THE DOG IS RITUALLY PURE

# رسالة الكلب طاهر

# The Dog Is Ritually Pure

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

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# Foreword

## The nature of this work

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

This edition translates the complete short treatise attributed in the downloaded witness to Ibn Hazm, including its closing copyist's statement and Ibn Tamim's annotations. The manuscript itself has not been collated. Ibn Tamim describes his contribution as transcription with brief annotations, not a full critical edition. Ihsan Abbas lists a distinct "Risalah on the question of the dog in his description of Shahid Ali MS 2704, folios 168a–171, in the introduction to his edition of Rasail Ibn Hazm (vol. 1, pp. 1–2). This supports separate manuscript transmission, not proof that the text was independently composed rather than excerpted or adapted from another work. The manuscript images have not been inspected for this edition. A comparison with Al-Muhalla, issue 127, finds shared reports but a different opening and argumentative arrangement. Source: Abbas's manuscript description.

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

## Translation method and source preservation

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

The unchanged 11-page PDF is retained with checksums. A separate working transcription expands presentation forms and repairs extraction faults against rendered pages, with before-and-after records. Body paragraphs continue across printed pages; Ibn Tamim's notes are collected in a distinct bilingual appendix so they cannot interrupt the author's sentences. References such as note 3:2 identify printed page 3, note 2 in the downloaded witness. Existing uncertain readings and supplied brackets remain visible. Source: downloaded Arabic witness.

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

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

## Guidelines for contributors

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

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

## Copying and sharing

Copying and sharing this translation draft is encouraged. Retain its source credits, editorial qualifications, model attribution and any applicable source licence when redistributing an edition. May Allah correct our affairs and make this work beneficial.

# Contents

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


| | | |
|---|---|---|
| The Dog Is Ritually Pure | مسألة الكلب طاهر | 5 |
| Ibn Tamim’s Notes | حواشي ابن تميم الظاهري | 18 |
| Reader’s glossary — companion to The Dog Is Ritually Pure | معجم القراءة | 24 |

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# مسألة الكلب طاهر

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## [مسألة الكلب طاهر]

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله وصحبه وسلم

مسألة: الكلب عندنا طاهر خلافاً لمن قال بتنجيسه (حاشية 1:1)،.

دليلنا في المسألة أن يقال: الحكم بتنجيس الحيوان لا يخلو من أحد ثلاثة أوجه:

إما أن يكون الحيوان كله نجساً، أو كله طاهر، أو بعضه طاهراً، أو بعضه نجساً، فلا قائل بأن الحيوان كله نجساً، لأن الله تعالى قد أباح لنا أكل كثير من أنواع الحيوان، والصلاة على جلودها قبل الدباغ إذا ذكيت من غير ضرورة، ولو لم يكن ذلك لاكتفينا في إبطال هذا الوجه بأن لا قائل به، كيف وقد صرح الرسول صلى الله عليه وسلم بأن المؤمن لا ينجس، وهو من جملة الحيوان.

والقول أيضاً بأن بعض الحيوان طاهر، وبعضه نجس قول تحكم، إذ ليس بعضه بأولى من بعض إلا بدليل، فلم يبق إلا التطهير حتى يقوم الدليل على التنجيس.

وأيضاً فنقول: النجاسة على ضربين، عينية مدركة بالحس والمشاهدة، ونجاسة حكمية لا تدرك إلا بالخبر، ولا قائل بأن نجاسة تدرك إلا بالخبر، ولا قائل بأن نجاسة تدرك بالحس والمشاهدة، فلم يبق إلا النقل، وليس يوجد في كتاب الله تعالى، ولا في سنة رسوله صلى الله عليه وسلم نص ولا دليل على تنجيس الكلب، ولو كان نجساً لما أغفل الله تبيين ذلك، وما كان ربك نسياً. وقد بعث الله رسوله صلى الله عليه وسلم وأمره أن يبين ما أمر الله بتبيينه، ويعلمهم ما يلزمهم علمه في دينهم، إلى أن أكمل الله به

## [Question: The Dog Is Ritually Pure]

In the name of Allah, the Most Merciful, the Compassionate. May Allah bless our master Muhammed, his family, and his Companions, and grant them peace.

Question: In our view, the dog is ritually pure, contrary to those who declare it ritually impure (note 1:1).

Our proof concerning this question is as follows: a judgment declaring animals ritually impure must fall under one of three possibilities:

Either all animals are ritually impure, or all are ritually pure, or some are ritually pure, or some are ritually impure. No one maintains that all animals are ritually impure, for Allah Most High has permitted us to eat many kinds of animals and to pray upon their hides before tanning, if they have been lawfully slaughtered, without any necessity compelling us to do so. Even were that not the case, it would suffice for us to invalidate this possibility that no one maintains it. How much more so when the Messenger ﷺ has explicitly stated that the believer does not become ritually impure, and the believer is included among animals.[1][2]

Likewise, the assertion that some animals are ritually pure and some ritually impure is an arbitrary assertion, since some have no greater claim than others to either status except on the basis of evidence. Thus nothing remains except to judge them ritually pure until evidence establishing ritual impurity is forthcoming.

Furthermore, we say: ritual impurity is of two kinds: material impurity, perceptible through the senses and observation, and legally determined impurity, ascertainable only through a transmitted report. No one maintains that impurity is ascertainable only through a transmitted report, and no one maintains that impurity is perceptible through the senses and observation.

[1] **Translator's note (L4):** The preceding unit announces three possibilities, but the supplied wording lists four alternatives, separating 'some are ritually pure' from 'some are ritually impure.' This has been preserved.

[2] **Hadith references (L4):** Sahih Muslim 371.

Thus nothing remains except transmitted evidence. Yet neither in the Book of Allah Most High nor in the Sunnah of His Messenger ﷺ is there any explicit text or evidence declaring the dog ritually impure. Had it been ritually impure, Allah would not have neglected to explain that; and your Lord was never forgetful. Allah sent His Messenger ﷺ and commanded him to explain what Allah had commanded to be explained and to teach them what they were obliged to know concerning their religion, until Allah perfected the religion through him and completed its explanation through him. Then Allah Most High took him unto His Garden and His good pleasure, after He, Mighty and Majestic, had given us the glad tidings of the perfection of the religion and the completion of His favor, saying—exalted is He who speaks: {Today I have perfected your religion for you, completed My favor upon you, and approved Islam as your religion}; and after he ﷺ had said, "Indeed, have I conveyed the message?" They said, "Yes." He then said, "O Allah, bear witness," three times.[3][4]

L7 It has never reached us that he said, "The dog is ritually impure." It is therefore impermissible for us to institute a religious law of our own devising and introduce into Allah's religion something Allah has not authorized. For He Most High said, condemning a people: {Or do they have partners who have instituted for them, as religion, that which Allah has not authorized?} And the Messenger of Allah ﷺ said, "Whoever performs an act that does not accord with our command, it is rejected." In another transmission: "Whoever introduces into this affair of ours something that is not part of it, it is rejected." Muslim, al-Bukhari, Abu Dawud, Abu Bakr ibn Abi Shaybah, and others included this in their collections, from the hadith of Aishah, may Allah be pleased with her.[5][6]

L8 Allah has permitted us to keep dogs for hunting and to eat what a dog catches,

الدين، واستوفى به التبيين، ثم توفاه الله تعالى إلى جنته ورضوانه بعد أن بشرنا عز وجل بكمال الدين وتمام النعمة، فقال جل من قائل: { اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا } وبعد أن قال عليه السلام: ) ألا قد بلغت ( فقالوا: نعم، فقال: ) اللهم اشهد ( ثلاث مرات.

وما بلغنا قط أنه قال: إن الكلب نجس، فغير جائز أن نشرع نحن شريعة من عند أنفسنا، ونحدث في دين الله ما لم يأذن به الله، فقد قال تعالى ذاماً لقوم: { أم لهم شركاء شرعوا لهم من الدين ما لم يأذن به الله } وقال رسول الله صلى الله عليه وسلم: (من عمل عملاً ليس عليه أمرنا: فهو رد) في رواية أخرى: (من أحدث في أمرنا ما ليس فيه: فهو رد) أخرج ذلك مسلم والبخاري وأبو داوود وأبو بكر بن أبي شيبة، وغيرهم من حديث عائشة رضي الله عنها.

وقد أباح الله لنا اتخاذ الكلاب للصيد، وأكل ما يصيده، ولم يشترط علينا غسلاً، فلو كانت نجسة لبين الله لنا ذلك في كتابه، وعلى لسان رسوله صلى الله عليه وسلم، ولم يتركنا في إشكال من ديننا، فصح أنها طاهرة والله أعلم.

[3] **Translator's note (L6):** The two clauses beginning 'No one maintains' appear corrupt or incomplete: as supplied, they deny both modes of ascertaining impurity just distinguished, without specifying the dog's impurity. Both clauses have been translated without supplying missing wording.

[4] **Qur'an references (L6):** Qur'an 5:3 (Al-Ma'idah).

[5] **Hadith references (L7):** Sahih Muslim 1718b; Sahih al-Bukhari 2697.

[6] **Qur'an references (L7):** Qur'an 42:21 (Ash-Shuraa).

without stipulating any washing for us. Had dogs been ritually impure, Allah would have explained that to us in His Book and through the words of His Messenger ﷺ, and would not have left us in uncertainty concerning our religion. It is therefore established that they are ritually pure. Allah knows best.

L9 If they say (note 2:1): "We have not addressed any of the things you have asserted. Rather, we have understood from the words of our Prophet Muhammed ﷺ something overlooked by those who declare dogs ritually pure. As for your statement that, had the dog been ritually impure, He would not have neglected to explain that, it is an unsound statement. For Allah Most High has forbidden blood to us, and the community has unanimously agreed upon that. It is known that when a dog kills game, it avoids blood; yet Allah Most High did not stipulate washing the blood off the game, despite its being [to us] (note 2:2). Likewise, the omission of a stipulation that the dog's saliva be washed off the game, even though it is ritually impure, was [in reliance] (note 3:1) upon what the Lawgiver explained concerning washing a vessel after a dog has lapped from it. Among the evidence establishing the dog's ritual impurity is what has been transmitted from the Prophet ﷺ, that he said: 'The dog is foul, and its price is foul' (note 3:2). He ﷺ also said: 'There is no prayer in the presence of food, nor while one is resisting the two foul things' (note 3:3). Thus he called the dog foul, like urine and feces, and commanded that a vessel be washed after a dog has lapped from it, just as he commanded washing whatever urine and feces have touched. This was evidence establishing its ritual impurity. Moreover, since the Messenger ﷺ commanded that the vessel be washed seven times because of it, whereas what urine and feces have touched becomes ritually pure with fewer washings, this indicated the severity of the dog's ritual impurity. And since water alone was not deemed sufficient for this, until earth was added to it, so that there were two purifications—a purification with earth and a purification with water—this was clear evidence further emphasizing the severity of its ritual impurity. It has also been transmitted concerning him ﷺ that he was invited to a house containing a dog and did not accept, and was invited to a house containing a cat and accepted. When he was asked about this, he ﷺ

فإن قالوا (حاشية 2:1): )) نحن لم نتعرض لشيء مما ادعيتموه، ولكنا فهمنا من كلام نبينا محمد صلى الله عليه وسلم ما أغفله من قال بتطهير الكلاب، أما قولكم لو كان الكلب نجساً لما أغفل تبيين ذلك فقول لا صحة له؛ لأن الله تعالى قد حرم علينا الدم، وأجمعت الأمة على ذلك، ومعلوم أن الصيد إذا قتله الكلب أنه يتجنب الدماء، ولم يشترط الله تعالى غسل الدم من الصيد مع كونه [ علينا ] (حاشية 2:2)، فلذلك كان ترك اشتراط غسل لعاب الكلب من الصيد وإن كان نجساً [اتكالاً] (حاشية 3:1) على ما بينه الشارع في غسل الإناء من وَلْغِه، فمن الدليل على تنجيس الكلب ما قد جاء عن النبي صلى الله عليه وسلم أنه قال: ) الكلب خبيث، وخبيث ثمنه ( (حاشية 3:2)، وقال عليه السلام: ) لا صلاة بحضرة الطعام، ولا هو بمدافعة الأخبثان ( (حاشية 3:3)، فسمى الكلب خبيث، كالبول والغائط، وأمر بغسل الإناء من ولغه كما أمر بغسل ما أصابه البول والغائط، فكان ذلك دليل على تنجيسه، لكن لما أمر الرسول صلى الله عليه وسلم بغسل الإناء منه سبعاً، وكان ما أصابه البول والغائط يطهر بدون ذلك، دل على غلظ نجاسة الكلب، ولما لم يكتفى في ذلك بالماء وحده حتى أضيف إليه التراب، فصارت طهارتان، طهارة بالتراب، وطهارة بالماء، كان في ذلك دليل بيِّن على تأكيد التغليظ في نجاسته، وقد جاء عنه عليه السلام أنه دعي إلى دار فيه كلب، فلم يجب، ودعى إلى دار فيه هر فأجاب، فقيل له في ذلك، فقال عليه السلام: ) هناك كلب، وهنا هر، والهر ليس بنجس ( (حاشية 3:4) أو كلام هذا معناه، فلما ذكر الكلب والهر، ثم بين أن الهر ليس بنجس، دل على امتناعه

said: ‘There is a dog there, and a cat here; and the cat is not ritually impure’ (note 3:4), or words to that effect. When he mentioned the dog and the cat, then explained that the cat was not ritually impure, this indicated that his refusal to come to the house containing the dog was solely because of its ritual impurity (note 3:5). Furthermore, it occurs in the hadith: ‘The purification of the vessel of any one of you, when a dog has lapped from it, is that it be washed seven times’ (note 4:1). And taking omens occurs only because of ritual defilement, since commanding the purification of something ritually pure has no meaning, and the Messenger ﷺ [does not] (note 4:2) command anything except for a purpose and a wisdom. He ﷺ said: ‘The purification of the vessel of any one of you, when a dog has lapped from it, is that he wash it seven times.’ This therefore indicated its ritual impurity. Peace.”[7][8]

L10 The reply: As for your statement that you have understood from the words of the Prophet ﷺ that dogs are ritually impure, this is a bare assertion, the like of which anyone can make. Were everyone left to understand his own claim from the text and believed in doing so, no assertion could be disentangled from another, nor truth distinguished from falsehood. But Allah Most High has made the proof clear, saying: {Say: Bring your demonstration, if you are truthful.} And the Prophet ﷺ said: ‘The burden of evidence rests upon the claimant’ (note 4:3). It is therefore established that anyone who makes a claim without producing a demonstration for it is making a false claim and is not truthful in what he says. We demand of you evidence for what you have claimed to understand from the words of the Prophet ﷺ concerning dogs’ ritual impurity. If you produce something, your claim is substantiated;

[7] **Translator’s note (L9):** This entire unit presents the opponents’ objection. The wording ’it avoids blood’ is awkward in this argument; it translates the supplied verb literally, without substituting a conjectured reading. The phrase ’despite its being [to us]’ is incomplete in the supplied text. A word such as ’forbidden’ appears to be missing, but has not been inserted. The supplied word التطير means ’taking omens’ and is apparently corrupt here, where the argument calls for ’purification.’ The supplied reading has been translated and the apparent error flagged. The quotation about prayer has an awkward second clause in the supplied Arabic; ’the two foul things’ refers here to urine and feces.

[8] **Hadith references (L9):** Sahih Muslim 560a; Sahih Muslim 279a (vessel report).

عن إتيان الدار التي فيها الكلب إنما كان لأجل نجاسته (حاشية 3:5) وأيضاً: فقد ورد في الحديث: ) طهور إناء أحدكم إذا ولغ فيه الكلب أن يغسل سبع مرات ( (حاشية 4:1) والتطير لا يكون إلا من التنجيس، إذ الأمر بتطهير الطاهر لا معنى له، والرسول صلى الله عليه وسلم [ لا ] (حاشية 4:2) يأمر إلا لمعنى ولحكمة، وقد قال عليه السلام: ) طهور إناء أحدكم إذا ولغ فيه الكلب أن يغسله سبع مرات ( فدل ذلك على نجاسته، والسلام ((٠

الجواب: أما قولكم أنكم فهمتم من كلام النبي صلى الله عليه وسلم تنجيس الكلاب: فدعوى مجردة، لا يعجز عن مثلها أحد، ولو ترك كل أحد يفهم دعواه وصُدِّق في ذلك: لما تخلص قول من قول، ولا تميز الحق من الباطل، ولكن قد أوضح الله تعالى الحجة، فقال: { قل هاتوا برهانكم إن كنتم صادقين } وقال النبي صلى الله عليه وسلم: ) البينة على من ادعى ( (حاشية 4:3)، فصح من هذا أن كل من ادعى دعوى لا يأتي عليها ببرهان: أنه مبطل في دعواه، غير صادق في قوله، ونحن نطالبكم بالدليل على ما ادعيتم في فهمكم بتنجيس الكلاب من كلام النبي صلى الله عليه وسلم، فإن أتيتم بشيء: تصدق دعواكم، وإلا فهي باطلة، وأما كل ما استدللتم به فهو أحوج إلى الدليل منه أن يكون دليلاً:

otherwise, it is false. As for everything you have adduced as evidence, it stands more in need of evidence itself than it qualifies as evidence:[9][10]

L11 As for your statement that the dog is foul, as occurs in the hadith, like urine and feces, there is no evidence in that for declaring the dog ritually impure. For the Prophet ﷺ applied the term 'foul' to what is ritually pure just as he applied it to what is ritually impure. He ﷺ said: 'Whoever eats from this foul plant,' meaning garlic; and it is known that garlic is ritually pure. Thus the claim that, in religious law, the term is applied only to what is ritually impure is invalidated (note 5:1).[11]

L12 As for the hadith about the dog and the cat, it is not authentic, because it has not been transmitted through an authentic route. Even if it were authenticated through transmission by an upright narrator from an upright narrator, it would furnish you with no proof, because it does not state that the dog is ritually impure; it states only that the cat is ritually pure. When religious law mentions two things and assigns a certain ruling to one of them, it does not necessarily follow that the opposite ruling is established for the other. This would be so even if the report were authentic; how much more so when it [is not authentic] (note 5:2).

L13 As for your statement that increasing the number of washings to seven indicates a heightened degree of ritual impurity, it is incorrect. The Messenger ﷺ commanded that the dead be washed repeatedly, and those of his Companions who died were washed a specified number of times, although they are among the purest members of this community, living and dead. Likewise, the Prophet ﷺ was washed repeatedly, although he is the purest of Adam's descendants, living and dead ﷺ. Did that indicate any grave ritual impurity in him?! Thus, multiplying the washings is no indication of heightened ritual impurity, or even of its existence at all. Rather, the prescribed number in this matter is purely an act of worshipful obedience; once the ritual impurity has

أما قولكم: إن الكلب خبيث كما جاء في الحديث، كالبول والغائط: فليس في ذلك دليل على تنجيس الكلب؛ لأن الخبيث قد أطلقه النبي صلى الله عليه وسلم على الطاهر كما أطلقه على النجس، فقال عليه السلام: ) من أكل من هذه الشجرة الخبيثة ( يعني الثوم، ومعلوم أن الثوم طاهر، فبطل أن يكون لا يطلق في الشرع إلا على النجس (حاشية 5:1).

وأما حديث الكلب والهر: فغير صحيح؛ لأنه لم يرد من وجه صحيح، ولو صح بنقل العدل عن العدل لما كانت لكم فيه حجة؛ لأنه ليس فيه أن الكلب نجس، وإنما فيه أن الهر طاهر، وإذا ذكر الشرع شيئين في أحدهما حكماً ما، فليس بواجب أن يثبت ضد ذلك الحكم في الشيء الآخر، هذا لو صح الخبر، فكيف وهو [ لا يصح ] (حاشية 5:2).

وأما قولكم إن تعداد الغسلات إلى سبع دليل على تغليظ النجاسة: فليس بصحيح؛ لأن الرسول صلى الله عليه وسلم أمر بغسل الميت غسلاً متعدداً، وغسل ذلك من مات من أصحابه غسلات معدودة، وهم من أطهر هذه الأمة أحياء وأمواتاً، وكذلك غسل النبي صلى الله عليه وسلم غسلاً متعدداً، وهذا أطهر ولد آدم حياً وميتاً صلى الله عليه وسلم، فهل دل ذلك على غلظ نجاسة فيه؟! فليس تعديد الغسلات دليل على تغليظ النجاسة، ولا على ثبوتها أصلاً، بل العدد في ذلك تعبد محض، إذا زالت النجاسة لا يتوقف على عدد، فبطل ما [تعللتم] (حاشية 6:1) من ذلك.

[9] **Hadith references (L10):** Forty Hadith of al-Nawawi 33 (wording parallel).
[10] **Qur'an references (L10):** Qur'an 2:111 (Al-Baqarah); Qur'an 27:64 (An-Naml).
[11] **Hadith references (L11):** Sahih Muslim 564a (related wording).

disappeared, its removal does not depend on a number. Thus, the grounds [you adduced] (note 6:1) in this matter are invalid.[12]

L14 As for your statement that earth used together with water indicates an emphasis on heightened impurity, it is false. The Messenger ﷺ instructed the women who washed his daughter, may Allah be pleased with her, when she died, to use water and lote-tree leaves; he did not restrict them to water alone. Did this indicate that his pure daughter, may Allah be pleased with her, possessed some grave ritual impurity?! Allah forbid! Thus, all the explanations you have advanced on the basis of water, earth, and the number of washings are invalid.[13]

L15 As for your statement that the purification of the vessel indicates its having been rendered ritually impure, this is an unsound assertion. In matters of religious law, washing need not indicate ritual impurity in every instance. The Messenger of Allah ﷺ said: "The Friday bath is obligatory for [every] (note 6:2) person who has reached puberty, and for every Muslim" (note 6:3); and [the report] (note 6:4): "Whoever among you comes to the Friday prayer, let him bathe" (note 6:5). This does not indicate that people are ritually impure on Friday.[14][15]

L16 The dead are washed repeatedly, although there is no ritual impurity requiring this. Nor is there any basis for explaining it by saying that something causing major ritual impurity has issued from the deceased at death, and that he is therefore washed on that account. Anyone advancing this explanation is counted among the foolish, for it is an explanation invalidated on several grounds. Among them is that the bath for major ritual impurity involves no repetition, whereas washing the dead has been prescribed with repeti-

وأما قولكم: إن التراب مع الماء دل على تأكيد التغليظ: فباطل؛ لأن الرسول صلى الله عليه وسلم أمر النساء اللاتي غسلن ابنته رضي الله عنها إذ ماتت بماء وسدر، ولم يقتصر على الماء وحده، فهل دل على أن ابنته الطاهرة رضي الله عنها لها نجاسة غليظة ؟! حاشى الله من ذلك، فبطل جميع ما عللتموه بالماء والتراب وعدد الغسلات.

وأما قولكم: إن طهور الإناء يدل على التنجيس: فقول فاسد؛ لأنه ليس من الواجب في الشرعيات أن يكون الغسل في كل محل دليلاً على النجاسة، فقد قال رسول الله صلى الله عليه وسلم: (إن غسل يوم الجمعة واجب على [كل] (حاشية 6:2) محتلم، وعلى كل مسلم) (حاشية 6:3) و [حديث] (حاشية 6:4): (من جاء منكم الجمعة فليغتسل) (حاشية 6:5)، فليس ذلك دليلاً على أن الناس في يوم الجمعة أنجاس.

والموتى يغسلون غسلاً متعدداً، وليس ثَمَّ نجاسة توجب ذلك، ولا وجه للتعليل بأن الميت قد خرج منه جنابة عند موته، فيغسل لأجل ذلك، والقائل بهذا التعليل محسوب في جملة المغفلين؛ لأنه تعليل يبطل من عدة أوجه، منها: أن غسل الجنابة لا تكرار فيه، وغسل الميت شرع بتعدد، ومنها أن الشهداء لا يغسلون، وهم من جملة الموتى.

[12] **Translator's note (L13):** The wording translated as "those of his Companions who died were washed" is grammatically awkward in the supplied Arabic, particularly the word meaning "that" after the verb "washed." The surrounding argument supports the rendering given.

[13] **Hadith references (L14):** Sahih al-Bukhari 1253.

[14] **Translator's note (L15):** The first quotation retains the supplied wording, including the additional phrase "and for every Muslim."

[15] **Hadith references (L15):** Sahih al-Bukhari 879; Sahih al-Bukhari 877.

tion. Another is that martyrs are not washed, although they are among the dead.[16]

L17 If it is said: "Martyrs possess such honor that this requirement has been waived for them."

L18 They are answered: "Then what of Hanzalah ibn Abi Amir al-Awsi, the one washed by the angels!" For the Messenger ﷺ stated that he was in a state of major ritual impurity when he was killed, so the angels washed him. Thus, your appeal to the honor of martyrs as grounds for waiving their washing is invalid.

L19 Another ground is that the entire community unanimously agrees that a small child, one or two years old, is washed when he dies, although there is no defilement through major ritual impurity there at all. Thus, the explanation offered by those who explain washing the dead as being due to something causing major ritual impurity issuing from the deceased is invalid, and his washing [remains] (note 7:1) purely an act of worshipful obedience. Likewise, in the case of a vessel from which a dog has lapped, washing has been prescribed solely as an act of worshipful obedience.[17]

L20 If they say: "Then, if you maintain its ritual purity, you must eat at its price, drink what it leaves after drinking, refrain from pouring away whatever it has lapped from among all liquids, [not] water and other things, and deem permissible whatever its saliva has flowed over."[18]

L21 We say: "It does not [follow] (note 7:2), and no concession is due to you! Rather, we follow the established Sunnah of the Prophet ﷺ: we maintain that eating it is forbidden, that its saliva is forbidden, and that whatever it

فإن قيل: للشهداء من الكرامة ما أسقط عنهم ذلك.

قيل لهم: فحنظلة بن أبي عامر الأوسي غسيل الملائكة! لأن الرسول صلى الله عليه وسلم أخبر أنه كان إذ قتل جنباً، فغسلته الملائكة، فبطل عليكم التعلق بكرامة الشهداء في إسقاط الغسل عنهم.

ومنها: أن الأمة كلها مجمعة على الصبي الصغير ابن السنة والسنتين يغسل إذا مات، وليس هنالك تنجيس جنابة أصلاً، فبطل تعليل من علل أن غسل الميت أنه يكون بجنابة تخرج منه، و [ بقي ] (حاشية 7:1) غسله تعبد محض، وكذلك الإناء من ولوغ الكلب، إنما شرع الغسل فيه تعبد.

فإن قالوا: فيلزمكم إذا قلتم بطهارته أن تأكلوا بقيمته، وتشربوا سؤره، ولا تهرقوا ما ولغ فيه من جميع المائعات، [ لا ] ماء وغيره، وتبيحوا ما سال عليه لعابه.

قلنا: لا [ يلزم ] (حاشية 7:2) ولا كرامة، بل نمشي مع السنة الثابتة عن النبي صلى الله عليه وسلم فنقول بتحريمه، وتحريم لعابه، وتبديد سؤره من كل مائع، ماء كان أو عنصره من جميع [..] (حاشية 7:3) والأدهان، ونحكم مع ذلك بطهارته.

[16] **Translator's note (L16):** The Arabic literally describes "major ritual impurity" (janābah), a ritual state, as something that issues from the body. The translation preserves this awkward argument without identifying an emission that the text does not name.

[17] **Translator's note (L19):** Here too, the Arabic describes major ritual impurity as something issuing from the body; the translation does not supply a particular bodily emission.

[18] **Translator's note (L20):** "Eat at its price" translates the supplied bi-qīmatihi literally. The reading appears corrupt; the expected object of eating is absent, and no replacement has been supplied. The bracketed "[not]" makes the following phrase, "water and other things," syntactically and logically awkward. It is preserved without correction.

leaves after drinking of any liquid must be discarded, whether water or its element, of all [..] (note 7:3) and oils. Alongside this, we judge it to be ritually pure."[19]

L22 As for the prohibition on eating it, authentic, established reports from the Prophet ﷺ prohibit every fanged predatory animal. The dog is a fanged predatory animal, so it is forbidden. Muslim ibn al-Hajjaj narrated in his Sahih, from Ali ibn Hujr al-Saʿdi, from Ali ibn [Mushir] (note 7:4) [al-Abdi] (note 8:1), from Sulayman ibn Mihran al-Aʿmash, from Abu Razin and Abu Salih, both of them from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah ﷺ said: "If a dog laps from the vessel of any one of you, let him pour its contents away and wash it seven times" (note 8:2). He did not single out one dog rather than another (note 8:3), one vessel rather than another, or one liquid rather than another. For that reason, we maintain that whatever a dog has lapped from among all liquids must be poured away, whatever vessel they may be in.[20]

L23 If someone who does not maintain that it must be poured away says: "It is indeed a grave thing deliberately to take some provision bestowed by Allah and pour it away because a dog has lapped from it!"

L24 He is answered: "Graver than that is your opposing the command of the Messenger of Allah ﷺ, which is made subject to one of two calamities in His exalted statement: {Let those who oppose his command beware lest a trial befall them or a painful punishment befall them}."[21][22]

وأما تحريمه فإنه قد صحت الأخبار الثابتة عن النبي صلى الله عليه وسلم تحريم كل ذي ناب من السباع، والكلب سبع ذو ناب، فهو حرام، وروى مسلم بن الحجاج في صحيحه عن علي بن حجر السعدي، عن علي بن [ مسهر ] (حاشية 7:4) [ العبدي ] (حاشية 8:1)، عن سليمان بن مهران الأعمش، عن أبي رزين، وأبي صالح، كلاهما عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: ) إذا ولغ الكلب في إناء أحدكم فليرقه، وليغسله سبع مرات ( (حاشية 8:2) ولم يخصص كلباً من كلب (حاشية 8:3)، ولا إناء من إناء، ولا مائعاً من مائع، فلذلك قلنا: يهرق ما ولغ فيه من جميع المائعات في أي إناء كانت.

فإن قال من لا يقول يهرقه: إنه لعظيم أن تعمد إلى رزق من رزق الله فَيُهْرَق من أجل كلب ولغ فيه!

يقال له: أعظم من ذلك أن تخالف أمر رسول الله صلى الله عليه وسلم، والمعلق بإحدى مصيبتين في قوله تعالى: { فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم }.

[19] **Translator's note (L21):** "Its element" translates the supplied ʿunṣurahu, which appears corrupt in this context. No conjectural replacement has been supplied. The supplied omission marker [..] is retained. The emphatic idiom rendered "and no concession is due to you" literally says "and no honor"; it reinforces the rejection of the opponent's claimed implication.

[20] **Hadith references (L22):** Sahih Muslim 1933a; Sahih Muslim 279a.

[21] **Translator's note (L24):** The supplied wording preceding the Quranic quotation is syntactically awkward: "and that which is made subject to one of two calamities." The translation connects it with opposing the Messenger's command, as the context indicates.

[22] **Qur'an references (L24):** Qur'an 24:63 (An-Nur).

فإن قيل: قد نهى رسول الله صلى الله عليه وسلم } [ عن إضاعة المال ] (حاشية 8:4)، [ وأمر ] (حاشية 8:5) } (حاشية 8:6) أن يهرق ما ولغ فيه الكلب، وطاعة الرسول في الحديثين واجبة، فلأي معنى استعملتم أحدهما، وتركتم الآخر بغير دليل يرجح لكم لأحد الجانبين ؟ وكلما أمر رسول الله صلى الله عليه وسلم بهرقه فليس بمال. فنقول لهم: إنه لعظيم أن يعمد إلى ألف قنطار من زيت فيتبدد من أجل فأرة قدر البندقة وقعت فيه، ولا نص عليه لا من كتاب ولا من سنة ولا من قول صحاب ولا من رأي صحيح ولا من قياس يطرد، فما كان هكذا فلا حجة فيه (حاشية 9:1).

فإن قالوا: إن الفأر إذا مات نجس.

قلنا: نعم، والزيت الذي وقعت فيه الفأرة طاهرة، من أين صح لكم أن الطاهر ينقلب نجساً بملاقات النجاسة، وليس هو أولى ممن أخذ بالطرف الآخر، فقال: إن النجس يطهر بملاقاة الطاهر، سيما وأنتم تحتجون بقول النبي صلى الله عليه وسلم أنه نهى عن إضاعة المال، وألف قنطار زيت هي مال عظيم، ففي منعكم تبديد ما ولغ فيه الكلب من زيت وغيره، والدليل قد أمر بذلك، وتبديدكم الزيت وهو مال من أموال المسلمين بفأرة وقعت فيه بغير دليل من نص أو إجماع، فأمر عليه السلام بهرق ما في الإناء ولم يخص شيء من شيء، لأنه كما قال أحمد بن حنبل تشديداً لاتباع الآثار التي تصح عنده، وإنما بلغه الحديث الذي رواه عن أبي الزناد، عن الأعرج، عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: ) إذا شرب الكلب في إناء أحدكم فليغسله سبع مرات ( فلم يأت في هذا الحديث إراقة، وحديث الإراقة قد رواه مسلم بن الحجاج في الصحيح، قال: حدثنا علي بن حجر السعدي، قال: حدثني علي بن مسهر، قال: حدثنا الأعمش، عن أبي رزين، وأبي صالح، عن أبي هريرة رضي

L25 If it is said: “The Messenger of Allah ﷺ prohibited } [the wasting of property] (note 8:4), [and commanded] (note 8:5) { (note 8:6) that whatever a dog has lapped from be poured away. Obedience to the Messenger in both reports is obligatory. On what grounds, then, have you applied one and abandoned the other, without evidence giving you a reason to prefer either side?” Everything that the Messenger of Allah ﷺ commanded to be poured away is not property. We therefore say to them: “It is indeed a grave thing deliberately to take a thousand qintars of oil and discard it because a mouse the size of a hazelnut fell into it, when there is no authoritative text concerning this: neither from the Book, nor from the Sunnah, nor from a Companion’s statement, nor from sound considered judgment, nor from a consistently applicable analogy. Whatever is like this provides no proof” (note 9:1).[23]

L26 If they say: “A mouse becomes ritually impure when it dies.”

L27 We say: “Yes, but the oil into which the mouse fell is ritually pure. On what basis has it been established for you that something ritually pure becomes ritually impure through contact with ritual impurity? This position has no greater claim than that of someone who takes the opposite side and says that something ritually impure becomes pure through contact with something pure—especially since you invoke the Prophet’s ﷺ statement prohibiting the wasting of property, and a thousand qintars of oil constitute a great deal of property. Thus, in your prohibiting the discarding of oil and other things from which a dog has lapped, although the evidence commands this, and your discarding oil, which is part of the Muslims’ property, because a mouse fell into it, without evidence from an authoritative text or consensus—” He ﷺ commanded that the contents of the vessel be poured away and did not distinguish one thing from another; for it is, as Ahmad ibn Hanbal said, an insistence on following the transmitted reports he regards as authentic. Only

[23] **Translator’s note (L25):** The supplied reversed brace sequence around the bracketed material is retained. Its function is unclear. The source does not explicitly mark where the objection ends. The translation treats “Everything that the Messenger … commanded to be poured away is not property” as the author’s response, in keeping with the argument. A qintar is a large unit of weight whose exact value varies; no specific modern equivalent is imposed.

the report he narrated from Abu al-Zinad, from al-Aʿraj, from Abu Hurayrah, may Allah be pleased with him, had reached him: that the Messenger of Allah ﷺ said, “If a dog drinks from the vessel of any one of you, let him wash it seven times.” This report contains no mention of pouring away. The report concerning pouring away was narrated by Muslim ibn al-Hajjaj in the Sahih. He said: Ali ibn Hujr al-Saʿdi related to us; he said: Ali ibn Mushir related to me; he said: al-Aʿmash related to us, from Abu Razin and Abu Salih, from Abu Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah ﷺ said, “If a dog laps from the vessel of any one of you, let him pour its contents away, then wash it seven times.” This is an authentic report, and it comes through a transmission route other than that one.[24][25]

الله عنه قال: قال رسول الله صلى الله عليه وسلم: ) إذا ولغ الكلب في إناء أحدكم فليرقه، ثم ليغسله سبع مرات ( وهذا حديث صحيح، وهو من غير طريق تلك.

L28 Had Malik, may Allah be pleased with him, come across this report, their statements would not have differed. Since only the washing had reached him, he withheld judgment concerning pouring away because of the prohibition on wasting property. Once the authoritative text on this matter was established as authentic, it became unlawful for us to oppose it, or for anyone else acquainted with the authenticity of the aforementioned report of Muslim to do so. Nor is it lawful to construe the report as applying to only some dogs, some vessels, or some liquids, because the report is unrestricted. Whoever restricts it to some rather than others without an authoritative text or consensus has made an arbitrary pronouncement, and an arbitrary pronouncement is no proof.[26]

ولو وقف مالك رضي الله عنه على هذا الحديث لما اختلفت أقوالهم، فلما لم يبلغه إلا الغسل فقط توقف في الهرق للنهي عن إضاعة المال، فلما صح النص في ذلك: لم يحل خلافه لنا، ولا لغيرنا ممن له معرفة بصحة حديث مسلم المذكور، ولا يحل أن يحمل الحديث على بعض الكلاب، ولا على بعض الأواني، ولا على بعض المائعات؛ لأن الحديث جاء مطلقاً، فمن قيده ببعض دون بعض بغير نص ولا إجماع فقد تحكم، والتحكم ليس بحجة.

L29 This is also the position of Abd Allah ibn Abbas, Urwah ibn al-Zubayr,

وبهذا يقول عبد الله بن عباس، وعروة بن الزبير، وطاوس، وعمرو بن دينار، والحسن البصري إذا ولغ الكلب في الإناء اهرقه واغسله سبع مرار.

[24] **Translator’s note (L27):** The clause beginning “Thus, in your prohibiting” has no clear grammatical completion in the supplied text. The translation leaves it suspended rather than supplying a conclusion. The transition through “for it is, as Ahmad ibn Hanbal said” is awkward, and the referent of the subsequent “him” is uncertain. The following unit discusses Malik, but Malik is not named in this unit; the translation preserves the pronoun. The source uses a feminine adjective for the oil’s ritual purity, despite the noun being masculine. This grammatical irregularity does not alter the apparent meaning.

[25] **Hadith references (L27):** Sahih Muslim 279a (pouring away and washing).

[26] **Translator’s note (L28):** The source moves from the singular “Malik” to the plural “their statements.” This shift is retained.

Tawus, Amr ibn Dinar, and al-Hasan al-Basri: if a dog laps from a vessel, pour its contents away and wash it seven times.

L30 Al-Awzaʿi said: "If a dog laps from a vessel containing ten qists of milk, all of it is poured away, and the vessel is washed seven times, one of them with earth. Then, if a dog laps from a vessel containing ten qists of milk, all of it is poured away, and the vessel is washed seven times, one of them with earth. Then, if it laps in 'what it soaked, small' and an amount from which a person performs ablution, it is ritually pure, and ablution is performed with that water. The dog's saliva is washed off clothing and off game."[27]

L31 This opinion, then, is better than any opinion expressed concerning the dog. The discussion of this question is complete, with praise to Allah Most High and through His help and gracious granting of success. Praise be to Allah, Lord of the worlds, and may His blessings and abundant peace be upon our master Muhammed, his family, and his Companions.

L32 The copyist said: Allah Most High is sufficient for us, and what an excellent Trustee He is. Following this, Allah willing, are two epistles by him in which he answered two letters in which he was questioned in a reproachful manner. Success comes through Allah; His help is sought, and to Him is the return. There is neither power nor strength except through Allah, the Most High, the Magnificent. We seek refuge in Allah from Satan the accursed, and we seek the help of Allah, the All-Hearing, the All-Knowing, against the wrongdoing people. Praise be to Allah, Lord of the worlds.[28]

L33 Ibn Tamim al-Zahiri said: Here ends the epistle entitled ) The Question: The Dog Is Ritually Pure (, consisting of the words of the imam, hadith master, and authoritative scholar Ali ibn Ahmad ibn Saʿid ibn Hazm al-Zahiri, may

[27] **Translator's note (L30):** The ruling concerning ten qists of milk is repeated in the source and has been translated twice. The wording mā naqaʿahu ṣaghīrah, rendered literally as "what it soaked, small," is corrupt or seriously defective. The surrounding reference to water and an amount sufficient for ablution does not establish the missing or intended words, so no reconstruction has been supplied. The conjunction before "an amount" is preserved; the grammatical relationship between this phrase and the preceding corrupt wording is uncertain. A qist is a measure of capacity; its exact modern equivalent is not specified.

[28] **Translator's note (L32):** This colophon is explicitly in the copyist's voice.

وقال الأوزاعي: إن ولغ الكلب في إناء فيه عشرة أقساط لبن يهرق كله، ويغسل الإناء سبع مرات، إحداهن بالتراب، فإن ولغ الكلب في إناء فيه عشرة أقساط لبن يهرق كله، ويغسل الإناء سبع مرات إحداهن بالتراب، فإن ولغ في ما نقعه صغيرة ومقدار ما يتوضأ منه إنسان فهو طاهر ويتوضئ بذلك الماء، ويغسل لعاب الكلب من الثوب، ومن الصيد.

فهذا القول أحسن من قول قيل في الكلب، تمت المسألة بحمد الله تعالى وعونه وحسن توفيقه، والحمد الله رب العالمين، وصلواته على سيدنا محمد وآله وصحبه وسلم تسليماً.

قال الناسخ: حسبنا الله تعالى ونعم الوكيل، يتلوه إن شاء الله رسالتان له أجاب فيهما عن رسالتين سئل فيهما سؤال تعنيف، وبالله التوفيق، وبه المستعان، وإليه المآب، ولا حول ولا قوة إلا بالله العلي العظيم، ونعوذ بالله من الشيطان الرجيم، ونستعين بالله السميع العليم، على القوم الظالمين، والحمد الله رب العالمين.

قال ابن تميم الظاهري: انتهت الرسالة المسماة ) مسألة الكلب طاهر ( من كلام الإمام الحافظ الحجة علي بن أحمد بن سعيد بن حزم الظاهري، عليه رحمة الله، فمن وجد خطأ نبه عليه لنتداركه في الطبعة الثانية للشبكة، والله ولي التوفيق.

Allah have mercy upon him. Whoever finds an error should draw attention to it so that we may remedy it in the second online edition. Allah is the giver of success.[29]

[29] **Translator's note (L33):** This is the modern editor Ibn Tamim al-Zahiri's closing statement, not Ibn Hazm's. The reversed parentheses around the title reproduce the supplied text.

THE DOG IS RITUALLY PURE

# حواشي ابن تميم الظاهري

# Ibn Tamim’s Notes

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

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## [حواشي ابن تميم الظاهري]

(حاشية 1:1) نسخت هذه الرسالة بعد حصولي عليها ليقرأ الأصحاب ما فيها، لأني أعلم أن الكثير منهم لا يدري عنها، أو سمع عنها ولم يقف عليها، فلأجل المحبة والود بيننا نسختها لهم، وعلقت عليها بالشيء اليسير ولم أحققها بالمعنى العلمي، إذ هذا سيطول، والغرض إفادة الأصحاب بما فيها على وجه السرعة، وإن شاء الله ستنشر هي وبعض الرسائل الأخرى التي صارت نادرة، ولم يقف الأصحاب على المخطوط منها، في مجموع محقق إن شاء الله تعالى.

(حاشية 2:1) سياق النص هذا يبين أن الذين قالوا هؤلاء أرسلوا للإمام ابن حزم رسالة وفيها هذا القول، لذلك سترى في آخر اعتراض هذا المرسل قوله بعد أن ذكر حجته واعتراضه )... والسلام ( فهذا يدل على أن الاعتراض كان برسالة. (حاشية 2:2) هكذا في الأصل.

(حاشية 3:1) كلمة غير واضحة، وهذا ما استظهرته منها، والله أعلم. (حاشية 3:2) الحديث لم يرو بهذا اللفظ، وإنما بلفظ ) ثمن الكلب خبيث ( إلا ما أخرجه العقيلي في الضعفاء عن يوسف بن خالد السمتي، وهو متروك، عن الضحاك بن عباد، وهو مجهول، بلفظ: ) الكلب خبيث، وثمنه أخبث منه ( فإن لم يرد لفظ صحيح فيه أن الكلب خبيث، فلا يصلح للاستدلال هنا من الخصم، ولا أدري سبب سكوت الإمام عنه هنا. (حاشية 3:3) الحديث صحيح مخرج في كتب الصحاح، وهو في مسند ابن حزم. (حاشية 3:4) هذا لفظ يستدل به الفقهاء، ولم يرو بهذا اللفظ بحسب ما أعلم، وإنما بلفظ آخر كما روي عن أبي هريرة رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم يأتي دار قوم من الأنصار ودونهم دور لا يأتيها، فشق ذلك عليهم، فقالوا: يا رسول الله تأتي دار فلان، ولا تأتي دارنا! فقال النبي صلى الله عليه وسلم: )) إن في

## [Notes by Ibn Tamim al-Zahiri][1]

L34

L35 (note 1:1) I transcribed this epistle after obtaining it so that our companions could read what it contains, because I know that many of them do not know about it, or have heard of it but have not consulted it. Thus, out of the love and affection between us, I transcribed it for them and added a few comments. I have not critically edited it in the scholarly sense, since that would take a long time; the purpose is to give our companions the benefit of its contents quickly. Allah willing, it and some other epistles that have become rare, and whose manuscripts our companions have not consulted, will be published in a critically edited collection, Allah Most High willing.[2]

L36 (note 2:1) The context of this text shows that those who made this statement—these people—sent Imam Ibn Hazm a letter containing this statement. Thus, at the end of this correspondent's objection, you will see his words, after he has presented his argument and objection: ) … and peace (. This indicates that the objection was made in a letter. (note 2:2) Thus in the original.[3]

L37 (note 3:1) An unclear word; this is what I have been able to make out of it. Allah knows best. (note 3:2) The hadith has not been transmitted with this wording, but rather with the wording ) The price of a dog is foul (, except for what al-ʿUqayli included in al-Duʿafa', from Yusuf ibn Khalid al-Samti, who is an abandoned transmitter, from al-Dahhak ibn ʿAbbad, who is an unknown transmitter, with the wording: ) The dog is foul, and its price is fouler than it (. If no authentic wording has been transmitted stating that the dog is foul, it is unsuitable for the opponent to adduce as evidence here. I do not know why the imam remained silent about it here. (note 3:3) The hadith is authentic and is recorded in the collections of authentic hadith, and it is in Ibn Hazm's

[1] **Translator's note (L34):** The following notes belong to Ibn Tamim al-Zahiri, not Ibn Hazm.

[2] **Translator's note (L35):** Ibn Tamim speaks here as the modern transcriber and annotator.

[3] **Translator's note (L36):** These are Ibn Tamim's editorial notes. The opening reference to those who made the statement is awkwardly constructed in the supplied Arabic; the translation preserves its repetition.

Musnad. (note 3:4) This is wording that jurists adduce as evidence, but, to my knowledge, it has not been transmitted with this wording. Rather, it has been transmitted with different wording, as related from Abu Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah ﷺ used to visit the dwelling of some people of the Helpers, while there were dwellings nearer than theirs that he did not visit. This distressed their inhabitants, so they said: "Messenger of Allah, you visit so-and-so's dwelling but do not visit ours!" The Prophet ﷺ said: "There is a dog in your dwelling." They said: "There is a cat in their dwelling." The Prophet ﷺ said: "The cat is a beast of prey." (note 3:5) The Prophet ﷺ did not say: "I refrained from visiting you because of the dog's ritual impurity." Whoever claims that this was what the Prophet ﷺ intended has certainly erred, since this is neither the apparent meaning of the text nor what it signifies. The Prophet's ﷺ refusal may have been because he prohibited keeping dogs in houses, and because the angels do not enter a house containing a dog. This deserves priority over the possibility they mentioned, and there is no textual evidence showing that the dog is ritually impure. Thus Abu Muhammed said at the beginning of his answer that this is a bare assertion.[4]

L38 (note 4:1) The hadith is recorded in Sahih Muslim and elsewhere, with several wordings. It is also recorded in Imam Ibn Hazm's Musnad. (note 4:2) An addition to make the context read correctly. (note 4:3) The hadith is transmitted with various wordings, none of which contains ) The burden of proof rests upon the claimant (, except in unauthentic transmissions from weak transmitters. The general principle in religious law is that someone claiming a right must establish his right; otherwise, he is not entitled to it. A report has come from Ibn Abi Mulaykah, who said: Two young women were stitching leather at al-Ta'if. One of them came out with her hand bleeding and alleged that her companion had injured her, while the other denied it. I wrote to Ibn ʿAbbas about this, and he wrote that the Messenger of Allah ﷺ had ruled that the oath rests upon the defendant. "If people were granted

[4]**Translator's note (L37):** All evaluations of reports and explanations here are Ibn Tamim's annotations. "Foul" renders khabith, preserving its distinction from the explicit language of ritual impurity later in the passage. "Abandoned" and "unknown" are technical assessments of transmitters' reliability.

داركم كلبا (( قالوا إن في دارهم سنورا، فقال: النبي صلى الله عليه وسلم: )) السنور سبع ((. (حاشية 3:5) لم يقل النبي صلى الله عليه وسلم أني تركت الحضور عندكم لأجل نجاسة الكلب، فمن زعم أن هذا مراد النبي صلى الله عليه وسلم فقد أخطأ يقيناً، إذ ليس هذا من ظاهر النص، ولا من دلالته، وقد يكون امتناع النبي صلى الله عليه وسلم لأجل منعه من اقتناء الكلاب في البيوت، وأن الملائكة لا تدخل بيتاً فيه كلب، وهذا أولى بالتقديم من الاحتمال الذي ذكروه ولا دليل من نص يبين أن الكلب نجس، لذلك قال أبو محمد في أول جوابه أن هذه دعوى مجردة.

(حاشية 4:1) الحديث مخرج في صحيح مسلم وغيره وبألفاظ متعددة، وهو أيضاً مخرج في مسند الإمام ابن حزم. (حاشية 4:2) زيادة لتصحيح السياق. (حاشية 4:3) الحديث يروى بألفاظ، وليس فيها: ) البينة على من ادعى ( إلا ما لا يصح من رواية الضعفاء، والأصل العام في الشرع أن مدعي الحق يجب أن يثبت حقه، وإلا لم يستحقه، وقد جاء في الخبر عن ابن أبي مليكة، قال: كانت جاريتان تخرزان بالطائف، فخرجت إحداهما ويدها تدمي، فزعمت أن صاحبتها أصابتها، وأنكرت الأخرى، فكتبت إلى ابن عباس في ذلك، فكتب أن رسول الله صلى الله عليه وسلم قضى أن اليمين على المدعى عليه، ولو أن الناس أعطوا بدعواهم لادعى ناس دماء قوم وأموالهم، ادعها، واتل عليها هذه الآية: { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ } حتى ختم الآية، فدعوتها، فتلوت عليها،

what they sought merely on the basis of their claims, some people would lay claim to other people's blood and property. Summon her and recite this verse to her: {Indeed, those who exchange Allah's covenant and their oaths for a small price—those shall have no share in the Hereafter},” continuing to the end of the verse. So I summoned her and recited it to her, and she admitted it, which pleased him. Al-Bukhari and Muslim recorded the substance of this hadith in their authentic collections. It is the report containing: ) Your evidence? ( He said: “I have no evidence.” He said: ) His oath. ( He said: ) Then he will take it away. ( It also contains: ) You are entitled only to that. ( Imam Ibn Abi ʿAsim al-Zahiri recorded the report concerning evidence, which contains: ) Rather, the burden of proof rests upon the claimant, and the oath rests upon the one who denies. ( Some of our companions said: ) A report with an interrupted chain at the Successor's level (mursal). ( I say: I have not yet investigated it, so Allah knows best about it.[5][6]

L39 (note 5:1) Our discussion of the wording of the hadith has already appeared on the preceding page. (note 5:2) An unclear word: it appears to be ) a report (, but it makes no sense here. What was intended may have been ) is not authentic (, and the copyist made a mistake and wrote the word ) a report ( as above. Allah knows best.[7]

L40 (note 6:1) In the original: ) what you seized upon from that (. I think it is, as will appear below: ) what you offered as a pretext from that (, because he is refuting what they offered as a pretext. Thus, in the paragraph following this one, he said: ) Thus everything for which you offered water as a rationale is invalidated… ( I therefore preferred this reading. Alternatively, it may be: ) what you seized upon in that (, with the addition of ) upon it (, so that the text reads correctly. Allah knows best. (note 6:2) Omitted in the original.

[5] **Translator's note (L38):** These are Ibn Tamim's editorial assessments, including the statement that he has not yet investigated the final report. The Quranic quotation supplies only part of the verse; the statement about continuing to its end belongs to the surrounding report. The object of “take it away” is unspecified in the supplied excerpt and has not been supplied.

[6] **Qur'an references (L38):** Qur'an 3:77 (Ali 'Imran).

[7] **Translator's note (L39):** Ibn Tamim is proposing a conjectural correction to an unclear reading; neither reading is presented as established.

فاعترفت بذلك، فسرّه. وأخرج البخاري ومسلم معنى هذا الحديث في الصحيح، وهو ما فيه: ) بينتك ؟ ( قال: ليس لي بينة، فقال: ) يمينه ( قال: ) إذن يذهب بها ( وفيه: ) ليس لك إلا ذاك (. وأخرج الإمام ابن أبي عاصم الظاهري خبر البينة، وفيه: ) ولكن البينة على من ادعى واليمين على من أنكر ( قال بعض أصحابنا: ) مرسل ( قلت: لم أحققه بعد، فالله أعلم به.

(حاشية 5:1) قد تقدم كلامنا عن لفظ الحديث في الصفحة السابقة. (حاشية 5:2) كلمة غير واضحة، الظاهر منها أنها ) خبر ( ولا معنى لها هنا، وقد يكون المراد: ) لا يصح ( فغلط الناسخ وكتب كلمة ) خبر ( على ما سبق، والله أعلم.

(حاشية 6:1) في الأصل: ) تعلقتم من ذلك ( وأراه كما سيأتي: ) تعللتم من ذلك ( لأنه يبطل ما تعللوا به، لذلك قال في الفقرة التي بعد هذه: ) فبطل جميع ما عللتموه بالماء... ( فرجحت هذا، أو تكون: ) تعلقتم به من ذلك ( بزيادة ) به ( ليستقيم النص، والله أعلم. (حاشية 6:2) ساقطة في الأصل. (حاشية 6:3) حديث صحيح أخرج البخاري ومسلم، وهو في مسند ابن حزم. (حاشية 6:4) في الأصل: ) وعلى كل مسلم، ومن جاء منكم الجمعة ( بلا فصل، فهو لا يريد حديث واحد، إذ ما ذكره يأتي في حديثين، فالواو التي ذكرها ليبين أن ما بعدها حديث آخر، لذلك فصلت بينهما. (حاشية 6:5) حديث صحيح أيضاً أخرجه الأئمة في الصحاح، وهو في مسند ابن حزم.

(note 6:3) An authentic hadith recorded by al-Bukhari and Muslim; it is in Ibn Hazm's Musnad. (note 6:4) In the original: ) and incumbent upon every Muslim, and whoever among you comes to the Friday prayer (, without a break. He does not mean a single hadith, since what he mentions occurs in two hadiths. The "and" that he mentioned indicates that what follows it is another hadith, so I separated them. (note 6:5) This too is an authentic hadith, recorded by the imams in the collections of authentic hadith; it is in Ibn Hazm's Musnad.[8]

L41 (note 7:1) An unclear word; this is what I have been able to make out of it. (note 7:2) There is an unclear word in the original; perhaps it is what I have entered in the text. Allah knows best. (note 7:3) An unclear word in the original. (note 7:4) In the original: ) a place of witnessing (mashhad) (, which is an error.[9]

L42 (note 8:1) It is not in Muslim's chain of transmission, nor is it in Ibn Hazm's Musnad: Ali ibn Mushir is a Qurashi from Kufa. (note 8:2) The hadith is authentic and is recorded in the two authentic collections and in Ibn Hazm's Musnad. (note 8:3) He means what he established, may He have mercy upon him, concerning making no distinction between a hunting dog and a dog other than a hunting dog, as in al-Muhalla. (note 8:4) It is not in the original. (note 8:5) It is not in the original. (note 8:6) Everything between the ornamental brackets is missing; none of it is in the original. Adding it is necessary to make the context read correctly, because the objector here mentioned that there are hadiths, all of which must be obeyed: the first contains a prohibition, and the second contains a command to pour away that from which a dog has lapped. He did not mention here the one containing a prohibition; rather, Imam Ibn Hazm commented on it after this objection.

(حاشية 7:1) كلمة غير واضحة، هذا ما استظهرته منها. (حاشية 7:2) في الأصل كلمة غير واضحة، ولعلها ما أثبته والله أعلم. (حاشية 7:3) كلمة غير واضحة في الأصل. (حاشية 7:4) في الأصل: ) مشهد ( وهو خطأ.

(حاشية 8:1) ليست في إسناد مسلم، وليست في مسند ابن حزم، فعلي بن مسهر هو قرشي كوفي. (حاشية 8:2) الحديث صحيح مخرج في الصحيحين وفي مسند ابن حزم. (حاشية 8:3) يريد ما قرره رحمه في عدم التفريق بين كلب الصيد وغير كلب الصيد، كما في المحلى. (حاشية 8:4) ليست في الأصل. (حاشية 8:5) ليست في الأصل. (حاشية 8:6) ما بين القوسين المزخرفين ساقط ليس في الأصل كله، وإضافته ضرورية لتصحيح السياق، لأن المعترض هنا ذكر أن هناك أحاديث، وطاعتها كلها واجبة، فالأولى فيها نهي، والثانية فيها أمر بإهراق ما ولغ فيه الكلب، والذي فيه نهي لم يذكره هنا، وإنما علق عليه الإمام ابن حزم بعد هذا الاعتراض، فظهر لي أن النص فيه سقط، وهو الحديث الأول المعارض لحديث إهراق ما ولغ فيه الكلب، وهو حديث إضاعة المال.

[8] **Translator's note (L40):** These are Ibn Tamim's textual and hadith notes. In note 6:1 the alternatives are taʿallaqtum, "you seized upon," and taʿallaltum, "you offered as a pretext." The further proposal adds bihi, "upon it"; its role is clearer in Arabic than in English. The quoted fragment concerning water has an awkward construction; no missing wording has been supplied.

[9] **Translator's note (L41):** These are Ibn Tamim's textual notes. Mashhad can also mean a scene, an assembly, or a shrine; the isolated word in note 7:4 does not establish which sense was intended.

It therefore seemed to me that there was an omission in the text: the first hadith, which conflicts with the hadith about pouring away that from which a dog has lapped, namely the hadith concerning wasting property.[10]

L43 (note 9:1) The wording in this paragraph is disordered. Allah knows best.[11]

(حاشية 9:1) العبارة في هذه الفقرة فيها اضطراب والله أعلم.

[10] **Translator's note (L42):** These are Ibn Tamim's annotations; the insertion described in note 8:6 is his reconstruction, not wording preserved in his source. In note 8:3, "may He have mercy upon him" follows the supplied wording, which leaves the divine subject implicit.

[11] **Translator's note (L43):** This is Ibn Tamim's warning about the preceding paragraph's textual disorder, concerning the final al-Awzaʿi passage.

# Frequency translation glossary

163 word families account for 2,401 of 3,001 Arabic word occurrences (80.01%). They include 663 of 1,133 distinct normalized spellings.

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

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

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

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

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

## A short guide to changing forms

**Verbs: aspect and time**

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

**Prefixes and combinations**

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

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

**Who acts?**

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

**Attached referents**

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

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

**Number, gender and case**

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

**Negation and reference**

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

## Alphabetical finder (entry numbers)


(73) إِمَام / أَمْ / أُمّ (98) أَكَلَ (41) أَصْل (107) إِرَادَة / أَرَادَ (55) آتَى / أَتَى (37) أَبُو / أَب (138) آيَة (135) إِيلَاء / آل (54) أُخْرَى / آخِر / آخَر
(42) إِذَا (78) إِذْ (141) مُبَاح / إِبَاحَة (89) أَيْضًا (137) أَيّ (136) تَأْوِيل / أَوَّل (62) أَوْ (6) أَنَّ / أَنْ (31) أَمَرَ / أَمْر (121) أُمَّة / أَمَة (61) أَمَّا
(143) اسْتِثْنَاء / ثَانٍ / اثْنَان (60) ابْن حَزْم (17) بَنَى / بِنْت / ابْن (99) أَنَس / نَاس / إِنْسَان (15) إِنَّ / إِنْ (52) إِلَى (39) إِلَّا (120) أُذُن / أَذَان / إِذْن
(100) بَلَغَ (140) بَلْ (122) بَاقٍ / بَقِيَ (46) بَعْض (74) بَعِيد / بَعْد (139) بُرْهَان (45) بَطَلَ / بَاطِل (44) بِهِ / بِـ (4) إِلَه / اللَّه (43) الَّتِي / الَّذِي
(102) جَلَال / جَلَّ (79) جَاءَ (101) ثُمَّ (142) ثُلُث / ثَلَاثَة (92) ثَابِت / ثَبَتَ (132) اتَّفَقَ / تَوْفِيق (91) تَمَام / تَمَّ (90) تَرَكَ (32) بَيِّنَة / بَيَان / بَيْن
(144) بِحَسَب / حَسَب (84) إِحْرَام / حَرَام (18) حَدَّثَ / حَدِيث (63) حَجّ / حُجَّة (124) حَتَّى (9) حَاشِيَة (123) جَمَل / جُمْلَة (47) إِجْمَاع / جَمِيع / جَمَعَ
(65) أَخْبَرَ / خَبَر (75) حَيَوَان / حَيَاة / حَيّ (64) أَحْمَد / مُحَمَّد / حَمْد (126) حَلَّ / حَلَال (85) حَكَمَ / حُكْم (103) حَقِيقَة / حَقّ (125) إِحْسَان / حَسَنَة / حَسَن
(146) دُون (104) دَم (21) دَلَالَة / دَلِيل (38) دَعْوَى / دَعَا (145) أَدْرِي / دَرَى (93) اخْتَلَفَ / خِلَاف (127) أَخْطَأَ / خَطَأ (48) أَخْرَجَ / خَرَجَ
(150) رَزَّاق / رِزْق (106) رِدَّة / رَدَّ (105) رَحِم / رَحْمَن / رَحْمَة (148) رَأْي / رَأَى (149) رَبّ (147) ذَات / ذُو (66) ذِكْر / ذَكَرَ (80) دَيْن / دِين
(128) مَسْعُود / سَعْد / سَعِيد (49) سَبُع / سَبْع (81) مَسْأَلَة / سَأَلَ (151) زَيْد / زَادَ (67) رِوَايَة / رَوَى (76) رِضًا / رَضِيَ (27) أَرْسَلَ / رَسُول
(95) شَهِدَ / شَهَادَة (129) شَرْط (153) أَسْوَد / سَيِّد (108) سَنَة / سِنّ / سُنَّة (152) سَمَاع / سَمِعَ (10) مُسْلِم / إِسْلَام / سَلَام (94) إِسْقَاط / سَقَطَ
(29) طَهَارَة / طُهْر (111) طَلَّقَ / طَلَاق (16) صَلَّى / صَلَاة (110) صَدَاق / صَدَقَة / صَدَقَ (22) صَحِيح / صَحَّ (109) صَحَابَة / صَاحِب (56) شَاءَ / شَيْء
(50) عَلِمَ / عِلْم (156) عُشْر / عَشَرَة / عَشْر (155) مَعْرُوف / عَرَفَ (112) عِدَّة / عَدَد (130) عَبَدَ / عَبْد (154) عَبَّاس / عَبَسَ (82) ظِهَار / ظُهْر / ظَهْر
(1) فِي (33) غَيْر (19) اغْتَسَلَ / غُسْل / غَسْل (96) عِنْد (14) عَنْ (158) عَمِلَ / عَمَل (157) تَعَمَّدَ / عَمْد (36) أَعْلَى / تَعَالَى / عَلِيّ (2) عَلَى
(83) كَتَبَ / كِتَاب (20) يَكُون / كَانَ (162) أَقَلّ / قَلِيل (161) فَقَط / قَطّ (160) قُدْرَة / قَدْر (28) قَدْ (159) قَتْل / قَتَلَ (87) قَوْم / قَامَ (5) قَوْل / قَالَ
(23) لَمْ (113) لَكِنَّ / لَكِنْ (131) لَازِم / لَزِمَ (8) لَا (25) لَهُ / لِـ (11) كَلْب (51) كَلِمَة / كَلَام (30) كِلَا / كُلّ (163) أَكْثَر / كَثِير
(86) مَعْنًى (114) مَعَ (69) مَرَّ / مَرَّة (70) أَمْوَال / مَال (53) مَيِّت / مَوْت / مَاتَ (58) مِيَاه / مَاء (12) مَا (26) لَيْسَ (68) لَوْلَا / لَوْ (57) لَمَّا
(97) نَهْي / نَهَى (117) نِعْمَ / نَعَمْ (59) نُصُوص / نَصّ (13) نَجَاسَة / نَجِس (40) نُبُوَّة / نَبِيّ (116) مَنَعَ (3) مَن / مِن (115) مَلَك / مَالِك / مِلْك

(133) وَاقِعَة / وَقَعَ (88) جِهَة / وَجْه (77) وَاجِب / وَجَبَ (34) أَحَد / وَاحِد (24) هِيَ / هُوَ (72) هُنَالِكَ / هُنَا (71) هُرَيْرَة / هِرَّة (7) ذَلِكَ / هَذَا
(134) أَيَّام / يَوْم (119) يَمِين (118) وَلَاء / وَلِيّ (35) وُلُوغ / وَلَغَ

## 1. فِي[1]

*fī*

130 occurrences; cumulative coverage 4.33%.

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

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

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

### Attested spellings and counts

في —fy* (87); فيه —fyh* (29); فيها —fyhā* (7); فيهما —fyhmā* (2); وفيه —wfyh* (2); ففي —ffy* (1); وفي —wfy* (1); وفيها —wfyhā* (1)

Context L3: ... دليلنا في المسألة أن يقال الحكم بتنجيس ...

Context L4: ... لم يكن ذلك لاكتفينا في إبطال هذا الوجه بأن لا ...

## 2. عَلَى[2]

*ʿalā*

111 occurrences; cumulative coverage 8.03%.

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

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

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

### Attested spellings and counts

عليه —ʿlyh* (49); على —ʿlā* (46); عليها —ʿlyhā* (6); علينا —ʿlynā* (3); وعلى —wʿlā* (3); عليكم —ʿlykm* (2); عليهم —ʿlyhm* (1); فعلي —fʿly* (1)

Context L1: ... الرحمن الرحيم صلى الله على سيدنا محمد وآله وصحبه وسلم ...

Context L4: ... من أنواع الحيوان والصلاة على جلودها قبل الدباغ إذا ذكيت ...

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

## 3. مَن / مِن[3]

*min / man*

110 occurrences; cumulative coverage 11.70%.

**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* (84); منه —mnh* (6); منها —mnhā* (5); فمن —fmn* (4); ممن —mmn* (2); منكم —mnkm* (2); ومن —wmn* (2); ومنها —wmnhā* (2); لمن —lmn* (1); مما —mmā* (1); منهم —mnhm* (1)

Context L2: ... الكلب عندنا طاهر خلافاً لمن قال بتنجيسه حاشية ...

Context L3: ... بتنجيس الحيوان لا يخلو من أحد ثلاثة أوجه ...

## 4. اللَّه / إِلَه[4]

*Allāh / ʾilāh*

95 occurrences; cumulative coverage 14.86%.

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

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

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

### Attested spellings and counts

الله —Allāh (83); والله —wāllh* (7); بالله —bāllh* (3); فالله —fāllh* (1); وبالله —wbāllh* (1)

Context L1: ... بسم الله الرحمن الرحيم صلى الله على ...

Context L4: ... الحيوان كله نجساً لأن الله تعالى قد أباح لنا أكل ...

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

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

## 5. قَوْل / قَالَ[5]

*qāla / qawl*

91 occurrences; cumulative coverage 17.89%.

**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

قالوا —qāʾl* (5); قائل —qāl* (26); فقال —fqāl* (9); قولكم —qwlkm* (6); فنقول — وقال —wqāl* (4); قيل —qyl* (4); قول —qwl* (5); قالوا —qālwā* (5); فقالوا — القول —al-qwl* (2); قوله —qwlh* (3); قلنا —qlnā* (3); fnqwl* (3); أقوالهم — يقول —yqwl* (2); يقال —yqāl* (2); فقول —fqwl* (2); fqālwā* (2); قلتم — قلت —qlt* (1); فقيل —fqyl* (1); بقول —bqwl* (1); ʾqwālhm* (1); يقل —yql* (1) والقائل —wālqāʾl* (1); والقول —wālqwl* (1); qltm* (1)

Context L2: ... عندنا طاهر خلافاً لمن قال بتنجيسه حاشية ...

Context L3: ... دليلنا في المسألة أن يقال الحكم بتنجيس الحيوان لا يخلو ...

## 6. أَنَّ / أَنْ[6]

*ʾan / ʾanna*

87 occurrences; cumulative coverage 20.79%.

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

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

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

### Attested spellings and counts

أنها —lʾnh* (6); لأنه —bʾn* (7); بأن —lʾn* (8); لأن —ʾnh* (8); أنه —ʾn* (52); أن —w ʾn* (1); وأن —lʾny* (1); لأني —ʾny* (1); أني —ʾnkm* (1); أنكم —ʾnhā* (2)

Context L3: ... دليلنا في المسألة أن يقال الحكم بتنجيس الحيوان لا ...

Context L4: ... إما أن يكون الحيوان كله نجساً أو ...

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

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

## 7. ذَلِكَ / هَذَا[7]

*hādhā / dhālika*

83 occurrences; cumulative coverage 23.56%.

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

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

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

### Attested spellings and counts

ذلك —dhālika* (32); هذا —hādhā* (17); هذه —hādhihi* (7); لذلك —ldhlk* (4); وهذا —whdhā* (4); بذلك —bdhlk* (3); بهذا —bhdhā* (3); فلذلك —fldhlk* (2); فهذا —fhdhā* (2); هكذا —hkdhā* (2); وكذلك —wkdhlk* (2); أُولَئِكَ —ʾūlaʾika (1); تلك —tlk* (1); ذاك —dhāk* (1); هؤلاء —hāʾulāʾ* (1); وبهذا —wbhdhā* (1)

Context L4: ... ضرورة ولو لم يكن ذلك لاكتفينا في إبطال هذا الوجه ...

Context L6: ... لما أغفل الله تبيين ذلك وما كان ربك نسياً وقد ...

## 8. لَا[8]

*lā*

61 occurrences; cumulative coverage 25.59%.

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

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

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

### Attested spellings and counts

ولا —wlā* (29); لا —lā* (27); فلا —flā* (3); ألا —ʾlā* (1); بلا —blā* (1)

Context L3: ... يقال الحكم بتنجيس الحيوان لا يخلو من أحد ثلاثة أوجه ...

Context L4: ... طاهراً أو بعضه نجساً فلا قائل بأن الحيوان كله نجساً ...

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

## 9. حَاشِيَة[9]

*ḥāshiyah*

59 occurrences; cumulative coverage 27.56%.

**Possible English:** margin; marginal note; annotation

**Context:** حاشية followed by page:note is an editorial pointer to Ibn Tamim's annotation in the separate appendix. Such pointers are included in this working corpus.

**Forms and grammar:** حاشية / حواشٍ = annotation / annotations. A possessive suffix identifies whose note is meant; these are nouns, not verb tenses.

### Attested spellings and counts

حاشية —ḥāshyh* (58); حواشي —ḥwāshy* (1)

Context L2: ... خلافاً لمن قال بتنجيسه حاشية ...

Context L9: ... فإن قالوا حاشية نحن لم نتعرض لشيء مما ...

## 10. مُسْلِم / إِسْلَام / سَلَام[10]

*salām / ʾislām / muslim*

59 occurrences; cumulative coverage 29.52%.

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

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

### Attested spellings and counts

وسلم —wslm* (37); مسلم —mslm* (8); السلام —al-slām* (7); والسلام — wālslām* (2); ومسلم —wmslm* (2); الإسلام —al-ʾislām* (1); المسلمين — al-mslmyn* (1); تسليماً —tslymāan (1)

Context L1: ... سيدنا محمد وآله وصحبه وسلم ...

Context L4: ... الرسول صلى الله عليه وسلم بأن المؤمن لا ينجس وهو ...

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

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

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

## 11. كَلْب[11]

*kalb*

54 occurrences; cumulative coverage 31.32%.

**Possible English:** dog

**Context:** A dog's ritual purity is a distinct question from permission to eat it, keep it or consume liquid it has lapped.

**Forms and grammar:** كلب / كلاب = dog / dogs, a broken plural. الكلب adds the definite article; كلبه adds a possessive suffix.

### Attested spellings and counts

الكلب —al-klb* (38); كلب —klb* (7); الكلاب —al-klāb* (6); كلباً — klbāan (2); والكلب —wālklb* (1)

Context L2: ... مسألة الكلب عندنا طاهر خلافاً لمن قال ...

Context L6: ... ولا دليل على تنجيس الكلب ولو كان نجساً لما أغفل ...

## 12. مَا[12]

*mā*

53 occurrences; cumulative coverage 33.09%.

**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* (42); كما —kmā* (7); وما —wmā* (2); بما —bmā* (1); فما —fmā* (1)

Context L6: ... أغفل الله تبيين ذلك وما كان ربك نسياً وقد بعث ...

Context L7: ... وما بلغنا قط أنه قال إن ...

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

## 13. نَجِس / نَجَاسَة[13]

*najis / najāsah*

44 occurrences; cumulative coverage 34.56%.

**Possible English:** impure; impurity; declare impure

**Context:** In this treatise the principal question is ritual impurity. The author distinguishes a prohibition from a judgment of impurity.

**Forms and grammar:** نجس / نجسة / أنجاس show agreement and number. نجاسة is a noun; تنجيس is causing or declaring impurity; نجاسته = its impurity.

### Attested spellings and counts

نجاسة —njāsh* (7); نجساً —njsāan (7); النجاسة —al-njāsh* (6); تنجيس — tnjys* (5); نجس —njs* (5); التنجيس —al-tnjys* (3); النجس —al-njs* (3); نجاسته —njāsth* (3); بتنجيس —btnjys* (2); أنجاس —ʾnjās* (1); بتنجيسه — btnjysh* (1); نجسة —njsh* (1)

Context L2: ... طاهر خلافاً لمن قال بتنجيسه حاشية ...

Context L3: ... المسألة أن يقال الحكم بتنجيس الحيوان لا يخلو من أحد ...

## 14. عَنْ[14]

*ʿan*

40 occurrences; cumulative coverage 35.89%.

**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.

### Attested spellings and counts

عن —ʿn* (26); عنه —ʿnh* (7); عنها —ʿnhā* (5); عنهم —ʿnhm* (2)

Context L7: ... حديث عائشة رضي الله عنها ...

Context L9: ... الكلب ما قد جاء عن النبي صلى الله عليه وسلم ...

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

## 15. إِنَّ / إِنْ[15]

*ʾin / ʾinna*

38 occurrences; cumulative coverage 37.15%.

**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* (15); فإن —fʾin* (10); وإنما —wʾinmā* (5); إنما —ʾinmā* (2); إنه —ʾinh* (2); وإن —wʾin* (2); إما —ʾimā* (1); فإنه —fʾinh* (1)

Context L4: ... إما أن يكون الحيوان كله نجساً ...

Context L7: ... بلغنا قط أنه قال إن الكلب نجس فغير جائز أن ...

## 16. صَلَّى / صَلَاة[16]

*ṣalāh / ṣallā*

38 occurrences; cumulative coverage 38.42%.

**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

صلى —ṣlā* (36); صلاة —ṣlāh* (1); والصلاة —wālṣlāh* (1)

Context L1: ... بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله ...

Context L4: ... كثير من أنواع الحيوان والصلاة على جلودها قبل الدباغ إذا ...

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

## 17. بَنَى / بِنْت / ابْن[17]

*ibn / bint / banā*

35 occurrences; cumulative coverage 39.59%.

**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* (19); ابن —ibn (14); ابنته —ʾbnth* (2)

Context L7: ... وأبو داوود وأبو بكر بن أبي شيبة وغيرهم من حديث ...

Context L14: ... أمر النساء اللاتي غسلن ابنته رضي الله عنها إذ ماتت ...

## 18. حَدَّثَ / حَدِيث[18]

*ḥadīth / ḥaddatha*

34 occurrences; cumulative coverage 40.72%.

**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. حديث / أحاديث = report / reports. أحدث means introduced or caused to occur.

### Attested spellings and counts

أحاديث ;al-ḥdyth* (15) —الحديث ;ḥdyth* (10) —حديث ;ḥdthnā* (2) —حدثنا ;ʾḥādyth* (1) —حدثني ;ʾḥdth* (1) —أحدث ;al-ḥdythyn* (1) —الحديثين ;ḥdthny* (1) —حديثين ;ḥdythyn* (1) —لحديث ;lḥdyth* (1) —وحديث ;wḥdyth* (1)

Context L7: ... في رواية أخرى من أحدث في أمرنا ما ليس فيه ...

Context L9: ... وأيضاً فقد ورد في الحديث طهور إناء أحدكم إذا ولغ ...

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

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

## 19. اغْتَسَلَ / غُسْل / غَسْل[19]

*ghasl / ghusl / ’ghtasala*

31 occurrences; cumulative coverage 41.75%.

**Possible English:** wash; washing; ritual bath; bathe

**Context:** غسل can mean washing a body part or the whole-body ritual bath, with vowel-dependent noun readings. اغتسل commonly describes taking that bath.

**Forms and grammar:** غسل / يغسل = washed / washes; اغتسل / يغتسل = bathed / bathes; غسلها = washed it/her or her washing according to vowels. غُسل names the bath; غَسل commonly names the washing action.

### Attested spellings and counts

غسل —ghsl* (7); الغسل —al-ghsl* (4); بغسل —bghsl* (4); غسلاً —ghslāan (4); غسلات — ghslāt* (1); غسله —ghslh* (1); فليغتسل —flyghtsl* (1); فيغسل —fyghsl* (1); يغسله —yghslh* (1)

Context L8: ... يصيده ولم يشترط علينا غسلاً فلو كانت نجسة لبين الله ...

Context L9: ... ولم يشترط الله تعالى غسل الدم من الصيد مع كونه ...

## 20. كَانَ / يَكُون[20]

*kāna / yakūn*

30 occurrences; cumulative coverage 42.75%.

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

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

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

### Attested spellings and counts

كان —kān* (12); يكون —ykwn* (8); كانت —kānt* (4); تكون —tkwn* (1); يكن —ykn* (1); فكان —fkān* (1); كنتم —kntm* (1); كونه —kwnh* (1); وكان —wkān* (1)

Context L4: ... إما أن يكون الحيوان كله نجساً أو كله ...

Context L6: ... على تنجيس الكلب ولو كان نجساً لما أغفل الله تبيين ...

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

## 21. دَلِيل / دَلَالَة[21]

*dalīl* / *dalālah*

29 occurrences; cumulative coverage 43.72%.

**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.

## 22. صَحِيح / صَحَّ[22]

*ṣaḥḥa* / *ṣaḥīḥ*

28 occurrences; cumulative coverage 44.65%.

**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

يدل —dlylāan (3); دليلاً —dlyl* (9); دل —dl* (5); الدليل —al-dlyl* (3); بدليل —bdlyl* (1); بالدليل —bāldlyl* (1); استدللتم —’stdlltm* (1); يستدل —ystdl* (1); والدليل —wāldlyl* (1); للاستدلال —llāstdlāl* (1); دلالته —dlālth* (1)

Context L5: ... بأولى من بعض إلا بدليل فلم يبق إلا التطهير حتى ...

Context L6: ... عليه وسلم نص ولا دليل على تنجيس الكلب ولو كان ...

### Attested spellings and counts

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

Context L8: ... في إشكال من ديننا فصح أنها طاهرة والله أعلم ...

Context L9: ... تبيين ذلك فقول لا صحة له لأن الله تعالى قد ...

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

## 23. لَمْ[23]

*lam*

28 occurrences; cumulative coverage 45.58%.

**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* (14); ولم —wlm* (10); فلم —flm* (4)

Context L4: ... من غير ضرورة ولو لم يكن ذلك لاكتفينا في إبطال ...

Context L5: ... من بعض إلا بدليل فلم يبق إلا التطهير حتى يقوم ...

## 24. هُوَ / هِيَ[24]

*huwa / hiya*

28 occurrences; cumulative coverage 46.52%.

**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* (14); فهو —fhw* (6); هو —hw* (3); هي —hy* (2); وهم —whm* (2); فهي —fhy* (1)

Context L4: ... بأن المؤمن لا ينجس وهو من جملة الحيوان ...

Context L7: ... عملاً ليس عليه أمرنا فهو رد في رواية أخرى من ...

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

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

## 25. لَهُ / لِـ[25]

*li / lahu*

27 occurrences; cumulative coverage 47.42%.

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

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

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

### Attested spellings and counts

له —lh* (6); لهم —lhm* (6); لكم —lkm* (5); لنا —lnā* (4); لها —lhā* (2); لي —ly* (2); لك —lk* (1); ولي —wly* (1)

Context L4: ... الله تعالى قد أباح لنا أكل كثير من أنواع الحيوان ...

Context L6: ... من قائل اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت ...

## 26. لَيْسَ[26]

*laysa*

27 occurrences; cumulative coverage 48.32%.

**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* (12); فليس —flys* (6); وليس —wlys* (5); ليست —lyst* (3); وليست —wlyst* (1)

Context L5: ... نجس قول تحكم إذ ليس بعضه بأولى من بعض إلا ...

Context L6: ... فلم يبق إلا النقل وليس يوجد في كتاب الله تعالى ...

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

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

## 27. رَسُول / أَرْسَلَ[27]

*rasūl / ʾarsala*

26 occurrences; cumulative coverage 49.18%.

**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* (11); الرسول —al-rswl* (6); رسوله —rswlh* (3); الرسالة —al-rsālh* (2); المرسل —al-mrsl* (1); رسالة —rsālh* (1); مرسل —mrsl* (1); والرسول —wālrswl* (1)

Context L4: ... به كيف وقد صرح الرسول صلى الله عليه وسلم بأن ...

Context L6: ... تعالى ولا في سنة رسوله صلى الله عليه وسلم نص ...

## 28. قَدْ[28]

*qad*

25 occurrences; cumulative coverage 50.02%.

**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

قد —qd* (12); وقد —wqd* (8); فقد —fqd* (5)

Context L4: ... نجساً لأن الله تعالى قد أباح لنا أكل كثير من ...

Context L6: ... وما كان ربك نسياً وقد بعث الله رسوله صلى الله ...

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

## 29. طُهْر / طَهَارَة[29]

*ṭuhr / ṭahārah*

24 occurrences; cumulative coverage 50.82%.

**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* (8); الطاهر —al-ṭāhr* (4); طهور —ṭhwr* (3); أطهر —ʾṭhr* (2); طاهرة —ṭāhrh* (2); يطهر —yṭhr* (2); التطهير —al-tṭhyr* (1); طاهراً —ṭāhrāan (1); طهارة —ṭhārh* (1)

Context L2: ... مسألة الكلب عندنا طاهر خلافاً لمن قال بتنجيسه حاشية ...

Context L4: ... كله نجساً أو كله طاهر أو بعضه طاهراً أو بعضه ...

## 30. كُلّ / كِلَا[30]

*kull / kilā*

19 occurrences; cumulative coverage 51.45%.

**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* (9); كله —klh* (6); كلها —klhā* (2); كلاهما —klāhmā* (1); وكلها —wklmā* (1)

Context L4: ... إما أن يكون الحيوان كله نجساً أو كله طاهر أو ...

Context L10: ... مثلها أحد ولو ترك كل أحد يفهم دعواه وصُدِّق في ...

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

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

## 31. أَمْر / أَمَرَ[31]

*ʾamr / ʾamara*

18 occurrences; cumulative coverage 52.05%.

**Possible English:** command; order; matter; affair; command someone

**Context:** أمر may be an instruction or simply the matter under discussion. أمره can mean his matter or he commanded him; the vowelled form and syntax decide.

**Forms and grammar:** أمر / يأمر = commanded / commands; أُمر = was commanded; أمرنا = we commanded or he commanded us, depending on vowels. أمر / أوامر / أمور have different plural uses.

### Attested spellings and counts

أمر —ʾmr* (9); أمرنا —ʾmrnā* (2); وأمر —wʾmr* (2); أمره —ʾmrh* (1); الأمر —al-ʾmr* (1); فأمر —fʾmr* (1); وأمره —wʾmrh* (1); يأمر —yʾmr* (1)

Context L6: ... صلى الله عليه وسلم وأمره أن يبين ما أمر الله ...

Context L7: ... عمل عملاً ليس عليه أمرنا فهو رد في رواية أخرى ...

## 32. بَيْن / بَيَان / بَيِّنَة[32]

*bayn / bayān / bayyinah*

18 occurrences; cumulative coverage 52.65%.

**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:** بينهم / بينهما = 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

البينة —al-bynh* (4); بين —byn* (4); يبين —ybyn* (3); بينة —bynh* (1); بينتك —byntk* (1); بيننا —bynnā* (1); بينه —bynh* (1); بينهما —bynhmā* (1); لبين —lbyn* (1); ليبين —lybyn* (1)

Context L6: ... عليه وسلم وأمره أن يبين ما أمر الله بتبيينه ويعلمهم ...

Context L8: ... غسلاً فلو كانت نجسة لبين الله لنا ذلك في كتابه ...

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

## 33. غَيْر[33]

*ghayr*

18 occurrences; cumulative coverage 53.25%.

**Possible English:** other; different; not; apart from

**Context:** غير before a noun often corresponds to non- or not. غيره means someone or something other than him/it. المغيرة is a proper name, al-Mughīrah, not a negative construction.

**Forms and grammar:** غيره / غيرها / غيرهم change the referent, not tense. بغير means without or by something other than. غيّر / يغيّر = changed / changes, a different derivation.

### Attested spellings and counts

غير —ghyr* (8); بغير —bghyr* (3); وغيره —wghyrh* (3); فغير —fghyr* (2); وغير —wghyr* (1); وغيرهم —wghyrhm* (1)

Context L4: ... الدباغ إذا ذكيت من غير ضرورة ولو لم يكن ذلك ...

Context L7: ... قال إن الكلب نجس فغير جائز أن نشرع نحن شريعة ...

## 34. أَحَد / وَاحِد[34]

*wāḥid / ʾaḥad*

18 occurrences; cumulative coverage 53.85%.

**Possible English:** one; single; anyone; someone; either one

**Context:** أحد in a negative clause often means anyone or no one when combined with negation. إحدى is used with feminine nouns. الواحد may mean the one or the sole.

**Forms and grammar:** واحد / واحدة show gender; إحداهما / أحدهما = one of the two. وحده = alone; توحيد = affirming oneness, a separate derived noun. أحد can also name Sunday in its weekday construction.

### Attested spellings and counts

أحدكم —ʾḥdkm* (5); أحد —ʾḥd* (3); أحدهما —ʾḥdhmā* (2); إحداهن —ʾiḥdāhn* (2); وحده —wḥdh* (2); إحداهما —ʾiḥdāhmā* (1); بإحدى —bʾiḥdā* (1); لأحد —lʾḥd* (1); واحد —wāḥd* (1)

Context L3: ... الحيوان لا يخلو من أحد ثلاثة أوجه ...

Context L9: ... يكتفى في ذلك بالماء وحده حتى أضيف إليه التراب فصارت ...

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

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

## 35. وَلَغَ / وُلُوغ[35]

*walagha* / *wulūgh*

18 occurrences; cumulative coverage 54.45%.

**Possible English:** lap; drink by lapping

**Context:** Used of a dog putting its tongue into liquid; identify the vessel and liquid from the surrounding argument.

**Forms and grammar:** ولغ / يلغ = it lapped / laps; ولوغ is the verbal noun. ولغه can mean its lapping or it lapped it, depending on grammar.

### Attested spellings and counts

ولغ —wlgh* (15); وَلْغِه —walghih (2); ولوغ —wlwgh* (1)

Context L9: ... في غسل الإناء من وَلْغِه فمن الدليل على تنجيس الكلب ...

Context L19: ... محض وكذلك الإناء من ولوغ الكلب إنما شرع الغسل فيه ...

## 36. أَعْلَى / تَعَالَى / عَلِيّ[36]

*ʿaliyy* / *taʿālā* / *ʾaʿlā*

17 occurrences; cumulative coverage 55.01%.

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

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

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

### Attested spellings and counts

تعالى —tʿālā* (11); علي —ʿly* (5); العلي —al-ʿly* (1)

Context L4: ... كله نجساً لأن الله تعالى قد أباح لنا أكل كثير ...

Context L6: ... يوجد في كتاب الله تعالى ولا في سنة رسوله صلى ...

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

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

## 37. أَبُو / أَب[37]

*ʾab / ʾabū*

16 occurrences; cumulative coverage 55.55%.

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

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

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

### Attested spellings and counts

أبي —ʾby* (11); وأبو —wʾbw* (2); وأبي —wʾby* (2); أبو —ʾbw* (1)

Context L7: ... أخرج ذلك مسلم والبخاري وأبو داوود وأبو بكر بن أبي ...

Context L18: ... قيل لهم فحنظلة بن أبي عامر الأوسي غسيل الملائكة لأن ...

## 38. دَعْوَى / دَعَا[38]

*daʿā / daʿwā*

16 occurrences; cumulative coverage 56.08%.

**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

ادعى —ʾdʿā* (4); دعواه —dʿwāh* (2); دعوى —dʿwā* (2); ادعيتم —ʾdʿytm* (1); المدعى —al-mdʿā* (1); بدعواهم —bdʿwāhm* (1); دعواكم —dʿwākm* (1); دعي —dʿy* (1); فدعوى —fdʿwā* (1); لادعى —lādʿā* (1); مدعي —mdʿy* (1)

Context L9: ... عنه عليه السلام أنه دعي إلى دار فيه كلب فلم ...

Context L10: ... عليه وسلم تخييس الكلاب فدعوى مجردة لا يعجز عن مثلها ...

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

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

## 39. إِلَّا[39]

*ʾillā*

15 occurrences; cumulative coverage 56.58%.

**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* (13); وإلا —wʾilā* (2)

Context L5: … بعضه بأولى من بعض إلا بدليل فلم يبق إلا التطهير …

Context L6: … ونجاسة حكمية لا تدرك إلا بالخبر ولا قائل بأن نجاسة …

## 40. نَبِيّ / نُبُوَّة[40]

*nabiyy / nubuwwah*

15 occurrences; cumulative coverage 57.08%.

**Possible English:** prophet; prophethood; news; announce

**Context:** النبي often refers to the Prophet Muḥammad. نبأ is news or an important report, a different noun. The shared root is not a license to replace prophet with narrator.

**Forms and grammar:** نبي / أنبياء / نبيون / نبيين show singular, plural and case variants; نبيه = his prophet. نبوة is an abstract noun; أنبأ / ينبئ = informed / informs.

### Attested spellings and counts

النبي —al-nby* (14); نبينا —nbynā* (1)

Context L9: … ولكنا فهمنا من كلام نبينا محمد صلى الله عليه وسلم …

Context L10: … أنكم فهمتم من كلام النبي صلى الله عليه وسلم تخبيس …

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

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

## 41. أَصْل[41]

*ʾaṣl*

13 occurrences; cumulative coverage 57.51%.

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

**Context:** أصل can identify the basis of an argument. لا … أصلا often means not … at all. The word need not name a formal discipline every time it occurs.

**Forms and grammar:** أصل / أصول = foundation or origin / foundations or principles; أصله = its basis; أصلي = original or basic. أصلا is commonly accusative/adverbial.

### Attested spellings and counts

الأصل —al-ʾṣl* (10); أصلاً —ʾṣlāan (2); والأصل —wālʾṣl* (1)

Context L13: ... النجاسة ولا على ثبوتها أصلاً بل العدد في ذلك تعبد ...

Context L19: ... وليس هنالك تنجيس جنابة أصلاً فبطل تعليل من علل أن ...

## 42. إِذَا[42]

*ʾidhā*

13 occurrences; cumulative coverage 57.95%.

**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:** وإذا / فإذا attach so / and. إذا does not inflect for tense or referent; the following verb carries those changes. Distinguish it from إذ, when in a past narrative.

### Attested spellings and counts

إذا —ʾidhā* (12); وإذا —wʾidhā* (1)

Context L4: ... على جلودها قبل الدباغ إذا ذكيت من غير ضرورة ولو ...

Context L9: ... ذلك ومعلوم أن الصيد إذا قتله الكلب أنه يتجنب الدماء ...

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

## 43. الَّتِي / الَّذِي[43]

*al-dhī / al-tī*

13 occurrences; cumulative coverage 58.38%.

**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

التي —al-ty* (5); الذي —al-dhy* (3); الذين —al-dhyn* (3); اللاتي —al-lāty* (1); والذي —wāldhy* (1)

Context L9: ... امتناعه عن إتيان الدار التي فيها الكلب إنما كان لأجل ...

Context L14: ... عليه وسلم أمر النساء اللاتي غسلن ابنته رضي الله عنها ...

## 44. بِهِ / بِـ[44]

*bi / bihi*

13 occurrences; cumulative coverage 58.81%.

**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* (11); بها —bhā* (1); وبه —wbh* (1)

Context L4: ... الوجه بأن لا قائل به كيف وقد صرح الرسول صلى ...

Context L6: ... إلى أن أكمل الله به الدين واستوفى به التبيين ثم ...

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

## 45. بَطَلَ / بَاطِل[45]

*bāṭil / baṭala*

13 occurrences; cumulative coverage 59.25%.

**Possible English:** invalid; void; false; become invalid; refute

**Context:** A باطل argument is false or unsound; a باطل contract is invalid. The affected noun determines whether English false or void is appropriate.

**Forms and grammar:** بطل / يبطل = became invalid / becomes invalid; أبطل / يبطل = invalidated / invalidates with different vowels. باطل / باطلة agree in gender; بطلان / إبطال are distinct verbal nouns.

### Attested spellings and counts

فبطل —fbṭl* (6); يبطل —ybṭl* (2); إبطال —ʾibṭāl* (1); الباطل —al-bāṭl* (1); مبطل —mbṭl* (1); فباطل —fbāṭl* (1); باطلة —bāṭlh* (1)

Context L4: ... يكن ذلك لاكتفينا في إبطال هذا الوجه بأن لا قائل ...

Context L10: ... ولا تميز الحق من الباطل ولكن قد أوضح الله تعالى ...

## 46. بَعْض[46]

*baʿḍ*

13 occurrences; cumulative coverage 59.68%.

**Possible English:** some; part; a portion; one another in repeated constructions

**Context:** بعضهم can mean some of them. بعضهم بعضا can express reciprocal action: one another. The relevant group is supplied by context.

**Forms and grammar:** بعضهم / بعضها / بعضه change the referent; لبعض = for some; ببعض = with or by some. بعض is a noun-like quantifier, without tense inflection.

### Attested spellings and counts

بعض —bʿḍ* (7); بعضه —bʿḍh* (3); ببعض —bbʿḍ* (1); وبعض —wbʿḍ* (1); وبعضه —wbʿḍh* (1)

Context L4: ... أو كله طاهر أو بعضه طاهراً أو بعضه نجساً فلا ...

Context L5: ... والقول أيضاً بأن بعض الحيوان طاهر وبعضه نجس قول ...

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

## 47. جَمَعَ / جَمِيع / إِجْمَاع[47]

*jamaʿa / jamīʿ / ʾijmāʿ*

13 occurrences; cumulative coverage 60.11%.

**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

جميع —jmyʿ* (5); الجمعة —al-jmʿh* (4); إجماع —ʾijmāʿ* (2); مجمعة —mjmʿh* (1); مجموع —mjmwʿ* (1)

Context L14: ... الله من ذلك فبطل جميع ما عللتموه بالماء والتراب وعدد ...

Context L15: ... وسلم إن غسل يوم الجمعة واجب على كل حاشية محتلم ...

## 48. خَرَجَ / أَخْرَجَ[48]

*kharaja / ʾakhraja*

13 occurrences; cumulative coverage 60.55%.

**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

مخرج —mkhrj* (4); أخرج —ʾkhrj* (2); أخرجه —ʾkhrjh* (2); وأخرج — wʾkhrj* (2); تخرج —tkhrj* (1); خرج —khrj* (1); فخرجت —fkhrjt* (1)

Context L7: ... ليس فيه فهو رد أخرج ذلك مسلم والبخاري وأبو داوود ...

Context L16: ... للتعليل بأن الميت قد خرج منه جنابة عند موته فيغسل ...

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

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

## 49. سَبُع / سَبْع[49]

*sabʿ* / *sabuʿ*

13 occurrences; cumulative coverage 60.98%.

**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* (11); السباع —al-sbāʿ* (1); سبعاً —sbʿāan (1)

Context L9: ... وسلم بغسل الإناء منه سبعاً وكان ما أصابه البول والغائط ...

Context L13: ... إن تعداد الغسلات إلى سبع دليل على تغليظ النجاسة فليس ...

## 50. عَلِمَ / عِلْم[50]

*ʿilm* / *ʿalima*

12 occurrences; cumulative coverage 61.38%.

**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

أعلم —ʾlm* (9); العالمين —al-ʿālmyn* (2); علمه —ʿlmh* (1)

Context L6: ... بتبيينه ويعلمهم ما يلزمهم علمه في دينهم إلى أن أكمل ...

Context L8: ... فصح أنها طاهرة والله أعلم ...

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

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

## 51. كَلِمَة / كَلَام[51]

*kalām / kalimah*

12 occurrences; cumulative coverage 61.78%.

**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

كلمة —klmh* (6); كلام —klām* (5); كلامنا —klāmnā* (1)

Context L9: ... ادعيتموه ولكنّا فهمنا من كلام نبينا محمد صلى الله عليه ...

Context L10: ... قولكم أنكم فهمتم من كلام النبي صلى الله عليه وسلم ...

## 52. إِلَى[52]

*ʾilā*

11 occurrences; cumulative coverage 62.15%.

**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* (9); إليه —ʾilyh* (1); وإليه —wʾilyh* (1)

Context L6: ... يلزمهم علمه في دينهم إلى أن أكمل الله به الدين ...

Context L9: ... بالماء وحده حتى أضيف إليه التراب فصارت طهارتان طهارة بالتراب ...

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

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

## 53. مَيِّت / مَوْت / مَاتَ[53]

*māta / mawt / mayyit*

11 occurrences; cumulative coverage 62.51%.

**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

الميت —al-myt* (4); مات —māt* (3); الموتى —al-mwtā* (1); ماتت —mātt* (1); موته —mwth* (1); وميتاً —wmytāan (1)

Context L13: ... عليه وسلم أمر بغسل الميت غسلاً متعدداً وغسل ذلك من ...

Context L14: ... رضي الله عنها إذ ماتت بماء وسدر ولم يقتصر على ...

## 54. أُخْرَى / آخِر / آخَر[54]

*ʾākhar / ʾākhir / ʾukhrā*

10 occurrences; cumulative coverage 62.85%.

**Possible English:** other; another; last; later

**Context:** آخَر means another; آخِر means last. الآخرة often denotes the hereafter. Identical unvowelled letters do not make these meanings interchangeable.

**Forms and grammar:** أخرى / آخر show gender when meaning other; آخرون / آخرين are masculine plural case forms. يؤخّر / أخّر = delayed / delays; تأخير is its verbal noun.

### Attested spellings and counts

آخر —ʾākhr* (3); الآخر —al-ʾākhr* (3); الأخرى —al-ʾkhrā* (2); أخرى —ʾkhrā* (1); الْآخِرَةِ —al-ʾākhirati (1)

Context L7: ... فهو رد في رواية أخرى من أحدث في أمرنا ما ...

Context L12: ... ذلك الحكم في الشيء الآخر هذا لو صح الخبر فكيف ...

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

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

## 55. آتَى / أَتَى[55]

*ʾatā / ʾātā*

10 occurrences; cumulative coverage 63.18%.

**Possible English:** come; bring; perform; give

**Context:** أتى can mean came or performed an act. آتى means gave, a different verb formation, particularly in commands to give an entitlement.

**Forms and grammar:** أتى / يأتي = came / comes; أتيت = I or you came; أتينا = we came. آتى / يؤتي = gave / gives; أوتي = was given; آتوا = give!, plural.

### Attested spellings and counts

يأتي —yʾty* (3); تأتي —tʾty* (2); أتيتم —ʾtytm* (1); إتيان —ʾityān* (1); سيأتي — syʾty* (1); يأت —yʾt* (1); يأتيها —yʾtyhā* (1)

Context L9: ... دل على امتناعه عن إتيان الدار التي فيها الكلب إنما ...

Context L10: ... من ادعى دعوى لا يأتي عليها ببرهان أنه مبطل في ...

## 56. شَاءَ / شَيْء[56]

*shayʾ / shāʾa*

10 occurrences; cumulative coverage 63.51%.

**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

شاء —shāʾ* (3); شيء —shyʾ* (2); الشيء —al-shyʾ* (1); بالشيء —bālshyʾ* (1); بشيء —bshyʾ* (1); شيئين —shyʾyn* (1); لشيء —lshyʾ* (1)

Context L9: ... حاشية نحن لم نتعرض لشيء مما ادعيتموه ولكنا فهمنا من ...

Context L10: ... عليه وسلم فإن أتيتم بشيء تصدق دعواكم وإلا فهي باطلة ...

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

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

## 57. لَمَّا[57]

*lammā*

10 occurrences; cumulative coverage 63.85%.

**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* (6); فلما —flmā* (3); ولما —wlmā* (1)

Context L6: ... الكلب ولو كان نجساً لما أغفل الله تبيين ذلك وما ...

Context L9: ... لو كان الكلب نجساً لما أغفل تبيين ذلك فقول لا ...

## 58. مَاء / مِيَاه[58]

*māʾ / miyāh*

10 occurrences; cumulative coverage 64.18%.

**Possible English:** water; waters; disguise or misrepresent in a different derivation

**Context:** الماء normally means water in purification law. تمويه in argument concerns obscuring or misrepresenting, a separate derived use; it is not the plural of water.

**Forms and grammar:** ماء / مياه / أمواه are singular and plural formations. مائه = his or its water; بالماء = with water. موّه / يموّه are derived verb forms with distinct contextual meanings.

### Attested spellings and counts

بالماء —bālmāʾ* (4); الماء —al-māʾ* (3); ماء —māʾ* (2); بماء —bmāʾ* (1)

Context L9: ... لم يكتفى في ذلك بالماء وحده حتى أضيف إليه التراب ...

Context L14: ... قولكم إن التراب مع الماء دل على تأكيد التغليظ فباطل ...

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

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

## 59. نَصّ / نُصُوص[59]

*naṣṣ / nuṣūṣ*

10 occurrences; cumulative coverage 64.51%.

**Possible English:** explicit wording; text; express statement; specify

**Context:** نص often means an explicit scriptural statement used as evidence. Its force is more specific than text in a generic modern sense.

**Forms and grammar:** نص / نصوص = text or express statement / texts; نص عليه = stated it expressly; منصوص = explicitly stated; نصه = its wording or his explicit statement.

### Attested spellings and counts

النص —al-nṣ* (5); نص —nṣ* (5)

Context L6: ... صلى الله عليه وسلم نص ولا دليل على تنجيس الكلب ...

Context L25: ... البندقة وقعت فيه ولا نص عليه لا من كتاب ولا ...

## 60. ابْن حَزْم[60]

*ibn ḥazm*

9 occurrences; cumulative coverage 64.81%.

**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 L33: ... أحمد بن سعيد بن حزم الظاهري عليه رحمة الله فمن ...

Context L36: ... هؤلاء أرسلوا للإمام ابن حزم رسالة وفيها هذا القول لذلك ...

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

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

## 61. أَمَّا[61]

*ʾammā*

9 occurrences; cumulative coverage 65.11%.

**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:** وأما / فأما 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* (6); أما —ʾmā* (3)

Context L9: ... من قال بتطهير الكلاب أما قولكم لو كان الكلب نجساً ...

Context L10: ... الجواب أما قولكم أنكم فهمتم من كلام ...

## 62. أَوْ[62]

*ʾaw*

9 occurrences; cumulative coverage 65.41%.

**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* (9)

Context L4: ... يكون الحيوان كله نجساً أو كله طاهر أو بعضه طاهراً ...

Context L9: ... والهر ليس بنجس حاشية أو كلام هذا معناه فلما ذكر ...

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

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

## 63. حَجّ / حُجَّة[63]

*ḥujjah / ḥajj*

9 occurrences; cumulative coverage 65.71%.

**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

الحجاج —al-ḥjāj* (2); الحجة —al-ḥjh* (2); حجة —ḥjh* (2); بحجة —bḥjh* (1); تحتجون —tḥtjwn* (1); حجته —ḥjth* (1)

Context L10: ... قد أوضح الله تعالى الحجة فقال قل هاتوا برهانكم إن ...

Context L12: ... لما كانت لكم فيه حجة لأنه ليس فيه أن الكلب ...

## 64. أَحْمَد / مُحَمَّد / حَمْد[64]

*ḥamd / muḥammad / ʾaḥmad*

9 occurrences; cumulative coverage 66.01%.

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

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

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

### Attested spellings and counts

محمد —mḥmd* (4); أحمد —ʾḥmd* (2); والحمد —wālḥmd* (2); بحمد —bḥmd* (1)

Context L1: ... صلى الله على سيدنا محمد وآله وصحبه وسلم ...

Context L9: ... فهمنا من كلام نبينا محمد صلى الله عليه وسلم ما ...

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

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

## 65. خَبَرَ / أَخْبَرَ[65]

*khabar / ʾakhbara*

9 occurrences; cumulative coverage 66.31%.

**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

خبر —khbr* (3); الخبر —al-khbr* (2); بالخبر —bālkhbr* (2); أخبر —ʾkhbr* (1); الأخبار —al-ʾkhbār* (1)

Context L6: ... حكمية لا تدرك إلا بالخبر ولا قائل بأن نجاسة تدرك ...

Context L12: ... الآخر هذا لو صح الخبر فكيف وهو لا يصح حاشية ...

## 66. ذِكْر / ذَكَرَ[66]

*dhakara / dhikr*

9 occurrences; cumulative coverage 66.61%.

**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* (4); المذكور —al-mdhkwr* (1); ذكره —dhkrh* (1); ذكرها —dhkrhā* (1); ذكروه —dhkrwh* (1); يذكره —ydhkrh* (1)

Context L9: ... كلام هذا معناه فلما ذكر الكلب والهر ثم بين أن ...

Context L12: ... أن الهر طاهر وإذا ذكر الشرع شيئين في أحدهما حكماً ...

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

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

## 67. رِوَايَة / رَوَى[67]

*rawā / riwāyah*

9 occurrences; cumulative coverage 66.91%.

**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* (2); رواية —rwāyh* (2); يرو —yrw* (2); روي —rwy* (1); وروى —wrwā* (1); يروى —yrwā* (1)

Context L7: ... أمرنا فهو رد في رواية أخرى من أحدث في أمرنا ...

Context L22: ... ذو ناب فهو حرام وروى مسلم بن الحجاج في صحيحه ...

## 68. لَوْلَا / لَوْ[68]

*law / lawlā*

9 occurrences; cumulative coverage 67.21%.

**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* (6); لو —lw* (2); فلو —flw* (1)

Context L4: ... ذكيت من غير ضرورة ولو لم يكن ذلك لاكتفينا في ...

Context L6: ... دليل على تنجيس الكلب ولو كان نجساً لما أغفل الله ...

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

[68] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لولا / لو (within أما) (read dictionary entry).

## 69. مَرَّ / مَرَّة[69]

*marrah / marra*

9 occurrences; cumulative coverage 67.51%.

**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

مرات —mrāt* (8); مرار —mrār* (1)

Context L6: ... فقال اللهم اشهد ثلاث مرات ...

Context L9: ... الكلب أن يغسل سبع مرات حاشية والتطير لا يكون إلا ...

## 70. مَال / أَمْوَال[70]

*māl / ʾamwāl*

9 occurrences; cumulative coverage 67.81%.

**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* (4); مال —māl* (2); أموال —ʾmwāl* (1); بمال —bmāl* (1); وأموالهم —wʾmwālhm* (1)

Context L25: ... عليه وسلم عن إضاعة المال حاشية وأمر حاشية حاشية أن ...

Context L27: ... أنه ينهى عن إضاعة المال وألف قنطار زيت هي مال ...

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

## 71. هِرَّة / هُرَيْرَة[71]

*hirrah / hurayrah*

9 occurrences; cumulative coverage 68.11%.

**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* (4); والهر —wālhr* (3); الهر —al-hr* (2)

Context L9: ... هناك كلب وهنا هر والهر ليس بنجس حاشية أو كلام ...

Context L12: ... وأما حديث الكلب والهر فغير صحيح لأنه لم يرد ...

## 72. هُنَا / هُنَالِكَ[72]

*hunā / hunālika*

9 occurrences; cumulative coverage 68.41%.

**Possible English:** here; there; at this point

**Context:** هنا / هاهنا often refer to the present point of argument. هنالك / هناك can be spatial or refer back to a discussed situation.

**Forms and grammar:** هنا is indeclinable; هاهنا and هنا add a demonstrative element. هنالك / هناك indicate greater distance in a common use; they have no verb tense.

### Attested spellings and counts

هنا —hnā* (5); هناك —hnāk* (2); هنالك —hnālk* (1); وهنا —whnā* (1)

Context L9: ... ذلك فقال عليه السلام هناك كلب وهنا هر والهر ليس ...

Context L19: ... يغسل إذا مات وليس هنالك تنجيس جنابة أصلاً فبطل تعليل ...

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

## 73. إِمَام / أَمْ / أُمّ[73]

*ʾumm / ʾam / ʾimām*

8 occurrences; cumulative coverage 68.68%.

**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* (5); أم —ʾm* (1); الأئمة —al-ʾʾmh* (1); للإمام —llʾimām* (1)

Context L7: ... قال تعالى ذاماً لقوم أم لهم شركاء شرعوا لهم من ...

Context L33: ... الكلب طاهر من كلام الإمام الحافظ الحجة علي بن أحمد ...

## 74. بَعْد / بَعِيد[74]

*baʿd / baʿīd*

8 occurrences; cumulative coverage 68.94%.

**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* (6); بعدها —bʿdhā* (1); وبعد —wbʿd* (1)

Context L6: ... تعالى إلى جنته ورضوانه بعد أن بشرنا عز وجل بكمال ...

Context L35: ... حاشية نسخت هذه الرسالة بعد حصولي عليها ليقرأ الأصحاب ما ...
…

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

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

## 75. حَيَوَان / حَيَاة / حَيّ[75]

*ḥayy / ḥayāh / ḥayawān*

8 occurrences; cumulative coverage 69.21%.

**Possible English:** alive; life; living creature; modesty

**Context:** حي describes being alive; الحيوان is a living creature. حياء is modesty, a separate noun in the family.

**Forms and grammar:** حي / حية agree in gender; حياة = life; أحيا / يحيي = gave life or revived / does so. حية can also mean snake, distinguished by context.

### Attested spellings and counts

الحيوان —al-ḥywān* (6); أحياء —ʾḥyāʾ* (1); حياً —ḥyāan (1)

Context L3: ... أن يقال الحكم بتنجيس الحيوان لا يخلو من أحد ثلاثة ...

Context L4: ... إما أن يكون الحيوان كله نجساً أو كله طاهر ...

## 76. رِضًا / رَضِيَ[76]

*raḍiya / riḍan*

8 occurrences; cumulative coverage 69.48%.

**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* (8)

Context L7: ... وغيرهم من حديث عائشة رضي الله عنها ...

Context L14: ... النساء اللاتي غسلن ابنته رضي الله عنها إذ ماتت بماء ...

[75] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حيا (read dictionary entry).
[76] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رضي (read dictionary entry).

## 77. وَجَبَ / وَاجِب[77]

*wajaba / wājib*

8 occurrences; cumulative coverage 69.74%.

**Possible English:** be obligatory; be due; obligatory; incumbent

**Context:** وجب can concern an act's obligation or a right/payment becoming due. أوجب means made incumbent or entailed, rather than merely did something obligatory.

**Forms and grammar:** 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

واجبة —wājbh* (2); يجب —yjb* (2); الواجب —al-wājb* (1); بواجب — bwājb* (1); توجب —twjb* (1); واجب —wājb* (1)

Context L9: ... دار فيه كلب فلم يجب ودعى إلى دار فيه هر ...

Context L12: ... أحدهما حكماً ما فليس بواجب أن يثبت ضد ذلك الحكم ...

## 78. إِذْ[78]

*ʾidh*

7 occurrences; cumulative coverage 69.98%.

**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* (7)

Context L5: ... وبعضه نجس قول تحكم إذ ليس بعضه بأولى من بعض ...

Context L9: ... يكون إلا من التنجيس إذ الأمر بتطهير الطاهر لا معنى ...

[77] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجب (read dictionary entry).
[78] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry); إذا (read dictionary entry).

## 79. جَاءَ[79]

*jāʾa*

7 occurrences; cumulative coverage 70.21%.

**Possible English:** come; arrive; bring with in a construction

**Context:** جاء به means came with or brought it. جاء في الخبر can introduce something found in a report rather than an event of physical arrival.

**Forms and grammar:** جاء / يجيء = came / comes; جاءت = she or it came; جئت = I or you came; جاءوا = they came. جيء به = he/it was brought, a passive construction.

### Attested spellings and counts

جاء —jāʾ* (7)

Context L9: ... تنجيس الكلب ما قد جاء عن النبي صلى الله عليه ...

Context L11: ... إن الكلب خبيث كما جاء في الحديث كالبول والغائط فليس ...

## 80. دَيْن / دِين[80]

*dīn / dayn*

7 occurrences; cumulative coverage 70.44%.

**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* (3); دين —dyn* (1); دينا —dynā* (1); ديننا —dynnā* (1); دينهم —dynhm* (1)

Context L6: ... ما يلزمهم علمه في دينهم إلى أن أكمل الله به ...

Context L7: ... عند أنفسنا ونحدث في دين الله ما لم يأذن به ...

[79] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جيأ (read dictionary entry).
[80] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دين (read dictionary entry).

## 81. مَسْأَلَة / سَأَلَ[81]

*saʾala / masʾalah*

7 occurrences; cumulative coverage 70.68%.

**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

مسألة —msʾlh* (3); المسألة —al-msʾlh* (2); سؤال —sʾāl* (1); سئل —sʾl* (1)

Context L2: ... مسألة الكلب عندنا طاهر خلافاً لمن ...

Context L3: ... دليلنا في المسألة أن يقال الحكم بتنجيس الحيوان ...

## 82. ظِهَار / ظُهْر / ظَهْر[82]

*ẓahr / ẓuhr / ẓihār*

7 occurrences; cumulative coverage 70.91%.

**Possible English:** back; noon; become apparent; ẓihār

**Context:** الظهر can mean the noon prayer or the back. الظهار is a specific marital pronouncement, a separate noun. الظاهرية / الظاهري here can identify the Zahiri school or its adherents; ظاهر can mean apparent or expressed. A school name is not a verb tense.

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

### Attested spellings and counts

الظاهري —al-ẓāhry* (4); الظاهر —al-ẓāhr* (1); ظاهر —ẓāhr* (1); فظهر —fẓhr* (1)

Context L33: ... قال ابن تميم الظاهري انتهت الرسالة المسماة مسألة الكلب ...

Context L37: ... إذ ليس هذا من ظاهر النص ولا من دلالته وقد ...

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

## 83. كَتَبَ / كِتَاب[83]

*kitāb / kataba*

7 occurrences; cumulative coverage 71.14%.

**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* (2); فكتب —fktb* (1); فكتبت —fktbt* (1); كتابه —ktābh* (1); كتب —ktb* (1); وكتب —wktb* (1)

Context L6: ... النقل وليس يوجد في كتاب الله تعالى ولا في سنة ...

Context L8: ... الله لنا ذلك في كتابه وعلى لسان رسوله صلى الله ...

## 84. إِحْرَام / حَرَام[84]

*ḥarām / ʾiḥrām*

6 occurrences; cumulative coverage 71.34%.

**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

بتحريمه —btḥrymh* (1); تحريم —tḥrym* (1); تحريمه —tḥrymh* (1); حرام —ḥrām* (1); حرم —ḥrm* (1); وتحريم —wtḥrym* (1)

Context L9: ... لأن الله تعالى قد حرم علينا الدم وأجمعت الأمة على ...

Context L21: ... الله عليه وسلم فنقول بتحريمه وتحريم لعابه وتبديد سؤره من ...

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

## 85. حُكْم / حَكَمَ[85]

*ḥukm / ḥakama*

6 occurrences; cumulative coverage 71.54%.

**Possible English:** ruling; judgment; rule; judge; govern

**Context:** حكم may be a legal norm or a particular judgment. حكم بكذا means ruled or adjudged something. 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* (2); تحكم —tḥkm* (2); حكماً —ḥkmāan (1); والتحكم —wāltḥkm* (1)

Context L3: ... في المسألة أن يقال الحكم بتنجيس الحيوان لا يخلو من ...

Context L5: ... طاهر وبعضه نجس قول تحكم إذ ليس بعضه بأولى من ...

## 86. مَعْنًى[86]

*maʿnanā*

6 occurrences; cumulative coverage 71.74%.

**Possible English:** meaning; sense

**Context:** معنى identifies a meaning or intended sense; يعني can introduce what the speaker means. The particular referent comes from the surrounding sentence.

**Forms and grammar:** معنى / معانٍ = meaning / meanings; معناه = its meaning. يعني = he or it means; عُنِي is a related perfect verb. These are related derivations, not interchangeable inflections.

### Attested spellings and counts

معنى —mʿnā* (4); معناه —mʿnāh* (1); يعني —yʿny* (1)

Context L9: ... حاشية أو كلام هذا معناه فلما ذكر الكلب والهر ثم ...

Context L11: ... من هذه الشجرة الخبيثة يعني الثوم ومعلوم أن الثوم طاهر ...

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

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

## 87. قَوْم / قَامَ[87]

*qāma / qawm*

6 occurrences; cumulative coverage 71.94%.

**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

قوم —qwm* (2); القوم —al-qwm* (1); بقيمته —bqymth* (1); لقوم —lqwm* (1); يقوم —yqwm* (1)

Context L5: ... يبق إلا التطهير حتى يقوم الدليل على التنجيس ...

Context L7: ... فقد قال تعالى ذاماً لقوم أم لهم شركاء شرعوا لهم ...

## 88. وَجْه / جِهَة[88]

*wajh / jihah*

6 occurrences; cumulative coverage 72.14%.

**Possible English:** face; side; aspect; way; respect; direction

**Context:** وجه in argument often means an aspect or interpretation. على وجه can mean in a manner. Physical face is selected by bodily contexts.

**Forms and grammar:** وجه / وجوه = face or aspect / faces or aspects; وجهه = his face or its aspect. جهة / جهات = direction or side / directions; وجّه / يوجّه are derived verb forms.

### Attested spellings and counts

وجه —wjh* (3); أوجه —ʾwjh* (2); الوجه —al-wjh* (1)

Context L3: ... يخلو من أحد ثلاثة أوجه ...

Context L4: ... لاكتفينا في إبطال هذا الوجه بأن لا قائل به كيف ...

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

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

## 89. أَيْضًا[89]

*ʾayḍan*

5 occurrences; cumulative coverage 72.31%.

**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

أيضاً —ʾyḍāan (3); وأيضاً —wʾyḍāan (2)

Context L5: ... والقول أيضاً بأن بعض الحيوان طاهر وبعضه ...

Context L6: ... وأيضاً فنقول النجاسة على ضربين عينية ...

## 90. تَرَكَ[90]

*taraka*

5 occurrences; cumulative coverage 72.48%.

**Possible English:** leave; abandon; omit; refrain from

**Context:** ترك can mean deliberately abstaining or simply leaving something behind. Whether an omission is blameworthy must come from the legal argument.

**Forms and grammar:** اترك / يترك / ترك = left / leaves / leave!; تركت = I or you left; تركه = he left him/it or his omission according to vowels. متروك = left or abandoned.

### Attested spellings and counts

ترك —trk* (2); تركت —trkt* (1); متروك —mtrwk* (1); وتركتم —wtrktm* (1)

Context L9: ... علينا حاشية فلذلك كان ترك اشتراط غسل لعاب الكلب من ...

Context L10: ... عن مثلها أحد ولو ترك كل أحد يفهم دعواه وصُدِّق ...

[89] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيض (read dictionary entry).
[90] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ترك (read dictionary entry).

## 91. تَمَّ / تَمَام[91]

*tamma* / *tamām*

5 occurrences; cumulative coverage 72.64%.

**Possible English:** be complete; finish; completion; complete

**Context:** تم can mark completion of an act or an argument. أتم means completed or made complete; a legal requirement of completion depends on the sentence.

**Forms and grammar:** تم / يتم = became complete / becomes complete; أتم / يتم = completed / completes with different vowels. تام / تامة agree; تمام and إتمام are different verbal nouns.

### Attested spellings and counts

تميم —tmym* (2); تمت —tmt* (1); وأتممت —wʾtmmt* (1); وتمام —wtmām* (1)

Context L6: ... عز وجل بكمال الدين وتمام النعمة فقال جل من قائل ...

Context L31: ... قول قيل في الكلب تمت المسألة بحمد الله تعالى وعونه ...

## 92. ثَابِت / ثَبَتَ[92]

*thabata* / *thābit*

5 occurrences; cumulative coverage 72.81%.

**Possible English:** be established; remain firm; established; Thābit

**Context:** ثبت can mean a report or claim is established. ثابت may be an adjective or the personal name Thābit.

**Forms and grammar:** ثبت / يثبت = was established / is established; أثبت = established or proved; ثابت / ثابتة agree in gender. ثبوت and إثبات are distinct verbal nouns.

### Attested spellings and counts

الثابتة —al-thābth* (2); يثبت —ythbt* (2); أثبته —ʾthbth* (1)

Context L12: ... ما فليس بواجب أن يثبت ضد ذلك الحكم في الشيء ...

Context L21: ... بل نمشي مع السنة الثابتة عن النبي صلى الله عليه ...

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

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

## 93. اخْتَلَفَ / خِلَاف[93]

*khilāf / ʾkhtalafa*

5 occurrences; cumulative coverage 72.98%.

**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

اختلفت —ʾkhtlft* (1); تخالف —tkhālf* (1); خلافاً —khlāfāan (1); خلافه — khlāfh* (1); يخالفون —ykhālfwn* (1)

Context L2: ... مسألة الكلب عندنا طاهر خلافاً لمن قال بتنجيسه حاشية ...

Context L24: ... أعظم من ذلك أن تخالف أمر رسول الله صلى الله ...

## 94. إِسْقَاط / سَقَطَ[94]

*saqaṭa / ʾisqāṭ*

5 occurrences; cumulative coverage 73.14%.

**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; ساقطة / ساقط agree in gender; مسقط is another derivation.

### Attested spellings and counts

أسقط —ʾsqṭ* (1); إسقاط —ʾisqāṭ* (1); ساقط —sāqṭ* (1); ساقطة —sāqṭh* (1); سقط —sqṭ* (1)

Context L17: ... للشهداء من الكرامة ما أسقط عنهم ذلك ...

Context L18: ... التعلق بكرامة الشهداء في إسقاط الغسل عنهم ...

[93] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلف (read dictionary entry).
[94] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سقط (read dictionary entry).

## 95. شَهِدَ / شَهَادَة[95]

*shahādah / shahida*

5 occurrences; cumulative coverage 73.31%.

**Possible English:** testimony; witness; attend; attest

**Context:** شهادة in procedure commonly means testimony. التشهد is the named prayer recitation; شهد can also mean was present. The shared root does not erase those distinctions.

**Forms and grammar:** شهد / يشهد = witnessed / witnesses; شاهد / شهود / شهداء = witness(es); شهادة / شهادات = testimony or testimonies. أشهد is a causal or first-person form depending on vowels.

### Attested spellings and counts

الشهداء —al-shhdāʾ* (2); والمشاهدة —wālmshāhdh* (2); اشهد —ʾshhd* (1)

Context L6: ... ضربين عينية مدركة بالحس والمشاهدة ونجاسة حكمية لا تدرك إلا ...

Context L16: ... شرع بتعدد ومنها أن الشهداء لا يغسلون وهم من جملة ...

## 96. عِنْد[96]

*ʿind*

5 occurrences; cumulative coverage 73.48%.

**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* (2); عندكم —ʿndkm* (1); عندنا —ʿndnā* (1); عنده —ʿndh* (1)

Context L2: ... مسألة الكلب عندنا طاهر خلافاً لمن قال بتنجيسه ...

Context L7: ... نشرع نحن شريعة من عند أنفسنا ونحدث في دين الله ...

[95] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهد (read dictionary entry).
[96] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عند (read dictionary entry).

## 97. نَهَى / نَهْي[97]

*nahā / nahy*

5 occurrences; cumulative coverage 73.64%.

**Possible English:** forbid; prohibit; prohibition; reach an end

**Context:** نهى عن introduces what was forbidden. انتهى and انتهاء concern ending or reaching an endpoint, not a grammatical tense of the prohibitive noun.

**Forms and grammar:** نهى / ينهى = forbade / forbids; نهانا = forbade us; نهي = was forbidden when read passively. منهيّ عنه = prohibited; ينتهِ can be a jussive form of انتهى.

### Attested spellings and counts

نهي —nhy* (2); للنهي —llnhy* (1); نهى —nhā* (1); ينهى —ynhā* (1)

Context L25: ... فإن قيل قد نهى رسول الله صلى الله عليه ...

Context L27: ... الله عليه وسلم أنه ينهى عن إضاعة المال وألف قنطار ...

## 98. أَكَلَ[98]

*ʾakala*

4 occurrences; cumulative coverage 73.78%.

**Possible English:** eat; consume; take or appropriate figuratively

**Context:** أكل مال can mean consuming or wrongfully taking wealth, not literally eating coins or property. Food-law passages often use the literal sense.

**Forms and grammar:** أكل / يأكل / كل = ate / eats / eat!; أكلت = I or you ate; كلوا = eat!, plural. مأكول = something eaten; يؤكل = is eaten; أكله may be a verb plus object or a noun plus possessive.

### Attested spellings and counts

أكل —ʾkl* (2); تأكلوا —tʾklwā* (1); وأكل —wʾkl* (1)

Context L4: ... تعالى قد أباح لنا أكل كثير من أنواع الحيوان والصلاة ...

Context L8: ... لنا اتخاذ الكلاب للصيد وأكل ما يصيده ولم يشترط علينا ...

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

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

## 99. أَنَس / نَاس / إِنْسَان[99]

*ʾinsān / nās / ʾanas*

4 occurrences; cumulative coverage 73.91%.

**Possible English:** person; human; people; Anas

**Context:** الناس is the people or people generally. أنس frequently names Anas ibn Mālik. The related spellings and traditional root discussions do not make a personal name an interchangeable gloss for people.

**Forms and grammar:** إنسان / أناس / ناس are human/collective formations; أنس is also a proper name. إنس contrasts with jinn in religious usage. Case and attached particles change the surface form.

### Attested spellings and counts

الناس —al-nās* (2); إنسان —ʾinsān* (1); ناس —nās* (1)

Context L15: ... ذلك دليلاً على أن الناس في يوم الجمعة أنجاس ...

Context L30: ... ومقدار ما يتوضأ منه إنسان فهو طاهر ويتوضئ بذلك الماء ...

## 100. بَلَغَ[100]

*balagha*

4 occurrences; cumulative coverage 74.04%.

**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

بلغت —blght* (1); بلغنا —blghnā* (1); بلغه —blghh* (1); يبلغه —yblghh* (1)

Context L6: ... عليه السلام ألا قد بلغت فقالوا نعم فقال اللهم اشهد ...

Context L7: ... وما بلغنا قط أنه قال إن الكلب ...

[99] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنس (read dictionary entry); نوس (read dictionary entry).
[100] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلغ (read dictionary entry).

## 101. ثُمَّ[101]

*thumma*

4 occurrences; cumulative coverage 74.18%.

**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* (4)

Context L6: ... الدين واستوفى به التبيين ثم توفاه الله تعالى إلى جنته ...

Context L9: ... فلما ذكر الكلب والهر ثم بين أن الهر ليس بنجس ...

## 102. جَلَال / جَلَّ[102]

*jalla / jalāl*

4 occurrences; cumulative coverage 74.31%.

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

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

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

### Attested spellings and counts

أجل —ʾjl* (2); جل —jl* (1); وجل —wjl* (1)

Context L6: ... بعد أن بشرنا عز وجل بكمال الدين وتمام النعمة فقال ...

Context L23: ... رزق الله فَيُهْرَق من أجل كلب ولغ فيه ...

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

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

## 103. حَقّ / حَقِيقَة[103]

*ḥaqq / ḥaqīqah*

4 occurrences; cumulative coverage 74.44%.

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

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

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

### Attested spellings and counts

الحق —al-ḥq* (2); حقه —ḥqh* (1); يستحقه —ystḥqh* (1)

Context L10: ... من قول ولا تميز الحق من الباطل ولكن قد أوضح ...

Context L38: ... في الشرع أن مدعي الحق يجب أن يثبت حقه وإلا ...

## 104. دَم[104]

*dam*

4 occurrences; cumulative coverage 74.58%.

**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* (2); الدماء —al-dmāʾ* (1); دماء —dmāʾ* (1)

Context L9: ... تعالى قد حرم علينا الدم وأجمعت الأمة على ذلك ومعلوم ...

Context L38: ... أعطوا بدعواهم لادعى ناس دماء قوم وأموالهم ادعها واتل عليها ...

[103] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حقق (read dictionary entry).
[104] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دمي (read dictionary entry).

## 105. رَحِم / رَحْمَن / رَحْمَة[105]

*raḥmah / raḥmān / raḥim*

4 occurrences; cumulative coverage 74.71%.

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

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

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

### Attested spellings and counts

الرحمن —al-raḥmān* (1); الرحيم —al-rḥym* (1); رحمة —rḥmh* (1); رحمه —rḥmh* (1)

Context L1: ... بسم الله الرحمن الرحيم صلى الله على سيدنا ...

Context L33: ... بن حزم الظاهري عليه رحمة الله فمن وجد خطأ نبه ...

## 106. رِدَّة / رَدَّ[106]

*radda / riddah*

4 occurrences; cumulative coverage 74.84%.

**Possible English:** return; reject; reply; refute; apostasy

**Context:** رد can mean returning property or rejecting an argument. الردة and المرتد concern apostasy in their legal context, not merely ordinary return.

**Forms and grammar:** رد / يرد = returned or rejected / returns or rejects; رده = he returned it or his rejection according to vowels. مرتد is a participle of ارتد; مردود = returned or rejected.

### Attested spellings and counts

رد —rd* (2); يرد —yrd* (2)

Context L7: ... ليس عليه أمرنا فهو رد في رواية أخرى من أحدث ...

Context L12: ... فغير صحيح لأنه لم يرد من وجه صحيح ولو صح ...

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

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

## 107. أَرَادَ / إِرَادَة[107]

*ʾarāda / ʾirādah*

4 occurrences; cumulative coverage 74.98%.

**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

يريد —yryd* (2); المراد —al-mrād* (1); مراد —mrād* (1)

Context L37: ... فمن زعم أن هذا مراد النبي صلى الله عليه وسلم ...

Context L39: ... لها هنا وقد يكون المراد لا يصح فغلط الناسخ وكتب ...

## 108. سَنَة / سِنّ / سُنَّة[108]

*sunnah / sinn / sanah*

4 occurrences; cumulative coverage 75.11%.

**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

السنة —al-snh* (2); سنة —snh* (2)

Context L6: ... الله تعالى ولا في سنة رسوله صلى الله عليه وسلم ...

Context L19: ... على الصبي الصغير ابن السنة والسنتين يغسل إذا مات وليس ...

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

## 109. صَاحِب / صَحَابَة[109]

*ṣāḥib / ṣaḥābah*

4 occurrences; cumulative coverage 75.24%.

**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. أصحابه / صاحبه change singular/plural and the possessive referent.

### Attested spellings and counts

وصحبه —wṣḥbh* (2); أصحابنا —ʾṣḥābnā* (1); أصحابه —ʾṣḥābh* (1)

Context L1: ... على سيدنا محمد وآله وصحبه وسلم ...

Context L13: ... ذلك من مات من أصحابه غسلات معدودة وهم من أطهر ...

## 110. صَدَاق / صَدَقَة / صَدَقَ[110]

*ṣadaqa / ṣadaqah / ṣadāq*

4 occurrences; cumulative coverage 75.37%.

**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

تصدق —tṣdq* (1); صادق —ṣādq* (1); صادقين —ṣādqyn* (1); وصُدِّق — wṣuddiq (1)

Context L10: ... كل أحد يفهم دعواه وصُدِّق في ذلك لما تخلص قول ...

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

## 111. طَلَاق / طَلَّقَ[111]

*ṭalāq / ṭallaqa*

4 occurrences; cumulative coverage 75.51%.

**Possible English:** divorce; divorce someone; release; unrestricted

**Context:** الطلاق concerns divorce; مطلق in an argument may instead mean unqualified or unrestricted. The shared root does not make every form a marital term.

**Forms and grammar:** طلّق / يطلّق = divorced / divorces; طلقة / طلقات = one pronouncement / pronouncements. طالق = divorced or a woman described as such; مطلقة is a related feminine participle; إطلاق = release or leaving unqualified.

### Attested spellings and counts

أطلقه —ʾṭlqh* (2); مطلقاً —mṭlqāan (1); يطلق —yṭlq* (1)

Context L11: ... الكلب لأن الخبيث قد أطلقه النبي صلى الله عليه وسلم ...

Context L28: ... المائعات لأن الحديث جاء مطلقاً فمن قيده ببعض دون بعض ...

## 112. عَدَد / عِدَّة[112]

*ʿadad / ʿiddah*

4 occurrences; cumulative coverage 75.64%.

**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* (1); عدة —ʿdh* (1); عدد —ʿdd* (1); وعدد —wʿdd* (1)

Context L13: ... على ثبوتها أصلاً بل العدد في ذلك تعبد محض إذا ...

Context L14: ... ما عللتموه بالماء والتراب وعدد الغسلات ...

[111] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلق (read dictionary entry).
[112] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدد (read dictionary entry).

## 113. لَكِنَّ / لَكِنْ[113]

*lakin / lakinna*

4 occurrences; cumulative coverage 75.77%.

**Possible English:** but; however

**Context:** لكن introduces a contrast or qualification. The spelling لكن can also represent لِكُنَّ, for you feminine plural; syntax distinguishes it.

**Forms and grammar:** لكنّه / لكنها / لكنهم = but he or it / she or it / they. Shadda and following syntax distinguish لكنَّ from لكنْ; the particle itself has no tense.

### Attested spellings and counts

ولكن —wlkn* (2); لكن —lkn* (1); ولكنّا —wlknā* (1)

Context L9: ... نتعرض لشيء مما ادعيتموه ولكنّا فهمنا من كلام نبينا محمد ...

Context L10: ... تميز الحق من الباطل ولكن قد أوضح الله تعالى الحجة ...

## 114. مَعَ[114]

*maʿa*

4 occurrences; cumulative coverage 75.91%.

**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* (4)

Context L9: ... غسل الدم من الصيد مع كونه علينا حاشية فلذلك كان ...

Context L14: ... وأما قولكم إن التراب مع الماء دل على تأكيد التغليظ ...

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

## 115. مَلَك / مَالِك / مِلْك[115]

*milk* / *mālik* / *malak*

4 occurrences; cumulative coverage 76.04%.

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

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

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

### Attested spellings and counts

الملائكة —al-mlāʾkh* (3); مالك —mālk* (1)

Context L18: ... أبي عامر الأوسي غسيل الملائكة لأن الرسول صلى الله عليه ...

Context L28: ... ولو وقف مالك رضي الله عنه على هذا ...

## 116. مَنَعَ[116]

*manaʿa*

4 occurrences; cumulative coverage 76.17%.

**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

امتناع —ʾmtnāʿ* (1); امتناعه —ʾmtnāʿh* (1); منعكم —mnʿkm* (1); منعه —mnʿh* (1)

Context L9: ... ليس بنجس دل على امتناعه عن إتيان الدار التي فيها ...

Context L27: ... هي مال عظيم ففي منعكم تبديد ما ولغ فيه الكلب ...

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

## 117. نَعَمْ / نِعْمَ[117]

*naʿam / niʿma*

4 occurrences; cumulative coverage 76.31%.

**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* (2); نعمتي —nʿmty* (1); ونعم —wnʿm* (1)

Context L6: ... لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا وبعد ...

Context L27: ... قلنا نعم والزيت الذي وقعت فيه الفأرة ...

## 118. وَلَاء / وَلِيّ[118]

*waliyy / walāʾ*

4 occurrences; cumulative coverage 76.44%.

**Possible English:** guardian; ally; patron; authority; affiliation

**Context:** ولي in marriage may be a guardian; الولاء in manumission is a specific legal affiliation. أولى often means more entitled, with the construction determining entitlement to what.

**Forms and grammar:** ولي / أولياء = guardian or ally / guardians or allies; وليه = his guardian; تولى / يتولى = assumed charge or turned away, according to construction. مولى / موالي have context-dependent patron/client senses.

### Attested spellings and counts

أولى —ʾwlā* (2); بأولى —bʾwlā* (1); فالأولى —fālʾwlā* (1)

Context L5: ... تحكم إذ ليس بعضه بأولى من بعض إلا بدليل فلم ...

Context L27: ... بملاقات النجاسة وليس هو أولى ممن أخذ بالطرف الآخر فقال ...

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

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

## 119. يَمِين[119]

*yamīn*

4 occurrences; cumulative coverage 76.57%.

**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

اليمين —al-ymyn* (1); وَأَيْمَانِهِمْ —waʾaymānihim (1); واليمين —wālymyn* (1); يمينه —ymynh* (1)

Context L38: ... عليه وسلم قضى أن اليمين على المدعى عليه ولو أن ...

## 120. أُذُن / أَذَان / إِذْن[120]

*ʾidhn / ʾadhān / ʾudhun*

3 occurrences; cumulative coverage 76.67%.

**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:** يأذن / أذن = permitted / permits; يؤذّن / أذّن = called to prayer / calls. آذان / أُذُن = ear(s); إذنها = her permission in the relevant reading.

### Attested spellings and counts

يأذن —yʾdhn* (2); إذن —ʾidhn* (1)

Context L7: ... دين الله ما لم يأذن به الله فقد قال تعالى ...

Context L38: ... بينة فقال يمينه قال إذن يذهب بها وفيه ليس لك ...

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

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

## 121. أَمَة / أُمَّة[121]

*ʾamah / ʾummah*

3 occurrences; cumulative coverage 76.77%.

**Possible English:** enslaved woman; community; nation

**Context:** أَمَة in status law is an enslaved woman. أُمَّة is a community. Their unvowelled spellings can coincide in some forms but the meanings differ.

**Forms and grammar:** أمة / إماء = enslaved woman / women; أمة / أمم = community / communities with different vowels. أمته may be his enslaved woman or his community according to vowels.

### Attested spellings and counts

الأمة —al-ʾmh* (3)

Context L9: ... حرم علينا الدم وأجمعت الأمة على ذلك ومعلوم أن الصيد ...

Context L13: ... وهم من أطهر هذه الأمة أحياء وأمواتاً وكذلك غسل النبي ...

## 122. بَاقٍ / بَقِيَ[122]

*baqiya / bāqin*

3 occurrences; cumulative coverage 76.87%.

**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

يبق —ybq* (2); بقي —bqy* (1)

Context L5: ... بعض إلا بدليل فلم يبق إلا التطهير حتى يقوم الدليل ...

Context L6: ... تدرك بالحس والمشاهدة فلم يبق إلا النقل وليس يوجد في ...

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

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

## 123. جُمْلَة / جَمَل[123]

*jumlah / jamal*

3 occurrences; cumulative coverage 76.97%.

**Possible English:** whole; total; statement; camel

**Context:** جملة can summarize a total or a proposition; جَمَل is a camel. The noun and its vowels distinguish an argument summary from an animal.

**Forms and grammar:** جملة / جمل = statement(s) with different vowels from جمل / جمال, camel(s). أجمل can mean summarized; مجمل = summary or unelaborated, according to context.

### Attested spellings and counts

جملة —jmlh* (3)

Context L4: ... لا ينجس وهو من جملة الحيوان ...

Context L16: ... بهذا التعليل محسوب في جملة المغفلين لأنه تعليل يبطل من ...

## 124. حَتَّى[124]

*ḥattā*

3 occurrences; cumulative coverage 77.07%.

**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* (3)

Context L5: ... فلم يبق إلا التطهير حتى يقوم الدليل على التنجيس ...

Context L9: ... في ذلك بالماء وحده حتى أضيف إليه التراب فصارت طهارتان ...

[123] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمل (read dictionary entry).
[124] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حتّا (read dictionary entry).

## 125. إِحْسَان / حَسَنَة / حَسَن[125]

*ḥasan / ḥasanah / ʾiḥsān*

3 occurrences; cumulative coverage 77.17%.

**Possible English:** good; beautiful; good deed; excellence; Ḥasan; Ḥusayn

**Context:** الحسن frequently names al-Ḥasan. حسن can instead evaluate something as good; a technical classification of a report requires its context. الحسين is a different personal name.

**Forms and grammar:** حسن / حسنة show gender; أحسن is a comparative or a verb according to vowels; إحسان is a verb noun. حسن and حسين are distinct formations, not case variants.

### Attested spellings and counts

أحسن —ʾḥsn* (1); والحسن —wālḥsn* (1); وحسن —whṣn* (1)

Context L29: ... وطاوس وعمرو بن دينار والحسن البصري إذا ولغ الكلب في ...

Context L31: ... فهذا القول أحسن من قول قيل في الكلب ...

## 126. حَلَال / حَلَّ[126]

*ḥalāl / ḥalla*

3 occurrences; cumulative coverage 77.27%.

**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* (2); محل —mḥl* (1)

Context L15: ... يكون الغسل في كل محل دليلاً على النجاسة فقد قال ...

Context L28: ... النص في ذلك لم يحل خلافه لنا ولا لغيرنا ممن ...

[125] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حسن (read dictionary entry).
[126] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حلل (read dictionary entry).

## 127. خَطَأ / أَخْطَأَ[127]

*khaṭaʾ / ʾakhṭaʾa*

3 occurrences; cumulative coverage 77.37%.

**Possible English:** error; mistake; err; accidental

**Context:** خطأ can describe an incorrect opinion or unintentional action. In homicide discussion it may classify accidental killing.

**Forms and grammar:** أخطأ / يخطئ = erred / errs; أخطأت = I or you erred; خطأ is a noun. مخطئة / مخطئ show agreement; الخطأ adds the article.

### Attested spellings and counts

خطأ —khṭʾ* (2); أخطأ —ʾkhṭʾ* (1)

Context L33: ... رحمة الله فمن وجد خطأ نبه عليه لنتداركه في الطبعة ...

Context L37: ... الله عليه وسلم فقد أخطأ يقيناً إذ ليس هذا من ...

## 128. مَسْعُود / سَعْد / سَعِيد[128]

*saʿīd / saʿd / masʿūd*

3 occurrences; cumulative coverage 77.47%.

**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:** مسعود / سعيد / سعد 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

السعدي —al-sʿdy* (2); سعيد —sʿyd* (1)

Context L22: ... عن علي بن حجر السعدي عن علي بن مسهر حاشية ...

Context L27: ... حدثنا علي بن حجر السعدي قال حدثني علي بن مسهر ...

[127] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطأ (read dictionary entry).
[128] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سعد (read dictionary entry).

## 129. شَرْط[129]

*sharṭ*

3 occurrences; cumulative coverage 77.57%.

**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

يشترط —yshtrṭ* (2); اشتراط —ʾshtrāṭ* (1)

Context L8: ... وأكل ما يصيده ولم يشترط علينا غسلاً فلو كانت نجسة ...

Context L9: ... أنه يتجنب الدماء ولم يشترط الله تعالى غسل الدم من ...

## 130. عَبَدَ / عَبْد[130]

*ʿabd / ʿabada*

3 occurrences; cumulative coverage 77.67%.

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

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

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

### Attested spellings and counts

العبدي —al-ʿbdy* (1); عباد —ʿbād* (1); عبد —ʿbd* (1)

Context L22: ... علي بن مسهر حاشية العبدي حاشية عن سليمان بن مهران ...

Context L29: ... وبهذا يقول عبد الله بن عباس وعروة بن ...

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

## 131. لَازِم / لَزِمَ[131]

*lazima / lāzim*

3 occurrences; cumulative coverage 77.77%.

**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

فيلزمكم —fylzmkm* (1); يلزم —ylzm* (1); يلزمهم —ylzmhm* (1)

Context L6: ... الله بتبيينه ويعلمهم ما يلزمهم علمه في دينهم إلى أن ...

Context L20: ... فإن قالوا فيلزمكم إذا قلتم بطهارته أن تأكلوا ...

## 132. اتَّفَقَ / تَوْفِيق[132]

*tawfīq / ʾttafaqa*

3 occurrences; cumulative coverage 77.87%.

**Possible English:** success granted; assistance; agree; accord

**Context:** وبالله التوفيق is an authorial formula. اتفقوا means they agreed; whether that establishes the technical category of consensus requires further context.

**Forms and grammar:** وفّق / يوفّق = enabled or granted success / enables; توفيق is its verbal noun. اتفق / يتفق = agreed / agrees; موافق = in agreement, a separate formation.

### Attested spellings and counts

التوفيق —al-twfyq* (2); توفيقه —twfyqh* (1)

Context L31: ... الله تعالى وعونه وحسن توفيقه والحمد الله رب العالمين وصلواته ...

Context L32: ... فيهما سؤال تعنيف وبالله التوفيق وبه المستعان وإليه المآب ولا ...

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

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

## 133. وَقَعَ / وَاقِعَة[133]

*waqaʿa / wāqiʿah*

3 occurrences; cumulative coverage 77.97%.

**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

وقعت —wqʿt* (3)

Context L25: ... أجل فأرة قدر البندقة وقعت فيه ولا نص عليه لا ...

Context L27: ... قلنا نعم والزيت الذي وقعت فيه الفأرة طاهرة من أين ...

## 134. يَوْم / أَيَّام[134]

*yawm / ʾayyām*

3 occurrences; cumulative coverage 78.07%.

**Possible English:** day; occasion; at the time when

**Context:** يوم may count a legal period or identify an event. يوم القيامة names the Day of Resurrection. Not every use is a precise twenty-four-hour measurement.

**Forms and grammar:** يوم / أيام = day / days; يومان / يومين are dual case forms; يومه / يومها = his or its day / her or its day. يوما is commonly accusative or adverbial.

### Attested spellings and counts

يوم —ywm* (2); اليوم —al-ywm* (1)

Context L6: ... فقال جل من قائل اليوم أكملت لكم دينكم وأتممت عليكم ...

Context L15: ... عليه وسلم إن غسل يوم الجمعة واجب على كل حاشية ...

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

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

## 135. إِيلَاء / آل[135]

*ʾāl* / ʾīlāʾ*

2 occurrences; cumulative coverage 78.14%.

**Possible English:** household; family; people of; oath of marital abstention

**Context:** آل فلان means someone's family/household. الإيلاء is a distinct legal term concerning an oath of abstention, not a plural of آل.

**Forms and grammar:** آله = his household; وآله adds and. يؤلي / آلى and إيلاء belong to an oath-related formation; compare the dictionary's separate discussions. A shared spelling fragment does not establish one grammatical paradigm.

### Attested spellings and counts

وآله —wʾālh* (2)

Context L1: ... الله على سيدنا محمد وآله وصحبه وسلم ...

Context L31: ... وصلواته على سيدنا محمد وآله وصحبه وسلم تسليماً ...

## 136. تَأْوِيل / أَوَّل[136]

*ʾawwal / taʾwīl*

2 occurrences; cumulative coverage 78.21%.

**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* (1); الأول —al-ʾwl* (1)

Context L37: ... قال أبو محمد في أول جوابه أن هذه دعوى مجردة ...

Context L42: ... فيه سقط وهو الحديث الأول المعارض لحديث إهراق ما ولغ ...

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

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

## 137. أَيّ[137]

*ʾayy*

2 occurrences; cumulative coverage 78.27%.

**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* (1); فلأي —flʾy* (1)

Context L22: ... من جميع المائعات في أي إناء كانت ...

Context L25: ... الرسول في الحديثين واجبة فلأي معنى استعملتم أحدهما وتركتم الآخر ...

## 138. آيَة[138]

*ʾāyah*

2 occurrences; cumulative coverage 78.34%.

**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

الآية —al-ʾāyh* (2)

Context L38: ... ادعها واتل عليها هذه الآية إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ ...

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

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

## 139. بُرْهَان[139]

*burhān*

2 occurrences; cumulative coverage 78.41%.

**Possible English:** proof; demonstration; decisive evidence

**Context:** برهان is an argument or evidence presented as establishing a claim. Whether the proof succeeds is the author's argumentative judgment, not something guaranteed by the noun.

**Forms and grammar:** برهان / براهين = proof / proofs; برهانكم = your proof, plural addressee. برهن / يبرهن is a related verb formation. وبُرهان attaches and to the noun.

### Attested spellings and counts

ببرهان —bbrhān* (1); برهانكم —brhānkm* (1)

Context L10: ... الحجة فقال قل هاتوا برهانكم إن كنتم صادقين وقال النبي ...

## 140. بَلْ[140]

*bal*

2 occurrences; cumulative coverage 78.47%.

**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* (2)

Context L13: ... ولا على ثبوتها أصلاً بل العدد في ذلك تعبد محض ...

Context L21: ... يلزم حاشية ولا كرامة بل نمشي مع السنة الثابتة عن ...

[139] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: برهن (read dictionary entry).
[140] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلل (read dictionary entry).

## 141. مُبَاح / إِبَاحَة[141]

*ʾibāḥah / mubāḥ*

2 occurrences; cumulative coverage 78.54%.

**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

أباح —ʾbāḥ* (2)

Context L4: ... لأن الله تعالى قد أباح لنا أكل كثير من أنواع ...

Context L8: ... وقد أباح الله لنا اتخاذ الكلاب للصيد ...

## 142. ثُلُث / ثَلَاثَة[142]

*thalāthah / thuluth*

2 occurrences; cumulative coverage 78.61%.

**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

ثلاث —thlāth* (1); ثلاثة —thlāthh* (1)

Context L3: ... لا يخلو من أحد ثلاثة أوجه ...

Context L6: ... نعم فقال اللهم اشهد ثلاث مرات ...

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

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

## 143. اسْتِثْنَاء / ثَانٍ / اثْنَان[143]

*ʾthnān / thānin / ʾstithnāʾ*

2 occurrences; cumulative coverage 78.67%.

**Possible English:** two; second; fold; exception; exclude

**Context:** الثاني marks order. استثناء is an exception from a general statement, a different derivation. مثنى can mean in pairs.

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

### Attested spellings and counts

الثانية —al-thānyh* (1); والثانية —wālthānyh* (1)

Context L33: ... عليه لنتداركه في الطبعة الثانية للشبكة والله ولي التوفيق ...

Context L42: ... واجبة فالأولى فيها نهي والثانية فيها أمر بإهراق ما ولغ ...

## 144. بِحَسَب / حَسَب[144]

*ḥasab / biḥasab*

2 occurrences; cumulative coverage 78.74%.

**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:** يحسب / حسب can be a verb with vowel-dependent meanings. بحسب combines a preposition with a noun; حسبه is ambiguous without context.

### Attested spellings and counts

بحسب —bḥsb* (1); حسبنا —ḥsbnā* (1)

Context L32: ... قال الناسخ حسبنا الله تعالى ونعم الوكيل يتلوه ...

Context L37: ... ولم يرو بهذا اللفظ بحسب ما أعلم وإنما بلفظ آخر ...

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

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

## 145. أَدْرِي / دَرَى[145]

*darā / ʾadrī*

2 occurrences; cumulative coverage 78.81%.

**Possible English:** know; be aware; understand

**Context:** لا ندري means we do not know. أدراك can mean made you know, while أدري commonly means I know; their vowels and constructions differ.

**Forms and grammar:** يدري / درى = knew / knows; دريت = I or you knew; ندري = we know. دراية is a noun; لم يدر drops the final weak letter. دار, a house, belongs to a different family.

### Attested spellings and counts

أدري —ʾdry* (1); يدري —ydry* (1)

Context L35: ... أن الكثير منهم لا يدري عنها أو سمع عنها ولم ...

Context L37: ... هنا من الخصم ولا أدري سبب سكوت الإمام عنه هنا ...

## 146. دُون[146]

*dūn*

2 occurrences; cumulative coverage 78.87%.

**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

بدون —bdwn* (1); دون —dwn* (1)

Context L9: ... أصابه البول والغائط يطهر بدون ذلك دل على غلظ نجاسة ...

Context L28: ... مطلقاً فمن قيده ببعض دون بعض بغير نص ولا إجماع ...

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

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

## 147. ذُو / ذَات[147]

*dhū / dhāt*

2 occurrences; cumulative coverage 78.94%.

**Possible English:** possessor of; having; one with; self or essence in some nouns

**Context:** ذو مال means a person possessing property. ذات can be a feminine corresponding form or a noun meaning self/essence; the construction decides.

**Forms and grammar:** ذو / ذا / ذي are case forms of the masculine construct noun; ذات feminine; ذوا / ذوي dual; أولو / أولي plural case forms. Do not confuse ذا here with the demonstrative.

### Attested spellings and counts

ذو —dhw* (1); ذي —dhy* (1)

Context L22: ... عليه وسلم تحريم كل ذي ناب من السباع والكلب سبع ...

## 148. رَأْي / رَأَى[148]

*raʾā / raʾy*

2 occurrences; cumulative coverage 79.01%.

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

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

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

### Attested spellings and counts

رأي —rʾy* (1); سترى —strā* (1)

Context L25: ... قول صحاب ولا من رأي صحيح ولا من قياس يطرد ...

Context L36: ... وفيها هذا القول لذلك سترى في آخر اعتراض هذا المرسل ...

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

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

## 149. رَبّ[149]

*rabb*

2 occurrences; cumulative coverage 79.07%.

**Possible English:** Lord; master; sustainer; many a (rubba)

**Context:** رَبّ in praise refers to Allah as Lord. رُبَّ in رُبَّ حامل فقه is a particle meaning many a bearer of understanding; it does not call that person a lord.

**Forms and grammar:** ربه / ربهم = his Lord / their Lord. The particle رُبَّ commonly governs an indefinite noun. These are different homographic words, not tense forms of one another.

### Attested spellings and counts

رب —rb* (2)

Context L31: ... وحسن توفيقه والحمد الله رب العالمين وصلواته على سيدنا محمد ...

Context L32: ... القوم الظالمين والحمد الله رب العالمين ...

## 150. رَزَّاق / رِزْق[150]

*rizq / razzāq*

2 occurrences; cumulative coverage 79.14%.

**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

رزق —rzq* (2)

Context L23: ... لعظيم أن تعمد إلى رزق من رزق الله فَيُهْرَق من ...

[149] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ربب (read dictionary entry).
[150] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رزق (read dictionary entry).

## 151. زَيْد / زَادَ[151]

*zāda / zayd*

2 occurrences; cumulative coverage 79.21%.

**Possible English:** increase; add; more; Zayd; Yazīd; Ziyād

**Context:** زيد, يزيد and زياد commonly name different narrators. يزيد can also be the imperfect verb increases. Keep the personal names distinct.

**Forms and grammar:** زاد / يزيد = increased / increases; زيادة = increase; مزيد = additional. زيد and زياد are separate name formations, not cases of one name. Context distinguishes the name يزيد from the verb.

### Attested spellings and counts

بزيادة —bzyādh* (1); زيادة —zyādh* (1)

Context L38: ... الإمام ابن حزم حاشية زيادة لتصحيح السياق حاشية الحديث ... يروى ...

Context L40: ... تعلقتم به من ذلك بزيادة به ليستقيم النص والله أعلم ...

## 152. سَمَاع / سَمِـعَ[152]

*samiʿa / samāʿ*

2 occurrences; cumulative coverage 79.27%.

**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

السميع —al-smyʿ* (1); سمع —smʿ* (1)

Context L32: ... الشيطان الرجيم ونستعين بالله السميع العليم على القوم الظالمين والحمد ...

Context L35: ... لا يدري عنها أو سمع عنها ولم يقف عليها فلأجل ...

[151] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زيد (read dictionary entry).
[152] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سمع (read dictionary entry).

## 153. أَسْوَد / سَيِّد[153]

*sayyid / ʾaswad*

2 occurrences; cumulative coverage 79.34%.

**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

سيدنا —sydnā* (2)

Context L1: ... الرحيم صلى الله على سيدنا محمد وآله وصحبه وسلم ...

Context L31: ... رب العالمين وصلواته على سيدنا محمد وآله وصحبه وسلم تسليماً ...

## 154. عَبَّاس / عَبَسَ[154]

*ʿabbās / ʿabasa*

2 occurrences; cumulative coverage 79.41%.

**Possible English:** ʿAbbās; frown

**Context:** عباس and العباس commonly identify a person, especially Ibn ʿAbbās in citations. Do not translate the name as a description of the narrator's expression.

**Forms and grammar:** عبس / يعبس = frowned / frowns; عبّاس is a different formation, often a proper name. Case vowels and the presence of ال do not alone establish which person is meant.

### Attested spellings and counts

عباس —ʿbās* (2)

Context L29: ... يقول عبد الله بن عباس وعروة بن الزبير وطاوس وعمرو ...

Context L38: ... الأخرى فكتبت إلى ابن عباس في ذلك فكتب أن رسول ...

[153] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سود (read dictionary entry).
[154] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عبس (read dictionary entry).

## 155. عَرَفَ / مَعْرُوف[155]

*ʿarafa / maʿrūf*

2 occurrences; cumulative coverage 79.47%.

**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

فاعترفت —fāʿtrft* (1); معرفة —mʿrfh* (1)

Context L28: ... ولا لغيرنا ممن له معرفة بصحة حديث مسلم المذكور ولا ...

Context L38: ... الآية فدعوتها فتلوت عليها فاعترفت بذلك فسرّه وأخرج البخاري ومسلم ...

## 156. عَشْر / عَشَرَة / عُشْر[156]

*ʿashr / ʿasharah / ʿushr*

2 occurrences; cumulative coverage 79.54%.

**Possible English:** ten; tenth; one-tenth; twenty in a derived numeral

**Context:** عشرة/عشر count ten; العشر can name a tenth-share or ten days according to vowels and context. عشرين / عشرون mean twenty.

**Forms and grammar:** Numeral agreement depends on the counted noun: عشر / عشرة are not interchangeable. عشرين / عشرون vary by case; عاشر / عاشرة are ordinals; عاشوراء is a named day.

### Attested spellings and counts

عشرة —ʿshrh* (2)

Context L30: ... الكلب في إناء فيه عشرة أقساط لبن يهرق كله ويغسل ...

[155] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرف (read dictionary entry).
[156] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عشر (read dictionary entry).

## 157. عَمْد / تَعَمَّدَ[157]

*ʿamd / taʿammada*

2 occurrences; cumulative coverage 79.61%.

**Possible English:** intention; intentional; deliberately; rely on

**Context:** عمدا in legal classification contrasts with mistake. اعتمد can instead mean relied on; a shared root does not settle the kind of intention at issue.

**Forms and grammar:** تعمّد / يتعمّد = intended deliberately / intends; عامد / متعمد are participles. عمدا is adverbial; عمد can have other noun/verb readings according to vowels.

### Attested spellings and counts

تعمد —tʿmd* (1); يعمد —yʿmd* (1)

Context L23: ... بهرقه إنه لعظيم أن تعمد إلى رزق من رزق الله ...

Context L25: ... لهم إنه لعظيم أن يعمد إلى ألف قنطار من زيت ...

## 158. عَمِلَ / عَمَل[158]

*ʿamal / ʿamila*

2 occurrences; cumulative coverage 79.67%.

**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

عمل —ʿml* (1); عملاً —ʿmlāan (1)

Context L7: ... الله عليه وسلم من عمل عملاً ليس عليه أمرنا فهو ...

[157] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمد (read dictionary entry).
[158] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمل (read dictionary entry).

## 159. قَتْل / قَتَلَ[159]

*qatala / qatl*

2 occurrences; cumulative coverage 79.74%.

**Possible English:** kill; killing; homicide

**Context:** قتل denotes killing, but intention, justification and legal consequence must come from surrounding qualifications. قاتل and مقتول identify different participants.

**Forms and grammar:** قتل / يقتل = killed / kills; قُتل / يُقتل = was killed / is killed. قاتل = killer; مقتول = killed person; قتله = he killed him or his killing, depending on vowels.

### Attested spellings and counts

قتل —qtl* (1); قتله —qtlh* (1)

Context L9: ... ومعلوم أن الصيد إذا قتله الكلب أنه يتجنب الدماء ولم ...

Context L18: ... أخبر أنه كان إذ قتل جنباً فغسلته الملائكة فبطل عليكم ...

## 160. قَدْر / قُدْرَة[160]

*qadr / qudrah*

2 occurrences; cumulative coverage 79.81%.

**Possible English:** amount; measure; extent; ability; determine

**Context:** قدر can give a quantity or an estimate. يقدر can mean is able or estimates, depending on vowels and construction. A numeral or following noun often clarifies it.

**Forms and grammar:** قدر / يقدر have several vowel-dependent readings; قادر / قادرة = able; مقدار / مقادير = measure(s); قدرة = ability. بقدر = to the extent of or in an amount of.

### Attested spellings and counts

قدر —qdr* (1); ومقدار —wmqdār* (1)

Context L25: ... فيتبدد من أجل فأرة قدر البندقة وقعت فيه ولا نص ...

Context L30: ... في ما نقعه صغيرة ومقدار ما يتوضأ منه إنسان فهو ...

[159] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قتل (read dictionary entry).
[160] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدر (read dictionary entry).

## 161. فَقَطّ / فَقَط[161]

*qaṭṭ* / *faqaṭ*

2 occurrences; cumulative coverage 79.87%.

**Possible English:** ever in negative contexts; at all; only; enough

**Context:** قطّ with a past negative can mean ever. فقط means only. Neither should be read as an ordinary tense conjugation of the other.

**Forms and grammar:** قطّ is an indeclinable adverb in its common negative use; فقط attaches ف to قط in the limiting expression. قطّ can also belong to a lexical cutting sense, distinguished by syntax.

### Attested spellings and counts

فقط —fqṭ* (1); قط —qṭ* (1)

Context L7: ... وما بلغنا قط أنه قال إن الكلب نجس ...

Context L28: ... لم يبلغه إلا الغسل فقط توقف في الهرق للنهي عن ...

## 162. أَقَلّ / قَلِيل[162]

*qalīl* / *ʾaqall*

2 occurrences; cumulative coverage 79.94%.

**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* (1); قَلِيلًا —qalīlan (1)

Context L10: ... الله تعالى الحجة فقال قل هاتوا برهانكم إن كنتم صادقين ...

Context L38: ... بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي ...

[161] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قطط (read dictionary entry).
[162] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلل (read dictionary entry).

## 163. أَكْثَر / كَثِير[163]

*kathīr / ʾakthar*

2 occurrences; cumulative coverage 80.01%.

**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

الكثير —al-kthyr* (1); كثير —kthyr* (1)

Context L4: ... قد أباح لنا أكل كثير من أنواع الحيوان والصلاة على ...

Context L35: ... فيها لأني أعلم أن الكثير منهم لا يدري عنها أو ...

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