 49:6 (Al-Hujurat).

"Whoever deliberately lies about me, let him take his seat in the Fire."[72]

L246 Some heedless people, who cannot distinguish the authentic from the unsound and do not know the magnitude of the tremendous sin involved, have related that the Messenger of Allah ﷺ said: "Whoever receives word of a reward from Allah Most High—that is—and acts upon it, Allah will grant him that, even if the matter was not so."[73]

L247 This is a hadith fabricated and falsely attributed to Ibn ʿUmar, to Jabir ibn ʿAbd Allah, and to Anas ibn Malik.

L248 The person accused in connection with Ibn ʿUmar's hadith is Ismaʿil ibn Yahya.

L249 The hadith master Abu Ahmad ʿAbd Allah ibn ʿAdi said: "Ismaʿil ibn Yahya, the transmitter of this hadith, narrates falsehoods on the authority of trustworthy transmitters."

L250 Ibn Hayyan said: "He transmits fabricated reports on the authority of trustworthy transmitters."[74]

L251 Abu al-Hasan al-Daraqutni said: "A liar, abandoned as a transmitter."

L252 As for Jabir's hadith:

L253 Al-Hasan ibn ʿArafah transmitted it through Abu Jabir Muhammed ibn ʿAbd al-Rahman al-Bayadi.

L254 Yahya said: "He is a liar."

L255 Al-Nasawi said: "Abandoned in hadith transmission."[75]

L256 The trustworthy shaykh Abu Tahir Ahmad ibn Muhammed al-Silafi wrote to

[72] **Hadith references (L245):** Compare Sahih al-Bukhari 1291.

[73] **Translator's note (L246):** The parenthetical يعني, "that is," has no expressed explanation following it in the supplied wording; the resulting interruption is retained.

[74] **Translator's note (L250):** The supplied text names Ibn Hayyan, possibly an error for Ibn Hibban; the supplied name is retained.

[75] **Translator's note (L255):** The supplied name is al-Nasawi; it may refer to al-Nasaʾi, but has not been silently changed.

وقد روى بعض الأغفال الذين لا يعرفون الصحيح من السقيم ، ولا قدر ما فيه من الإثم العظيم ، أن رسول الله [&] قال : ' من بلغه فضل عن الله تعالى - يعني - فعمل به أعطاه الله ذلك وإن لم يكن ذلك كذلك ' .

وهذا حديث موضوع على ابن عمر وعلى جابر بن عبد الله وعلى أنس بن مالك .

فالمتهم بحديث ابن عمر إسماعيل بن يحيى .

قال الحافظ أبو أحمد عبد الله بن عدي : ' إسماعيل بن يحيى راوي هذا الحديث يحدث عن الثقات بالأباطيل ' .

وقال ابن حيان : ' هو يروي الموضوعات عن الثقات ' .

وقال أبو الحسن الدارقطني : ' كذاب متروك ' .

وأما حديث جابر :

فرواه الحسن بن عرفة من طريق أبي جابر محمد ابن عبد الرحمن البياضي .

قال يحيى : ' هو كذاب ' .

وقال النسوي : ' متروك الحديث ' .

وكتب إلينا الشيخ الثقة أبو طاهر أحمد بن محمد السلفي من الإسكندرية وأجازنا غير مرة ، ونقلته من سماعه على الشيخ أبي الحسن علي بن الحسن بن الحسين الموازيني بدمشق ، عن القاضي أبي عبد الله محمد بن سلامة القضاعي ، قرأت على أبي عبد الله محمد بن أحمد بن محمد بن عمرو بن شاكر القطان ، نا الحسن بن رشيق ، نا محمد بن يحيى بن آدم ، نا محمد بن عبد الله بن عبد الحكم قال : سمعت الشافعي يقول :

us from Alexandria and granted us authorization to transmit on more than one occasion. I copied it from the record of his audition from Shaykh Abu al-Hasan ʿAli ibn al-Hasan ibn al-Husayn al-Mawazini in Damascus, from Judge Abu ʿAbd Allah Muhammed ibn Salamah al-Qudaʿi: "I read to Abu ʿAbd Allah Muhammed ibn Ahmad ibn Muhammed ibn ʿAmr ibn Shakir al-Qattan: al-Hasan ibn Rashiq narrated to us; Muhammed ibn Yahya ibn Adam narrated to us; Muhammed ibn ʿAbd Allah ibn ʿAbd al-Hakam narrated to us, saying: I heard al-Shafiʿi say:

L257 'Whoever transmits from Abu Jabir al-Bayadi, may Allah whiten his eyes.'"[76]

L258 As for Anas's hadith, the person accused of fabricating it is Abu al-Khalil Baziʿ.

L259 Ibn ʿAdi said: "All his hadiths are objectionable reports; no one corroborates him in transmitting them."

L260 Al-Daraqutni said: "He is abandoned as a transmitter."

L261 Although lying is forbidden, lying about the Messenger of Allah ﷺ is a greater sin and a graver offense.

L262 It was the people of the pre-Islamic age of ignorance who used to venerate the month of Rajab. During it they would remove the heads from their spears to avoid fighting, so that even if one of them encountered his father's killer, he would not assail him. They called it a sacred month.

L263 Its sanctity has remained in Islam because it is one of the four sacred months, without this meaning that it is singled out for anything to their exclusion.

L264 In the language, haram means that which is prohibited. Thus, one's mother is haram because marrying her is prohibited; wine is haram because drinking it, procuring it, and dealing in it are prohibited; and the Sacred Mosque is haram because hunting its game and shedding blood within it are prohibited.

L265 The scholars differed concerning the prohibition of fighting during the sa-

[76] **Translator's note (L257):** "Whiten his eyes" is an imprecation invoking blindness and also a wordplay on the name al-Bayadi, which shares the Arabic root for whiteness.

' من حدث عن أبي جابر البياضي بيض الله عينيه ' .

وأما حديث أنس فالمتهم بوضعه أبو الخليل بزيع .

قال ابن عدي : ' كل أحاديثه منكرات لا يتابعه عليها أحد ' .

وقال الدارقطني : ' هو متروك ' .

والكذب وإن كان حراما فهو على رسول الله [&] أعظم إثما ، وأشد جرما .

وإنما كانت الجاهلية تعظم شهر رجب ، وينزعون فيه الأسنة من الرماح توقيا للقتال ، حتى لو لقي الرجل منهم قاتل أبيه لم يهجه ، ويسمونه شهرا حراما .

وقد بقيت حرمته في الإسلام لأنه أحد الأربعة الحرم ، لا على معنى اختصاصه بشيء دونها .

والحرام في اللغة المحظور ، فالأم حرام لحظر نكاحها ، والخمر حرام لحظر شربها والاتخاذ لها والمعاملة بها ، والمسجد الحرام حرام لحظر صيده وسفك الدم فيه .

cred months, namely Dhu al-Qaʿdah, Dhu al-Hijjah, al-Muharram, and Rajab of Mudar, as the Messenger of Allah ﷺ specified in explanation of His saying—majestic and exalted is He: "Of them, four are sacred."[77]

واختلف العلماء في تحريم القتال في الأشهر الحرم وهي : ذو القعدة ، وذو الحجة ، والمحرم ، ورجب مضر ، كما فصله رسول الله [&] في قوله جل وعلا : ^ (منها أربعة حرم) ^ .

L266 Qatadah and ʿAtaʾ al-Khurasani said: "Fighting during the sacred months was one of the major sins. Then this was abrogated, and fighting during them was made lawful by His saying—majestic and exalted is He: 'And fight the polytheists all together, just as they fight you all together,' meaning during those months and during others."[78]

فقال قتادة وعطاء الخراساني : ' كان القتال كبيرة من الكبائر في الأشهر الحرم ، ثم نسخ وأحل القتال فيها بقوله جل وعلا : ^ (وقاتلوا المشركين كافة كما يقاتلونكم كافة) ^ ، يقول فيهن وفي غيرهن ' .

L267 Al-Zuhri said: "The Prophet ﷺ used to prohibit fighting during the sacred months on the basis of what Allah had revealed to him prohibiting it, until Surah Baraʾah was revealed, whereupon he made fighting the polytheists lawful."

وقال الزهري : ' كان النبي [&] يحرم القتال في الأشهر الحرم بما أنزل الله عليه من تحريم ذلك ، حتى نزلت سورة براءة فأحل قتال المشركين ' .

L268 Muhammed ibn Ishaq said: "I asked Sufyan al-Thawri about fighting during the sacred month. He said: 'This has been abrogated, so there is no objection to fighting during it or during other months.'"

وقال محمد بن إسحاق : ' سألت سفيان الثوري عن القتال في الشهر الحرام ؟ فقال : هذا منسوخ ، فلا بأس بالقتال فيه وفي غيره ' .

L269 Dhu al-Nasabayn said—may Allah support him:

قال ذو النسبين أيده الله :

L270 Their argument is that the Prophet ﷺ did undertake military expeditions during the sacred months. He undertook the expedition of Dhat al-Riqaʿ when eight days of the month of al-Muharram had elapsed. Abu al-Hasan al-Masʿudi stated this in his Mukhtasar al-Tarikh, of which I possess a copy in one volume. This differs from what Ibn Ishaq mentioned in al-Sirah.

وحجتهم أن النبي [&] قد غزا في الأشهر الحرم ، فغزا غزوة ذات الرقاع لثمان خلون من شهر المحرم ، قاله أبو الحسن المسعودي في ' مختصر التاريخ ' له ، وهو عندي في مجلد ، وهو خلاف ما ذكره ابن إسحاق في ' السيرة ' .

L271 He undertook the expedition against Banu Qurayzah when seven days remained of Dhu al-Qaʿdah.

وغزا بني قريظة لسبع بقين من ذي القعدة .

L272 He undertook the expedition of Tabuk, the last expedition he ﷺ undertook, when five days of Rajab had elapsed. He remained away for nearly three months, then returned to Medina, entering it in the month of Ramadan. This

وغزا غزوة تبوك وهي آخر غزوة غزاها [&] لخمس خلون من رجب ، فأقام في غيبته قريبا من ثلاثة أشهر ، ورجع إلى المدينة فدخلها في شهر رمضان ، وهذا واضح في استحلاله ونسخه .

[77] **Qur'an references (L265):** Qur'an 9:36 (At-Tawbah).
[78] **Qur'an references (L266):** Qur'an 9:36 (At-Tawbah).

clearly establishes his treating such fighting as lawful and the abrogation of its prohibition.[79]

L273 Ibn Jurayj disagreed and said: "'Ata' ibn Abi Rabah swore by Allah: 'It is not lawful for people to undertake military expeditions during al-Muharram or during the sacred months unless they are fought against during them. It has not been abrogated.'"

L274 People have refuted him, saying: "The verse concerning fighting abrogated every verse permitting its abandonment, together with the fact that the Messenger of Allah ﷺ fought during it and regarded doing so as lawful—he whose word Allah, Mighty and Majestic, commanded us to accept and whose actions He commanded us to emulate."[80]

L275 Ibn Abbas said concerning His saying, Glorious and Exalted, "So do not wrong yourselves during them": "The pronoun in 'during them' refers back to the twelve months; that is, do not wrong yourselves during any of the months." Qatadah said: "The pronoun refers back to the four months."[81]

L276 Our teacher, the grammarian of al-Andalus, Abu Muhammed al-Qasim ibn Dahman, said: "This is the correct view according to the grammarians, because He used the pronoun consisting of hāʾ and nūn for the sacred months because of their small number, whereas the pronoun for the months of the year consists of hāʾ and alif because of their greater number."[82]

L277 We have already presented the established hadiths from the Messenger of Allah ﷺ, including the hadith of Ali and al-Zubayr, may Allah be pleased with them both, and the statement of the Messenger of Allah ﷺ: "Whoever

وخالف ابن جريج وقال : ' حلف عطاء بن أبي رباح بالله : ما يحل للناس أن يغزوا في المحرم ولا في الأشهر الحرم إلا أن يقاتلوا فيها ، وما نسخت ' .

وقد رد الناس عليه ، وقالوا نسخت آية القتال كل آية فيها رخصة في تركه ، مع قتال رسول الله [&] فيه ، واستحلاله الذي أمرنا الله عز وجل بقبول قوله ، والائتساء بفعله ' .

وقال ابن عباس في قوله جل وعلا : ^ (فلا تظلموا فيهن أنفسكم) ^ ' الهاء في ^ (فيهن) ^ تعود على الأثني عشر شهرا ، أي فلا تظلموا في الشهور كلها أنفسكم ' .
وقال قتادة : ' الهاء تعود على الأشهر الأربعة ' .
قال شيخنا نحوي الأندلس أبو محمد القاسم بن دحمان : ' وهو الصواب عند النحويين لأنه جعل الضمير الأشهر الحرم بالهاء والنون لقلتهن ، وضمير شهور السنة الهاء والألف لكثرتها ' .

وقد قدمنا الأحاديث الثابتة عن رسول الله [&] منها حديث علي والزبير رضي الله عنهما وأن رسول الله [&] قال : ' من كذب علي فليتبوأ مقعده من النار ' مطلقا دون تقييد .

[79] **Translator's note (L272):** The supplied عزاها appears to be a transcription error for غزاها, "he undertook as a military expedition," which is the reading reflected in the translation.

[80] **Translator's note (L274):** "During it" refers to the sacred month under discussion. The relationship between the abrogation argument and the following reference to the Prophet's conduct is syntactically compressed in the source.

[81] **Qur'an references (L275):** Qur'an 9:36 (At-Tawbah).

[82] **Translator's note (L276):** The grammatical contrast is between the feminine plural pronoun -hunna and the feminine singular pronoun -hā.

lies about me, let him take his seat in the Fire"—stated unrestrictedly, without qualification.[83]

L278 This provides evidence that exercising caution in narrating hadiths from the Prophet ﷺ is obligatory, and that transmitting them without establishing the chain of transmission and knowing their authenticity is forbidden, because following black writing on white pages without knowledge of it produces only error and lies about the Messenger of Allah ﷺ.

L279 It also indicates that fabricating hadiths and attributing them to the Messenger of Allah ﷺ is forbidden in all matters.

L280 The Categories of the Sciences of Hadith

L281 Discussion of hadiths is divided into ninety categories, which are:

L282 The report with a chain reaching the Prophet (musnad); the connected-chain report (muttaṣil); the report attributed to the Prophet (marfūʿ); the report transmitted using "from" (muʿanʿan); the report omitting the link between a Successor and the Prophet (mursal); the report with two or more consecutive transmitters omitted (muʿḍal); the disconnected report (munqaṭiʿ); the well-executed report (mujawwad); the corrupted report (mufsid); the report stopping at a Companion (mawqūf); the merged report (mudmaj); the interpolated report (mudraj); reciprocal transmission between peers (mudabbaj); the separated report (mafṣūl); the joined report (mawṣūl); the abridged report; the extended report; the explicitly detailed expression (mufaṣṣal); the explained expression (mufassar); the indeterminate expression (mujmal); the obligatory; the recommended; the specific; the general; the unrestricted; and the restricted.[84]

L283 As for the explicitly detailed expression: it is that whose intended meaning is known from its wording and which does not require anything else to clarify it.

وفيه دليل على أن الاحتياط في رواية الأحاديث عن النبي [&] واجب ، وأن نقلها بغير ثبوت السند ومعرفة الصحة حرام ، لأن إتباع السواد على البياض من غير علم به لا يورث إلا الضلالة والكذب على رسول الله [&] .

وفيه دلالة على أن وضع الحديث على رسول الله [&] حرام في جميع الأشياء .

أنواع علوم الحديث

والكلام في الأحاديث ينقسم على تسعين قسما وهي :

المسند ، والمتصل ، والمرفوع ، والمعنعن ، والمرسل ، والمعضل ، والمنقطع ، والمجود ، والمفسد ، والموقوف ، والمدمج ، والمدرج ، والمدبج ، والمفصول ، والموصول ، والمختصر ، والمطول ، والمفصل ، والمفسر ، والمجمل ، والواجب ، والندب ، والخاص ، والعام ، والمطلق والمقيد .

فأما المفصل : فهو ما علم المراد به من لفظه ، ولم يفتقر في البيان إلى غيره .

[83] **Hadith references (L277):** Compare Sahih al-Bukhari 107.

[84] **Translator's note (L282):** Several labels in this list, particularly mufsid, mudmaj, and mafṣūl, are unusual or unexplained here. Their literal senses have been retained without replacing them with more familiar hadith categories.

وأما المفسر : فهو الذي ورد البيان بالمراد منه في مدلوله .

وأما المجمل : فهو الذي لا يفهم المراد به من لفظه ، ويفتقر في البيان إلى غيره .

والواجب : هو المأمور به الذي في تركه عقاب ، إلا أن يغفره الله العزيز الوهاب ، وفي فعله أجر وثواب .

والمندوب : هو المأمور به الذي في فعله ثواب ، وليس في تركه عقاب .

والخاص : هو اللفظ الذي يدل على معنى واحد بعينه .

والعام : هو اللفظ الذي يدل على شيئين فصاعدا من جهة واحدة .

والمطلق : هو اللفظ الدال على معنى واحد مع عدم التعيين فيه والاشتراط .

والمقيد : هو الذي يدل على معنى مع اشتراط معنى آخر معه .

والمزيد في الحديث ، والمنقوص منه ، والمشهور ، والغريب ، والشاذ : وهو أن يروي الثقة حديثا يخالف فيه الناس ، ومفردات الأمصار ، وزيادات الحفاظ ، واختلال غير الحفاظ ، والترجيح بين الرواة من جهة كثرة العدد مع الاستواء في الحفظ ، ومن جهة العدد أيضا مع التباين في الحفظ .

وإذا تكاثرت الأحاديث في المنع والإباحة ، وأخذ بعض الخلفاء الأئمة الأربعة بحديث منها كان ترجيحا على سواها ، وعلى هذا بنى مالك ' موطأه ' ، ونبه على معظم أصول الفقه التي ترجع إليها مسائلة وفروعه .

L284 As for the explained expression: it is that for which clarification of the intended meaning has been supplied within what it signifies.

L285 As for the indeterminate expression: it is that whose intended meaning cannot be understood from its wording and which requires something else to clarify it.

L286 The obligatory is that which is commanded, whose omission entails punishment unless Allah, the Almighty, the Bestower, forgives it, and whose performance brings recompense and reward.

L287 The recommended is that which is commanded, whose performance brings reward and whose omission entails no punishment.

L288 The specific is an expression that signifies one particular meaning.

L289 The general is an expression that signifies two or more things in a single respect.

L290 The unrestricted is an expression signifying a single meaning without particular specification or stipulation.

L291 The restricted is that which signifies a meaning while stipulating another meaning along with it.

L292 And additions to a hadith; omissions from it; the widely known report (mashhūr); the singly transmitted report (gharīb); the anomalous report (shādhdh), which is when a trustworthy transmitter narrates a hadith in which he differs from other people; reports unique to particular cities; additions supplied by hadith masters; lapses by those who are not hadith masters; and giving preference among transmitters on the basis of greater numbers when they are equal in retention, and likewise on the basis of numbers when they differ in retention.

L293 When hadiths concerning prohibition and permissibility are numerous, and one of the four caliphs and imams adopts one of those hadiths, that constitutes grounds for preferring it over the others. Upon this Malik built his Muwaṭṭa', drawing attention to most of the principles of jurisprudence to which its questions and subsidiary rulings refer.

L294 An example is that in the Muwaṭṭa' he supplied the heading "The Strict

Prohibition against Anyone Passing in Front of a Person Praying," and mentioned hadiths. He then supplied the heading "Permission to Pass in Front of a Person Praying," and mentioned hadiths with chains reaching the Prophet. Then Malik said: "It has reached him that Ali ibn Abi Talib said: 'Nothing passing in front of a person praying interrupts the prayer.'"[85]

مثال : أنه ترجم في ' الموطأ ' : التشديد في أن يمر أحد بين يدي المصلي ، وذكر أحاديث ، ثم ترجم بعدها : الرخصة في المرور بين يدي المصلي ، وذكر أحاديث مسندة ، ثم قال مالك : ' إنه بلغه أن علي بن أبي طالب قال : لا يقطع الصلاة شيء يمر بين يدي المصلي ' .

L295 Judge Abu Bakr said: "When the caliphs act upon one of two hadiths, that constitutes grounds for preferring it."

قال القاضي أبو بكر : ' وإذا عمل الخلفاء بأحد الحديثين كان ترجيحا ' .

L296 And the fair report (ḥasan); the weak report (ḍaʿīf); the disavowed report (munkar); the abandoned report (matrūk); the invalid report (bāṭil); the fabricated report (mawḍūʿ); and the defective report (muʿall)—muʿall: the passive participle derived from "defect" is muʿall. As for maʿlūl, it means one who has been given a second drink, for ʿalal is the second drinking, and the verb derived from it is ʿalaltuhu, "I gave him a second drink."[86]

والحسن ، والضعيف ، والمنكر والمتروك ، والباطل ، والموضوع ، والمعل معل - المفعول من العلة معل - ، والمعلول هو الذي سقي العلل وهو الشرب الثاني ، والفعل منه عللته .

L297 And distinguishing the transmitters; their generations, ranks, circumstances, eras, lifespans, chronologies, dates of death, names, patronymics, epithets, genealogies, tribes, homelands, occupations, and physical descriptions; and knowing those among their fathers, mothers, sons, daughters, brothers, and sisters from whom reports have been transmitted.

وميز الرجال ، وطبقاتهم ، ومنازلهم ، وأحوالهم ، وأعصارهم ، وأعمارهم ، وتواريخهم ، ووفياتهم ، وأسماؤهم ، وكناهم ، وألقابهم ، وأنسابهم ، وقبائلهم ، وبلادهم ، وصناعاتهم ، وحلاهم ، ومعرفة من روي عنه من آبائهم وأمهاتهم وأبنائهم وبناتهم وإخوتهم وأخواتهم .

L298 And transmission by a peer from peers, such as Sufyan al-Thawri's and Abu Hanifah's transmission from Malik of his saying ﷺ, "A previously married

وروايات النظير عن النظار ، كرواية سفيان الثوري ، وأبي حنيفة عن مالك قوله [&] : ' الأيم أحق بنفسها من وليها ' الحديث بطوله .

[85] **Translator's note (L294):** The source shifts to the third person, "it has reached him," within the wording introduced as Malik's statement; this has been retained.

[86] **Translator's note (L296):** The source repeats muʿall while making a morphological distinction between muʿall, "defective," and maʿlūl, which the author associates with a second drinking.

woman has a greater right concerning herself than her guardian”—the hadith in its entirety.[87]

L299 And transmission by a senior from a junior, such as the transmission of a number of senior Companions from those who embraced Islam after them and did not participate in the events in which they participated.

L300 And transmission by one of greater merit from one of lesser merit, such as the transmission of the Messenger of Allah ﷺ from Tamim al-Dari and others.

L301 And transmission by a teacher from a pupil, such as the transmission of al-Zuhri, Yahya ibn Saʿid al-Ansari, Rabiʿah ibn Abi Abd al-Rahman, and a number of others from Malik ibn Anas.

L302 And a transmitter’s narration of a hadith that he had previously related and that had been retained from him: when it is brought up with him for recollection, he does not recognize it, so he narrates it from the person who heard it from him, out of a desire to preserve a good hadith and an eagerness for the Sunnah. An example is the transmission of Rabiʿah ibn Abi Abd al-Rahman, the trustworthy and upright transmitter, from Suhayl ibn Abi Salih, from his father, from Abu Hurayrah, “that the Messenger of Allah ﷺ gave judgment on the basis of an oath together with one witness.”

L303 Rabiʿah said: “Then I discussed this hadith with Suhayl to refresh his memory, but he did not remember it. Thereafter he would narrate it from me, from himself, from his father, from Abu Hurayrah.”

L304 This is the utmost scrupulousness. Al-Darawardi, who was a teacher of al-Shafiʿi, alone transmitted it from Rabiʿah.

L305 Something similar happened to a number of the imams of hadith: they forgot what they had narrated, so they subsequently narrated it from those who had narrated it from them, on their own earlier authority, trusting those who

[87] **Translator’s note (L298):** The word al-nuẓẓār is unusual in this expression and appears to stand for “peers”; the example supports that reading. The possessive in “his saying ﷺ” refers to the Prophet, whose name is implicit in the source. Al-ayyim can denote a woman without a husband generally; “a previously married woman” reflects its technical sense in this report.

والكبير عن الصغير كرواية جماعة من كبار الصحابة عمن أسلم بعدهم ، ولم يشهد مشاهدهم .

والفاضل عن المفضول كرواية رسول الله [&] ، عن تميم الداري وغيره .

ورواية الشيخ عن التلميذ ، كرواية الزهري ويحيى بن سعيد الأنصاري وربيعة بن أبي عبد الرحمن وجماعة غيرهم عن مالك بن أنس .

ورواية الراوي للحديث قد حدث به وحفظ عنه ، فيذاكر به فلا يعرفه ، فيرويه عمن سمعه منه ، ضنا بالحديث الجيد ، ورغبة في السنة ، كرواية ربيعة بن أبي عبد الرحمن الثقة العدل ، عن سهيل بن أبي صالح ، عن أبيه ، عن أبي هريرة ’ أن رسول الله [&] قضى باليمين مع الشاهد ’ .

قال ربيعة : ’ ثم ذاكرت سهيلا بهذا الحديث فلم يحفظه ، فكان بعد ذلك يرويه عني ، عن نفسه عن أبيه ، عن أبي هريرة ’ .

وهذا نهاية الورع تفرد به عن ربيعة الدراوردي وهو شيخ الشافعي .

وقد جرى مثل ذلك لجماعة من أئمة الحديث ، نسوا ما كانوا رووه فرجعوا يروونه عمن رواه عنهم ، عن أنفسهم ، ثقة منهم بمن رواه عنهم ، ورغبة في تحصيل الحديث ، إذا صحت الرواية فيه بالثقة العدل ، لأن العدل إذا روى خبرا عن عدل مثله حتى يتصل لم يضر الحديث أن ينساه أحدهما ، لأن الحجة حفظ من حفظ وليس النسيان بحجة .

had narrated it from them and desiring to obtain the hadith, provided that its transmission was established through a trustworthy, upright transmitter. For when an upright transmitter narrates a report from another upright transmitter like himself, continuing until the chain is connected, the hadith is not harmed if one of them forgets it, because the evidence lies in the retention of the one who remembers, and forgetting is no evidence.

L306 And those scholars who suffered mental confusion, and those hadith masters who became senile: one says kharifa, with a kasrah on the rāʾ, when someone loses his reason through old age.

L307 And those whose books were burned or lost, who then relied upon their memory and performed poorly; and those who retained reports from these people before those times.

L308 Then the accreditation and impugning of transmitters, with their various grounds and extensive categories.

L309 Then mastering the language of hadith and its unfamiliar vocabulary, explaining its meaning, distinguishing its conflicting reports, discerning its abrogating and abrogated reports, and studying it during the watches of the night and at the ends of the day.

L310 And traveling in pursuit of it to all the cities, and crossing trackless wastes and deserts.

L311 Then deriving jurisprudence from it, and knowing those among the Companions and Successors from whom that has been transmitted, and those Muslim scholars who disagreed or agreed with them.

L312 Discussion of all these would be lengthy, and much could be said about them, so let us now confine ourselves to twelve terms among them. These are conventional terms upon which the scholars of transmission have agreed. The first is the report with a chain reaching the Prophet (musnad), through transmission by one upright transmitter from another upright transmitter back to the Messenger of Allah ﷺ.

L313 Examples of it are:

L314 —Malik, from Nafiʿ, from Ibn Umar, from the Prophet ﷺ.

ومن اختلط من العلماء ، ومن خرف من الحفاظ يقال : خرف بكسر الراء إذا ذهب عقله من الكبر .

ومن احترقت كتبه أو ذهبت فرجع إلى حفظه فساء ، ومن حفظ عن هؤلاء قبل هذه الأوقات .

ثم التعديل والتجريح على اختلاف أسبابه ، واتساع أبوابه .

ثم حفظ لغة الحديث وغريبه وتفسير معناه ، وتفصيل متعارضه ، وتبين ناسخه ومنسوخه ، ودراسته آناء الليل وأطراف النهار .

والرحلة في طلبه إلى جميع الأمصار ، وقطع المهامه والقفار .

ثم استنباط الفقه منه ، ومعرفة من روي ذلك عنه من الصحابة والتابعين ، ومن خالفهم أو وافقهم من علماء المسلمين .

والكلام على جميعها يطول ، ويكثر فيه المقول ، فلنقتصر الآن منها على اثني عشر اسما ، وهي أسماء اصطلاحية اتفق أهل النقل عليها . فأولها : المسند بنقل العدل عن العدل إلى رسول الله [&] .

ومثاله :

- مالك عن نافع ، عن ابن عمر ، عن النبي [&] .

—And Malik, from Ibn Shihab, from Salim ibn Abd Allah ibn Umar, from his father, from the Prophet ﷺ.

—And Malik, from Yahya ibn Sa'id, from 'Amrah bint 'Abd al-Rahman, from 'A'ishah, the wife of the Prophet ﷺ, from the Prophet ﷺ.

And 'Abd al-Rahman ibn 'Amr al-Awza'i, from Yahya ibn Abi Kathir, from Abu Salamah, from Abu Hurayrah, from the Prophet ﷺ.

Whatever is like this is a sound report with a fully connected chain reaching the Prophet.[88]

The meaning of a report with a fully connected chain reaching the Prophet (musnad) is one that successive transmitters have traced back to the Messenger of Allah ﷺ—that is, raised to him. For musnad means something elevated, from the expression 'he ascended the mountain' (asnada fi al-jabal), when he climbed it, or from 'he referred his affair to him' (asnadahu amrahu), when he resorted to him concerning it.[89]

The form governed by the four-letter verb is attested in the Two Sahih Collections. One says asnada, istanada, and istasnada; it is what rises above the surrounding ground. The expression sanada fi al-jabal, 'he ascended the mountain,' also occurs according to the three-letter verb form, as mentioned by Ibn Qutaybah and Abu 'Ali al-Qali. Thus, a report with a fully connected chain reaching the Prophet is one in which not a single transmitter has been left unmentioned.[90]

The transmission chain (sanad) of a hadith is its transmitters; it is also its

- ومالك عن ابن شهاب عن سالم بن عبد الله بن عمر ، عن أبيه ، عن النبي [&] .

- ومالك ، عن يحيى بن سعيد ، عن عمرة بنت عبد الرحمن ، عن عائشة زوج النبي [&] ، عن النبي [&] .

وعبد الرحمن بن عمرو الأوزاعي ، عن يحيى بن أبي كثير ، عن أبي سلمة ، عن أبي هريرة ، عن النبي [&] .

وما كان مثل هذا فهو مسند صحيح .

ومعنى المسند : الذي أسنده واحد بعد آخر إلى رسول الله [&] ، أي رفعه ، إذ المسند المرتفع ، من : أسند في الجبل إذا صعد عليه ، أو من : أسنده أمره إذا لجأ إليه فيه .

وعلى الحكم الرباعي ثبت في ' الصحيحين ' ، يقال : أسند واستند واستسند وهو ما ارتفع من الأرض ، وقد جاء سند في الجبل على حكم الثلاثي ، ذكره ابن قتيبة وأبو علي القالي . فالمسند : ما لم يخل فيه بذكر واحد من رواته .

وسند الحديث : رواته ، وهو إسناده أيضا .

[88] **Translator's note (L318):** The technical term for a report with a chain reaching the Prophet is musnad; the following discussion also explicitly requires that no transmitter be omitted.

[89] **Translator's note (L319):** The unvocalized wording أسنده أمره is syntactically awkward. The translation follows the accompanying explanation, 'when he resorted to him concerning it.'

[90] **Translator's note (L320):** The connection of 'it is what rises above the surrounding ground' to the preceding verbs is unclear in the supplied text; an explicit nominal referent appears to be missing. 'Four-letter' and 'three-letter' describe the Arabic verb forms.

chain of attribution (isnad).

L322 It is as though the trustworthy transmitter who traces his report through upright transmitters and relies upon them has rested against mountains that neither shift nor shake.

فكأن الثقة الذي أسند عن العدول واستند إليهم قد استند إلى جبال لا تزول ولا تزلزل .

L323 The transmission chain is therefore what is relied upon. It may include authorization to transmit and transmission by correspondence, without the transmitter having heard the material from his teacher; rather, the teacher wrote it to him. It is then permissible for him to attribute it through a chain to that teacher. Very many instances of this have been established.

فالسند هو الذي عليه المعتمد ، وتكون فيه الإجازة والمكاتبة ، دون أن يسمع ذلك من شيخه ، إلا أنه كتب بها إليه ، فجائز أن يسندها عنه ، وقد ثبت من ذلك كثيرا جدا .

L324–325 Imam Ahmad, Abu Bakr ibn Abi Shaybah and his brother ʻUthman, and earlier and later compilers—including al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, and al-Nasawi—recorded through various transmission routes, from Musa ibn ʻUqbah, from Salim Abu al-Nadr, the client of ʻUmar ibn ʻUbayd Allah, whose secretary he was, that he said: "ʻAbd Allah ibn Abi Awfa wrote to him when he set out against the Haruriyyah. I read the letter, and it contained the following: ʻOn one of the days when the Prophet ﷺ encountered the enemy, he waited until the sun had declined, then stood among the people and said: "O people, do not wish to encounter the enemy, and ask Allah for well-being."" The hadith continues to its end.[91]

أخرج الإمام أحمد وأبو بكر بن أبي شيبة وأخوه عثمان ومن تقدم من المصنفين وتأخر ، منهم البخاري ومسلم وأبو داود والترمذي والنسوي من طرق رعن موسى بن عقبة ، عن سالم أبي النضر مولى عمر بن عبيد الله ، وكان كاتبا له قال : ' كتب إليه ' عبد الله بن أبي أوفى حين خرج إلى الحرورية فقرأته فإذا فيه : : إن النبي [&] في بعض أيامه التي لقي فيها العدو انتظر حتى مالت الشمس ، ثم قام في الناس فقال : أيها الناس ، لا تتمنوا لقاء العدو واسألوا الله العافية ' الحديث إلى آخره .

L326–327 The foremost hadith master of his age, the jurist, scholar, and imam Abu Bakr Muhammed ibn ʻAbd Allah ibn al-Jadd al-Fihri, related to me in his home in Seville in the year five hundred and seventy-two. He said: The shaykh, jurist, and mufti Abu Muhammed ʻAbd al-Rahman related to us, saying: My father, the jurist and imam Abu ʻAbd Allah Muhammed ibn ʻAttab, related to me, saying: The jurist and imam Abu Bakr ʻAbd al-Rahman ibn Ahmad ibn Qasim, known as Ibn Hubayl, related to us, saying: The jurist Abu Bakr Isma'il ibn Badr related to us, saying: The jurist and imam Abu ʻAbd Allah Muhammed ibn Waddah related to us, saying: The jurist and imam Abu Ishaq Ibrahim ibn al-Mundhir al-Hizami related to us, saying: The two jurists and

وحدثني حافظ أهل زمانه الفقيه العالم الإمام أبو بكر محمد بن عبد الله بن الجد الفهري في منزله بإشبيلية سنة اثنين وسبعين وخمسمائة ، قال : نا الشيخ الفقيه المفتي أبو محمد عبد الرحمن ، قال : حدثني أبي الفقيه الإمام أبو عبد الله محمد بن عتاب ، قال : نا الفقيه الإمام أبو بكر عبد الرحمن بن أحمد بن قاسم يعرف بابن حوبيل ، قال نا الفقيه أبو بكر إسماعيل بن بدر ، قال : نا الفقيه الإمام أبو عبد الله محمد بن وضاح ، قال : نا الفقيه الإمام أبو إسحاق إبراهيم بن المنذر الحزامي ، قال : نا الفقيهان الإمامان الحافظ عبد الله بن وهب ومطرف بن عبد الله ، قالا : نا إمام دار الهجرة مالك بن أنس ، قال : قال لي يحيى بن سعيد : ' اكتب إلي أحاديث من الأقضية من أحاديث ابن

[91] **Translator's note (L324):** The supplied رعن before Musa ibn ʻUqbah appears corrupt; the translation takes it as عن, 'from,' with an extraneous preceding letter. The supplied name is النسوي, rendered al-Nasawi; it may be a transcription error for al-Nasa'i.

شهاب ، قال : فكتبت ذلك له كأني أنظر إلى ذلك في صحيفة صفراء ، فقيل له : يا أبا عبد الله ، أقرأ ذلك عليك يحيى بن سعيد ؟ قال : هو كان أفقه من ذلك ' .

فانظر إلى الإمام الفقيه العدل أبي سعيد يحيى بن سعيد الأنصاري كيف كتب له مالك أحاديثه وهو تلميذه ، رواها عنه بالإجازة ، هذا حكم المسند وهو الذي رواه فلان عن فلان .

قال ذو النسبين أيده الله :
اختلف القائلون بصحة الإجازة في عبارة التحديث بها :

فمنهم من يقول حدثنا وأخبرنا ، وهذا هو مذهب مالك إمام دار الهجرة ، وبه قال علماء المدينة قبله وبعده .

قرأت بجامع قرطبة على الشيخ المحدث العدل أبي القاسم خلف بن عبد الملك ابن بشكوال سنة أربع وسبعين ، قال : قرأت على القاضي المحدث أبي عبد الله محمد بن عبد العزيز بن أبي الخير بن علي الأنصاري ، قال : قرأت على العدل أبي العباس أحمد بن عمر العذري قال : نا الحافظ أبو ذر عبد بن أحمد الهروي .

imams, the hadith master ʻAbd Allah ibn Wahb and Mutarrif ibn ʻAbd Allah, related to us, both saying: The imam of the Abode of Emigration, Malik ibn Anas, related to us, saying: Yahya ibn Saʻid said to me: "'Write to me some hadiths concerning judicial decisions from the hadiths of Ibn Shihab.'" He said: "So I wrote that material for him. It is as though I can still see it on a yellow sheet." He was asked: "Abu ʻAbd Allah, did Yahya ibn Saʻid read that material back to you?" He replied: "He had greater understanding than to do that."[92]

L328 Consider, then, the imam, jurist, and upright transmitter Abu Saʻid Yahya ibn Saʻid al-Ansari: how Malik, who was his pupil, wrote his hadiths for him, and he transmitted them from Malik by authorization. This is the rule governing a report with a fully connected chain reaching the Prophet: it is what so-and-so transmitted from so-and-so.

L329 The Possessor of the Two Lineages—may Allah support him—said:[93]

L330 Those who hold authorization to transmit to be valid have differed over the wording used to relate material on its basis:

L331 Some of them say 'He related to us' and 'He informed us.' This is the position of Malik, the imam of the Abode of Emigration, and it was also held by the scholars of Medina before and after him.

L332 In the congregational mosque of Cordoba, in the year seventy-four, I read before the shaykh, hadith scholar, and upright transmitter Abu al-Qasim Khalaf ibn ʻAbd al-Malik ibn Bashkuwal. He said: I read before the judge and hadith scholar Abu ʻAbd Allah Muhammed ibn ʻAbd al-ʻAziz ibn Abi al-Khayr ibn ʻAli al-Ansari, who said: I read before the upright transmitter

[92] **Translator's note (L326):** The name الحزامي is rendered al-Hizami as supplied; al-Hizami/al-Huzami is uncertain without vowel marks and may reflect a transcription error for al-Hizami written الحزامي or the better-known al-Hizami/al-Huzami forms. The consonantal text has been retained.

[93] **Translator's note (L329):** 'The Possessor of the Two Lineages' is the author's epithet, Dhu al-Nasabayn.

Abu al-‘Abbas Ahmad ibn ‘Umar al-‘Udhri, who said: The hadith master Abu Dharr ‘Abd ibn Ahmad al-Harawi related to us.[94]

L333 More than one person granted me authorization to transmit, among them Abu al-Hasan ‘Ali ibn al-Husayn, who said: The trustworthy, elderly shaykh Abu ‘Abd Allah Ahmad ibn Muhammed al-Khawlani granted me authorization to transmit, saying: The trustworthy hadith master Abu Dharr ‘Abd ibn Ahmad al-Harawi granted me authorization to transmit, saying: I heard the hadith master and jurist Abu al-‘Abbas al-Walid ibn Bakr say: Tamim ibn Muhammed the ascetic related to us—and I have never seen a hadith scholar who placed greater reliance on the Sunnah than he did—saying: Abu al-Ghusn Nafis al-Susi al-Gharabili, the ascetic from Susah, related to us, saying: ‘Awn ibn Yusuf—a trustworthy man from Ifriqiyah—related to us, saying: Ibn Wahb related to us, saying:[95]

L334 “I was with Malik ibn Anas—may Allah have mercy on him—when a man came to him carrying his Muwatta’ in his cloak. He said: ‘Abu ‘Abd Allah, this is your Muwatta’. I have copied and collated it, so grant me authorization to transmit it.’ He replied: ‘I have done so.’ The man asked: ‘Then what should I say: “He related to us” or “He informed us”?’ Malik told him: ‘Say whichever of the two you wish.’”

L335 Here, then, is Malik, whom the community of scholars regards as a guardian of the hadith of the Messenger of Allah ﷺ, trustworthy and dependable in his religion and scrupulousness, faithfully devoted to the Book of Allah Most High and the Sunnah of His Messenger ﷺ, telling the person requesting authorization: ‘Say whichever of the two you wish.’ This statement entails a sound ruling concerning transmission, since what is relied upon in it is the wording of the book for which authorization is sought, its accuracy having been established through collation against the text as it actually stands.

L336 When I entered Baghdad and met that knight of the pulpit, the hadith scholar

[94] **Translator’s note (L332):** The year is given only as ‘seventy-four’; its century is not stated in this unit.

[95] **Translator’s note (L333):** أعتد بالسنة is an unusual expression, rendered ‘placed greater reliance on the Sunnah’; it may instead suggest greater regard for or adherence to it.

وأجاز لي غير واحد منهم أبو الحسن علي بن الحسين ، قال : أجاز لي الشيخ الثقة المسن أبو عبد الله أحمد بن محمد الخولاني ، قال : أجاز لي الحافظ الثقة أبو ذر عبد بن أحمد الهروي ، قال : سمعت الحافظ الفقيه أبا العباس الوليد بن بكر يقول : نا تميم بن محمد الزاهد ، وما رأيت محدثا أعتد بالسنة منه ، قال : نا أبو الغصن نفيس السوسي الغرابيلي الزاهد من أهل سوسة ، قال : نا عون ابن يوسف - إفريقي ثقة - ، قال : نا ابن وهب ، قال :

’ كنت عند مالك بن أنس رحمه الله ، فجاءه رجل يحمل ’ موطأه ’ في كسائه فقال : يا أبا عبد الله ، هذا موطؤك قد كتبته وقابلته فأجزه لي ، قال : ’ فعلت ، قال : فكيف أقول ؟ حدثنا أو أخبرنا ، فقال له مالك : قل أيهما شئت ’ .

فهذا مالك أمين حديث رسول الله [&] عند جماعة أهل العلم ، الثقة المأمون في دينه وورعه ، والناصح لكتاب الله تعالى وسنة رسوله [&] يقول للمستجيز : قل أيهما شئت ، قولا يقتضي صحيح الحكم في النقل ، إذا كان المعول فيه على نطق الكتاب المستجاز بالصحة الحاصلة من جهة المعارضة على ما هو به .

ولما دخلت بغداد واجتمعت بفارس المنبر المحدث المصنف جمال الدين أبي الفرج عبد الرحمن بن علي بن محمد بن الجوزي نسب إلى جوزة وهي فرضة من فرض البصرة ، فذكر في ’ الضعفاء والمتروكين ’ من تصنيفه أحمد بن عبد الله أبا نعيم الحافظ الأصبهاني فقال ما هذا نصه :

and author Jamal al-Din Abu al-Faraj ʻAbd al-Rahman ibn ʻAli ibn Muhammed ibn al-Jawzi—whose name derives from Jawzah, one of the ports of Basra—he mentioned Ahmad ibn ʻAbd Allah, Abu Nuʻaym, the hadith master of Isfahan, in his work Weak and Abandoned Transmitters, saying, in these exact words:

L337 "Abu Bakr al-Khatib said, as reported by Ibn Tahir: 'I have observed certain things in which Abu Nuʻaym is lax, such as saying "He informed us" in cases of authorization to transmit, without making that clear.'"

L338 May Allah blacken the face of anyone who lists a man such as Abu Nuʻaym, whose uprightness and standing as an imam are renowned throughout all lands, and whose writings and transmission have been accepted with unanimous assent and agreement, and who sets down the words of someone ignorant of the meanings of the Book of Allah, Lord of all worlds, heedless of what has been soundly transmitted from Muhammed, the master of the messengers, from the Companions and Successors, and from the jurists of the Muslims! For this is the position of the imam of the Abode of Emigration, Malik ibn Anas, and of the jurists of Medina, the place where revelation descended and the seat of the rightly guided caliphs—may Allah be pleased with them all.

L339 Section

L340 The Mighty Book has indeed declared the validity of saying 'He related to us' and 'He informed us' on the basis of authorization to transmit, insofar as that authorization is accompanied by mutual agreement between the person granting it and the person requesting it to transmit on its basis.

L341 By way of analogy:

L342 that Allah Most High related concerning the Children of Israel, saying in the account of the cow: "So they slaughtered her." Yet we know, on the basis of customary legal practice, that the person who slaughtered her was only one man. Why, then, should it not be permissible to speak similarly concerning authorization to transmit, by analogy with this, when there is agreement to transmit by means of it, just as there was agreement between the Children of Israel, at their prophet's command, and the man who slaughtered her, concerning that slaughter? For it is known from customary practice

' قال أبو بكر الخطيب فيما حكاه ابن طاهر : ' رأيت لأبي نعيم أشياء يتساهل فيها مثل أن يقول في الإجازة : أخبرنا من غير أن يبين ' .

فسخم الله وجه من يذكر مثل أبي نعيم الذي اشتهرت عدالته وإمامته في جميع الآفاق ، وقبلت تصانيفه وروايته بالإصفاق والاتفاق ، ويسطر قول جاهل بمعاني كتاب الله رب العالمين ، غافل عما صح عن محمد سيد المرسلين ، وعن الصحابة والتابعين ، وفقهاء المسلمين ، إذ هو مذهب إمام دار الهجرة مالك بن أنس وفقهاء المدنيين ، مهبط الوحي ومقر الخلفاء الراشدين ، رضي الله عنهم أجمعين .

فصل

وقد نطق الكتاب العزيز بصحة حدثنا وأخبرنا بالإجازة من حيث قرنها التواطؤ من المجيز والمستجيز على النقل بها .

من جهة القياس :

أن الله تعالى حكى عن بني إسرائيل فقال في قصة البقرة : ^ (فذبحوها) ^ ، وقد علمنا أن الذابح إنما كان واحدا من جهة العادة ، الشرعية ، فلم لا يجوز أن يقال في الإجازة قياسا على هذا مع وجود التواطؤ منها على النقل بها كوجود التواطؤ من بني إسرائيل بأمر نبيهم ومن الذابح لها على ذلك الذبح ، لأن معلوما في العادة ومقتضى الخطاب في أنه لم يذبحها إلا بأمرهم ، وقد قال جل من قائل : ^ (فعقروا الناقة

and from what the wording implies that he slaughtered her only at their command. And He—majestic is He who speaks—said: “So they hamstrung the she-camel and defiantly disobeyed their Lord’s command.” Yet we know that the person who hamstrung her was Qudar ibn Salif, who is described in the other verse as “the most wretched of them.”[96][97]

L343 Thus Allah Most High stated of them that they hamstrung her, although only one of them hamstrung her, because he did so by agreement with all or most of them, or with their approval and acceptance of his action. Why, then, should it not be permissible to say, “So-and-so, the transmitter, narrated to us,” when he has granted authorization, thereby using the unqualified expression of narration from him? What distinction is there between narration, slaughter, and hamstringing?

L344 Authorization to transmit is indispensable to transmission; through it transmission becomes whole and complete. Otherwise it would inevitably be incomplete, even with respect to what one has read, let alone what one has not read.

L345 In the city of Malaga, I read to the jurist, master, linguist, and grammarian Abu al-Qasim Abd al-Rahman ibn Abi al-Hasan al-Khath‘ami. He said: The shaykh, jurist, and hadith scholar Abu Bakr Muhammed ibn Tahir al-Qaysi narrated to us in his mosque in Seville. He said: I read to the hadith master and recorder of al-Andalus, Abu Ali al-Ghassani. He said: The imam and hadith master Abu Abd Allah Muhammed ibn Attab said to us:

L346 “What I maintain is that the student cannot dispense with authorization to transmit, even if he has heard the collection or the hadith, whether through its being read to the hadith scholar or through the hadith scholar’s own reading, because forgetfulness, inattention, and drowsiness may affect both of them or either one. If the hadith scholar is the reader, the listener may

[96] **Translator’s note (L342):** The opening continues the preceding argument “on the basis of analogy.” The expression rendered “customary legal practice” awkwardly joins “custom” and “legal”; the supplied punctuation leaves their precise relationship uncertain. The pronoun in the expression concerning agreement to transmit through authorization is awkward; the translation follows the comparison with the parties’ agreement over the slaughter.

[97] **Qur’an references (L342):** Qur’an 7:77 (Al-A’raf).

وعتوا عن أمر ربهم) ^ ، وقد علمنا أن الذي عقرها هو قدار بن سالف وهو أشقاها في الآية الأخرى .

فأخبر الله تعالى عنهم أنهم عقروها ، وإنما عقرها واحد منهم لأنه إنما فعل ذلك عن تواطؤ من الجميع أو من أكثرهم ، أو عن رضا وقبول لفعله ، فلم لا يجوز أن يقال : حدثنا فلان الراوي إذا أجاز فأطلق التحديث عنه ؟ وما الفصل بين التحديث والذبح والعقر ؟

والإجازة أمر ضروري في الرواية ، وبها تتم وتكمل ، وإلا كانت ناقصة لا محالة ولو فيما قرأ فضلا عما لم يقرأ .

قرأت بمدينة مالقة على الفقيه الاستاذ اللغوي النحوي أبي القاسم عبد الرحمن ابن أبي الحسن الخثعمي ، قال : نا الشيخ الفقيه المحدث أبو بكر محمد بن طاهر القيسي ، في مسجده بإشبيلية ، قال : قرأت على الحافظ مقيد الأندلس أبي علي الغساني ، قال : قال لنا الإمام الحافظ أبو عبد الله محمد بن عتاب :

’ الذي أقول : إنه لا غنى للطالب عن الإجازة ، وإن سمع الديوان أو الحديث ، قراءة على المحدث ، أو قراءة من المحدث ، لجواز السهو والغفلة والسنة عليهما أو على أحدهما ، فإن كان المحدث هو القارئ فجائز السهو على المستمع وذهاب ما يقرأ عليه ، وإن كان غيره فجائز أن يسهو الذي يقرا عليه - قال - : وعلى هذا اعتمدت في روايتي ، والله أسأله الخلاص برحمته ’ .

become inattentive and miss what is being read to him; and if someone else is the reader, the person to whom it is being read may become inattentive." He said: "This is what I have relied upon in my transmission, and I ask Allah for deliverance through His mercy."

وبصحة الإجازة والمكاتبة قال جماعة من كبار العلماء كيحيى بن سعيد الأنصاري وربيعة بن أبي عبد الرحمن وعبد العزيز الماجشون ومالك ابن أنس وسفيان الثوري وأبي عمرو الأوزاعي وسفيان بن عيينة والليث ابن سعد ، وأصحاب مالك الفقهاء كلهم على مذهب مالك فيها لا أعلم أحدا منهم خالفه في ذلك ، ولا تقوم على منعها حجة .

L347 A number of the leading scholars affirmed the validity of authorization to transmit and transmission by correspondence, including Yahya ibn Sa'id al-Ansari, Rabi'ah ibn Abi Abd al-Rahman, Abd al-Aziz al-Majishun, Malik ibn Anas, Sufyan al-Thawri, Abu Amr al-Awza'i, Sufyan ibn Uyaynah, and al-Layth ibn Sa'd. All the jurists among Malik's followers adhere to Malik's position on this. I know of none of them who differed with him concerning it, and no proof establishes that it should be prohibited.

وقد ذكر الإمام الحافظ أبو العباس الوليد بن بكر في كتاب ' الوجازة في صحة القول بالإجازة ' كثيرا من الحجة لها ، وقد ناظر طائفة من أصحاب الكلام الذين ليس منهم من مارس حديث رسول الله [&] ولا اعتنى بنقله ، ولا جلس إلى أهله . وطائفة أيضا من المتفقهة الرائية ممن ذهب مذهبهم وممن هو على مذهب الشافعي حين زعم أن الشافعي لا يقول بها ، وآخر ما قال له ابن بكر : ما تنكر على من يقول لك : إن الإجازة على وجهها خير من السماع وأقوى ؟ فقال له الشافعي : وهل يقول ذلك أحد ؟ فقال :

L348 The imam and hadith master Abu al-Abbas al-Walid ibn Bakr presented much of the evidence supporting it in his book The Concise Account Establishing the Validity of Authorization to Transmit. He debated a group of speculative theologians, none of whom had practiced the study of the hadith of the Messenger of Allah ﷺ, taken care to transmit it, or sat with its practitioners. He also debated a group of opinion-oriented students of jurisprudence, including those who followed their approach and one who followed al-Shafi'i's school, when the latter claimed that al-Shafi'i did not accept it. The last thing Ibn Bakr said to him was: "What objection would you have to someone who told you that authorization to transmit, properly given, is better and stronger than audition?" The Shafi'i adherent said to him: "Does anyone say that?" He replied:[98]

بلى ، حدثنا أحمد بن محمد بن سهل العطار بالإسكندرية ، قال : كان أحمد بن ميسر الإسكندري - وناهيك به من إمام في وقته - يقول : الإجازة عندي على وجهها خير من السماع الردئ . فجعل يعجب مما قلت له من قول ابن ميسر رحمه الله ' .

L349 "Indeed. Ahmad ibn Muhammed ibn Sahl al-Attar narrated to us in Alexandria, saying: Ahmad ibn Muyassar al-Iskandari—and what an imam he was in his time!—used to say: 'In my judgment, authorization to transmit, properly given, is better than poor audition.'" He then began expressing amazement at what I had told him of Ibn Muyassar's statement—may Allah have mercy on him."

[98] **Translator's note (L348):** "The Shafi'i adherent" renders al-shafi'i here as a school affiliation: the context concerns Ibn Bakr's interlocutor, rather than the earlier imam al-Shafi'i himself. "Opinion-oriented" follows the supplied reading al-ra'iyah, whose form is unusual.

وأبو بكر أحمد بن ميسر من رواة ابن المواز أفقه من يكون بقول مالك في ذلك الزمان .

وكان الشافعي رحمه الله يقول بالإجازة .

حدثني عالم المغرب وأنسانه ، ومدرهه ولسانه ، قاضي الجماعة أبو موسى عيسى بن عمران ، قال : حدثني عالم الأندلس أبو القاسم أحمد بن محمد التميمي يعرف بابن ورد - وهو جده لأمه - قال : نا الإمام الحافظ أبو علي الغساني ، قال : نا الإمام الحافظ أبو عبد الله محمد بن عتاب ، قال : حدثني أبو عثمان سعيد بن رشيق الزاهد ، قال : نا محمد بن يحيى ومحمد بن محمد بن أبي دليم ، قالا : نا قاضي الجماعة بقرطبة أبو الجعد أسلم بن عبد العزيز ، عن الربيع بن سليمان ، عن الشافعي : ' أنه قال فيما استدعي به من محمد بن الحسن إجازة كتبه وإباحتها له لينسخ منها :

% العلم يأبى أهله % % أن تمنعوه أهله %

% لعله يبذله % % لأهله لعله % % فأسعفه محمد بن الحسن بما أراد ' .

وذكر الإمام أبو يحيى الساجي الشافعي : حدثنا داود الأصبهاني ، قال : قال لي حسين الكرابيسي : ' لما قدم الشافعي قدمته أتيته فقلت : أتأذن لي أن أقرأ عليك الكتب ؟ فأبى وقال : خذ كتب الزعفراني وانسخها فقد أجزتها لك ، فأخذها إجازة ' باب القول في بيان القراءة والعرض والسماع والمناولة

L350 Abu Bakr Ahmad ibn Muyassar was one of the transmitters from Ibn al-Mawwaz, and was the most knowledgeable person of that time concerning Malik's doctrine.

L351 Al-Shafi'i—may Allah have mercy on him—also accepted authorization to transmit.

L352 The scholar of the Maghrib and the apple of its eye, its champion in disputation and its spokesman, the chief judge Abu Musa Isa ibn Imran, narrated to me. He said: The scholar of al-Andalus, Abu al-Qasim Ahmad ibn Muhammed al-Tamimi, known as Ibn Ward—who was his maternal grandfather—narrated to me. He said: The imam and hadith master Abu Ali al-Ghassani narrated to us. He said: The imam and hadith master Abu Abd Allah Muhammed ibn Attab narrated to us. He said: Abu Uthman Sa'id ibn Rashiq the ascetic narrated to me. He said: Muhammed ibn Yahya and Muhammed ibn Muhammed ibn Abi Dulaym narrated to us. They both said: The chief judge of Cordoba, Abu al-Ja'd Aslam ibn Abd al-Aziz, narrated to us, from al-Rabi' ibn Sulayman, from al-Shafi'i: "He said, in the words with which he requested from Muhammed ibn al-Hasan authorization to transmit his books and permission to use them so that he could copy from them:[99]

L353 Knowledge refuses, O its people, that you withhold it from those worthy of it.[100]

L354 Perhaps he will impart it to those worthy of it—perhaps." So Muhammed ibn al-Hasan granted him what he wanted."[101]

L355–356 The imam Abu Yahya al-Saji, the Shafi'i, related: Dawud al-Asbahani nar-

[99] **Translator's note (L352):** The phrase rendered "the apple of its eye" uses insan, literally "person" and also "pupil of the eye," as an honorific metaphor; its initial vowel is irregularly written in the supplied text. The maternal grandfather identified in the parenthesis is understood to be Abu Musa Isa ibn Imran's.

[100] **Translator's note (L353):** The verse is syntactically awkward as supplied. The first occurrence of "its people" is taken as a vocative with an omitted vocative particle; other constructions are possible.

[101] **Translator's note (L354):** The verse repeats "perhaps." The referent of "he" is not explicit, and the supplied wording may be defective; the repetition and uncertainty have been preserved.

rated to us, saying: Husayn al-Karabisi said to me: “When al-Shafi‘i arrived, on that visit of his, I went to him and said: ‘Will you permit me to read the books to you?’ He refused and said: ‘Take al-Za‘farani’s books and copy them, for I have authorized you to transmit them.’ So he received them through authorization to transmit.” Chapter Explaining Reading, Presentation, Audition, and the Handing Over of Texts[102][103]

إذ قد تقدم كلامنا في الإجازة .

L357 Since our discussion of authorization to transmit has already preceded.

فأولها وأعظمها القراءة على العالم ، أو من العالم المعصوم على التلميذ قال الله العظيم : ^ (سنقرئك فلا تنسى) ^ .

L358 The first and greatest of these is reading to the scholar, or reading by the scholar who is protected from error to the student. Allah the Magnificent said: “We shall make you recite, and you shall not forget.”[104][105]

حدثنا العدل تاج الدين أبو القاسم الفراوي قراءة منى عليه بخراسان وبجامع المطرز من نشاور ، قال : سمعت جدي فقيه الحرمين أبا عبد الله الصاعدي يقول : أنا الشيخ أبو حامد أحمد بن الحسن الأزهري ، قال : أنا أبو محمد الحسن بن أحمد المخلدي ، فقال : أنا أبو العباس محمد بن إسحاق بن إبراهيم الثقفي السراج ، قال : أنا قتيبة بن سعيد ، قال : نا جرير ، عن موسى بن أبي عائشة ، عن سعيد بن جبير ، عن ابن عباس في قوله : ^ (لا تحرك به لسانك لتعجل به) ^ قال :

L359 The upright transmitter Taj al-Din Abu al-Qasim al-Furawi narrated to us, through my reading to him in Khurasan and at the al-Mutarraz congregational mosque in Nashawar. He said: I heard my grandfather, the jurist of the Two Sanctuaries, Abu Abd Allah al-Sa‘idi, say: The shaykh Abu Hamid Ahmad ibn al-Hasan al-Azhari informed us. He said: Abu Muhammed al-Hasan ibn Ahmad al-Mukhalladi informed us. He then said: Abu al-Abbas Muhammed ibn Ishaq ibn Ibrahim al-Thaqafi al-Sarraj informed us. He said: Qutaybah ibn Sa‘id informed us. He said: Jarir narrated to us, from Musa ibn Abi A’ishah, from Sa‘id ibn Jubayr, from Ibn Abbas, concerning His saying, “Do not move your tongue with it to hasten it.” He said:[106][107]

[102] **Translator’s note (L355):** “On that visit of his” renders the awkward expression qad matahu, understood here as qad matahu in the sense of “his arrival/visit,” following the preceding verb “arrived.” The closing clause shifts from first-person narration to “he received them”; that shift is retained.

[103] **Translator’s note (L356):** These are technical modes of receiving transmitted material: reading to a teacher, presenting material to a teacher, hearing it, and receiving a text handed over by a teacher.

[104] **Translator’s note (L358):** “The scholar who is protected from error” follows the explicit wording al-alim al-ma‘sum. The text does not expressly identify that scholar in this sentence.

[105] **Qur’an references (L358):** Qur’an 87:6 (Al-A’la).

[106] **Translator’s note (L359):** The place-name is supplied as Nashawar, an apparent irregular form of Nishapur; it has not been silently normalized.

[107] **Qur’an references (L359):** Qur’an 75:16 (Al-Qiyamah).

’ كان رسول الله [&] إذا نزل عليه جبرئيل بالوحي وكان مما يحرك به لسانه وشفتيه ، فيشتد عليه ، وكان يعرف منه ، فأنزل الله تعالى الآية التي في ^ (لا أقسم بيوم القيامة) ^ : ^ (لا تحرك به لسانك لتعجل به إن علينا جمعه وقرآنه) ^ ، قال : علينا أن نجمعه في صدرك وقرآنه ، ^ (فإذا قرأناه فاتبع قرآنه) ^ ، فإذا أنزلناه فاستمع ، ^ (ثم إن علينا بيانه) ^ ، علينا أن نبينه بلسانك ، قال : فكان إذا أتاه جبرئيل أطرق ، فإذا ذهب قرأه كما وعده الله عز وجل ’ .

L360 “When Gabriel descended to the Messenger of Allah ﷺ with revelation, he would move his tongue and lips with it, and this would become burdensome for him, and it could be observed in him. So Allah Most High revealed the verse in ‘I swear by the Day of Resurrection’: ‘Do not move your tongue with it to hasten it. Indeed, upon Us rests its gathering and its recitation.’ He said: ‘Upon Us rests gathering it in your breast, and its recitation.’ ‘Then, when We have recited it, follow its recitation’: when We have sent it down, listen. ‘Then indeed, upon Us rests its explanation’: upon Us rests explaining it through your tongue. He said: ‘Thereafter, whenever Gabriel came to him, he would lower his head; and when he departed, he would recite it, as Allah, Mighty and Majestic, had promised him.’”[108][109]

هذا حديث صحيح باتفاق ، وهذا أحد طرق البخاري في ’ صحيحه ’ في التفسير .

L361 This is a hadith agreed to be sound, and this is one of al-Bukhari’s transmission routes in the Qur’anic commentary section of his Sahih.

فضمن الله جمعه لمحمد [&] ، ولهذا كفر الفقهاء من زعم أنه بقي منه شيء لأنه رد على ظاهر التنزيل .

L362 Thus Allah guaranteed its gathering for Muhammed ﷺ. For this reason, the jurists declared anyone who claimed that any part of it remained ungathered to be an unbeliever, because he contradicted the apparent meaning of the revelation.[110]

وقال سفيان بن عيينة - لما سئل فقيل له : كيف غيرت التوراة والإنجيل وهما من عند الله ؟ فقال :
’ إن الله جل وعلا وكل حفظهما إليهم فقال : ^ (بما استحفظوا من كتاب الله) ^ ، ولم يكل حفظ القرآن إلى أحد فقال تعالى : ^ (إنا نحن نزلنا الذكر وإنا له لحافظون) ^ ، فما حفظه الله لن يغير : وكان الروح الأمين يعارضه بالقرآن كل عام .

L363 And Sufyan ibn Uyaynah said, when he was asked, “How were the Torah and the Gospel altered, when both are from Allah?”—he replied:

L364–365 “Allah, Majestic and Exalted, entrusted their preservation to them, saying: ‘By virtue of what they were entrusted to preserve of Allah’s Book.’ But He did not entrust the preservation of the Qur’an to anyone. Allah Most High said: ‘Indeed, We Ourselves have sent down the Reminder, and indeed We

[108] **Translator’s note (L360):** The opening wording is syntactically awkward, but describes the Prophet’s movement of his tongue and lips during revelation. “I swear by the Day of Resurrection” renders the conventional oath construction with la; the phrase here identifies the surah by its opening. The explanatory phrase “and its recitation” is left grammatically suspended in the Arabic and has been retained without supplying an omitted explanation.

[109] **Qur’an references (L360):** Qur’an 75:1 (Al-Qiyamah); Qur’an 75:16 (Al-Qiyamah); Qur’an 75:17 (Al-Qiyamah); Qur’an 75:18 (Al-Qiyamah); Qur’an 75:19 (Al-Qiyamah).

[110] **Translator’s note (L362):** “Remained ungathered” supplies the contextual sense of the otherwise unspecified expression “any part of it remained.”

shall preserve it.’ Thus, what Allah has preserved will never be altered: And the Trustworthy Spirit would review the Quran with him every year.[111]

L366 As the righteous, trustworthy shaykh Abu Jaʿfar Muhammed ibn Ahmad al-Saydalani related to me, saying: A reading was made before the trustworthy Abu ʿAli al-Hasan ibn Ahmad al-Muqriʾ while I was present and listening, and he authorized me to transmit all his narrations. He said: The imam and hadith master Abu Nuʿaym Ahmad ibn ʿAbd Allah ibn Ishaq related to us, through our hearing a reading before him: The hadith master Abu Muhammed ʿAbd Allah ibn Jaʿfar ibn Ahmad ibn Faris related to us, saying: I heard the imam and hadith master Abu Masʿud Ahmad ibn al-Furat al-Dabbi say: Abu Nuʿaym—meaning al-Fadl ibn Dukayn—related to us, saying: Zakariyya related to us, from Firas, from ʿAmir al-Shaʿbi, from Masruq, from ʿA’ishah, who said:

L367–368 “Fatimah approached on foot, her gait resembling the gait of the Prophet ﷺ. The Prophet ﷺ said, ‘Welcome, my daughter!’ He then seated her on his right or his left. Then he told her something privately, and she wept. I said to her, ‘Why are you weeping?’ Then he told her something privately, and she laughed. I said, ‘Never have I seen joy so close to sorrow as today.’ I asked her what he had said, but she replied, ‘I would never disclose the secret of the Messenger of Allah ﷺ.’ When the Prophet ﷺ had died, I asked her, and she said, ‘He told me privately that Gabriel, peace be upon him, used to review the Quran with him once every year, and that he had reviewed it with him twice that year: “I can only think that my appointed time has come, and you will be the first of my household to join me.” So I wept. Then he said, “Would you not be pleased to be the foremost lady among the women of the people of Paradise—or the women of the believers?” So I laughed at that.’”[112]

L369 This is an authentic hadith whose authenticity is agreed upon. This is al-Bukhari’s wording in the chapter “Signs of Prophethood in Islam,” in the remainder of the section on merits, and it has many transmission routes.

[111] **Qur’an references (L364):** Qur’an 5:44 (Al-Ma’idah); Qur’an 15:9 (Al-Hijr).

[112] **Translator’s note (L368):** The Arabic moves from indirect reporting into the Prophet’s first-person speech. The English marks that transition with quotation marks while preserving the reported content.

كما حدثني الشيخ الصالح الثقة أبو جعفر محمد بن أحمد الصيدلاني ، قال : قرئ على الثقة أبي علي الحسن بن أحمد المقرئ ، وأنا حاضر أسمع وأجاز لي جميع رواياته قال : نا الإمام الحافظ أبو نعيم أحمد بن عبد الله بن إسحاق سماعا عليه ، نا الحافظ أبو محمد عبد الله بن جعفر بن أحمد بن فارس ، قال : سمعت الإمام الحافظ أبا مسعود أحمد بن الفرات الضبي يقول : نا أبو نعيم - يعني الفضل بن دكين - قال : نا زكرياء ، عن فراس ، عن عامر الشعبي ، عن مسروق ، عن عائشة قالت :

’ أقبلت فاطمة تمشي كأن مشيتها مشي النبي [&] ، فقال النبي [&] : مرحبا بابنتي ، ثم أجلسها عن يمينه أو عن شماله ، ثم أسر إليها حديثا فبكت ، فقلت لها : لم تبكين ؟ ثم أسر إليها حديثا فضحكت ، فقلت ما رأيت كاليوم فرحا أقرب من حزن ، فسألتها عما قال ، فقالت : ما كنت لأفشي سر رسول الله [&] ، حتى قبض النبي [&] ، فسألتها فقالت : أسر إلي أن جبريل عليه السلام كان يعارضني القرآن كل سنة مرة ، وأنه عارضني العام مرتين ، ولا أراه إلا حضر أجلي ، وأنك أول أهل بيتي لحاقا بي ، فبكيت ، فقال : أما ترضين أن تكوني سيدة نساء أهل الجنة - أو نساء المؤمنين - فضحكت لذلك ’ .

وهذا حديث صحيح متفق على صحته ، وهذا نص البخاري في باب علامات النبوة في الإسلام ، من بقية المناقب وله طرق كثيرة .

L370 Muslim also included it in his Sahih, in the section on merits; his version contains many expressions unique to his narration. Thus it is established that Gabriel used to review the Quran with him, meaning that he would recite it before him.

L371 Presentation before a scholar means your reading before him from your book. An example is his statement: "So I presented her account before him."

L372 Abu al-Waqt granted us a general authorization to transmit, on the authority of his having heard a reading before Abu al-Hasan ʿAbd al-Rahman ibn Muhammed al-Dawudi, on the authority of the latter's having heard a reading before Abu Muhammed ʿAbd Allah ibn Ahmad ibn Hammuyah al-Sarakhsi, on the authority of the latter's having heard a reading before Abu ʿAbd Allah Muhammed ibn Yusuf al-Firabri, on the authority of the latter's having heard from the hadith master Abu ʿAbd Allah Muhammed ibn Ismaʿil ibn Ibrahim ibn al-Mughirah al-Bukhari—al-Mughirah being the one who converted from Zoroastrianism to Islam at the hands of al-Yaman al-Juʿfi, the governor of Bukhara—who said: ʿAbd Allah ibn Yusuf related to us, saying: Al-Layth related to us, from Saʿid al-Maqburi, from Sharik ibn ʿAbd Allah ibn Abi Namir, that he heard Anas ibn Malik say:

L373 "While we were sitting with the Prophet ﷺ in the mosque, a man entered riding a camel. He made it kneel in the mosque and then hobbled it. He then said to them, 'Which of you is Muhammed?' The Prophet ﷺ was reclining among them, so we said, 'This fair-complexioned man who is reclining.' The man said to him, 'Son of ʿAbd al-Muttalib?' The Prophet ﷺ said to him, 'I have answered you.' The man said to the Prophet ﷺ, 'I am going to question you and press you hard in my questioning, so do not take offense at me.' He said, 'Ask whatever you wish.' He said, 'I ask you by your Lord and the Lord of those before you: did Allah send you to all people?' He replied, 'O Allah, yes.' He said, 'I adjure you by Allah: did Allah command you to perform the five prayers during the day and night?' He replied, 'O Allah, yes.' He said, 'I adjure you by Allah: did Allah command you to fast this month of the year?' He said, 'O Allah, yes.' He said, 'I adjure you by Allah: did Allah command you to take this obligatory charity from our wealthy and distribute it among our poor?' The Prophet ﷺ replied, 'O Allah, yes.' The man said, 'I believe

وأخرجه مسلم في ' صحيحه ' في المناقب ، وحديثه تفرد فيه بألفاظ كثيرة ، فصح أن جبريل كان يعارضه القرآن أي يقرؤه عليه .

والعرض على العالم قراءتك عليه في كتابك ، ومنه قوله : ' فعرضت عليه حديثها ' .

وأجاز لنا أبو الوقت إجازة عامة بحق سماعه على أبي الحسن عبد الرحمن بن محمد الداودي ، بحق سماعه على أبي محمد عبد الله بن أحمد بن حمويه السرخسي ، بحق سماعه على أبي عبد الله محمد بن يوسف الفربري ، بحق سماعه من الحافظ أبي عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري - والمغيرة هو الذي أسلم من المجوسية على يدي اليمان الجعفي : والي بخارى - قال : نا عبد الله بن يوسف ، قال : نا الليث ، عن سعيد المقبري ، عن شريك بن عبد الله بن أبي نمر ، أنه سمع أنس بن مالك يقول :

بينما نحن جلوس مع النبي [&] في المسجد دخل رجل على جمل ، فأناخه في المسجد ثم عقله ، ثم قال لهم : أيكم محمد ؟ والنبي [&] متكئ بين ظهرانيهم ، فقلنا : هذا الرجل الأبيض المتكئ ، فقال له الرجل : ابن عبد المطلب ؟ فقال له النبي [&] : قد أجبتك ؟ فقال الرجل للنبي [&] : إني سائل فمشدد عليك في المسألة فلا تجد علي في نفسك ؟ فقال سل عما بدا لك فقال : أسألك بربك ورب من قبلك آلله أرسلك إلى الناس كلهم ؟ فقال : اللهم : نعم . قال : أنشدك بالله ، آلله أمرك أن تصلي الصلوات الخمس في اليوم والليلة ؟ فقال : اللهم نعم . قال : أنشدك بالله ، آلله أمرك أن تصوم هذا الشهر من السنة ؟ قال : اللهم نعم ، قال : أنشدك بالله ، آلله أمرك أن تأخذ هذه الصدقة من أغنيائنا فتقسمها على فقرائنا ؟ فقال النبي [&] :

in what you have brought. I am the envoy of those of my people whom I have left behind, and I am Dimam ibn Thaʿlabah, a member of Banu Saʿd ibn Bakr.’”[113]

L374 Musa and ʿAli ibn ʿAbd al-Hamid narrated it, from Sulayman ibn al-Mughirah, from Thabit, from Anas, from the Prophet ﷺ, with this account.

L375 This is an authentic hadith by agreement, and it constitutes evidence for reading before a scholar.

L376–377 The judge Abu ʿAbd Allah Muhammed ibn Saʿid al-Ansari related to us at the Mosque of the Mat-Makers in Seville, saying: Abu ʿAbd Allah al-Khawlani authorized us to transmit, saying: The hadith master Abu Dharr wrote to us from Mecca, saying: The hadith master Abu al-ʿAbbas al-Walid ibn Bakr related to us, saying: “We have transmitted from Malik that his preferred method, as the highest rank of hadith transmission, was reading before the narrator by way of presentation, just as the Quran is presented by reciting before a teacher of Quranic recitation.

L378 ʿAbd Allah ibn Maslamah al-Qaʿnabi said: Malik said to me, ‘Your reading before me is more reliable than my reading before you.’

L379 The jurist Abu al-ʿAbbas ibn Bakr said: Malik used to argue for this on the grounds that a narrator might lapse and make a mistake in what he himself reads, while the student listening would not correct that mistake for one of three reasons: either because the student is ignorant and does not know how to correct him; or because of the narrator’s commanding presence and dignity; or perhaps because his mistake happens to fall at a point of disagreement, so the student excuses it and treats it as a divergent position, imagining it to be the narrator’s own position, thereby treating that mistake as correct.

L380 Malik said: But when the student reads before the narrator and the student lapses or makes a mistake, the narrator corrects him on the basis of his

[113] **Translator’s note (L373):** The source places question marks after ‘I have answered you’ and ‘do not take offense at me’; their wording has been rendered as a statement and a request respectively.

اللهم نعم . فقال الرجل : آمنت بما جئت به ، وأنا رسول من ورائي من قومي ، وأنا ضمام بن ثعلبة أخو بني سعد بن بكر ’ .

رواه موسى وعلي بن عبد الحميد ، عن سليمان بن المغيرة ، عن ثابت ، عن أنس ، عن النبي [&] بهذا .

وهذا حديث صحيح باتفاق ، وهو حجة في القراءة على العالم .

حدثنا القاضي أبو عبد الله محمد بن سعيد الأنصاري بمسجد الحصارين بإشبيلية ، قال : أجاز لنا أبو عبد الله الخولاني ، قال : كتب إلينا أبو ذر الحافظ من مكة ، قال : نا الحافظ أبو العباس الوليد بن بكر قال : ’ روينا عن مالك أن اختياره في أعلى مراتب نقل الحديث القراءة على الراوي عرضا كعرض القرآن قراءة على المقرئ .

وقال عبد الله بن مسلمة القعنبي : قال لي مالك : قراءتك علي أصح من قراءتي عليك .

قال الفقيه أبو العباس بن بكر : وكان مالك يحتج في هذا بأن الراوي ربما سها وغلط فيما يقرؤه بنفسه ، فلا يرد عليه الطالب السامع ذلك الغلط لخلال ثلاث : إما لأن الطالب جاهل فلا يهتدي للرد عليه ، وإما لهيبة الراوي وجلالته ، وإما لعل غلطه صادف موضع اختلاف فيغفر له ، فيجعله خلافا توهما أنه مذهبه فيجعل ذلك الغلط صوابا .

قال مالك : وأما إذا قرأ الطالب على الراوي فسها الطالب أو أخطأ فإن الراوي يرد عليه بعلمه ، مع فراغ ذهنه ، أو يرد عليه عنده ممن يحضره لأنه لا هيبة للطالب ، ولا يعد له أيضا مذهب في الخلاف إن صادف بغلطه موضع اختلاف ، فارد عليه متوجه من كل جهة .

knowledge, his mind being unoccupied; or someone attending the session with him corrects the student, because the student inspires no such awe. Nor is the student credited with a position of his own in a disputed matter if his mistake happens to fall at a point of disagreement. Thus correction of him is warranted from every direction.[114]

L381 Malik used to say to Nafiʿ ibn Abi Nuʿaym, the Quran reciter in Medina: 'Never serve as an imam in the prayer niche, for the prayer niche is a place of trial. If you slip in a reading and someone who seeks out these anomalous readings hears you, he will seize the opportunity and transmit it from you as a reading you hold, narrating it on your authority when it is no position of yours at all. It is merely a slip and an error arising from trial. So never serve as an imam.'"[115]

L382 What Wording Is Used for Authorization to Transmit?

L383 The scholars disagreed about the use of the expressions 'he related to us' (haddathana), 'he informed us' (akhbarana), and 'he notified us' (anbaʾana):

L384 Malik said: In transmission by authorization, one says 'he related to us' and 'he informed us.' We have already discussed this.

L385 Some of them use, for transmission by authorization, 'he notified us' (anbaʾana) and 'he apprised us' (nabbaʾana). This is al-Awzaʿi's preferred practice, so that he may know, and make others know, what he heard from the person whose authorization he sought.[116]

L386 Ibn Bakr said: "It has reached me from Abu Sulayman, known as al-Khattabi,

[114]**Translator's note (L380):** The closing فارد عليه appears corrupt, most plausibly for فالرد عليه, 'thus correction of him'; the translation follows that apparent sense. The wording أو يرد عليه عنده ممن يحضره is also syntactically awkward, but evidently refers to correction by another person attending the session.

[115]**Translator's note (L381):** Here حرف and الحروف refer to a Quranic reading and readings. The phrase غلط محنة is compressed and awkward; 'an error arising from trial' preserves its apparent sense.

[116]**Translator's note (L385):** The final clause is unclear as supplied: it speaks of 'his hearing from the person whose authorization he sought,' although the context concerns wording that distinguishes authorization from direct hearing. The translation retains the supplied sense without silently substituting that expected distinction.

وكان مالك يقول لنافع بن أبي نعيم القارئ بالمدينة : لا تكونن إماما في المحراب فإن المحراب موضع محنة ، فإن زللت في حرف فسمعك من يطلب هذه الحروف الشاذة فيغتنم ذلك ، فينقلها عنك مذهبا لك ، ويروي عنك وليست بمذهب لك ، إنما هي زلة وغلط محنة ، فلا تكونن إماما ' .

ماذا يقال في الإجازة ؟

اختلف العلماء في القول في : حدثنا وأخبرنا وأنبأنا :

فقال مالك : يقال في الإجازة : حدثنا وأخبرنا ، وقد قدمنا ذلك .

ومنهم من يقول بها : أنبأنا ونبأنا ، وهذا اختيار الأوزاعي ، ليعلم ويعلم غيره سماعه من مستجازه .

قال ابن بكر : ' ويلغني عن أبي سليمان الملقب بالخطابي أنه قال : حكم الإجازة أن تقول فيها : حدثنا فلان أن فلانا حدثه ' .

that he said: The rule for authorization to transmit is that you say concerning it, 'So-and-so related to us that so-and-so related to him.'"[117]

L387 It is as though he made the inclusion of 'that' (anna) an indication of authorization to transmit according to the meaning of the language. It escapes me whether this was al-Khattabi's own preferred position or whether he reported it from someone else.

L388 I have reflected on this statement of his, but I have found no sound basis for it either in the language of the Arabs or in Arabic grammatical analogy. For the particle 'that' (anna), with an a-vowel on its initial hamzah, which al-Khattabi stipulated in the wording of authorization to transmit, originally serves emphasis; it is given the a-vowel only because it has become a noun.

L389 The meaning of 'So-and-so related to us that so-and-so related to him' is '[he related to us] concerning the fact that so-and-so related to him'; thus the inclusion of the preposition bi- also serves emphasis.[118]

L390 If this meaning is indeed part of al-Khattabi's position, or of a position he related from someone else, then authorization to transmit is stronger than direct audition, because it is a report accompanied by emphasis. No hadith scholar whom I know says this, unless the audition is poor, like indistinct murmuring and mumbling, from which nothing can be understood or comprehended.

L391 He was asked about the report: Ibn Jurayj, from ʿAta', from Ibn ʿAbbas, that the Messenger of Allah ﷺ informed him; and Ibn al-Munkadir, from Jabir, that the Messenger of Allah ﷺ . . .—passages whose full wording would be lengthy: does this constitute authorization to transmit from the Messenger of Allah ﷺ to Ibn ʿAbbas and Jabir, or not?

L392 Al-Bukhari gave a chapter in the Book of Knowledge in his Sahih the heading: "The Hadith Transmitter's Saying: 'He narrated to us,' 'He informed us,'

كأنه جعل دخول ' أن ' دليلا على الإجازة في مفهوم اللغة ، وغاب عني ذلك اختيار الخطابي ؟ أم حكاه عن غيره ؟

وقد تأملت قوله هذا فلم أعرف له وجها صحيحا من جهة لغة العرب ، ولا من جهة قياس العربية ، لأن ' أن ' المفتوحة الهمزة التي اشترطها الخطابي في عبارة الإجازة أصلها التأكيد ، وإنما فتحت لأنها صارت اسما .

ومعنى : ' حدثنا فلانا أن فلانا حدثه ' أي بأن فلانا حدثه ، فدخول الباء أيضا للتأكيد .

فإن صح هذا المعنى من مذهب الخطابي أو من مذهب حكاه عنه فالإجازة أقوى من السماع ، لأنه خبر قارنه التأكيد ، وهذا لا يقوله أحد من أصحاب الحديث أعلمه ، إلا أن يكون سماعا رديئا كالهينمة والدندنة مما لا يفهم ولا يعقل .

وسئل عن الحديث : ابن جريج ، عن عطاء ، عن ابن عباس أن رسول الله [&] أخبره . وابن المنكدر ، عن جابر أن رسول الله [&] . . . مما يطول نصه ، هل هذه إجازة من رسول الله [&] لابن عباس ولجابر أم لا ؟

وقد ترجم البخاري في كتاب العلم من ' صحيحه ' : باب قول المحدث : حدثنا وأخبرنا وأنبأنا . وقال الحميدي : ' كان عند ابن عيينة : حدثنا وأخبرنا وأنبأنا وسمعت واحدا ' .

[117] **Translator's note (L386):** The supplied ويلغني is apparently a transcription error for وبلغني, 'and it has reached me'; the translation follows that apparent reading.

[118] **Translator's note (L389):** The source has فلانا, an accusative form where فلان would be expected as the subject of 'related to us.' The translation renders the apparent intended construction. The author explains anna by supplying bi- before it, producing bi-anna.

and ‘He apprised us.’” Al-Humaydi said: “For Ibn ʿUyaynah, ‘He narrated to us,’ ‘He informed us,’ ‘He apprised us,’ and ‘I heard’ were equivalent.”

فثبت من ذلك أنه لا فرق في المعنى بين ’ حدثنا ’ و ’ أخبرنا ’ ، وإن كان بعض أهل الحديث قال : إن ’ حدثنا ’ لما سمع من لفظ الشيخ وإن ’ أخبرنا ’ لما قرئ عليه .

L393 This establishes that there is no difference in meaning between “He narrated to us” and “He informed us,” although some hadith scholars said that “He narrated to us” applies to what was heard from the teacher’s own utterance, while “He informed us” applies to what was read aloud to him.

قال ابن بكر : ’ بلغني أن عبد الله بن وهب أول من سن في التحديث بمصر : أخبرنا فيما هو قراءة على الراوي ، و : حدثنا فيما هو سماع من لفظ الراوي ، كأنه أراد أن يعرف من جملة حديثه ما سمعه وما قرأه ، معرفة تفصل بينهما لا من جهة الحكم ، ثم صار ذلك مذهبا لأكثر أصحاب الحديث ’ .

L394 Ibn Bakr said: “It has reached me that ʿAbd Allah ibn Wahb was the first to institute, in hadith transmission in Egypt, ‘He informed us’ for what was read aloud to the transmitter, and ‘He narrated to us’ for what was heard from the transmitter’s own utterance. It seems that he wanted to identify, within the body of his hadith, what he had heard and what he had read aloud, distinguishing the two for identification rather than in respect of their ruling. This then became the position of most hadith scholars.”

وقال الشافعي : ’ إذا قرأت على العالم فقل : أخبرنا ، وإذا قرأ عليك فقل : حدثنا ’ .

L395 Al-Shafiʿi said: “When you read aloud to the scholar, say, ‘He informed us’; when he reads aloud to you, say, ‘He narrated to us.’”

وقال ابن حنيل : ’ إذا حدثك العالم وحدك فقل : حدثني ، وإذا حدثك في ملإ فقل : حدثنا ، وإذا قرأت عليه فقل : قرأت عليه ، وإذا قرئ عليه فقل : قرئ عليه وأنا أسمع ’ .

L396 Ibn Hanil said: “When the scholar narrates to you alone, say, ‘He narrated to me’; when he narrates to you in a gathering, say, ‘He narrated to us.’ When you read aloud to him, say, ‘I read aloud to him’; when something is read aloud to him, say, ‘It was read aloud to him while I listened.’”[119]

قال العالم المستبحر أبو عبد الله محمد بن أحمد التجيبي - يعرف بابن الحاج - : ’ وأنا استحسن ما قاله ابن حنبل ، لأنه أبلغ في التحري ، وأعدل في حسن التوقي ’ ، حدثني بهذا عنه الأستاذ المقرئ المحدث النحوي أبو بكر محمد بن خير .

L397 The profoundly learned scholar Abu ʿAbd Allah Muhammad ibn Ahmad al-Tujibi, known as Ibn al-Hajj, said: “I approve of what Ibn Hanbal said, because it is more thorough in exercising scrupulous care and more balanced in taking proper precautions.” The master, Quran reciter, hadith scholar, and grammarian Abu Bakr Muhammad ibn Khayr narrated this to me from him.

وقال الفقيه أبو العباس الوليد بن بكر الحافظ في كتاب ’ الوجازة ’ له : ’ وقالت طائفة من أهل خراسان : الاختيار عندنا في السماع من لفظ الراوي وفي القراءة عليه ان يقال في ذلك كله : أخبرنا ، ويحتجون بأن أخبرنا أعم في التحديث من حدثنا .

L398 The jurist and hadith master Abu al-ʿAbbas al-Walid ibn Bakr said in his book al-Wajazah: “A group of scholars from Khurasan said: ‘Our preferred practice, both for hearing the transmitter’s own utterance and for reading aloud to him, is to say in all these cases, “He informed us.”’ They argue that

[119] **Translator’s note (L396):** The supplied text reads ‘Ibn Hanil’; the following unit identifies the speaker as Ibn Hanbal, suggesting a transcription error here.

'He informed us' is more general in hadith transmission than 'He narrated to us.'

L399 Some hadith masters informed me that the leading authority of this group advocating this preference was Ishaq ibn Rahawayh.

L400 A group of people from Khurasan brought a complaint against Malik, may Allah have mercy on him, before the governor of Medina when he refused to narrate to them in his own words, until he read a small amount to them.

L401 Likewise, Yahya ibn Yahya al-Tamimi al-Naysaburi says in Sahih Muslim, 'I read aloud to Malik.' I think he did not consider it permissible to say, 'Malik informed us.'[120]

L402 The hadith master Abu al-ʿAbbas al-Walid ibn Bakr said: "I see no point in insisting upon exactness in this expression, and far-fetched impositions of restriction are more than bewilderment, excess in going to extremes, or entertaining doubt about certainty—as was related from ʿAli ibn Abi Talib, may Allah be pleased with him, when he described people lacking penetrating understanding, saying:[121]

L403 "'Doubt is kindled in his heart at the first appearance of a specious objection; he has not sought illumination from the light of knowledge, nor taken refuge in a firm support.'

L404 The Possessor of the Two Lineages, may Allah strengthen him, said:

L405 Most scholars recognize no difference between these expressions. We have already presented what al-Bukhari related from al-Humaydi: "For Ibn ʿUyaynah, 'He narrated to us,' 'He informed us,' 'He apprised us,' and 'I heard' were equivalent."

L406 A transmitter who has transmitted the hadith through one of the afore-

[120] **Translator's note (L401):** The supplied 'ana Malik' is understood here as the conventional abbreviated transmission formula 'Malik informed us,' rather than the literal 'I am Malik.'

[121] **Translator's note (L402):** The wording 'insisting upon exactness' renders the supplied al-tasdid. The ensuing phrase, literally 'far-fetched restriction is more than bewilderment,' is syntactically and semantically awkward and may be corrupt; its difficulty has been preserved.

وأخبرني بعض الحفاظ أن إمام هذه الطائفة القائلة بهذا الاختيار إسحاق بن راهويه .

وقد رفعت طائفة من أهل خراسان مالكا رحمه الله إلى عامل المدينة حين أبى أن يحدثهم من لفظه حتى قرأ لهم شيئا يسيرا .

وكذلك يقول يحيى بن يحيى التميمي النيسابوري في ' صحيح مسلم ' ' قرأت على مالك ' أراه لم يكن يستجيز أن يقول : أنا مالك .

قال الحافظ أبو العباس الوليد بن بكر : ' ولا معنى عندي للتسديد في هذه العبارة ، والتحريج البعيد أكثر من الحيرة ، والإفراط في الغلو ، أو التشكك في اليقين ، كما روي عن علي ابن أبي طالب رضي الله عنه ووصف قوما لا نفاذ لهم قال :

' يقدح الشك في قلبه بأول عارض من شبهة ، لم يستضئ بنور العلم ، ولم يلجأ إلى ركن وثيق ' .

قال ذو النسبين أيده الله :

لا فرق بين هذه الألفاظ عند أكثر أهل العلم ، وقد قدمنا ما ذكره البخاري عن الحميدي : ' كان عند ابن عيينة حدثنا وأخبرنا وأنبأنا وسمعت واحدا ' .

وإن الراوي الذي روى الحديث على إحدى المراتب المذكورة فله أن يقول : حدثنا وأخبرنا وأنبأنا أي ذلك شاء ، وهو مذهب أهل المدينة على ساكنها السلام .

mentioned modes may say, “He narrated to us,” “He informed us,” or “He apprised us,” whichever he wishes. This is the position of the scholars of Medina—peace be upon its inhabitant.

L407 This is established from ʿAli ibn Abi Talib and ʿAbd Allah ibn ʿAbbas, may Allah be pleased with them both. It is the position of Abu ʿAbd Allah Malik ibn Anas of Medina, Abu Hanifah al-Nuʿman ibn Thabit of Kufa, and his two companions, Abu Yusuf the judge and Muhammad ibn al-Hasan.

L408 Likewise, your reading aloud to the scholar is equivalent to the scholar’s reading aloud to you.

L409 The distinguished Quran reciter, hadith scholar, and grammarian Abu Bakr Muhammad ibn Khayr narrated to me in his mosque in Seville in the year five hundred and two. He said: The imam, scholar, chief judge, and martyr Abu ʿAbd Allah Muhammad ibn Ahmad ibn Khalaf ibn Ibrahim al-Tujibi narrated to us—and I was the last person to read aloud to him; he was martyred, may Allah have mercy on him, that very day in the congregational mosque of Cordoba, on a Friday, while prostrating. He said: Our teacher Abu Marwan ibn Siraj used to say:[122]

L410 “‘He narrated to us’ and ‘He informed us’ are equivalent.” He would adduce as evidence His saying, majestic and exalted is He: “On that day it will narrate its reports,” thus treating narration and reporting as equivalent.[123]

L411 The Possessor of the Two Lineages, may Allah strengthen him, said:

L412 Allah Most High said: “Make no excuses; we will never believe you. Allah has already apprised us of reports about you”; “And has the account of the hosts reached you?”; “Has the account of the Overwhelming Event reached you?”; and “The account of Abraham’s honored guests.”[124]

ثبت ذلك عن علي بن أبي طالب وعبد الله بن عباس رضي الله عنهما ، وهو مذهب أبي عبد الله مالك بن أنس المدني وأبي حنيفة النعمان ابن ثابت الكوفي وصاحبيه أبي يوسف القاضي ومحمد بن الحسن .

وكذلك قراءتك على العالم كقراءة العالم عليك .

حدثني المقرئ الفاضل المحدث النحوي أبو بكر محمد بن خير في مسجده بإشبيلية سنة اثنتين وخمسمائة قال : نا الإمام العالم قاضي الجماعة الشهيد أبو عبد الله محمد بن أحمد بن خلف بن إبراهيم التجيبي - وأنا آخر من قرأ عليه - ، واستشهد رحمه الله في ذلك اليوم بالمسجد الجامع بقرطبة يوم الجمعة وهو ساجد قال : كان شيخنا أبو مروان بن سراج يقول :

’ حدثنا وأخبرنا واحد ، ويحتج بقوله جل وعلا : ^ (يومئذ تحدث أخبارها) ^ ، فجعل الحديث والخبر واحدا ’ .

قال ذو النسبين أيده الله :

وقال الله تعالى : ^ (لا تعتذروا لن نؤمن لكم قد نبأنا الله من أخباركم) ^ ، ^ (وهل أتاك حديث الجنود) ^ ، و ^ (هل أتاك حديث الغاشية) ^ ، و ^ (حديث ضيف إبراهيم المكرمين) ^ .

[122] **Translator’s note (L409):** The supplied date is 502 AH. This is chronologically problematic for the named transmitter Muhammad ibn Khayr; the date has been retained without correction.

[123] **Qur’an references (L410):** Qur’an 99:4 (Az-Zalzalah).

[124] **Qur’an references (L412):** Qur’an 9:94 (At-Tawbah); Qur’an 88:1 (Al-Ghashiyah); Qur’an 51:24 (Adh-Dhariyat).

L413 It is thus clear from His words—majestic is His power—that narration, report, and tidings are equivalent.

L414 Abu Jaʿfar al-Tahawi said: "Likewise, it was related from the Prophet ﷺ: ʿAbd Allah ibn Masʿud said: The Messenger of Allah ﷺ narrated to us—and he is the truthful one, whose truthfulness is confirmed—'The creation of each of you is brought together in his mother's womb for forty days; then he becomes a clinging clot for a like period, then a lump of flesh for a like period. Then Allah, mighty and majestic, sends an angel, who is commanded concerning four matters, and is told: Write down his deeds, his provision, his lifespan, and whether he is wretched or blessed. Then the spirit is breathed into him . . .'" The hadith in its full length was included by Muhammad ibn Ismaʿil al-Bukhari in several places in his Sahih.

L415 In the Book of the Beginning of Creation: from al-Hasan ibn al-Rabiʿ, Abu ʿAli al-Bawari—he sold reed mats; a trustworthy Kufan, a righteous and devout man, whose reports both compilers agreed to include—who said: Abu al-Ahwas Sallam ibn Sulaym narrated to us, from al-Aʿmash. This Abu al-Ahwas was an upright transmitter whose reports both compilers agreed to include in the two Sahihs. His name was Sallam ibn Sulaym. He was trustworthy, an adherent of the Sunnah and of following it. His parental byname derived from his son Ahwas. His hadith amounted to approximately four thousand reports. He was the maternal uncle of Sulaym ibn ʿIsa, the Quran reciter and associate of Hamzah al-Zayyat, and he too studied Quran recitation under Hamzah.

L416 He also included it in the chapter on the creation of Adam and his offspring, from ʿUmar ibn Hafs, from his father, who said: Al-Aʿmash narrated to us.

L417 And in the Book of Divine Decree: Abu al-Walid Hisham ibn ʿAbd al-Malik narrated to us; he said: Shuʿbah ibn al-Hajjaj narrated to us.

L418 And in the Book of Divine Oneness, he also transmitted it from Adam ibn Abi Iyas, who said: Shuʿbah related to us, saying: Al-Aʿmash informed us, saying: I heard Zayd ibn Wahb say: I heard ʿAbd Allah ibn Masʿud say: The Messenger of Allah ﷺ related to us—and he is the truthful one whose truthfulness is affirmed—"The creation of each of you is gathered in his

فتبين من قوله جلت قدرته أن الحديث والخبر والنبأ واحد .

قال أبو جعفر الطحاوي : ' وكذا روي عن النبي [&] قال عبد الله ابن مسعود : حدثنا رسول الله [&] - وهو الصادق المصدوق - إن أحدكم يجمع خلقه في بطن أمه أربعين يوما ، ثم يكون علقة مثل ذلك ، ثم يكون مضغة مثل ذلك ، ثم يبعث الله عز وجل ملكا ويؤمر بأربع كلمات ، ويقال له : اكتب عمله ، ورزقه ، وأجله ، وشقي أم سعيد ، ثم ينفخ فيه الروح . . . ' الحديث بطوله أخرجه محمد بن إسماعيل البخاري في مواضع من ' صحيحه ' .

في كتاب بدء الخلق : عن الحسن بن الربيع أبي علي البواري - يبيع البواري ، كوفي ثقة ، رجل صالح متعبد ، متفق على الإخراج عنه - ، قال : حدثنا أبو الأحوص سلام بن سليم ، عن الأعمش ، وأبو الأحوص هذا عدل متفق على الإخراج عنه في ' الصحيحين ' واسمه سلام بن سليم ، وكان ثقة ، صاحب سنة واتباع ، كني بابنه أحوص ، وكان حديثه نحوا من أربعة آلاف حديث ، وهو خال سليم بن عيسى المقرئ ، صاحب حمزة الزيات ، وقرأ هو أيضا على حمزة .

وأخرجه أيضا في باب خلق آدم وذريته عن عمر بن حفص ، عن أبيه ، قال : نا الأعمش .

وفي كتاب القدر : نا أبو الوليد هشام بن عبد الملك ، قال : نا شعبة ابن الحجاج .

وفي كتاب التوحيد : رواه أيضا عن آدم بن أبي إياس ، قال : نا شعبة ، قال : أنبأنا الأعمش ، قال : سمعت زيد بن وهب ، قال : سمعت عبد الله بن مسعود يقول : حدثنا رسول الله [&] - وهو الصادق المصدوق - ' إن خلق أحدكم يجمع في بطن

mother's womb for forty days or forty nights; then he becomes a clinging clot for an equal period, then a lump of flesh for an equal period. Then Allah sends the angel to him, who is given permission concerning four matters: he writes down his provision, his lifespan, his deeds, and whether he is wretched or blessed. Then the spirit is breathed into him…" The report continues at length.

L419 Muslim ibn al-Hajjaj also included it in the Book of Predestination: from Abu Bakr ibn Abi Shaybah, from Abu Mu'awiyah and Waki' ibn al-Jarrah; and from Muhammed ibn 'Abd Allah ibn Numayr, from his father; and from 'Uthman ibn Abi Shaybah and Ishaq ibn Rahawayh, from Jarir; and from this same Ishaq, from 'Isa ibn Yunus; and from Abu Sa'id al-Ashajj, from Waki'; and from 'Ubayd Allah ibn Mu'adh, from his father, from Shu'bah—all of them transmitting from the imam Sulayman ibn Mihran al-A'mash, except that Waki''s report has "forty nights."

L420 Abu Surayhah ibn Hudhayfah ibn Asid al-Ghifari, a Companion of the Messenger of Allah ﷺ, reported a greater number. Muslim alone included this in his Sahih, and it is among the valuable particulars it contains.[125]

L421 It contains a matter of faith, clear evidence, and demonstration: that Allah Most High has assigned to the womb an angel who undertakes the shaping in accordance with the decree of the Subtle, the All-Aware.

L422 It also refutes the heretics in their assertion that the management of this belongs to the seven planets, each planet taking charge of it for a month, after which, when the seven are complete, it returns to some of them. This is a lie against Allah—majestic is His majesty—and against His Messenger Muhammed ﷺ, and a denial of what rational evidence has established: the existence of the Agent who acts by choice, the Almighty, the Compeller.

L423 Thus, "he related to us," "he reported to us," and "he informed us" are

أمه أربعين يوما أو أربعين ليلة ، ثم يكون علقة مثله ، ثم يكون مضغة مثله ، ثم يبعث إليه الله الملك فيؤذن بأربع كلمات ، فيكتب رزقه ، وأجله ، وعمله ، وشقي أو سعيد ، ثم ينفخ فيه الروح . . . ' الحديث بطوله .

وأخرجه مسلم بن الحجاج في كتاب القدر : عن أبي بكر بن أبي شيبة ، عن أبي معاوية ووكيع بن الجراح ، وعن محمد بن عبد الله بن نمير ، عن أبيه . وعن عثمان بن أبي شيبة وإسحاق بن راهويه ، عن جرير ، وعن إسحاق هذا ، عن عيسى بن يونس . وعن أبي سعيد الأشج ، عن وكيع ، وعن عبيد الله بن معاذ ، عن أبيه ، عن شعبة ، جميعا عن الإمام سليمان بن مهران الأعمش ، إلا أن في حديث وكيع : ' أربعين ليلة ' .

وزاد في العدد أبو سريحة بن حذيفة بن أسيد الغفاري صاحب رسول الله [&] ، تفرد بذلك مسلم في ' صحيحه ' ، وذلك من فوائده .

وفيه من الإيمان ، والدليل الواضح والبرهان ، أن الله تعالى وكل بالرحم ملكا يتولى التصوير بحكم التقدير ، من اللطيف الخبير .

وفيه رد على الملحدة في قولها : إن تدبير ذلك إلى الكواكب السبعة يأخذه كل كوكب شهرا ، ثم يعود بعد تمام السبعة إلى بعضها ، وهذا كذب على الله جل جلاله وعلى رسوله محمد [&] ، وجحد لما قامت الدلالة العقلية عليه من ثبوت الفاعل المختار ، العزيز الجبار .

فثبت : حدثنا ، وأخبرنا ، وأنبأنا ، بالكتاب والسنة .

[125] **Translator's note (L420):** The name is given as "Abu Surayhah ibn Hudhayfah ibn Asid"; this appears to conflate the honorific Abu Surayhah with the personal name Hudhayfah ibn Asid. The supplied wording has been retained. "A greater number" refers to the number of days.

established by the Book and the Sunnah.[126]

L424 As for transmission by handing over a written text, and scholars' sending written knowledge to other lands, the evidence for these is the letters of the master of the messengers, Muhammed, the Seal of the Prophets

L425–426 The jurist Abu 'Abd Allah Muhammed ibn Sa'id al-Ansari, who had been judge in Ceuta, related to us through my reading to him, as did the learned jurist Abu al-Hasan 'Ali ibn al-Husayn, by an authorization to transmit which he gave me orally. They both said: Abu 'Abd Allah Ahmad ibn Muhammed al-Khawlani informed us, saying: The distinguished jurist Abu 'Amr 'Uthman ibn Ahmad related to us, through hearing the whole of the Muwatta' read before him, as did the chief judge in Cordoba, Abu al-Walid Yunus ibn 'Abd Allah, by authorization to transmit. They both said: The upright judge Abu 'Isa Yahya ibn 'Abd Allah ibn Abi 'Isa related to us, saying: My father's paternal uncle, the jurist Abu Marwan 'Ubayd Allah ibn Yahya, related to me, saying: I heard my father, the jurist Abu Muhammed Yahya ibn Yahya, say: The jurist of the Abode of Emigration, Abu 'Abd Allah Malik, related to us ibn Anas, from 'Abd Allah ibn Abi Bakr, that the document which the Messenger of Allah ﷺ wrote for 'Amr ibn Hazm contained: "None but one who is pure shall touch the Quran"?[127][128]

L427 This report is therefore a foundation for the validity of transmission by handing over a written text, because the Prophet ﷺ handed it to him and instructed him to follow it. It was consequently permissible for 'Amr ibn Hazm to act upon it and adopt what it contained.

L428 This 'Amr ibn Hazm bore the honorific Abu al-Dahhak. He was 'Amr ibn Hazm ibn Zayd ibn Lawdhan ibn 'Amr ibn 'Abd ibn 'Awf ibn Ghanm ibn Malik ibn al-Najjar.

وأما المناولة وكتاب أهل العلم بالعلم إلى البلدان فالحجة فيها كتب سيد المرسلين ، محمد خاتم النبيين

حدثنا القاضي بسبتة كان الفقيه أبو عبد الله محمد بن سعيد الأنصاري بقراءتي عليه والفقيه العالم أبو الحسن علي بن الحسين إجازة شافهني بها ، قالا أنبأنا أبو عبد الله أحمد بن محمد الحولاني ، قال : نا الفقيه الفاضل أبو عمرو عثمان بن أحمد سماعا عليه لجميع ' الموطأ ' وقاضي الجماعة بقرطبة أبو الوليد يونس بن عبد الله إجازة ، قالا : نا القاضي العدل أبو عيسى يحي بن عبد الله ابن أبي عيسى ، قال حدثني عم أبي الفقيه أبو مروان عبيد الله بن يحي ، قال : سمعت أبي الفقيه أبا محمد يحي بن يحي يقول : نا فقيه دار الهجرة أبو عبد الله مالك ابن أنس ، عن عبد الله بن أبي بكر ان في الكتاب الذي كتبه رسول الله [&] لعمرو بن حزم : ' أن لا يمس القرآن إلا طاهر ' ؟

فهذا الحديث أصل في صحة الرواية على وجه المناولة ، لأن النبي [&] دفعه إليه ، وأمره به ، فجاز لعمرو بن حزم العمل به ، والأخذ بما فيه .

وعمرو بن حزم هذا يكنى أبا الضحاك وهو عمرو بن حزم بن زيد بن لوذان بن عمرو بن عبد بن عوف بن غنم بن مالك بن النجار .

[126] **Translator's note (L423):** These are technical transmission formulas, respectively haddathana, akhbarana, and anba'ana.

[127] **Translator's note (L425):** The opening places kana ("was") awkwardly between the description "judge in Ceuta" and the jurist's name. It has been understood as identifying him as a former judge.

[128] **Translator's note (L426):** The supplied text ends with a question mark, although the wording is a declarative report. This punctuation has been retained.

ومنهم من ينسبه في بني مالك بن جشم بن الخزرج .

ومنهم من ينسبه في بني ثعلبة بن زيد مناه بن حبيب بن عبد حارثة ابن مالك ، أمه من بني ساعدة ، لم يشهد بدرا ، وأول مشاهدة الخندق ، واستعمله رسول الله [&] على نجران وهو ابن سبع عشرة سنة ، ليفقههم في الدين ، ويعلمهم القرآن ، ويأخذ صدقاتهم ، وذلك سنة عشر بعد أن بعث إليهم خالد بن الوليد فأسلموا ، وكتب له كتابا فيه الفرائض والسنن والصدقات والديات ، ومات بالمدينة سنة إحدى وخمسين ، وقيل : سنة أربع وخمسين ، وقيل : سنة ثلاث وخمسين ، وقد قيل : توفي في خلافة عمر ابن الخطاب بالمدينة .

وإن كان هذا الحديث في ' الموطأ ' مرسلا فهو بإرساله أصح من كثير من المسند ، لأنه من كتاب النبي [&] لعمرو بن حزم حين ولاه نجران ، رواه عنه ابنه محمد ، ورواه عنه بنوه ، وهم فقهاء عدول مرضيون أئمة ، فأي إسناد أقوى من هذا ؟ وأي سماع أثبت منه ؟

وقد رواه الزهري ، عن أبي بكر بن محمد بن عمرو بن حزم ، عن أبيه ، عن جده ، أن في الكتاب الذي كتبه رسول الله [&] إلى أهل اليمن في السنن والفرائض والديات : ' أن لا يمس القرآن إلا طاهر ' .

وأبو بكر بن محمد بن عمرو بن حزم من جلة أهل المدينة ، وعلمائهم وأشرافهم وعدولهم ، وكان له بها قدر وجلالة ، ولي القضاء لعمر بن عبد العزيز أيام إمرته على المدينة ، ثم لما ولي الخلافة ولاه المدينة .

L429 Some trace his lineage to the Banu Malik ibn Jusham ibn al-Khazraj.

L430 Some trace his lineage to the Banu Tha'labah ibn Zayd Manah ibn Habib ibn 'Abd Harithah ibn Malik. His mother was from the Banu Sa'idah. He did not take part at Badr; the first battle he attended was the Trench. The Messenger of Allah ﷺ appointed him over Najran when he was seventeen years old, to give its people understanding of the religion, teach them the Quran, and collect their obligatory alms. This was in the year ten, after he had sent Khalid ibn al-Walid to them and they had embraced Islam. He wrote him a document containing the obligatory ordinances, established practices, obligatory alms, and blood-money payments. He died in Medina in the year fifty-one; it is also said in the year fifty-four, and also in the year fifty-three. It has also been said that he died in Medina during the caliphate of 'Umar ibn al-Khattab.

L431 Although this report appears in the Muwatta' with a disconnected chain, even with its disconnection it is more authentic than many reports with connected chains, because it comes from the Prophet's ﷺ document for 'Amr ibn Hazm when he appointed him over Najran. His son Muhammed transmitted it from him, and his sons transmitted it from him; they were jurists, upright, approved, and leading authorities. What chain of transmission could be stronger than this? What hearing could be more firmly established than this?[129]

L432 Al-Zuhri also transmitted it from Abu Bakr ibn Muhammed ibn 'Amr ibn Hazm, from his father, from his grandfather: that the document which the Messenger of Allah ﷺ wrote to the people of Yemen concerning established practices, obligatory ordinances, and blood-money payments contained: "None but one who is pure shall touch the Quran."

L433 Abu Bakr ibn Muhammed ibn 'Amr ibn Hazm was among the eminent people of Medina, its scholars, its nobles, and its upright men. He enjoyed standing and distinction there. He served as judge for 'Umar ibn 'Abd al-'Aziz during

[129] **Translator's note (L431):** "With a disconnected chain" renders mursal, and "with connected chains" renders musnad. In "his sons transmitted it from him," the pronouns most naturally refer to Muhammed and his sons.

the latter's governorship of Medina; then, when he assumed the caliphate, he appointed him governor of Medina.

L434 Abu Bakr had sons, among them ʻAbd Allah ibn Abi Bakr, the teacher of Malik ibn Anas, who bore the honorific Abu Muhammed. He was a man of learning: a reliable transmitter, a scholar of hadith, trustworthy, a memorizer of hadith, and a jurist. He was a resident of Medina, and there he died in the year one hundred and thirty-five, aged seventy. It is also said in the year thirty-six, while some said that his death was in the year one hundred and thirty. A number of leading authorities transmitted from ʻAbd Allah ibn Abi Bakr, such as Malik, Maʻmar, al-Thawri, Ibn ʻUyaynah, and others. He is an authoritative source in what he transmitted and received.[130]

L435 The majority of scholars have received ʻAmr ibn Hazm's document with acceptance and acted upon it.

L436 The jurists of the regional centers in Medina, Iraq, and Syria did not differ that none may touch the written Quran except one who is ritually pure, having performed ablution. This is the position of Malik, al-Shafiʻi, Abu Hanifah, al-Thawri, al-Awzaʻi, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, Abu Thawr, and Abu ʻUbayd. It has also been transmitted from ʻAbd Allah ibn ʻUmar, Tawus, al-Hasan, al-Shaʻbi, al-Qasim ibn Muhammed, and ʻAta'.

L437 This is the correct course: complying with what is in the Messenger of Allah's ﷺ document for ʻAmr ibn Hazm, that no one may touch the Quran unless he is pure. Whoever departs from this and contradicts the transmitted report, such as Dawud and others, has strayed from the straight path. Allah is the One who guides to right action.

L438 Al-Bukhari, may Allah have mercy on him, cited as evidence in his Sahih, in the chapter "What Is Mentioned Concerning Transmission by Handing Over a Written Text," in the Book of Knowledge: "Some of the people of the Hijaz adduced as evidence for transmission by handing over a written text the report of the Prophet ﷺ, when he wrote a letter for the commander of a detachment and said: 'Do not read it until you reach such-and-such a

[130] **Translator's note (L434):** "The year thirty-six" is an abbreviated date in the Arabic; the preceding date supplies the century, making it 136.

وكان لأبي بكر بنون منهم : عبد الله بن أبي بكر شيخ مالك بن أنس ، يكنى أبا محمد ، وكان من أهل العلم ، ثقة محدثا مأمونا حافظا فقيها ، كان من ساكني المدينة ، وبها كانت وفاته في سنة خمس وثلاثين ومائة وهو ابن سبعين سنة ، وقيل : سنة ست وثلاثين ، وقال بعضهم : كانت وفاته في سنة ثلاثين ومائة ، روى عن عبد الله بن أبي بكر جماعة من الأئمة مثل مالك ومعمر والثوري وابن عيينة وغيرهم ، وهو حجة فيما نقل وحمل .

وقد تلقى جمهور العلماء كتاب عمرو بن حزم بالقبول والعمل .

ولم يختلف فقهاء الأمصار بالمدينة والعراق والشام أن المصحف لا يمسه إلا الطاهر على وضوء ، وهو قول مالك والشافعي وأبي حنيفة والثوري والأوزاعي وأحمد بن حنبل وإسحاق بن راهوية وأبي ثور وأبي عبيد ، وروي ذلك عن عبد الله بن عمر وطاوس والحسن والشعبي والقاسم ابن محمد وعطاء .

وهذا هو الصواب من امتثال ما في كتاب رسول الله [&] لعمرو بن حزم أن لا يمس القرآن أحد إلا وهو طاهر ، ومن شذ عن هذا وخالف الأثر كداود وغيره ، فقد حاد عن سواء الطريق ، والله الهادي إلى التوفيق .

واحتج البخاري رحمه الله في ' صحيحه ' في باب ما يذكر في المناولة من كتاب العلم : ' واحتج بعض أهل الحجاز في المناولة بحديث النبي [&] حيث كتب لأمير السرية كتابا وقال : لا تقرأه حتى تبلغ مكان كذا وكذا ، فلما بلغ ذلك المكان قرأه على الناس ، وأخبرهم بأمر النبي [&] ، هكذا ذكره البخاري تعليقا .

place.' When he reached that place, he read it to the people and informed them of the Prophet's ﷺ command." This is how al-Bukhari cited it, with the opening chain of transmission omitted.[131]

L439 Dhu al-Nasabayn—the man of the two lineages—said, may Allah strengthen him:[132]

L440 This commander of the detachment was 'Abd Allah ibn Jahsh ibn Ri'ab al-Asadi, one of the earliest Emigrants. He was the brother of Zaynab, Mother of the Believers, according to what the scholars of the Prophet's biography related, among them Musa ibn 'Uqbah, whose reliability is unanimously acknowledged. Muhammed ibn Ishaq also mentioned this.

L441 They said: "When the Messenger of Allah ﷺ returned from pursuing Kurz ibn Jabir—that expedition is known as the First Badr—he remained in Medina for the rest of Jumada al-Akhirah, and in Rajab he dispatched Abd Allah ibn Jahsh." They also named those who went with him.[133]

L442 They said: "He wrote a letter for Abd Allah ibn Jahsh and instructed him not to look at it until he had traveled for two days, then to look at it, and not to compel any of his companions. He was their commander. Abd Allah ibn Jahsh did as he had instructed him. When he opened the letter and read it, he found in it: 'When you look at this letter of mine, proceed until you encamp at Nakhlah, between Mecca and al-Ta'if. There keep watch on Quraysh and learn news of them for us.' When he read the letter, he said: 'I hear and obey.' He then informed his companions of this, and that he would compel none of them; that he was setting out toward his destination with whoever willingly accompanied him; and that, if no one obeyed him, he would proceed alone. 'Whoever desires martyrdom, let him set out; whoever dislikes death, let him

قال ذو النسبين أيده الله :

وأمير السرية هذا هو عبد الله بن جحش بن رئاب الأسدي من المهاجرين الأولين ، وهو أخو أم المؤمنين زينب فيما ذكره أهل السير منهم الثقة المجمع عليه موسى بن عقبة ، وذكر ذلك أيضا محمد ابن إسحاق .

قالوا : ' لما رجع رسول الله [&] من طلب كرز بن جابر - وتعرف تلك الخرجة ببدر الأولى ـ أقام بالمدينة بقية جمادى الآخره ، وبعث في رجب عبد الله بن جحش ، وسموا من سار معه ' .

قالوا : ' وكتب لعبد الله بن جحش كتابا ، وأمره أن لا ينظر فيه حتى يسير يومين ثم ينظر فيه ، ولا يستكره أحدا من أصحابه ، وكان أميرهم ، ففعل عبد الله بن جحش ما أمره به ، فلما فتح الكتاب وقرأه وجد فيه : إذا نظرت في كتابي هذا فامض حتى تنزل نخلة بين مكة والطائف ، فترصد بها قريشا ، وتعلم لنا من أخبارهم . فلما قرأ الكتاب قال : سمعا وطاعة ، ثم أخبر أصحابه بذلك ، وبأنه لا يستكره أحدا منهم ، وأنه ناهض لوجهه بمن طاوعه ، وأنه إن لم يطعه أحد مضى وحده ، فمن أحب الشهادة فلينهض ، ومن كره الموت فليرجع ، فقالوا : كلنا نرغب فيما ترغب ، وما منا أحد إلا وهو سامع مطيع لرسول الله [&] ، ونهضوا معه ' .

[131] **Translator's note (L438):** The supplied Arabic opens a quotation but does not mark its close. It has been closed before "This is how al-Bukhari cited it," which comments on the quotation. "With the opening chain of transmission omitted" renders ta'liqan.

[132] **Translator's note (L439):** Dhu al-Nasabayn is the author's epithet; this introduces his own discussion.

[133] **Translator's note (L441):** The final clause, "they also named those who went with him," appears to describe the biographers' account, although the supplied quotation marks include it within their quoted words.

return.' They said: 'We all desire what you desire, and there is not one of us who does not hear and obey the Messenger of Allah ﷺ.' And they set out with him."

L443 Then the writers of the Prophet's biography related what took place on this expedition, and that Abd Allah ibn Jahsh was the first to set aside the fifth for the Messenger of Allah ﷺ. Thus it was the first fifth in Islam. Then the Quran was revealed: "And know that whatever you acquire as spoils, a fifth of it belongs to Allah." Allah and His Messenger thus confirmed Abd Allah ibn Jahsh's action in this matter, approved it, and established it as a prescribed practice for the community until the Day of Resurrection. These were the first spoils acquired in Islam, and the first to fight on the last day of Rajab, during the sacred month.[134][135]

L444 The Messenger of Allah ﷺ disapproved of the killing of Amr ibn al-Hadrami during the sacred month, and the men were stricken with remorse. Then Allah, mighty and majestic, revealed: "They ask you about the sacred month—fighting therein," through His words: "They shall remain therein forever."[136]

L445 Al-Bukhari's adducing this report as evidence for the validity of transmission by handing over written material (munawalah) is sound argumentation and legal understanding. For the Messenger of Allah ﷺ handed Abd Allah ibn Jahsh his letter, and he opened it after two days and acted upon its contents. Likewise, when a scholar hands a student a book, the student may transmit it on his authority.

L446 Abu al-Hasan al-Daraqutni mentioned in his book The Transmitters from Malik that Malik ibn Anas brought out for them some books tied together and said: "These are my books. I have checked them for correctness and transmitted them, so transmit them on my authority." Isma'il ibn Salih asked him: "Then may we say, 'Malik narrated to us'?" He said: "Yes."

ثم ذكر أصحاب السير ما اتفق في هذه السرية ، وأن عبد الله بن جحش أول من عزل الخمس لرسول الله [&] ، فكان أول خمس في الإسلام ، ثم نزل القرآن : ^ (واعلموا أنما غنمتم من شيء فإن لله خمسه) ^ ، فأقر الله ورسوله فعل عبد الله بن جحش في ذلك ، ورضياه وسناه للأمة إلى يوم القيامة ، وهي أول غنيمة غنمت في الإسلام ، وأول من قاتل في آخر يوم من رجب من الشهر الحرام .

وأنكر رسول الله [&] قتل عمرو بن الحضرمي في الشهر الحرام ، فسقط في أيدي القوم ، فأنزل الله عز وجل : ^ (يسألونك عن الشهر الحرام قتال فيه) ^ الآية إلى قوله : ^ (هم فيها خالدون) ^ .

واحتجاج البخاري على صحة الرواية بالمناولة بهذا الحديث احتجاج وفقه صحيح ، لأن رسول الله [&] ناول عبد الله بن جحش كتابه ففتحه بعد يومين فعمل على ما فيه ، وكذلك العالم إذا ناول التلميذ كتابا جاز له أن يروي عنه .

وذكر أبو الحسن الدارقطني في كتاب ' رواة مالك ' أن مالك بن أنس أخرج لهم كتبا مشدودة فقال : ' هذه كتبي صححتها ورويتها فاروها عني ، فقال له إسماعيل بن صالح : فنقول : حدثنا مالك ؟ قال : نعم ' .

[134] **Translator's note (L443):** The final clause, "and the first to fight," lacks an explicit subject and is syntactically incomplete as supplied. Its wording has been preserved without supplying a missing name or group.

[135] **Qur'an references (L443):** Qur'an 8:41 (Al-Anfal).

[136] **Qur'an references (L444):** Qur'an 2:217 (Al-Baqarah).

وقال البخاري في ' مصنفه ' : ' وقال أنس : نسخ عثمان المصاحف ، فبعث بها إلى الآفاق ، ورأى عبد الله بن عمر ويحيى بن سعيد ومالك ذلك جائزا ' .

واحتجوا أيضا في هذا المعنى بحديث ابن عباس أن أبا سفيان بن حرب أخبره أن هرقل دعا بكتاب رسول الله [&] الذي بعث به مع دحية إلى عظيم بصرى ، فدفعه إلى هرقل ، ولهذا الحديث طرق في ' الصحيحين ' .

وكذلك كتب رسول الله [&] مع أرساله إلى ملوك الأرض .

قال الإمام الحافظ أبو العباس الوليد بن بكر فيما حدثنا غير واحد عن الخولاني ، عن الحافظ أبي ذر الهروي ، عنه قال : ' وكذلك لو أدخله الراوي إلى خزانة كتبه فيقول له : فيها من أجزاء حديثي كذا وكذا بالتسمية ، أو أحاله على الفهرسة الشاملة على فنون كتبه أو أحاله على تراجمها ، ونبهه على طرق أوائلها ، ثم قال له : حدث بها عني ، فقد أبحت لك ذلك على ما فيها مضبوطا مصححا ، فهذا كله باب من أبواب النقل يفضي إلى الصحة ، لأن الرسم ناطق بما فيه ' .

قال ابن بكر الحافظ : ' وهذه المناولة هي أعلى مراتب الإخبار ، تحل محل السماع والقراءة عند جماعة من أئمة أصحاب الحديث ، وهو مذهب مالك رحمه الله ، وهو فقه مستنبط من كتاب رسول الله [&] ، لأنه لما آمره أن يمتثل ما في الكتاب مختوما عليه دل على أن رسم الكتاب ناطق ، وأن ذلك النطق صحيح الحكم كصحة حكم المشافهة ، ولولا ذلك لم يصح نفوذ عبد الله بن جحش حين وقف على ما فيه ، ولو لم يكن صحيحا ما أمر به رسول الله [&] لأنه لا يأمر بباطل .

L447 Al-Bukhari said in his compilation: "Anas said: 'Uthman had copies of the Quran transcribed and sent them to the various regions.' Abd Allah ibn Umar, Yahya ibn Sa'id, and Malik considered that permissible."

L448 They also adduced as evidence on this matter the report of Ibn Abbas that Abu Sufyan ibn Harb informed him that Heraclius called for the letter of the Messenger of Allah ﷺ which he had sent with Dihyah to the ruler of Busra, who then delivered it to Heraclius. This report has several chains of transmission in the two Sahih collections.

L449 Likewise, the letters of the Messenger of Allah ﷺ sent with his envoys to the kings of the earth.[137]

L450 The imam and hadith master Abu al-Abbas al-Walid ibn Bakr said, in what more than one person narrated to us from al-Khawlani, from the hadith master Abu Dharr al-Harawi, from him: "Likewise, if a transmitter were to admit him to his book repository and say to him, 'It contains such-and-such fascicles of my hadith,' identifying them by name; or refer him to the catalogue encompassing the various categories of his books; or refer him to their headings and draw his attention to the chains of transmission at their beginnings; then say to him, 'Narrate these on my authority, for I have permitted you to do so according to their accurately recorded and corrected contents'—all of this constitutes a mode of transmission that leads to validity, because the written text speaks its contents."

L451 The hadith master Ibn Bakr said: "This handing over of written material is the highest degree of conveying reports. According to a number of the leading hadith scholars, it takes the place of hearing directly and reading before a teacher. This is the position of Malik, may Allah have mercy on him. It is a legal understanding derived from the letter of the Messenger of Allah ﷺ, because, when he instructed him to comply with the contents of the letter while it was sealed, this indicated that the written text of a letter speaks, and that this speech has valid legal force just as direct oral

[137] **Translator's note (L449):** The unvocalized word rendered "letters" can also be read as the verb "wrote." The wording rendered "his envoys" is unusual; the translation follows the apparent sense in context.

communication has valid legal force. Were that not so, Abd Allah ibn Jahsh's proceeding upon learning its contents would not have been valid. Had it not been valid, the Messenger of Allah ﷺ would not have commanded it, for he does not command anything invalid.

L452 And in the Book of Allah Most High, in the account of Sheba—"It is from Solomon, and it is: In the name of Allah, the All-Merciful, the Especially Merciful. Do not exalt yourselves against me, and come to me in submission"—there is evidence that a letter has valid legal force, like direct oral communication.[138]

L453 For that reason she assembled her notables and consulted them about her situation. Had its legal force been invalid, she would have paid it no heed."

L454 There are further sections and categories concerning this that would take a long time to discuss. We have explained what we have derived from the Book and the Sunnah, which constitute the mainstay and the foundations.

L455 Hearing directly is the foundation upon which reliance is placed, which the reader will find on the Day of Resurrection as a light moving before him.

L456–457 I heard the imam Radi al-Din Abu Bakr Ahmad, at Shadhiyakh in Nishapur, say: "I heard my father, the imam Abu Sa'd al-Kirmani; the imam Abu Mansur Abd al-Khaliq ibn Zahir al-Shahhami; Abu Sa'd Muhammed ibn Jami' al-Sayrafi, known as the Wool Tailor; and Abu Nasr Sa'id ibn Abi Bakr al-Sha'ri say: 'We heard the man of letters Abu Bakr Ahmad ibn Ali ibn Abd Allah ibn Umar ibn Khalaf al-Shirazi say: "I heard al-Hakim, the hadith master Abu Abd Allah Muhammed ibn Abd Allah, say: 'I heard Abu Abd Allah Muhammed ibn Muhammed ibn Ubayd Allah the preacher say: "I heard Abd Allah ibn Adi ibn Abd Allah say: 'I heard Ahmad ibn Muhammed ibn al-Hasan say: I heard Muhammed ibn Wazir al-Wasiti say: I heard Yazid ibn Harun say:[139]

وفي كتاب الله تعالى في صفة سبأ : ^ (إنه من سليمان وإنه بسم الله الرحمن الرحيم ألا تعلو علي وأتوني مسلمين) ^ دليل على أن للكتاب حكما صحيحا كالمشافهة .

ولذلك جمعت ملأها وشاورتهم في قصتها ، ولو كان حكمه باطلا لم ترفع به رأسا ' .

وفيها فصول ، وأنواع تطول ، وقد بينا ما استنبطناه من الكتاب والسنة التي هي العمدة والأصول .

والسماع هو الأصل المعول عليه ، الذي يجده القارئ يوم القيامة نورا يسعى بين يديه .

سمعت الإمام رضي الدين أبا بكر أحمد بشاذياخ نيسابور يقول : سمعت أبي الإمام أبا سعد الكرماني والإمام أبا منصور عبد الخالق بن زاهر الشحامي وأبا سعد محمد بن جامع الصيرفي يعرف بخياط الصوف وأبا نصر سعيد بن أبي بكر الشعري ، قالوا : سمعنا الأديب أبا بكر أحمد بن علي بن عبد الله بن عمر ابن خلف الشيرازي ، يقول سمعت الحاكم الحافظ أبا عبد الله محمد بن عبد الله يقولك سمعت أبا عبد الله محمد بن محمد بن عبيد الله الواعظ يقول : سمعت عبد الله بن عدي بن عبد الله يقول سمعت أحمد بن محمد بن الحسن يقول : سمعت محمد بن وزير الواسطي يقول : سمعت يزيد بن هارون يقول

[138] **Qur'an references (L452):** Qur'an 27:30 (An-Naml).

[139] **Translator's note (L456):** The supplied text has a corrupt form at the point translated "say" after Muhammed ibn Abd Allah: the ordinary verb is followed by an extraneous final letter. The translation follows the evident syntax of the transmission chain.

قلت لحماد بن زيد : يا أبا إسماعيل ، هل ذكر الله أصحاب الحديث في القرآن ؟ فقال : بلى ، ألم تسمع إلى قوله جل اسمه : ^ (ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم) ^ ، فهذا فيمن رحل في طلب العلم ثم رجع به إلى من وراءه ليعلمهم إياه ، ففي هذا النص دليل أن العلم المحتج به هو المسموع .

وقد أجمع أهل العلم من أهل الحديث والفقه في جميع الأمصار على قبول خبر الواحد العدل ، وأنه تجب به الحجة ويلزم به العمل ، وإذا ثبت ولم ينسخه غيره من حديث صحيح أو إجماع ، وعلى هذا جميع العلماء في كل عصر من لدن الصحابة رضي الله عنهم إلى يومنا هذا ، إلا من لا يعتد بخلافه من أهل البدع ، وأنه إذا عارضه خبر منقطع لم يعرج على المنقطع وسيأتي بيانه في موضعه إن شاء الله .

وثانيها : المتصل من الحديث

وإنما سمي متصلا لأن كل واحد من رواته صحت مجالسته ولقاؤه لمن روى عنه وصح سماعه منه .

وثالثها : المرفوع

وهو عند المتقنين شيء واحد إذ المرفوع هو المسند إلى رسول الله [&] ، إذ سند الحديث رفعه .

L458 I said to Hammad ibn Zayd: “Abu Isma‘il, has Allah mentioned the hadith scholars in the Quran?” He replied: “Yes. Have you not heard His words, exalted be His name: ‘So that they may gain understanding of the religion and warn their people when they return to them’? This concerns someone who travels in pursuit of knowledge and then returns with it to those he left behind, to teach it to them. This text therefore provides evidence that the knowledge adduced as authoritative proof is that which has been heard directly.[140][141]

L459 The scholars of hadith and jurisprudence in all regions have unanimously agreed upon accepting the report of a single upright transmitter, and that it establishes binding proof and must be acted upon, when it is established and has not been abrogated by another authentic hadith or by consensus. This has been the position of all scholars in every age, from the Companions, may Allah be pleased with them, down to our own day, except for those adherents of religious innovations whose disagreement is not taken into account. They have also agreed that, if a report with an interrupted chain conflicts with it, no heed is paid to the report with an interrupted chain. Its explanation will come in its proper place, if Allah wills.[142]

L460 The second: the hadith with a connected chain of transmission (muttasil)

L461 It is called connected because each of its transmitters is established to have sat with and met the person from whom he transmitted, and his having heard directly from that person is established.

L462 The third: the report attributed to the Prophet (marfu‘)

L463 According to the meticulous specialists, it is one and the same thing, since a report attributed to the Prophet is one ascribed through a chain of trans-

[140] **Translator’s note (L458):** The supplied quotation marks do not establish where Hammad’s reply ends and the author’s explanation resumes. The translation leaves that boundary unresolved.

[141] **Qur’an references (L458):** Qur’an 9:122 (At-Tawbah).

[142] **Translator’s note (L459):** The source places an awkward additional conjunction before “when it is established.” The translation reads the following condition as qualifying the obligation to act upon the report.

mission to the Messenger of Allah ﷺ, for providing the chain of a hadith is to trace it up to him.[143]

L464 Some have said: An attributed report (marfuʿ) is anything attributed to the Prophet ﷺ, even if its chain is broken before reaching the Companion, provided that the Companion attributes it to the Messenger of Allah ﷺ.

L465 It is not as they have said. Rather, an attributed report (marfuʿ) is a report with a connected chain (musnad), transmitted by one person from another back to the Companion, which the Companion attributes to the Messenger of Allah ﷺ. Anything else is a report omitting the Companion (mursal), a report with successive omissions (muʿdal), or a disconnected report (munqatiʿ), as I shall explain concerning disconnected reports later, if Allah Most High wills.

L466 The fourth: Reports transmitted using "from" (muʿanʿan)

L467–468 This is: So-and-so, from so-and-so, from so-and-so, from the Messenger of Allah ﷺ. Scholars of transmission presume its chain to be connected when it meets three conditions: the transmitters' uprightness in their conduct; their having met one another, sitting together and seeing one another in person; and their being free of concealment in transmission (tadlis). This is the position of all the early leading scholars of hadith and jurisprudence. Those who stipulated authenticity in their compilations unanimously agreed upon it. It is the position of Malik and the general body of people of learning, with no disagreement among them, unless the man is known for concealment in transmission. His report is not accepted until he says: "He related to us," "I heard," "He informed us," "He authorized us to transmit," or "He wrote to us."

L469 Shuʿbah, may Allah have mercy on him, used to say: "'So-and-so, from so-and-so' is not a hadith." Shuʿbah subsequently abandoned this position for

[143] **Translator's note (L463):** The referent of "one and the same thing" is not explicit in this segment. The final phrase equates providing a hadith's chain with tracing it up to the Prophet; its wording has been retained without imposing a broader technical definition.

وقد قال قوم : إن المرفوع كل ما رفع إلى النبي [&] وإن كان مقطوعا في السند إلى الصاحب مرفوعا من الصاحب إلى رسول الله [&] .

وليس كما قال ، بل المرفوع هو المسند الذي يرويه واحد عن واحد إلى الصاحب ، ويرفعه الصاحب إلى رسول الله [&] ، وما سواه فهو مرسل أو معضل أو منقطع على ما أبين المنقطع بعد هذا إن شاء الله تعالى .

رابعها : المعنعن

وهو فلان عن فلان عن رسول الله [&] ، وهو محمول عند أهل العلم بالنقل على الاتصال إذا جمع شروطا ثلاثة وهي : عدالة المحدثين في أحوالهم ، ولقاء بعضهم بعضا مجالسة ومشاهدة ، وأن يكونوا برآء من التدليس . على هذا جميع المتقدمين من أئمة الحديث والفقه ، والمشترطين في تصنيفهم الصحيح قد أجمعوا على ذلك ، وهو قول مالك وعامة أهل العلم لا خلاف فيه عندهم ، إلا أن يكون الرجل معروفا بالتدليس ، لا يقبل حديثه حتى يقول : حدثنا أو سمعت أو أنبأنا أو أجاز لنا أو كتب إلينا .

وكان شعبة رحمه الله يقول : ' فلان عن فلان ليس بحديث ' ، وقد انصرف شعبة عن هذا القول إلى قول سفيان والجماعة وأنه حديث متصل صحيح .

the position of Sufban and the body of scholars: that it is an authentic hadith with a connected chain.[144]

L470 Imam Ahmad ibn Hanbal criticized al-Walid ibn Muslim for using the expression "from" in a disconnected report in order to present it as connected. This was al-Mughirah's hadith concerning wiping over leather footwear.

L471 They likewise differed concerning the meaning of "that" (anna): does it have the meaning of "from" (ʿan), with the chain presumed connected under the conditions we have mentioned until its disconnection becomes evident? Or is the chain presumed disconnected until the soundness of its connection is established? Examples are: Malik, from Ibn Shihab, that Saʿid ibn al-Musayyab said such-and-such; Malik, from Hisham ibn ʿUrwah, that his father said such-and-such; and Hammad ibn Zayd, from Ayyub, that al-Hasan said such-and-such.

L472 The majority of scholars hold that "from" and "that" are equivalent, and that what matters is not the particles used, but meeting, sitting together, hearing, and seeing one another in person. When their having heard from one another is established, their reports from one another are always presumed connected, whatever wording they employ, until a defect involving disconnection becomes evident.

L473 It is established that Ibn Shihab met Saʿid ibn al-Musayyab and those senior to him, for he met the Companions and heard from them. It is likewise established that he sat with Saʿid, witnessed the reading of his books, and heard them from him. It is also established that Hisham ibn ʿUrwah heard from his father, ʿUrwah ibn al-Zubayr, and acquired knowledge from him. Likewise, it is established that Ayyub al-Sakhtiyani met al-Hasan ibn Abi al-Hasan, heard a great deal of knowledge from him, and received al-Hasan's praise; he used to say of him: "Ayyub is the foremost of the young men of Basra."

L474 Al-Bardiji said: "'That' is presumed to indicate disconnection until hearing

[144] **Translator's note (L469):** The supplied text reads "Sufban," apparently a corruption of "Sufyan."

وقد عاب الإمام أحمد بن حنبل على الوليد بن مسلم في قوله : ' عن ' في منقطع ليدخله في الاتصال وهو حديث المغيرة في المسح على الخفين .

وكذلك اختلفوا في معنى ' أن ' هل هي بمعنى ' عن ' محمولة على الاتصال بالشرائط التي ذكرناها حتى يتبين انقطاعها ؟ أو هي محمولة على الانقطاع حتى يعرف صحة اتصالها ؟ وذلك مثل مالك عن ابن شهاب أن سعيد بن المسيب قال كذا ، ومثل مالك عن هشام بن عروة أن أباه قال كذا ، ومثل حماد بن زيد عن أيوب أن الحسن قال كذا .

فجمهور أهل العلم على أن : ' عن ' و ' أن ' سواء ، وأن الاعتبار ليس بالحروف وإنما هو باللقاء والمجالسة والسماع والمشاهدة ، فإذا كان سماع بعضهم من بعض صحيحا كان حديث بعضهم عن بعض أبدا بأي لفظ ورد محمولا على الاتصال حتى تتبين فيه علة الانقطاع .

وقد صح لقاء ابن شهاب لسعيد بن المسيب ولمن هو أكبر منه ، فقد لقي الصحابة وسمع منهم ، وكذلك صحت مجالسته لسعيد ومشاهدته لقراءة كتبه وسماعه لها منه . وكذلك صح سماع هشام بن عروة من أبيه عروة بن الزبير وأخذه عنه ، وكذلك صح لقاء أيوب السختياني للحسن بن أبي الحسن ، وسماعه الكثير من العلم منه ، وثناء الحسن عليه وأنه كان يقول فيه : ' أيوب سيد شباب أهل البصرة ' .

وقال البرديجي : ' إن : أن محمولة على الانقطاع حتى يتبين السماع في ذلك الخبر بعينه من طريق آخر ، أو يأتي ما يدل على أنه قد شهده وسمعه ' .

is established through another route for that particular report, or evidence appears indicating that he was present and heard it."

L475 The Possessor of the Two Lineages, may Allah strengthen him, said:

L476 This has no basis, and [his statement is contradicted by] the scholars' consensus that, when a chain is connected to a Companion, it makes no difference whether he says in it, "The Messenger of Allah ﷺ said," "That the Messenger of Allah ﷺ," "From the Messenger of Allah ﷺ, that he said," or "I heard the Messenger of Allah ﷺ." All are equivalent, with no distinction between them. Attend closely to this subtle point, for it is a foundation in this subject. Allah is the one who grants success in reaching what is correct.[145]

L477 Section

L478 There are five levels of transmission by the Companions from the Prophet ﷺ:

L479 The first level:

L480 For the Companion to say: "I heard the Messenger of Allah ﷺ saying: 'Do not pray; do not fast.'" This is the highest of them, because he witnessed it and transmitted the wording.[146]

L481 The second level:

L482 For the Companion to say: "I heard the Messenger of Allah ﷺ forbidding prayer after the afternoon prayer until the sun sets, and he forbade fasting on the Day of Sacrifice and the Day of Breaking the Fast." This has a basis in direct hearing, but does not contain the precise form of the command or prohibition.

قال ذو النسبين أيده الله :

وهذا لا وجه له ، وقد قوله إجماع العلماء على أن الإسناد المتصل بالصحابي سواء قال فيه : قال رسول الله [&] ، أو أن رسول الله [&] ، أو عن رسول الله [&] أنه قال ، أو سمعت رسول الله [&] ، كل سواء لا فرق بينها ، فقف على هذه النكتة فإنها أصل في الباب ، والله الموفق للصواب .

فصل

ومراتب الرواية من الصحابة عن النبي [&] خمس :

المرتبة الأولى :

أن يقول الصحابي : سمعت رسول الله [&] يقول : لا تصلي ، لا تصوم ، وهذا أعلاها لأنه شاهد ونقل اللفظ .

المرتبة الثانية :

أن يقول الصحابي : سمعت رسول الله [&] ينهى عن الصلاة بعد العصر حتى تغرب الشمس ، وينهى عن صيام يوم النحر ويوم الفطر ، فهذا فيه أصل من السماع وليس فيه كيفية الأمر والنهي .

[145] **Translator's note (L476):** The wording following "This has no basis" is corrupt or incomplete: the supplied text has "wa-qad qawlahu," without a coherent predicate or governing verb. The bracketed wording supplies the apparent argumentative connection, without claiming to restore the missing Arabic.

[146] **Translator's note (L480):** The examples are written with retained final weak letters, which is nonstandard for prohibitions addressed to a masculine singular addressee. They are translated as prohibitions in accordance with the discussion; the first form could also address a woman.

L483 The third level:

L484–485 For a transmitter from among the Companions to say: "The Messenger of Allah ﷺ said," without mentioning hearing. There is no disagreement among scholars that this is understood as based on hearing and stands in its place, because the Companions, may Allah be pleased with them, used to acquire knowledge from one another and take turns going down to Medina to acquire knowledge, then convey it to their companion in rotation. They are all upright, because Allah Most High praised them and described them as truthful; and one who is truthful cannot be a liar in Allah's judgment The fourth level:

L486 For the Companion to say: "We were commanded to do such-and-such, and we were forbidden to do such-and-such," as is established from ʿAli, may Allah be pleased with him, who said concerning the prohibition of reciting the Quran while bowing: "The Messenger of Allah ﷺ forbade me, and I do not say: 'He forbade you.'"

L487 This is precision in wording and a precaution against error, because when the Prophet ﷺ forbade a Companion something, the Companion thereby transmitted the report from the Prophet ﷺ, and the whole matter became referable to the Prophet ﷺ.

L488 The fifth: Reports omitting the Companion (mursal)

L489 They unanimously apply this designation to a senior Successor's report from the Prophet ﷺ, such as ʿUbayd Allah ibn ʿAdi ibn al-Khiyar, Abu Umamah ibn Sahl ibn Hunayf, or others like these two among the senior Successors whose meeting and sitting with a number of the Companions is established. This is the proper application of the designation "report omitting the Companion."

L490 Reports transmitted with such omissions by Successors other than the senior ones—those among them who met one or two Companions—they call reports with successive omissions (muʿdal). They may use the terminology loosely and call them reports omitting the Companion (mursal).

L491 A fundamental principle of Malik's school, and the position held by the

المرتبة الثالثة :

أن يقول الراوي من الصحابة : قال رسول الله [&] ، ولم يذكر السماع ، فلا خلاف بين العلماء أنه محمول على السماع ، قائم مقامه ، لأن الصحابة رضي الله عنهم كان يأخذ بعضهم عن بعض ، ويتناوبون في النزول إلى المدينة لتحصيل العلم ، ثم يبلغه إلى صاحبه على المداولة ، وكلهم عدول لثناء الله تعالى عليهم ، ووصفه لهم بالصدق ، والصادق لا يكون عند الله كاذبا المرتبة الرابعة :

أن يقول الصحابي : أمرنا بكذا ونهينا عن كذا ، كما ثبت عن علي رضي الله عنه أنه قال في النهي عن قراءة القرآن في الركوع : ' نهاني رسول الله [&] ولا أقول : نهاكم ' .

وهذا تحرير اللفظ واحتراس من الغلط ، لأن الصاحب إذا نهاه النبي [&] عن شيء فقد نقل الخبر عن النبي [&] ، وحصل الكل منوطا بالنبي [&] .

وخامسها : المرسل

أوقعوه بإجماع على حديث التابعي الكبير عن النبي [&] ، كعبيد الله بن عدي بن الخيار ، أو أبي أمامة بن سهل بن حنيف ، أو من كان مثلهما من كبار التابعين الذين صح لهم لقاء الجماعة من الصحابة ومجالستهم فهذا هو المرسل الصحيح في إطلاقه .

وما أرسله غير كبار التابعين من لقي منهم الصاحب والصاحبين يسمونه المعضل ، وقد يتسامحون فيه فيسمونه المرسل .

body of his followers, is that a trustworthy transmitter's report omitting the Companion constitutes binding proof and requires action, exactly as a report with a connected chain does. They argued that the early generations transmitted reports with chains, connected their chains, and transmitted reports omitting the Companion, yet none of them would criticize his fellow for any of this. This is also the position of Abu Jaʿfar Muhammed ibn Jarir al-Tabari.

L492 Al-Tabari claimed that the Successors, without exception, unanimously agreed to accept reports omitting the Companion, and that no rejection of them was transmitted from the Successors or from any of the leading scholars after them until the turn of the second hundred years.

L493 Imam Abu ʿUmar ibn ʿAbd al-Barr said at the beginning of The Introduction (al-Tamhid): "He appears to mean that al-Shafiʿi was the first to refuse to accept reports omitting the Companion. As for Abu Hanifah and his followers, they accept such reports and reject them only on the same grounds on which they reject reports with connected chains: interpretation and the adducing of objections according to their principles."

L494 A report omitting the Companion is authoritative proof according to Abu ʿAbd Allah Ahmad ibn Muhammed ibn Hanbal.

L495 Imam Abu ʿUmar ibn ʿAbd al-Barr related in his book The Introduction (al-Tamhid)—of which I possess the original copy—that a group of Maliki scholars said: "Trustworthy transmitters' reports omitting the Companion deserve precedence over reports with connected chains." They argued that someone who supplies you with a chain refers you to investigating the circumstances of those he names to you, whereas a leading scholar who transmits a report omitting the Companion, given his knowledge, religious commitment, and trustworthiness, has thereby assured you of its authenticity and spared you the investigation.

L496 The sixth: Disconnected reports (munqatiʿ)

L497 An example is:

L498 Malik, from Yahya ibn Saʿid, from ʿA'ishah, from the Prophet ﷺ.

ومن أصل مذهب مالك والذي عليه جماعة أصحابه أن مرسل الثقة تجب به الحجة ويلزم به العمل كما تجب بالمسند سواء ، واعتلوا بأن السلف أسندوا ووصلوا وأرسلوا ، فلن يعب واحد منهم على صاحبه من ذلك شيئا ، وهو قول أبي جعفر محمد بن جرير الطبري .

وزعم الطبري أن التابعين بأسرهم أجمعوا على قبول المرسل ، ولم يأت عنهم إنكاره ولا عن أحد من الأئمة بعدهم إلى رأس المائتين .

قال الإمام أبو عمر بن عبد البر في أول كتاب ' التمهيد ' : ' كأنه يعني أن الشافعي أول من أبي قبول المرسل ، وأما أبو حنيفة وأصحابه فيقبلون المرسل ولا يردونه إلا بما يردون به المسند من التأويل والاعتلال على أصولهم ' .

والمرسل عند أبي عبد الله أحمد بن محمد بن حنبل حجة .

وحكى الإمام أبو عمر بن عبد البر في كتاب ' التمهيد ' له - وعندي منه أصله - عن طائفة من المالكيين أنهم قالوا : ' مراسيل الثقات أولى من المسندات ، واعتلوا بأن من أسند لك فقد أحالك على البحث عن أحوال من سماه لك ، ومن أرسل من الأئمة حديثا مع علمه ودينه وثقته فقد قطع لك على صحته وكفاك النظر ' .

وسادسها : المنقطع

ومثاله :

مالك ، عن يحيى بن سعيد ، عن عائشة ، عن النبي [&] .

L499 And Malik, from ʿAbd al-Rahman ibn al-Qasim, from ʿA'ishah, from the Prophet ﷺ.

ومالك ، عن عبد الرحمن بن القاسم ، عن عائشة ، عن النبي [&] .

L500 And Malik, from Ibn Shihab, from Ibn ʿAbbas, from the Prophet ﷺ.

L501 And Malik, from Ibn Shihab, from Abu Hurayrah, from the Prophet ﷺ.[1]

L502 And Malik, from Zayd ibn Aslam, from Umar ibn al-Khattab, from the Prophet ﷺ.

L503 This, then, outwardly presents a chain of transmission, but it is disconnected, because Yahya ibn Sa'id and Abd al-Rahman ibn al-Qasim did not hear from A'ishah, nor did they transmit a single word from her through direct oral communication.

L504 Likewise, Ibn Shihab did not hear from Ibn Abbas or from Abu Hurayrah.

L505 Likewise, Zayd ibn Aslam did not hear a single word from Umar ibn al-Khattab. Rather, he transmits from Umar's son Abd Allah—although there is disagreement about this, the correct position being that he did hear from him—and from his own father Aslam, from Umar ibn al-Khattab.[2]

L506 An even greater degree of disconnection occurs in Malik's reporting that something reached him from Jabir ibn Abd Allah, or reached him from the Prophet. Malik accepts this, and upon it he built his Muwatta'.

L507 As for those of the later scholars, after Malik's time, who rejected it, their argument is that the Muslims have unanimously agreed that testimony concerning another person's testimony is admissible only with direct connection and personal witnessing. A report likewise requires the same direct connection and personal witnessing that testimony requires, since, in establishing a binding ruling, they belong to a single category.

L508 A disconnected report cannot establish authoritative proof, because Allah—

[1] **Translator's note (L501):** The transcription's marker "[&]" is understood as marking the prophetic salutation and is rendered ﷺ.

[2] **Translator's note (L505):** The isolated Arabic letter د before "transmits" appears extraneous and has no recoverable meaning.

ومالك ، عن ابن شهاب ، عن ابن عباس ، عن النبي [&] .

ومالك ، عن ابن شهاب ، عن أبي هريرة ، عن النبي [&] .

ومالك ، عن زيد بن أسلم ، عن عمر بن الخطاب ، عن النبي [&] .

فهذا ظاهره الإسناد وهو منقطع ، لأن يحيى بن سعيد وعبد الرحمن ابن القاسم لم يسمعا من عائشة ولا رويا عنها حرفا مشافهة .

وكذلك ابن شهاب لم يسمع من ابن عباس ولا من أبي هريرة .

وكذلك زيد بن أسلم لم يسمع من عمر بن الخطاب حرفا ، وإنما د يروي عن ولده عبد الله على اختلاف فيه ، والصحيح أنه سمع منه ، وعن أبيه أسلم عن عمر بن الخطاب .

وأكثر من هذا في الانقطاع : مالك أنه بلغه عن جابر بن عبد الله ، أو بلغه عن النبي ، ومالك يقبله وعليه بنى ' موطأه ' .

وأما من رده من المتأخرين بعد زمان مالك فحجتهم في ذلك أن الشهادة على الشهادة أجمع المسلمون أنه لا يجوز فيها إلا الاتصال والمشاهدة ، فكذلك الخبر يحتاج من الاتصال والمشاهدة إلى مثل ما تحتاج إليه الشهادة ، إذ هو باب - في إيجاب الحكم - واحد .

والمقطوع لا تقوم به حجة لأن الله جلت قدرته لم يكلف عباده أخذ الدين عمن لا يعرف .

exalted is His power—has not charged His servants with taking their religion from someone unknown.[3]

L509 The seventh category: the Companion-level report (mawquf)

L510 It is a report that stops with a Companion and is not traced up to the Prophet ﷺ.

L511 For example: Malik, from Nafi‘, from Ibn Umar, from Umar, as his own statement; and Sufyan ibn Uyaynah, from Amr ibn Dinar, from Jabir ibn Zayd, from Ibn Abbas, as his own statement; and anything of this kind.

L512 Among the grounds for adverse criticism is attributing Companion-level reports to the Prophet, in disagreement with the thoroughly reliable transmitters who stopped their attribution at the Companion.

L513 Disconnection may also occur in these reports. An example is: Malik, from Nafi‘, from Umar, although Nafi‘ transmitted nothing from him.

L514 In the Muwatta’, in the Book of Funerals: Malik, from Abu al-Nadr, the client of Umar ibn Ubayd Allah, from A’ishah, the wife of the Prophet ﷺ, that, when Sa‘d ibn Abu Waqqas died, she ordered that he be brought past her in the mosque so that she could supplicate for him … the hadith.[4]

L515 This is how it appears in the Muwatta’ according to the majority of its transmitters: disconnected, because Abu al-Nadr did not hear anything from A’ishah.

L516 Ibn Waddah said: “Nor did he live in time to meet her; rather, he transmits from Abu Salamah ibn Abd al-Rahman ibn Awf, from her.”

L517 Muslim likewise transmitted it with a connected chain in his Sahih. Al-Daraqutni criticized him over it in his book Defects in the Two Sahihs, saying:

L518 “It is sound only as a report with an omitted intermediary (mursal), from Abu al-Nadr, from A’ishah, because two masters of hadith retention differed

[3] **Translator’s note (L508):** Here “disconnected” translates maqtu‘ in its contextual sense of interrupted transmission, rather than the more specialized usage for a report terminating with a Successor.

وسابعها : الموقوف

وهو ما وقف على الصاحب ولم يبلغ به النبي [&] .

مثل : مالك ، عن نافع ، عن ابن عمر ، عن عمر قوله . وسفيان بن عيينة ، عن عمرو بن دينار ، عن جابر بن زيد ، عن ابن عباس قوله . وما كان مثل هذا .

ومن الجرح رفع الموقوفات ، ومخالفة من وقفه من الأثبات .

وقد يدخلها الانقطاع ، مثال ذلك : مالك ، عن نافع ، عن عمر ، ولم يرو عنه شيئا .

وفي ’ الموطأ ’ في كتاب الجنائز : مالك عن أبي النضر مولى عمر ابن عبيد الله ، عن عائشة زوج النبي [&] أنها أمرت أن يمر عليها بسعد بن أبو وقاص في المسجد حين مات لتدعو له . . . الحديث .

هكذا هو في ’ الموطأ ’ عند جمهور الرواة منقطعا ، لأن أبا النضر لم يسمع من عائشة شيئا .

قال ابن وضاح : ’ ولا أدركها ، وإنما يروي عن أبي سلمة بن عبد الرحمن بن عوف عنها ’ .

وكذلك أسنده مسلم في ’ صحيحه ’ ، وغمز عليه الدارقطني في كتاب ’ العلل على الصحيحين ’ له قال :

’ ولا يصح إلا مرسلا عن أبي النضر عن عائشة ، لأنه قد خالف في ذلك رجلان حافظان : مالك والماجشون ، روياه عن أبي النضر عن عائشة .

on this: Malik and al-Majishun. They both transmitted it from Abu al-Nadr, from A'ishah.[5]

L519 The eighth category: the fair report (hasan)

L520 It is a report below the level of sound (sahih), containing a slight, tolerable weakness, from a transmitter who does not attain the degree of uprightness but does not fall to the degree of flagrant sinfulness.

L521 An example is Amr ibn Abi Amr. Abu Amr's name was Maysarah, and Amr's identifying byname was Abu Uthman. He was the client of al-Muttalib ibn Abd Allah ibn Hantab al-Qurashi al-Makhzumi.

L522 Al-Bukhari included many reports from Amr ibn Abi Amr in his Sahih, although he was neither upright nor a master of hadith retention, and thus did not meet al-Bukhari's conditions.

L523 Ibrahim ibn al-Junayd said: "I asked Ibn Ma'in about him, and he said: 'He is not particularly strong.'"

L524 Yahya ibn Ma'in also said: "Amr ibn Abi Amr's hadith cannot be used as authoritative proof."

L525 Muslim also included reports from him. The two were misled only by Abu Abd Allah Malik ibn Anas, because he had heard from him and transmitted reports from him with chains in his Muwatta'. Malik, may Allah have mercy on him, transmitted from him only what had been established and verified through the transmission of others among the trustworthy, thoroughly reliable masters of hadith retention. He excluded from his transmission the hadith concerning sodomy and the hadith, "Whoever has intercourse with an animal …" Amr ibn Abi Amr transmitted it from Ikrimah, from Ibn Abbas, that the Messenger of Allah ﷺ said: "Whoever has intercourse with an animal, kill him, and kill the animal."

L526 Imam Ahmad transmitted it in his Musnad and acted upon it. He said:

وثامنها : الحسن

وهو ما دون الصحيح مما فيه ضعف قريب محتمل ، عن راو لا ينتهي إلى درجة العدالة ، ولا يخط إلى درجة الفسق .

كعمرو بن أبي عمرو ، واسم أبي عمرو ميسرة ، ويكنى عمرو أبا عثمان ، وهو مولى المطلب بن عبد الله بن حنطب القرشي المخزومي .

وقد أكثر البخاري في ' صحيحه ' من حديث عمرو بن أبي عمرو ، ولم يكن بعدل ولا حافظ ، فليس من شرطه .

قال إبراهيم بن الجنيد : ' سألت عنه ابن معين فقال : ليس بذلك القوي ' .

وقال يحيى بن معين (أيضا) : ' عمرو بن أبي عمرو لا يحتج بحديثه ' .

وأخرج عنه مسلم أيضا ، وإنما اغترا بأبي عبد الله مالك بن أنس لأنه سمع منه وأسند في ' موطئه ' عنه ، ومالك رحمه الله إنما روى عنه ما ثبت وصح من رواية غيره (من) الحفاظ الأثبات الثقات ، وأسقط من روايته حديث اللواط ، وحديث : ' من وقع على بهيمة . . . ' رواه عمرو ابن أبي عمرو ، عن عكرمة ، عن ابن عباس أن رسول الله [&] قال : ' من وقع على بهيمة فاقتلوه ، واقتلوا البهيمة ' .

وقد رواه الإمام أحمد في ' مسنده ' ، وأخذ به ، وقال : إتيان البهيمة يوجب الحد كحد اللواطي ، وعنه قول آخر : يوجب التعزير كقول مالك وأبي حنيفة ، وهو قول عمر وابن عباس رضي الله عنهما .

[4] **Translator's note (L514):** The supplied name reads "ibn Abu Waqqas," with Abu rather than the grammatically expected Abi; the name has been preserved as supplied.

[5] **Translator's note (L518):** The quotation has no closing quotation mark in the supplied passage. Mursal here describes an omitted intermediary before A'ishah.

"Having intercourse with an animal incurs the prescribed punishment, like the prescribed punishment for a man who commits sodomy." Another position is transmitted from him: that it incurs discretionary punishment, as in the position of Malik and Abu Hanifah. This is also the position of Umar and Ibn Abbas, may Allah be pleased with them both.

L527 Al-Shafi'i has three positions on this:

L528 The first is that he is to be killed, whether never married or previously married, as with sodomy according to one of his two positions.[6]

L529 The second is that he is treated like one who commits unlawful sexual intercourse: if never married, he is flogged; if previously married, he is stoned, as in the latter position concerning a man who commits sodomy.

L530 The third is that he receives discretionary punishment, as in the position of Malik and Abu Hanifah.

L531 He said concerning the animal: if it is of a kind that is eaten, it is to be slaughtered.[7]

L532 Whether it may be eaten or not is subject to two juristic views. If it is of a kind whose flesh is not eaten, whether it is to be slaughtered or not is likewise subject to two juristic views.

L533 Judge Abu Muhammed Abd al-Wahhab ibn Ali said in his book Uyun al-Majalis: "The position that we and the scholars of Iraq hold is that it is not to be killed under any circumstances."

L534 Thus Malik, may Allah have mercy on him, turned away from Amr's hadith and was apprehensive about his attributing that to the Messenger of Allah. He held that discretionary punishment applied in this case. Regarding sodomy, he adopted Ibn Shihab's opinion, saying: "He is liable to stoning, whether

[6] **Translator's note (L528):** "Never married" and "previously married" render bikr and thayyib; in this legal context, the distinction concerns prior consummated marriage rather than current marital status alone.

[7] **Translator's note (L531):** The supplied عن كانت is corrupt in context; the translation follows the apparent intended conditional إن كانت, "if it is."

وللشافعي فيه ثلاثة أقوال :

أحدها : أنه يقتل ، بكرا كان أو ثيبا ، كاللواط في أحد قوليه .

والثاني : أنه كالزاني ، إذا كان بكرا جلد ، وإن كان ثيبا رجم ، كالقول الأخير في اللوطي .

والثالث : أنه يعزر كقول مالك وأبي حنيفة .

وقال في البهيمة : عن كانت مما تؤكل فإنها تذبح .

وهل تؤكل أم لا ؟ على وجهين ، وإن كانت مما لا يؤكل لحمها فهل تذبح أم لا ؟ على وجهين .

قال القاضي أبو محمد عبد الوهاب بن علي في كتاب ' عيون المجالس ' له : ' والذي نقوله نحن وأهل العراق : إنها لا تقتل بوجه ' .

فأعرض مالك رحمه الله عن حديث عمرو ، وخاف من رفعه ذلك إلى رسول الله ، ورأى في ذلك التعزير ، وأخذ في اللواط برأي ابن شهاب فقال : عليه الرجم أحصن أو لم يحصن ، على ما ذكره في ' موطئه ' في ذلك الباب .

or not he has acquired the status of a person protected by consummated marriage," as he mentioned in his Muwatta' in the relevant chapter.[8]

L535 A number of jurists have used fair hadith as authoritative proof, saying: "A fair report is one whose source is known and whose transmitters are well known."

L536 Abu Isa Muhammed ibn Isa al-Tirmidhi adopted a strange approach in his Jami', saying of more than one hadith: "This is a fair, sound, singly transmitted report."[9]

L537 For him, then, a fair report is one whose chain is fair, whose transmitters are known for uprightness, which is not anomalous, and which is transmitted through more than one route by upright, thoroughly reliable masters of hadith retention. For that reason he declares it both fair and sound.

L538 An example is one that has just now come to mind to mention. He said in the chapter on what has been transmitted concerning hospitality:

L539 Qutaybah narrated to us; al-Layth ibn Sa'd narrated to us, from Sa'id ibn Abi Sa'id al-Maqburi, from Abu Shurayh al-Adawi, who said: "My own eyes saw the Messenger of Allah ﷺ, and my own ears heard him when he uttered it. He said: 'Whoever believes in Allah and the Last Day, let him honor his guest.'" He gave the hadith in full and said at its end: "This is a fair, sound report."

L540 The scholars have agreed upon the soundness of this chain and the uprightness of all its transmitters. There is therefore no point in describing it as fair, since, among hadith scholars, a fair report is one that falls below the degree of sound. I hold him to account only on the basis of his own practice, and refute him only from his own words, for he has declared fabricated hadiths and feeble chains to be fair. In the Book of Defects at the end of his Jami', he said the following, verbatim:

L541 "Whenever we have mentioned in this book 'a fair report,' we have intended only that its chain is fair in our assessment. Every hadith transmitted whose

[8] **Translator's note (L534):** The marriage-related wording renders ahsana aw lam yuhsin, a technical distinction concerning the legal status of ihsan.

وقد احتج بالحديث الحسن جماعة من أهل الفقه وقالوا : ' الحسن ما عرف مخرجه ، واشتهر رجاله ' .

وقد نزع أبو عيسى محمد بن عيسى الترمذي في ' جامعه ' منزعا غريبا فقال في غير ما حديث : ' هذا حديث حسن صحيح غريب ' .

فالحسن عنده : ما حسن إسناده ، وعرفت بالعدالة رواته ، ولم يكن شاذا ، ويروى من غير وجه من رواية الحفاظ العدول الأثبات ، فلذلك يحسنه ويصححه .

مثال ذلك ما حضر لي الآن ذكره قال في باب ما جاء في الضيافة :

نا قتيبة ، نا الليث بن سعد ، عن سعيد بن أبي سعيد المقبري ، عن أبي شريح العدوي قال : ' أبصرت عيناي رسول الله [&] ، وسمعته أذناي حين تكلم به قال : ' من كان يؤمن بالله واليوم الآخر فليكرم ضيفه ' الحديث بطوله ، وقال في آخره : ' هذا حديث حسن صحيح ' .

وقد اتفق العلماء على صحة هذا السند ، وعدالة جميع رواته ، فلا معنى لذكره بالحسن ، إذ الحسن عند المحدثين : ما نزل عن درجة الصحيح ، وأنا لا آخذه إلا بفعله ، ولا أرد عليه إلا من قوله ، فإنه حسن أحاديث موضوعة ، وأسانيد واهية ، وقال في كتاب ' العلل ' في آخر كتابه ' الجامع ' ما هذا نصه :

' وما ذكرنا في هذا الكتاب : حديث حسن فإنما أردنا به حسن إسناده عندنا ، كل حديث يروى لا يكون في إسناده من يتهم بالكذب ، ولا يكون الحديث شاذا ، ولا يروى من غير وجه نحو ذلك ، فهو عندنا حديث حسن ، انتهى كلامه ، ووجب ملامه .

chain contains no one accused of lying, which is not anomalous, and which is not transmitted through more than one route in a similar form, is, in our assessment, a fair report." His words end here, and blame of him becomes obligatory.[10]

L542 Among these is what he transmitted in his Jamiʿ from Muslim ibn ʿAmr al-Hadhdhaʾ, who said: ʿAbd Allah ibn Nafiʿ narrated to us, from Kathir ibn ʿAbd Allah, from his father, from his grandfather:

L543 "The Prophet ﷺ pronounced 'Allah is greatest' in the prayers of the two festivals seven times in the first prayer cycle before the recitation, and five times in the last before the recitation."

L544 Al-Tirmidhi said: "It is the best report on this subject."

L545 The Possessor of the Two Lineages, may Allah support him, said:

L546 Rather, it is the most deplorable hadith in that book, because it is impermissible to transmit from this Kathir, given the leading authorities' adverse assessments of him.

L547 Imam Abu ʿAbd Allah Muhammed ibn Idris al-Shafiʿi said: "Kathir is one of the pillars of lying."

L548 Imam Abu ʿAbd Allah ibn Hanbal said: "Reports are not to be narrated from Kathir; he is worth nothing." He crossed out his hadith in the Musnad and did not narrate it.

L549 Imam Abu Zurʿah ʿUbayd Allah ibn ʿAbd al-Karim al-Razi said: "Kathir is feeble in hadith."

L550 Imam Abu Zakariyya Yahya ibn Maʿin said: "His hadith is worth nothing and is not to be written down."

L551 Imam Abu ʿAbd al-Rahman al-Nasawi said: "Abandoned as a transmitter."

من ذلك ما رواه في ' جامعه ' عن مسلم بن عمرو الحذاء ، قال نا عبد الله ابن نافع ، عن كثير بن عبد الله ، عن أبيه ، عن جده :

' أن النبي [&] كبر في العيدين في الأولى سبعا قبل القراءة ، وفي الآخرة خمسا قبل القراءة ' .

قال الترمذي : ' هو أحسن شيء في هذا الباب ' .

قال ذو النسبين أيده الله :

بل هو أقبح حديث في ذلك الكتاب ، لأن كثيرا هذا لا تحل الرواية عنه بتجريح الأئمة له .

قال الإمام أبو عبد الله محمد بن إدريس الشافعي : ' كثير ركن من أركان الكذب ' .

وقال الإمام أبو عبد الله بن حنبل : ' لا يحدث عن كثير ، لا يساوي شيئا ' وضرب على حديثه في ' المسند ' ولم يحدث به .

وقال الإمام أبو زرعة عبيد الله بن عبد الكريم الرازي : ' كثير واهي الحديث ' .

وقال الإمام أبو زكرياء يحي بن معين : ' ليس حديثه بشيء ، ولا يكتب ' .

وقال الإمام أبو عبد الرحمن النسوي : ' متروك ' .

[9] **Translator's note (L536):** "Singly transmitted" renders gharib, a technical designation concerning a report's limited transmission routes.

[10] **Translator's note (L541):** The supplied quotation reads "and which is not transmitted through more than one route" (ولا يروى من غير وجه), contradicting the multiple-route condition stated in unit 537:0. The negative has been retained rather than silently corrected.

L552 The hadith master Abu Hatim Muhammed ibn Hibban said: “Kathir transmitted from his father, from his grandfather, a fabricated collection of reports. It is impermissible to mention it in books or to transmit from him except by way of expressing astonishment.”

L553 The hadith master Abu al-Hasan al-Daraqutni said: “Kathir is abandoned in hadith transmission.”

L554 The Possessor of the Two Lineages, may Allah support him, said:

L555 His grandfather was ʿAmr ibn ʿAwf al-Muzani, the Companion of the Messenger of Allah ﷺ. He had embraced Islam early and was one of the weepers concerning whom Allah, glorious and exalted, said: “They turned away, their eyes overflowing with tears, grieving that they could find nothing to spend.”[11]

L556 As for the singly transmitted hadith (gharib):

L557 I read before the trustworthy Abu Muhammed ʿAbd al-Haqq, son of the judge of Malaga, Abu Marwan ʿAbd al-Malik al-Qurashi, who said: The upright judge Abu ʿAli Husayn ibn Muhammed al-Sadafi wrote to us, saying: Abu al-Fadl ibn Khayrun narrated to us through a reading before him in Baghdad, saying: The hadith master and critic Abu ʿAbd Allah Muhammed ibn ʿAli al-Suri narrated to us, from Abu al-Husayn Muhammed ibn Jamiʿ al-Ghassani, from Abu Bakr Muhammed ibn ʿAbd al-ʿAziz ibn Muhammed ibn al-Fadl al-Hashimi, from the hadith master Abu Dawud Sulayman ibn al-Ashʿath, who said:

L558 “A singly transmitted hadith is not adduced as evidence, even if Malik ibn Anas, Yahya al-Qattan, or other trustworthy transmitters narrate it.”

L559 Abu Dawud said: “If a man were to adduce a singly transmitted hadith as evidence, and someone came and challenged him concerning it, the hadith he was adducing as evidence would be abandoned, because it is singly transmitted and unknown. No one can refute a hadith you present that is well-known, connected in its chain, and sound.

وقال الحافظ أبو حاتم محمد بن حبان : ’ كثير روى عن أبيه عن جده نسخة موضوعة لا يحل ذكرها في الكتب ، ولا الرواية عنه إلا على جهة التعجب ’ .

وقال الحافظ أبو الحسن الدارقطني : ’ كثير متروك الحديث ’ .

قال ذو النسبين أيده الله :

وجده عمرو بن عوف المزني صاحب رسول الله [&] وكان قديم الإسلام ، وكان أحد البكائين الذين قال الله جل وعلا فيهم : ^ (تولوا وأعينهم تفيض من الدمع حزنا ألا يجدوا ما ينفقون) ^

وأما الحديث الغريب :

فقرأت على الثقة أبي محمد عبد الحق بن قاضي مالقة أبي مروان عبد الملك القرشي ، قال : كتب إلينا القاضي العدل أبو علي حسين بن محمد الصدفي ، قال : نا أبو الفضل بن خيرون قراءة عليه ببغداد ، قال : نا الحافظ الناقد أبو عبد الله محمد بن علي الصوري ، عن أبي الحسين محمد بن جميع الغساني ، عن أبي بكر محمد بن عبد العزيز بن محمد بن الفضل الهاشمي ، عن الحافظ أبي داود سليمان بن الأشعث قال :

’ ولا يحتج بحديث غريب ولو رواه مالك بن أنس ويحي القطان وغيرهما من الثقات ’ .

قال أبو داود : ’ ولو أن رجلا احتج بحديث غريب وجاء من يطعن عليه فيه ترك الحديث الذي يحتج به لأنه غريب لا يعرف ، ولا يقدر أحد أن يرد عليك حديثا مشهورا متصلا صحيحا .

[11] **Qur’an references (L555):** Qur’an 9:92 (At-Tawbah).

L560 Ibrahim al-Nakhaʿi said: “They used to dislike singly transmitted hadith.”

L561 Yazid ibn Abi al-Hasan said: “When you hear a singly transmitted hadith, inquire about it as you would inquire about a lost animal. If it is recognized, well and good; otherwise, leave it.”

L562 Here ends Abu Dawud’s statement in his Epistle to the People of Mecca, describing what appears in the Book of Sunan that he compiled, and how many fabricated, singly transmitted, and weak reports he mentioned and classified therein.

L563 A number of people have adduced fair hadith (hasan) as evidence, as we have related concerning the jurists and transmitters. May Allah pardon us and them, and envelop us in His mercy.

L564 Imam Sufyan ibn ʿUyaynah was told: “You do indeed transmit from Hisham ibn Hujayr!” He replied: “If I cannot find wheat bread, am I not to eat barley bread?”[12]

L565 A number of scholars received reports from this Hisham.

L566 Imam Ahmad ibn ʿAbd Allah ibn Salih al-ʿIjli said: “Hisham is trustworthy, an adherent of the Sunnah.”

L567 Both authors included reports from him in the two Sahih collections, following Sufyan’s judgment concerning him. Al-Bukhari thus transmitted with a chain in his Sahih, in the chapter on making an exception in oaths: ʿAli ibn ʿAbd Allah narrated to us, saying: Sufyan narrated to us, from Hisham ibn Hujayr, from Tawus, who heard Abu Hurayrah say: “Solomon said: ‘Tonight I shall certainly go round to ninety women . . .’” The hadith appears in full in the Book of Expiations for Oaths.

L568 Muslim included in his Sahih, in the Book of Oaths and Vows: Muhammed ibn ʿAbbad and Ibn Abi ʿUmar narrated to us—the wording is Ibn Abi ʿUmar’s—both saying: Sufyan narrated to us, from Hisham ibn Hujayr, from Tawus, from Abu Hurayrah, from the Prophet ﷺ, who said: “Solomon son

[12] **Translator’s note (L564):** The reply is phrased negatively in Arabic; it is understood here as a rhetorical question, with interrogative force supplied by the context.

وقال إبراهيم النخعي : ’ كانوا يكرهون الحديث الغريب ’ .

وقال يزيد بن أبي الحسن : ’ إذا سمعت الحديث الغريب فانشده كما تنشد الضالة ، فإن عرف وإلا فدعه ’ .

انتهى كلام أبي داود في ’ رسالته إلى أهل مكة ’ في ذكر ما جاء في كتاب السنن الذي ألف ، وكم ذكر فيها من الموضوع والغريب والضعيف وصنف .

والحديث الحسن احتج به جماعة كما ذكرناه عن الفقهاء والرواة ، والله يسمح لنا ولهم ويتغمدنا برحماه .

وقيل للإمام سفيان بن عيينة : ’ إنك لتروي عن هشام بن حجير ، فقال : إذا لم أجد خبز حنطة لا أكل خبز شعير ! ’ .

وقد أخذ عن هشام هذا جماعة من العلماء .

قال الإمام أحمد بن عبد الله بن صالح العجلي : ’ هشام ثقة ، صاحب سنة ’ .

وقد أخرجا عنه في ’ الصحيحين ’ وقلدا سفيان فيه ، فأسند البخاري في ’ صحيحه ’ في باب الاستثناء في الأيمان : نا علي بن عبد الله ، قال : نا سفيان ، عن هشام بن حجير ، عن طاوس ، سمع أبا هريرة قال : ’ قال سليمان لأطوفن الليلة على تسعين امرأة . . . ’ الحديث بطوله في كتاب كفارات الأيمان .

وأخرج مسلم في ’ صحيحه ’ في كتاب الأيمان والنذور : نا محمد بن عباد وابن أبي عمر واللفظ لابن أبي عمر قالا : نا سفيان ، عن هشام بن حجير ، عن طاوس ، عن أبي هريرة ، عن النبي [&] قال : ’ قال : سليمان بن داود نبي الله لأطيفن الليلة على سبعين امرأة . . . ’ الحديث بطوله .

of David, the prophet of Allah, said: 'Tonight I shall certainly go round to seventy women . . .'" The hadith appears in full.

Hisham ibn Hujayr al-Makki transmitted few hadiths; moreover, he did not retain his hadith accurately, so Yahya ibn Maʿin judged him very weak.

Ahmad said: "He is not strong."

Abu Hatim al-Razi said: "His hadith may be written down."

If reports were received only from someone with mastery of hadith memorization, most hadith would be lost, because such people are few.

Most scholars accept only reports whose chains are sound, transmitted by upright, firmly reliable narrators.

The ninth category: weak hadith (daʿif)

It is what is narrated by a hadith transmitter who possesses nothing beyond the mere act of transmission, who cannot distinguish the sound from the unsound among his hadiths, and whose hadiths are predominantly affected by error. It is impermissible to receive reports from such a person.

This was stated by Imam Abu Saʿid ʿAbd al-Rahman ibn Mahdi, along with a number of scholars versed in transmitted reports. Imam Ahmad ibn Hanbal, however, gives weak hadith precedence over analogical reasoning.

The Possessor of the Two Lineages, may Allah support him, said:

I have examined his books of jurisprudence and found that he does not adduce abandoned hadith as evidence.

A legal question:

Imam Ahmad said: A bequest to the speaker is valid. Our evidence is

وكان هشام بن حجير المكي قليل الحديث ، ثم إنه لا يحفظ حديثه ، فضعفه يحيى بن معين جدا .

وقال أحمد : ' ليس بالقوي ' .

وقال أبو حاتم الرازي : ' يكتب حديثه ' .

ولو لم يؤخذ إلا عن حافظ لبطل أكثر الحديث لقلتهم .

وأكثر العلماء لا يقبل إلا ما صح سنده من رواية العدول الأثبات .

وتاسعها : الضعيف

وهو ما رواه محدث ليس عنده سوى مجرد الرواية ، ولا يعرف صحيح حديثه من سقيمه ، والغالب على حديثه الوهم ، فهذا لا يجوز الأخذ عنه .

قاله الإمام أبو سعيد عبد الرحمن بن مهدي في جماعة من العلماء من أهل النقل ، إلا أن الإمام أحمد بن حنبل يقدم الحديث الضعيف على القياس .

قال ذو النسبين أيده الله :

وقد طالعت كتب الفقه له فوجدته لا يحتج بالحديث المتروك .

مسألة :

قال الإمام أحمد : تصح الوصية للقائل ، لنا إطلاق الوصية في قوله . جل وعلا : ^ (من بعد وصية) ^

the unrestricted wording concerning a bequest in His saying, glorious and exalted: “After a bequest”[13][14]

L581 There is an abandoned hadith on this subject, but he did not adduce it as evidence, fearing the threatened punishment for doing so. It is the hadith of Baqiyyah ibn al-Walid, who said: Mubashshir ibn ʿUbayd narrated to us, from al-Hajjaj ibn Artah, from al-Hakam ibn ʿUtaybah, from ʿAbd al-Rahman ibn Abi Layla, from ʿAli, who said: The Messenger of Allah ﷺ said: “A killer is entitled to no bequest.”

L582 The Possessor of the Two Lineages, may Allah support him, said:

L583 The hadith master Abu al-Hasan al-Daraqutni said: “Mubashshir ibn ʿUbayd is abandoned as a transmitter; he fabricates hadith.”

L584 Imam Ahmad said: “Al-Hajjaj ibn Artah adds to hadiths and transmits from people he never met. He is not to be relied upon as evidence.”

L585 Abu Zakariyya Yahya ibn Maʿin and Abu al-Hasan al-Daraqutni said: “Nor is the hadith of al-Hajjaj to be adduced as evidence.”

L586 The Possessor of the Two Lineages, may Allah support him, said:

L587 Ahmad’s followers, contrary to him, adduce as evidence the hadiths he narrated in his Musnad, most of which it is impermissible to adduce as evidence. Imam Ahmad included them only so that it might be known whence a hadith originated, and whether its sole transmitter was upright or adversely assessed.

L588 It is now impermissible for a knowledgeable Muslim to mention anything but what is sound, lest he suffer misery in both abodes, because it is soundly established that the master of the two kinds of beings, humankind and jinn,

[13] **Translator’s note (L580):** The supplied text reads “to the speaker” (li-l-qa’il). The following discussion strongly suggests a corruption of “to the killer” (li-l-qatil); the supplied reading has been retained in the translation.

[14] **Qur’an references (L580):** Qur’an 4:11 (An-Nisa); Qur’an 4:12 (An-Nisa).

وفي الباب حديث متروك فلم يحتج به ، خوفا من الوعيد عليه ، وهو حديث بقية بن الوليد ، قال : نا مبشر بن عبيد ، عن الحجاج بن أرطاة عن الحكم بن عتيبة ، عن عبد الرحمن بن أبي ليلى ، عن علي قال : قال رسول الله [&] ’ ليس للقاتل وصية ’ .

قال ذو النسبين أيده الله :

قال الحافظ أبو الحسن الدارقطني : ’ مبشر بن عبيد متروك يضع الحديث ’ .

وقال الإمام أحمد : ’ الحجاج بن أرطاة يزيد في الأحاديث ، ويروي عمن لم يلقه ، لا يحتج به ’ .

وقال أبو زكرياء يحيى بن معين وأبو الحسن الدار قطني : ’ ولا يحتج بحديث الحجاج ’ .

قال ذو النسبين أيده الله :

وأصحاب أحمد بخلافه يحتجون بالأحاديث التي رواها في ’ مسنده ’ وأكثرها لا يحل الاحتجاج بها ، وإنما أخرجها الإمام أحمد حتى يعرف الحديث من أين مخرجه ، والمنفرد به أعدل أو مجروح ؟

ولا يحل الآن لمسلم عالم أن يذكر إلا ما صح لئلا يشقى في الدارين ، لما صح عن سيد الثقلين أنه قال : ’ من حدث عني بحديث يرى أنه كذب فهو أحد الكاذبين ’ .

said: “Whoever narrates from me a hadith that he considers a lie is one of the liars.”[15]

L589 The tenth category: the disavowed hadith (munkar)

L590 The distinguishing mark of its transmitter is that he narrates from certain well-known scholars whose narrations the scholars have recorded—such as al-Zuhri, Hisham ibn ʿUrwah, Malik ibn Anas, and other leading hadith scholars and preservers of the Sunnah of the master of the messengers—and narrates from some of them a number of hadiths unknown to any of their students, despite their great number, the renown of their narrations, and the breadth of their hadith material. When his narration contradicts theirs, or scarcely agrees with it, the scholars of transmission do not permit the acceptance of this man’s hadith.

L591 Imam Muslim said at the beginning of his Ṣaḥīḥ: “When the greater part of his hadith is like that, his hadith is abandoned, neither accepted nor employed.”[16]

L592 The eleventh: the invalid report (bāṭil).

L593 In the language, al-bāṭil means Satan; Ibn Faris stated this in his book al-Mujmal.

L594 This is because some people narrated from liars and weak transmitters while knowing what they were, and concealed their names. The lying belongs to those discredited transmitters, while the reprehensible error belongs to these concealers of transmission defects. Their hadith thus became invalid—that is, came to nothing. One says, “The thing became invalid,” using the verb baṭala, the imperfect yabṭulu, and the verbal nouns baṭlan, buṭūlan, and buṭlānan, when it comes to nothing.

L595 These transmitters who conceal their use of liars stand in the same position as liars, because it is authentically established that the Messenger of Allah ﷺ said: “Whoever relates a hadith from me which he considers a lie is one

[15] **Translator’s note (L588):** The unvocalized wording permits alternative readings: “is considered a lie” rather than “he considers a lie,” and “one of the two liars” rather than “one of the liars.”

وعاشرها : المنكر

وعلامة صاحبه أن يروي عن بعض العلماء المشهورين وقد دون العلماء روايتهم كالزهري وهشام بن عروة ومالك بن أنس وغيرهم من كبار المحدثين ، وحفاظ سنة سيد المرسلين ، فيروي عن بعضهم العدد من الحديث مما لا يعرفه أحد من أصحابهم ، على كثرتهم وشهرة روايتهم واتساع حديثهم ، فإذا خالفت روايته روايتهم ، أو لم تكد توافقها ، فغير جائز عند علماء النقل قبول حديث هذا .

وقال الإمام مسلم في أول ’ صحيحه ’ : ’ فإذا كان الأغلب من حديث كذلك كان ، كان مهجور الحديث غير مقبوله ولا مستعمله ’ .

وحادي عشرها : الباطل

والباطل في اللغة : الشيطان ، قاله ابن فارس في كتاب ’ المجمل ’ له .

وذلك أن قوما رووا عن كذابين وضعفاء وهم يعلمونهم ، ودلسوا أسماءهم ، والكذب من أولئك المجروحين ، والخطأ القبيح من هؤلاء المدلسين ، فبطل حديثهم أي ذهب ، يقال : بطل الشيء يبطل بطلا وبطولا وبطلانا إذا ذهب .

وهؤلاء الرواة الذين يدلسون بالكذابين بمنزلة الكذابين ، لما صح عن رسول الله [&] أنه قال : ’ من حدث عني بحديث يرى أنه كذب فهو أحد الكاذبين ’ وقد قدمناه في أول الكتاب ، وهذا إنذار من رسول الله [&] بأن في أمته من يكذب عليه .

of the liars." We have already presented this at the beginning of the book. This is a warning from the Messenger of Allah ﷺ that there will be people within his community who lie about him.[17]

L596 The twelfth: the fabricated report (mawḍūʿ).

L597 It is something fabricated against the Messenger of Allah ﷺ—that is, attached to him although he did not say it. One says, "So-and-so attached a disgrace to so-and-so," when he fastened it upon him.[18]

L598 Waḍʿ also means lowering and dropping. It is thus as though these profligates placed hadiths upon the Messenger of Allah ﷺ, while those hadiths fall away from him, since they are someone else's words.

L599 There exists in this world an innumerable mass of fabricated, contrived, manufactured hadiths; indeed, their number exceeds the total number of pebbles. An example is the hadith about tearing the cloak and becoming transported with delight upon hearing singing.[19]

L600 The trustworthy, righteous shaykh Abu Jaʿfar Muhammed ibn Ahmad ibn Nasr al-Saydalani narrated to us, through my reading to him twice at his home in Isfahan. He said: The trustworthy Abu ʿAli al-Hasan ibn Ahmad, the Quran reciter al-Haddad, informed us, through an audition in his presence in the month of Rabiʿ al-Awwal in the year five hundred and twelve. He also granted him, in his own handwriting, authorization to transmit all his narrations. He said: The imam and hadith master Abu Nuʿaym Ahmad ibn ʿAbd Allah ibn Ahmad ibn Ishaq narrated to us, through a reading to him in

[16]**Translator's note (L591):** The quotation is textually disturbed: "من حديث كذلك كان، كان" appears to contain a missing pronoun and a duplicated verb. The translation conveys the apparent intended sense.

[17]**Translator's note (L595):** The unvocalized words rendered "he considers" and "the liars" also admit the readings "is considered" and "the two liars," respectively.

[18]**Translator's note (L597):** The verb supplied in the lexical example is "waṣaḥa" (وصح), an apparently corrupt reading. The translation follows the explicit explanation "attached it to him"; the preceding discussion concerns the verb waḍaʿa.

[19]**Translator's note (L599):** The forms "المستفعلة" and "الرداءه" appear textually irregular. They are rendered according to their apparent contextual senses, "contrived" and "the cloak."

وثاني عشرها : الموضوع

وهو ما وضع على رسول الله [&] ، أي ألصق به ولم يقله ، يقال : وصح فلان على فلان عارا إذا ألصقه به .

والوضع أيضا الحط والإسقاط ، فكأن هؤلاء الفسقة وضعوا على رسول الله [&] أحاديث وهي ساقطة عنه إذ هي كلام غيره .

ففي الدنيا من الأحاديث الموضوعة المستفعلة المصنوعة جملة لا تحصى ، بل تزيد عدا على مجموع الحصى ، كحديث تمزيق الرداءه والطرب لسماع الغناء .

حدثنا الشيخ الثقة الصالح أبو جعفر محمد بن أحمد بن نصر الصيدلاني قراءة مني عليه مرتين بمنزلة بأصبهان ، قال : أنا الثقة أبو علي الحسن بن أحمد المقرئ الحداد سماعا عليه حضورا في شهر ربيع الأول سنة اثنتي عشرة وخمسمائة . وأجاز له بخطه جميع رواياته ، قال : نا الإمام الحافظ أبو نعيم أحمد بن عبد الله بن أحمد بن إسحاق قراءة عليه في المحرم سنة سبع وعشرين وأربعمائة ، قال : نا حدثنا الإمام عبد الله بن محمد بن جعفر ، نا عبد الله بن أحمد بن أسيد ، نا أحمد بن منصور ، نا يونس بن محمد ، نا أبو أويس ، عن حسين بن عبد الله ، عن عكرمة ، عن ابن عباس قال : ' مر رسول الله [&] بحسان بن ثابت وقد رش فناء أطمه ، ومعه أصحابه سماطين ، وجارية له يقال لها سيرين ، معها مزهرها تختلف به بين السماطين ، بين القوم وهي تغنيهم ، فلما مر النبي [&] لم يأمرهم ولم ينههم ، فانتهى إليها وهي تقول في غنائها :

Muharram in the year four hundred and twenty-seven. He said: The imam ʿAbd Allah ibn Muhammed ibn Jaʿfar narrated to us—narrated to us; ʿAbd Allah ibn Ahmad ibn Usayd narrated to us; Ahmad ibn Mansur narrated to us; Yunus ibn Muhammed narrated to us; Abu Uways narrated to us, from Husayn ibn ʿAbd Allah, from ʿIkrimah, from Ibn ʿAbbas, who said: "The Messenger of Allah ﷺ passed by Hassan ibn Thabit, who had sprinkled the courtyard of his fortified residence with water. His companions were with him in two rows, as was a slave girl of his named Sirin. She had her lute with her and was moving back and forth with it between the two rows, among the people, singing to them. When the Prophet ﷺ passed by, he neither commanded them nor forbade them. He reached her while she was saying in her song:[20]

L601 "Is there any blame upon me—alas for you two—if I amuse myself?"[21]

L602 The Prophet ﷺ smiled and said: "There is no blame, if Allah wills."

L603 It is an isolated report (gharīb) among the hadiths of ʿIkrimah. I know of no one who narrated it from him except Husayn, namely Husayn ibn ʿAbd Allah ibn ʿUbayd Allah ibn ʿAbbas.

L604 The Possessor of the Two Lineages—may Allah support him—said:[22]

L605 This is a fabricated hadith.

L606 Al-Nasawi said: "Husayn is abandoned as a hadith transmitter."

L607 ʿAli ibn al-Madini said: "I abandoned his hadith."

L608 Al-Saʿdi said: "One should not occupy oneself with his hadith."

[20]**Translator's note (L600):** The supplied text redundantly gives both the abbreviated and full forms of "narrated to us" before the imam ʿAbd Allah ibn Muhammed ibn Jaʿfar; the repetition is retained. "بمنزلة" appears to represent "بمنزله," "at his home." The audition wording "سماعا عليه حضورا" does not explicitly identify whose presence is meant.

[21]**Translator's note (L601):** "Wayḥakumā" addresses two people and expresses pity or admonition; its force is only approximately conveyed by "alas for you two."

[22]**Translator's note (L604):** "The Possessor of the Two Lineages" (Dhū al-Nasabayn) is the author's designation.

% هل علي ويحكما % % إن لهوت من حرج %

فتبسم النبي [&] وقال : لا حرج إن شاء الله .

غريب من حديث عكرمة ، لا أعلم رواه عنه إلا حسين ، وهو حسين ابن عبد الله بن عبيد الله بن عباس .

قال ذو النسبين أيده الله :

وهو حديث موضوع .

قال النسوي : ' حسين متروك الحديث ' .

وقال علي بن المديني : ' تركت حديثه ' .

وقال السعدي : ' لا يشتغل بحديثه ' .

As for Abu Uways:

Yahya ibn Maʿin said: “Abu Uways is not worth a date stone.”

Al-Nadr ibn Salamah al-Marwazi said: “He is a liar.”

Abu Uways’s name is ʿAbd Allah ibn ʿAbd Allah ibn Uways al-Asbahi.

ʿAli ibn al-Madini and Ahmad ibn Hanbal said: “He is weak in hadith.”

Yahya once said: “He used to steal hadith.”

This hadith is invalid.

And the hadiths concerning the merits of places, such as the merit of the sand at Ascalon, the merit of the Spring of the Cattle at Acre, and those concerning the Rock of Jerusalem, including that Gabriel said to the Messenger of Allah ﷺ: “From here your Lord ascended to heaven.”[23]

These fabricated hadiths are collected in the History of Syria.

Likewise, those concerning the merits of the city of Qazvin, the city of Nisibis, and the region of Tus.

The fabricators fabricated them deliberately to corrupt the Sacred Law and plant doubts about it in the hearts of ordinary people. Such was ʿAbd al-Karim ibn Abi al-ʿAwjaʾ, the maternal uncle of Maʿn ibn Zaʾidah. When the emir of distinguished lineage, Muhammed ibn Sulayman ibn ʿAli, ordered his beheading and he became certain that he would be killed, he said:

“By Allah, I have fabricated among you four thousand hadiths in which I prohibit what is lawful and permit what is unlawful. I have indeed made you break your fast on your day of fasting, and made you fast on your day of breaking the fast.”

Another was Ahmad ibn ʿAbd Allah al-Juwaybari, who was an impostor and

[23] **Translator’s note (L616):** “The Spring of the Cattle” translates the place-name ʿAyn al-Baqar.

وأما أبو أويس :

فقال يحيى بن معين : ’ أبو أويس لا يساوي نواة ’ ’ .

وقال النضر بن سلمة المروزي : ’ هو كذاب ’ .

واسم أبي أويس عبد الله بن عبد الله بن أويس الأصبحي .

وقال علي بن المديني وأحمد بن حنبل : ’ هو ضعيف الحديث ’ .

وقال يحيى مرة : ’ كان يسرق الحديث ’ .

وهذا الحديث باطل .

والأحاديث في فضل البلدان ، كفضل الرمل الذي بعسقلان ، وفضل عين البقر بعكا ، وفي صخرة بيت المقدس ، وأن جبرئيل قال لرسول الله [&] : ’ من ها هنا عرج ربك إلى السماء ’ .

وهذه الأحاديث الموضوعة ، في ’ تاريخ الشام ’ مجموعة .

وكذلك في فضل مدينة قزوين ، ومدينة نصيبين ، وبلاد طوس .

وإنما وضعها الوضاعون قصدا منهم لإفساد الشريعة ، وإيقاع الشك فيها في قلوب العوام ، كعبد الكريم بن أبي العوجاء خال معن بن زائدة ، ولما أمر الأمير الحسيب محمد بن سليمان بن علي بضرب عنقه وأيقن بالقتل قال :

’ والله لقد وضعت فيكم أربعة آلاف حديث ، أحرم فيها الحلال ، وأحل فيها الحرام ، ولقد فطرتكم في يوم صومكم ، وصومتكم في يوم فطركم ’ .

fabricator. He was the one who fabricated the hadith concerning al-Shafiʿi and narrated it from ʿAbd Allah ibn Maʿdan al-Azdi, from Anas ibn Malik. Maʾmun ibn Ahmad al-Harawi narrated it from him.

وكأحمد بن عبد الله الجويباري كان دجالا وضاعا ، وهو الذي وضع الحديث في الشافعي ، ورواه عن عبد الله بن معدان الأزدي ، عن أنس بن مالك ، رواه عنه مأمون بن أحمد الهروي .

L622 Maʾmun fabricated approximately one hundred thousand hadiths. Al-Hakim mentioned him in the Introduction to the Book of the Crown.

وقد وضع مأمون نحو مائة ألف حديث ، وقد ذكره الحاكم في ' المدخل إلى كتاب الإكليل ' .

L623 Al-Shafiʿi said of him: "Maʾmun is not trustworthy."[24]

وقال فيه الشافعي : ' مأمون غير مأمون ' .

L624 This al-Juwaybari was the one who corrupted the creed of Muhammed ibn Karram after he had been a devout worshipper. His name associates him with Juwaybarah, a quarter of Isfahan. In earlier times there was a river there, which in their language is "juy"; "barah" means someone characterized by such-and-such, as in their expression "misarah," someone occupied with wine. This is how I recorded it from the scholars of Persia. I myself lived in Juwaybarah for a time.[25]

والجويباري هذا هو الذي أفسد عقيدة محمد بن كرام بعد أن كان عابدا ، وهو منسوب إلى جويبارة ، وهي محلة من محال أصبهان ، وكان فيها في القديم نهر ، وهو ' جوي ' بلغتهم ، ' بارة ' المتصف بكذا مثل قولهم : ' ميسارة ' المشتغل بالخمر كذا قيدته عن علماء أهل فارس ، وقد سكنت جويبارة مدة .

L625 Among the leading fabricators were Wahb ibn Wahb the judge and Muhammed ibn al-Saʾib al-Kalbi.

ومن كبار الوضاعين وهب بن وهب القاضي ، ومحمد بن السائب الكلبي .

L626 Al-Nasaʾi said: "The liars known for fabricating hadith against the Messenger of Allah ﷺ are four: Ibrahim ibn Abi Yahya al-Aslami in Medina; Muhammed ibn ʿUmar al-Waqidi, the judge, in Baghdad; Muqatil ibn Sulayman, the Quran commentator, in Khurasan; and Muhammed ibn Saʿid, the crucified man, in Syria."

وقال النسائي : ' الكذابون المعروفون بوضع الحديث على رسول الله [&] أربعة : إبراهيم بن أبي يحيى الأسلمي بالمدينة ، ومحمد بن عمر الواقدي القاضي ببغداد ، ومقاتل بن سليمان المفسر بخراسان ، ومحمد بن سعيد المصلوب بالشام ' .

L627 Al-Hasan ibn Rashiq narrated it from al-Nasawi, and al-Khatib transmitted

رواه الحسن بن رشيق ، عن النسوي ، وقد أسنده عنه الخطيب .

[24] **Translator's note (L623):** The statement plays on the name Maʾmun, which means "trusted" or "trustworthy." The attribution to al-Shafiʿi is retained as supplied, despite the apparent chronological difficulty in identifying the person discussed with Maʾmun ibn Ahmad al-Harawi.

[25] **Translator's note (L624):** The Persian elements and example are reproduced according to the supplied Arabic forms. In particular, "misarah" appears irregular; the author's explanation is retained without silently correcting either the word or the etymology.

it from him with a chain of transmission.[26]

ومن كبار الوضاعين أيضا أبو داود النخعي ، وإسحاق بن نجيح الملطي ، وغياث بن إبراهيم النخعي ، والمغيرة بن سعيد الكوفي .

L628 Also among the leading fabricators were Abu Dawud al-Nakhaʿi, Ishaq ibn Najih al-Malati, Ghiyath ibn Ibrahim al-Nakhaʿi, and al-Mughirah ibn Saʿid al-Kufi.

قال ابن نمير : ' كان المغيرة ساحرا ، وكان بيان زنديقا ، فقتلهما خالد بن عبد الله القسري وأحرقهما بالنار ' .

L629 Ibn Numayr said: "Al-Mughirah was a sorcerer, and Bayan was a heretic. Khalid ibn ʿAbd Allah al-Qasri killed them both and burned them with fire."

ومحمد بن عكاشة الكرماني ، ومحمد بن زياد اليشكري ، ومحمد ابن تميم القاريابي ، إلى جماعة يكثر تعدادهم .

L630 And Muhammed ibn ʿUkashah al-Kirmani, Muhammed ibn Ziyad al-Yashkuri, and Muhammed ibn Tamim al-Qaryabi, together with a group too numerous to enumerate.[27]

وقال حماد بن زيد : ' وضعت الزنادقة على رسول الله [&] أربعة عشر ألف حديث .

L631 Hammad ibn Zayd said: "The heretics fabricated fourteen thousand hadiths against the Messenger of Allah ﷺ.[28]

منها في الخضروات ، والبقول ، وأكل الفول ، والحلبة .

L632 Among them are reports concerning vegetables, edible greens, eating broad beans, and fenugreek.

العامة يقولون : الحلبا ، وإنما هي الحلبة ، كذا ذكره في كتاب ' تقويم اللسان ' ، والحناء ، وشم النرجس ، وفضل الأدهان بدهن .

L633 Ordinary people say "al-ḥalabā," but the correct form is "al-ḥulbah," as he mentioned in the book Correction of the Tongue; and henna, smelling narcissus, and the merit of anointing oneself with the oil of[29]

البنفسج ، و : ' أنه بارد في الصيف ، حار في الشتاء ' الحديث .

L634 violets, and the report that "it is cold in summer and hot in winter"—the rest of the hadith.

وأن الورد من عرق رسول الله .

L635 And that roses come from the sweat of the Messenger of Allah.

وأن سيد ريحان أهل الجنة الفاغية ، وهو نور شجر الحناء .

L636 And that the foremost fragrant plant of the people of Paradise is the henna blossom, which is the flower of the henna tree.

وفي العدس وأنه مبارك مقدس ، وأنه يرق القلب ، ويكثر الدمعة ، وقد بارك فيه سبعون نبيا أحدهم عيسى بن مريم .

[26] **Translator's note (L627):** The supplied text uses "al-Nasawi" here, whereas the preceding unit uses "al-Nasaʾi"; both forms are preserved.

[27] **Translator's note (L630):** The supplied geographical designation is "al-Qaryabi"; it may be a corruption of "al-Faryabi," but has not been silently corrected.

[28] **Translator's note (L631):** The source opens a quotation without closing it in this unit; its precise endpoint is not marked in the supplied continuation.

[29] **Translator's note (L633):** The distinction between the popular and prescribed pronunciations of "fenugreek" is retained through transliteration; the supplied Arabic is unvocalized. The sentence ends mid-phrase and continues with "violets" in the next unit.

وفي فضل الخبز :

قرأت بمدينة قرطبة على القاضي بمدينة أركش المحدث المؤرخ أبي القاسم بن بشكوال ، قال : أنا أبو محمد بن عتاب قراءة عليه وأنا أسمع ، عن أبيه ، قال : قرأت على أبي بكر عبد الرحمن بن أحمد ، قال : نا أحمد بن مطرف ، عن سعيد بن عثمان ، قال : نا الطوسي ، قال : نا علي بن محمد ، قال : نا الموقري ، عن الزهري ، عن عروة ، عن عائشة :

' أن رسول الله [&] دخل عليها فرأى كسرة ملقاة فقال : يا عائشة ، أحسني مجاورة نعم الله عليك فإنها قلما نفذت من قوم فعادت إليهم ' .

هذا إسناد لا يساوي فلسا ، وإنما دلس بالموقري كي لا يعرف وهو الوليد بن محمد .

قال الحافظ أبو حاتم محمد بن حبان : ' الموقري روى عن الزهري أشياء موضوعة لم يروها الزهري قط ، لا يجوز الاحتجاج به بحال ' .

وقال يحيى بن معين : ' الموقري ليس بشيء ' .

وقال النسائي : ' متروك الحديث ' .

وحديث الهريسة وأن النبي [&] شكا إلى جبرئيل قلة الجماع قال ' فتبسم جبرئيل حتى تلألأ مجلس رسول الله من ثنايا جبريل ، ثم قال : يا رسول الله [&] ، أين أنت من أكل الهريسة فإن فيها قوة أربعين رجلا ' .

L637 And concerning lentils: that they are blessed and sanctified, that they soften the heart and bring forth abundant tears, and that seventy prophets blessed them, one of whom was Jesus son of Mary.

L638 And concerning the merit of bread:

L639 In the city of Cordoba, I read to the judge of the city of Arcos, the hadith scholar and historian Abu al-Qasim ibn Bashkuwal, who said: Abu Muhammed ibn ʿAttab informed us, through a reading to him while I listened, from his father, who said: I read to Abu Bakr ʿAbd al-Rahman ibn Ahmad, who said: Ahmad ibn Mutarrif related to us, from Saʿid ibn ʿUthman, who said: al-Tusi related to us, saying: ʿAli ibn Muhammed related to us, saying: al-Muwaqqari related to us, from al-Zuhri, from ʿUrwah, from ʿA'ishah:

L640 "The Messenger of Allah ﷺ came in to her and saw a piece of bread lying discarded. He said: 'O ʿA'ishah, treat Allah's blessings upon you as good neighbors, for seldom do they leave a people and then return to them.'"[30]

L641 This chain of transmission is not worth a copper coin. The name 'al-Muwaqqari' was used only to conceal his identity so that he would not be recognized: he is al-Walid ibn Muhammed.

L642 The hadith master Abu Hatim Muhammed ibn Hibban said: "Al-Muwaqqari transmitted fabricated material from al-Zuhri that al-Zuhri never transmitted at all. Under no circumstances may he be adduced as evidence."

L643 And Yahya ibn Maʿin said: "Al-Muwaqqari is of no account."

L644 And al-Nasa'i said: "His hadith transmission is abandoned."

L645 And the report about the meat-and-wheat porridge, harisah: that the Prophet ﷺ complained to Gabriel of his limited capacity for sexual intercourse. He said: "Gabriel smiled until the gathering of the Messenger of Allah shone with the light of Gabriel's front teeth. Then he said: 'O Messenger of Allah ﷺ, why do you not eat harisah? It contains the strength of forty men.'"

[30] **Translator's note (L640):** The transcription's bracketed symbol after "Messenger of Allah" is understood as a salutation and represented by ﷺ.

وفي فضل من حضر ختان امرئ مسلم ، فكأنما صام يوما في سبيل الله ، واليوم بسبعمائة يوم .

وحديث فضل طعام العرس وأن رسول الله [&] قال : ’ في طعام العرس مثقال من ريح الجنة . . . ’ الحديث بطوله .

وحديث الباذنجان ، وحديث أكل الطين ، وأحاديث الحرمل ، وفضل التختم بالعقيق ، والمشي حافيا في طلب العلم ، وأن الله جل وعلا ليغضب حتى ينجبذ لغضب أهل السماوات ، وأن الملائكة تتسلح . . . الحديث بطوله .

وحديث : ’ من أكل فوله بقشرها ’ ، والعجب من بقي بن مخلد كيف ذكر ذلك في ’ مسنده ’ وهو مسند مصنف في نحو مائتي جزء .

حدثني المحدث العدل مؤرخ الأندلس أبو القاسم خلف بن عبد الملك بن بشكوال الأنصاري بقراءتي عليه بجامع قرطبة ، قال : ’ نا الفقيه أبو محمد بن عتاب ، أنبأنا أبو عمر النمري ، نا محمد بن عبد الملك ، نا عبد الله بن يونس ، نا بقي بن مخلد ، قال : نا زهير بن عباد ، نا عبد الله بن عمر الخراساني - فذكر من فضله ، عن الليث بن سعد ، عن يزيد بن أبي حبيب ، عن عروة ، عن عائشة قالت : سمعت النبي [&] يقول :

’ من أكل فولة بقشرها أخرج الله منه من الداء مثلها ’ .

قال الإمام أبو أحمد عبد الله بن عدي الجرجاني في ’ تعديله وتجريحه ’ :

L646 And concerning the merit of someone who attends a Muslim man’s circumcision: it is as though he has fasted one day in the path of Allah, and that day is equivalent to seven hundred days.

L647 And the report concerning the merit of wedding food, and that the Messenger of Allah ﷺ said: “In wedding food there is a mithqal-weight of the fragrance of Paradise . . .”—the report in its entirety.

L648 And the report about eggplant, the report about eating clay, the reports about Syrian rue, the merit of wearing an agate ring and of walking barefoot in pursuit of knowledge, and that Allah, majestic and exalted is He, becomes angry until He contracts in anger at the inhabitants of the heavens, and that the angels arm themselves . . .—the report in its entirety.[31]

L649 And the report: “Whoever eats his broad bean with its skin.” What is astonishing is how Baqi ibn Makhlad came to include that in his Musnad, a collection arranged by transmitting Companion and compiled in approximately two hundred parts.[32]

L650 The upright hadith scholar and historian of al-Andalus, Abu al-Qasim Khalaf ibn ʿAbd al-Malik ibn Bashkuwal al-Ansari, related to me through my reading to him in the congregational mosque of Cordoba. He said: “The jurist Abu Muhammed ibn ʿAttab related to us; Abu ʿUmar al-Namari informed us; Muhammed ibn ʿAbd al-Malik related to us; ʿAbd Allah ibn Yunus related to us; Baqi ibn Makhlad related to us, saying: Zuhayr ibn ʿAbbad related to us; ʿAbd Allah ibn ʿUmar al-Khurasani related to us”—and he mentioned something of his merit—“from al-Layth ibn Saʿd, from Yazid ibn Abi Habib, from ʿUrwah, from ʿA’ishah, who said: I heard the Prophet ﷺ say:

L651 “Whoever eats a broad bean with its skin, Allah removes from him an equivalent amount of disease.”

L652 Imam Abu Ahmad ʿAbd Allah ibn ʿAdi al-Jurjani said in his work on accred-

[31] **Translator’s note (L648):** The unusual verb “yanjabidh” can suggest being drawn, pulled, or contracted. “Contracts” preserves an awkward expression in the supplied wording; the precise intended sense and its relation to the following phrase about anger are uncertain.

[32] **Translator’s note (L649):** The supplied wording says “his broad bean”; the fuller quotation below instead says “a broad bean.”

iting and impugning transmitters:

L653 “This is a report transmitted by none other than ʿAbd Allah ibn ʿUmar al-Khurasani. He is a shaykh of unknown standing who transmits objectionable reports from al-Layth.”

L654 And the reports about the supplications of the spiritual elect using Syriac and Hebrew words, among them: ‘O Tamkhitha, O Tamshitha’; and that a person can, by means of them, walk upon water and fly through the air; and other such things that cannot all be mentioned in this book.[33]

L655 Abu al-ʿAynaʾ said: “Al-Jahiz and I fabricated the report about Fadak.”

L656 Al-Hakim Abu ʿAbd Allah mentioned it and said: I heard ʿAbd al-ʿAziz ibn ʿAbd al-Malik al-Umawi say: I heard Ismaʿil ibn Muhammed the grammarian say: I heard al-Mahamili say: I heard Abu al-ʿAynaʾ say it. Ismaʿil said: “Abu al-ʿAynaʾ related that after he had repented.”

L657 Speaking about these fabricators is an act of sincere devotion to Allah, Lord of the worlds, and to His Messenger Muhammed, foremost of the messengers. It is not backbiting according to the body of Muslim jurists.[34]

L658 Yahya ibn Saʿid, the foremost of the hadith scholars, said: “I asked Malik ibn Anas, Sufyan al-Thawri, Shuʿbah, and Sufyan ibn ʿUyaynah about a man who lies in transmitting hadith or makes mistakes: ‘Should I make his case clear?’ They said: ‘Yes, make his case clear to the people.’”

L659 Shuʿbah used to say: “Come, let us engage in backbiting for Allah’s sake.”

L660 And al-Shafiʿi said: “If a man knows that a hadith transmitter lies, he is not permitted to remain silent about him. That does not constitute backbiting, because scholars are like assayers of coins, and an assayer’s religious

[33] **Translator’s note (L654):** “Tamkhitha” and “Tamshitha” reproduce the supplied invocation words approximately; their meanings and vocalization are uncertain.

[34] **Translator’s note (L657):** The supplied “rabban” is grammatically irregular here; it is understood as the epithet “Lord of the worlds.”

’ هذا حديث لا يرويه غير عبد الله بن عمر الخراساني وهو شيخ مجهول يحدث عن الليث بمناكير ’ .

وأحاديث دعوات الخواص بالكلمات السريانية والعبرانية التي منها : يا تمخيثا ، يا تمشيثا ، وأن الإنسان يمشي بها على الماء ، ويطير بها في الهواء ، إلى غير ذلك مما لا يمكن ذكرها في هذا الكتاب .

قال أبو العيناء : ’ أنا والجاحظ وضعنا حديث فدك ’ .

ذكر الحاكم أبو عبد الله وقال : سمعت عبد العزيز بن عبد الملك الأموي يقول : سمعت إسماعيل بن محمد النحوي يقول : سمعت المحاملي يقول : سمعت أبا العيناء يقول . قال إسماعيل : ’ وكان أبو العيناء حدث بذلك بعد ما تاب ’ .

والكلام في هؤلاء الوضاعين ، نصيحة لله ، ربا العالمين ، ولرسوله محمد سيد المرسلين ، وليست بغيبة عند جماعة فقهاء المسلمين .

قال يحيى بن سعيد رئيس المحدثين : ’ سألت مالك بن أنس وسفيان الثوري وشعبة وسفيان بن عيينة عن الرجل يكذب في الحديث أو يهم أأبين أمره ؟ قالوا : نعم ، بين أمره للناس ’ .

وكان شعبة يقول : ’ تعالوا حتى نغتاب في الله ’ .

وقال الشافعي : ’ إذا علم الرجل من محدث الكذب لم يسعه السكوت عنه ، ولا يكون ذلك غيبة ، لأن العلماء كالنقاد ، (و) لا يسع الناقد في دينه إلا أن يبين الزيوف من غيرها ’ .

duty permits him nothing short of distinguishing counterfeit coins from the others."

L661 Glory be to Allah! How fine are the expressions of these words! May the good deeds of their speaker remain inscribed upon the pages of perpetuity.

L662 The Possessor of the Two Lineages—may Allah strengthen him—said:[35]

L663 A hadith scholar must therefore possess the qualities we described at the beginning of our book: memorization, precision, and knowledge of what pertains to this discipline. As for someone who pursues hadith without distinguishing its sound material from its unsound material, without mastering its texts, its language, and its branches of knowledge, merely for the sake of transmission, without accuracy, memorization, or understanding, contenting himself with meeting an elderly shaykh who is so-and-so—all of that is obsessive fancy and delirious talk.

L664 The precise, distinguished, upright hadith scholar Abu ʿAbd Allah Muhammed ibn ʿAli ibn Hafs al-Yahsubi recited verses to me. He said: The judge in Cordoba, the distinguished hadith scholar Abu Marwan ibn ʿAbd al-Malik ibn Masarrah al-Yahsubi, recited verses to me. He said: The hadith scholar of his age, renowned for his recording and precision, Abu Bakr Muhammed ibn Haydarah ibn Mufawwaz al-Maʿafiri, recited to me verses of his own composition:

L665 O you who toil over a matter that has not concerned you, Leave off the toil, and entrust the bow to its carver.[36]

L666 Hadith reports are transmitted from anyone, out of indulgence; Their meanings receive the care of those who labor over them.[37]

سبحان الله ما أحسن ألفاظ هذا الكلام ، لا زالت حسنات قائلها مرقومة في صحف الدوام .

قال ذو النسبين أيده الله :

فيلزم المحدث أن يكون على الصفة التي وصفنا في أول كتابنا من الحفظ والإتقان ، والمعرفة بما يتعلق بهذا الشأن ، وأما من طلب الحديث دون ميز لصحيحه من سقيمه ، ولا حفظ لمتونه ولغته وعلومه ، إلا لمجرد الرواية ، دون ضبط ولا حفظ ولا دراية ، مقتصرا على لقاء الشيخ المسن وهو فلان ، فكل ذلك وساوس وهذيان .

أنشدني المحدث المتقن الفاضل العدل أبو عبد الله محمد بن علي بن حفص اليحصبي ، قال : أنشدني القاضي بقرطبة المحدث الفاضل أبو مروان بن عبد الملك بن مسرة اليحصبي ، قال : أنشدني محدث أهل زمانه ، المشار إليه بتقييده وإتقانه ، أبو بكر محمد بن حيدرة بن مفوز المعافري لنفسه :

% يا من تعنى لأمر لم يعن به % % خل العناء وول القوس باريها %

% تروى الأحاديث عن كل مسامحة % % ويعتني بمعانيها معانيها %

[35] **Translator's note (L662):** "The Possessor of the Two Lineages" is the author's epithet, Dhu al-Nasabayn.

[36] **Translator's note (L665):** The unvocalized first hemistich permits some uncertainty: it may describe a matter that does not concern the addressee or one to which he has not previously devoted attention.

(قال المصنف)

وهذا الكتاب قد جعلته للمحدثين غياثا ، لأن الله جلت قدرته قد جعل الحديث لي حقا وميراثا ، فيجب لفضله أن يركض الطلاب إليه على نجائبهم حثاثا ، ويقتسمون فوائده الصحيحة من ألفاظه الصريحة بين السند والمتن والمعنى أثلاثا .

ويتلوه إن شاء الله تعالى ما جاء في فضل شعبان ، وهو الشهر الذي ثبت صيام رسول الله [&] له وبان ، وكانت الفضيلة في صيامه على شهر رجب ناطقة ، والألسن بصفته بجزيل الحسنات صادقة ، وصلى الله على من شرف حقه وعظم ، وتمم به النبوة والرسالة وختم ، سيدنا محمد صلى الله عليه صلاة دائمة وسلم ، وعلى آله وأصحابه الذين حرم وجوههم الخاشعة على النار تحريما ، وأعد لهم مغفرة وأجرا عظيما .

وافق الفراغ من نسخه في يوم الأحد التاسع والعشرين من شهر المحرم سنة خمس وعشرين وستمائة بالمدرسة الكاملية أعز الله أنصار مالكها ، بمحمد وآله ، وحسبنا الله ونعم الوكيل .

L667 (The author said:)

L668 I have made this book a succor for hadith scholars, for Allah—majestic is His power—has made hadith my right and inheritance. Because of its excellence, students ought to spur their choice mounts toward it in haste and divide the sound benefits of its explicit expressions into three shares: chain of transmission, text, and meaning.

L669 It will be followed, if Allah Most High wills, by what has been related concerning the merit of Shaʿban, the month in which the Messenger of Allah's ﷺ fasting has been established and made clear, whose superiority over the month of Rajab in respect of fasting is plainly expressed, and which tongues truthfully describe as bringing abundant good deeds. May Allah bestow blessings upon him whose due He ennobled and magnified, through whom He completed and sealed prophethood and the message, our master Muhammed—may Allah bless him with an everlasting blessing and grant him peace ﷺ—and upon his family and his Companions, whose humble faces He utterly forbade to the Fire, and for whom He prepared forgiveness and a mighty reward.

L670 The copying of it was completed on Sunday, the twenty-ninth of the month of Muharram, in the year six hundred and twenty-five, at the Kamiliyyah madrasah—may Allah grant might to the supporters of its master, through Muhammed and his family. Allah is sufficient for us, and He is an excellent Trustee.[38]

[37] **Translator's note (L666):** The final word is understood as "muʿaniha," one who labors over or engages closely with them, forming a wordplay with "maʿaniha," their meanings. The unvocalized wording is awkward.

[38] **Translator's note (L670):** This is a copying colophon, recording the completion of the manuscript copy rather than necessarily the completion of the author's composition.

Frequency translation glossary

374 word families account for 13,724 of 17,153 Arabic word occurrences (80.01%). They include 2,230 of 4,840 distinct normalized spellings.

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

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

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

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

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

A short guide to changing forms

Verbs: aspect and time

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

Prefixes and combinations

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

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

Who acts?

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

Attached referents

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

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

Number, gender and case

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

Negation and reference

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

Alphabetical finder (entry numbers)

(284) أُخْت / أَخ (344) أُجْرَة / أَجْر (198) آتَى / أَتَى (283) أَبَد (6) أَبُو / أَب (239) آيَة (312) إِيلَاء / آل (278) آدَم (88) أُخْرَى / آخِر / آخَر
(213) أَكَلَ (258) إِكْرَام / أَكْرَمَ (219) عَطَاء / أَعْطَى (168) أَصْل (311) أَرْض (69) رَبِيع / رُبْع / أَرْبَعَة (244) إِرَادَة / أَرَادَ (121) أَخَذَ
(335) مُنْكَر / أَنْكَرَ (308) أَنْتِ / أَنْتَ (128) أَنَا (10) أَنَّ / أَنْ (73) أَمَرَ / أَمْر (285) أُمَّة / أَمَة (122) أَمَّا (22) إِمَام / أَمْ / أُمّ (248) أَلْف / أَلِف
(345) أُذُن / أَذَان / إِذْن (52) إِذَا (192) إِذْ (169) إِبْرَاهِيم (349) مُبَاح / إِبَاحَة (104) أَيْضًا (139) أَيَّدَ (92) أَيّ (89) تَأْوِيل / أَوَّل (54) أَوْ (46) أَهْل
(123) أَمَانَة / أَمَان / إِيمَان (63) أَنَس / نَاس / إِنْسَان (21) إِنَّ / إِنْ (27) إِلَى (66) إِلَّا (62) مُسْنَد / إِسْنَاد (186) إِسْمَاعِيل (342) إِسْرَائِيل (152) إِسْحَاق
(211) الدَّارَقُطْنِيّ (279) الْحَارِث (145) الْبُخَارِيّ (309) الْآن (76) سَمَاء / سَمَّى / اسْم (170) اسْتِثْنَاء / ثَانٍ / اثْنَان (210) ابْن حَزْم (1) بَنَى / بِنْت / ابْن
(94) أَبْوَاب / بَاب (30) بِهِ / بِـ (235) مَرْء / نِسَاء / امْرَأَة (237) الْهَرَوِيّ (8) إِلَه / اللَّه (261) اللَّيْث (281) الطَّبَرِيّ (310) الزُّبَيْر (40) الَّتِي / الَّذِي
(55) بُكْرَة / بِكْر / بَكْر (224) بَاقٍ / بَقِيَ (348) بَقَرَة / بَقَر (113) بَعْض (112) بَعِيد / بَعْد (347) بُرْهَان (286) بَرّ / بِرّ (313) بَيْع / بَاعَ (175) بَطَلَ / بَاطِل
(214) تَمَام / تَمَّ (371) تَقْلِيد (270) تَفْسِير (326) تَعَلُّق / تَعْلِيق (140) تَرَكَ (240) اتِّبَاع / تَبِعَ (60) بَيِّنَة / بَيَان / بَيْن (199) بَيْت (187) بَلَغَ (250) بَلْ
(215) ثَوْرِيّ / ثَوْر (287) ثَوْب / ثَوَاب (68) ثُمَّ (83) ثُلُث / ثَلَاثَة (78) ثِقَة (81) ثَابِت / ثَبَتَ (339) تَأْكِيد / تَوْكِيد (144) اتَّفَقَ / تَوْفِيق
(162) جَعْفَر (314) أَجْزَأَ / جُزْء (288) جُرَيْج (350) مَجْرَى / جَرَى (176) جَدِيد / جِدًّا / جَدّ (200) جُبَيْر / جَابِر / جَبْر (59) جَائِز / جَازَ (201) جَاءَ
(225) حَوْل / حَال (135) مَجْهُول / جَهْل (193) جَنِين / جِنّ / جَنَّة (251) جَمَل / جُمْلَة (32) إِجْمَاع / جَمِيع / جَمَعَ (102) جَلَال / جَلَّ (163) جَعَلَ
(351) حَرَج (65) إِحْرَام / حَرَام (264) حَرِير / حُرّ (5) حَدَّثَ / حَدِيث (263) حُدُود / حَدّ (58) حَجّ / حُجَّة (105) حَتَّى (202) اسْتَحَبَّ / أَحَبَّ / حُبّ
(153) حَلَّ / حَلَال (114) حَكَمَ / حُكْم (97) حَقِيقَة / حَقّ (41) حَافِظ / حَفِظَ (33) إِحْسَان / حَسَنَة / حَسَن (352) بِحَسَب / حَسَب (315) حَرْف
(227) خُصُوص / خَاصّ (226) حِين (306) حَيْثُ (241) حَنِيف / حَنِيفَة (174) حَنْبَلِيّ / حَنْبَل (216) حَمْل / حَمَلَ (341) حَمْزَة (12) أَحْمَد / مُحَمَّد / حَمْد
(67) اخْتِلَاف / خِلَاف (354) خَلَا (171) خَطَّاب / خِطْبَة / خُطْبَة (353) أَخْطَأَ / خَطَأ (95) أَخْرَجَ / خَرَجَ (74) أَخْبَرَ / خَبَر (242) خُلُود / خَالِد
(316) دَرَجَة (228) أَدْخَلَ / دَخَلَ (203) دَاوُد (265) دَارَ / دَار (136) خِيَار / خَيْر (106) خُمُس / خَمْسَة (355) خَمْر (177) يَخْلُقُ / خَلَقَ
(48) ذِكْر / ذَكَرَ (124) دَيْن / دِين (188) دُون (252) دَنَا / دُنْيَا (356) دَم (157) دَلَالَة / دَلِيل (290) دَعْوَى / دَعَا (289) أَدْرِي / دَرَى

(107) رِجْل / رِجَال / رَجُل (204) رَجْعَة / رَجَعَ (50) رَجَب (243) رَبّ (129) رَأْي / رَأَى (90) ذَات / ذُو (115) ذَهَب / ذَهَبَ (357) ذَنْب
(291) رُوح (317) رَكْعَة / رَكَعَ (130) رَفْع / رَفَعَ (116) رِضًا / رَضِيَ (17) أَرْسَلَ / رَسُول (266) رَزَّاق / رِزْق (178) رِدَّة / رَدَّ (61) رَحِم / رَحْمَن / رَحْمَة
(319) تَسْبِيح / سُبْحَانَ (359) سَارَ / سَائِر (154) مَسْأَلَة / سَأَلَ (318) تَزَوَّجَ / زَوْج (141) زَهْر / زُهْرِيّ (358) زَعَمَ (79) زَيْد / زَادَ (20) رِوَايَة / رَوَى
(36) مُسْلِم / إِسْلَام / سَلَام (254) إِسْقَاط / سَقَطَ (146) سُفْيَان (51) مَسْعُود / سَعْد / سَعِيد (253) سَرِقَة / سَرَقَ (292) مَسْجِد / سَجَدَ (217) سَبُع / سَبْع
(360) شَجَر / شَجَرَة (137) شُفْعَة / شَفَاعَة / شَافِعِيّ (172) أَسْوَد / سَيِّد (189) اسْتَوَى / سَوَاء (56) سَنَة / سِنّ / سُنَّة (25) سَمَاع / سَمِعَ (179) سُلَيْمَان
(321) شَكّ (295) شَعِير / شِعْر / شَعْر (155) شَعْبِيّ / شُعْبَة (255) شَرَعَ / شَرِيعَة (294) شَرِيك / شِرْك (293) شَرْط (361) شَرْح (320) أَشَدّ / شَدِيد
(363) صَارَ (64) صَحَابَة / صَاحِب (267) شَيْطَان (108) شَيْخ (322) شَيْبَة / شَيْب (77) شَاءَ / شَيْء (39) أَشْهُر / شَهْر (98) شَهِدَ / شَهَادَة (362) شَمْس
(364) ضَرْب / ضَرَبَ (44) صِيَام / صَوْم (229) اصْطِلَاح / صَالِح / صَلَاح (99) صَلَّى / صَلَاة (304) صِفَة (109) صَدَاق / صَدَقَة / صَدَقَ (29) صَحِيح / صَحَّ
(218) طَهَارَة / طُهْر (125) طَالِب / طَلَبَ (325) طَلَّقَ / طَلَاق (324) إِطْعَام / طَعَام (164) طُرُق / طَرِيق (365) اسْتَطَاعَ / تَطَوُّع / طَاعَة
(194) عُثْمَان (167) عَتِيرَة (13) عَبَدَ / عَبْد (82) عَبَّاس / عَبَسَ (158) عَيْش / عَائِشَة (230) ظِهَار / ظُهْر / ظَهْر (296) ظَنّ (245) طَائِفَة / طَوَاف
(142) عَزِيز / عَزَّ (75) مَعْرُوف / عَرَفَ (298) عَرَب (249) عَدِيّ (231) اعْتَدَى / عَدُوّ (366) عَدَم (84) عَدَالَة / عَدْل (190) عِدَّة / عَدَد (297) عَجَب
(256) تَعَمَّدَ / عَمْد (24) أَعْلَى / تَعَالَى / عَلِيّ (9) عَلَى (31) عَلِمَ / عِلْم (268) تَعْلِيل / عِلَّة (232) عَاقِلَة / عَقْل (180) عَظِيم / عَظُمَ (71) عُشْر / عَشَرَة / عَشْر
(327) مَغْفِرَة / غَفَرَ (117) عَيْن (197) عِيسَى (70) عِنْد (7) عَنْ (181) عَمّ / عُمُوم (147) عَمِلَ / عَمَل (80) عَمْرو (47) عُمْرَة / عُمْر / عَمْر / عُمَر
(85) أَفْضَل / فَضْل (330) مُنْفَصِل / فَصْل (269) فَاسِد / فَسَاد (329) تَفْرِيق / فَرْق (257) فَرْع (233) فَرِيضَة / فَرْض (328) فَاتِحَة (43) غَيْر
(111) قَتْل / قَتَلَ (368) قَتَادَة (131) قَبِلَ / قَبْل (91) قَوْم / قَامَ (2) قَوْل / قَالَ (3) فِي (367) فَهِمَ / فَهْم (134) فُلَان (57) فَقِيه / فِقْه (93) فِعْل / فَعَلَ
(96) قَاضٍ / قَضَاء / قَضَى (132) قَاسِم / قَسَم / قَسْم (369) أَقْرَب / قَرِيب (34) قَرَأَ / قُرْآن (165) قَدَم / قَدَّمَ / قَدِمَ (182) قُدْرَة / قَدْر (26) قَدْ
(23) كَتَبَ / كِتَاب (156) تَكْبِير / أَكْبَر / كَبِير (16) يَكُون / كَانَ (299) قِيَس / قِيَاس (220) أَقَلّ / قَلِيل (234) قَلْب (148) قَطْع / قَطَعَ (370) فَقَط / قَطّ
(18) لَهُ / لِـ (221) كَيْف (138) كَلِمَة / كَلَام (49) كِلَا / كُلّ (331) كَفَّارَة / كُفْر (205) إِكْرَاه / كَرِهَ (45) كَذِب / كَذَبَ (86) أَكْثَر / كَثِير
(126) لَيْسَ (307) لَوْلَا (173) لَوْلَا / لَوْ (333) لَنْ (100) لَمَّا (38) لَمْ (183) لَفْظِيّ / لَفْظ (246) لُغَة (300) لِسَان (332) لَازِم / لَزِمَ (14) لَا
(133) مَرَّ / مَرَّة (118) مَدِينَة (101) مَثَل / مِثْل (346) ابْتِدَاء / مُبْتَدَأ (334) أَمْوَال / مَال (206) مَيِّت / مَوْت / مَاتَ (343) مِائَة (19) مَا (159) لَيْلَة / لَيْل

(271) نَحْن (37) نُبُوَّة / نَبِيّ (212) مُوسَى (372) مَنَعَ (4) مَن / مِن (28) مَلَك / مَالِك / مِلْك (110) مَعْنًى (119) مَعَ (301) مَضَى (323) مَصْدَر
(247) نَطَقَ / نُطْق (273) نِصْف (120) مَنْصُور / نَصْر (222) نُصُوص / نَصّ (272) نَسْخ / نَسَخَ (103) نِسْبَة / نَسَب (149) أَنْزَلَ / نَزَلَ (166) نَحْو
(150) نَار / نُور (127) نَهْي / نَهَى (373) نَهَار / نَهَر (143) نَقْل / نَقَلَ (275) نَفْي / نَفَى (274) نَافِع / نَفَعَ (223) نَفْس (207) نِعْمَ / نَعَمْ (236) نَظَرَ / نَظَر
(374) هُنَالِكَ / هُنَا (238) هَلَّا / هَلْ (303) هَلْ (196) هِشَام (184) هُرَيْرَة / هِرَّة (11) ذَلِكَ / هَذَا (302) هُدًى / هَدْي (262) هَاء (336) نَوْع
(337) صِلَة / وَصْل (276) وُرُود / وَرَدَ (87) جِهَة / وَجْه (185) وُجُود / وَجَدَ (160) وَاجِب / وَجَبَ (161) وَ / وَاو (35) أَحَد / وَاحِد (15) هِيَ / هُوَ
(208) وَلَاء / وَلِيّ (151) وَلَدَ / وَلَد (340) وَكِيع (338) وَاقِعَة / وَقَعَ (277) مِيقَات / وَقْت (305) وَعِيد / وَعْد (53) مَوْضِع / وَضَعَ (259) أَوْصَى / وَصِيَّة
(280) يُونُس (42) أَيَّام / يَوْم (282) يُوسُف (260) يَمِين (209) أَيْدٍ / يَد (72) يَحْيَى (191) يَا (195) هِبَة / وَهَبَ

1. ابْن / بِنْت / بَنَى[1]

ibn / bint / banā

768 occurrences; cumulative coverage 4.48%.

Possible English: son; daughter; descendant; build

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

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

Attested spellings and counts

بن —bn* (635); ابن —ibn (102); بني —bny* (10); وابن —wābn* (6); بابن — bābn* (3); بنت —bnt* (3); ابنه —ʾbnh* (2); بنى —bnā* (2); لابن —lābn* (2); بنون —bnwn* (1); بنوه —bnwh* (1); لابنه —lābnh* (1)

Context L8: ... أبو بكر الصديق وعمر بن الخطاب الفاروق وعلي بن أبي ...

Context L18: ... من وضع عبد المنعم بن إدريس وكان من القصاص ...

2. قَوْل / قَالَ[2]

qāla / qawl

672 occurrences; cumulative coverage 8.40%.

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

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

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

Attested spellings and counts

قال —qāl* (321); وقال —wqāl* (71); يقول —yqwl* (55); فقال —fqāl* (44); يقال —yqāl* (19); قوله —qwlh* (18); قول —qwl* (14); قالوا —qālwā* (8); قيل —qyl* (8); وقيل —wqyl* (8); قاله —qālh* (7); فقل —fql* (6); فقيل —fqyl* (6); قلت —qlt* (6); تقول —tqwl* (5); قالا —qālā* (5); قولهم —qwlhm* (5); أقول —ʾqwl* (4); القول —al-qwl* (4); فقلت —fqlt* (4); قالت —qālt* (4); قلنا — qlnā* (4); يقولون —yqwlwn* (3); بقوله —bqwlh* (2); فقالت —fqālt* (2); فقوله —fqwlh* (2); قائل —qāʾl* (2); كقول —kqwl* (2); وقالوا —wqālwā* (2); ويقال —wyqāl* (2); ويقول —wyqwl* (2); أقوال —ʾqwāl* (1); القائلة —al-qāʾlh* (1); القائلون —al-qāʾlwn* (1); المقول —al-mqwl* (1); بقول —bqwl* (1); فقالوا — fqālwā* (1); فقلنا —fqlnā* (1); فنقول —fnqwl* (1); فيقول —fyqwl* (1); قائلها —qāʾlhā* (1); قولا —qwlā* (1); قولها —qwlhā* (1); قولي —qwly* (1); قوليه — qwlyh* (1); كالقول —kālqwl* (1); كقولهم —kqwlhm* (1); لقال —lqāl* (1); لقوله —lqwlh* (1); نقوله —nqwlh* (1); وقالت —wqālt* (1); وقاله —wqālh* (1);

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

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

وقل —wql* (1); وقوله —wqwlh* (1); يقل —yql* (1); يقله —yqlh* (1); يقوله — yqwlh* (1); يقولوا —yqwlwā* (1)

Context L3: ... البيع ووفوا الذمم ولم يقولوا فاذهب أنت وربك فقاتلا كما ...

Context L5: ... هذا الشهر المسمى برجب وقل العارف به المتكلم فيه بما ...

3. فِي[3]

fī

583 occurrences; cumulative coverage 11.79%.

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

فيما —fy* (429); وفي —wfy* (21); فيها —fyh* (78); فيه —fyhā* (22); في —fymā* (13); وفيه —wfyh* (7); فيهن —fyhn* (4); ففي —ffy* (3); وفيها — wfyhā* (2); ففيها —ffyhā* (1); فيكم —fykm* (1); فيمن —fymn* (1); فيهم — fyhm* (1)

Context L1: ... وقلبا مسرورا ووضع لهم في رقاب الكذابين سيفا في ذات ...

Context L4: ... لا تجتمع السكينة والفسق في قلب واحد ...

4. مَن / مِن[4]

min / man

583 occurrences; cumulative coverage 15.19%.

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* (448); ومن —wmn* (41); منه —mnh* (23); منهم —mnhm* (21); منها —mnhā* (13); مما —mmā* (11); فمن —fmn* (5); بمن —bmn* (4); ممن — mmn* (3); ومنهم —wmnhm* (3); لمن —lmn* (2); منا —mnā* (2); فمنهم — fmnhm* (1); منك —mnk* (1); منهما —mnhmā* (1); مني —mny* (1); ولمن — wlmn* (1); وممن —wmmn* (1); ومنه —wmnh* (1)

Context L1: ... وأطلع على الأبصار والبصائر من معجزته أهلة مشرقة وبدورا وجعل ...

[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: منن (read dictionary entry).

Context L2: ودابره مقطوعا مبتورا فهدم من الباطل سقفا مرفوعا وبيتا معمورا ... ...

5. حَدَّثَ / حَدِيث[5]

ḥadīth / ḥaddatha

437 occurrences; cumulative coverage 17.74%.

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

Attested spellings and counts

حدثنا —ḥdthnā* (35); حدثني —ḥdthny* (15); بحديث —bḥdyth* (11); حديثا —ḥdythā* (9); وأحاديث —w’ḥādyth* (5); حدثه —ḥdthh* (3); تحدث —tḥdth* (2); محدثا —mḥdthā* (2); وحدثني —wḥdthny* (2); للحديث —llḥdyth* (1); نا —nā* (98); الحديث —al-ḥdyth* (82); حديث —ḥdyth* (54); المحدث —al-mḥdth* (20); حديثه —ḥdythh* (16); الأحاديث —al-’ḥādyth* (12); وحديث —wḥdyth* (12); أحاديث —’ḥādyth* (10); حدث —ḥdth* (9); يحدث —yḥdth* (6); بالحديث —bālḥdyth* (5); المحدثين —al-mḥdthyn* (4); بحديثه —bḥdythh* (3); محدث —mḥdth* (3); الحديثين —al-ḥdythyn* (2); كحديث —kḥdyth* (2); ثنا —thnā* (2); حدثك —ḥdthk* (2); والأحاديث —wāl’ḥādyth* (2); والحديث —wālḥdyth* (2); أحدث —’ḥdth* (1); حدثت —ḥdtht* (1); حديثان —ḥdythān* (1); لحديث —lḥdyth* (1); ونا —wnā* (1)

Context L1: ... الحمد لله الذي رفع لحديث محمد المصطفى عبده ورسوله لواء ...

Context L8: ... الثامن عشر من علوم الحديث وقد ذكر مسلم في مقدمة ...

6. أَبُو / أَب[6]

’ab / ’abū

411 occurrences; cumulative coverage 20.14%.

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

Attested spellings and counts

أبو —’bw* (186); أبي —’by* (147); أبا —’bā* (27); أبيه —’byh* (19); وأبو —w’bw* (12); وأبي —w’by* (11); لأبي —l’by* (2); وأبا —w’bā* (2); آبائهم —

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

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

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.

7. عَنْ[7]

ʿan

410 occurrences; cumulative coverage 22.53%.

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. عمن = عن + من; عما = عن + ما. Suffixes identify the referent, not a different tense.

8. إِلَه / اللَّه[8]

Allāh / ʾilāh

401 occurrences; cumulative coverage 24.86%.

Possible English: God; Allah; deity

بأبي —bʾby* (1); أبيهما —ʾbyhmā* (1); أبوهما —ʾbwhmā* (1); أباه —ʾbāh* (1); أباهم —ʾābāʾhm* (1)

Context L8: ... السقيم من الصحيح الخليفة أبو بكر الصديق وعمر بن الخطاب ...

Context L19: ... شباب أهل الجنة عن أبيهما المرتضى عن جدهما المصطفى أنه ...

Attested spellings and counts

عن —ʿn* (313); عنه —ʿnh* (51); عنهم —ʿnhm* (12); عني —ʿny* (9); وعن — wʿn* (7); عمن —ʿmn* (5); عما —ʿmā* (4); عنها —ʿnhā* (3); عنهما —ʿnhmā* (3); عنك —ʿnk* (2); وعنه —wʿnh* (1)

Context L4: ... وهم الذين أمرهم بالتبليغ عنه ففعلوا ذلك محتسبين ناصحين حتى ...

Context L5: ... والتفسير وذكر ما صح عن البشير النذير رفعا للكذب عن ...

Attested spellings and counts

الله —Allāh (381); والله —wāllh* (9); بالله —bāllh* (5); لله —llh* (5); إله — ʾilāh* (1)

Context L1: ... الحمد لله الذي رفع لحديث محمد المصطفى ...

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

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

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.

9. عَلَى[9]

ʿalā

320 occurrences; cumulative coverage 26.73%.

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.

10. أَنَّ / أَنْ[10]

ʾan / ʾanna

302 occurrences; cumulative coverage 28.49%.

Possible English: to; that; because

Context L3: ... قارعوا دون رسول الله البهم وبايعوه على الموت الأحمر ...

Attested spellings and counts

على —ʿlā* (219); عليه —ʿlyh* (69); وعلى —wʿlā* (10); عليك —ʿlyk* (8); علينا —ʿlynā* (5); عليها —ʿlyhā* (4); عليهم —ʿlyhm* (2); عليهما —ʿlyhmā* (1); وعليك —wʿlyk* (1); وعليه —wʿlyh* (1)

Context L1: ... ورسوله لواء منشورا وأطلع على الأبصار والبصائر من معجزته أهلة ...

Context L2: ... والصلاة على سيد ولد آدم محمد رسوله ...

Attested spellings and counts

أن —ʾn* (138); أنه —ʾnh* (48); لأن —lʾn* (34); لأنه —lʾnh* (26); وأن —wʾn* (18); وأنه —wʾnh* (10); بأن —bʾn* (6); كأنه —kʾnh* (4); أنها —ʾnhā* (2); أنهم —ʾnhm* (2); ان —ʾn* (2); فكأن —fkʾn* (2); لأنها —lʾnhā* (2); أنما —ʾnmā* (1); فكأنما —fkʾnmā* (1); كأن —kʾn* (1); كأني —kʾny* (1); لأنهم —lʾnhm* (1); لئلا —lʾlā* (1); وأنك —wʾnk* (1); وبأنه —wbʾnh* (1)

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

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

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

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

11. ذَلِكَ / هَذَا[11]

hādhā / dhālika

284 occurrences; cumulative coverage 30.15%.

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

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

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

Context L4: … أخبرنا الله جل جلاله أنه رضي عنهم وأنزل السكينة عليهم …

Context L5: … زمامه من العلم إلي أن أخص هذا الشهر بما فيه …

Attested spellings and counts

ذلك —dhālika* (79); هذا —hādhā* (77); وهذا —whdhā* (26); وكذلك —wkdhlk* (22); هذه —hādhihi* (11); فهذا —fhdhā* (10); بهذا —bhdhā* (9); كذا —kdhā* (8); بذلك —bdhlk* (6); وذلك —wdhlk* (6); هؤلاء —hāʾulāʾ* (4); ولهذا —wlhdhā* (4); هكذا —hkdhā* (3); وكذا —wkdhā* (3); وهذه —whdhh* (3); كذلك —kdhlk* (2); أولئك —ʾwlʾk* (1); بهذه —bhdhh* (1); تلك —tlk* (1); ذاك —dhāk* (1); فتلك —ftlk* (1); فكذلك —fkdhlk* (1); فلذلك —fldhlk* (1); لذلك —ldhlk* (1); هذين —hdhyn* (1); ولذلك —wldhlk* (1); وهؤلاء —whʾlāʾ* (1)

Context L4: … أمرهم بالتبليغ عنه ففعلوا ذلك محتسبين ناصحين حتى كمل بما …

Context L5: … كثر اختلاف الناس في هذا الشهر المسمى برجب وقل العارف …

12. أَحْمَد / مُحَمَّد / حَمْد[12]

ḥamd / muḥammad / ʾaḥmad

247 occurrences; cumulative coverage 31.59%.

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

Attested spellings and counts

محمد —mḥmd* (139); أحمد —ʾḥmd* (85); ومحمد —wmḥmd* (8); حماد —ḥmād* (3); الحمد —al-ḥmd* (2); الحميد —al-ḥmyd* (2); الحميدي —al-ḥmydy* (2);

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

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.

13. عَبَدَ / عَبْد[13]

ʿabd / ʿabada

229 occurrences; cumulative coverage 32.92%.

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.

14. لَا[14]

lā

220 occurrences; cumulative coverage 34.20%.

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 لا + أن.

وأحمد —wʾḥmd* (2); بمحمد —bmḥmd* (1); حامد —ḥāmd* (1); حميد —ḥmyd* (1); لمحمد —lmḥmd* (1)

Context L1: ... الحمد لله الذي رفع لحديث محمد ...

Context L2: ... على سيد ولد آدم محمد رسوله الكريم ذي الخلق العظيم ...

Attested spellings and counts

عبد —ʿbd* (201); عبيد —ʿbyd* (14); وعبد —wʿbd* (5); عباد —ʿbād* (3); لعبد —lʿbd* (2); عابد —ʿābd* (1); عباده —ʿbādh* (1); عبده —ʿbdh* (1); عبيدة —ʿbydh* (1)

Context L1: ... رفع لحديث محمد المصطفى عبده ورسوله لواء منشورا وأطلع على ...

Context L18: ... القصاص وهو من وضع عبد المنعم بن إدريس وكان من ...

Attested spellings and counts

لا —lā* (131); ولا —wlā* (66); فلا —flā* (19); ألا —ʾlā* (4)

Context L4: ... كل رافضي معاند إذ لا تجتمع السكينة والفسق في قلب ...

Context L5: ... الاعتناء بقيامه وجعله من لا يدري مفضلا على الشهور وزاده ...

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

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.

15. هُوَ / هِيَ[15]

huwa / hiya

180 occurrences; cumulative coverage 35.25%.

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

وهو —whw* (76); هو —hw* (57); فهو —fhw* (15); وهي —why* (15); هي —hy* (10); وهم —whm* (3); فهم —fhm* (1); فهما —fhmā* (1); هم —hm* (1); وهما —whmā* (1)

Context L2: ... وجمع الشرك مغلوبا مقهورا فهم خير الناس وخير القرون وكلا ...

Context L4: ... القاطع على عدالتهم والبرهان وهم الذين أمرهم بالتبليغ عنه ففعلوا ...

16. كَانَ / يَكُون[16]

kāna / yakūn

179 occurrences; cumulative coverage 36.30%.

Possible English: be; was; become; occur

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

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

Attested spellings and counts

كان —kān* (75); وكان —wkān* (33); يكون —ykwn* (19); كانت —kānt* (12); يكن —ykn* (9); كانوا —kānwā* (7); فكان —fkān* (3); كنت —knt* (3); كونه —kwnh* (3); فكانوا —fkānwā* (2); مكان —mkān* (2); المكان —al-mkān* (1); تكون —tkwn* (1); تكوني —tkwny* (1); فيكون —fykwn* (1); كانا —kānā* (1); كنّا —knā* (1); كونها —kwnhā* (1); مكانها —mkānhā* (1); وتكون —wtkwn* (1); وكانت —wkānt* (1); يكونوا —ykwnwā* (1)

Context L1: ... وأبان بشفار الدين قوما كانوا بالضلالة بورا ورد ناكصا على ...

Context L3: ... كما قال من تقدم فكانوا خلفاء الخلق وفتحة الغرب والشرق ...

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

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

17. رَسُول / أَرْسَلَ[17]

rasūl / ʾarsala

136 occurrences; cumulative coverage 37.09%.

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

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

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

Attested spellings and counts

رسول —rswl* (97); المرسل —al-mrsl* (6); المرسلين —al-mrslyn* (5); رسوله —rswlh* (4); ورسوله —wrswlh* (4); لرسول —lrswl* (3); مرسل —mrsl* (3); الرسول —al-rswl* (2); مرسلا —mrslā* (2); والمرسل —wālmrsl* (2); أرسل — ʾrsl* (1); أرسله —ʾrslh* (1); برسول —brswl* (1); رسالة —rsālh* (1); رسالته —rsālth* (1); مراسيل —mrāsyl* (1); والرسالة —wālrsālh* (1); ولرسوله — wlrswlh* (1)

Context L1: ... لحديث محمد المصطفى عبده ورسوله لواء منشورا وأطلع على الأبصار ...

Context L2: ... سيد ولد آدم محمد رسوله الكريم ذي الخلق العظيم والشرف ...

18. لَهُ / لِـ[18]

li / lahu

134 occurrences; cumulative coverage 37.87%.

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

Context: له can express possession, entitlement or a beneficiary. A prefixed لَ 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, لِ + ال becomes لل.

Attested spellings and counts

له —lh* (69); لهم —lhm* (13); لي —ly* (12); لك —lk* (10); لنا —lnā* (10); لها —lhā* (10); فله —flh* (2); وله —wlh* (2); ولي —wly* (2); لكم —lkm* (1); لهما —lhmā* (1); ولك —wlk* (1); ولهم —wlhm* (1)

Context L1: ... قريرة وقلبا مسرورا ووضع لهم في رقاب الكذابين سيفا في ...

Context L2: ... وخير القرون وكلا الخيرين لهم خير مقرون ...

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

19. مَا[19]

mā

134 occurrences; cumulative coverage 38.65%.

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

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

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

Attested spellings and counts

ما —mā* (84); كما —kmā* (18); بما —bmā* (17); وما —wmā* (13); فما —fmā* (2)

Context L1: ... له الشيطان الكذب عليه بما يعده وما يعده الشيطان إلا ...

Context L3: ... فاذهب أنت وربك فقاتلا كما قال من تقدم فكانوا خلفاء ...

20. رِوَايَة / رَوَى[20]

rawā / riwāyah

129 occurrences; cumulative coverage 39.40%.

Possible English: narrate; transmit; report; narration

Context: روينا reports receipt/transmission of a report. The text often vowels it رُوِّينا, we were made to receive or were transmitted, whereas رَوَيْنا is we narrated.

Forms and grammar: روى / يروي = narrated / narrates; رَوَيْنا = we narrated; رُوِّينا is a different passive derived form. رواه = he narrated it; روي = it was narrated when read passively. رواية / روايات = narration(s).

Attested spellings and counts

رواه —rwāh* (20); الراوي —al-rāwy* (14); روى —rwā* (11); رواية —rwāyh* (10); الرواية —al-rwāyh* (9); يروي —yrwy* (9); رواته —rwāth* (7); رواها —rwāhā* (5); روايته —rwāyth* (5); روي —rwy* (5); ورواه —wrwāh* (5); الرواة —al-rwāh* (3); روايتهم —rwāythm* (3); يروى —yrwā* (3); يرويه —yrwyh* (3); رواة —rwāh* (2); ورواية —wrwāyh* (2); وروي —wrwy* (2); الروايات —al-rwāyāt* (1); راوي —rāwy* (1); رووا —rwwā* (1); رووه —rwwh* (1); رويا —rwyā* (1); روياه —rwyāh* (1); روينا —rwynā* (1); فرواه —frwāh* (1); وروايات —wrwāyāt* (1); يرو —yrw* (1); يروها —yrwhā* (1)

Context L8: ... وعدلوا وبحثوا عن صحة الروايات وسقمها ذكر ذلك الحاكم في ...

Context L21: ... رواه الحافظ أبو جعفر العقيلي وقال ...

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

21. إِنَّ / إِنْ[21]

ʾin / ʾinna

115 occurrences; cumulative coverage 40.07%.

Possible English: if; indeed; surely; only

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

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

Attested spellings and counts

إن —ʾin* (28); وإنما —wʾinmā* (18); وإن —wʾin* (16); فإن —fʾin* (15); إنما —ʾinmā* (6); إنه —ʾinh* (6); فإنه —fʾinh* (5); وإما —wʾimā* (4); إني —ʾiny* (3); فإنها —fʾinhā* (3); إما —ʾimā* (2); وإنه —wʾinh* (2); إنا —ʾinā* (1); إنك —ʾink* (1); إنها —ʾinhā* (1); فإنك —fʾink* (1); فإنما —fʾinmā* (1); فإنهم —fʾinhm* (1); وإنا —wʾinā* (1)

Context L8: ... المرتضى وزيد بن ثابت فإنهم قد جرحوا وعدلوا وبحثوا عن ...

Context L20: ... العقل على كثرة طرقها إن أول ما خلق الله العقل ...

22. إِمَام / أَمْ / أُمّ[22]

ʾumm / ʾam / ʾimām

112 occurrences; cumulative coverage 40.73%.

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* (72); أم —ʾm* (9); إمام —ʾimām* (8); الأئمة —al-ʾmh* (7); أئمة —ʾmh* (4); أمه —ʾmh* (3); إماما —ʾimāmā* (2); أئمتكم —ʾmtkm* (1); أمتي —ʾmty* (1); فالأم —fālʾm* (1); لأمه —lʾmh* (1); للإمام —llʾimām* (1); وإمامته —wʾimāmth* (1); والإمام —wālʾimām* (1)

Context L9: ... كقولهم على رسول الله أئمتكم شفعاؤكم فانظروا بمن تستشفعون وهو ...

Context L22: ... قال الإمام أحمد هذا الحديث موضوع ليس ...

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

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

23. كَتَبَ / كِتَاب[23]

kitāb / kataba

110 occurrences; cumulative coverage 41.37%.

Possible English: book; writing; scripture; prescribe; write

Context: كتاب can mean a book, a written document or scripture. كتب عليه can mean prescribed for him. A مكاتب is a person with a manumission contract in the relevant legal discussion.

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

Attested spellings and counts

كتاب —ktāb* (45); كتب —ktb* (16); الكتاب —al-ktāb* (15); كتبه —ktbh* (7); وكتب —wktb* (3); كتابا —ktābā* (4); كتابه —ktābh* (4); الكتب —al-ktb* (4); كتابنا —ktābnā* (2); يكتب —yktb* (2); بالكتاب —bālktāb* (1); بكتاب —bktāb* (1); فكتبت —fktbt* (1); كاتبا —kātbā* (1); كتابك —ktābk* (1); كتابي —ktāby* (1); لكتاب —lktāb* (1); وكتاب —wktāb* (1)

Context L9: ... وجل له وقد بدلت الكتب قبله فزادوا في حديث رسول ...

Context L25: ... كتاب العقل وضعه أربعة أولهم ميسرة ...

24. أَعْلَى / تَعَالَى / عَلِيّ[24]

ʿaliyy / taʿālā / ʾaʿlā

109 occurrences; cumulative coverage 42.00%.

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

علي —ʿly* (70); تعالى —tʿālā* (17); وعلا —wʿlā* (9); أعلى —ʾʿlā* (3); وعلي —wʿly* (3); الأعلى —al-ʾʿlā* (2); العالية —al-ʿālyh* (1); المعلى —al-mʿlā* (1); تعالوا —tʿālwā* (1); علوا —ʿlwā* (1); عليا —ʿlyā* (1)

Context L1: ... وجعل عاقبة أهل الصدق علوا دائما وظهورا وعمر بتصانيفهم عينا ...

Context L5: ... تعين في شرع الله علي من جهة ما ألقي زمامه ...

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

25. سَمِعَ / سَمَاع[25]

samiʿa / samāʿ

107 occurrences; cumulative coverage 42.63%.

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; سمعنا / سمعت = I or you heard / we heard; سمعه = heard him or his hearing according to vowels. سماع is a verbal noun.

Attested spellings and counts

سمعت —smʿt* (32); سماعه —smāʿh* (19); السماع —al-smāʿ* (9); سمع —smʿ* (8); يسمع —ysmʿ* (7); سماعا —smāʿā* (6); سماع —smāʿ* (4); أسمع —ʾsmʿ* (3); والسماع —wālsmāʿ* (3); وسمعت —wsmʿt* (3); سمعنا —smʿnā* (2); سمعه —smʿh* (2); وسماعه —wsmāʿh* (2); تسمع —tsmʿ* (1); سامع —sāmʿ* (1); سمعا —smʿā* (1); سمعته —smʿth* (1); وسمع —wsmʿ* (1); وسمعته —wsmʿth* (1); وسمعه —wsmʿh* (1)

Context L27: ... اللغوي أبو عرم المطرز سمعت ثعلبا يقول إذا لم يسمع ...

Context L31: ... البصري وأجمعوا أنه لم يسمع من علي حرفا قط فكيف ...

26. قَدْ[26]

qad

106 occurrences; cumulative coverage 43.25%.

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* (75); قد —qd* (16); فقد —fqd* (10); لقد —lqd* (4); ولقد —wlqd* (1)

Context L4: ... وقد نطق بفضلهم القرآن وقام الدليل ...

Context L8: ... وزيد بن ثابت فإنهم قد جرحوا وعدلوا وبحثوا عن صحة ...

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

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

27. إِلَى[27]

ʾilā

103 occurrences; cumulative coverage 43.85%.

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* (71); إليه —ʾilyh* (12); إليهم —ʾilyhm* (6); إلي —ʾily* (5); إلينا —ʾilynā* (5); إليها —ʾilyhā* (4)

Context L5: ... ونزع بعضهم في ليله إلى الاعتناء بقيامه وجعله من لا ...

Context L9: ... على أهل الدين فبادروا إلى أنواع الفساد تارة في المتن ...

28. مَلَك / مَالِك / مِلْك[28]

milk / mālik / malak

98 occurrences; cumulative coverage 44.42%.

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.

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

Attested spellings and counts

مالك —mālk* (64); الملك —al-mlk* (11); ومالك —wmālk* (11); الملوك —al-mlwk* (2); مالكا —mālkā* (2); ملك —mlk* (2); ملكا —mlkā* (2); المالكي —al-mālky* (1); المالكيين —al-mālkyyn* (1); الملائكة —al-mlāʾkh* (1); مالكها —mālkhā* (1)

Context L6: ... سلطان الإسلام والمسلمين وسيد الملوك والسلاطين محيي سنة سيد المرسلين ...

Context L112: ... القبس في شرح موطأ مالك بن أنس في كتاب الضحايا ...

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

29. صَحَّ / صَحِيح[29]

ṣaḥḥa / ṣaḥīḥ

97 occurrences; cumulative coverage 44.98%.

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

صحيح —ṣḥyḥ* (22); صح —ṣḥ* (12); الصحيحين —al-ṣḥyḥyn* (10); يصح — yṣḥ* (9); الصحيح —al-ṣḥyḥ* (8); صحة —ṣḥh* (7); صحيحا —ṣḥyḥā* (5); صحت —ṣḥt* (4); الصحة —al-ṣḥh* (3); صحيحة —ṣḥyḥh* (3); وصح —wṣḥ* (3); أصح — بالصحة —al-ṣḥyḥh* (1); الصحيحة —bṣḥh* (2); بصحة —ṣḥth* (2); صحته —ʾṣḥ* (2); والصحيح —wālṣḥyḥ* (1); فصح —fṣḥ* (1); تصح —tṣḥ* (1); —bālṣḥh* (1)

Context L4: ... وأنزل السكينة عليهم فقد صحت لهم العصمة من تعمد الفسوق ...

Context L5: ... الشرح والتفسير وذكر ما صح عن البشير النذير رفعا للكذب ...

30. بِهِ / بِـ[30]

bi / bihi

91 occurrences; cumulative coverage 45.51%.

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* (63); بها —bhā* (22); وبها —wbhā* (2); بك —bk* (1); بهم —bhm* (1); بي —by* (1); وبه —wbh* (1)

Context L2: ... والشرف الصميم الذي غدا به دم الشرك مهدورا ودابره مقطوعا ...

Context L5: ... المسمى برجب وقل العارف به المتكلم فيه بما وجب حتى ...

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

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

31. عَلِمَ / عِلْم[31]

ʿilm / ʿalima

88 occurrences; cumulative coverage 46.03%.

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

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

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

Attested spellings and counts

العلم —al-ʿlm* (20); العالم —al-ʿālm* (17); العلماء —al-ʿlmāʾ* (17); علم —ʿlm* (8); علماء —ʿlmāʾ* (4); العالمين —al-ʿālmyn* (3); عالم —ʿālm* (3); علمنا —ʿlmnā* (3); أعلم —ʾlm* (2); أعلمه —ʾlmh* (1); بعلمه —bʿlmh* (1); علمه —ʿlmh* (1); ليعلم —lyʿlm* (1); معلوما —mʿlwmā* (1); واعلموا —wāʿlmwā* (1); وعلم —wʿlm* (1); وعلمه —wʿlmh* (1); ويعلم —wyʿlm* (1); يعلم —yʿlm* (1); يعلمه —yʿlmh* (1)

Context L5: ... ما ألقي زمامه من العلم إلي أن أخص هذا الشهر ...

Context L6: ... المرسلين ومظهر العدل في العالمين ناصر الدنيا والدين مولانا الملك ...

32. إِجْمَاع / جَمِيع / جَمَعَ[32]

jamaʿa / jamīʿ / ʾijmāʿ

85 occurrences; cumulative coverage 46.52%.

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

جماعة —jmāʿh* (20); جميع —jmyʿ* (15); الجماعة —al-jmāʿh* (5); جمع —jmʿ* (4); لجميعه —ljmyʿh* (3); يجمع —yjmʿ* (3); أجمع —ʾjmʿ* (2); أجمعوا —ʾjmʿwā* (2); إجماع —ʾijmāʿ* (2); الجامع —al-jāmʿ* (2); الجميع —al-jmyʿ* (2); بإجماع —bʾijmāʿ* (2); جامع —jāmʿ* (2); جمعه —jmʿh* (2); مجمع —mjmʿ* (2); أجمعين —ʾjmʿyn* (1); الجماع —al-jmāʿ* (1); الجمعة —al-jmʿh* (1); تجتمع —tjtmʿ* (1); جمعت —jmʿt* (1); جميعا —jmyʿā* (1); جميعها —jmyʿhā* (1); جميعهم —jmyʿhm* (1); لجماعة —ljmāʿh* (1); لجميع —ljmyʿ* (1); مجموع —mjmwʿ* (1); مجموعة —mjmwʿh* (1); وأجمع —wʾjmʿ* (1); وأجمعوا —wʾjmʿwā* (1); والجماعة —wāljmāʿh* (1); وجماعة —wjmāʿh* (1); وجمع —wjmʿ* (1)

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

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

Context L2: ... بهم حزب الشريعة موفورا وجمع الشرك مغلوبا مقهورا فهم خير ...

Context L4: ... وثبتت حجة الله على جميع المسلمين وقد أخبرنا الله جل ...

33. إِحْسَان / حَسَنَة / حَسَن[33]

ḥasan / ḥasanah / ʾiḥsān

84 occurrences; cumulative coverage 47.01%.

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. حسين / الحسين in a chain are personal names; identify the person from the chain rather than the root meaning.

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* (45); الحسين —al-ḥsyn* (12); حسن —ḥsn* (9); حسين —ḥsyn* (7); أحسن —ʾḥsn* (2); والحسن —wālḥsn* (2); والحسين —wālḥsyn* (2); حسنة —ḥsnāt* (1); حسنات —al-ḥsnāt* (1); استحسن —ʾstḥsn* (1); للحسن —llḥsn* (1); —ḥsnh* (1)

Context L19: ... عمر بن الخطاب عن الحسن والحسين رضي الله عنهم ونصه ...

Context L24: ... وأنبانا الفقيه العالم أبو الحسن علي بن الحسين مشافهة بلفظه ...

34. قَرَأَ / قُرْآن[34]

qurʾān / qaraʾa

77 occurrences; cumulative coverage 47.46%.

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.

Attested spellings and counts

القرآن —al-qrʾān* (14); قرأت —qrʾt* (12); قراءة —qrāʾh* (10); المقرئ — al-mqrʾ* (8); القراءة —al-qrāʾh* (7); قرأ —qrʾ* (7); قرئ —qrʾ* (4); القارئ — al-qārʾ* (3); يقرأ —yqrʾ* (3); أقرأ —ʾqrʾ* (2); القراء —al-qrāʾ* (1); بالقرآن — bālqrʾān* (1); بقراءة —bqrāʾh* (1); فقرأته —fqrʾth* (1); قراءته —qrāʾth* (1); والقراءة —wālqrāʾh* (1); وقرأ —wqrʾ* (1)

Context L4: ... وقد نطق بفضلهم القرآن وقام الدليل القاطع على عدالتهم ...

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

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

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.

35. أَحَد / وَاحِد[35]

wāḥid / *ʾaḥad*

77 occurrences; cumulative coverage 47.91%.

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.

Context L9: ... يمكنهم تديل كلمة من القرآن لحفظ الله عز وجل له ...

Attested spellings and counts

أحد —ʾḥd* (25); واحد —wāḥd* (22); واحدا —wāḥdā* (6); أحدا —ʾḥdā* (3); أحدكم —ʾiḥdā* (3); إحدى —ʾḥdhmā* (3); أحدهما —ʾḥdhā* (3); التوحيد —ʾḥdhm* (1); أحدهم —al-wāḥd* (2); الواحد —ʾḥdkm* (2); لإحداهما —b'ḥd* (1); بأحد —al-wāḥdh* (1); الواحدة —al-twḥyd* (1); وحده —wḥdh* (1); وحدك —wḥdk* (1); واحدة —wāḥdh* (1); l'iḥdāhmā* (1)

Context L4: ... السكينة والفسق في قلب واحد ...

Context L38: ... علي ليس ككذب على أحد من كذب علي متعمدا فليتبوأ ...

36. مُسْلِم / إِسْلَام / سَلَام[36]

salām / *ʾislām* / *muslim*

75 occurrences; cumulative coverage 48.35%.

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

Attested spellings and counts

مسلم —mslm* (21); الإسلام —al-ʾislām* (12); أسلم —ʾslm* (6); سليم — slym* (6); المسلمين —al-mslmyn* (5); سلمة —slmh* (5); السلام —al-slām* (3); المسلمون —al-mslmwn* (2); سالم —sālm* (2); سلام —slām* (2); سلامة — slāmh* (2); مسلمة —mslmh* (2); الأسلمي —al-ʾslmy* (1); لمسلم —lmslm* (1); مسلمين —mslmyn* (1); والسلام —wālslām* (1); والمسلمين —wālmslmyn* (1); وسلم —wslm* (1); ومسلم —wmslm* (1)

Context L4: ... حجة الله على جميع المسلمين وقد أخبرنا الله جل جلاله ...

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

full name and surrounding chain. سَلَام (peace), إِسْلَام (submission / Islam) and مُسْلِم are related derivations, not tense forms of one word. مسلم in a chain or a report attribution may name Muslim ibn al-Ḥajjāj, the hadith compiler; this identification must come from context.

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.

37. نُبُوَّة / نَبِيّ[37]

nabiyy / nubuwwah

75 occurrences; cumulative coverage 48.78%.

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.

Context L5: رسول الله عليه الصلاة والسلام وعملا بمقتضى ما اقتضاه الكلام ...
...

Attested spellings and counts

النبي —al-nby* (56); أنبأنا —ʾnbʾnā* (8); النبوة —al-nbwh* (2); للنبي —llnby* (2); نبي —nby* (2); النبيين —al-nbyyn* (1); بالنبي —bālnby* (1); نبأنا —nbʾnā* (1); نبيا —nbyā* (1); والنبي —wālnby* (1)

Context L22: ... الزهري عن أنس عن النبي ...

Context L24: ... بن محمد الخولاني قال أنبأنا الحافظ أبو ذر عبد ابن ...

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

38. لَمْ[38]

lam

73 occurrences; cumulative coverage 49.21%.

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* (44); ولم —wlm* (20); فلم —flm* (7); ألم —ʾlm* (2)

Context L3: ... فصدقوا البيع ووفوا الذمم ولم يقولوا فاذهب أنت وربك فقاتلا ...

Context L5: ... في ذلك بين العوام ولم يكن من الخواص من يعرف ...

39. أَشْهُر / شَهْر[39]

shahr / ʾashhur

68 occurrences; cumulative coverage 49.61%.

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

شهر —shhr* (27); الشهر —al-shhr* (16); الأشهر —al-ʾshhr* (10); شهرا —shhrā* (8); الشهور —al-shhwr* (4); أشهر —ʾshhr* (1); مشهورا —mshhwrā* (1); والمشهور —wālmshhwr* (1)

Context L5: ... اختلاف الناس في هذا الشهر المسمى برجب وقل العارف به ...

Context L66: ... الخامس الشهر الحرام لأن مضر كانت تقول ...

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

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

40. الَّذِي / الَّتِي[40]

al-dhī / al-tī

66 occurrences; cumulative coverage 49.99%.

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* (39); التي —al-ty* (12); الذين —al-dhyn* (12); والذي — wāldhy* (3)

Context L1: ... الحمد لله الذي رفع لحديث محمد المصطفى عبده ...

Context L2: ... الخلق العظيم والشرف الصميم الذي غدا به دم الشرك مهدورا ...

41. حَافِظ / حَفِظَ[41]

ḥafiẓa / ḥāfiẓ

65 occurrences; cumulative coverage 50.37%.

Possible English: preserve; memorize; hadith master

Context: حافظ can name a memorizer or be an honorific for a hadith scholar. The title does not independently verify every report attributed to that person.

Forms and grammar: حفظ / يحفظ = preserved or memorized / preserves or memorizes; حافظ / حفاظ = memorizer or hadith master / masters; محفوظ = preserved.

Attested spellings and counts

الحافظ —al-ḥāfẓ* (43); حفظ —ḥfẓ* (7); الحفاظ —al-ḥfāẓ* (6); الحفظ — al-ḥfẓ* (4); حافظ —ḥāfẓ* (3); يحفظ —yḥfẓ* (2)

Context L21: ... رواه الحافظ أبو جعفر العقيلي وقال ولا ...

Context L24: ... محمد الخولاني قال أنبأنا الحافظ أبو ذر عبد ابن أحمد ...

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

[41] **Editorial lexical note:** Editorial contextual explanation; dictionary witness attached when checked.

42. يَوْم / أَيَّام[42]

yawm / ʾayyām

65 occurrences; cumulative coverage 50.75%.

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

أيام —ʾyām* (24); يوم —ywm* (18); يوما —ywmā* (10); اليوم —al-ywm* (3); يومين —ywmyn* (3); واليوم —wālywm* (2); بيوم —bywm* (1); لليوم —llywm* (1); ويوم —wywm* (1); يومئذ —ywmʾdh* (1); يومنا —ywmnā* (1)

Context L32: ... ليتبوأ مقعده من النار يوم القيامة مع الأخابيث إلى غير ...

Context L79: ... أبا رجاء يقول كنت يوم بعث النبي غلاما أرعى الإبل ...

43. غَيْر[43]

ghayr

64 occurrences; cumulative coverage 51.12%.

Possible English: other; different; not; apart from

Context: غير before a noun often corresponds to non- or not. غيره means someone or something other than him/it. المغيرة is a proper name, al-Mughīrah, not a negative construction.

Forms and grammar: غيره / غيرها / غيرهم change the referent, not tense. بغير means without or by something other than. غيّر / يغيّر = changed / changes, a different derivation.

Attested spellings and counts

غير —ghyr* (27); غيره —ghyrh* (12); المغيرة —al-mghyrh* (6); وغيره —wghyrh* (4); وغيرهم —wghyrhm* (4); بغير —bghyr* (2); والمغيرة —wālmghyrh* (2); الغار —al-ghār* (1); غيرها —ghyrhā* (1); غيرهم —ghyrhm* (1); غيرهن —ghyrhn* (1); فغير —fghyr* (1); وغيرهما —wghyrhmā* (1); يغير —yghyr* (1)

Context L25: ... بن المحبر وركبه بأسانيد غير أسانيد ميسرة وسرقه عبد العزيز ...

Context L32: ... القيامة مع الأخابيث إلى غير ذلك من الوضاعين الذين وضعوا ...

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

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

44. صَوْم / صِيَام[44]

ṣawm / ṣiyām

62 occurrences; cumulative coverage 51.48%.

Possible English: fast; fasting; abstain

Context: صوم and صيام commonly denote ritual fasting. The required intention, time and invalidating acts must be established from the passage, not from the noun alone.

Forms and grammar: صام / يصوم / صم = fasted / fasts / fast!; صمت = I or you fasted; صوم / صيام are verbal nouns. صائم / صائمة show agreement; يصم after لم loses the long vowel.

Attested spellings and counts

صام —ṣām* (22); صيام —ṣyām* (9); صيامه —ṣyāmh* (7); يصوم —yṣwm* (6); بصوم —bṣwm* (4); صوم —ṣwm* (4); بالصوم —bālṣwm* (3); تصوم —tṣwm* (3); صومه —ṣwmh* (2); الصوم —al-ṣwm* (1); بالصيام —bālṣyām* (1)

Context L5: ... بعضهم في نهاره بفضيلة صيامه ونزع بعضهم في ليله إلى ...

Context L130: ... ورمضان شهر أمتي فمن صام رجبا إيمانا واحتسابا استوجب ... رضوان ...

45. كَذَبَ / كَذِب[45]

kadhaba / kadhib

62 occurrences; cumulative coverage 51.85%.

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* (22); الكذب —al-kdhb* (8); كذاب —kdhāb* (5); الكاذبين —al-kādhbyn* (3); والكذب —wālkdhb* (3); يكذب —ykdhb* (3); الكذاب —al-kdhāb* (2); الكذابين —al-kdhābyn* (2); بالكذب —bālkdhb* (2); كذبا —kdhbā* (2); كذبت —kdhbt* (2); الكاذب —al-kādhb* (1); الكذبة —al-kdhbh* (1); تكذيب —tkdhyb* (1); كاذب —kādhb* (1); كاذبا —kādhbā* (1); كاذبان —kādhbān* (1); للكذب —llkdhb* (1); مكذوب —mkdhwb* (1)

Context L1: ... ووضع لهم في رقاب الكذابين سيفا في ذات الله ناصرا ...

Context L5: ... عن البشير النذير رفعا للكذب عن رسول الله عليه الصلاة ...

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

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

46. أَهْل[46]

ʾahl

61 occurrences; cumulative coverage 52.20%.

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

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

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

Attested spellings and counts

أهل —ʾhl* (53); أهله —ʾhlh* (4); أهلي —ʾhly* (1); لأهل —l'hl* (1); لأهله —l'hlh* (1); وأهل —wʾhl* (1)

Context L1: ... مشرقة وبدورا وجعل عاقبة أهل الصدق علوا دائما وظهورا وعمر ...

Context L9: ... يردون إفساد الشريعة على أهل الدين فبادروا إلى أنواع الفساد ...

47. عُمْرَة / عُمْر / عَمْر / عُمَر[47]

ʿumar / ʿamr / ʿumr / ʿumrah

61 occurrences; cumulative coverage 52.56%.

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* (38); عمران —ʿmrān* (6); عامر —ʿāmr* (4); وعمر —wʿmr* (3); معمر —mʿmr* (2); العامري —al-ʿāmry* (1); العمر —al-ʿmr* (1); العمري —al-ʿmry* (1); المعمر —al-mʿmr* (1); عمرا —ʿmrā* (1); عمرة —ʿmrh* (1); لعمري —lʿmry* (1); ومعمر —wmʿmr* (1)

Context L1: ... الصدق علوا دائما وظهورا وعمر بتصانيفهم عينا قريرة وقلبا مسرورا ...

Context L8: ... الخليفة أبو بكر الصديق وعمر بن الخطاب الفاروق وعلي بن ...

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

48. ذِكْر / ذَكَرَ[48]

dhakara / dhikr

58 occurrences; cumulative coverage 52.89%.

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

ذكر —dhkr* (15); ذكره —dhkrh* (14); وذكر —wdhkr* (9); يذكر —ydhkr* (4); المذكور —al-mdhkwr* (2); ذكرنا —dhkrnā* (2); ذكرناه —dhkrnāh* (2); ذكرها —dhkrhā* (2); فذكر —fdhkr* (2); الذكر —al-dhkr* (1); المذكورة —al-mdhkwrh* (1); بذكر —bdhkr* (1); ذكرناها —dhkrnāhā* (1); فذكره —fdhkrh* (1); لذكره —ldhkrh* (1)

Context L5: ... على الأربعة الحرم في المذكور وكثر الخبط في ذلك بين ...

Context L8: ... عن صحة الروايات وسقمها ذكر ذلك الحاكم في النوع الثامن ...

49. كِلَا / كُلّ[49]

kull / kilā

58 occurrences; cumulative coverage 53.23%.

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* (34); كله —klh* (6); كلها —klhā* (4); كلهم —klhm* (3); وكل —wkl* (3); وكلا —wklā* (2); الكل —al-kl* (1); بكل —bkl* (1); فكل —fkl* (1); كلنا —klnā* (1); لكل —lkl* (1); وكلهم —wklhm* (1)

Context L2: ... خير الناس وخير القرون وكلا الخيرين لهم خير مقرون ...

Context L4: ... تعمد الفسوق على رغم كل رافضي معاند إذ لا تجتمع ...

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

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

50. رَجَب[50]

rajab

57 occurrences; cumulative coverage 53.56%.

Possible English: Rajab

Context: The seventh lunar month. The author distinguishes an established obligation or permission from a claimed special observance without supporting evidence.

Forms and grammar: رجب / رجبا are case forms of the month name; the name is not a verb tense.

Attested spellings and counts

رجب —rjb* (50); رجبا —rjbā* (6); برجب —brjb* (1)

Context L5: ... في هذا الشهر المسمى برجب وقل العارف به المتكلم فيه ...

Context L32: ... التسبيح وصلاة النصف من رجب وما فيها من الطول والتعب ...

51. مَسْعُود / سَعْد / سَعِيد[51]

saʿīd / saʿd / masʿūd

57 occurrences; cumulative coverage 53.90%.

Possible English: Saʿīd; Saʿd; Masʿūd; happy; fortunate

Context: Most frequent members here are narrator names, especially Saʿīd and Ibn Masʿūd. Keep those names distinct; their relationship is lexical, not identity.

Forms and grammar: سعد / سعيد / مسعود are different formations. سعيد can also mean happy; سعد can be a verb or a proper name. Inflectional final vowels do not turn one narrator's name into another.

Attested spellings and counts

سعيد —sʿyd* (38); سعد —sʿd* (11); مسعود —msʿwd* (3); ساعدة —sāʿdh* (2); لسعيد —lsʿyd* (2); السعدي —al-sʿdy* (1)

Context L23: ... قال الإمام أبو سعيد عبد الرحمن بن مهدي قلت ...

Context L100: ... سفيان قال الزهري عن سعيد بن المسيب عن أبي هريرة ...

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

52. إِذَا[52]

ʾidhā

56 occurrences; cumulative coverage 54.22%.

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* (35); فإذا —fʾidhā* (14); وإذا —wʾidhā* (7)

Context L27: ... المطرز سمعت ثعلبا يقول إذا لم يسمع العالم شيئا أنكره ...

Context L38: ... إذا من من حروف العموم ففيها ...

53. مَوْضِع / وَضَعَ[53]

waḍaʿa / mawḍiʿ

55 occurrences; cumulative coverage 54.54%.

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

وضع —wḍʿ* (11); موضوع —mwḍwʿ* (5); موضوعة —mwḍwʿh* (5); موضع — mwḍʿ* (4); يضع —yḍʿ* (4); الموضع —al-mwḍʿ* (3); الموضوعة —al-mwḍwʿh* (3); الموضعين —wḍʿt* (2); وضعت —al-mwḍwʿ* (2); الموضوع —wḍʿhā* (3); وضعها —al-mwḍʿyn* (1); الموضوعات —al-mwḍwʿāt* (1); بوضع —bwḍʿ* (1); بوضعه —bwḍʿh* (1); بوضعها —bwḍʿhā* (1); توضع —twḍʿ* (1); فوضع —fwḍʿ* (1); مواضع —mwāḍʿ* (1); موضعه —mwḍʿh* (1); موضوعا —mwḍwʿā* (1); وضعته — wḍʿth* (1); وضعه —wḍʿh* (1); ووضع —wwḍʿ* (1)

Context L1: ... عينا قريرة وقلبا مسرورا ووضع لهم في رقاب الكذابين سيفا ...

Context L9: ... حديث رسول الله أحاديث موضوعة وأسانيد مصنوعة الفقيه يقلد التعليق ...

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

54. أَوْ[54]

ʾaw

54 occurrences; cumulative coverage 54.86%.

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* (54)

Context L42: ... شيئا على غلبة ظنه أو ساهيا وإنما غلظ الوعيد في ...

Context L121: ... والمتروك في قول جميعهم أو من طريق أبي رملة المجهول ...

55. بُكْرَة / بِكْر / بَكْر[55]

bakr / bikr / bukrah

54 occurrences; cumulative coverage 55.17%.

Possible English: Bakr; virgin; firstborn; early morning

Context: بكر often occurs in Abū Bakr's name. البكر in marriage law commonly means a virgin; بكرة can name the early morning.

Forms and grammar: بكر as a proper name and بِكر as a common noun need different readings. أبكار is a plural noun. Case vowels and attached particles alter the written context without identifying one unique person.

Attested spellings and counts

بكر —bkr* (52); بكرا —bkrā* (2)

Context L8: ... من الصحيح الخليفة أبو بكر الصديق وعمر بن الخطاب الفاروق ...

Context L78: ... بن عمر الدارقطني وأبو بكر أحمد بن محمد البرقاني فلا ...

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

56. سَنَة / سِنّ / سُنَّة[56]

sunnah / sinn / sanah

51 occurrences; cumulative coverage 55.47%.

Possible English: practice; prophetic precedent; tooth; year

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

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

Attested spellings and counts

سنة —snh* (29); السنة —al-snh* (5); السنن —al-snn* (4); والسنة —wālsnh* (4); المسن —al-msn* (2); والسنن —wālsnn* (2); بالسنة —bālsnh* (1); سن —sn* (1); سنان —snān* (1); سنن —snn* (1); وسنة —wsnh* (1)

Context L6: ... وسيد الملوك والسلاطين محيي سنة سيد المرسلين ومظهر العدل في ...

Context L80: ... قال ابن معين مات سنة خمس ومائة ...

57. فَقِيه / فِقْه[57]

fiqh / faqīh

51 occurrences; cumulative coverage 55.77%.

Possible English: understanding; jurisprudence; jurist

Context: الفقيه identifies the author as a jurist; fiqh can also mean understanding more generally.

Forms and grammar: فقيه is a singular noun/adjective for a person possessing understanding; الفقيه adds the definite article. فقه names the understanding or discipline.

Attested spellings and counts

الفقيه —al-fqyh* (31); الفقه —al-fqh* (7); الفقهاء —al-fqhāʾ* (4); فقهاء —fqhāʾ* (4); أفقه —ʾfqh* (2); والفقه —wālfqh* (2); فقه —fqh* (1)

Context L9: ... أحاديث موضوعة وأسانيد مصنوعة الفقيه يقلد التعليق ولا يعرف التحقيق ...

Context L24: ... وأنبانا الفقيه العالم أبو الحسن علي بن ...

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

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

58. حُجَّة / حَجّ[58]

ḥujjah / ḥajj

50 occurrences; cumulative coverage 56.06%.

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

يحتج —yḥtj* (11); الحجة —al-ḥjh* (7); حجة —ḥjh* (7); الحجاج —al-ḥjāj* (6); احتجاج —wāḥtj* (2); واحتج —wāḥtj* (2); الاحتجاج —al-āḥtjāj* (2); احتج —ʾḥtj* (3); الحاج —al-ḥāj* (1); الحج —al-ḥj* (1); المحتج —al-mḥtj* (1); —ʾḥtjāj* (1); بحجة —bḥjh* (1); فالحجة —fālḥjh* (1); واحتجاج —wāḥtjāj* (1); واحتجوا —wāḥtjwā* (1); وحجتهم —wḥjthm* (1); ويحتج —wyḥtj* (1); ويحتجون —wyḥtjwn* (1); يحتجون —yḥtjwn* (1)

Context L4: ... بما نقلوه الدين وثبتت حجة الله على جميع المسلمين وقد ...

Context L56: ... اشهد وآخر ذلك في الحجة التي مات بعدها ...

59. جَائِز / جَازَ[59]

jāza / jāʾiz

49 occurrences; cumulative coverage 56.35%.

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

الإجازة —al-ʾijāzh* (14); إجازة —ʾijāzh* (7); أجاز —ʾjāz* (6); يجوز —yjwz* (5); بالإجازة —bālʾijāzh* (4); وأجاز —wʾjāz* (4); فجائز —fjāʾz* (3); أجازه —ʾjāzh* (1); جائز —jāʾz* (1); جائزا —jāʾzā* (1); جاز —jāz* (1); فجاز —fjāz* (1); يستجيز —ystjyz* (1)

Context L183: ... بن منده الحافظ قال أجاز لي قريبي الإمام أبو زكرياء ...

Context L201: ... أجازه لنا الشيخ الفقيه العالم أبو ...

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

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

60. بَيْن / بَيَان / بَيِّنَة[60]

bayn / *bayān* / *bayyinah*

47 occurrences; cumulative coverage 56.62%.

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* (22); أبان —ʾbān* (3); البيان —al-byān* (3); بينهما —bynhmā* (3); بيانا —bynā* (1); بينما —bynmā* (1); بينه —bynh* (1); بينها —bynhā* (1); فتبين —ftbyn* (1); فتبينوا —ftbynwā* (1); نبينه —nbynh* (1); وبين —wbyn* (1)

Context L5: ... وكثر الخبط في ذلك بين العوام ولم يكن من الخواص ...

Context L36: ... من حديث المؤطأ وهو بين في اعتذار الزبير رضي الله ...

61. رَحِم / رَحْمَن / رَحْمَة[61]

raḥmah / *raḥmān* / *raḥim*

47 occurrences; cumulative coverage 56.89%.

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

الرحمن —al-raḥmān* (30); رحمه —rḥmh* (12); الرحيم —al-rḥym* (3); الرحمة —al-rḥmh* (1); برحمته —brḥmth* (1)

Context L19: ... عنهم ونصه بسم الله الرحمن الرحيم حدثني سيدا شباب أهل ...

Context L23: ... الإمام أبو سعيد عبد الرحمن بن مهدي قلت لميسرة هذا ...

[60] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بين (read dictionary entry).
[61] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رحم (read dictionary entry).

62. مُسْنَد / إِسْنَاد[62]

ʾisnād / musnad

46 occurrences; cumulative coverage 57.16%.

Possible English: chain of transmission; attribute a report; arranged hadith collection

Context: إسناد means a transmission chain. مسند can name a collection or a report with an attributed chain, depending on the passage.

Forms and grammar: أسند / يسند are verbs; أسانيد / إسناد are nouns; مسنده can mean his collection or his chain.

Attested spellings and counts

المسند —al-msnd* (12); الإسناد —al-ʾisnād* (7); أسنده —ʾsndh* (6); مسنده —msndh* (6); إسناده —ʾisnādh* (5); السند —al-snd* (5); إسناد —ʾisnād* (3); أسانيد —ʾsānyd* (2)

Context L9: ... المتن وكرة في قلب الإسناد لما لم يمكنهم تديل كلمة ...

Context L25: ... المحبر وركبه بأسانيد غير أسانيد ميسرة وسرقه عبد العزيز ابن ...

63. أَنَس / نَاس / إِنْسَان[63]

ʾinsān / nās / ʾanas

46 occurrences; cumulative coverage 57.43%.

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

أنس —ʾns* (26); الناس —al-nās* (14); الإنسان —al-ʾinsān* (3); للناس —llnās* (2); والناس —wālnās* (1)

Context L2: ... مغلوبا مقهورا فهم خير الناس وخير القرون وكلا الخيرين لهم ...

Context L5: ... ولما كثر اختلاف الناس في هذا الشهر المسمى برجب ...

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

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

64. صَاحِب / صَحَابَة[64]

ṣāḥib / ṣaḥābah

46 occurrences; cumulative coverage 57.70%.

Possible English: companion; associate; holder; person concerned

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

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

Attested spellings and counts

الصحابة —al-ṣḥābh* (12); الصاحب —al-ṣāḥb* (7); أصحاب —ʾṣḥāb* (6); صاحب —ṣāḥb* (5); أصحابه —ʾṣḥābh* (4); صاحبه —ṣāḥbh* (3); وأصحابه —wʾṣḥābh* (3); وأصحاب —wʾṣḥāb* (2); أصحابهم —ʾṣḥābhm* (1); صاحبا —ṣāḥbā* (1); صاحبين —ṣāḥbyn* (1); والصاحب —wālṣāḥb* (1)

Context L2: ... وبيتا معمورا وعلى آله وأصحابه الذين غدا بهم حزب الشريعة ...

Context L41: ... الله نحو من تسعين صاحبا وقد أخرج من نحو أربعمائة ...

65. حَرَام / إِحْرَام[65]

ḥarām / ʾiḥrām

45 occurrences; cumulative coverage 57.96%.

Possible English: prohibited; unlawful; sacred; consecrated state

Context: حرام in a ruling means prohibited. الحرم is a sacred precinct. إحرام is ritual consecration for pilgrimage, not a synonym for prohibition in every occurrence.

Forms and grammar: حرم / يحرم and حرّم / يحرّم are different verb patterns; تحريم = declaring forbidden. محرم can mean forbidden, a person in iḥrām, or Muḥarram according to its vowels and context.

Attested spellings and counts

الحرم —al-ḥrm* (10); الحرام —al-ḥrām* (9); حرام —ḥrām* (6); المحرم —al-mḥrm* (4); حرم —ḥrm* (3); حرمته —ḥrmth* (3); تحريم —tḥrym* (2); حراما —ḥrāmā* (2); والمحرم —wālmḥrm* (2); أحرم —ʾḥrm* (1); تحريما —tḥrymā* (1); والحرام —wālḥrām* (1); يحرم —yḥrm* (1)

Context L5: ... وزاده فضيلة على الأربعة الحرم في المذكور وكثر الخبط في ...

Context L38: ... ثبوت السند ومعرفة الصحة حرام وقد ثبت عن المغيرة بن ...

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

66. إِلَّا[66]

ʾillā

44 occurrences; cumulative coverage 58.22%.

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* (42); وإلا —wʾilā* (2)

Context L1: … يعده وما يعده الشيطان إلا غرورا …

Context L46: … فإن التشديد يعدي الفعل إلا في هذا المحل و صدق …

67. اخْتَلَفَ / خِلَاف[67]

khilāf / ʾkhtalafa

43 occurrences; cumulative coverage 58.47%.

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

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

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

Attested spellings and counts

اختلاف —ʾkhtlāf* (5); خلاف —khlāf* (4); خلف —khlf* (4); الخلفاء — al-khlfāʾ* (3); اختلف —ʾkhtlf* (2); بخلافه —bkhlāfh* (2); واختلف — wākhtlf* (2); وخالف —wkhālf* (2); يختلف —ykhtlf* (2); اختلفوا — ʾkhtlfwā* (1); الاختلاف —al-ākhtlāf* (1); الخلاف —al-khlāf* (1); الخلافة —al-khlāfh* (1); الخليفة —al-khlyfh* (1); بخلاف —bkhlāf* (1); تختلف — tkhtlf* (1); خالف —khālf* (1); خالفت —khālft* (1); خالفه —khālfh* (1); مخالف خالفهم —khālfhm* (1); خلافا —khlāfā* (1); خلافة —khlāfh* (1); يخالف — ykhālf* (1)

Context L5: … ولما كثر اختلاف الناس في هذا الشهر المسمى …

Context L8: … ونفى السقيم من الصحيح الخليفة أبو بكر الصديق وعمر بن …

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

68. ثُمَّ[68]

thumma

41 occurrences; cumulative coverage 58.71%.

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* (41)

Context L6: ... ثم جعلته لخدمة المقام السلطاني الملكي ...

Context L20: ... قال له أقبل فأقبل ثم قال له أدبر فأدبر فقال ...

69. رَبِيع / رُبْع / أَرْبَعَة[69]

ʾarbaʿah / rubʿ / rabīʿ

41 occurrences; cumulative coverage 58.95%.

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

أربعة —ʾrbʿh* (10); أربعين —ʾrbʿyn* (6); الأربعة —al-ʾrbʿh* (5); ربيعة — rbyʿh* (4); أربع —ʾrbʿ* (3); الرابع —al-rābʿ* (2); الربيع —al-rbyʿ* (2); بأربع —bʾrbʿ* (2); ربيع —rbyʿ* (2); وربيعة —wrbyʿh* (2); أربعمائة —ʾrbʿmāʾh* (1); الرابعة —al-rābʿh* (1); يربوع —yrbwʿ* (1)

Context L5: ... الشهور وزاده فضيلة على الأربعة الحرم في المذكور وكثر الخبط ...

Context L9: ... ويروي من أخلص لله أربعين صباحا ظهرت ينابيع الحكمة من ...

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

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

70. عِنْد[70]

ʿind

39 occurrences; cumulative coverage 59.17%.

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* (22); عندهم —ʿndhm* (5); عندي —ʿndy* (5); عندنا —ʿndnā* (3); عنده —ʿndh* (3); وعندي —wʿndy* (1)

Context L45: ... الصاد أي صلب ثابت عند الطعن فقيل لمن قال غير ...

Context L69: ... الثامن المعلى لأنه رفيع عندهم فيما بين الشهور ...

71. عُشْر / عَشَرَة / عَشْر[71]

ʿashr / ʿasharah / ʿushr

38 occurrences; cumulative coverage 59.39%.

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

عشر —ʿshr* (22); عشرة —ʿshrh* (4); وعشرين —wʿshryn* (3); عاشوراء —ʿāshwrāʾ* (2); عشرها —ʿshrhā* (2); والعشرين —wālʿshryn* (2); العاشر —al-ʿāshr* (1); عشرين —ʿshryn* (1); وعشرون —wʿshrwn* (1)

Context L8: ... الحاكم في النوع الثامن عشر من علوم الحديث وقد ذكر ...

Context L67: ... بن عدنان وهو ثامن عشر أبا للنبي ...

[70] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عند (read dictionary entry).
[71] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عشر (read dictionary entry).

72. يَحْيَى[72]

yaḥyā

38 occurrences; cumulative coverage 59.62%.

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* (33); ويحيى —wyḥyā* (5)

Context L96: ... وقال أحمد بن يحيى ثعلب يقال لليوم الذي يشك ...

Context L116: ... وعلمه ثم جرحه شعبة ويحيى بن سعيد القطان الإمام والأئمة ...

73. أَمْر / أَمَرَ[73]

ʾamr / ʾamara

37 occurrences; cumulative coverage 59.83%.

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: يأمر / أمر = commanded / commands; أُمر = was commanded; أمرنا = we commanded or he commanded us, depending on vowels. أمور / أوامر / أمر have different plural uses.

Attested spellings and counts

أمر —ʾmr* (6); أمره —ʾmrh* (4); أمرك —ʾmrk* (3); أمرنا —ʾmrnā* (3); أمير —ʾmyr* (3); بأمر —bʾmr* (3); الأمر —al-ʾmr* (2); المأمور —al-mʾmwr* (2); وأمره —wʾmrh* (2); آمره —ʾāmrh* (1); أمرت —ʾmrt* (1); أمرهم —ʾmrhm* (1); أميرهم —ʾmyrhm* (1); الأمير —al-ʾmyr* (1); لأمر —lʾmr* (1); ويؤمر — wyʾmr* (1); يأمر —yʾmr* (1); يأمرهم —yʾmrhm* (1)

Context L4: ... عدالتهم والبرهان وهم الذين أمرهم بالتبليغ عنه ففعلوا ذلك محتسبين ...

Context L6: ... مولانا الملك الكامل خليل أمير المؤمنين أدام الله أيامه وأعلا ...

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

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

74. خَبَرَ / أَخْبَرَ[74]

khabar / ʾakhbara

37 occurrences; cumulative coverage 60.05%.

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

أخبرنا —ʾkhbrnā* (10); وأخبرنا —wʾkhbrnā* (10); الخبر —al-khbr* (4); خبر —khbr* (3); أخبره —ʾkhbrh* (2); والخبر —wālkhbr* (2); أخبر —ʾkhbr* (1); أخبرني —ʾkhbrny* (1); الإخبار —al-ʾikhbār* (1); خبرا —khbrā* (1); فأخبر — fʾkhbr* (1); وأخبرني —wʾkhbrny* (1)

Context L4: ... على جميع المسلمين وقد أخبرنا الله جل جلاله أنه رضي ...

Context L56: ... وقيل بل هو على الخبر وأنه استحق ذلك واستوجبه وهو ...

75. عَرَفَ / مَعْرُوف[75]

ʿarafa / maʿrūf

37 occurrences; cumulative coverage 60.26%.

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* (16); ومعرفة —wmʿrfh* (4); يعرفه —yʿrfh* (3); عرف —ʿrf* (2); عرفة —ʿrfh* (2); معرفة —mʿrfh* (2); يعرفون —yʿrfwn* (2); أعرف —ʾʿrf* (1); المعروف —al-mʿrwf* (1); تعرف —tʿrf* (1); معروفا —mʿrwfā* (1); والمعرفة — wālmʿrfh* (1); ويعرف —wyʿrf* (1)

Context L5: ... يكن من الخواص من يعرف ما فيه من الكلام تعين ...

Context L9: ... الفقيه يقلد التعليق ولا يعرف التحقيق كقولهم على رسول الله ...

[74] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خبر (read dictionary entry).
[75] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرف (read dictionary entry).

76. اسْم / سَمَّى / سَمَاء[76]

ʾsm / sammā / samāʾ

36 occurrences; cumulative coverage 60.47%.

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

الاسم —ʾsmā* (3); اسما —ʾsm* (3); اسم —ʾsmh* (4); واسمه —wāsmh* (4); المسمى —al-āsm* (3); سمي —smy* (3); واسم —wāsm* (3); أسماء —ʾsmāʾ* (2); السماء —al-msmā* (2); أسمائه —ʾsmāʾh* (1); اسمها —ʾsmhā* (1); بالتسمية —bāltsmyh* (1); سماء —smāʾ* (1); السماوات —al-smāwāt* (1); سمته —smth* (1); يسمى —ysmā* (1); يسميها —ysmyhā* (1)

Context L5: ... الناس في هذا الشهر المسمى برجب وقل العارف به المتكلم ...

Context L6: ... الملوك قدرا وأكملهم في سماء المعارف بدرا وأقومهم بشعائر الدين ...

77. شَيْء / شَاءَ[77]

shayʾ / shāʾa

36 occurrences; cumulative coverage 60.68%.

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; شيئان / شيئين are dual. شاء / يشاء / شئت / شئنا vary by aspect and subject.

Attested spellings and counts

شيء —shyʾ* (9); شاء —shāʾ* (7); شيئا —shyʾā* (7); بشيء —bshyʾ* (4); أشياء —ʾshyāʾ* (3); الشيء —al-shyʾ* (2); شئت —shʾt* (2); الأشياء —al-ʾshyāʾ* (1); شيئين —shyʾyn* (1)

Context L21: ... يثبت في هذا الفن شيء بوجه ...

Context L27: ... إذا لم يسمع العالم شيئا أنكره ...

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

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

78. ثِقَة[78]

thiqah

35 occurrences; cumulative coverage 60.89%.

Possible English: trustworthy; reliable transmitter

Context: A transmitter described as ثقة is being assessed by the author or quoted critic; it is not an independent verification by this edition.

Forms and grammar: ثقة / ثقات = trustworthy transmitter / transmitters; الثقة adds the article.

Attested spellings and counts

الثقة —al-thqh* (20); ثقة —thqh* (8); الثقات —al-thqāt* (7)

Context L24: ... بمدينة فاس قال أنا الثقة أبو عبد الله أحمد بن ...

Context L105: ... بحق سماعه على أبي الثقة أبي القاسم بن الحصين بحق ...

79. زَيْد / زَادَ[79]

zāda / zayd

35 occurrences; cumulative coverage 61.09%.

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: يزيد / زاد = 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

زيد —zyd* (15); يزيد —yzyd* (10); زائدة —zāʾdh* (2); زاد —zād* (2); تزيد —tzyd* (1); زياد —zyād* (1); فزادوا —fzādwā* (1); وزاد —wzād* (1); وزيد —wzyd* (1); ويزيد —wyzyd* (1)

Context L8: ... بن أبي طالب المرتضى وزيد بن ثابت فإنهم قد جرحوا ...

Context L9: ... وقد بدلت الكتب قبله فزادوا في حديث رسول الله أحاديث ...

80. عَمْرو[80]

ʿAmr

34 occurrences; cumulative coverage 61.29%.

Attested spellings and counts

عمرو —ʿmrw* (34)

Context L129: ... نا الفقيه المحدث أبو عمرو عثمان بن أبي بكر بن ...

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

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

[80] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted. The final written waw in عمرو is a spelling distinction and is not pronounced.

Possible English: Amr (an example person's name)

Context: Amr is a conventional person in grammatical examples. It must not be confused automatically with Umar or the noun meaning lifetime.

Forms and grammar: The written final و distinguishes عمرو from عمر; the accusative عمرا commonly drops that و. Determine a suffix or case ending from its sentence.

Context L146: ... وكذلك وضع عمرو بن الأزهر فيه حديثا ورواه ...

81. ثَابِت / ثَبَتَ[81]

thabata / *thābit*

34 occurrences; cumulative coverage 61.49%.

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: يثبت / ثبت = 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* (11); الأثبات —al-ʾthbāt* (6); ثابت —thābt* (6); الثابتة —al-thābth* (3); ثابتة —thābth* (2); فثبت —fthbt* (2); وثبت —wthbt* (2); أثبت —ʾthbt* (1); يثبت —ythbt* (1)

Context L8: ... طالب المرتضى وزيد بن ثابت فإنهم قد جرحوا وعدلوا وبحثوا ...

Context L21: ... جعفر العقيلي وقال ولا يثبت في هذا الفن شيء بوجه ...

82. عَبَّاس / عَبَسَ[82]

ʿabbās / *ʿabasa*

34 occurrences; cumulative coverage 61.69%.

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.

Attested spellings and counts

عباس —ʿbās* (18); العباس —al-ʿbās* (16)

Context L8: ... مقدمة صحيحه عن ابن عباس أيضا ما يدل على اعتنائه ...

Context L29: ... قال أبو العباس ولم نسمعها وهي فاشية في ...

[81] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثبت (read dictionary entry).
[82] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عبس (read dictionary entry).

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.

83. ثُلُث / ثَلَاثَة[83]

thalāthah / *thuluth*

33 occurrences; cumulative coverage 61.88%.

Possible English: three; third; one-third

Context: ثلاثة counts items; الثلث names a fraction, often in inheritance or bequests. الثالث marks ordinal order. These are distinct numeral formations.

Forms and grammar: ثلاث / ثلاثة vary with the counted noun's grammatical gender; ثالث / ثالثة are ordinal. ثلث / ثلثان / ثلثين show fraction singular and dual; ثلاثا is an accusative form.

Attested spellings and counts

ثلاثة —thlāthh* (15); ثلاث —thlāth* (6); الثالث —al-thālth* (2); ثلاثين —thlāthyn* (2); وثلاثين —wthlāthyn* (2); أثلاثا —ʾthlāthā* (1); الثالثة — al-thālthh* (1); الثلث —al-thlth* (1); بثلاثة —bthlāthh* (1); والثالث — wālthālth* (1); وثالثها —wthālthhā* (1)

Context L64: ... الثالث الأصب لأن كفار مضر كانت ...

Context L95: ... والدآدي ثلاث ليال من آخر الشهر هكذا ...

84. عَدْل / عَدَالَة[84]

ʿadl / *ʿadālah*

33 occurrences; cumulative coverage 62.07%.

Possible English: justice; fairness; uprightness; equivalent

Context: العدل can describe justice or the author's account of divine justice; عدل in testimony can mean an upright witness. A verb with عن can mean turn aside.

Forms and grammar: عدل / يعدل are verbs; عدل / عدول can describe an upright person / persons; عدالة is a noun.

Attested spellings and counts

العدل —al-ʿdl* (24); عدالة —ʿdālh* (3); العدالة —al-ʿdālh* (2); عدل —ʿdl* (2); عدول —ʿdwl* (2)

Context L6: ... سنة سيد المرسلين ومظهر العدل في العالمين ناصر الدنيا والدين ...

Context L42: ... يشرعها وقد ثبت بنقل العدل عن العدل عن رسول الله ...

[83] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثلث (read dictionary entry).
[84] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدل (read dictionary entry).

85. فَضْل / أَفْضَل[85]

faḍl / ʾafḍal

33 occurrences; cumulative coverage 62.26%.

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

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

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

Attested spellings and counts

فضل —fḍl* (10); الفاضل —al-fāḍl* (6); الفضل —al-fḍl* (5); وفضل —wfḍl* (3); أفضل —ʾfḍl* (2); الفضيلة —al-fḍylh* (1); المفضل —al-mfḍl* (1); بفضل —bfḍl* (1); فضلا —fḍlā* (1); فضله —fḍlh* (1); فضيلة —fḍylh* (1); لفضل —lfḍl* (1)

Context L5: ... مفضلا على الشهور وزاده فضيلة على الأربعة الحرم في المذكور ...

Context L23: ... الذي حدثت به في فضل العقل أيش هو فقال أنا ...

86. كَثِير / أَكْثَر[86]

kathīr / ʾakthar

33 occurrences; cumulative coverage 62.46%.

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

كثير —kthyr* (8); أكثر —ʾkthr* (4); كثيرا —kthyrā* (4); كثرة —kthrh* (3); كثيرة —kthyrh* (3); وأكثر —wʾkthr* (3); ويكثر —wykthr* (2); أكثره —ʾkthrh* (1); أكثرهم —ʾkthrhm* (1); الكثير —al-kthyr* (1); كثر —kthr* (1); لأكثر —lʾkthr* (1); يكثر —ykthr* (1)

Context L5: ... ولما كثر اختلاف الناس في هذا الشهر ...

Context L20: ... وأحاديث العقل على كثرة طرقها إن أول ما خلق ...

[85] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فضل (read dictionary entry).
[86] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كثر (read dictionary entry).

87. وَجْه / جِهَة[87]

wajh / jihah

32 occurrences; cumulative coverage 62.64%.

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

جهة —jhh* (12); وجه —wjh* (7); بوجه —bwjh* (2); وجهها —wjhhā* (2); وجهين —wjhyn* (2); أوجه —ʾwjh* (1); لوجهه —lwjhh* (1); متوجه — mtwjh* (1); وجها —wjhā* (1); وجهه —wjhh* (1); وجوههم —wjwhhm* (1); ووجهه —wwjhh* (1)

Context L5: ... شرع الله علي من جهة ما ألقي زمامه من العلم ...

Context L21: ... في هذا الفن شيء بوجه ...

88. أُخْرَى / آخِر / آخَر[88]

ʾākhar / ʾākhir / ʾukhrā

31 occurrences; cumulative coverage 62.82%.

Possible English: other; another; last; later

Context: آخَر means another; آخِر means last. الآخرة often denotes the hereafter. Identical unvowelled letters do not make these meanings interchangeable.

Forms and grammar: أخرى / آخر show gender when meaning other; آخرون / آخرين are masculine plural case forms. أخّر / يؤخّر = delayed / delays; تأخير is its verbal noun.

Attested spellings and counts

آخر —ʾākhr* (13); آخره —ʾākhrh* (6); وآخر —wʾākhr* (3); أخر —ʾkhr* (2); الأخرى — al-ʾkhrā* (1); الأخير —al-ʾkhyr* (1); المتأخرين —al-mtʾkhryn* (1); والآخر — wāl’ākhr* (1)

Context L9: ... وقد كان في آخر عصرهم جماعة من المفسدين الذين ...

Context L25: ... أبي رجاء فركبه بأسانيد أخر ثم سرقه سليمان بن عيسى ...

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

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

89. تَأْوِيل / أَوَّل[89]

ʾawwal / taʾwīl

31 occurrences; cumulative coverage 63.00%.

Possible English: first; earlier; initial; interpretation

Context: الأول often points to the first item in a comparison or argument. تأويل is interpretation, not a grammatical tense or case form of first.

Forms and grammar: أولين / أولون / أولى / أول vary with agreement and case; أولا is commonly adverbial. أولو / أولي can instead mean possessors of, requiring its own construction. تأوّل / يتأول = interpreted / interprets.

Attested spellings and counts

أول —ʾwl* (17); الأولى —al-ʾwlā* (3); أوله —ʾwlh* (2); الأول —al-ʾwl* (2); وأول —wʾwl* (2); أولهم —ʾwlhm* (1); الأولين —al-ʾwlyn* (1); التأويل — al-tʾwyl* (1); بأول —bʾwl* (1); فأول —fʾwl* (1)

Context L8: ... فأول من تكلم في التعديل والتجريح ...

Context L20: ... على كثرة طرقها إن أول ما خلق الله العقل وحديث ...

90. ذُو / ذَات[90]

dhū / dhāt

30 occurrences; cumulative coverage 63.18%.

Possible English: possessor of; having; one with; self or essence in some nouns

Context: ذو مال means a person possessing property. ذات can be a feminine corresponding form or a noun meaning self/essence; the construction decides.

Forms and grammar: ذي / ذا / ذو are case forms of the masculine construct noun; ذات feminine; ذوي / ذوا dual; أولي / أولو plural case forms. Do not confuse ذا here with the demonstrative.

Attested spellings and counts

ذو —dhw* (22); ذي —dhy* (4); ذات —dhāt* (2); وذو —wdhw* (2)

Context L1: ... رقاب الكذابين سيفا في ذات الله ناصرا منصورا وأبان بشفار ...

Context L2: ... آدم محمد رسوله الكريم ذي الخلق العظيم والشرف الصميم الذي ...

[89] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry).
[90] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذا (read dictionary entry).

91. قَوْم / قَامَ[91]

qāma / qawm

30 occurrences; cumulative coverage 63.35%.

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

القيامة —al-qyāmh* (7); قوما —qwmā* (4); القوم —al-qwm* (2); تقوم — tqwm* (2); قوم —qwm* (2); مقامه —mqāmh* (2); أقام —ʾqām* (1); المقام — al-mqām* (1); المقيم —al-mqym* (1); تقويم —tqwym* (1); فأقام —fʾqām* (1); قائم —qāʾm* (1); قام —qām* (1); قامت —qāmt* (1); قومهم —qwmhm* (1); قومي —qwmy* (1); وقام —wqām* (1)

Context L1: ... منصورا وأبان بشفار الدين قوما كانوا بالضلالة بورا ورد ناكصا ...

Context L4: ... وقد نطق بفضلهم القرآن وقام الدليل القاطع على عدالتهم والبرهان ...

92. أَيّ[92]

ʾayy

29 occurrences; cumulative coverage 63.52%.

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* (20); أيها —ʾyhā* (3); أيهما —ʾyhmā* (2); أيكم —ʾykm* (1); بأي — bʾy* (1); فأي —fʾy* (1); وأي —wʾy* (1)

Context L43: ... ويرى بضم الياء أي يظن فهما كاذبان أحدهما كذب ...

Context L45: ... رمح صدق بفتح الصاد أي صلب ثابت عند الطعن فقيل ...

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

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

93. فِعْل / فَعَلَ[93]

faʿala / fiʿl

29 occurrences; cumulative coverage 63.69%.

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: افعل / يفعل / فعل = did / does / do!; فعلنا = we did; فعلوا = they did. أفعال / فعل = act(s); فاعل / مفعول identify doer and affected object in grammatical or lexical uses.

Attested spellings and counts

الأفعال —bfʿlh* (2); بفعله —fʿlh* (3); فعله —fʿl* (4); فعل —mfʿwl* (7); مفعول —al-fāʿl* (1); الفاعل —al-fʿl* (1); الفعل —al-mfʿwl* (1); المفعول —ffʿl* (1); ففعل —fʿlt* (1); فعلت —fʿltm* (1); فعلتم —fʿlhm* (1); فعلهم —ffʿlwā* (1); لفعله —lfʿlh* (1); والفعل —wālfʿl* (1); وفعل —wfʿl* (1); يفعل — yfʿl* (1); ففعلوا

Context L4: ... الذين أمرهم بالتبليغ عنه ففعلوا ذلك محتسبين ناصحين حتى كمل ...

Context L46: ... كذب بالتشديد يتعدى إلى مفعول واحد وكذلك صدق و صدق ...

94. بَاب / أَبْوَاب[94]

bāb / ʾabwāb

28 occurrences; cumulative coverage 63.85%.

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

باب —bāb* (18); أبواب —ʾbwāb* (5); الباب —al-bāb* (4); أبوابه —ʾbwābh* (1)

Context L34: ... نص صحيح البخاري في باب إثم من كذب على النبي ...

Context L40: ... أسنده البخاري في باب إثم من كذب وأسند أيضا ...

[93] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فعل (read dictionary entry).
[94] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بوب (read dictionary entry).

95. أَخْرَجَ / خَرَجَ[95]

kharaja / ʾakhraja

28 occurrences; cumulative coverage 64.02%.

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

أخرج —ʾkhrj* (5); خرج —khrj* (5); إخراج —ʾikhrāj* (3); وأخرجه —wʾkhrjh* (3); أخرجه —ʾkhrjh* (2); مخرجه —mkhrjh* (2); وأخرج —wʾkhrj* (2); أخرجها —ʾkhrjhā* (1); بخروجه —bkhrwjh* (1); فخرج —fkhrj* (1); مخرج —mkhrj* (1); وخرج —wkhrj* (1); يخرج —ykhrj* (1)

Context L41: ... من تسعين صاحبا وقد أخرج من نحو أربعمائة طريق ...

Context L55: ... أي بوأه الله ذلك وخرج مخرج الأمر ...

96. قَاضٍ / قَضَاء / قَضَى[96]

qaḍā / qaḍāʾ / qāḍin

28 occurrences; cumulative coverage 64.18%.

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* (19); قاضي —qāḍy* (5); اقتضاه —ʾqtḍāh* (1); القضاء —al-qḍāʾ* (1); قضى —qḍā* (1); يقتضي —yqtḍy* (1)

Context L5: ... والسلام وعملا بمقتضى ما اقتضاه الكلام ...

Context L105: ... مسنده الذي قرأناه على القاضي العدل أبي الفتح محمد بن ...

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

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

97. حَقّ / حَقِيقَة[97]

ḥaqq / *ḥaqīqah*

27 occurrences; cumulative coverage 64.34%.

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

بحق —bḥq* (17); الحق —al-ḥq* (3); بالحق —bālḥq* (2); أحق —ʾḥq* (1); استحق —ʾstḥq* (1); حقا —ḥqā* (1); حقه —ḥqh* (1); حقيقة —ḥqyqh* (1)

Context L43: ... فهما كاذبان أحدهما كذب حقيقة والآخر كذب ظنا ...

Context L45: ... فقيل لمن قال غير الحق كاذب لعدم ثبوت قوله ...

98. شَهِدَ / شَهَادَة[98]

shahādah / *shahida*

27 occurrences; cumulative coverage 64.50%.

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

شهادة —shhādh* (5); الشهادة —al-shhādh* (4); شهد —shhd* (3); والمشاهدة —wālmshāhdh* (3); يشهد —yshhd* (3); اشهد —ʾshhd* (1); الشاهد —al-shāhd* (1); الشهادات —al-shhādāt* (1); الشهيد —al-shhyd* (1); بشهادة —bshhādh* (1); شاهد —shāhd* (1); شهده —shhdh* (1); مشاهدة —mshāhdh* (1); وشهادة —wshhādh* (1)

Context L56: ... ألا هل بلغت اللهم اشهد وآخر ذلك في الحجة التي ...

Context L145: ... الأعمال من غير تقدير يشهد به الكتاب العزيز والسنة الثابتة ...

[97] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حقق (read dictionary entry).
[98] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهد (read dictionary entry).

99. صَلَّى / صَلَاة[99]

ṣalāh / ṣallā

27 occurrences; cumulative coverage 64.65%.

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); المصلي —al-mṣly* (3); صلاة —ṣlāh* (3); صلى —ṣlā* (3); تصلي —tṣly* (2); أصله —’ṣlh* (1); الصلوات —al-ṣlwāt* (1); صلاته —ṣlāth* (1); للصلاة —llṣlāh* (1); وأصل —w’ṣl* (1); وأصله —w’ṣlh* (1); والصلاة —wālṣlāh* (1); وصلاة —wṣlāh* (1); وصلت —wṣlt* (1); وصلى —wṣlā* (1)

Context L2: ... والصلاة على سيد ولد آدم محمد ...

Context L5: ... عن رسول الله عليه الصلاة والسلام وعملا بمقتضى ما اقتضاه ...

100. لَمَّا[100]

lammā

27 occurrences; cumulative coverage 64.81%.

Possible English: when; once; not yet

Context: لما followed by a past narrative can mean when. With a jussive imperfect it may mean not yet. Those constructions need different English tense patterns.

Forms and grammar: ولما / فلما add and / so. The temporal and negative uses share a spelling; they are not different persons or genders. Compare لم, did not, and ما in their own entries.

Attested spellings and counts

لما —lmā* (14); فلما —flmā* (8); ولما —wlmā* (5)

Context L5: ... ولما كثر اختلاف الناس في هذا ...

Context L9: ... وكرة في قلب الإسناد لما لم يمكنهم تديل كلمة من ...

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

101. مَثَل / مِثْل[101]

mithl / mathal

27 occurrences; cumulative coverage 64.97%.

Possible English: like; similar; equivalent; example; parable

Context: مثل may compare two legal cases; بمثل can express like for like. مَثَل introduces an example or parable, not always a rule of exact equivalence.

Forms and grammar: مثله / مثلها = like him or it / her or it; مثلان / مثلين are dual; أمثال is a plural. مِثْل and مَثَل have different common uses despite shared letters.

Attested spellings and counts

مثل —mthl* (14); مثال —mthāl* (4); مثله —mthlh* (4); ومثل —wmthl* (2); أمثالها —ʾmthālhā* (1); مثلها —mthlhā* (1); مثلهما —mthlhmā* (1)

Context L46: ... و صدق و صدق مثل كذب و كذب في الموضعين ...

Context L59: ... وأراجب وأراجيب ورجابي على مثال زرابي ...

102. جَلَال / جَلَّ[102]

jalla / jalāl

26 occurrences; cumulative coverage 65.12%.

Possible English: be majestic; great; majesty

Context: جل in عز وجل is a divine honorific. جلالة concerns greatness or majesty; do not treat the formula as a new factual event each time it occurs.

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

Attested spellings and counts

جل —jl* (14); وجل —wjl* (7); أجل —ʾjl* (2); جلاله —jlālh* (2); الجلال — al-jlāl* (1)

Context L4: ... المسلمين وقد أخبرنا الله جل جلاله أنه رضي عنهم وأنزل ...

Context L9: ... القرآن لحفظ الله عز وجل له وقد بدلت الكتب قبله ...

[101] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مثل (read dictionary entry).
[102] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جلل (read dictionary entry).

103. نَسَب / نِسْبَة[103]

nasab / nisbah

26 occurrences; cumulative coverage 65.27%.

Possible English: lineage; attribution; relationship

Context: نسب can concern genealogy or attributing a claim to someone; syntax distinguishes noun and verb.

Forms and grammar: نسب / ينسب are verbs; نسبة is a noun; نسبه can be his lineage or he attributed it.

Attested spellings and counts

النسبين —al-nsbyn* (20); نسب —nsb* (2); نسبه —nsbh* (2); ينسبه —ynsbh* (2)

Context L9: ... لا يصح أصلا ومن نسبه إلى رسول الله فقد أظهر ...

Context L64: ... موافقتهم فيما يعتقدون ولهذا نسبه رسول الله في الصحيحين إليهم ...

104. أَيْضًا[104]

ʾayḍan

25 occurrences; cumulative coverage 65.42%.

Possible English: also; too; likewise; again

Context: أيضا adds another point or parallel case. It does not necessarily assert that every detail of the two cases is identical.

Forms and grammar: أيضا is commonly adverbial and accusative in form. وأيضا = and also. It does not take a masculine/feminine or plural ending according to its referent.

Attested spellings and counts

أيضا —ʾyḍā* (25)

Context L8: ... صحيحه عن ابن عباس أيضا ما يدل على اعتنائه بالتعديل ...

Context L25: ... السجزي وأتى بأسانيد أخر أيضا فخزاهم الله بفعلهم ولا ثلم ...

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

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

105. حَتَّى[105]

ḥattā

25 occurrences; cumulative coverage 65.56%.

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* (25)

Context L4: ... ففعلوا ذلك محتسبين ناصحين حتى كمل بما نقلوه الدين وثبتت ...

Context L5: ... المتكلم فيه بما وجب حتى قال بعضهم في نهاره بفضيلة ...

106. خَمْسَة / خُمُس[106]

khamsah / khumus

25 occurrences; cumulative coverage 65.71%.

Possible English: five; fifth; one-fifth; fifty

Context: خمسة counts five items; الخمس names a fifth-share in the appropriate context. خمسين / خمسون mean fifty, not five.

Forms and grammar: خمس / خمسة vary with the counted noun's gender; خامس / خامسة are ordinals. خمسين / خمسون vary by case; خمسمائة is five hundred. خُمُس / أخماس denote fraction(s).

Attested spellings and counts

خمس —khms* (6); وخمسمائة —wkhmsmā'h* (6); وخمسين —wkhmsyn* (5); الخامس —al-khāms* (2); الخمس —al-khms* (2); خمسا —khmsā* (1); خمسة —khmsh* (1); خمسه —khmsh* (1); وخامسها —wkhāmshā* (1)

Context L66: ... الخامس الشهر الحرام لأن مضر كانت ...

Context L80: ... ابن معين مات سنة خمس ومائة ...

[105] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حتا (read dictionary entry).
[106] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خمس (read dictionary entry).

107. رِجْل / رِجَال / رَجُل[107]

rajul / rijāl / rijl

25 occurrences; cumulative coverage 65.85%.

Possible English: man; men; male person; foot

Context: رَجُل is a man; رِجْل is a foot/leg. Unvowelled رجل can represent either. Gender distinctions in a legal passage require the surrounding wording.

Forms and grammar: رجل / رجال = man / men; رجلين / رجلان are dual case forms. رِجل / أرجل are a separate noun and its plural; رجليه = his two feet/legs.

Attested spellings and counts

الرجل —al-rjl* (10); رجل —rjl* (7); الرجال —al-rjāl* (2); رجال —rjāl* (2); رجلا —rjlā* (2); رجلان —rjlān* (1); ورجل —wrjl* (1)

Context L61: ... أي يعظم يقال رجبت الرجل إذا عظمته ورجل رجيب أي ...

Context L92: ... بن وعلة وكان جاوره رجل من بني يربوع فأغير عليه ...

108. شَيْخ[108]

shaykh

25 occurrences; cumulative coverage 66.00%.

Possible English: elder; teacher; shaykh

Context: الشيخ can be an honorific or identify a teacher in a transmission chain; it does not by itself establish a legal rank or the reliability of a report.

Forms and grammar: شيخ / شيوخ / مشايخ = elder or teacher / elders or teachers; شيخه = his teacher.

Attested spellings and counts

الشيخ —al-shykh* (18); شيخ —shykh* (6); شيخه —shykhh* (1)

Context L129: ... حدثني الشيخ المحدث الفاضل أبو محمد عبد ...

Context L162: ... كتب إلينا به الشيخ المسند أبو الطاهر السلفي غير ...

[107] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رجل (read dictionary entry).
[108] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شيخ (read dictionary entry).

109. صَدَاق / صَدَقَة / صَدَقَ[109]

ṣadaqa / ṣadaqah / ṣadāq

24 occurrences; cumulative coverage 66.14%.

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

صدق —ṣdq* (7); وصدق —wṣdq* (3); الصادق —al-ṣādq* (2); الصدق — al-ṣdq* (2); الصديق —al-ṣdyq* (2); المصدوق —al-mṣdwq* (2); الصدقة —al-ṣdqh* (1); بالصدق —bālṣdq* (1); صادقة —ṣādqh* (1); صدقاتهم — ṣdqāthm* (1); فصدقوا —fṣdqwā* (1); والصدقات —wālṣdqāt* (1)

Context L1: ... وبدورا وجعل عاقبة أهل الصدق علوا دائما وظهورا وعمر بتصانيفهم ...

Context L3: ... وبايعوه على الموت الأحمر فصدقوا البيع ووفوا الذمم ولم يقولوا ...

110. مَعْنًى[110]

maʿnanā

24 occurrences; cumulative coverage 66.28%.

Possible English: meaning; sense

Context: معنى refers to a meaning in context.

Forms and grammar: معنى is a singular noun; معان is a related plural.

Attested spellings and counts

معنى —mʿnā* (9); المعنى —al-mʿnā* (4); يعني —yʿny* (3); بمعنى —bmʿnā* (2); ومعنى —wmʿnā* (2); بمعاني —bmʿāny* (1); معانيه —mʿānyh* (1); معانيها — mʿānyhā* (1); معناه —mʿnāh* (1)

Context L5: ... فيه وأتكلم على جملة معانيه بما يجمع بين الشرح والتفسير ...

Context L66: ... يكون واحدا منها فلا معنى لتخصيصه بهذا ...

111. قَتْل / قَتَلَ[111]

qatala / qatl

24 occurrences; cumulative coverage 66.42%.

Possible English: kill; killing; homicide

Attested spellings and counts

القتال —al-qtāl* (8); قتال —qtāl* (3); قاتل —qātl* (2); المقاتل —al-mqātl* (1); بالقتل —bālqtl* (1); تقتل —tqtl* (1); فاقتلوه —fāqtlwh* (1); قتل —qtl* (1); وقاتلوا — wqātlwā* (1); يقاتلون —yqātlwn* (1); يقتل —yqtl* (1)

[109] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صدق (read dictionary entry).
[110] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنا (read dictionary entry).
[111] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قتل (read dictionary entry).

Context: قتل denotes killing, but intention, justification and legal consequence must come from surrounding qualifications. قاتل and مقتول identify different participants.

Forms and grammar: قتل / يقتل = killed / kills; قُتل / يُقتل = was killed / is killed. قاتل = killer; مقتول = killed person; قتله = he killed him or his killing, depending on vowels.

Context L97: ... من الرماح فيه ولا يقاتلون وهذا كالذي قبله ...

Context L98: ... عشر سمي رجبا لترك القتال فيه من قول العرب رجل ...

112. بَعْد / بَعِيد[112]

baʿd / baʿīd

23 occurrences; cumulative coverage 66.55%.

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* (15); بعدما —bʿdmā* (2); بعدها —bʿdhā* (2); بعدهم —bʿdhm* (2); بعدك —bʿdk* (1); وبعده —wbʿdh* (1)

Context L56: ... في الحجة التي مات بعدها ...

Context L57: ... عنه لا يكون إلا بعد اتصال الإسناد به ولهذا كره ...

113. بَعْض[113]

baʿḍ

23 occurrences; cumulative coverage 66.69%.

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.

Attested spellings and counts

بعض —bʿḍ* (13); بعضهم —bʿḍhm* (8); بعضا —bʿḍā* (1); بعضها —bʿḍhā* (1)

Context L5: ... بما وجب حتى قال بعضهم في نهاره بفضيلة صيامه ونزع ...

Context L35: ... تقييد بتعمد الكذب هاب بعض من سمع الحديث أن يحدث ...

[112] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعد (read dictionary entry).
[113] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعض (read dictionary entry).

Forms and grammar: بعضه / بعضها / بعضهم change the referent; لبعض = for some; ببعض = with or by some. بعض is a noun-like quantifier, without tense inflection.

114. حُكْم / حَكَمَ[114]

ḥukm / *ḥakama*

23 occurrences; cumulative coverage 66.82%.

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

الحكم —al-ḥkm* (8); الحاكم —al-ḥākm* (7); حكم —ḥkm* (5); بحكم —bḥkm* (1); حكما —ḥkmā* (1); حكمه —ḥkmh* (1)

Context L8: ... الروايات وسقمها ذكر ذلك الحاكم في النوع الثامن عشر من ...

Context L106: ... منا عليه قال نا الحاكم أبو عبد الله محمد بن ...

115. ذَهَبَ / ذَهَب[115]

dhahaba / *dhahab*

23 occurrences; cumulative coverage 66.96%.

Possible English: go; depart; adopt a view; gold

Context: ذهب إلى قول means adopted a view. الذهب is gold in transactions; the metal noun is not a tense form of went.

Forms and grammar: اذهب / يذهب / ذهب = went / goes / go!; ذهبنا = we went. ذهبا can be an accusative noun or a dual verb according to vowels; مذهب = position or school.

Attested spellings and counts

مذهب —mdhhb* (12); ذهب —dhhb* (5); أذهب —ʾdhhb* (1); المذهب —al-mdhhb* (1); بمذهب —bmdhhb* (1); ذهبت —dhhbt* (1); مذهبه —mdhhbh* (1); مذهبهم —mdhhbhm* (1)

Context L105: ... بن أبي علي بن المذهب بحق سماعه على أبي بكر ...

Context L124: ... وقد أذهب الله جل وعلا أمر الجاهلية ...

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

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

116. رَضِيَ / رِضًا[116]

raḍiya / riḍan

23 occurrences; cumulative coverage 67.09%.

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. تراض / التراضي are verbal-noun forms; final weak letters can change or disappear.

Attested spellings and counts

رضي —rḍy* (21); رضا —rḍā* (1); رضوان —rḍwān* (1)

Context L4: ... الله جل جلاله أنه رضي عنهم وأنزل السكينة عليهم فقد ...

Context L19: ... الخطاب عن الحسن والحسين رضي الله عنهم ونصه بسم الله ...

117. عَيْن[117]

ʿayn

23 occurrences; cumulative coverage 67.22%.

Possible English: eye; specific thing; spring; asset; the very same

Context: بعينه commonly means that very item/person. عين in property discussion may be a specific asset, not an anatomical eye.

Forms and grammar: عين / أعين / عيون are noun and plurals with context-dependent uses. عينه / عينها change referent; معيّن = specified, a different formation.

Attested spellings and counts

معين —mʿyn* (11); بعينه —bʿynh* (4); عين —ʿyn* (3); العين —al-ʿyn* (1); العيون —al-ʿywn* (1); تعين —tʿyn* (1); عينا —ʿynā* (1); عينيه —ʿynyh* (1)

Context L1: ... دائما وظهورا وعمر بتصانيفهم عينا قريرة وقلبا مسرورا ووضع لهم ...

Context L5: ... ما فيه من الكلام تعين في شرع الله علي من ...

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

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

118. مَدِينَة[118]

madīnah

23 occurrences; cumulative coverage 67.36%.

Possible English: city; Medina

Context: المدينة in a discussion of early jurists usually names Medina; مدينة can also mean a city generically.

Forms and grammar: مدينة / مدن = city / cities. المدينة adds the article; المدينة المنورة is a proper-place expression.

Attested spellings and counts

المدينة —al-mdynh* (10); بالمدينة —bālmdynh* (6); بمدينة —bmdynh* (6); مدينة —mdynh* (1)

Context L24: ... بن الحسين مشافهة بلفظه بمدينة فاس قال أنا الثقة أبو ...

Context L112: ... وحكى القاضي بمدينة إشبيلية كان أبو بكر بن ...

119. مَعَ[119]

maʿa

23 occurrences; cumulative coverage 67.49%.

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* (18); معه —mʿh* (3); معها —mʿhā* (1); ومعه —wmʿh* (1)

Context L32: ... من النار يوم القيامة مع الأخابيث إلى غير ذلك من ...

Context L115: ... الغامدي قال ونحن وقوف مع النبي بعرفة فقال يا أيها ...

[118] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مدن (read dictionary entry).
[119] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: معع (read dictionary entry).

120. نَصْر / مَنْصُور[120]

naṣr / manṣūr

23 occurrences; cumulative coverage 67.63%.

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

الأنصاري —al-ʾnṣāry* (8); منصور —mnṣwr* (7); نصر —nṣr* (5); أنصار —ʾnṣār* (1); أنصاره —ʾnṣārh* (1); منصورا —mnṣwrā* (1)

Context L1: ... في ذات الله ناصرا منصورا وأبان بشفار الدين قوما كانوا ...

Context L6: ... للدين انتصاره وأعز أبدا أنصاره وضاعف له على ملوك الأرض ...

121. أَخَذَ[121]

ʾakhadha

22 occurrences; cumulative coverage 67.75%.

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; يؤخذ / أُخذ are passive. أخذه attaches an object pronoun; أخذ is also a verbal noun.

Attested spellings and counts

وأخذ —wʾkhdh* (4); أخذ —ʾkhdh* (2); مأخوذ —mʾkhwdh* (2); آخذ —ʾākhdh* (1); آخذه —ʾākhdhh* (1); الأخذ —al-ʾkhdh* (1); تأخذ —tʾkhdh* (1); تؤخذ —tʾkhdh* (1); خذ —khdh* (1); فأخذ —fʾkhdh* (1); فأخذها —fʾkhdhhā* (1); وأخذه —wʾkhdhh* (1); والأخذ —wālʾkhdh* (1); ويأخذ —wyʾkhdh* (1); يأخذ —yʾkhdh* (1); يأخذه —yʾkhdhh* (1); يؤخذ —yʾkhdh* (1)

Context L20: ... أحب إلي منك بك آخذ وبك أعطي ولك الثواب وعليك ...

Context L62: ... وقيل إنه مأخوذ من رجب العود للنبات إذا ...

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

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

122. أَمَّا[122]

ʾammā

22 occurrences; cumulative coverage 67.88%.

Possible English: as for; regarding; now then

Context: أما introduces a topic followed by a statement, often with ف in its result. Do not confuse it with أَمَا, an introductory or interrogative expression.

Forms and grammar: فأما / وأما add and / so. أما does not have tense, gender or plural inflections. Its grammatical job is to organize the following clause.

Attested spellings and counts

وأما —wʾmā* (18); أما —ʾmā* (3); فأما —fʾmā* (1)

Context L35: ... يحدث فلان وفلان قال أما إني لم أفارقه ولكن سمعته ...

Context L165: ... أما شهر بن حوشب ففي مقدمة ...

123. أَمَانَة / أَمَان / إِيمَان[123]

ʾīmān / ʾamān / ʾamānah

22 occurrences; cumulative coverage 68.01%.

Possible English: faith; believe; security; safe conduct; trust

Context: إيمان concerns belief, while أمان can mean security or a grant of safe conduct. أمانة is a trust. These are different nouns despite their shared root.

Forms and grammar: آمن / يؤمن = believed / believes in one pattern; أمن / يأمن = was secure / is secure. مؤمن / مؤمنون / مؤمنين show singular/plural/case; أمين = trustworthy.

Attested spellings and counts

مأمون —mʾmwn* (7); المؤمنين —al-mʾmnyn* (6); آمنت —ʾāmnt* (1); آمنوا —ʾāmnwā* (1); أمين —ʾmyn* (1); إيمانا —ʾīmānā* (1); الإيمان —al-ʾīmān* (1); المأمون —al-mʾmwn* (1); مأمونا —mʾmwnā* (1); نؤمن —nʾmn* (1); يؤمن —yʾmn* (1)

Context L6: ... الملك الكامل خليل أمير المؤمنين أدام الله أيامه وأعلا مقامه ...

Context L107: ... وأن رسول الله نهى المؤمنين عن ذلك وأكثر فقهاء الفتوى ...

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

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

124. دَيْن / دِين[124]

dīn / dayn

22 occurrences; cumulative coverage 68.14%.

Possible English: religion; religious obligation; debt; liability

Context: الدينِ can mean religion or a debt, distinguished in vocalized text as دِين / دَيْن. A financial context often selects debt, but the clause must still be read.

Forms and grammar: دين / ديون = debt / debts; ديني = my religion or my debt according to vowels and context. دان / يدين have related verbal uses; ديانة concerns religion or religious observance.

Attested spellings and counts

الدين —al-dyn* (15); دينه —dynh* (3); بدينه —bdynh* (1); دين —dyn* (1); للدين —lldyn* (1); ودينه —wdynh* (1)

Context L1: ... ناصرا منصورا وأبان بشفار الدين قوما كانوا بالضلالة بورا ورد ...

Context L4: ... حتى كمل بما نقلوه الدين وثبتت حجة الله على جميع ...

125. طَلَبَ / طَالِب[125]

ṭalaba / ṭālib

22 occurrences; cumulative coverage 68.27%.

Possible English: seek; request; claimant; Ṭālib

Context: طلب can be a request or pursuit of evidence. طالب in a patronymic can be the name Ṭālib; elsewhere it means seeker or claimant.

Forms and grammar: طلب / يطلب = sought / seeks; طالب / طالبة show agreement; طلبه = sought it or his request according to vowels. مطالب is another derived form.

Attested spellings and counts

طالب —ṭālb* (7); الطالب —al-ṭālb* (4); طلب —ṭlb* (4); المطلب —al-mṭlb* (3); للطالب —llṭālb* (2); طلبه —ṭlbh* (1); يطلب —yṭlb* (1)

Context L8: ... الفاروق وعلي بن أبي طالب المرتضى وزيد بن ثابت فإنهم ...

Context L34: ... عن علي بن أبي طالب عن النبي ...

[124] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دين (read dictionary entry).
[125] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلب (read dictionary entry).

126. لَيْسَ[126]

laysa

22 occurrences; cumulative coverage 68.40%.

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* (13); وليس —wlys* (5); وليست —wlyst* (2); أليس —ʾlys* (1); فليس —flys* (1)

Context L22: ... أحمد هذا الحديث موضوع ليس له أصل وقد وضع ميسرة ...

Context L38: ... يقول إن كذبا علي ليس ككذب على أحد من كذب ...

127. نَهَى / نَهْيٌ[127]

nahā / nahy

22 occurrences; cumulative coverage 68.52%.

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; نهيٌ = was forbidden when read passively. منهيّ عنه = prohibited; ينتهِ can be a jussive form of انتهى.

Attested spellings and counts

انتهى —ʾnthā* (3); نهى —nhā* (3); والنهي —wālnhy* (2); وينهى —wynhā* (2); النهي —al-nhy* (1); انتهيت —ʾnthyt* (1); فانتهى —fānthā* (1); منهي —mnhy* (1); نهاكم —nhākm* (1); نهاني —nhāny* (1); نهاه —nhāh* (1); نهاية —nhāyh* (1); نهينا —nhynā* (1); ونهى —wnhā* (1); ينتهي —ynthy* (1); ينهى —ynhā* (1)

Context L64: ... تنصب فيه صبا وقد نهينا عن موافقتهم فيما يعتقدون ولهذا ...

Context L66: ... الحرام وموافقتهم مكروهة بل منهي عنها وإن كان الذنب حيث ...

[126] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليس (read dictionary entry).
[127] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نهي (read dictionary entry).

128. أَنَا[128]

ʾanā

21 occurrences; cumulative coverage 68.65%.

Possible English: I; me in a gloss determined by English syntax

Context: أنا is the independent first-person singular pronoun. It may be emphatic when an Arabic verb already identifies the speaker.

Forms and grammar: فأنا / وأنا add and / so. أنا contrasts with نحن, we. The attached suffix ـني is an object me; ـي is often possessive my. They have different grammatical roles.

Attested spellings and counts

أنا —ʾnā* (12); وأنا —wʾnā* (8); لأنا —lʾnā* (1)

Context L23: ... العقل أيش هو فقال أنا وضعته ...

Context L24: ... بلفظه بمدينة فاس قال أنا الثقة أبو عبد الله أحمد ...

129. رَأْي / رَأَى[129]

raʾā / raʾy

21 occurrences; cumulative coverage 68.77%.

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

Attested spellings and counts

يرى —yrā* (4); رأيت —rʾyt* (3); أراه —ʾrāh* (2); الرؤيا —al-rʾyā* (2); ورأى — wrʾā* (2); برأي —brʾy* (1); تر —tr* (1); رآه —rʾāh* (1); رأت —rʾt* (1); رأيته — rʾyth* (1); فرأى —frʾā* (1); ويرى —wyrā* (1); ير —yr* (1)

Context L42: ... من حدث عني بحديث يرى أنه كذب فهو أحد الكاذبين ...

Context L43: ... ويرى بضم الياء أي يظن فهما ...

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

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

130. رَفْع / رَفَعَ[130]

rafaʿa / rafʿ

21 occurrences; cumulative coverage 68.89%.

Possible English: raise; lift; remove; transmit up to

Context: رفع can mean removing a ruling or raising an object. مرفوع in report discussion can describe attribution to the Prophet, a technical contextual sense.

Forms and grammar: يرفع / رفع = raised / raises; رفعه = raised it or his raising according to vowels; مرفوع = raised/attributed; ارتفاع is another verbal noun.

Attested spellings and counts

المرفوع —al-mrfwʿ* (4); رفع —rfʿ* (4); رفعه —rfʿh* (4); رافع —rāfʿ* (3); مرفوعا —mrfwʿā* (2); ارتفع —ʾrtfʿ* (1); ترفع —trfʿ* (1); رفعت —rfʿt* (1); رفعوا —rfʿwā* (1)

Context L1: ... الحمد لله الذي رفع لحديث محمد المصطفى عبده ورسوله ...

Context L2: ... فهدم من الباطل سقفا مرفوعا وبيتا معمورا وعلى آله وأصحابه ...

131. قَبْل / قَبِلَ[131]

qabl / qabila

21 occurrences; cumulative coverage 69.01%.

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* (4); قبول —qbwl* (4); قبله —qblh* (3); بقبول —bqbwl* (2); يقبل —yqbl* (2); أقبل —ʾqbl* (1); أقبلت —ʾqblt* (1); بالقبول —bālqbwl* (1); فأقبل —fʾqbl* (1); قبلك —qblk* (1); يقبله —yqblh* (1)

Context L9: ... له وقد بدلت الكتب قبله فزادوا في حديث رسول الله ...

Context L20: ... الله العقل قال له أقبل فأقبل ثم قال له أدبر ...

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

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

132. قَسْم / قَسَم / قَاسِم[132]

qasm / qasam / qāsim

21 occurrences; cumulative coverage 69.14%.

Possible English: divide; portion; class; oath; Qāsim

Context: قسم can be a division/share or an oath with different vowels. القسامة is a specific oath procedure; القاسم often names a narrator.

Forms and grammar: قسم / يقسم = divided / divides, or swore / swears with different vowels. أقسم = swore; قسمة = division; أقسام = parts or classes. قاسم is a participial form and personal name.

Attested spellings and counts

القاسم —al-qāsm* (16); أقسم —ʾqsm* (1); قاسم —qāsm* (1); قسما —qsmā* (1); والقاسم —wālqāsm* (1); ينقسم —ynqsm* (1)

Context L105: ... على أبي الثقة أبي القاسم بن الحصين بحق سماعه علي ...

Context L129: ... علمائها قال نا أبو القاسم علي بن محمد الزيدي قال ...

133. مَرَّة / مَرَّ[133]

marrah / marra

21 occurrences; cumulative coverage 69.26%.

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* (9); يمر —ymr* (4); مرات —mrāt* (3); مرتين —mrtyn* (3); مر —mr* (2)

Context L89: ... أتعجب أن أوفيت للجار مرة فنحن لعمري اليوم من ذاك ...

Context L139: ... وجل موقف الآمنين ولا يمر به ملك مقرب ولا نبي ...

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

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

134. فُلَان[134]

fulān

20 occurrences; cumulative coverage 69.38%.

Possible English: so-and-so; a certain person

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

فلان —flān* (13); فلانا —flānā* (6); وفلان —wflān* (1)

Context L35: ... رسول الله كما يحدث فلان وفلان قال أما إني لم ...

Context L46: ... و صدق يقال كذبت فلانا قولي ففلان مفعول وقولي مفعول ...

135. مَجْهُول / جَهْل[135]

jahl / majhūl

20 occurrences; cumulative coverage 69.49%.

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

الجاهلية —al-jāhlyh* (9); المجهول —al-mjhwl* (2); جاهل —jāhl* (2); مجهول —mjhwl* (2); مجهولين —mjhwlyn* (2); الجاهل —al-jāhl* (1); بجهالة —bjhālh* (1); بمجهول —bmjhwl* (1)

Context L61: ... لأنه كان يرجب في الجاهلية أي يعظم يقال رجبت الرجل ...

Context L87: ... كتاب صلة المفصول ونسبة المجهول في أبيات الغريب المصنف لذي ...

[134] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

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

136. خَيْر / خِيَار[136]

khayr / khiyār

20 occurrences; cumulative coverage 69.61%.

Possible English: good; better; best; choice; option

Context: خير can be good or a comparative. الخيار in a sale may be an option to uphold or rescind a transaction, not just a general preference.

Forms and grammar: خير / خيرا have noun/adjectival and case uses; اختار / يختار = chose / chooses; مخيّر = given a choice. تخيير and اختيار are distinct verbal nouns.

Attested spellings and counts

خير —khyr* (10); اختيار —ʾkhtyār* (2); الاختيار —al-ākhtyār* (2); الخير —al-khyr* (2); اختياره —ʾkhtyārh* (1); الخيار —al-khyār* (1); المختار —al-mkhtār* (1); وخير —wkhyr* (1)

Context L2: ... الشرك مغلوبا مقهورا فهم خير الناس وخير القرون وكلا الخيرين ...

Context L87: ... أبو بكر محمد بن خير قال ثنا الفقيه المحدث اللغوي ...

137. شُفْعَة / شَفَاعَة / شَافِعِيّ[137]

shāfiʿiyy / shafāʿah / shufʿah

20 occurrences; cumulative coverage 69.73%.

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.

Forms and grammar: شافع is a participial form; شافعي adds a relational ending; شافعيون / شافعيين vary by case. شفاعة and شفعة are distinct nouns, not tense variants.

Attested spellings and counts

الشافعي —al-shāfʿy* (17); الشافعية —al-shāfʿyh* (1); والشافعي —wālshāfʿy* (1); وللشافعي —wllshāfʿy* (1)

Context L57: ... الإمام أبو عبد الله الشافعي والله عز اسمه ينفعنا بالحديث ...

Context L156: ... الإمام أبو عبد الله الشافعي مأمون غير مأمون ...

[136] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خير (read dictionary entry).
[137] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شفع (read dictionary entry).

138. كَلَام / كَلِمَة[138]

kalām / kalimah

20 occurrences; cumulative coverage 69.84%.

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* (4); كلام —klām* (4); تكلم —tklm* (3); والكلام —wālklām* (3); كلمات —klmāt* (2); المتكلم —al-mtklm* (1); كلامنا —klāmnā* (1); كلامه —klāmh* (1); كلمة —klmh* (1)

Context L5: ... برجب وقل العارف به المتكلم فيه بما وجب حتى قال ...

Context L8: ... فأول من تكلم في التعديل والتجريح ونفى السقيم ...

139. أيَّدَ[139]

ʾayyada

19 occurrences; cumulative coverage 69.95%.

Possible English: support; strengthen; confirm

Context: يؤيد can mean supports an argument or strengthens a person; it does not itself prove the claim.

Forms and grammar: أيد / يؤيد = supported / supports; تأييد is a verbal noun; أيده / يؤيده add an object.

Attested spellings and counts

أيده —ʾydh* (19)

Context L192: ... قال ذو النسبين أيده الله تعالى ...

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

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

140. تَرَكَ[140]

taraka

19 occurrences; cumulative coverage 70.06%.

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

متروك —mtrwk* (11); تركه —trkh* (3); ترك —trk* (2); تركت —trkt* (1); تركها —trkhā* (1); لترك —ltrk* (1)

Context L98: ... الثالث عشر سمي رجبا لترك القتال فيه من قول العرب ...

Context L120: ... والحديث متروك إذ لا تسن عتيرة أصلا ...

141. زَهْر / زُهْرِيّ[141]

zuhriyy / zahr

19 occurrences; cumulative coverage 70.17%.

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* (11); الأزهر —al-ʾzhr* (7); زهير —zhyr* (1)

Context L22: ... موسى بن عبيدة عن الزهري عن أنس عن النبي ...

Context L100: ... قال نا سفيان قال الزهري عن سعيد بن المسيب عن ...

[140] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ترك (read dictionary entry).
[141] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زهر (read dictionary entry).

142. عَزِيز / عَزَّ[142]

ʿazza / ʿazīz

19 occurrences; cumulative coverage 70.29%.

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* (11); عز —ʿz* (8)

Context L9: ... من القرآن لحفظ الله عز وجل له وقد بدلت الكتب ...

Context L25: ... أسانيد ميسرة وسرقه عبد العزيز ابن أبي رجاء فركبه بأسانيد ...

143. نَقْل / نَقَلَ[143]

naqala / naql

19 occurrences; cumulative coverage 70.40%.

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

النقل —al-nql* (7); نقل —nql* (3); بنقل —bnql* (2); نقلها —nqlhā* (2); ونقل —wnql* (2); بالنقل —bālnql* (1); نقلوه —nqlwh* (1); ونقله —wnqlh* (1)

Context L4: ... ناصحين حتى كمل بما نقلوه الدين وثبتت حجة الله على ...

Context L38: ... عن النبي واجب وأن نقلها بغير ثبوت السند ومعرفة الصحة ...

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

144. اتَّفَقَ / تَوْفِيق[144]

tawfīq / ʾttafaqa

19 occurrences; cumulative coverage 70.51%.

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

باتفاق —bātfāq* (6); متفق —mtfq* (4); اتفق —ʾtfq* (3); التوفيق —al-twfyq* (1); المتفق —al-mtfq* (1); واتفق —wātfq* (1); وافق —wāfq* (1); وافقهم — wāfqhm* (1); ووافقه —wwāfqh* (1)

Context L35: ... مقعده من النار صحيح باتفاق فمن أجل هذين الحديثين المطلقين ...

Context L189: ... الله الحق على لسانه ووافقه في آيات محكمات نتلى علينا ...

145. الْبُخَارِيّ[145]

al-bukhāriyy

18 occurrences; cumulative coverage 70.61%.

Possible English: al-Bukhari

Context: Usually the hadith compiler Muhammad ibn Ismail al-Bukhari; distinguish the person from the title of his collection.

Forms and grammar: البخاري is a geographical affiliation used as a name; للبخاري / البخاري add article or preposition.

Attested spellings and counts

البخاري —al-bkhāry* (18)

Context L34: ... هذا نص صحيح البخاري في باب إثم من كذب ...

Context L40: ... أسنده البخاري في باب إثم من كذب ...

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

[145] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

146. سُفْيَان[146]

sufyān

18 occurrences; cumulative coverage 70.72%.

Possible English: Sufyān, a personal name

Context: The name alone does not identify one unique narrator. A following epithet or the transmission chain distinguishes people such as Sufyān al-Thawrī and Sufyān ibn ʿUyaynah.

Forms and grammar: وسفيان adds and; لسفيان adds to or for. Final case vowels vary within the name. Do not infer a contemporary lexical meaning or identity from the spelling alone.

Attested spellings and counts

سفيان —sfyān* (13); وسفيان —wsfyān* (5)

Context L100: ... عبد الله قال نا سفيان قال الزهري عن سعيد بن ...

Context L105: ... الله أحمد قال نا سفيان عن الزهري عن سعيد عن ...

147. عَمِلَ / عَمَل[147]

ʿamal / ʿamila

18 occurrences; cumulative coverage 70.82%.

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* (5); استعمال —ʾstʿmāl* (2); عمل —ʿml* (2); فعمل —fʿml* (2); الأعمال —al-ʾʿmāl* (1); عامل —ʿāml* (1); عمله —ʿmlh* (1); والعمل —wālʿml* (1); وعمل —wʿml* (1); وعملا —wʿmlā* (1); وعمله —wʿmlh* (1)

Context L5: ... الله عليه الصلاة والسلام وعملا بمقتضى ما اقتضاه الكلام ...

Context L98: ... كان أقطع لا يمكنه العمل ذكره الإمام الزاهد أبو بكر ...

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

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

148. قَطْع / قَطَعَ[148]

qaṭaʿa / qaṭʿ

18 occurrences; cumulative coverage 70.93%.

Possible English: cut; sever; interrupt; terminate; be certain

Context: قطع can describe cutting a physical object, breaking a transmission link or decisively establishing something. Legal consequences are not supplied by the root alone.

Forms and grammar: قطع / يقطع = cut / cuts; انقطع = became interrupted; مقطوع = cut off; منقطع = disconnected. قطعه can be his cutting or he cut it according to vowels.

Attested spellings and counts

منقطع —mnqṭʿ* (4); قطع —qṭʿ* (2); مقطوعا —mqṭwʿā* (2); يقطع —yqṭʿ* (2); أقطع —ʾqṭʿ* (1); القاطع —al-qāṭʿ* (1); القطع —al-qṭʿ* (1); بقطع —bqṭʿ* (1); منقطعا —mnqṭʿā* (1); والمقطوع —wālmqṭwʿ* (1); والمنقطع —wālmnqṭʿ* (1); وقطع —wqṭʿ* (1)

Context L2: ... دم الشرك مهدورا ودابره مقطوعا مبتورا فهدم من الباطل سقفا ...

Context L4: ... بفضلهم القرآن وقام الدليل القاطع على عدالتهم والبرهان وهم الذين ...

149. أَنْزَلَ / نَزَلَ[149]

nazala / ʾanzala

18 occurrences; cumulative coverage 71.03%.

Possible English: descend; alight; reveal; bring down; position

Context: نزل can describe revelation in a Quranic context. بمنزلة means in the position/status of, a related figurative construction.

Forms and grammar: نزل / ينزل = descended / descends; أنزل / ينزل = brought down / brings down with different vowels. منزل / منازل = dwelling(s); منزلة is another place/status noun.

Attested spellings and counts

أنزل —mnzlh* (2); منزله —fʾnzl* (2); فأنزل —bmnzlh* (3); بمنزلة —nzl* (4); نزلت —nzlt* (1); نزلنا —nzlnā* (1); وأنزل —wʾnzl* (1); ينزل —ynzl* (1)

Context L4: ... جلاله أنه رضي عنهم وأنزل السكينة عليهم فقد صحت لهم ...

Context L54: ... مقعده من النار أي ينزل منزله منها ويتخذه ...

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

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

150. نَار / نُور[150]

nūr / *nār*

18 occurrences; cumulative coverage 71.14%.

Possible English: light; fire; the Fire

Context: النار frequently names the Fire of the hereafter. نور means light; these related nouns are not interchangeable.

Forms and grammar: نار / نيران = fire / fires; نور / أنوار = light / lights. نوره means his or its light.

Attested spellings and counts

النار —al-nār* (14); نور —nwr* (3); نورا —nwrā* (1)

Context L19: ... المصطفى أنه قال عمر نور الإسلام في الدنيا وسراج أهل ...

Context L32: ... الأحاديث ليتبوأ مقعده من النار يوم القيامة مع الأخابيث إلى ...

151. وَلَدَ / وَلَد[151]

walad / *walada*

18 occurrences; cumulative coverage 71.24%.

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. يولد / ولد and يولد / وُلد distinguish active/passive by vowels; ولده = his child in a noun phrase.

Attested spellings and counts

الوليد —al-wlyd* (15); أولاده —ʾwlādh* (1); ولد —wld* (1); ولده —wldh* (1)

Context L2: ... والصلاة على سيد ولد آدم محمد رسوله الكريم ذي ...

Context L9: ... والمتعبد يتعب نفسه ويؤتم أولاده ويروي من أخلص لله أربعين ...

[150] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نور (read dictionary entry).
[151] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ولد (read dictionary entry).

152. إِسْحَاق[152]

ʾisḥāq

17 occurrences; cumulative coverage 71.34%.

Possible English: Isḥāq; Isaac in the prophetic context

Context: The name may identify a prophet or a later transmitter. The chain and patronymic determine the person.

Forms and grammar: وإسحاق adds and; case vowels may vary. No Arabic root etymology is asserted for the name.

Attested spellings and counts

إسحاق —ʾisḥāq* (14); وإسحاق —wʾisḥāq* (3)

Context L181: ... قال الإمام أبو إسحاق الحربي أسري برسول الله ليلة ...

Context L182: ... عبد الله محمد بن إسحاق بن منده ...

153. حَلَّ / حَلَال[153]

ḥalāl / ḥalla

17 occurrences; cumulative coverage 71.44%.

Possible English: lawful; permissible; become due; untie; dissolve

Context: يحل in a ruling often means is lawful. حَلّ can also concern untying, release or a due date. حالا, immediately, has a different possible analysis and must be read in context.

Forms and grammar: حل / يحل = became lawful or due / is lawful or due, with vowel-dependent readings. أحل = made lawful; حلال / حلالا differ by case; حلّل is another derived pattern.

Attested spellings and counts

يحل —yḥl* (7); تحل —tḥl* (3); وأحل —wʾḥl* (2); الحلال —al-ḥlāl* (1); المحل —al-mḥl* (1); محل —mḥl* (1); محلة —mḥlh* (1); يستحل —ystḥl* (1)

Context L46: ... الفعل إلا في هذا المحل و صدق و صدق مثل ...

Context L122: ... في الجاهلية من لا يستحل القتال فيه فهو برئ من ...

[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: حلل (read dictionary entry).

154. مَسْأَلَة / سَأَلَ[154]

saʾala / masʾalah

17 occurrences; cumulative coverage 71.54%.

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

سألت —sʾlt* (5); فسألتها —fsʾlthā* (2); مسألة —msʾlh* (2); أسألك —ʾsʾlk* (1); سل —sāʾl* (1); سائل —sʾl* (1); سئل —sʾlh* (1); المسألة —al-msʾlh* (1); أسأله —sl* (1); وسئل —wsʾl* (1); يسألونك —ysʾlwnk* (1)

Context L172: ... في كتاب عيون المجالس مسألة قال مالك في رواية ابن ...

Context L211: ... حدثتني معاذة العدوية أنها سألت عائشة زوج النبي أكان رسول ...

155. شَعْبَة / شَعْبِيّ[155]

shuʿbah / shaʿbiyy

17 occurrences; cumulative coverage 71.64%.

Possible English: branch; division; Shuʿbah; al-Shaʿbī

Context: شعبة and الشعبي commonly name different transmitters, Shuʿbah and al-Shaʿbī. A lineage or relational adjective is not a case variant of the personal name.

Forms and grammar: شعبة / شعب = branch / branches; شعبي is a relational adjective. The final ة in شعبة belongs to the name or noun, not a feminine form that can automatically be removed.

Attested spellings and counts

شعبة —shʿbh* (12); شعبان —shʿbān* (2); الشعبي —al-shʿby* (1); والشعبي —wālshʿby* (1); وشعبة —wshʿbh* (1)

Context L32: ... وحديث ليلة النصف من شعبان والتعريف بمن وضع فيها الزور ...

Context L38: ... ثبت عن المغيرة بن شعبة قال سمعت رسول الله يقول ...

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

156. كَبِير / أَكْبَر / تَكْبِير[156]

kabīr / ʾakbar / takbīr

17 occurrences; cumulative coverage 71.74%.

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

كبار —kbār* (8); الكبير —al-kbyr* (2); أكبر —ʾkbr* (1); الأكبر —al-ʾkbr* (1); الكبائر —al-kbāʾr* (1); الكبر —al-kbr* (1); كبر —kbr* (1); كبيرة —kbyrh* (1); والكبير —wālkbyr* (1)

Context L130: ... واحتسابا استوجب رضوان الله الأكبر وأسكنه الفردوس الأعلى ... ومن صام ...

Context L199: ... على إخراج حديثه عن كبار الصحابة رضي الله عنهم ...

157. دَلِيل / دَلَالَة[157]

dalīl / dalālah

16 occurrences; cumulative coverage 71.83%.

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: يدل / دل = indicated / indicates; دليل / أدلة = proof / proofs. استدلال is inference or adducing evidence; دلالته = its indication.

Attested spellings and counts

يدل —ydl* (5); دليل —dlyl* (4); الاستدلال —al-āstdlāl* (1); الدليل — al-dlyl* (1); بدليل —bdlyl* (1); دل —dl* (1); دلالة —dlālh* (1); دليلا — dlylā* (1); والدليل —wāldlyl* (1)

Context L4: ... نطق بفضلهم القرآن وقام الدليل القاطع على عدالتهم والبرهان وهم ...

Context L8: ... ابن عباس أيضا ما يدل على اعتنائه بالتعديل والتجريح ...

[156] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كبر (read dictionary entry).
[157] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دلل (read dictionary entry).

158. عَيْش / عَائِشَة[158]

ʿā’ishah / ʿaysh

16 occurrences; cumulative coverage 71.92%.

Possible English: ʿĀ’ishah; life; livelihood

Context: عائشة commonly names ʿĀ’ishah, but the name alone is not a complete biography. عيش in another context means living or livelihood.

Forms and grammar: عاش / يعيش = lived / lives; عيش is a verbal noun. عائشة is a feminine participial/name formation, not a plural of the noun; معيشة is another derived noun.

Attested spellings and counts

عائشة —ʿā’shh* (14); عاش —ʿāsh* (1); عياش —ʿyāsh* (1)

Context L83: ... الناس مات كبيرهم وقد عاش قبل البعث بعث محمد ...

Context L149: ... عن أبان بن أبي عياش ...

159. لَيْل / لَيْلَة[159]

layl / laylah

16 occurrences; cumulative coverage 72.02%.

Possible English: night; a night; Laylā

Context: ليلة counts a night; الليل is night as a period. ليلى can be the proper name Laylā rather than a plural of night.

Forms and grammar: ليلة / ليال / ليالي = night(s); ليلتين / ليلتان are dual case forms. ليلا is commonly adverbial; ليلته = his or its night.

Attested spellings and counts

ليلة —lylh* (8); الليل —al-lyl* (3); الليلة —al-lylh* (2); ليال —lyāl* (1); ليلى — lylā* (1); والليلة —wāllylh* (1)

Context L32: ... من الطول والتعب وحديث ليلة النصف من شعبان والتعريف بمن ...

Context L95: ... والدآدي ثلاث ليال من آخر الشهر هكذا قال ...

[158] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عيش (read dictionary entry).
[159] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليل (read dictionary entry).

160. وَجَبَ / وَاجِب[160]

wajaba / wājib

16 occurrences; cumulative coverage 72.11%.

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

تجب —tjb* (3); واجب —wājb* (2); والواجب —wālwājb* (2); يوجب —ywjb* (2); إيجاب —ʾījāb* (1); الوجوب —al-wjwb* (1); بوجوب —bwjwb* (1); فيجب —fyjb* (1); وجب —wjb* (1); ووجب —wwjb* (1); يجب —yjb* (1)

Context L5: ... به المتكلم فيه بما وجب حتى قال بعضهم في نهاره ...

Context L38: ... رواية الأحاديث عن النبي واجب وأن نقلها بغير ثبوت السند ...

161. وَ / وَاو[161]

wāw / wa

15 occurrences; cumulative coverage 72.20%.

Possible English: the letter waw; and

Context: The written letter و and the conjunction wa- have different analytical roles.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

و —w* (15)

Context L46: ... بالتخفيف يتعدى إلى مفعولين و كذب بالتشديد يتعدى إلى مفعول ...

Context L185: ... كل ركعة الحمد مرة و قل هو الله أحد عشرين ...

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

[161] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

162. جَعْفَر[162]

jaʿfar

15 occurrences; cumulative coverage 72.28%.

Possible English: Jafar

Context: A personal name in transmission chains; it does not identify one particular person without the surrounding chain.

Forms and grammar: Proper names identify people, not verb tenses; جعفر / جعفرا can be case forms.

Attested spellings and counts

جعفر —jʿfr* (15)

Context L21: ... رواه الحافظ أبو جعفر العقيلي وقال ولا يثبت في ...

Context L108: ... عبد الله محمد بن جعفر التميمي القزاز أن الأصمعي صحف ...

163. جَعَلَ[163]

jaʿala

15 occurrences; cumulative coverage 72.37%.

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* (5); جعلت —jʿlt* (2); جعلته —jʿlth* (2); فجعل —fjʿl* (2); فيجعل —fyjʿl* (1); وجعل —wjʿl* (1); وجعله —wjʿlh* (1); يجعل —yjʿl* (1)

Context L1: ... معجزته أهلة مشرقة وبدورا وجعل عاقبة أهل الصدق علوا دائما ...

Context L5: ... ليله إلى الاعتناء بقيامه وجعله من لا يدري مفضلا على ...

[162] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

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

164. طَرِيق / طُرُق[164]

ṭarīq / ṭuruq

15 occurrences; cumulative coverage 72.46%.

Possible English: road; way; method; route of transmission

Context: من طريق فلان generally means through the transmission of a named person. It need not describe travel on a road.

Forms and grammar: طريق / طرق = route / routes; طريقه = his route or method. The word may be grammatically masculine or feminine in usage. طريقيه can be a dual construction with a suffix.

Attested spellings and counts

طرق —ṭrq* (6); طريق —ṭryq* (5); طريقين —ṭryqyn* (2); الطريق —al-ṭryq* (1); طرقها —ṭrqhā* (1)

Context L20: ... وأحاديث العقل على كثرة طرقها إن أول ما خلق الله ...

Context L41: ... أخرج من نحو أربعمائة طريق ...

165. قَدِمَ / قَدَّمَ / قَدَم[165]

qadima / qaddama / qadam

15 occurrences; cumulative coverage 72.55%.

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

قدمنا —qdmnā* (4); تقدم —tqdm* (3); مقدمة —mqdmh* (2); المتقدمين —al-mtqdmyn* (1); تقدمت —tqdmt* (1); قدم —qdm* (1); قدمناه —qdmnāh* (1); قديم —qdym* (1); يقدم —yqdm* (1)

Context L3: ... فقاتلا كما قال من تقدم فكانوا خلفاء الخلق وفتحة الغرب ...

Context L8: ... وقد ذكر مسلم في مقدمة صحيحه عن ابن عباس أيضا ...

[164] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طرق (read dictionary entry).
[165] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدم (read dictionary entry).

166. نَحْو[166]

naḥw

15 occurrences; cumulative coverage 72.63%.

Possible English: grammar; towards; like; approximately

Context: النحو names the discipline; نحو can also introduce an example or comparison. A grammatical analogy is not automatically a legal analogy.

Forms and grammar: نحوي / نحويون / نحويين = grammarian / grammarians; النحوية is a feminine adjective.

Attested spellings and counts

النحوي —al-nḥwy* (7); نحو —nḥw* (5); النحويين —al-nḥwyyn* (2); نحوي —nḥwy* (1)

Context L41: ... رواها عن رسول الله نحو من تسعين صاحبا وقد أخرج ...

Context L87: ... به المقرئ المحدث اللغوي النحوي أبو بكر محمد بن خير ...

167. عَتِيرَة[167]

ʿatīrah

14 occurrences; cumulative coverage 72.72%.

Possible English: a ritual sacrifice associated with Rajab

Context: The author discusses the earlier custom and the legal force of reports concerning it. It is distinct from treating every animal slaughtered in Rajab as a special rite.

Forms and grammar: عتيرة / عتائر = sacrifice / sacrifices; العتيرة adds the article.

Attested spellings and counts

عتيرة —ʿtyrh* (8); العتيرة —al-ʿtyrh* (6)

Context L99: ... يسمى في الجاهلية شهر العتيرة وذلك من فساد السريرة ...

Context L100: ... آخر كتاب العقيقة باب العتيرة نا علي بن عبد الله ...

[166] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نحا (read dictionary entry).
[167] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عتر (read dictionary entry).

168. أَصْل[168]

ʾaṣl

14 occurrences; cumulative coverage 72.80%.

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

أصل —ʾṣl* (6); أصلا —ʾṣlā* (4); أصلها —ʾṣlhā* (1); أصول —ʾṣwl* (1); الأصل —al-ʾṣl* (1); والأصول —wālʾṣwl* (1)

Context L9: ... وهو حديث لا يصح أصلا ومن نسبه إلى رسول الله ...

Context L22: ... الحديث موضوع ليس له أصل وقد وضع ميسرة بن عبد ...

169. إِبْرَاهِيم[169]

ʾibrāhīm

14 occurrences; cumulative coverage 72.88%.

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* (14)

Context L129: ... قال نا الأعمش عن إبراهيم عن علقمة عن أبي سعيد ...

Context L184: ... وكذلك عمل الحسين بن إبراهيم حديثا موضوعا على رجال مجهولين ...

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

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

170. اسْتِثْنَاء / ثَانٍ / اثْنَان[170]

ʾthnān / thānin / ʾstithnāʾ

14 occurrences; cumulative coverage 72.96%.

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

الثاني —al-thāny* (3); اثنتين —ʾthntyn* (2); اثني —ʾthny* (2); ثان —thān* (2); والثاني —al-thānyh* (1); الاستثناء —al-āstthnāʾ* (1); اثنين —ʾthnyn* (1); وثانيها —wthānyhā* (1); والثاني —wālthāny* (1)

Context L46: ... ففلان مفعول وقولي مفعول ثان فإذا قلت كذب بالتشديد تعدى ...

Context L63: ... الثاني الأصم لأنه ما كان يسمع ...

171. خَطَّاب / خِطْبَة / خُطْبَة[171]

khuṭbah / khiṭbah / khaṭṭāb

14 occurrences; cumulative coverage 73.04%.

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; خِطبة / خُطبة distinguish two nouns. خطاب and خطّاب are different formations; neither is a case ending.

Attested spellings and counts

الخطاب —al-khṭāb* (11); الخطيب —al-khṭyb* (3)

Context L8: ... بكر الصديق وعمر بن الخطاب الفاروق وعلي بن أبي طالب ...

Context L19: ... وحديث عمر بن الخطاب عن الحسن والحسين رضي الله ...

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

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

172. سَيِّد / أَسْوَد[172]

sayyid / ʾaswad

14 occurrences; cumulative coverage 73.12%.

Possible English: master; owner; leader; black; al-Aswad

Context: السيد in status law can mean an owner/master. الأسود often names a transmitter; in another context it describes black color.

Forms and grammar: سيد / سادة = master(s); سيده = his master. أسود / سوداء show masculine/feminine color forms; سواد is a noun. سويد is a different name formation.

Attested spellings and counts

سيد —syd* (10); السواد —al-swād* (1); سيدا —sydā* (1); سيدنا —sydnā* (1); وسيد —wsyd* (1)

Context L2: ... والصلاة على سيد ولد آدم محمد رسوله الكريم ...

Context L6: ... الناصري سلطان الإسلام والمسلمين وسيد الملوك والسلاطين محيي ... سنة سيد ...

173. لَوْ / لَوْلَا[173]

law / lawlā

14 occurrences; cumulative coverage 73.21%.

Possible English: if; if it were; were it not for

Context: لو often introduces a hypothetical or counterfactual condition. لولا can mean were it not for, and in another construction can urge an action. The result clause determines the English tense.

Forms and grammar: ولو / فلو add and / so. لو has no conjugation; a following perfect can belong to a counterfactual rather than a real past event.

Attested spellings and counts

ولو —wlw* (11); لو —lw* (3)

Context L56: ... رسول الله بلغوا عني ولو آية الحديث في الصحيحين وقال ...

Context L120: ... لا تسن عتيرة أصلا ولو قلنا بوجوب الأضحية كانت على ...

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

[173] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لو / لولا (within أما) (read dictionary entry).

174. حَنْبَلِيّ / حَنْبَل[174]

ḥanbal / ḥanbaliyy

13 occurrences; cumulative coverage 73.28%.

Possible English: Hanbal; Hanbali

Context: ابن حنبل identifies Ahmad ibn Hanbal; الحنبليين identifies adherents of the Hanbali legal school.

Forms and grammar: حنبل is a personal name; حنبلي is an affiliation adjective. حنبليين / حنبليون show plural case forms.

Attested spellings and counts

حنبل —ḥnbl* (13)

Context L77: ... وقال أحمد بن حنبل عمران بن عبد الله ...

Context L78: ... ورواه الغلابي عن ابن حنبل إلا أن الغلابي واسمه محمد ...

175. بَطَلَ / بَاطِل[175]

bāṭil / baṭala

13 occurrences; cumulative coverage 73.36%.

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; إبطال / بطلان are distinct verbal nouns.

Attested spellings and counts

الباطل —al-bāṭl* (2); باطلا —bāṭlā* (2); بطل —bṭl* (2); والباطل —wālbāṭl* (2); باطل —bāṭl* (1); بباطل —bbāṭl* (1); فبطل —fbṭl* (1); لبطل —lbṭl* (1); يبطل —ybṭl* (1)

Context L2: ... مقطوعا مبتورا فهدم من الباطل سقفا مرفوعا وبيتا معمورا وعلى ...

Context L109: ... عننا باطلا وظلما كما تعتر عن حجرة ...

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

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

176. جَدِيد / جِدًّا / جَدّ[176]

jadd / *jiddan* / *jadīd*

13 occurrences; cumulative coverage 73.43%.

Possible English: grandfather; seriousness; very; new; renew

Context: الجد in inheritance is a grandfather; جدا commonly intensifies an adjective. The vowelled forms and topic separate these uses.

Forms and grammar: جد / أجداد = grandfather(s); جديد / جديدة = new; جدّد / يجدّد = renewed / renews; جدة can mean grandmother in its kinship reading.

Attested spellings and counts

جده —jdh* (6); جدا —jdā* (4); الجد —al-jd* (1); جد —jd* (1); جدي —jdy* (1)

Context L92: ... هجاء الحارث بن وعلة جد حضين بن المنذر بن الحارث ...

Context L211: ... الفراوي بحق سماعه من جده الأعلى فقيه الحرمين أبي عبد ...

177. يَخْلُقُ / خَلَقَ[177]

khalaqa / *yakhluqu*

13 occurrences; cumulative coverage 73.51%.

Possible English: create; make; creation; character; manners (khuluq)

Context: يخلق refers to the creation of the theologians mentioned in the introduction. خُلُق / أخلاق concern character or manners, distinct from خَلْق, creation; unvowelled spellings require context.

Forms and grammar: خلق is a perfect verb; يخلق is the imperfect.

Attested spellings and counts

خلق —khlq* (5); الخلق —al-khlq* (3); الخالق —al-khālq* (2); خلقا —khlqā* (1); خلقت —khlqt* (1); خلقه —khlqh* (1)

Context L2: ... محمد رسوله الكريم ذي الخلق العظيم والشرف الصميم الذي غدا ...

Context L3: ... من تقدم فكانوا خلفاء الخلق وفتحة الغرب والشرق ...

[176] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جدد (read dictionary entry).
[177] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلق (read dictionary entry).

178. رِدَّة / رَدَّ[178]

radda / riddah

13 occurrences; cumulative coverage 73.58%.

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

يرد —yrd* (5); رد —rd* (3); يردون —yrdwn* (2); الردة —al-rdh* (1); رده —rdh* (1); فرد —frd* (1)

Context L9: ... جماعة من المفسدين الذين يردون إفساد الشريعة على أهل الدين ...

Context L70: ... سرد أي متتابعة ورجب فرد ...

179. سُلَيْمَان[179]

sulaymān

13 occurrences; cumulative coverage 73.66%.

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* (13)

Context L25: ... بأسانيد أخر ثم سرقه سليمان بن عيسى السجزي وأتى بأسانيد ...

Context L234: ... السنة الإمام أبي القاسم سليمان بن أحمد بن أيوب الطبراني ...

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

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

180. عَظُمَ / عَظِيم[180]

ʿaẓuma / ʿaẓīm

13 occurrences; cumulative coverage 73.74%.

Possible English: be great; magnify; great; magnificent

Context: العظيم is a divine epithet at the end of the introduction. ويعظم concerns increasing the work's benefits.

Forms and grammar: عظيم is an adjective; العظيم adds the definite article. Unvowelled يعظم permits different verb patterns; its reading must be resolved from the clause.

Attested spellings and counts

العظيم —al-ʿẓym* (4); أعظم —ʾʿẓm* (2); عظم —ʿẓm* (2); عظيم —ʿẓym* (2); عظيما —ʿẓymā* (2); عظمته —ʿẓmth* (1)

Context L2: ... رسوله الكريم ذي الخلق العظيم والشرف الصميم الذي غدا به ...

Context L61: يقال رجبت الرجل إذا عظمته ورجل رجيب أي عظيم فكانوا ... ...

181. عَمّ / عُمُوم[181]

ʿumūm / ʿamm

13 occurrences; cumulative coverage 73.81%.

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

عام —ʿām* (4); العامة —al-ʿāmh* (2); عموما —ʿmwmā* (2); أعم —ʾʿm* (1); العموم —al-ʿmwm* (1); عامة —ʿāmh* (1); عم —ʿm* (1); عمي —ʿmy* (1)

Context L32: وضعتها لنرقق بها قلوب العامة وكان يتزهد ويهجر شهوات الدنيا ... ...

Context L38: ... إذا من من حروف العموم ففيها دليل على أن الاحتياط ...

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

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

182. قَدْر / قُدْرَة[182]

qadr / qudrah

13 occurrences; cumulative coverage 73.89%.

Possible English: amount; measure; extent; ability; determine

Context: قدر can give a quantity or an estimate. يقدر can mean is able or estimates, depending on vowels and construction. A numeral or following noun often clarifies it. القدرية is a theological-school label used by the author; it is not a tense or plural of a measure. The polemical claims remain his own.

Forms and grammar: قدر / يقدر have several vowel-dependent readings; قادر / قادرة = able; مقدار / مقادير = measure(s); قدرة = ability. بقدر = to the extent of or in an amount of.

Attested spellings and counts

قدرته —qdrth* (3); التقدير —al-tqdyr* (2); القدر —al-qdr* (2); قدر —qdr* (2); أقداره —ʾqdārh* (1); تقدير —tqdyr* (1); قدرا —qdrā* (1); يقدر —yqdr* (1)

Context L6: ... منصوصا لأنه أشرف الملوك قدرا وأكملهم في سماء المعارف بدرا ...

Context L145: ... على الأعمال من غير تقدير يشهد به الكتاب العزيز والسنة ...

183. لَفْظ / لَفْظِيّ[183]

lafẓ / lafẓiyy

13 occurrences; cumulative coverage 73.96%.

Possible English: wording; expression; utterance; verbal

Context: لفظي often contrasts something actually expressed with a semantic or mentally supplied governor. لفظ concerns expression, not necessarily one dictionary word.

Forms and grammar: لفظ / ألفاظ = expression / expressions; لفظي / لفظية = verbal, masculine / feminine; بلفظه = in its actual wording.

Attested spellings and counts

اللفظ —al-lfẓ* (5); لفظ —lfẓ* (4); ألفاظه —ʾlfāẓh* (1); الألفاظ —al-ʾlfāẓ* (1); بلفظه —blfẓh* (1); واللفظ —wāllfẓ* (1)

Context L24: ... علي بن الحسين مشافهة بلفظه بمدينة فاس قال أنا الثقة ...

Context L288: ... والخاص هو اللفظ الذي يدل على معنى واحد ...

[182] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدر (read dictionary entry).
[183] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لفظ (read dictionary entry).

184. هِرَّة / هُرَيْرَة[184]

hirrah / hurayrah

13 occurrences; cumulative coverage 74.04%.

Possible English: cat; Hurayrah

Context: أبو هريرة is the personal designation Abū Hurayrah. A literal rendering father of a kitten is not a substitute for identifying the narrator by his conventional name.

Forms and grammar: هرّ / هرة are cat nouns; هريرة is a diminutive formation used in the name. الهر adds the definite article; these are not verb tense changes.

Attested spellings and counts

هريرة —hryrh* (13)

Context L100: ... بن المسيب عن أبي هريرة عن النبي قال لا فرع ...

Context L104: ... ابن المسيب عن أبي هريرة قال قال رسول الله لا ...

185. وَجَدَ / وُجُود[185]

wajada / wujūd

13 occurrences; cumulative coverage 74.12%.

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

وجودها —wjwdhā* (2); أجد —ʾjd* (1); تجد —tjd* (1); فوجدته —fwjdth* (1); وجد —wjd* (1); وجده —wjdh* (1); وجدها —wjdhā* (1); وجدوه —wjdwh* (1); وجود —wjwd* (1); يجده —yjdh* (1); يجدوا —yjdwā* (1); يوجدوا —ywjdwā* (1)

Context L19: ... صدره فوضع فلما أصبحوا وجدوه على قبره وفيه صدق الحسن ...

Context L182: ... على رجال مجهولين لم يوجدوا في جميع الكتب رواها عنه ...

[184] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هرر (read dictionary entry).
[185] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجد (read dictionary entry).

186. إِسْمَاعِيل[186]

ʾismāʿīl

12 occurrences; cumulative coverage 74.19%.

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* (12)

Context L127: ... أحمد بن محمد بن إسماعيل البراجم حقيقتها أنه ما نتأ ...

Context L148: ... أحصيهم كثرة قالوا أرنا إسماعيل بن أحمد السمرقندي قال أرنا ...

187. بَلَّغَ[187]

balagha

12 occurrences; cumulative coverage 74.26%.

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

بلغه —blghh* (4); أبلغ —ʾblgh* (1); بلغ —blgh* (1); بلغت —blght* (1); بلغني —blghny* (1); بلغوا —blghwā* (1); تبلغ —tblgh* (1); يبلغ —yblgh* (1); يبلغه —yblghh* (1)

Context L56: ... وقد قال رسول الله بلغوا عني ولو آية الحديث في ...

Context L246: ... رسول الله قال من بلغه فضل عن الله تعالى يعني ...

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

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

188. دُون[188]

dūn

12 occurrences; cumulative coverage 74.33%.

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* (10); الديوان —al-dywān* (1); دونها —dwnhā* (1)

Context L3: ... قارعوا دون رسول الله البهم وبايعوه على ...

Context L35: ... أجل هذين الحديثين المطلقين دون تقييد بتعمد الكذب هاب بعض ...

189. اسْتَوَى / سَوَاء[189]

sawā’ / ’stawā

12 occurrences; cumulative coverage 74.40%.

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: يساوي / ساوى = equalled / equals; يستوي / استوى is a different pattern; مساواة is equality. سواء is not a feminine or plural agreement ending.

Attested spellings and counts

سواء —swā’* (5); يساوي —ysāwy* (3); سوى —swā* (2); سواه —swāh* (1); سواها —swāhā* (1)

Context L121: ... النبي ولا لابنه حبيب سوى هذا الحديث من رواية عبد ...

Context L293: ... منها كان ترجيحا على سواها وعلى هذا بنى مالك موطأه ...

[188] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دون (read dictionary entry).
[189] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سوا (read dictionary entry).

190. عَدَد / عِدَّة[190]

ʿadad / ʿiddah

12 occurrences; cumulative coverage 74.47%.

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

العدد —al-ʿdd* (4); يعده —yʿdh* (2); أعتد —ʾʿtd* (1); اعتد —ʾʿtd* (1); عدد —ʿdd* (1); معدود —mʿdwd* (1); يعتد —yʿtd* (1); يعد —yʿd* (1)

Context L1: ... الشيطان الكذب عليه بما يعده وما يعده الشيطان إلا غرورا ...

Context L116: ... حديثان باطلان وحبيب هذا معدود في الصحابة ذكره غير واحد ...

191. يَا[191]

yā

12 occurrences; cumulative coverage 74.54%.

Possible English: O; a vocative address

Context: يا addresses a person or another entity. English may omit O in natural dialogue, but the Arabic vocative still marks who is being addressed.

Forms and grammar: يا is indeclinable. ويا / فيا add so / and; the following noun or name has its own vocative syntax. أيها in يا أيها is a different construction.

Attested spellings and counts

يا —yā* (12)

Context L63: ... الحرب فيه ولا قولهم يا صباحاه ...

Context L115: ... مع النبي بعرفة فقال يا أيها الناس إن على أهل ...

[190] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدد (read dictionary entry).
[191] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يا (read dictionary entry).

192. إِذْ[192]

ʾidh

11 occurrences; cumulative coverage 74.60%.

Possible English: when; since; as; at the time when

Context: إذ often introduces a past circumstance or an explanatory reason. English since here may be causal rather than a starting point in time.

Forms and grammar: فإذ / وإذ add and / so. إذ does not conjugate; distinguish إذا and حين. Its dictionary discussion can occur with إذا in a combined treatment.

Attested spellings and counts

إذ —ʾidh* (11)

Context L4: ... رغم كل رافضي معاند إذ لا تجتمع السكينة والفسق في ...

Context L120: ... والحديث متروك إذ لا تسن عتيرة أصلا ولو ...

193. جَنِين / جِنّ / جَنَّة[193]

jannah / jinn / janīn

11 occurrences; cumulative coverage 74.66%.

Possible English: garden; Paradise; jinn; fetus; conceal

Context: الجنة generally means Paradise, while الجن denotes jinn. Similar consonants also occur in words for madness and a fetus; identify the noun from vowels and context.

Forms and grammar: جنة / جنات = garden / gardens; جِنّ is a collective noun; جنين / أجنة = fetus / fetuses; مجنون is an adjective.

Attested spellings and counts

الجنة —al-jnh* (10); جنة —jnh* (1)

Context L19: ... حدثني سيدا شباب أهل الجنة عن أبيهما المرتضى عن جدهما ...

Context L135: ... فلا يرد وجهه دون الجنة ...

[192] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry); إذا (read dictionary entry).
[193] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جنن (read dictionary entry).

194. عُثْمَان[194]

ʿuthmān

11 occurrences; cumulative coverage 74.73%.

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* (11)

Context L129: ... الفقيه المحدث أبو عمرو عثمان بن أبي بكر بن حمود ...

Context L190: ... إخراج حديثه وروايته أبو عثمان سعيد بن منصور الخراساني قال ...

195. هِبَة / وَهَبَ[195]

wahaba / hibah

11 occurrences; cumulative coverage 74.79%.

Possible English: give; grant; gift; Wahb

Context: هبة is a gift, distinguished from sale or inheritance. وهب may instead be the narrator's name Wahb.

Forms and grammar: وهب / يهب = gave / gives; هبة / هبات = gift(s); وهبه = gave him/it or his gift according to vowels. هب can also introduce suppose in an argument.

Attested spellings and counts

وهب —whb* (6); الوهاب —al-whāb* (5)

Context L172: ... القاضي أبو محمد عبد الوهاب بن علي المالكي في كتاب ...

Context L183: ... بن أبي عمرو عبد الوهاب بن إمام أصبهان أبي عبد ...

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

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

196. هِشَام[196]

hishām

10 occurrences; cumulative coverage 74.85%.

Possible English: Hisham

Context: A personal name; use the full chain to determine which transmitter is intended.

Forms and grammar: A proper name rather than a verb form.

Attested spellings and counts

هشام —hshām* (9); وهشام —whshām* (1)

Context L417: ... القدر نا أبو الوليد هشام بن عبد الملك قال نا ...

Context L471: ... كذا ومثل مالك عن هشام بن عروة أن أباه قال ...

197. عِيسَى[197]

ʿīsā

10 occurrences; cumulative coverage 74.91%.

Possible English: Jesus

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

عيسى —ʿysā* (10)

Context L25: ... ثم سرقه سليمان بن عيسى السجزي وأتى بأسانيد أخر أيضا ...

Context L215: ... قال أبو عيسى الترمذي في باب ما جاء ...

[196] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

[197] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

198. آتَى / أَتَى[198]

ʾatā / ʾātā

10 occurrences; cumulative coverage 74.97%.

Possible English: come; bring; perform; give

Context: أتى can mean came or performed an act. آتى means gave, a different verb formation, particularly in commands to give an entitlement.

Forms and grammar: أتى / يأتي = came / comes; أتيت = I or you came; أتينا = we came. آتى / يؤتي = gave / gives; أوتي = was given; آتوا = give!, plural.

Attested spellings and counts

تأتي —tʾty* (1); إتيان —ʾityān* (1); أتاه —ʾtāh* (1); أتيته —ʾtyth* (1); وتأتي —wtʾty* (2); وأتى —wʾtā* (1); ويأتي —wyʾty* (1); يأت —yʾt* (1); يأتي —yʾty* (1)

Context L25: ... سليمان بن عيسى السجزي وأتى بأسانيد أخر أيضا نخزاهم الله ...

Context L107: ... ولا عتيرة لأن لا تأتي نفيا ونهيا وتأتي زائدة وتأتي ...

199. بَيْت[199]

bayt

10 occurrences; cumulative coverage 75.02%.

Possible English: house; the Sacred House; verse of poetry

Context: البيت can name the Sacred House, a house or a verse of poetry; context is essential.

Forms and grammar: بيت / بيوت / أبيات = house / houses or poetic verses; بيته = his house.

Attested spellings and counts

بيت —byt* (7); البيت —al-byt* (2); أبيات —ʾbyāt* (1)

Context L87: ... المفصول ونسبة المجهول في أبيات الغريب المصنف لذي الوزارتين حجة ...

Context L112: ... قال على أهل كل بيت أضحاة وعتيرة في كل عام ...

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

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

200. جَبْر / جَابِر / جُبَيْر[200]

jabr / jābir / jubayr

10 occurrences; cumulative coverage 75.08%.

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* (8); الجبار —al-jbār* (1); جبير —jbyr* (1)

Context L247: ... على ابن عمر وعلى جابر بن عبد الله وعلى أنس ...

Context L253: ... عرفة من طريق أبي جابر محمد ابن عبد الرحمن البياضي ...

201. جَاءَ[201]

jāʾa

10 occurrences; cumulative coverage 75.14%.

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* (5); جئت —jʾt* (1); جاءكم —jāʾkm* (1); فجاء —fjāʾ* (1); فجاءه — fjāʾh* (1); وجاء —wjāʾ* (1)

Context L66: ... تخص رجبا بهذا الاسم فجاء النص على أن الأشهر أربعة ...

Context L215: ... الترمذي في باب ما جاء في صوم ثلاثة أيام من ...

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

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

202. حُبّ / أَحَبَّ / اسْتَحَبَّ[202]

ḥubb / ʾaḥabba / ʾstaḥabba

10 occurrences; cumulative coverage 75.20%.

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

حبيب —ḥbyb* (6); أحب —ʾḥb* (3); وحبيب —wḥbyb* (1)

Context L20: ... ما خلقت خلقا هو أحب إلي منك بك آخذ وبك ...

Context L114: ... فيه مسند الكوفيين والبصريين حبيب بن مخنف قال نا عبد ...

203. دَاوُد[203]

dāwud

10 occurrences; cumulative coverage 75.26%.

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* (10)

Context L25: ... ربه ثم سرقه منه داود بن المحبر وركبه بأسانيد غير ...

Context L234: ... المنذر الحزامي قال ثنا داود بن عطاء قال حدثني زيد ...

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

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

204. رَجَعَ / رَجْعَة[204]

rajaʿa / rajʿah

10 occurrences; cumulative coverage 75.32%.

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

رجع —rjʿ* (2); رجعوا —rjʿwā* (2); ترجع —trjʿ* (1); فرجع —frjʿ* (1); فرجعوا — frjʿwā* (1); فليرجع —flyrjʿ* (1); نرجع —nrjʿ* (1); ورجع —wrjʿ* (1)

Context L114: ... قال فما أدري ما رجعوا عليه قال فقال النبي على ...

Context L244: ... والمجروحين فخاشا وكلا أن نرجع إلى قولهم أو نقلدهم في ...

205. كَرِهَ / إِكْرَاه[205]

kariha / ʾikrāh

10 occurrences; cumulative coverage 75.37%.

Possible English: dislike; deem objectionable; coercion; unwillingly

Context: نكره can express disapproval in a ruling. إكراه is coercion, not an inflection of the ordinary adjective disliked.

Forms and grammar: كره / يكره = disliked / dislikes; أكره = coerced; مكرِه / مكرَه distinguish coercer and coerced by vowels. كراهة = disapproval; كرها = unwillingly in a common construction.

Attested spellings and counts

يكره —ykrh* (3); كره —krh* (2); فكره —fkrh* (1); كراهة —krāhh* (1); مكروهة —mkrwhh* (1); وكره —wkrh* (1); يكرهون —ykrhwn* (1)

Context L57: ... اتصال الإسناد به ولهذا كره جماعة من السلف رواية الأحاديث ...

Context L66: ... في البلد الحرام وموافقتهم مكروهة بل منهي عنها وإن كان ...

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

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

206. مَاتَ / مَوْت / مَيِّت[206]

māta / mawt / mayyit

10 occurrences; cumulative coverage 75.43%.

Possible English: die; death; deceased; dead animal

Context: الميت can identify a deceased person. ميتة in food law commonly means an animal that died without lawful slaughter, rather than simply any feminine deceased referent.

Forms and grammar: مات / يموت = died / dies; ماتت = she or it died; موت = death; ميت / ميتة agree in gender in some uses. موتى / أموات are plural formations.

Attested spellings and counts

مات —māt* (7); الموت —al-mwt* (2); ومات —wmāt* (1)

Context L3: ... الله البهم وبايعوه على الموت الأحمر فصدقوا البيع ووفوا الذمم ...

Context L32: ... بن خالد بن مرداس مات ببغداد وغلقت أسواقها بسبب حضور ...

207. نَعَمْ / نِعْمَ[207]

naʿam / niʿma

10 occurrences; cumulative coverage 75.49%.

Possible English: yes; excellent is; livestock in a different noun use

Context: نعم normally answers affirmatively when read نَعَمْ. نِعْمَ introduces praise, while نَعَم can mean livestock.

Forms and grammar: نعم is not always a verb with a hidden subject. Vowels and construction distinguish answer, praise and noun. ونعم / فنعم add so / and.

Attested spellings and counts

نعم —nʿm* (8); ونعم —wnʿm* (2)

Context L7: ... أبتدئ وأقول والله حسبي ونعم الوكيل ...

Context L211: ... شهر ثلاثة أيام قالت نعم فقلت لها من أي أيام ...

[206] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: موت (read dictionary entry).
[207] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نعم (read dictionary entry).

208. وَلِيّ / وَلَاء[208]

waliyy / walāʾ

10 occurrences; cumulative coverage 75.55%.

Possible English: guardian; ally; patron; authority; affiliation

Context: ولي in marriage may be a guardian; الولاء in manumission is a specific legal affiliation. أولى often means more entitled, with the construction determining entitlement to what.

Forms and grammar: ولي / أولياء = guardian or ally / guardians or allies; وليه = his guardian; تولى / يتولى = assumed charge or turned away, according to construction. مولى / موالي have context-dependent patron/client senses.

Attested spellings and counts

مولى —mwlā* (3); أولى —ʾwlā* (2); تولوا —twlwā* (1); والي —wāly* (1); ولاية —wlāyh* (1); وليها —wlyhā* (1); يتولى —ytwlā* (1)

Context L196: ... ثقة إمام توفي في ولاية خالد بن عبد الله القسري ...

Context L224: ... حسن في الاحتمال وهو أولى من تكذيب من رواه من ...

209. يَد / أَيْدٍ[209]

yad / ʾaydin

10 occurrences; cumulative coverage 75.61%.

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. أيديهم / يدها / يده attach possessive pronouns; اليدين can refer to the two hands.

Attested spellings and counts

يدي —ydy* (4); أيدي —ʾydy* (3); يده —ydh* (2); يديه —ydyh* (1)

Context L127: ... نتأ إذا أغلق الإنسان يده والرواجب ما توسط بينهما وكذلك ...

Context L171: ... وأفتى أهل البصرة بقطع يده على مذهب مالك رحمه الله ...

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

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

210. ابْن حَزْم[210]

ibn ḥazm

9 occurrences; cumulative coverage 75.66%.

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* (9)

Context L426: ... رسول الله لعمرو بن حزم أن لا يمس القرآن إلا ...

Context L427: ... به فجاز لعمرو بن حزم العمل به والأخذ بما فيه ...

211. الدَّارَقُطْنِيّ[211]

al-dāraquṭniyy

9 occurrences; cumulative coverage 75.71%.

Possible English: al-Daraqutni

Context: A geographical affiliation used as a personal designation; in hadith judgments it commonly names Ali ibn Umar al-Daraqutni. The context must establish the identity.

Forms and grammar: A name or affiliation, not a verb tense.

Attested spellings and counts

الدارقطني —al-dārqṭny* (9)

Context L24: ... لنا الحافظ أبو الحسن الدارقطني ...

Context L78: ... الحسن علي بن عمر الدارقطني وأبو بكر أحمد بن محمد ...

212. مُوسَى[212]

mūsā

9 occurrences; cumulative coverage 75.77%.

Possible English: Moses

Attested spellings and counts

موسى —mwsā* (8); وموسى —wmwsā* (1)

Context L22: ... فيه حديثا ورواه عن موسى بن عبيدة عن الزهري عن ...

[210] **Editorial lexical note:** Personal-name identification from the work; this entry does not assert a lexical etymology for the name.
[211] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.
[212] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

213. أَكَلَ[213]

ʾakala

9 occurrences; cumulative coverage 75.82%.

Possible English: eat; consume; take or appropriate figuratively

Context: أكل مال can mean consuming or wrongfully taking wealth, not literally eating coins or property. Food-law passages often use the literal sense.

Forms and grammar: أكل / يأكل / كل = ate / eats / eat!; أكلت = I or you ate; كلوا = eat!, plural. مأكول = something eaten; يؤكل = is eaten; أكله may be a verb plus object or a noun plus possessive.

Context L158: ... حديث العيون والأنهار كحديث موسى الطويل عن أنس بن مالك ...

Attested spellings and counts

أكل —ʾkl* (5); تؤكل —tʾkl* (2); وأكل —wʾkl* (1); يؤكل —yʾkl* (1)

Context L531: ... البهيمة عن كانت مما تؤكل فإنها تذبح ...

Context L532: ... وهل تؤكل أم لا على وجهين وإن ...

214. تَمَّ / تَمَام[214]

tamma / tamām

9 occurrences; cumulative coverage 75.87%.

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.

Attested spellings and counts

التميمي —al-tmymy* (3); تميم —tmym* (3); تتم —ttm* (1); تمام —tmām* (1); تميمة —tmymh* (1)

Context L108: ... الله محمد بن جعفر التميمي القزاز أن الأصمعي صحف في ...

Context L121: ... الإمام أيوب بن أبي تميمة والمتروك في قول جميعهم أو ...

[213] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أكل (read dictionary entry).
[214] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تمم (read dictionary entry).

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.

215. ثَوْر / ثَوْرِيّ[215]

thawr / thawriyy

9 occurrences; cumulative coverage 75.92%.

Possible English: bull; rise or stir; Thawr; al-Thawrī

Context: الثوري commonly identifies Sufyān al-Thawrī. ثور can be a narrator's name or an animal; do not translate a personal epithet as a literal description of the man's behavior.

Forms and grammar: ثور / ثيران = bull / bulls; ثوري is a relational adjective. ثار / يثور = rose or stirred / rises or stirs. The shared root does not make al-Thawrī a plural form of ثور.

Attested spellings and counts

الثوري —al-thwry* (6); والثوري —wālthwry* (2); ثور —thwr* (1)

Context L193: ... الحافظ المفضل على سفيان الثوري في الحفظ والإتقان ...

Context L196: ... وكان أعلى إسنادا من الثوري وأتقن من حماد بن زيد ...

216. حَمْل / حَمَلَ[216]

ḥamala / ḥaml

9 occurrences; cumulative coverage 75.98%.

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

محمولة —mḥmwlh* (3); محمول —mḥmwl* (2); حمل —ḥml* (1); محمولا —mḥmwlā* (1); وحمل —wḥml* (1); يحمل —yḥml* (1)

Context L222: ... في ذلك احتمالا يصح حمل المعنى عليه والإلتجاء إليه وهو ...

Context L334: ... رحمه الله فجاءه رجل يحمل موطأه في كسائه فقال يا ...

217. سَبُع / سَبْع[217]

sabʿ / *sabuʿ*

9 occurrences; cumulative coverage 76.03%.

Possible English: seven; beast of prey

Context: Unvowelled سبع can be the number seven or a predatory beast. Washing seven times and an animal having fangs are different contexts.

Forms and grammar: سبع / سبعة differ with the counted noun's gender; سبعا is an accusative form. سَبُع / سباع = beast of prey / beasts of prey.

Attested spellings and counts

سبع —sbʿ* (4); سبعة —sbʿh* (4); سبعا —sbʿā* (1)

Context L134: ... ومن صام من رجب سبعة أيام فإن لجهنم سبعة أبواب ...

Context L147: ... صيام شهر ومن صام سبعة أيام من رجب أغلق عنه ...

218. طُهْر / طَهَارَة[218]

ṭuhr / *ṭahārah*

9 occurrences; cumulative coverage 76.08%.

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* (6); الطاهر —al-ṭāhr* (3)

Context L162: ... به الشيخ المسند أبو الطاهر السلفي غير مرة ونقلته من ...

Context L203: ... إجازة منهم الفقيه أبو الطاهر بن عوف في جماعة لا ...

[215] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثور (read dictionary entry).
[216] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حمل (read dictionary entry).
[217] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبع (read dictionary entry).
[218] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طهر (read dictionary entry).

219. عَطَاء / أَعْطَى[219]

ʾaʿṭā / ʿaṭāʾ

9 occurrences; cumulative coverage 76.13%.

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* (4); أعطاه —ʾʿṭāh* (2); وعطاء —wʿṭāʾ* (2); أعطي —ʾʿṭy* (1)

Context L20: ... منك بك آخذ وبك أعطي ولك الثواب وعليك العقاب ...

Context L139: ... رجب أربعة عشر يوما أعطاه الله تعالى من الثواب ما ...

220. أَقَلّ / قَلِيل[220]

qalīl / ʾaqall

9 occurrences; cumulative coverage 76.18%.

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

قل —ql* (5); قليل —qlyl* (2); أقل —ʾql* (1); قلة —qlh* (1)

Context L40: ... يقل علي ما لم أقل فليتبوأ مقعده من النار ...

Context L185: ... ركعة الحمد مرة و قل هو الله أحد عشرين مرة ...

[219] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عطا (read dictionary entry).
[220] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلل (read dictionary entry).

221. كَيْف[221]

kayf

9 occurrences; cumulative coverage 76.24%.

Possible English: how; in what manner

Context: An interrogative word asking about manner; فكيف adds a connective, so how or then how.

Forms and grammar: كيف is generally fixed in form; a prefixed conjunction does not change its base role.

Attested spellings and counts

كيف —kyf* (7); فكيف —fkyf* (2)

Context L31: ... من علي حرفا قط فكيف أن يلبسه ...

Context L221: ... والعجب كيف لا يحس بها أو كيف ...

222. نَصّ / نُصُوص[222]

naṣṣ / *nuṣūṣ*

9 occurrences; cumulative coverage 76.29%.

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

نصه —nṣh* (4); النص —al-nṣ* (2); نص —nṣ* (2); منصوصا —mnṣwṣā* (1)

Context L6: ... لدولته ناصا وبالثناء عليه منصوصا لأنه أشرف الملوك قدرا وأكملهم ...

Context L34: ... هذا نص صحيح البخاري في باب إثم ...

223. نَفْس[223]

nafs

9 occurrences; cumulative coverage 76.34%.

Possible English: self; person; soul; life; the same individual

Attested spellings and counts

أنفسكم —ʾnfskm* (2); نفسه —nfsh* (2); أنفسهم —ʾnfshm* (1); بنفسه —bnfsh* (1); بنفسها —bnfshā* (1); لنفسه —lnfsh* (1); نفسك —nfsk* (1)

[221] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كيف (read dictionary entry).
[222] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصص (read dictionary entry).
[223] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفس (read dictionary entry).

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; نفسه / نفسها / أنفسهم change referent and number. نَفَس, breath, is a distinct vowelled noun sharing the letters.

Context L9: ... غباوة وجهلا والمتعبد يتعب نفسه ويؤتم أولاده ويروي من أخلص ...

Context L275: ... وعلا فلا تظلموا فيهن أنفسكم الهاء في فيهن تعود على ...

224. بَاقٍ / بَقِيَ[224]

baqiya / bāqin

8 occurrences; cumulative coverage 76.39%.

Possible English: remain; be left; remaining

Context: بقي can identify what remains of property, a period or an argument. It is not always a statement about physical survival.

Forms and grammar: بقي / يبقى = remained / remains; لم يبق drops the final weak letter. باق / باقية show agreement; بقية / بقايا = remainder(s).

Attested spellings and counts

بقي —bqy* (3); بقية —bqyh* (3); بقيت —bqyt* (1); يبق —ybq* (1)

Context L206: ... ولا سنة باتفاق فلم يبق لتخصيصه بالصيام وجه فكره صيامه ...

Context L263: ... وقد بقيت حرمته في الإسلام لأنه أحد ...

225. حَوْل / حَال[225]

ḥāl / ḥawl

8 occurrences; cumulative coverage 76.44%.

Possible English: condition; state; year; change; around

Context: الحول often means a full year in zakāt. الحال in argument means the condition or situation. The lexical family has several distinct nouns.

Attested spellings and counts

أحاله —ʾḥālh* (2); أحوال —ʾḥwāl* (1); الحال —al-ḥāl* (1); بحال —bḥāl* (1); حاله —ḥālh* (1); محال —mḥāl* (1); محالة —mḥālh* (1)

Context L178: ... خاص وعلم من باطن الحال ما لم يعلمه من شهد ...

Context L243: ... شهادة من لا يدري حاله في فلس ونقل الحديث أعظم ...

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

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

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.

226. حِين[226]

ḥīn

8 occurrences; cumulative coverage 76.48%.

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* (8)

Context L7: ... وهذا حين أبتدئ وأقول والله حسبي ونعم ...

Context L325: ... الله بن أبي أوفى حين خرج إلى الحرورية فقرأته فإذا ...

227. خَاصّ / خُصُوص[227]

khāṣṣ / khuṣūṣ

8 occurrences; cumulative coverage 76.53%.

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

خصه —khṣh* (2); مخصوصا —mkhṣwṣā* (2); أخص —ʾkhṣ* (1); تخص —tkhṣ* (1); خاص —khāṣ* (1); مخصوص —mkhṣwṣ* (1)

Context L5: ... من العلم إلي أن أخص هذا الشهر بما فيه وأتكلم ...

Context L6: ... الله أيامه وأعلا مقامه مخصوصا وبالدعاء لدولته ناصا وبالثناء عليه ...

[226] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حين (read dictionary entry).
[227] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خصص (read dictionary entry).

228. أَدْخَلَ / دَخَلَ[228]

dakhala / ʾadkhala

8 occurrences; cumulative coverage 76.58%.

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

دخل —dkhl* (4); أدخله —ʾdkhlh* (1); دخلت —dkhlt* (1); دخول —dkhwl* (1); يدخلها —ydkhlhā* (1)

Context L74: ... فإذا دخل شهر رجب قلنا منصل الأسنة ...

Context L169: ... من تأليفه إن شهرا دخل بيت المال فسرق خريطة فقيل ...

229. اصْطِلَاح / صَالِح / صَلَاح[229]

ṣalāḥ / ṣāliḥ / ʾṣṭilāḥ

8 occurrences; cumulative coverage 76.62%.

Possible English: righteousness; soundness; righteous; suitable; agreement; convention

Context: صالح can mean righteous or suitable. اصطلاح means a convention or technical usage; it is a related derivation, not a tense of righteous.

Forms and grammar: صلح / يصلح = was / is sound; صالح / صالحون / صالحين show number and case; الصالحات is a feminine plural; إصلاح is putting right.

Attested spellings and counts

الصالح —al-ṣālḥ* (4); صالح —ṣālḥ* (4)

Context L183: ... بقراءتي عليه بأصبهان الشيخ الصالح الثقة أبو جعفر محمد بن ...

Context L234: ... حديث على موفق الدين الصالح المسند إبى جعفر محمد بن ...

[228] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دخل (read dictionary entry).
[229] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صلح (read dictionary entry).

230. ظِهَار / ظُهْر / ظَهْر[230]

ẓahr / ẓuhr / ẓihār

8 occurrences; cumulative coverage 76.67%.

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.

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

Attested spellings and counts

ظهور —ẓhwr* (2); أظهر —ʾẓhr* (1); بظاهر —bẓāhr* (1); بظاهرها — bẓāhrhā* (1); ظاهر —ẓāhr* (1); ظاهره —ẓāhrh* (1); ظهرت —ẓhrt* (1)

Context L9: ... إلى رسول الله فقد أظهر غباوة وجهلا والمتعبد يتعب نفسه ...

Context L126: ... مشتق من الرواجب والرواجب ظهور السلاميات واحدها راجبة والسلامي كل ...

231. اعْتَدَى / عَدُوّ[231]

ʿaduww / ˣtadā

8 occurrences; cumulative coverage 76.72%.

Possible English: enemy; transgress; exceed; pass beyond

Context: عدا can mean except in an excluding construction. اعتدى is transgressed; العدو is an enemy, not a plural verb.

Forms and grammar: عدو / أعداء = enemy/enemies; تعدّى / يتعدّى = exceeded / exceeds; عدوان = transgression. تعدّ can be a shortened verb form, requiring its grammatical context.

Attested spellings and counts

العدو —al-ʿdw* (2); يتعدى —ytʿdā* (2); العدوي —al-ʿdwy* (1); العدوية — al-ʿdwyh* (1); تعدى —tʿdā* (1); عدا —ʿdā* (1)

Context L46: ... اللغة أن كذب بالتخفيف يتعدى إلى مفعولين و كذب بالتشديد ...

...

Context L211: ... الرشك قال حدثتني معاذة العدوية أنها سألت عائشة زوج النبي ...

...

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

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

232. عَقْل / عَاقِلَة[232]

ʿaql / ʿāqilah

8 occurrences; cumulative coverage 76.76%.

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

العقل —al-ʿql* (5); عقله —ʿqlh* (2); يعقل —yʿql* (1)

Context L20: ... وأحاديث العقل على كثرة طرقها إن أول ...

Context L23: ... حدثت به في فضل العقل أيش هو فقال أنا وضعته ...

233. فَرْض / فَرِيضَة[233]

farḍ / farīḍah

8 occurrences; cumulative coverage 76.81%.

Possible English: obligation; prescribe; apportion; prescribed share

Context: فرض can be an obligation or an allotted inheritance share. The plural الفرائض can name the discipline of inheritance or prescribed obligations.

Forms and grammar: فرض / يفرض = prescribed or allotted / prescribes or allots; فريضة / فرائض = prescribed duty or share / plural. مفروض is a passive participle; فرضا can be adverbial or accusative.

Attested spellings and counts

فرض —frḍ* (3); والفرائض —wālfrāʾḍ* (2); الفرائض —al-frāʾḍ* (1); الفروض —al-frwḍ* (1); مفترض —mftrḍ* (1)

Context L205: ... ظهور صيامه إما أنه فرض كشهر رمضان وإما أنه سنة ...

Context L206: ... مخصوصا بالفضيلة ولا هو فرض ولا سنة باتفاق فلم يبق ...

[232] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عقل (read dictionary entry).
[233] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرض (read dictionary entry).

234. قَلْب[234]

qalb

8 occurrences; cumulative coverage 76.86%.

Possible English: heart; turn; reverse

Context: The heart can denote understanding, conviction or inner disposition; قلب can also be a verb meaning turn or reverse.

Forms and grammar: قلب / قلوب = heart / hearts; قلبه = his heart or he turned it; قلوبهم = their hearts.

Attested spellings and counts

قلب —qlb* (3); قلبه —qlbh* (2); قلوب —qlwb* (2); القلب —al-qlb* (1)

Context L4: ... تجتمع السكينة والفسق في قلب واحد ...

Context L9: ... في المتن وكرة في قلب الإسناد لما لم يمكنهم تديل ...

235. مَرْء / نِسَاء / امْرَأَة[235]

ʾmraʾah / nisāʾ / marʾ

8 occurrences; cumulative coverage 76.90%.

Possible English: woman; women; wife; person; man

Context: امرأته commonly means his wife; امرأة without a possessive may mean a woman. المرء is a separate noun meaning a person or man, not a feminine case form.

Forms and grammar: امرأة / امرأتان / امرأتين show singular and dual; نساء / نسوة are irregular plurals of woman. امرأته changes with the possessive referent; امرؤ / امرأ / امرئ are case forms of the masculine noun.

Attested spellings and counts

النسائي —al-nsāʾy* (3); امرأة —ʾmrʾh* (2); نساء —nsāʾ* (2); امرئ —ʾmrʾ* (1)

Context L368: ... ترضين أن تكوني سيدة نساء أهل الجنة أو نساء المؤمنين ...

Context L567: ... لأطوفن الليلة على تسعين امرأة الحديث بطوله في كتاب كفارات ...

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

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

236. نَظَرَ / نَظَر[236]

naẓar / naẓara

8 occurrences; cumulative coverage 76.95%.

Possible English: look; examine; consider; reasoning; await in a derived form

Context: نظرنا can introduce examination of evidence. نظر إلى can be visual; انتظر means waited, a different pattern.

Forms and grammar: نظر / ينظر = looked or considered / does so; ناظر = examiner or disputant; مناظرة = disputation. أنظر can mean grant respite or a first-person form according to vowels.

Attested spellings and counts

ينظر —ynẓr* (2); أنظر —ʾnẓr* (1); النظر —al-nẓr* (1); فانظر —fānẓr* (1); فانظروا —fānẓrwā* (1); ناظر —nāẓr* (1); نظرت —nẓrt* (1)

Context L9: ... رسول الله أئمتكم شفعاؤكم فانظروا بمن تستشفعون وهو حديث لا ...

Context L327: ... فكتبت ذلك له كأني أنظر إلى ذلك في صحيفة صفراء ...

237. الْهَرَوِيّ[237]

al-harawiyy

7 occurrences; cumulative coverage 76.99%.

Possible English: al-Harawi; of Herat

Context: An affiliation to Herat. Different transmitters can share it; use the chain or full name to identify the person.

Forms and grammar: An affiliation adjective; it is not a change of tense.

Attested spellings and counts

الهروي —al-hrwy* (7)

Context L24: ... ذر عبد ابن أحمد الهروي قال لنا الحافظ أبو الحسن ...

Context L72: ... قال أبو عبيد الهروي وغيره أنصلت الرمح نزعت نصله ...

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

[237] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

238. هَلْ / هَلَّا[238]

hal / hallā

7 occurrences; cumulative coverage 77.03%.

Possible English: interrogative particle; why not; if only

Context: هل introduces a question; هلا can urge an action or express reproach. They are different particles, not tense forms of one verb.

Forms and grammar: These particles are normally fixed in form; their force depends on the following clause.

Attested spellings and counts

هل —hl* (7)

Context L56: ... وقال في مواقف ألا هل بلغت اللهم اشهد وآخر ذلك ...

Context L114: ... يوم عرفة وهو يقول هل تعرفونها قال فما أدري ما ...

239. آيَة[239]

ʾāyah

7 occurrences; cumulative coverage 77.07%.

Possible English: sign; verse; proof-sign

Context: الآية commonly identifies a Quranic verse in citation. Elsewhere it may be a sign or indication rather than a textual verse.

Forms and grammar: آية / آيات = sign or verse / signs or verses; آيتان / آيتين are dual case forms. بالآية = by/with the verse or sign; آيته = his/its sign.

Attested spellings and counts

آية —ʾāyh* (3); الآية —al-ʾāyh* (3); آيات —ʾāyāt* (1)

Context L56: ... الله بلغوا عني ولو آية الحديث في الصحيحين وقال في ...

Context L189: ... على لسانه ووافقه في آيات محكمات نتلى علينا من قرآنه ...

240. تَبِعَ / اتِّبَاع[240]

tabiʿa / ʾttibāʿ

7 occurrences; cumulative coverage 77.11%.

Possible English: follow; adhere to; successor; following

Attested spellings and counts

التابعين —al-tābʿyn* (3); والتابعين —wāltābʿyn* (2); متتابعة —mttābʿh* (1); واتباع —wātbāʿ* (1)

Context L70: ... الحجة والمحرم سرد أي متتابعة ورجب فرد ...

[238] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

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

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

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.

Context L311: ... ذلك عنه من الصحابة والتابعين ومن خالفهم أو وافقهم من ...

241. حَنِيف / حَنِيفَة[241]

ḥanīfah / ḥanīf

7 occurrences; cumulative coverage 77.15%.

Possible English: Ḥanīfah; Ḥanafī; upright in religion

Context: حنيفة أبو is the scholar Abū Ḥanīfah. الحنفيون / الحنفيين identify followers of his school. A school name and the adjective حنيف are not interchangeable references.

Forms and grammar: حنيف / حنفاء are adjective and plural; حنفي is a relational adjective, with feminine حنفية and plurals حنفيون / حنفيين. حنيفة also occurs in a personal designation.

Attested spellings and counts

حنيفة —ḥnyfh* (7)

Context L73: ... المغازي في باب وفد حنيفة وحديث ثمامة بن أثال بسنده ...

Context L298: ... كرواية سفيان الثوري وأبي حنيفة عن مالك قوله الأيم أحق ...

242. خَالِد / خُلُود[242]

khālid / khulūd

7 occurrences; cumulative coverage 77.19%.

Possible English: Khālid; lasting; permanence

Context: خالد commonly names a person in a chain. In another context it can be an adjective meaning enduring; the name is not translated as a sentence about immortality.

Attested spellings and counts

خالد —khāld* (5); مخلد —mkhld* (2)

Context L32: ... محمد بن غالب بن خالد بن مرداس مات ببغداد وغلقت ...

Context L148: ... شاكر الصائغ قال نا خالد بن يزيد القرني قال نا ...

[241] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حنف (read dictionary entry).
[242] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلد (read dictionary entry).

Forms and grammar: خلد / يخلد = remained / remains; خالد / خالدة show agreement. خلود is an abstract noun; مخلد is a different formation and can also be a name.

243. رَبّ[243]

rabb

7 occurrences; cumulative coverage 77.23%.

Possible English: lord; master; sustainer

Context: In these excerpts, رب refers to God; a possessive suffix identifies those whose Lord He is.

Forms and grammar: رب is the bare noun; ربه means his Lord, ربهم their Lord.

Attested spellings and counts

ربه —rbh* (2); رب —rb* (1); ربك —rbk* (1); ربهم —rbhm* (1); ورب —wrb* (1); وربك —wrbk* (1)

Context L3: ... ولم يقولوا فاذهب أنت وربك فقاتلا كما قال من تقدم ...

Context L22: ... وضع ميسرة بن عبد ربه فيه حديثا ورواه عن موسى ...

244. إِرَادَة / أَرَادَ[244]

ʾarāda / ʾirādah

7 occurrences; cumulative coverage 77.28%.

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

أراد —ʾrād* (2); المراد —al-mrād* (2); أرد —ʾrd* (1); أردنا —ʾrdnā* (1); يريد —yryd* (1)

Context L165: ... النيزك وهو الرمح القصير يريد أنه طعن عليه ...

Context L283: ... المفصل فهو ما علم المراد به من لفظه ولم يفتقر ...

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

245. طَائِفَة / طَوَاف[245]

ṭawāf / *ṭāʾifah*

7 occurrences; cumulative coverage 77.32%.

Possible English: circumambulation; go around; group; party

Context: الطواف commonly names circumambulation in pilgrimage. طائفة is a group of people, not a tense or case form of the ritual noun.

Forms and grammar: طاف / يطوف = went around / goes around; طواف is the verbal noun; طائف is participial. طائفة / طوائف = group(s); the latter is a separate derived noun.

Attested spellings and counts

طائفة —ṭāʾfh* (4); الطائفة —al-ṭāʾfh* (1); والطائف —wālṭāʾf* (1); وطائفة — wṭāʾfh* (1)

Context L348: ... الحجة لها وقد ناظر طائفة من أصحاب الكلام الذين ليس ...

Context L398: ... كتاب الوجازة له وقالت طائفة من أهل خراسان الاختيار عندنا ...

246. لُغَة[246]

lughah

7 occurrences; cumulative coverage 77.36%.

Possible English: language; linguistic usage

Context: لغة can refer to a language or an attested manner of speaking within Arabic.

Forms and grammar: لغة / لغات = language or usage / languages or usages; اللغة adds the article.

Attested spellings and counts

اللغة —al-lghh* (7)

Context L45: ... وأصل الكذب في اللغة خلاف الصدق والصدق في اللغة ...

Context L46: ... ومن غرائب اللغة أن كذب بالتخفيف يتعدى إلى ...

247. نَطَقَ / نُطْق[247]

nuṭq / *naṭaqa*

7 occurrences; cumulative coverage 77.40%.

Possible English: speech; pronunciation; utter; speak

Attested spellings and counts

نطق —nṭq* (3); ناطق —nāṭq* (2); النطق —al-nṭq* (1); ناطقة —nāṭqh* (1)

Context L4: ... وقد نطق بفضلهم القرآن وقام الدليل القاطع ...

[245] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طوف (read dictionary entry).
[246] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لغا (read dictionary entry).
[247] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نطق (read dictionary entry).

Context: The author repeatedly asks whether an explanation benefits actual speech or pronunciation.

Forms and grammar: نطق / ينطق = he spoke / speaks; نطقت needs vowels for person; بالنطق = in actual speech.

Context L335: ... كان المعول فيه على نطق الكتاب المستجاز بالصحة الحاصلة من ...

248. أَلْف / أَلِف[248]

ʾalif / ʾalf

6 occurrences; cumulative coverage 77.43%.

Possible English: alif; a thousand

Context: ألف can name the letter or the number one thousand. Distinguish the two readings by context.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

ألف —ʾlf* (6)

Context L157: ... ذكر أنه وضع مائة ألف حديث كلها كذب وزور فلا ...

Context L185: ... مرة بعث الله إليه ألف ملك ...

249. عَدِيّ[249]

ʿadiyy

6 occurrences; cumulative coverage 77.47%.

Possible English: Adi

Context: A personal name; Ibn Adi in a book attribution can name the hadith critic, but context must establish that identity.

Forms and grammar: An unvowelled name must not be interpreted automatically as an imperative.

Attested spellings and counts

عدي —ʿdy* (6)

Context L167: ... أحمد عبد الله بن عدي الجرجاني شهر لا يحتج بحديثه ...

Context L249: ... أحمد عبد الله بن عدي إسماعيل بن يحيى راوي هذا ...

[248] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[249] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

250. بَلْ[250]

bal

6 occurrences; cumulative coverage 77.50%.

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* (6)

Context L56: ... وقيل بل هو على الخبر وأنه استحق ...

Context L66: ... البلد الحرام وموافقتهم مكروهة بل منهي عنها وإن كان الذنب ...

251. جَمَل / جُمْلَة[251]

jumlah / jamal

6 occurrences; cumulative coverage 77.54%.

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

جملة —jmlh* (4); الجملة —al-jmlh* (1); جمل —jml* (1)

Context L5: ... بما فيه وأتكلم على جملة معانيه بما يجمع بين الشرح ...

Context L9: ... موضوع والوعاظ يروون للعوام جملة من الترهات ليجمعوا بها الدريهمات ...

[250] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلل (read dictionary entry).
[251] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمل (read dictionary entry).

252. دُنْيَا / دَنَا[252]

dunyā / *danā*

6 occurrences; cumulative coverage 77.57%.

Possible English: this world; nearer; draw near

Context: الدنيا usually means the present world or worldly life, contrasted with the hereafter.

Forms and grammar: دنيا is the feminine form associated with أدنى; دنا / يدنو are verbs meaning drew / draws near.

Attested spellings and counts

الدنيا —al-dnyā* (6)

Context L6: ... العدل في العالمين ناصر الدنيا والدين مولانا الملك الكامل خليل ...

Context L19: ... عمر نور الإسلام في الدنيا وسراج أهل الجنة في الجنة ...

253. سَرَقَ / سَرِقَة[253]

saraqa / *sariqah*

6 occurrences; cumulative coverage 77.61%.

Possible English: steal; theft; thief

Context: سرقة names theft. Whether the specific legal conditions and penalty apply to an event requires the rest of the discussion.

Forms and grammar: سرق / يسرق = stole / steals; سارق / سارقة show gender; سرقته = his theft or she stole it according to vowels. مسروق can mean stolen or name Masrūq.

Attested spellings and counts

سرقه —srqh* (2); السارق —al-sārq* (1); سرق —srq* (1); مسروق —msrwq* (1); يسرق —ysrq* (1)

Context L25: ... بن عبد ربه ثم سرقه منه داود بن المحبر وركبه ...

Context L172: ... وابن عبد الحكم من سرق من بيت المال أو من ...

[252] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دنا (read dictionary entry).
[253] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سرق (read dictionary entry).

254. سَقَطَ / إِسْقَاط[254]

saqaṭa / ʾisqāṭ

6 occurrences; cumulative coverage 77.64%.

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

ساقطة —sāqṭh* (2); تسقط —tsqṭ* (1); فسقط —fsqṭ* (1); وأسقط —wʾsqṭ* (1); والإسقاط —wālʾisqāṭ* (1)

Context L178: ... وشهادة المجرح ساقطة بإجماع وكذلك روايته مع أن ...

Context L221: ... بها أو كيف لا تسقط عند وضوئه للصلاة ولعله كان ...

255. شَرَعَ / شَرِيعَة[255]

sharīʿah / sharaʿa

6 occurrences; cumulative coverage 77.68%.

Possible English: revealed law; prescribe; institute

Context: الشريعة refers to revealed law; شرائع may name the laws given to different prophets.

Forms and grammar: شرع / يشرع are verbs; شريعة / شرائع = revealed law / laws; مشروع is a passive participle.

Attested spellings and counts

الشريعة —al-shryʿh* (3); شريعة —shryʿh* (2); شرع —shrʿ* (1)

Context L2: ... الذين غدا بهم حزب الشريعة موفورا وجمع الشرك مغلوبا مقهورا ...

Context L5: ... من الكلام تعين في شرع الله علي من جهة ما ...

[254] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سقط (read dictionary entry).
[255] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرع (read dictionary entry).

256. عَمْد / تَعَمَّدَ[256]

ʿamd / taʿammada

6 occurrences; cumulative coverage 77.71%.

Possible English: intention; intentional; deliberately; rely on

Context: عمدا in legal classification contrasts with mistake. اعتمد can instead mean relied on; a shared root does not settle the kind of intention at issue.

Forms and grammar: تعمّد / يتعمّد = intended deliberately / intends; عامد / متعمد are participles. عمدا is adverbial; عمد can have other noun/verb readings according to vowels.

Attested spellings and counts

تعمد —tʿmd* (2); متعمدا —mtʿmdā* (2); التعمد —al-tʿmd* (1); بتعمد —btʿmd* (1)

Context L4: ... صحت لهم العصمة من تعمد الفسوق على رغم كل رافضي ...

Context L35: ... الحديثين المطلقين دون تقييد بتعمد الكذب هاب بعض من سمع ...

257. فَرْع[257]

farʿ

6 occurrences; cumulative coverage 77.75%.

Possible English: branch; derivative case

Context: فرع often means a secondary form or case contrasted with an أصل. The root and branch of an analogy are not necessarily literal plant parts.

Forms and grammar: فرع / فروع = branch / branches; فرعا is an accusative form.

Attested spellings and counts

فرع —frʿ* (6)

Context L100: ... عن النبي قال لا فرع ولا عتيرة ...

Context L104: ... قال رسول الله لا فرع ولا عتيرة زاد ابن رافع ...

[256] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمد (read dictionary entry).
[257] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرع (read dictionary entry).

258. أَكْرَمَ / إِكْرَام[258]

ʾakrama / ʾikrām

6 occurrences; cumulative coverage 77.78%.

Possible English: honour; treat generously; honouring

Context: Honouring a person is a recurring example used to compare grammatical constructions.

Forms and grammar: أكرم / يكرم = he honoured / he honours; أكرم can also be an imperative depending on vowels; أكرمته includes an object suffix.

Attested spellings and counts

الكريم —al-krym* (6)

Context L2: ... ولد آدم محمد رسوله الكريم ذي الخلق العظيم والشرف الصميم ...

Context L116: ... أن الراوي عنه عبد الكريم ابن أبي المخارق أبو أمية ...

259. أَوْصَى / وَصِيَّة[259]

waṣiyyah / ʾawṣā

6 occurrences; cumulative coverage 77.82%.

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; وصية / وصايا = bequest(s). وصي / أوصياء = appointee(s); وصيته = his testament.

Attested spellings and counts

أوصى —ʾwṣā* (2); الوصية —al-wṣyh* (2); وصية —wṣyh* (2)

Context L209: ... وقد أوصى رسول الله أبا هريرة بصوم ...

Context L210: ... مسلم أن رسول الله أوصى أبا الدرداء بصوم ثلاثة أيام ...

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

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

260. يَمِين[260]

yamīn

6 occurrences; cumulative coverage 77.85%.

Possible English: right hand; right side; oath; good fortune

Context: يمين in procedure commonly means an oath; in another passage it is the right hand or side. The object and accompanying verb distinguish them.

Forms and grammar: يمين / أيمان = oath / oaths in a common legal usage. يمينه = his oath or right hand; باليمين = by oath or with the right hand. يمنى is a feminine adjective.

Attested spellings and counts

الأيمان —al-ʾymān* (3); باليمين —bālymyn* (1); ميمون —mymwn* (1); يمينه —ymynh* (1)

Context L79: ... وقال مهدي بن ميمون في صحيح البخاري وسمعت أبا ...

Context L302: ... أن رسول الله قضى باليمين مع الشاهد ...

261. اللَّيْث[261]

al-layth

5 occurrences; cumulative coverage 77.88%.

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* (4); والليث —wāllyth* (1)

Context L347: ... الأوزاعي وسفيان بن عيينة والليث ابن سعد وأصحاب مالك الفقهاء ...

Context L372: ... بن يوسف قال نا الليث عن سعيد المقبري عن شريك ...

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

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

262. هَاء[262]

hāʾ

5 occurrences; cumulative coverage 77.91%.

Possible English: the letter hāʾ; a pronoun suffix

Context: الهاء may refer to the written letter or the attached pronoun; ها can be a feminine-object suffix or a presentational particle.

Forms and grammar: The suffix ه refers to him or it; ها often refers to her or it. The letter's name is not a verb form.

Attested spellings and counts

الهاء —al-hāʾ* (3); ها —hā* (2)

Context L84: ... أسمائه منصل الأل والأل ها هنا جمع ألة وهي الحربة ...

Context L275: ... فلا تظلموا فيهن أنفسكم الهاء في فيهن تعود على الأثني ...

263. حَدّ / حُدُود[263]

ḥadd / ḥudūd

5 occurrences; cumulative coverage 77.94%.

Possible English: boundary; limit; prescribed punishment; define

Context: حد can be a limit or a legally prescribed punishment. حدود الله can denote divine limits more broadly; do not automatically replace every حدود with criminal penalties.

Forms and grammar: حد / حدود = limit / limits; حدّه = its limit or he imposed a punishment on him depending on vowels. تحديد is delimitation; محدود is bounded or defined.

Attested spellings and counts

حديدة —ḥdydh* (2); الحد —al-ḥd* (1); حاد —ḥād* (1); كحد —kḥd* (1)

Context L74: ... فلا ندع رمحا فيه حديدة ولا سهما فيه حديدة إلا ...

Context L437: ... الأثر كداود وغيره فقد حاد عن سواء الطريق والله الهادي ...

[262] **Editorial lexical note:** Editorial grammatical or numeral identification from source usage; no invented lexical-root attribution or dictionary quotation.

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

264. حَرِير / حُرّ[264]

ḥurr / ḥarīr

5 occurrences; cumulative coverage 77.97%.

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

الحر —al-ḥr* (3); تحرير —tḥryr* (1); حار —ḥār* (1)

Context L190: ... وبرة عن حرشة بن الحر ...

Context L197: ... وأما خرشة بن الحر فهو أخو سلامة بنت الحر ...

265. دَار / دَارَ[265]

dār / dāra

5 occurrences; cumulative coverage 78.00%.

Possible English: house; abode; turn; revolve

Context: الدار is often the location in an example. دار can instead be a verb; do not infer its function without the surrounding sentence.

Forms and grammar: دار / دور / ديار are noun number forms; داره = his house; دار / يدور are perfect and imperfect verbal forms.

Attested spellings and counts

دار —dār* (4); الدار —al-dār* (1)

Context L326: ... الله قالا نا إمام دار الهجرة مالك بن أنس قال ...

Context L331: ... هو مذهب مالك إمام دار الهجرة وبه قال علماء المدينة ...

[264] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرر (read dictionary entry).
[265] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دور (read dictionary entry).

266. رِزْق / رَزَّاق[266]

rizq / razzāq

5 occurrences; cumulative coverage 78.03%.

Possible English: provision; sustenance; grant provision; Razzāq

Context: عبد الرزاق is a personal name, ʿAbd al-Razzāq, frequent in transmission chains. الرزاق is also a divine epithet; the phrase's role identifies the referent.

Forms and grammar: رزق / يرزق = provided / provides; رزقه = provided for him or his provision according to vowels. رزّاق is an intensive formation, not a plural of رزق.

Attested spellings and counts

الرزاق —al-rzāq* (4); رزقه —rzqh* (1)

Context L104: ... ابن رافع نا عبد الرزاق قال أرنا معمر عن الزهري ...

Context L114: ... مخنف قال نا عبد الرزاق قال أرنا ابن جريج قال ...

267. شَيْطَان[267]

shayṭān

5 occurrences; cumulative coverage 78.06%.

Possible English: Satan; devil

Context: الشيطان can refer to Satan or a devil according to the quotation; it is not a generic label to apply to an opponent.

Forms and grammar: شيطان / شياطين = devil / devils; الشيطان adds the article.

Attested spellings and counts

الشيطان —al-shyṭān* (4); الشياطين —al-shyāṭyn* (1)

Context L1: ... عقبيه من سول له الشيطان الكذب عليه بما يعده وما ...

Context L32: ... الباقلاء صرفا فسول له الشيطان وضع الأحاديث ليتبوأ مقعده من ...

[266] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رزق (read dictionary entry).
[267] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شطن (read dictionary entry).

268. عِلَّة / تَعْلِيل[268]

ʿillah / taʿlīl

5 occurrences; cumulative coverage 78.09%.

Possible English: reason; explanatory cause; explanation

Context: Second- and third-order explanations concern why a rule is proposed rather than simply how an expression is spoken. A reason is not automatically a legal operative cause.

Forms and grammar: علة / علل = reason / reasons; التعليل names the act of explaining; an illness is another lexical sense.

Attested spellings and counts

العلل —al-ʿll* (3); العلة —al-ʿlh* (1); علة —ʿlh* (1)

Context L296: ... والمعل معل المفعول من العلة معل والمعلول هو الذي سقي ...

Context L472: ... الاتصال حتى تتبين فيه علة الانقطاع ...

269. فَسَاد / فَاسِد[269]

fasād / fāsid

5 occurrences; cumulative coverage 78.11%.

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

أفسد —ʾfsd* (1); إفساد —ʾifsād* (1); الفساد —al-fsād* (1); المفسدين — al-mfsdyn* (1); فساد —fsād* (1)

Context L9: ... آخر عصرهم جماعة من المفسدين الذين يردون إفساد الشريعة على ...

...

Context L99: ... شهر العتيرة وذلك من فساد السريرة ...

[268] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علل (read dictionary entry).
[269] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فسد (read dictionary entry).

270. تَفْسِير[270]

tafsīr

5 occurrences; cumulative coverage 78.14%.

Possible English: explanation; interpretation; Qur’an commentary

Context: تفسير can name the discipline or a particular explanation of a verse.

Forms and grammar: فسر / يفسر are verbs; تفسير is a verbal noun; مفسر / مفسرين / مفسرون identify interpreters.

Attested spellings and counts

المفسر —al-mfsr* (3); التفسير —al-tfsyr* (1); وتفسير —wtfsyr* (1)

Context L129: ... محمد بن الحسن المقرئ المفسر الموصلي المعروف بالنقاش قال نا ...

...

Context L284: ... وأما المفسر فهو الذي ورد البيان بالمراد ...

271. نَحْن[271]

naḥn

5 occurrences; cumulative coverage 78.17%.

Possible English: we; us; our

Context: Independent and attached pronoun forms refer to the speaker’s group or the people addressed; the referent is determined by context.

Forms and grammar: نحن is first-person plural; أنتم is second-person masculine plural; أنتما is dual. Attached forms change with syntactic role; they are not verb tenses.

Attested spellings and counts

نحن —nḥn* (3); فنحن —fnḥn* (1); ونحن —wnḥn* (1)

Context L89: ... أن أوفيت للجار مرة فنحن لعمري اليوم من ذاك أعجب ...

Context L115: ... قال روح الغامدي قال ونحن وقوف مع النبي بعرفة فقال ...

272. نَسْخ / نَسَخَ[272]

nasakha / naskh

5 occurrences; cumulative coverage 78.20%.

Possible English: abrogate; copy; abrogation

Attested spellings and counts

نسخ —nskh* (2); نسخت —nskht* (2); منسوخ —mnswkh* (1)

Context L266: ... في الأشهر الحرم ثم نسخ وأحل القتال فيها بقوله جل ...

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

[271] **Editorial lexical note:** Grammatical pronoun identification; no Arabic-root etymology is asserted. These notes are editorial, not a quotation from Lisān al-ʿArab.

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

Context: In legal reasoning نسخ means abrogation, not merely copying a manuscript; the author defines its conditions.

Forms and grammar: نسخ / ينسخ = abrogated / abrogates; ناسخ = abrogating; منسوخ = abrogated; النسخ is the verbal noun.

Context L268: ... الشهر الحرام فقال هذا منسوخ فلا بأس بالقتال فيه وفي ...

273. نِصْف[273]

niṣf

5 occurrences; cumulative coverage 78.23%.

Possible English: half; halve; middle

Context: النصف commonly denotes a half-share. منتصف can identify a midpoint, a different derived form rather than an ordinary plural.

Forms and grammar: نصف / أنصاف = half / halves; نصفه / نصفها = half of it, with referent agreement. نصفين / نصفان are dual case forms.

Attested spellings and counts

النصف —al-nṣf* (4); نصف —nṣf* (1)

Context L32: ... وضعوا صلاة التسبيح وصلاة النصف من رجب وما فيها من ...

Context L147: ... من الجنة ومن صام نصف رجب كتب الله له رضوانه ...

274. نَافِع / نَفَعَ[274]

nafaʿa / nāfiʿ

5 occurrences; cumulative coverage 78.26%.

Possible English: benefit; be useful; Nāfiʿ

Context: نافع commonly names a transmitter. In other constructions it means beneficial; the name is not translated as a description each time it appears.

Forms and grammar: نفع / ينفع = benefited / benefits; نافع / نافعة show agreement; منفعة / منافع = benefit(s). انتفع = obtained benefit, a different pattern.

Attested spellings and counts

نافع —nāfʿ* (4); لنافع —lnāfʿ* (1)

Context L314: ... مالك عن نافع عن ابن عمر عن النبي ...

Context L381: ... وكان مالك يقول لنافع بن أبي نعيم القارئ بالمدينة ...

[273] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصف (read dictionary entry).
[274] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفع (read dictionary entry).

275. نَفْي / نَفَى[275]

nafā / nafy

5 occurrences; cumulative coverage 78.29%.

Possible English: negate; deny; exclude; negation

Context: نفي in an argument concerns denying a proposition; in other contexts it can mean banishment.

Forms and grammar: نفى / ينفي are verbs; نفي is a verbal noun; منفي is a passive participle.

Attested spellings and counts

نفي —nfy* (3); النفي —al-nfy* (1); نفيا —nfyā* (1)

Context L107: ... عتيرة لأن لا تأتي نفيا ونهيا وتأتي زائدة وتأتي بمعنى ...

276. وُرُود / وَرَدَ[276]

warada / wurūd

5 occurrences; cumulative coverage 78.32%.

Possible English: arrive; occur; be transmitted

Context: ورد in a discussion of evidence often means that a text or report has been transmitted.

Forms and grammar: ورد / يرد = occurred / occurs; ورود is a verbal noun; وارد is an active participle.

Attested spellings and counts

ورد —wrd* (5)

Context L1: ... قوما كانوا بالضلالة بورا ورد ناكصا على عقبيه من سول ...

Context L92: ... عليه فوفى له حريث ورد ماله ...

277. وَقْت / مِيقَات[277]

waqt / mīqāt

5 occurrences; cumulative coverage 78.35%.

Possible English: time; appointed time; time limit; prescribed boundary

Attested spellings and counts

وقت —wqt* (2); الأوقات —al-ʾwqāt* (1); الوقت —al-wqt* (1); وقته —wqth* (1)

Context L66: ... حيث كان وفي أي وقت كان في رجب وغيره عظيما ...

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

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

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

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: وقت / أوقات = time / times; ميقات / مواقيت = prescribed time or boundary / plural. وقته / وقتها change the referent; وقتا is a common accusative form.

278. آدَم[278]

ʾādam

4 occurrences; cumulative coverage 78.37%.

Possible English: Adam

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

279. الْحَارِث[279]

al-ḥārith

4 occurrences; cumulative coverage 78.39%.

Possible English: al-Harith

Context: A personal name in the chains. A lexical root gloss does not establish the narrator's identity.

Forms and grammar: الحارث in a name is distinct from an ordinary participle meaning cultivator.

Context L222: ... مبدأ وجودها كان من وقت كونه في ذلك الموضع ...

Attested spellings and counts

آدم —ʾādm* (4)

Context L2: ... والصلاة على سيد ولد آدم محمد رسوله الكريم ذي الخلق ...

Context L256: ... محمد بن يحيى بن آدم نا محمد بن عبد الله ...

Attested spellings and counts

الحارث —al-ḥārth* (4)

Context L92: ... هذا الشعر في هجاء الحارث بن وعلة جد حضين بن ...

Context L108: ... الأصمعي صحف في قول الحارث ...

280. يُونُس[280]

yūnus

4 occurrences; cumulative coverage 78.42%.

Possible English: Jonah; Yunus

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

يونس —ywns* (4)

Context L419: ... هذا عن عيسى بن يونس وعن أبي سعيد الأشج عن ...

Context L425: ... الجماعة بقرطبة أبو الوليد يونس بن عبد الله إجازة قالا ...

281. الطَّبَرِيّ[281]

al-ṭabariyy

4 occurrences; cumulative coverage 78.44%.

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* (4)

Context L129: ... عمرو أحمد بن العباس الطبري قال نا الكسائي قال نا ...

Context L162: ... الله الحسين بن علي الطبري بمكة نا أبو الفتح ناصر ...

[278] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.
[279] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.
[280] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.
[281] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

282. يُوسُف[282]

yūsuf

4 occurrences; cumulative coverage 78.46%.

Possible English: Yusuf; Joseph

Context: A personal name borne by several people cited in legal and religious writing; context establishes the referent.

Forms and grammar: An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

Attested spellings and counts

يوسف —ywsf* (4)

Context L333: ... قال نا عون ابن يوسف إفريقي ثقة قال نا ابن ...

Context L372: ... عبد الله محمد بن يوسف الفربري بحق سماعه من الحافظ ...

283. أَبَد[283]

ʾabad

4 occurrences; cumulative coverage 78.49%.

Possible English: forever; ever; never in a negative clause

Context: أبدا with a negation often means never; its scope comes from the sentence.

Forms and grammar: أبد is a noun of time; أبدا is its adverbial accusative. These are not tense changes.

Attested spellings and counts

أبدا —ʾbdā* (4)

Context L6: ... به للدين انتصاره وأعز أبدا أنصاره وضاعف له على ملوك ...

Context L28: ... بغداد قولهم أيش هذا أبدا ...

284. أَخ / أُخْت[284]

ʾakh / ʾukht

4 occurrences; cumulative coverage 78.51%.

Possible English: brother; sister; fellow; sibling

Attested spellings and counts

أخو —ʾkhw* (3); وأخوه —wʾkhwh* (1)

Context L197: ... خرشة بن الحر فهو أخو سلامة بنت الحر فزاري كوفي ...

Context L324: ... بكر بن أبي شيبة وأخوه عثمان ومن تقدم من المصنفين ...

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

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

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

Context: أخ can indicate kinship or fellowship. In inheritance, the surrounding qualifiers identify full, paternal or maternal relations.

Forms and grammar: أخي / أخا / أخو / أخ show construct/case forms; إخوان / إخوة are plurals. أخوات / أخت = sister(s); أخاه / أخيه change with case, not which brother is meant.

285. أُمَّة / أَمَة[285]

ʾamah / ʾummah

4 occurrences; cumulative coverage 78.53%.

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

أمته —ʾmth* (2); الأمة —al-ʾmh* (1); للأمة —llʾmh* (1)

Context L33: ... مكذوب عليه وأن في أمته دجالين كذابين يسندون الزور من ...

Context L188: ... بكر الصديق خليفته على الأمة كلها بعد وفاته والقاتل لأهل ...

286. بَرّ / بِرّ[286]

birr / barr

4 occurrences; cumulative coverage 78.56%.

Possible English: righteousness; dutifulness; land

Context: البر can mean righteousness or land according to vowels and context.

Attested spellings and counts

البر —al-br* (3); بر —br* (1)

Context L116: ... أبو عمر بن عبد البر إلا أن الراوي عنه عبد ...

Context L226: ... جنة وفعل خير وعمل بر لا لفضل صوم هذا الشهر ...

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

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

Forms and grammar: بر / يبر are verbs; أبرار is a plural adjective; بر is also a noun.

287. ثَوْب / ثَوَاب[287]

thawāb / thawb

4 occurrences; cumulative coverage 78.58%.

Possible English: reward; garment; return

Context: ثواب means reward; ثوب means garment. These related spellings are not interchangeable.

Forms and grammar: ثوب / ثياب / أثواب = garment / garments; أثاب / يثيب concern rewarding.

Attested spellings and counts

الثواب —al-thwāb* (2); ثواب —thwāb* (2)

Context L20: ... آخذ وبك أعطي ولك الثواب وعليك العقاب ...

Context L139: ... أعطاه الله تعالى من الثواب ما لا عين رأت ولا ...

288. جُرَيْج[288]

jurayj

4 occurrences; cumulative coverage 78.60%.

Possible English: Jurayj, a personal name

Context: ابن جريج is Ibn Jurayj in transmission chains. The name is retained rather than translated by an assumed root meaning.

Forms and grammar: وجريج attaches and. Case vowels vary; no Arabic etymology or identification of every bearer is asserted.

Attested spellings and counts

جريج —jryj* (4)

Context L114: ... الرزاق قال أرنا ابن جريج قال أخبرني عبدالكريم عن حبيب ...

Context L117: ... وأبو عاصم عن ابن جريج عن عبد الكريم إلا أن ...

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

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

289. دَرَى / أَدْرِي[289]

darā / ʾadrī

4 occurrences; cumulative coverage 78.63%.

Possible English: know; be aware; understand

Context: لا ندري means we do not know. أدراك can mean made you know, while أدري commonly means I know; their vowels and constructions differ.

Forms and grammar: درى / يدري = knew / knows; دريت = I or you knew; ندري = we know. دراية is a noun; لم يدر drops the final weak letter. دار, a house, belongs to a different family.

Attested spellings and counts

أدري —ʾdry* (2); يدري —ydry* (2)

Context L5: ... بقيامه وجعله من لا يدري مفضلا على الشهور وزاده فضيلة ...

Context L114: ... هل تعرفونها قال فما أدري ما رجعوا عليه قال فقال ...

290. دَعَا / دَعْوَى[290]

daʿā / daʿwā

4 occurrences; cumulative coverage 78.65%.

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

الدعاء —al-dʿāʾ* (1); دعا —dʿā* (1); دعوى —dʿwā* (1); ندع —ndʿ* (1)

Context L42: ... هذا لأن الكذب عليه دعوى شريعة لم يشرعها وقد ثبت ...

Context L55: ... قيل هذا على طريق الدعاء عليه أي بوأه الله ذلك ...

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

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

291. رُوح[291]

rūḥ

4 occurrences; cumulative coverage 78.67%.

Possible English: spirit; soul; breath of life

Context: روح is interpreted according to its passage; the commentary's theological explanations are the author's.

Forms and grammar: روح / أرواح = spirit / spirits; روحه = his spirit; الروح adds the article.

Attested spellings and counts

الروح —al-rwḥ* (3); روح —rwḥ* (1)

Context L115: ... مخنف بن سليم قال روح الغامدي قال ونحن وقوف مع ...

Context L365: ... وكان الروح الأمين يعارضه بالقرآن كل عام ...

292. مَسْجِد / سَجَدَ[292]

sajada / masjid

4 occurrences; cumulative coverage 78.70%.

Possible English: prostrate; prostration; mosque

Context: سجود is prostration; مسجد is a mosque or place of prostration. The place noun is a separate derivation.

Forms and grammar: سجد / يسجد = prostrated / prostrates; سجدة / سجدات = prostration(s); مسجد / مساجد = mosque(s). ساجد is a participial form; مسجده = his mosque.

Attested spellings and counts

المسجد —al-msjd* (3); ساجد —sājd* (1)

Context L373: ... جلوس مع النبي في المسجد دخل رجل على جمل فأناخه ...

Context L409: ... بقرطبة يوم الجمعة وهو ساجد قال كان شيخنا أبو مروان ...

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

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

293. شَرْط[293]

sharṭ

4 occurrences; cumulative coverage 78.72%.

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

اشتراط —ʾshtrāṭ* (1); شرط —shrṭ* (1); شرطه —shrṭh* (1); شروطا — shrwṭā* (1)

Context L42: ... وإنما شرط التعمد لأنه قد يروي الإنسان ...

Context L291: ... يدل على معنى مع اشتراط معنى آخر معه ...

294. شَرِيك / شِرْك[294]

shirk / sharīk

4 occurrences; cumulative coverage 78.74%.

Possible English: association; partner; associating others with Allah

Context: شرك in theological passages means associating partners with Allah; شركة can concern a partnership.

Forms and grammar: أشرك / يشرك = associated / associates; مشرك / مشركين / مشركون show participant, number and case; شركاء is a broken plural.

Attested spellings and counts

الشرك —al-shrk* (2); المشركين —al-mshrkyn* (2)

Context L2: ... الذي غدا به دم الشرك مهدورا ودابره مقطوعا مبتورا فهدم ...

Context L266: ... بقوله جل وعلا وقاتلوا المشركين كافة كما يقاتلونكم كافة يقول ...

[293] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرط (read dictionary entry).
[294] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرك (read dictionary entry).

295. شَعْر / شِعْر / شَعِير[295]

shaʿr / shiʿr / shaʿīr

4 occurrences; cumulative coverage 78.77%.

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

الشعر —al-shʿr* (2); شعير —shʿyr* (1); يشعر —yshʿr* (1)

Context L92: ... يقول هذا الشعر في هجاء الحارث بن وعلة ...

Context L218: ... لحيته ثلاثة أيام ولم يشعر بها ...

296. ظَنّ[296]

ẓann

4 occurrences; cumulative coverage 78.79%.

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

يظن —yẓn* (2); ظنا —ẓnā* (1); ظنه —ẓnh* (1)

Context L42: ... الإنسان شيئا على غلبة ظنه أو ساهيا وإنما غلظ الوعيد ...

Context L43: ... ويرى بضم الياء أي يظن فهما كاذبان أحدهما كذب حقيقة ...

[295] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شعر (read dictionary entry).
[296] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظنن (read dictionary entry).

297. عَجَب[297]

ʿajab

4 occurrences; cumulative coverage 78.81%.

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

والعجب —wālʿjb* (2); أعجب —ʾʿjb* (1); يعجب —yʿjb* (1)

Context L89: ... لعمري اليوم من ذاك أعجب ...

Context L221: ... والعجب كيف لا يحس بها أو ...

298. عَرَب[298]

ʿarab

4 occurrences; cumulative coverage 78.84%.

Possible English: Arabs; Arabic people

Context: العرب refers to Arab speakers in al-Qassab's grammatical argument.

Forms and grammar: عرب is a collective noun; العرب adds the article.

Attested spellings and counts

العرب —al-ʿrb* (4)

Context L29: ... وهي فاشية في كلام العرب فصيحة أنشد ابن الأعرابي ...

Context L87: ... المصنف لذي الوزارتين حجة العرب أبي عبيد البكري فيما حدثني ...

299. قَيْس / قِيَاس[299]

qiyās / qays

4 occurrences; cumulative coverage 78.86%.

Possible English: analogy; measure; compare; Qays

Attested spellings and counts

القياس —al-qyās* (2); قياس —qyās* (1); قياسا —qyāsā* (1)

Context L342: ... أن يقال في الإجازة قياسا على هذا مع وجود التواطؤ ...

Context L388: ... العرب ولا من جهة قياس العربية لأن أن المفتوحة الهمزة ...

[297] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عجب (read dictionary entry).
[298] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرب (read dictionary entry).
[299] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قيس (read dictionary entry).

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.

300. لِسَان[300]

lisān

4 occurrences; cumulative coverage 78.88%.

Possible English: tongue; language; manner of speech

Context: لسان can mean a physical tongue or a language, as in بلسان عربي.

Forms and grammar: لسان / ألسنة = tongue / tongues; لسانه = his tongue; ألسنتهم = their tongues.

Attested spellings and counts

لسانه —lsānh* (3); اللسان —al-lsān* (1)

Context L9: ... الحكمة من قلبه على لسانه وهو حديث موضوع والوعاظ يروون ...

Context L189: ... أجرى الله الحق على لسانه ووافقه في آيات محكمات نتلى ...

301. مَضَى[301]

maḍā

4 occurrences; cumulative coverage 78.91%.

Possible English: pass; proceed; previously occur

Context: فيما مضى refers to what came before; the author may be pointing back to an earlier argument.

Forms and grammar: مضى / يمضي = passed / passes; مضت has a feminine subject; ماض is an active participle.

Attested spellings and counts

مضى —mḍā* (3); ماض —māḍ* (1)

Context L85: ... في منصل الأل بعدما مضى غير دأداء وقد كاد يعطب ...

Context L91: ... في منصل الأل بعدما مضى غير دأداء وقد كاد يعطب ...

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

[301] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

302. هَدْي / هُدًى[302]

hady / hudanā

4 occurrences; cumulative coverage 78.93%.

Possible English: sacrificial offering; guidance; guide; gift in a derived form

Context: الهدي in pilgrimage is an offering. هدى is guidance. هدية means gift, a different noun rather than a case form of the sacrificial term.

Forms and grammar: هدى / يهدي = guided / guides; أهدى = gave a gift or offering; هدية / هدايا = gift(s). هديه can mean his offering or his guidance according to vowels.

Attested spellings and counts

مهدي —mhdy* (3); الهادي —al-hādy* (1)

Context L23: ... سعيد عبد الرحمن بن مهدي قلت لميسرة هذا الحديث الذي ...

Context L79: ... وقال مهدي بن ميمون في صحيح البخاري ...

303. هَلْ[303]

hal

4 occurrences; cumulative coverage 78.95%.

Possible English: whether; question marker

Context: وهل introduces a rhetorical question in the introduction. Its force depends on the sentence, not a single English replacement.

Forms and grammar: هل is an uninflected particle; وهل adds the conjunction و. Lisān discusses the particle under هلل.

Attested spellings and counts

وهل —whl* (3); فهل —fhl* (1)

Context L348: ... وأقوى فقال له الشافعي وهل يقول ذلك أحد فقال ...

Context L412: ... نبأنا الله من أخباركم وهل أتاك حديث الجنود و هل ...

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

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

304. صِفَة[304]

ṣifah

4 occurrences; cumulative coverage 78.98%.

Possible English: attribute; description; quality

Context: A scholar's صفة is a quality under discussion, such as learning or understanding; it need not be a physical description.

Forms and grammar: صفة / صفات = quality / qualities; وصف / يصف = described / describes. وصفه can be his description or he described him.

Attested spellings and counts

صفة —ṣfh* (2); الصفة —al-ṣfh* (1); ووصف —wwṣf* (1)

Context L213: ... أيضا أن التعيين من صفة الفروض غالبا وليس هذا منها ...

Context L402: ... طالب رضي الله عنه ووصف قوما لا نفاذ لهم قال ...

305. وَعْد / وَعِيد[305]

waʿd / waʿīd

4 occurrences; cumulative coverage 79.00%.

Possible English: promise; threat; warning

Context: وعد can concern a promise of reward; وعيد usually denotes a threat of punishment.

Forms and grammar: وعد / يعد = promised / promises; وعده can mean his promise or he promised him; وعيد is a noun.

Attested spellings and counts

الوعيد —al-wʿyd* (2); وعده —wʿdh* (1); وعيد —wʿyd* (1)

Context L42: ... أو ساهيا وإنما غلظ الوعيد في هذا لأن الكذب عليه ...

Context L44: ... وفيه وعيد شديد للمحدث إذا حدث بما ...

306. حَيْثُ[306]

ḥaythu

3 occurrences; cumulative coverage 79.02%.

Possible English: where; in the situation in which

Attested spellings and counts

حيث —ḥyth* (3)

Context L66: ... عنها وإن كان الذنب حيث كان وفي أي وقت كان ...

[304] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وصف (read dictionary entry).
[305] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وعد (read dictionary entry).
[306] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

Context: A locative or contextual expression whose scope is supplied by the following clause.

Forms and grammar: حيث is normally fixed; وحيث adds and.

307. لَوْلَا[307]

lawlā

3 occurrences; cumulative coverage 79.04%.

Possible English: were it not for; why not

Context: A conditional use introduces something preventing a result; an urging or reproachful use asks why an action is not done.

Forms and grammar: لولا is fixed; فلولا adds a connective. These are functions determined by context.

308. أَنْتِ / أَنْتَ[308]

ʾanta / ʾanti

3 occurrences; cumulative coverage 79.05%.

Possible English: you (singular); you all

Context: The written form أنت does not alone specify masculine or feminine pronunciation.

Forms and grammar: أنتِ / أنتَ distinguish the singular addressee by vowels; أنتم / أنتن are plural forms.

Context L340: ... حدثنا وأخبرنا بالإجازة من حيث قرنها التواطؤ من المجيز والمستجيز ...

Attested spellings and counts

ولولا —wlwlā* (2); فلولا —flwlā* (1)

Context L239: ... بعدالة رواته واتصال إسناده فلولا الإسناد لدرس منار الإسلام ...

Context L240: ... قال الإسناد من الدين ولولا الإسناد لقال من شاء ما ...

Attested spellings and counts

أنت —ʾnt* (3)

Context L3: ... الذمم ولم يقولوا فاذهب أنت وربك فقاتلا كما قال من ...

Context L139: ... إلا قال له طوباك أنت من الآمنين ...

[307] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[308] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

309. الْآن[309]

al-ʾān

3 occurrences; cumulative coverage 79.07%.

Possible English: now; at present

Context: الآن marks the present time of the statement, not necessarily the present day of this edition.

Forms and grammar: An adverbial expression of time, not a verb tense.

Attested spellings and counts

الآن —al-ʾān* (3)

Context L312: ... ويكثر فيه المقول فلنقتصر الآن منها على اثني عشر اسما ...

Context L538: ... ذلك ما حضر لي الآن ذكره قال في باب ما ...

310. الزُّبَيْر[310]

al-zubayr

3 occurrences; cumulative coverage 79.09%.

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* (3)

Context L35: ... عن عبد الله بن الزبير عن أبيه قال قلت للزبير ...

Context L36: ... وهو بين في اعتذار الزبير رضي الله عنه ...

311. أَرْض[311]

ʾarḍ

3 occurrences; cumulative coverage 79.11%.

Possible English: earth; land; ground; a parcel of land

Attested spellings and counts

الأرض —al-ʾrḍ* (3)

Context L6: ... وضاعف له على ملوك الأرض اقتداره وأخدمه أبدا أقداره ...

Context L320: ... وهو ما ارتفع من الأرض وقد جاء سند في الجبل ...

[309] **Editorial lexical note:** Editorial grammatical or numeral identification from source usage; no invented lexical-root attribution or dictionary quotation.

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

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

Context: أرض can mean a particular property or ground generally. The land's ownership and legal status require the surrounding qualifiers.

Forms and grammar: أرضون / أراضين / أراض / أرض are singular and plural formations in their constructions. أرضها / أرضه attach possessives; أرضا is a common accusative form.

312. إِيلَاء / آل[312]

ʾāl / ʾīlāʾ*

3 occurrences; cumulative coverage 79.12%.

Possible English: household; family; people of; oath of marital abstention

Context: آل فلان means someone's family/household. الإيلاء is a distinct legal term concerning an oath of abstention, not a plural of آل.

Forms and grammar: آله = his household; وآله adds and. آلى / يؤلي and إيلاء belong to an oath-related formation; compare the dictionary's separate discussions. A shared spelling fragment does not establish one grammatical paradigm.

Attested spellings and counts

آله —ʾālh* (2); وآله —wʾālh* (1)

Context L2: ... مرفوعا وبيتا معمورا وعلى آله وأصحابه الذين غدا بهم حزب ...

Context L669: ... صلاة دائمة وسلم وعلى آله وأصحابه الذين حرم وجوههم الخاشعة ...

313. بَيّع / بَاعَ[313]

bāʿa / bayʿ

3 occurrences; cumulative coverage 79.14%.

Possible English: sell; sale; purchase in some lexical uses; trade

Attested spellings and counts

البيع —al-byʿ* (1); باع —bāʿ* (1); يبيع —ybyʿ* (1)

Context L3: ... على الموت الأحمر فصدقوا البيع ووفوا الذمم ولم يقولوا فاذهب ...

Context L170: ... لقد باع شهر دينه بخريطة فمن يأمن ...

[312] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry); ألا (read dictionary entry).
[313] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بيع (read dictionary entry).

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. بيوع / بيع = sale / sales; بائع = seller; مبيع = sold object. ابتاع = bought.

314. جُزْء / أَجْزَأَ[314]

juzʾ / *ʾajzaʾa*

3 occurrences; cumulative coverage 79.16%.

Possible English: part; portion; be sufficient; discharge a requirement

Context: يجزئ in ritual law often means suffices or validly discharges the requirement. جزء is a portion, not a tense form of that verb.

Forms and grammar: جزء / أجزاء = part(s); أجزأ / يجزئ = sufficed / suffices; أجزأه = sufficed for him. جزأين / جزآن are dual case forms.

Attested spellings and counts

أجزاء —ʾjzāʾ* (1); جزء —jzʾ* (1); جزءا —jzʾā* (1)

Context L200: ... منصور هو أربعة وعشرون جزءا على الفقه والاختلاف ...

Context L450: ... فيقول له فيها من أجزاء حديثي كذا وكذا بالتسمية أو ...

315. حَرْف[315]

ḥarf

3 occurrences; cumulative coverage 79.18%.

Possible English: letter; particle

Context: حرف may be an alphabetic character or a grammatical particle. A preposition, conjunction and written letter have different roles.

Forms and grammar: حرف / حروف = letter or particle / letters or particles; بحرف = by or with a particle.

Attested spellings and counts

حرف —ḥrf* (2); الحروف —al-ḥrwf* (1)

Context L381: ... محنة فإن زللت في حرف فسمعك من يطلب هذه الحروف ...

[314] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جزأ (read dictionary entry).
[315] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرف (read dictionary entry).

316. دَرَجَة[316]

darajah

3 occurrences; cumulative coverage 79.19%.

Possible English: degree; rank; level

Context: درجة can describe scholarly standing or a degree of merit; determine its criterion from the author's argument.

Forms and grammar: درجة / درجات = degree / degrees; درجته = his rank; درجاتهم = their ranks. These are nouns, not tense changes.

Attested spellings and counts

درجة —drjh* (3)

Context L520: ... راو لا ينتهي إلى درجة العدالة ولا يحط إلى درجة ...

Context L540: ... المحدثين ما نزل عن درجة الصحيح وأنا لا آخذه إلا ...

317. رَكْعَة / رَكَعَ[317]

rakaʿa / rakʿah

3 occurrences; cumulative coverage 79.21%.

Possible English: bow in prayer; bowing; unit of prayer

Context: ركوع is the act of bowing; ركعة is a complete prayer unit in its ritual use. They should not both be translated bow in every occurrence.

Forms and grammar: ركع / يركع = bowed / bows; ركعة / ركعتان / ركعتين / ركعات show singular, dual and plural; راكع = one bowing. ركعتيه = his two prayer units in a relevant construction.

Attested spellings and counts

ركعة —rkʿh* (2); الركوع —al-rkwʿ* (1)

Context L185: ... من رجب أربع عشرة ركعة يقرأ في كل ركعة الحمد ...

Context L486: ... عن قراءة القرآن في الركوع نهاني رسول الله ولا أقول ...

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

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

318. زَوْج / تَزَوَّجَ[318]

zawj / tazawwaja

3 occurrences; cumulative coverage 79.23%.

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

زوج —zwj* (3)

Context L211: ... العدوية أنها سألت عائشة زوج النبي أكان رسول الله يصوم ...

Context L316: ... عبد الرحمن عن عائشة زوج النبي عن النبي ...

319. سُبْحَانَ / تَسْبِيح[319]

subḥāna / tasbīḥ

3 occurrences; cumulative coverage 79.25%.

Possible English: glory be; declare transcendent; glorification

Context: سبحانه is an expression of glorification, not an independent pronoun meaning he.

Forms and grammar: سبحانه includes the suffix referring to Allah; سبح / يسبح = glorified / glorifies; تسبيح is a verbal noun.

Attested spellings and counts

التسبيح —al-tsbyḥ* (1); سبحان —sbḥān* (1); يسبح —ysbḥ* (1)

Context L32: ... الوضاعين الذين وضعوا صلاة التسبيح وصلاة النصف من رجب وما ...

Context L185: ... علي عشر مرات ثم يسبح الله ويحمده ويكبره ويهلله ثلاثين ...

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

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

320. شَدِيد / أَشَدّ[320]

shadīd / ʾashadd

3 occurrences; cumulative coverage 79.26%.

Possible English: strong; severe; more intense

Context: أشد expresses a comparison or superlative; شديد can concern severity of punishment or strength of a quality.

Forms and grammar: شديد / شديدة mark gender; أشد is comparative; شدة is a noun.

Attested spellings and counts

شدة —shdh* (1); شديد —shdyd* (1); شديدة —shdydh* (1)

Context L44: ... وفيه وعيد شديد للمحدث إذا حدث بما يظن ...

Context L139: ... ظل العرش والناس في شدة شديدة ومن صام من رجب ...

321. شَكّ[321]

shakk

3 occurrences; cumulative coverage 79.28%.

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

الشك —al-shk* (2); يشك —yshk* (1)

Context L96: ... ثعلب يقال لليوم الذي يشك فيه من الشهر الحرام دأداء ...

Context L403: ... يقدح الشك في قلبه بأول عارض من ...

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

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

322. شَيْبَة / شَيْب[322]

shayb / *shaybah*

3 occurrences; cumulative coverage 79.30%.

Possible English: gray hair; Shaybah

Context: شيبة often occurs in Ibn Abī Shaybah's name. The lexical connection does not mean the author is describing gray hair at each occurrence.

Forms and grammar: شاب / يشيب = became gray-haired / becomes so; شيب is a noun. شيبة can be a unit noun or name; the final ة is part of that formation.

Attested spellings and counts

شيبة —shybh* (3)

Context L324: ... وأبو بكر بن أبي شيبة وأخوه عثمان ومن تقدم من ...

Context L419: ... أبي بكر بن أبي شيبة عن أبي معاوية ووكيع بن ...

323. مَصْدَر[323]

maṣdar

3 occurrences; cumulative coverage 79.32%.

Possible English: verbal noun; source

Context: مصدر is often a verbal noun expressing an action without specifying tense. It is not necessarily a bibliographic source.

Forms and grammar: مصدر / مصادر = verbal noun / verbal nouns; بالمصدر adds a preposition and article.

Attested spellings and counts

الصدور —al-ṣdwr* (2); صدره —ṣdrh* (1)

Context L19: ... ذلك في كفنه على صدره فوضع فلما أصبحوا وجدوه على ...

Context L140: ... هو مؤلف كتاب شفاء الصدور وقد ملأ أكثره بالكذب والزور ...

324. إِطْعَام / طَعَام[324]

ṭaʿām / *ʾiṭʿām*

3 occurrences; cumulative coverage 79.33%.

Possible English: food; feed; eat; taste

Attested spellings and counts

طعام —ṭʿām* (2); طعامه —ṭʿāmh* (1)

Context L191: ... رجب إذا رفعوا عن طعامه حتى يضعوا فيه ويقول إنما ...

[322] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شيب (read dictionary entry).
[323] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صدر (read dictionary entry).
[324] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طعم (read dictionary entry).

Context: إطعام can name feeding as a required expiation. طعام identifies food, with the exact commodity or quantity supplied elsewhere.

Forms and grammar: طعام / أطعمة = food(s); أطعم / يطعم = fed / feeds; طعم / يطعم can concern eating or taste with different vowels. طعامه = his food.

Context L647: ... وحديث فضل طعام العرس وأن رسول الله قال ...

325. طَلَّقَ / طَلَاق[325]

ṭalāq / *ṭallaqa*

3 occurrences; cumulative coverage 79.35%.

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: يطلّق / طلّق = divorced / divorces; طلقات / طلقة = 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

إطلاق —ʾiṭlāq* (1); إطلاقه —ʾiṭlāqh* (1); مطلقا —mṭlqā* (1)

Context L277: ... فليتبوأ مقعده من النار مطلقا دون تقييد ...

Context L489: ... هو المرسل الصحيح في إطلاقه ...

326. تَعَلُّق / تَعْلِيق[326]

taʿlīq / *taʿalluq*

3 occurrences; cumulative coverage 79.37%.

Possible English: suspension; syntactic attachment; connection

Context: تعليق can name the suspension of a verb's direct case government; تعلق names a relation or attachment. Their shared letters do not make them interchangeable.

Attested spellings and counts

التعليق —al-tʿlyq* (1); متعلق —mtʿlq* (1); يتعلق —ytʿlq* (1)

Context L9: ... وأسانيد مصنوعة الفقيه يقلد التعليق ولا يعرف التحقيق كقولهم على ...

Context L663: ... الحفظ والإتقان والمعرفة بما يتعلق بهذا الشأن وأما من طلب ...

[325] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلق (read dictionary entry).
[326] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علق (read dictionary entry).

Forms and grammar: علّق / يعلّق = he suspended / suspends; متعلّق is related or attached; متعلقاته = the expressions attached to it.

327. مَغْفِرَة / غَفَرَ[327]

ghafara / maghfirah

3 occurrences; cumulative coverage 79.39%.

Possible English: forgive; forgiveness

Context: غفور describes abundant forgiveness; the cited passage determines who is forgiven and under what conditions.

Forms and grammar: غفر / يغفر = forgave / forgives; مغفرة is a verbal noun; غفور is an intensive adjective.

Attested spellings and counts

مغفرة —mghfrh* (1); يغفر —yghfr* (1); يغفره —yghfrh* (1)

Context L113: ... انتهى ما قال والله يغفر له المقال فإنه نسب إلى ...

Context L286: ... تركه عقاب إلا أن يغفره الله العزيز الوهاب وفي فعله ...

328. فَاتِحَة[328]

fātiḥah

3 occurrences; cumulative coverage 79.40%.

Possible English: opening; beginning

Context: الفاتحة names the opening surah.

Forms and grammar: فاتحة is a feminine noun; الفاتحة adds the definite article.

Attested spellings and counts

الفتح —al-fth* (3)

Context L105: ... على القاضي العدل أبي الفتح محمد بن القاضي أبي العباس ...

Context L162: ... الطبري بمكة نا أبو الفتح ناصر بن الحسين العمري إملاء ...

[327] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غفر (read dictionary entry).
[328] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فتح (read dictionary entry).

329. فَرْق / تَفْرِيق[329]

farq / *tafrīq*

3 occurrences; cumulative coverage 79.42%.

Possible English: difference; distinction; separate; part company

Context: فرق بين often means distinguished between two cases. تفريق can be separation of spouses or a logical distinction, depending on its object.

Forms and grammar: فرق / يفرق = separated or distinguished / separates; فرّق is a different pattern. افترق / يتفرق can describe parting; فرقة is separation or a group according to vowels.

Attested spellings and counts

فرق —frq* (3)

Context L393: ... من ذلك أنه لا فرق في المعنى بين حدثنا و ...

Context L405: ... لا فرق بين هذه الألفاظ عند أكثر ...

330. فَصْل / مُنْفَصِل[330]

faṣl / *munfaṣil*

3 occurrences; cumulative coverage 79.44%.

Possible English: chapter; separation; separate

Context: فصل introduces a chapter. المنفصل can describe a separately expressed pronoun, contrasted with an attached form.

Forms and grammar: فصل / فصول = chapter / chapters; منفصل / متصل name separate and attached expression.

Attested spellings and counts

فصل —fṣl* (2); الفصل —al-fṣl* (1)

Context L343: ... فأطلق التحديث عنه وما الفصل بين التحديث والذبح والعقر ...

[329] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرق (read dictionary entry).
[330] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فصل (read dictionary entry).

331. كُفْر / كَفَّارَة[331]

kufr / *kaffārah*

3 occurrences; cumulative coverage 79.46%.

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

كفار —kfār* (1); كفارات —kfārāt* (1); كفر —kfr* (1)

Context L64: ... الثالث الأصب لأن كفار مضر كانت تقول إن الرحمة ...

Context L362: ... الله جمعه لمحمد ولهذا كفر الفقهاء من زعم أنه بقي ...

332. لَازِم / لَزِمَ[332]

lazima / *lāzim*

3 occurrences; cumulative coverage 79.47%.

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

ويلزم —wylzm* (2); فيلزم —fylzm* (1)

Context L459: ... وأنه تجب به الحجة ويلزم به العمل وإذا ثبت ولم ...

Context L491: ... الثقة تجب به الحجة ويلزم به العمل كما تجب بالمسند ...

[331] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كفر (read dictionary entry).
[332] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لزم (read dictionary entry).

333. لَنْ[333]

lan

3 occurrences; cumulative coverage 79.49%.

Possible English: will not

Context: Negates a following imperfect verb; context determines the time and scope. It does not itself assert an eternal impossibility.

Forms and grammar: لن governs the subjunctive of the following imperfect verb. فلن / ولن add so / and.

Attested spellings and counts

لن —ln* (2); فلن —fln* (1)

Context L364: ... لحافظون فما حفظه الله لن يغير ...

Context L412: ... الله تعالى لا تعتذروا لن نؤمن لكم قد نبأنا الله ...

334. مَال / أَمْوَال[334]

māl / ʾamwāl

3 occurrences; cumulative coverage 79.51%.

Possible English: property; wealth; assets; money

Context: مال includes property beyond coin or cash. ماله can refer to his assets, while ما له written as two words can be an entirely different construction.

Forms and grammar: مال / أموال are singular/collective and plural; ماله / أموالهم / مالها attach possessive pronouns. مالا is a common accusative form; مالي can mean my wealth or financial according to context.

Attested spellings and counts

المال —al-māl* (2); ماله —mālh* (1)

Context L92: ... فوفى له حريث ورد ماله ...

Context L169: ... إن شهرا دخل بيت المال فسرق خريطة فقيل فيه ...

[333] **Editorial lexical note:** Editorial grammatical explanation of a particle, with no invented lexical-root attribution.

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

335. مُنْكَر / أَنْكَرَ[335]

ʾankara / munkar

3 occurrences; cumulative coverage 79.53%.

Possible English: deny; reject; objectionable; unrecognized

Context: منكر may describe an objectionable act or, in hadith terminology, an objectionable report; those uses must be distinguished.

Forms and grammar: أنكر / ينكر = denied / denies; إنكار is a verbal noun; منكر is a participle-shaped noun or adjective.

Attested spellings and counts

المنكر —al-mnkr* (1); تنكر —tnkr* (1); منكر —mnkr* (1)

Context L143: ... بكر البرقاني كل حديثه منكر ...

Context L348: ... له ابن بكر ما تنكر على من يقول لك إن ...

336. نَوْع[336]

nawʿ

3 occurrences; cumulative coverage 79.54%.

Possible English: kind; type; category

Context: نوع introduces a class or category in an argument.

Forms and grammar: نوع / أنواع = kind / kinds; نوعه = its type; أنواعها = its types.

Attested spellings and counts

أنواع —ʾnwāʿ* (2); النوع —al-nwʿ* (1)

Context L8: ... ذكر ذلك الحاكم في النوع الثامن عشر من علوم الحديث ...

Context L9: ... أهل الدين فبادروا إلى أنواع الفساد تارة في المتن وكرة ...

337. وَصْل / صِلَة[337]

waṣl / ṣilah

3 occurrences; cumulative coverage 79.56%.

Possible English: joining; connection; relative-clause completion

Attested spellings and counts

صلة —ṣlh* (1); متصل —mtṣl* (1); يتصل —ytṣl* (1)

Context L87: ... وقرأت في كتاب صلة المفصول ونسبة المجهول في أبيات ...

Context L305: ... عن عدل مثله حتى يتصل لم يضر الحديث أن ينساه ...

[335] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نكر (read dictionary entry).
[336] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نوع (read dictionary entry).
[337] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وصل (read dictionary entry).

Context: الوصل may concern joining sounds or expressions. صلة is context-sensitive and can be the clause completing a relative expression.

Forms and grammar: وصل / يصل = he joined / joins; يتوصل = he reaches by a means; صلة is a noun, not a tense of وصل.

338. وَاقِعَة / وَقَعَ[338]

waqaʿa / *wāqiʿah*

3 occurrences; cumulative coverage 79.58%.

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; واقعة / وقائع = event(s). واقع can be an adjective/participle or a different verb form according to vowels.

Attested spellings and counts

وقع —wqʿ* (2); توقع —twqʿ* (1)

Context L525: ... حديث اللواط وحديث من وقع على بهيمة رواه عمرو ابن ...

339. تَأْكِيد / تَوْكِيد[339]

tawkīd / *taʾkīd*

3 occurrences; cumulative coverage 79.60%.

Possible English: emphasis; confirmation; reinforce

Context: تأكيد may concern grammatical emphasis or reinforcing a claim.

Forms and grammar: أكد / يؤكد = emphasized / emphasizes; تأكيد is a verbal noun; مؤكد is a participle-shaped word.

Attested spellings and counts

التأكيد —al-tʾkyd* (2); توكيد —twkyd* (1)

Context L388: ... في عبارة الإجازة أصلها التأكيد وإنما فتحت لأنها صارت اسما ...

...

Context L390: ... السماع لأنه خبر قارنه التأكيد وهذا لا يقوله أحد من ...

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

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

340. وَكِيع[340]

wakīʿ

3 occurrences; cumulative coverage 79.61%.

Possible English: Wakīʿ; strong or firm in lexical uses

Context: وكيع commonly identifies a transmitter. The lexical adjective is not a replacement for the proper name in a chain.

Forms and grammar: ووكيع = and Wakīʿ. The initial و belongs to the name; a second و can be the conjunction. Final case vowels vary.

Attested spellings and counts

وكيع —wkyʿ* (2); ووكيع —wwkyʿ* (1)

Context L419: ... شيبة عن أبي معاوية ووكيع بن الجراح وعن محمد بن ...

341. حَمْزَة[341]

ḥamzah

2 occurrences; cumulative coverage 79.62%.

Possible English: Hamzah

Context: A personal name; the chain determines which transmitter is named.

Forms and grammar: A proper name, not an inflection of a generic noun.

Attested spellings and counts

حمزة —ḥmzh* (2)

Context L415: ... بن عيسى المقرئ صاحب حمزة الزيات وقرأ هو أيضا على ...

342. إِسْرَائِيل[342]

ʾisrāʾīl

2 occurrences; cumulative coverage 79.64%.

Possible English: Israel

Attested spellings and counts

إسرائيل —ʾisrāʾyl* (2)

Context L342: ... تعالى حكى عن بني إسرائيل فقال في قصة البقرة فذبحوها ...

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

[341] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

[342] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

343. مِائَة[343]

miāʾah

2 occurrences; cumulative coverage 79.65%.

Possible English: one hundred

Context: A numeral used in quantities or dates.

Forms and grammar: مائة / مئة are spelling variants; مائتان / مائتين show the dual and case.

Attested spellings and counts

مائة —māʾh* (2)

Context L157: ... ذكر أنه وضع مائة ألف حديث كلها كذب وزور ...

Context L622: ... وقد وضع مأمون نحو مائة ألف حديث وقد ذكره الحاكم ...

344. أُجْرَة / أَجْر[344]

ʾajr / ʾujrah

2 occurrences; cumulative coverage 79.66%.

Possible English: reward; wage; hire; compensation

Context: أجر can be a divine reward or a wage. إجارة names a lease/hiring arrangement, a related legal noun with its own conditions.

Forms and grammar: أجر / أجور = reward or wage / plural; أجرة = fee or wage; استأجر / يستأجر = hired / hires. أجيره = his hired worker; مؤجر = lessor in a relevant reading.

Attested spellings and counts

أجر —ʾjr* (1); الأجر —al-ʾjr* (1)

Context L130: ... رجب يومين فله من الأجر ضعفان وزن كل ضعف مثل ...

Context L286: ... العزيز الوهاب وفي فعله أجر وثواب ...

[343] **Editorial lexical note:** Editorial grammatical or numeral identification from source usage; no invented lexical-root attribution or dictionary quotation.

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

345. إِذْن / أَذَان / أُذُن[345]

ʾidhn / ʾadhān / ʾudhun

2 occurrences; cumulative coverage 79.67%.

Possible English: permission; announce; call to prayer; ear

Context: إذن is permission; الأذان is the call to prayer; أذن can instead mean ear with different vowels.

Forms and grammar: أذن / يأذن = permitted / permits; أذّن / يؤذّن = called to prayer / calls. أُذُن / آذان = ear(s); إذنها = her permission in the relevant reading.

Attested spellings and counts

أذن —ʾdhn* (1); فيؤذن —fyʾdhn* (1)

Context L139: ... لا عين رأت ولا أذن سمعت ولا خطر على قلب ...

Context L418: ... يبعث إليه الله الملك فيؤذن بأربع كلمات فيكتب رزقه وأجله ...

346. اِبْتِدَاء / مُبْتَدَأ[346]

mubtadaʾ / ʾbtidāʾ

2 occurrences; cumulative coverage 79.68%.

Possible English: sentence topic; initial nominal expression; beginning

Context: المبتدأ is the initial nominal element paired with a predicate, not merely whatever word happens to come first.

Forms and grammar: مبتدأ / مبتدآن / مبتدأين = topic / two topics with different case endings; الابتداء names beginning or the proposed initial-position governor.

Attested spellings and counts

مبدأ —mbdʾ* (2)

Context L222: ... متنزه أو غيره يكون مبدأ كونه في ذلك الموضع من ...

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

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

347. بُرْهَان[347]

burhān

2 occurrences; cumulative coverage 79.69%.

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

والبرهان —wālbrhān* (2)

Context L4: ... الدليل القاطع على عدالتهم والبرهان وهم الذين أمرهم بالتبليغ عنه ...

Context L421: ... من الإيمان والدليل الواضح والبرهان أن الله تعالى وكل بالرحم ...

348. بَقَرَة / بَقَر[348]

baqar / baqarah

2 occurrences; cumulative coverage 79.71%.

Possible English: cattle; cow; al-Baqarah

Context: البقرة can be a cow or the Quranic chapter al-Baqarah, especially in a citation. The surrounding reference determines which is intended.

Forms and grammar: بقر is a collective noun; بقرة commonly denotes one cow; بقرات is a counted plural. The final ة here marks a unit/feminine noun, not a past-tense verb ending.

Attested spellings and counts

البقر —al-bqr* (1); البقرة —al-bqrh* (1)

Context L342: ... إسرائيل فقال في قصة البقرة فذبحوها وقد علمنا أن الذابح ...

Context L616: ... الذي بعسقلان وفضل عين البقر بعكا وفي صخرة بيت المقدس ...

[347] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: برهن (read dictionary entry).
[348] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بقر (read dictionary entry).

349. مُبَاح / إِبَاحَة[349]

ʾibāḥah / mubāḥ

2 occurrences; cumulative coverage 79.72%.

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

وإباحتها —w'ibāḥthā* (1); والإباحة —wāl'ibāḥh* (1)

Context L293: ... تكاثرت الأحاديث في المنع والإباحة وأخذ بعض الخلفاء الأئمة ... الأربعة ...

Context L352: ... بن الحسن إجازة كتبه وإباحتها له لينسخ منها ...

350. مَجْرَى / جَرَى[350]

jarā / majrā

2 occurrences; cumulative coverage 79.73%.

Possible English: run; follow a pattern; course; function like

Context: يجري مجرى is often an idiom meaning that something behaves or functions like another construction.

Forms and grammar: جرى / يجري = it ran or behaved / it runs or behaves; مجرى is a noun; مجراها adds a feminine possessive suffix.

Attested spellings and counts

جرى —jrā* (1); مجرى —mjrā* (1)

Context L205: ... صيام سائر الشهور جار مجرى صوم عاشوراء أو فضل آخر ...

Context L305: ... وقد جرى مثل ذلك لجماعة من أئمة ...

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

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

351. حَرَج[351]

ḥaraj

2 occurrences; cumulative coverage 79.74%.

Possible English: difficulty; constraint; blame

Context: لا حرج can mean no blame or no restriction; it is not automatically a statement about physical hardship.

Forms and grammar: حرج is a noun; تحرج / يتحرج are verbs; حرجا is an accusative form.

Attested spellings and counts

حرج —ḥrj* (2)

Context L601: ... ويحكما إن لهوت من حرج ...

Context L602: ... فتبسم النبي وقال لا حرج إن شاء الله ...

352. بِحَسَب / حَسَب[352]

ḥasab / biḥasab

2 occurrences; cumulative coverage 79.75%.

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

حسب —ḥsb* (1); وحسبنا —wḥsbnā* (1)

Context L205: ... بالصوم في كل عام حسب العوام ومن لا معرفة له ...

Context L670: ... أنصار مالكها بمحمد وآله وحسبنا الله ونعم الوكيل ...

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

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

353. خَطَأ / أَخْطَأ[353]

khaṭaʾ / *ʾakhṭaʾa*

2 occurrences; cumulative coverage 79.76%.

Possible English: error; mistake; err; accidental

Context: خطأ can describe an incorrect opinion or unintentional action. In homicide discussion it may classify accidental killing.

Forms and grammar: أخطأ / يخطئ = erred / errs; أخطأت = I or you erred; خطأ is a noun. مخطئ / مخطئة show agreement; الخطأ adds the article.

Attested spellings and counts

أخطأ —ʾkhṭʾ* (1); والخطأ —wālkhṭʾ* (1)

Context L380: ... الراوي فسها الطالب أو أخطأ فإن الراوي يرد عليه بعلمه ...

Context L594: ... والكذب من أولئك المجروحين والخطأ القبيح من هؤلاء المدلسين فبطل ...

354. خَلَا[354]

khalā

2 occurrences; cumulative coverage 79.78%.

Possible English: be empty; be free of; except

Context: لا يخلو means is not free of or must involve one of the stated alternatives. خلا can also express an exception.

Forms and grammar: خلا / يخلو = was / is empty; خال and خالية are adjective forms; تخلو varies with subject.

Attested spellings and counts

خال —khāl* (2)

Context L415: ... أربعة آلاف حديث وهو خال سليم بن عيسى المقرئ صاحب ...

Context L619: ... الكريم بن أبي العوجاء خال معن بن زائدة ولما أمر ...

355. خَمْر[355]

khamr

2 occurrences; cumulative coverage 79.79%.

Possible English: wine; intoxicating drink; cover

Attested spellings and counts

بالخمر —bālkhmr* (1); والخمر —wālkhmr* (1)

Context L264: ... فالأم حرام لحظر نكاحها والخمر حرام لحظر شربها والاتخاذ لها ...

[353] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطأ (read dictionary entry).
[354] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلا (read dictionary entry).
[355] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خمر (read dictionary entry).

Context: خمر in legal discussions refers to wine or intoxicating drink; خمرة may name a small mat in a report.

Forms and grammar: خمر is a noun; الخمر adds the article; خمره may be a noun with a suffix or a verb depending on vowels.

Context L624: ... مثل قولهم ميسارة المشتغل بالخمر كذا قيدته عن علماء أهل ...

356. دَم[356]

dam

2 occurrences; cumulative coverage 79.80%.

Possible English: blood; bloodshed

Context: دم can denote physical blood or a person's life in a bloodshed context. Legal consequences require the qualification in the passage.

Forms and grammar: دم / دماء = blood or bloods; دمه / دمها = his/her/its blood. دما is a common accusative form; blood-related nouns do not all refer to separate persons.

Attested spellings and counts

الدم —al-dm* (1); دم —dm* (1)

Context L2: ... الصميم الذي غدا به دم الشرك مهدورا ودابره مقطوعا مبتورا ...

Context L264: ... حرام لحظر صيده وسفك الدم فيه ...

357. ذَنْب[357]

dhanb

2 occurrences; cumulative coverage 79.81%.

Possible English: sin; offence

Context: ذنب means a sin or fault in moral contexts; the author's argument determines its gravity and legal consequences.

Forms and grammar: ذنب / ذنوب = sin / sins; ذنبه and ذنوبهم add possessive pronouns.

Attested spellings and counts

الذنب —al-dhnb* (2)

Context L66: ... مضر كانت تقول عظم الذنب فيه كما في البلد الحرام ...

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

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

358. زَعَمَ[358]

zaʿama

2 occurrences; cumulative coverage 79.82%.

Possible English: claim; maintain; allege

Context: Often introduces a position the author disputes. Translate as claim without treating the polemical judgment as the editor's own.

Forms and grammar: زعم / يزعم = claimed / claims; يزعمون = they claim; زعمت depends on vowels for its subject.

Attested spellings and counts

زعم —zʿm* (2)

Context L348: ... على مذهب الشافعي حين زعم أن الشافعي لا يقول بها ...

Context L362: ... ولهذا كفر الفقهاء من زعم أنه بقي منه شيء لأنه ...

359. سَارَ / سَائِر[359]

sāʾir / sāra

2 occurrences; cumulative coverage 79.83%.

Possible English: remaining; other; all; travel

Context: سائر can mean the remainder or, in broader usage, all; decide from the contrast in the sentence.

Forms and grammar: سائر is an active-participle-shaped word; يسير / سار = travelled / travels; سيرة is conduct or biography.

Attested spellings and counts

سائر —sāʾr* (1); يسير —ysyr* (1)

Context L205: ... بفضل ثواب على صيام سائر الشهور جار مجرى صوم عاشوراء ...

...

Context L442: ... لا ينظر فيه حتى يسير يومين ثم ينظر فيه ولا ...

360. شَجَرَة / شَجَر[360]

shajarah / shajar

2 occurrences; cumulative coverage 79.85%.

Possible English: tree; trees; arise in dispute

Attested spellings and counts

الشجر —al-shjr* (1); شجر —shjr* (1)

Context L223: ... فيه العقارب غالبا لالتفاف الشجر فلما وجدها علم أن ذلك ...

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

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

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

Context: شجرة is a tree; شجر بينهم can concern a dispute that arose among people.

Forms and grammar: شجرة / شجر / أشجار distinguish an individual tree, collective and plural.

Context L636: ... الجنة الفاغية وهو نور شجر الحناء ...

361. شَرْح[361]

sharḥ

2 occurrences; cumulative coverage 79.86%.

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

الشرح —al-shrḥ* (1); شرح —shrḥ* (1)

Context L5: ... معانيه بما يجمع بين الشرح والتفسير وذكر ما صح عن ...

Context L112: ... في كتاب القبس في شرح موطأ مالك بن أنس في ...

362. شَمْس[362]

shams

2 occurrences; cumulative coverage 79.87%.

Possible English: sun

Context: الشمس means the sun and can occur as a surah title.

Forms and grammar: شمس is a feminine noun; الشمس adds the article.

Attested spellings and counts

الشمس —al-shms* (2)

Context L325: ... العدو انتظر حتى مالت الشمس ثم قام في الناس فقال ...

Context L482: ... بعد العصر حتى تغرب الشمس ونهى عن صيام يوم النحر ...

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

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

363. صَارَ[363]

ṣāra

2 occurrences; cumulative coverage 79.88%.

Possible English: become; turn into; destination

Context: صار marks a change of state; يصير means becomes or will become in context.

Forms and grammar: صار / يصير are verbs; مصير is a noun; صاروا has a plural subject.

Attested spellings and counts

صار —ṣār* (1); صارت —ṣārt* (1)

Context L388: ... التأكيد وإنما فتحت لأنها صارت اسما ...

Context L394: ... من جهة الحكم ثم صار ذلك مذهبا لأكثر أصحاب الحديث ...

364. ضَرْب / ضَرَبَ[364]

ḍaraba / ḍarb

2 occurrences; cumulative coverage 79.89%.

Possible English: hit; strike; kind; striking

Context: Striking is a conventional grammatical example, while ضرب can mean a kind or category. A syntactic example illustrates a construction.

Forms and grammar: اضرب / يضرب / ضرب = he hit / he hits / hit!; ضربته includes an object pronoun, with subject person determined by vowels; ضارب is an active participle.

Attested spellings and counts

يضرب —yḍrb* (2)

Context L189: ... نتلى علينا من قرآنه يضرب بالدرة صوامه وينهى عن ذلك ...

Context L191: ... رضي الله عنه كان يضرب أيدي الرجال في رجب إذا ...

365. اسْتَطَاعَ / تَطَوُّع / طَاعَة[365]

ṭāʿah / taṭawwuʿ / ʾstaṭāʿa

2 occurrences; cumulative coverage 79.90%.

Possible English: obedience; voluntary act; ability; be able

Attested spellings and counts

مطيع —mṭyʿ* (1); وطاعة —wṭāʿh* (1)

Context L442: ... قرأ الكتاب قال سمعا وطاعة ثم أخبر أصحابه بذلك وبأنه ...

[363] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.
[364] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضرب (read dictionary entry).
[365] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طوع (read dictionary entry).

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.

366. عَدَم[366]

ʿadam

2 occurrences; cumulative coverage 79.92%.

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* (1); لعدم —lʿdm* (1)

Context L45: ... قال غير الحق كاذب لعدم ثبوت قوله ...

Context L290: ... على معنى واحد مع عدم التعيين فيه والاشتراط ...

367. فَهْم / فَهِمَ[367]

fahm / fahima

2 occurrences; cumulative coverage 79.93%.

Possible English: understanding; understand

Context: Understanding an intended expression is distinct from positing an unspoken word as its governor.

Forms and grammar: فهم / يفهم = he understood / understands; فهمه can be his understanding or he understood it, according to vowels and syntax.

Attested spellings and counts

يفهم —yfhm* (2)

Context L285: ... المجمل فهو الذي لا يفهم المراد به من لفظه ويفتقر ...

Context L390: ... كالهينمة والدندنة مما لا يفهم ولا يعقل ...

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

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

368. قَتَادَة[368]

qatādah

2 occurrences; cumulative coverage 79.94%.

Possible English: Qatādah, a personal name

Context: قتادة commonly identifies a transmitter. The name does not alone establish a unique biography or a descriptive statement about him.

Forms and grammar: وقتادة adds and. Final case vowels vary; no Arabic lexical meaning is assigned to the person in translation.

Attested spellings and counts

قتادة —qtādh* (2)

Context L266: ... فقال قتادة وعطاء الخراساني كان القتال كبيرة ...

Context L275: ... الشهور كلها أنفسكم وقال قتادة الهاء تعود على الأشهر الأربعة ...

369. أَقْرَب / قَرِيب[369]

qarīb / ʾaqrab

2 occurrences; cumulative coverage 79.95%.

Possible English: near; closer

Context: أقرب means closer in the comparison of interpretations.

Forms and grammar: أقرب is a comparative; قريب is a related adjective.

Attested spellings and counts

أقرب —ʾqrb* (1); قريبا —qrybā* (1)

Context L272: ... رجب فأقام في غيبته قريبا من ثلاثة أشهر ورجع إلى ...

Context L367: ... ما رأيت كاليوم فرحا أقرب من حزن فسألتها عما قال ...

370. فَقَط / قَطّ[370]

qaṭṭ / faqaṭ

2 occurrences; cumulative coverage 79.96%.

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.

Attested spellings and counts

قط —qṭ* (2)

Context L31: ... يسمع من علي حرفا قط فكيف أن يلبسه ...

Context L642: ... موضوعة لم يروها الزهري قط لا يجوز الاحتجاج به بحال ...

[368] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.
[369] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قرب (read dictionary entry).
[370] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قطط (read dictionary entry).

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.

371. تَقْلِيد[371]

taqlīd

2 occurrences; cumulative coverage 79.97%.

Possible English: follow another's authority; imitation; unquestioning adherence

Context: In Ibn Hazm's argument تقليد concerns accepting a person's religious ruling without its proof. Reporting evidence and following authority are distinguished.

Forms and grammar: قلد / يقلد = followed / follows; مقلد identifies the follower; تقليد is the verbal noun.

Attested spellings and counts

التقليد —al-tqlyd* (1); يقلد —yqld* (1)

Context L9: ... موضوعة وأسانيد مصنوعة الفقيه يقلد التعليق ولا يعرف التحقيق كقولهم ...

Context L212: ... الصحيح من الفقه ترك التقليد حتى لا يصوم يوما بعينه ...

372. مَنَعَ[372]

manaʿa

2 occurrences; cumulative coverage 79.99%.

Possible English: prevent; prohibit; withhold; bar; refuse

Context: منع can concern refusing property, stopping an act or excluding an argument. يمتنع can mean is impossible or abstains, depending on its subject.

Forms and grammar: منع / يمنع = prevented / prevents; منعني = prevented me; امتنع / يمتنع is a distinct pattern; مانع = preventing or impediment; ممنوع = prevented or prohibited.

Attested spellings and counts

المنع —al-mnʿ* (1); منعها —mnʿhā* (1)

Context L293: ... وإذا تكاثرت الأحاديث في المنع والإباحة وأخذ بعض الخلفاء الأئمة ...

Context L347: ... ذلك ولا تقوم على منعها حجة ...

[371] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلد (read dictionary entry).
[372] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: منع (read dictionary entry).

373. نَهَار / نَهَر[373]

nahar / *nahār*

2 occurrences; cumulative coverage 80.00%.

Possible English: river; daytime

Context: نهار means daytime; نهر means river. The vowel pattern and syntax distinguish these nouns.

Forms and grammar: نهر / أنهار = river / rivers; نهار contrasts with ليل.

Attested spellings and counts

النهار —al-nhār* (1); نهر —nhr* (1)

Context L309: ... ودراسته آناء الليل وأطراف النهار ...

Context L624: ... وكان فيها في القديم نهر وهو جوي بلغتهم بارة المتصف ...

374. هُنَا / هُنَالِكَ[374]

hunā / *hunālika*

2 occurrences; cumulative coverage 80.01%.

Possible English: here; there; at this point

Context: هاهنا / ههنا often refer to the present point of argument. هنالك / هناك can be spatial or refer back to a discussed situation.

Forms and grammar: هنا is indeclinable; هاهنا and ههنا add a demonstrative element. هنالك / هناك indicate greater distance in a common use; they have no verb tense.

Attested spellings and counts

هنا —hnā* (2)

Context L84: ... منصل الأل والأل ها هنا جمع ألة وهي الحربة قال ...

Context L616: ... لرسول الله من ها هنا عرج ربك إلى السماء ...

[373] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نهر (read dictionary entry).
[374] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هنا (read dictionary entry).