LISTENING, SINGING AND MUSICAL INSTRUMENTS

كتاب السماع

Listening, Singing and Musical Instruments

Ibn Ṭāhir al-Maqdisī (Ibn al-Qaysarānī) · The Electric Collective for Rigorous Islamic Science

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Foreword

The nature of this work

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

An applied legal argument about listening, singing and musical instruments. This is not the general hadith manual on the six compilers. The author's conclusions and use of reports remain his own claims; translating this work does not establish agreement with them. The supplied digital witness begins with the author's text and contains a chapter marker that interrupts the opening word for arranged; the irregularity is preserved and must be explained rather than silently repaired.

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.

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Source identifiers appear in the margins. Translator's notes and Qur'an/hadith research references are labelled footnotes. The integrated reader's glossary includes transliterations, attested forms, contextual meanings and dictionary-source footnotes; its percentage measures Arabic word occurrences, not comprehension. This is a single short work, not a newly invented set of volumes.

Guidelines for contributors

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

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

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LISTENING, SINGING AND MUSICAL INSTRUMENTS

كتاب السماع

Listening, Singing and Musical Instruments

Ibn Ṭāhir al-Maqdisī (Ibn al-Qaysarānī) · Arabic–English parallel edition

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بسم الله الرحمن الرحيم

والحمد لله وحده وبه العون والعصمة

قال الشيخ الإمام الحافظ أبو الفضل محمد بن طاهر المقدسي رحمه الله:

أما بعد، إن سائلا سأل عن السماع بسائر أنواعه، وأحب أن أبين ذلك م

[فصل]

ا مرتبا، بذكر الأدلة، وإقامة الشواهد:

الجواب وبالله التوفيق.

اعلم أن الله عز وجل بعث محمدا - صلى الله عليه وسلم - بالحنيفية السمحة إلى الكافة يدعوهم إلى الإيمان بوحدانيته. والتصديق لرسوله - صلى الله عليه وسلم - وأمره أن يعلمهم ما جهلوه، ويحذرهم قبيح ما ارتكبوه، فقال عز وجل " الذين يتبعون الرسول النبي الأمي الذي يجدونه مكتوبا عندهم في التوراة والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر، ويحل لهم الطيبات، ويحرم عليهم الخبائث، ويضع عنهم إصرهم، والأغلال التي كانت عليهم " الآية.

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

L1 And praise belongs to Allah alone; through Him come assistance and protection from error.

L2 The shaykh, imam, and hadith master Abu al-Fadl Muhammed ibn Tahir al-Maqdisi, may Allah have mercy on him, said:

L3 To proceed: a questioner asked about listening in all its forms, and wished me to explain this[1]

L4 **[Chapter]**[2]

L5 in an ordered manner, citing the evidence and establishing the supporting testimonies:[3]

L6 The answer—and through Allah comes success.

L7 Know that Allah, mighty and majestic, sent Muhammed ﷺ to all people with the tolerant, upright religion, calling them to faith in His oneness and to belief in His Messenger ﷺ. He commanded him to teach them what they did not know and to warn them against the evil of what they had committed. Thus He, mighty and majestic, said: “Those who follow the Messenger, the unlettered Prophet, whom they find written down with them in the Torah and the Gospel: he commands them to do what is right and forbids them what is wrong, makes wholesome things lawful for them and foul things unlawful for them, and removes from them their burden and the shackles that were upon them”—the verse.[4]

[1] **Translator’s note (L3):** The source ends with an isolated letter m, followed after the chapter marker by a in unit 5:0. The interrupted sequence does not yield a clear construction in the supplied text; no missing wording has been supplied.

[2] **Translator’s note (L4):** This bracketed chapter marker interrupts a word or letter sequence between units 3:0 and 5:0. Its placement may be editorial or a transcription irregularity.

[3] **Translator’s note (L5):** The initial a continues the isolated m before the intervening chapter marker. The resulting reading is unclear; the intelligible remainder is translated without reconstructing missing text.

[4] **Qur’an references (L7):** Qur’an 7:157 (Al-A’raf).

L8–9 An explanation of this from transmitted reports is what Abu Ali al-Hasan ibn Abd al-Rahman ibn al-Hasan al-Shafii related to us in Mecca. He said: Abu al-Hasan Ahmad ibn Ibrahim ibn Firas related to us. He said: Abu Jafar Muhammed ibn Ibrahim ibn al-Fadl al-Raybali related to us. He said: Abu Ubayd Allah Said ibn Abd al-Rahman al-Makhzumi related to us. He said: Sufyan ibn Uyayna related to us, from Hisham ibn Urwa, from his father, from Aisha, who said: "The Abyssinians used to come and play with spears of theirs, and I would watch them from between the ear and shoulder of the Messenger of Allah ﷺ until I myself was the one to turn away from them. The Messenger of Allah ﷺ said: 'The sons of Arfida are playing'—or words to that effect—'so that the Jews and Christians may know that there is latitude in our religion.'" This is an authentic hadith, which Muslim included in his Sahih through the transmissions of Jarir ibn Abd al-Hamid, Yahya ibn Abi Zaida, and Muhammed ibn Bishr, from Hisham ibn Urwa. Their wording is: "Some Abyssinians came, dancing in the mosque."[5]

L10–11 Thus he ﷺ conveyed the message, discharged the trust, sincerely counseled the community, and instituted legislation. He commanded and forbade as he had been commanded ﷺ. No one after him and after the rightly guided caliphs—whom he ﷺ commanded people to emulate and whose practice he commanded them to follow—may declare unlawful what Allah, mighty and majestic, and His Messenger ﷺ have made lawful, except on the basis of explicit evidence: an unequivocal verse, an established authentic prophetic practice, or a consensus of the community supporting his assertion. As for adducing fabricated reports, reports with unusual transmissions, and reports transmitted by a sole narrator, through liars and discredited transmitters whose transmissions cannot establish authoritative proof, and adducing the statements of those who interpret the Quran according to their own wishes and opinions—far be it, certainly not, that their statements should be consulted and their path followed! For if that were permissible, no person's statement would have greater entitlement to acceptance than another's. Only

[5]**Translator's note (L9):** The source has the masculine relative pronoun in Aisha's statement, "I myself was the one"; the translation preserves the sense without reproducing that grammatical irregularity. The placement of "or words to that effect" leaves the exact extent of the reported wording uncertain.

بيان ذلك من الأثر، ما حدثنا أبو علي الحسن بن عبد الرحمن بن الحسن الشافعي بمكة / قال: حدثنا أبو الحسن أحمد بن إبراهيم بن فراس / قال: حدثنا أبو جعفر محمد ابن إبراهيم بن الفضل الربيلي قال: حدثنا أبو عبيد الله سعيد بن عبد الرحمن المخزومي قال: حدثنا سفيان ابن عيينة عن هشام بن عروة عن أبيه عن عائشة قالت: كان الحبش يأتون فيلعبون بحراب لهم، فكنت أنظر إليهم من بين أذن رسول الله - صلى الله عليه وسلم - وعاتقه حتى أكون أنا الذي أنصرف عنهم، فقال رسول الله - صلى الله عليه وسلم -: يلعب بنو أرفدة أو كما قال: ليعلم اليهود والنصارى أن في ديننا فسحة. هذا حديث صحيح أخرجه مسلم في صحيحه من حديث جرير بن عبد الحميد ويحيى بن أبي زائدة ومحمد بن بشر عن هشام بن عروة، ولفظهم جاء حبش يزفنون في المسجد.

فبلغ - صلى الله عليه وسلم - الرسالة، وأدى الأمانة، ونصح الأمة وسن شرع. وأمر ونهي كما أمر - صلى الله عليه وسلم -، فليس لأحد / بعده وبعد الخلفاء الراشدين الذين أمر - صلى الله عليه وسلم - بالاقتداء بهم، والاتباع لسنتهم أن يحرم ما أحله الله عز وجل ورسوله - صلى الله عليه وسلم - إلا بدليل ناطق من آية محكمة، أو سنة ماضية صحيحة أو إجماع عن الأمة على مقالته، فأما الاستدلال بالموضوعات والغرائب والأفراد من رواية الكذبة والمجروحين الذين لا يقوم بروايتهم حجة، وبأقاويل من فسر القرآن على حسب مراده ورأيه، فحاشا وكلا أن يرجع إلى قولهم. ويسلك طريقهم؛ إذ لو جاز ذلك لم يكن قول أحد من الناس أولى من قول غيره. وإنما يلتزم قول من أيد بالوحي والتنزيل، وعصم من التغيير والتبديل: قال الله عز وجل: " وما ينطق عن الهوى إن هو إلا وحي يوحى " فعلمنا أنه - صلى الله عليه وسلم - لم يأمر بأمر ولم ينه

the statement of the one supported by revelation and divine sending-down, and protected from alteration and substitution, is binding. Allah, mighty and majestic, said: "He does not speak from desire. It is nothing but revelation revealed." Thus we know that he ﷺ did not command anything or forbid anything except through revelation from Allah, mighty and majestic. That is why, when he ﷺ was asked about a matter, he would withhold an answer until revelation came to him. No one else possesses this standing such that acceptance of his statement would be obligatory.[6][7]

L12–13 Abu Bakr Ahmad ibn Ali ibn Khalaf related to us in Nishapur. He said: Abu Abd Allah Muhammed ibn Abd Allah, the hadith master, related to us. He said: I heard Abu Zakariyya Yahya ibn Muhammed al-Anbari say: I heard Abu Bakr Muhammed ibn Ishaq ibn Khuzayma say: "No one has a statement to set alongside that of the Messenger of Allah ﷺ when the report from him is authentic. I heard Abu Hisham Muhammed ibn Yazid al-Rifai say: I heard Yahya ibn Adam say: 'Alongside the statement of the Messenger of Allah ﷺ, there is no need for anyone else's statement. The practice of the Prophet ﷺ and of Abu Bakr and Umar, may Allah be pleased with them both, was transmitted only so that it might be known that the Messenger of Allah ﷺ died while still adhering to it.'" Abu al-Qasim Ismail ibn Masada related to us in Jurjan. He said: Hamza ibn Yusuf, the hadith master, related to us. He said: Abu Ahmad Abd Allah ibn Adi related to us. He said: Al-Hasan ibn Ishaq al-Khawlani related to us. He said: Yunus ibn Abd al-Ala related to us. He said: Muhammed ibn Idris al-Shafii said to me: "The foundation is Quran or prophetic practice; if neither is available, then analogy based upon them both. When a hadith is transmitted through a connected chain from the Messenger of Allah ﷺ and its chain of transmission is authentic, it constitutes prophetic practice. Consensus carries greater weight than the report of a lone transmitter. A hadith is understood according to its apparent meaning. If a hadith admits several meanings, the one that most closely resembles its apparent meaning is the most appropriate to it. When hadiths

عن أمر، إلا بوحي من الله عز وجل، ولذلك كان - صلى الله عليه وسلم - إذا سئل عن أمر توقف حتى يأتيه الوحي / وليست هذه المنزلة لغيره، فيلزم قبول قوله.

حدثنا أبو بكر أحمد بن علي بن خلف بنيسابور قال: حدثنا أبو عبد الله محمد بن عبد الله الحافظ، قال: سمعت أبا زكريا يحيى بن محمد العنبري يقول: سمعت أبا بكر محمد بن اسحق بن خزيمة يقول: ليس لأحد مع رسول الله - صلى الله عليه وسلم - قول إذا صح الخبر عنه، سمعت أبا هشام محمد بن يزيد الرفاعي يقول: سمعت يحيى بن آدم يقول: لا يحتاج مع قول رسول الله - صلى الله عليه وسلم - إلى قول أحد، وإنما كان يؤثر سنة النبي - صلى الله عليه وسلم - وأبي بكر وعمر رضي الله عنهما، ليعلم أن رسول الله - صلى الله عليه وسلم - مات وهو عليها، حدثنا أبو القاسم إسماعيل بن مسعدة بجرجان قال: حدثنا حمزة بن يوسف الحافظ قال: حدثنا أبو أحمد عبد الله بن عدي قال: حدثنا الحسن بن اسحق الخولاني قال: حدثنا يونس بن عبد الأعلى / قال: قال لي محمد بن إدريس الشافعي الأصل: قرآن أو سنة، فإن لم يكن فقياس عليهما، وإذا اتصل الحديث عن رسول الله - صلى الله عليه وسلم -، وصح الإسناد فيه فهو سنة، والإجماع أكبر من خبر المنفرد والحديث على ظاهره، وإذا احتمل الحديث معاني فما أشبه منها ظاهره أولاها به، فإذا تكافأت الأحاديث فأصحها إسنادا أولاها، وليس المنقطع بشيء ما عدا منقطع ابن المسيب، وقال عبد الله بن عباس: هي سنة رسول الله - صلى الله عليه وسلم -، وكتاب الله عز وجل، فمن قال بعد برأيه فلا أدري أفي حسناته أو سيئاته، وقال الشعبي: وقع في نسخة أخرى، قال الشعبي قال عامر بن

[6] **Translator's note (L10):** The wording rendered "instituted legislation" is grammatically irregular in the source, which places two uncoordinated verbs together. The following "forbade" likewise has an irregular written form.

[7] **Qur'an references (L10):** Qur'an 53:3 (An-Najm); Qur'an 53:4 (An-Najm).

are otherwise equal, the one with the most authentic chain of transmission takes precedence. A report with an interrupted chain counts for nothing, except for the interrupted reports of Ibn al-Musayyab." Abd Allah ibn Abbas said: "It is the practice of the Messenger of Allah ﷺ and the Book of Allah, mighty and majestic; whoever speaks afterward on the basis of his own opinion—I do not know whether it belongs among his good deeds or his evil deeds." And al-Shabi said—"In another copy there occurs: al-Shabi said"—Amir ibn Sharahil said: "Whatever they relate to you from the Companions of Muhammed ﷺ, accept it; whatever they relate to you on the basis of their own opinions, urinate on it." Thus, after faith in Allah, mighty and majestic, in His oneness, and in His Messenger ﷺ, the Muslims' obligation was to comply with his commands and prohibitions. Allah, mighty and majestic, said: "Whatever the Messenger gives you, take it; whatever he forbids you, desist from it. And fear Allah; indeed, Allah is severe in punishment." He, mighty and majestic, also said: "But no, by your Lord, they do not believe until they make you judge concerning what has arisen in dispute between them, then find within themselves no discomfort concerning what you have decided, and submit with full submission." He, mighty and majestic, also said: "Let those who contravene his command beware lest a trial befall them or a painful punishment befall them."[8][9][10]

شراحيل: ما حدثوك عن أصحاب محمد - صلى الله عليه وسلم - فخذ به وما حدثوك برأيهم فبل عليه، فكان فرض المسلمين بعد الإيمان بالله عز وجل وبوحدانيته وبرسوله - صلى الله عليه وسلم -؛ امتثال أوامره ونواهيه، قال الله عز وجل /: " وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا، واتقوا الله، إن الله شديد العقاب ". وقال عز وجل: " فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم، ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما ". وقال عز وجل: " فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم ".

L14–15 Since Allah, mighty and majestic, made it obligatory upon us, in these verses and other verses of His Book, mighty and majestic, to accept what he ﷺ commanded, and to prohibit what he commanded and warned against, we found no way to know this through authentic action from recognized trustworthy transmitters, rather than the transmissions of weak and discredited narrators. Whatever reached us meeting this condition, we accepted; we

فلما افترض الله عز وجل علينا في هذه الآيات وفي غيرها من الآي من كتابه عز وجل قبول ما أمر به - صلى الله عليه وسلم -، والنهي عما أمر به وزجر عنه، لم نجد طريقا إلى معرفة ذلك بالفعل الصحيح عن الثقات المعروفين، دون رواية الضعفاء والمجروحين، فما اتصل بنا على هذا الشرط قبلناه، وأحللنا ما أحله الله وحرمنا ما حرمه، وما كان على غير هذه الشريطة لم نلتفت إليه، ولم نعمل به لأنا قد أمرنا بقبول / شهادة العدل دون غيره، قال الله عز وجل: {يأيها الذين آمنو إن جاءكم فاسق بنبإ فتبينوا أن تصيبوا قوما بجهالة} الآية. وقال رسول الله - صلى الله عليه وسلم -: " من كذب علي متعمدا فليتبوأ مقعده من النار "، ولما ظهر في كل زمان أقوام يتظاهرون

[8] **Translator's note (L12):** The unvocalized verb rendered "was transmitted" can also be read actively, "he would transmit"; the passive reading fits the surrounding explanation. Al-Shafii's statements about analogy and other principles are presented as his quoted position.

[9] **Translator's note (L13):** The notice "In another copy there occurs" appears to be an editorial or scribal variant note embedded in the text. The repeated attribution is retained; al-Shabi and Amir ibn Sharahil name the same person.

[10] **Qur'an references (L12):** Qur'an 59:7 (Al-Hashr); Qur'an 4:65 (An-Nisa); Qur'an 24:63 (An-Nur).

deemed lawful what Allah made lawful and unlawful what He made unlawful. Whatever did not meet this condition, we paid no attention to it and did not act upon it, because we have been commanded to accept the testimony of an upright person rather than anyone else. Allah, mighty and majestic, said: "O you who believe, if a sinful person comes to you with news, ascertain the truth, lest you harm people in ignorance"—the verse. The Messenger of Allah ﷺ said: "Whoever deliberately lies about me, let him take his seat in the Fire." And when, in every age, there appeared people who made a show of doubt and discerning insight, declaring unlawful what Allah, mighty and majestic, and His Messenger ﷺ had made lawful, out of their ignorance and to ingratiate themselves with the common people through arbitrary severity, seeking to win them over, swell their own following through them, and extract what was in their hands through their arbitrary severity—may Allah not multiply their like among the Muslims—the common people lent an ear to their statements, supposing that they spoke only from insight and reliable evidence. And they pronounced anyone whom they saw acting otherwise than these common people had prescribed to be someone opposing prophetic practice and committing a forbidden act. I shall explain this, if Allah, mighty and majestic, wills, in two chapters.[11][12][13]

The First Chapter

It comprises an account of the permissibility of listening to it, supported by authentic, clear evidence.

بالشك والتفرس يحرمون ما أحل الله عز وجل ورسوله - صلى الله عليه وسلم - جهلا منهم وتقربا إلى العامة بالتعسف استمالة لهم، وتكثرا بهم - واستخلاص ما في أيديهم بتعسفهم - لا كثر الله في المسلمين أمثالهم - أصغت العامة إلى قولهم وظنا منهم أنهم لا يتكلمون إلا عن بصيرة ووثيقة، وإطلاقهم على من رأوه على غير ما أمر به هؤلاء العامة - أنه مخالف للسنة، مرتكب للأمر المنهي عنه، وأنا أبين ذلك إن شاء الله عز وجل في فصلين.

الفصل الأول

يشتمل على جواز استماعه بالأدلة الصحيحة الواضحة.

[11] **Translator's note (L14):** The source says "to prohibit what he commanded and warned against," an apparent textual error; "commanded" has not been silently changed to "forbade." The source reads "through authentic action," and lacks an explicit "except." The expected sense would be "except through authentic transmission," but that reconstruction has not been substituted. "Made a show of doubt and discerning insight" follows the supplied wording. In this context the expression appears potentially corrupt, but no conjectural replacement has been adopted.

[12] **Translator's note (L15):** The syntax becomes irregular around "and they pronounced," and the reference of "these common people" is awkward: it appears to designate the self-appointed prohibitors, although "the common people" earlier designates their audience. The supplied wording has been retained.

[13] **Qur'an references (L14):** Qur'an 49:6 (Al-Hujurat).

The Second Chapter

It comprises what they have adduced as proof of its prohibition, and an explanation of its invalidity. May Allah protect us from misleading desires and opinions that come to nothing. Indeed, He is Munificent, Generous.

Blank page. (Discussion of Singing in General) Blank page. Abu Nasr Muhammed ibn Sahl ibn Muhammed al-Shadhiyakhi, the upright witness of Nishapur, related to us, saying: Abu Nuaym Abd al-Malik ibn al-Hasan al-Isfarayini related to us, saying: Abu Awana Yaqub ibn Ishaq, the hadith master, related to us. And Abu Bakr Ismail ibn Ali ibn Ahmad al-Isfarayini related to us—then the one who said: Abu Said Muhammed ibn Musa ibn al-Fadl related to us. He said: Abu al-Abbas Muhammed ibn Yaqub al-Umawi related to us, saying: Ahmad ibn Abd al-Hamid al-Harithi related to us, saying: Abu Usama related to us, from Hisham ibn Urwa, from his father, from Aisha, who said: “Abu Bakr came in to see me while two girls from among the girls of the Ansar were with me, singing what the Ansar had exchanged in verse on the day of Buath.” She said: “They were not professional singers.” Abu Bakr said: “Satan’s pipe in the house of the Messenger of Allah ﷺ?” This was on a festival day. The Messenger of Allah ﷺ said: “Every people has a festival, and this is our festival.” Al-Bukhari and Muslim both included it in their Sahih collections through the report of Abu Usama Hammad ibn Usama, from Hisham. Abu Bakr Muhammed ibn Muslim al-Zuhri also transmitted it from Urwa ibn al-Zubayr, in the same manner as Hisham’s transmission. [He said:] Abu al-Hasan Ali ibn Muhammed ibn Ali, the scribe, related to us in Shiraz, saying: Abu al-Abbas Muhammed ibn Yaqub related to us, saying: Muhammed ibn Awf ibn Sufyan, Abu Jafar al-Tai, related to us. He said: Abu al-Mughira related to us. And Abu al-Qasim al-Hasan ibn Muhammed ibn al-Hasan al-Hawfi related to us[14][15][16][17]

الفصل الثاني

يشتمل على ما احتجوا به على تحريمه، وبيان بطلانه، والله يعصمنا من الأهواء المضلة والآراء المضمحلة، إنه جواد كريم.

صفحة فارغة (القول في الغناء على الإطلاق) صفحة فارغة حدثنا أبو نصر محمد بن سهل بن محمد الشاذياخي العدل النيسابوري، قال: حدثنا أبو نعيم عبد الملك بن الحسن الإسفراييني قال: حدثنا أبو عوانة يعقوب بن إسحق الحافظ وحدثنا أبو بكر إسماعيل بن علي بن أحمد الإسفراييني فالذي قال حدثنا أبو سعيد محمد ابن موسى بن الفضل. قال: حدثنا أبو العباس محمد بن يعقوب الأموي قال: حدثنا أحمد بن عبد الحميد الحارثي قال: حدثنا أبو أسامة عن هشام بن عروة عن أبيه عن عائشة، قالت: دخل علي أبو بكر، وعندي جاريتان من جواري الأنصار. تغنيان بما تقاولت به الأنصار يوم بعاث قالت: وليستا / بمغنيتين، فقال أبو بكر: أمزمار الشيطان في بيت رسول الله - صلى الله عليه وسلم - وذلك في يوم عيد، فقال رسول الله - صلى الله عليه وسلم -: إن لكل قوم عيدا وهذا عيدنا. اتفق البخاري ومسلم على إخراجه في صحيحهما من حديث أبي أسامة حماد بن أسامة عن هشام ورواه أبو بكر محمد بن مسلم الزهري عن عروة بن الزبير كرواية هشام [قال] : حدثنا أبو الحسن علي بن محمد بن علي الكاتب بشيراز قال: حدثنا أبو العباس محمد بن يعقوب قال: حدثنا محمد بن عوف بن سفيان أبو جعفر الطائي. قال: حدثنا أبو المغيرة، وحدثنا أبو القاسم الحسن بن محمد بن الحسن الحوفي

[14] **Translator’s note (L20):** An editorial or transcription notice describing the page.

[15] **Translator’s note (L22):** An editorial or transcription notice describing the page.

[16] **Translator’s note (L23):** The wording following Ismail al-Isfarayini, literally “then the one who said,” is syntactically defective; its intended connection to the following transmission formula is uncertain. The square brackets around “He said” reproduce a supplied insertion in the source.

[17] **Hadith references (L20):** Compare Sahih al-Bukhari 952.

in Nishapur, saying: Abu Bakr ibn Farsakh al-Ikhmimi related to us, saying: Imran ibn al-Khattab related to us.

He said: Umar ibn Abi Salama related to us. The two said: Al-Awzai related to us, from al-Zuhri, from Urwa, from Aisha, that Abu Bakr came in to see her while two girls were with her during the days of Mina, singing to the accompaniment of two frame drums. The Messenger of Allah ﷺ was covered with his garment. He rebuked the two girls, and the Messenger of Allah ﷺ uncovered his face and said: "Leave them alone, Abu Bakr, for these are festival days." Aisha also said: "I saw the Messenger of Allah[18]

shielding me with his cloak while I watched the Abyssinians playing in the mosque, until I myself became bored. So take due account of a young girl who is eager for amusement." Al-Bukhari and Muslim both included it in their Sahih collections through the report of Ibn Umar and Abd al-Rahman ibn Umar al-Awzai, from al-Zuhri. A group transmitted it from Ibn Shihab, including Uqayl ibn Khalid, Salih, Yunus, and others. Abu al-Aswad Muhammed ibn Abd al-Rahman ibn Urwa also transmitted it in the same manner as Hisham's and al-Zuhri's transmissions. Muhammed ibn Sahl, the upright witness, informed us, saying: Abd al-Malik ibn al-Hasan related to us, saying: Abu Awana al-Isfarayini related to us, saying: Yunus ibn Abd al-Ala related to us, saying: Abd Allah ibn Wahb informed us: Umar ibn al-Harith related to us, from Abu al-Aswad, from Urwa, from Aisha, who said: "The Messenger of Allah ﷺ came in to see me while two girls were with me, singing the songs of Buath. He lay down on the bed and turned his face away. Abu Bakr, may Allah be pleased with him, came in, rebuked me, and said: 'Satan's pipe in the presence of the Messenger of Allah ﷺ?' The Messenger ﷺ turned toward him and said: 'Leave them alone, Abu Bakr, for these are festival days.' When he was no longer paying attention, I signaled to the two girls, and they went out." She said: "It was a festival day, and the black men were playing with shields and spears. Either I asked the Messenger of Allah ﷺ, or she said: 'Would you like to watch?' I said: 'Yes.' He stood me

[18] **Translator's note (L25):** The form rendered "rebuked" is irregular in the supplied text; the context indicates a rebuke directed at the two girls.

بنيسابور قال: حدثنا أبو بكر بن فرصخ الإخميمي قال: حدثنا عمران بن الخطاب.

قال: حدثنا عمر بن أبي سلمة قالا: حدثنا الأوزاعي عن الزهري عن عروة عن عائشة أن أبا بكر / دخل عليها، وعندها جاريتان في أيام منى تغنيان بدفين، ورسول الله - صلى الله عليه وسلم - مسجى بثوبه، فانتهرهما، وكشف رسول الله - صلى الله عليه وسلم - عن وجهه وقال: دعهما يا أبا بكر، فإنها أيام عيد. وقالت عائشة: رأيت رسول الله

يسترني بردائه وأنا أنظر إلى الحبشة يلعبون في المسجد حتى أكون أنا أسأم، فاقدروا قدر الجارية الحديثة السن الحريصة على اللهو، اتفق البخاري ومسلم على إخراجه في صحيحيهما من حديث ابن عمر وعبد الرحمن بن عمر الأوزاعي عن الزهري، ورواه عن ابن شهاب جماعة، منهم عقيل بن خالد وصالح ويونس وغيرهم ورواه أبو الأسود محمد بن عبد الرحمن ابن عروة كرواية هشام والزهري، أنبأنا محمد بن سهل العدل قال: حدثنا عبد الملك بن الحسن قال: حدثنا أبو عوانة الإسفراييني قال: حدثنا يونس بن عبد الأعلى قال: أنبأنا عبد الله بن وهب حدثنا عمر بن الحارث عن أبي الأسود عن عروة عن عائشة قالت: دخل على رسول الله - صلى الله عليه وسلم -، وعندي جاريتان تغنيان بغناء بعاث فاضطجع على الفراش وحول وجهه، ودخل أبو بكر رضي الله عنه فانتهرني وقال: مزمار الشيطان عند رسول الله - صلى الله عليه وسلم -؟ فأقبل رسول - صلى الله عليه وسلم - فقال: دعهما يا أبا بكر، فإنها أيام عيد، فلما غفل غمزتهما فخرجتا، قالت: وكان يوم عيد يلعب، السودان بالدرق والحراب. فإما سألت رسول الله - صلى الله عليه وسلم -. وإما قالت: تشتهين تنظرين؟ قلت: نعم. فأقامني وراءه، خدي على خده، وهو يقول: دونكم يا بني أرفدة حتى إذا مللت قال: حسبك؟ قلت: نعم. قال: فاذهبي. اتفق البخاري ومسلم على روايته في كتابيهما من هذا الوجه

behind him, my cheek against his cheek, while he said: 'Carry on, sons of Arfida!' When I grew tired, he said: 'Have you had enough?' I said: 'Yes.' He said: 'Then go.'" Al-Bukhari and Muslim both transmitted it in their books through this route as well. Al-Bukhari transmitted it from Ahmad ibn Isa, from Abd Allah ibn Wahb, and Muslim transmitted it from Yunus ibn Abd al-Ala, this very transmitter in our chain, just as we have presented it from him. Allah knows best what is correct. Abu Muhammed Rizq Allah ibn Abd al-Wahhab related to us in Baghdad, saying: Abu Umar Mahdi related to us, saying: Abu Abd Allah Muhammed ibn Makhlad related to us, saying: Tahir ibn Khalid ibn Nizar: My father related to me, from Ibrahim ibn Tahman, from Muhammed ibn Ishaq, from Muhammed ibn Ibrahim, from Ishaq ibn Sahl ibn Abi Khaythama, from Aisha, who said: "A girl from the Ansar was in my care, and I arranged her marriage. The Messenger of Allah ﷺ came in and heard no singing. He said: 'Aisha, why did you not send someone with her to sing? For this clan of the Ansar loves singing.'" This report is singular through this route. Al-Bukhari included it through the report of Hisham, from his father, from Aisha. We shall mention it in its proper place, if Allah Most High wills. Jabir ibn Abd Allah also transmitted it from the Prophet ﷺ in the same manner as Aisha's transmission, may Allah be pleased with her. Abu Ishaq Ibrahim ibn Muhammed al-Asbahani related to us there, saying: Ibrahim ibn Abd Allah al-Basir related to me, saying: Al-Husayn ibn Ismail al-Mahamili related to us, saying: Abu Hamza Anas ibn Khalid related to us, saying: Safwan ibn Hubayra, Abu Abd al-Rahman al-Qasir, related to us, from Ibn Jurayj, who said: Abu al-Asba informed me that Jamila informed him that she asked Jabir ibn Abd Allah about singing. He said: "A man of the Ansar married a woman of Aisha's household, and she escorted her to Quba. The Messenger of Allah ﷺ said to her: 'Have you escorted your bride?' She said: 'Yes.' He said: 'Then did you send her with singing that is loved among the Ansar?' She said: 'No.' He said: 'Then catch up with her, Zaynab!'"—a woman who used to sing in Medina. Abu al-Zubayr Muhammed Muslim al-Makki also transmitted it from Jabir in this manner. Abu al-Qasim Qasim ibn Ahmad al-Asbahani related to us at the frontier town of Amid, saying: Abu Bakr Muhammed ibn Ahmad ibn Hashish related to us, saying: Abu Muhammed Abd al-Rahman ibn Muhammed ibn

أيضا، رواه البخاري عن أحمد بن عيسى عن عبد الله بن وهب ورواه مسلم عن يونس بن عبد الأعلى، هذا الذي في إسنادنا كما أوردناه عنه والله أعلم / بالصواب. حدثنا أبو محمد رزق الله بن عبد الوهاب ببغداد، قال: حدثنا أبو عمر مهدي قال: حدثنا أبو عبد الله محمد بن مخلد قال: طاهر بن خالد بن نزار، حدثني أبي عن إبراهيم بن طهمان عن محمد بن اسحق عن محمد بن إبراهيم عن اسحق بن سهل بن أبي خيثمة عن عائشة قالت: كانت جارية من الأنصار في حجري فزوجتها ودخل رسول الله - صلى الله عليه وسلم - ولم يسمع غناء فقال: يا عائشة، ألا بعثت معها من يغني؟ فإن هذا الحي من من الأنصار يحبون الغناء. غريب من هذا الطريق وقد أورده البخاري من حديث هشام عن أبيه عن عائشة نذكره في موضعه إن شاء الله تعالى. ورواه جابر بن عبد الله عن النبي - صلى الله عليه وسلم - كرواية عائشة رضي الله عنها. حدثنا أبو اسحق إبراهيم بن محمد الأصبهاني بها قال: حدثني إبراهيم بن عبد الله الباصر قال: حدثنا الحسين بن إسماعيل المحاملي قال حدثنا أبو حمزة أنس / بن خالد قال: حدثنا صفوان بن هبيرة أبو عبد الرحمن القصير عن ابن جريج قال: أخبرني أبو الأصبع، أن جميلة أخبرته أنها سألت جابر بن عبد الله عن الغناء فقال: نكح بعض الأنصار بعض أهل عائشة فأهدتها إلى قباء فقال لها رسول الله - صلى الله عليه وسلم -: أهديت عروسك؟ فقالت: نعم. قال: فأرسلت معها بغناء في الأنصار يحبونه؟ قالت: لا. قال: فأدركيها يا زينب امرأة كانت تغني بالمدينة ورواه أبو الزبير محمد مسلم المكي عن جابر كذلك، حدثنا أبو القاسم قاسم ابن أحمد الأصبهاني بثغرآمد، قال: حدثنا أبو بكر محمد بن أحمد بن حشيش قال: حدثنا أبو محمد عبد الرحمن بن محمد بن عبد الله المقرىء بمكة، قال: حدثنا أحمد بن يحيى الصوفي، قال: حدثنا جعفر بن عون عن الأجلح عن أبي الزبير عن جابر قال: أنكحت عائشة ذات يوم قرابة لها رجلا من الأنصار، فجاء رسول الله

Abd Allah, the Quran reciter, related to us in Mecca, saying: Ahmad ibn Yahya al-Sufi related to us, saying: Jafar ibn Awn related to us, from al-Ajlah, from Abu al-Zubayr, from Jabir, who said: “One day Aisha married a female relative of hers to a man of the Ansar. The Messenger of Allah ﷺ came and said: ‘Have you escorted the girl?’ They said: ‘Yes.’ He said: ‘Did you send with her—’” Abu Muhammed said: “A word escaped me.” She said: “No.” The Messenger of Allah ﷺ said: “The Ansar are a people with a fondness for love songs; if only you had sent someone with her to say:[19][20][21][22]

L29 “We have come to you, we have come to you … so may He greet us and greet you.”[23]

L30–33 Muhammed ibn Fudayl also transmitted it from al-Ajlah. Zafar ibn Dai al-Alawi al-Istrabadhi related to us, saying: Abu Abd al-Rahman Muhammed ibn al-Husayn related to us in his letter, up to where he said: Ali ibn Muhammed ibn Ibrahim al-Faris related to us, saying: Muhammed ibn al-

[19] **Translator’s note (L26):** “Ibn Umar and Abd al-Rahman ibn Umar al-Awzai” is the supplied wording; the identification and coordination of these transmitters appear corrupt. The source reads “Muhammed ibn Abd al-Rahman ibn Urwa,” making Urwa part of the transmitter’s genealogy. This may be a corruption of “Muhammed ibn Abd al-Rahman, from Urwa”; the supplied wording is retained. The source has “came in upon” with a form that can be read as “upon Ali”; the first-person narrative supports the rendering “came in to see me.”

[20] **Translator’s note (L27):** The source reads “or she said: ‘Would you like to watch?’,” although the narrative calls for the Messenger to ask Aisha. The feminine reporting verb is retained rather than silently corrected. After Muhammed ibn Makhlad, the source gives “he said: Tahir ibn Khalid ibn Nizar” without an explicit transmission verb before Tahir’s name. The source repeats the preposition “of” in “this clan of of the Ansar”; this appears to be a copying duplication.

[21] **Translator’s note (L28):** “Muhammed Muslim” is written without “ibn” between the names; no patronymic connector has been supplied in the translation. The word rendered “girl” is written al-fanat, an apparently corrupt form of al-fatat. The description of Zaynab as a woman who sang in Medina is treated as a narrator’s explanatory aside; the unpunctuated source leaves its attachment somewhat uncertain.

[22] **Hadith references (L25):** Compare Sahih Muslim 892c; Compare Sahih al-Bukhari 949-950.

[23] **Translator’s note (L29):** The subject of “greet us and greet you” is unstated. The supplied wording is retained without inserting Allah’s name.

- صلى الله عليه وسلم - /: فقال: أهديتم الفناة؟ قالوا: نعم. قال: أرسلتم معها؟ قال أبو محمد: كلمة ذهبت عني. فقالت: لا. فقال رسول الله - صلى الله عليه وسلم -: إن الأنصار قوم فيهم غزل، فلو بعثتم معها من يقول:

(أتيناكم أتيناكم ... فحيانا وحياكم)

ورواه محمد بن فضيل عن الأجلح، حدثنا ظفر بن داعي العلوي الإستراباذي قال: حدثنا أبو عبد الرحمن محمد بن الحسين في كتابه إلى أن قال: حدثنا على بن محمد ابن إبراهيم الفارس قال: حدثنا محمد بن القاسم المحاربي قال: حدثنا أبو كريب عن محمد بن فضيل عنه بمثله. حدثنا أبو الحسين أحمد بن محمد بن أحمد البزاز ببغداد، قال: حدثنا أبو حفص عمر بن إبراهيم الكتاني المقري، قال: حدثنا عبد الله بن محمد ابن عبد العزيز البغوي، قال: حدثنا داود بن رشيد قال حدثنا الوليد بن مسلم عن الأوزاعي عن إسماعيل بن عبد الله عن ميسرة مولى فضالة بن عبيد قال " قال رسول الله - صلى الله عليه وسلم -: / لله أشد أذنا إلى الرجل الحسن الصوت بالقرآن يجهر به من صاحب القينة إلى قينته قال أبو عبد الله الحاكم في كتاب المستدرك: هذا حديث صحيح على شرط البخاري ومسلم ولم يخرجاه. وقال الحاكم: فيه نظر، فإنهما لم يخرجا هذه الترجمة. فكيف يلزمهما هذا الحديث؟ بل أخرجه أبو عبد الله بن ماجة في سننه عن راشد بن سعيد الرملي عن الوليد ابن مسلم، والله أعلم، ووجه الاحتجاج من هذا الحديث، هو أن النبي - صلى الله عليه وسلم - أثبت أن الله عز وجل يستمع إلى حسن الصوت بالقرآن كما يستمع صاحب القينة إلى قينته فأثبت تحليل السماع، إذ لا يجوز أن تقيس على محرم ولهذا الحديث أمثال في الصحيحين أخبرناه أبو عمر

Qasim al-Muharibi related to us, saying: Abu Kurayb related to us, from Muhammed ibn Fudayl, from him, with the same wording. Abu al-Husayn Ahmad ibn Muhammed ibn Ahmad al-Bazzaz related to us in Baghdad, saying: Abu Hafs Umar ibn Ibrahim al-Kinani, the Quran reciter, related to us, saying: Abd Allah ibn Muhammed ibn Abd al-Aziz al-Baghawi related to us, saying: Dawud ibn Rashid related to us, saying: Al-Walid ibn Muslim related to us, from al-Awzai, from Ismail ibn Abd Allah, from Maysara, the client of Fadala ibn Ubayd, who said: "The Messenger of Allah ﷺ said: 'Allah listens more intently to a man with a beautiful voice reciting the Quran aloud than the owner of a singing girl listens to his singing girl." Abu Abd Allah al-Hakim said in the Book of the Supplement: "This is a sound hadith according to the criteria of al-Bukhari and Muslim, although neither included it." Al-Hakim said: "This requires scrutiny, for neither of them transmitted this particular chain of narrators. How, then, can they be held obliged to include this hadith? Rather, Abu Abd Allah ibn Majah included it in his Sunan, on the authority of Rashid ibn Said al-Ramli, from al-Walid ibn Muslim. Allah knows best." The basis for adducing this hadith as evidence is that the Prophet ﷺ affirmed that Allah, Mighty and Majestic, listens to someone with a beautiful voice reciting the Quran just as the owner of a singing girl listens to his singing girl. He thereby affirmed the permissibility of listening, since one may not draw an analogy with something forbidden. This hadith has parallels in the two Sahih collections. Abu Umar and Abd al-Wahhab ibn Muhammed ibn Ishaq related it to us in Isfahan. He said: Zayn al-Imam Abu Abd Allah ibn Hind, the hadith master, informed us, saying: Abu al-Tahir Ahmad ibn Muhammed ibn Amr informed us: Yunus ibn Abd al-Ala narrated to us: Abd Allah ibn Wahb narrated to us, from Yunus ibn Yazid, from Muhammed ibn Muslim ibn Shihab, from Abu Salamah, from Abu Hurayrah, from the Prophet ﷺ, who said: "Allah, Mighty and Majestic, has listened to nothing as He has listened to a prophet singing the Quran." Muslim transmitted it in his Sahih from Yunus ibn Abd al-Ala, just as we have presented it. Abu Muhammed Abd Allah ibn Muhammed al-Sarifini informed us in Baghdad. He said: Abu Bakr Muhammed ibn Umar al-Warraq informed us, saying: Abu Bakr Abd Allah ibn Sulayman ibn al-Ashath informed us, saying: Ahmad ibn Salih narrated to us, saying: Anbasah informed us: Yunus

وعبد الوهاب بن محمد بن اسحق بأصبهان، قال: أخبرنا زين الإمام أبو عبد الله بن هند الحافظ قال: أخبرنا أبو الطاهر أحمد بن محمد بن عمرو حدثنا يونس ابن عبد الأعلى / حدثنا عبد الله بن وهب عن يونس بن يزيد عن محمد بن مسلم بن شهاب عن أبي سلمة عن أبي هريرة عن النبي - صلى الله عليه وسلم - قال: ما أذن الله عز وجل لشيء ما أذن لنبي يتغنى بالقرآن رواه مسلم في صحيحه عن يونس بن عبد الأعلى كما أخرجناه. أخبرنا أبو محمد عبد الله بن محمد الصريفيني ببغداد. قال: أخبرنا أبو بكر محمد بن عمر الوراق قال: أخبرنا أبو بكر عبد الله بن سليمان بن الأشعث، قال: حدثنا أحمد بن صالح، قال: أخبرنا عنبسة، حدثنا يونس عن ابن شهاب، قال: حدثني إبراهيم بن عبد الله بن عبد الله بن أبي ربيعة أن الحارث بن عبيد الله بن عياش أخبره أنه [كان] يسير مع عمر بن الخطاب في طريق مكة في خلافته ومعه المهاجرون والأنصار، فترنم عمر ببيت، فقال له رجل من أهل العراق ليس معه عراقي غير غيرك فليقلها يا أمير المؤمنين! فاستحيى عمر وضرب راحلته حتى انقطعت من الموكب /، وإسناد هذه الحكاية كالأخذ باليد في الصحة، ويزيد ذلك وضوحا ما حدثنا أبو بكر أحمد بن علي الأديب، قال أخبرنا أبو عبد الرحمن الصوفي قال: أخبرنا أبو الحسين الحجاجي الحافظ قال: حدثنا عبد الله بن عتاب الرقي قال: حدثنا هشان بن عمار، قال: حدثنا سعيد بن يحيى، حدثنا محمد بن عمر عن يحيى ابن عبد الرحمن قال: خرجنا مع عمر بن الخطاب في الحج الأكبر حتى إذا كان عمر بالروحاء كلم الناس رياح بن المعترف وكان حسن الصوت بغناء الأعراب، فقالوا: أسمعنا، وقصر عنا الطريق فقال إني أفرق من عمر. قال فكلم القوم عمر: إنا كلمنا رياحا يسمعنا ويقصر عنا المسير فأبى إلا أن تأذن له، فقال له: يا رياح، أسمعهم وقصر عنهم المسير، فإذا أسحرت فارفع وخذلهم من شعر ضرار بن الخطاب، فرفع عقيرته يتغنى وهم محرمون، قرأت بخط أبي الحسن علي بن إبراهيم بن سلمة القطان بقزرين في كتابه الموسوم بجامع السنن / حدثنا أبو علي بشر

narrated to us, from Ibn Shihab, who said: Ibrahim ibn Abd Allah ibn Abd Allah ibn Abi Rabiah narrated to me that al-Harith ibn Ubayd Allah ibn Ayyash informed him that he [was] traveling with Umar ibn al-Khattab on the road to Mecca during his caliphate, accompanied by the Emigrants and the Helpers. Umar melodiously sang a line of verse. A man from Iraq—there was no other Iraqi with him—said to him: "Let someone other than you say it, Commander of the Faithful!" Then, feeling embarrassed, Umar urged his mount onward until it broke away from the procession. The chain of transmission of this account is, in its soundness, like taking someone by the hand. This is made still clearer by what Abu Bakr Ahmad ibn Ali al-Adib narrated to us. He said: Abu Abd al-Rahman al-Sufi informed us, saying: Abu al-Husayn al-Hajjaji, the hadith master, informed us, saying: Abd Allah ibn Attab al-Raqqi narrated to us, saying: Hishan ibn Ammar narrated to us, saying: Said ibn Yahya narrated to us: Muhammed ibn Umar narrated to us, from Yahya ibn Abd al-Rahman, who said: "We went out with Umar ibn al-Khattab for the greater pilgrimage. When Umar was at al-Rawha, the people spoke to Riyah ibn al-Mutarrif, who had a beautiful voice for singing the songs of the desert Arabs. They said: 'Sing for us and make the road seem shorter.' He said: 'I am afraid of Umar.'" He said: "The people then spoke to Umar: 'We asked Riyah to sing for us and make the journey seem shorter, but he refused unless you gave him permission.' Umar said to him: 'Riyah, sing for them and make their journey seem shorter. When you reach the time before dawn, raise your voice and give them some of the poetry of Dirar ibn al-Khattab.' So he raised his voice in song while they were in the state of pilgrimage consecration." I read, in the handwriting of Abu al-Hasan Ali ibn Ibrahim ibn Salamah al-Qattan, in Qazrin, in his book entitled The Compendium of the Sunan: Abu Ali Bishr ibn Musa al-Asadi narrated to us—Abu al-Qasim al-Harrani, may Allah have mercy on him, having questioned him—saying: Yala ibn Abbad narrated to us, saying: Uthman narrated to us: Zayd ibn Aslam narrated to me, from his father, that Umar passed a man who was singing and said: "Singing is the traveler's provision." Abu Muhammed al-Sarifini informed us, saying: Abu Tahir al-Mukhallis informed us, saying: Ahmad ibn Sulayman al-Tusi narrated to us, saying: al-Zubayr narrated to us, ibn Bakkar. He said: Ubayd Allah ibn Khalid ibn Abi Bakr ibn Ubayd Allah

بن موسى الأسدي، وسأله أبو القاسم لحراني رحمه الله قال: حدثنا يعلى بن عباد قال: حدثنا عثمان، حدثني زيد بن أسلم عن أبيه أن عمر مر برجل يتغنى. فقال: إن الغناء زاد المسافر. أخبرنا أبو محمد الصريفيني قال: أخبرنا أبو طاهر المخلص، قال: حدثنا أحمد بن سليمان الطوسي قال: حدثنا الزبير ابن بكار. قال: حدثني عبيد الله بن خالد بن أبي بكر بن عبيد الله بن عبد الله بن عمر ابن الخطاب عن أبيه قال: حدثني حمزة بن عبد الله بن عمر. قال: كنت أحس من نفسي بحسن صوت، وكان صوت سالم بن عبد الله كرغاء البعير، فقال: أنا أحسن منك صوتا، فقال لنا عبد الله بن عمر احدوا حتى أسمع، فغنينا غناء الركبان، فقلت لأبي: أينا أحسن صوتا؟ فقال: أنتما كحماري العبادي، أراد عبد الله بن عمر رضي الله عنه قول الشاعر:

ibn Abd Allah ibn Umar ibn al-Khattab narrated to me, from his father, who said: Hamzah ibn Abd Allah ibn Umar narrated to me, saying: “I thought that I had a beautiful voice, whereas Salim ibn Abd Allah’s voice was like a camel’s bellowing. He said: ‘My voice is more beautiful than yours.’ Abd Allah ibn Umar said to us: ‘Sing camel-driving songs so that I can hear.’ We sang the songs of riders, and I said to my father: ‘Which of us has the more beautiful voice?’ He said: ‘You two are like al-Ibadi’s two donkeys.’” Abd Allah ibn Umar, may Allah be pleased with him, meant the poet’s words:[24][25][26][27]

(حمارا عبادي إذا قيل بينا ... بشرهما يوما يقول كلاهما)

L34 “An Ibadi’s two donkeys: when one day he is told, ‘Tell us which of them is worse,’ he says, ‘Both of them.’”[28]

/ أخبرنا أبو منصور وعبد الباقي بن محمد بن غالب ببغداد، قال: أخبرنا محمد بن عبد الرحمن الذهبي قال: أخبرنا أبو محمد السكري قال: حدثنا زكريا بن يحيى المنقري قال حدثنا الأصمعي، قال حدثنا عمر بن أبي زائدة، قال: حدثتني امرأة عمرو بن الأصمع قالت مررنا - ونحن جوار - بمجلس سعيد بن جبير، ومعنا جارية تغني ومعها دف وهي تقول:

L35 Abu Mansur and Abd al-Baqi ibn Muhammed ibn Ghalib informed us in Baghdad. He said: Muhammed ibn Abd al-Rahman al-Dhahabi informed us, saying: Abu Muhammed al-Sukkari informed us, saying: Zakariyya ibn Yahya al-Minqari narrated to us, saying: al-Asmai narrated to us, saying: Umar ibn Abi Zaidah narrated to us, saying: The wife of Amr ibn al-Asma narrated to me, saying: “When we were girls, we passed Said ibn Jubayr’s

[24] **Translator’s note (L30):** The phrase “in his letter, up to where he said” indicates that intervening material in the written transmission has been passed over in the source itself.

[25] **Translator’s note (L31):** The opening words complete the quotation begun in the preceding source segment. The text attributes both the authentication and the ensuing objection to al-Hakim; that attribution has been retained. The wording describing the Iraqi speaker and introducing his objection is syntactically disordered. The translation follows the apparent division between the narrator’s description and the man’s words without treating that division as certain. The source names “Abu Umar and Abd al-Wahhab” but follows them with a singular “he said”; both features have been retained.

[26] **Translator’s note (L32):** The source gives the narrator’s name as Hishan, rather than the familiar Hisham; its supplied form is retained. “Give them some” interprets the apparently unspaced wording “take for them”; the source also permits a reading suggesting “leave them,” which would make the instruction awkward. The place-name is written Qazrin in the source; it may be a corruption of Qazvin. The statement comparing the chain’s soundness to taking someone by the hand is the author’s assessment.

[27] **Hadith references (L30):** Sunan Ibn Majah 1340; Compare Sahih Muslim 792a.

[28] **Translator’s note (L34):** The wording “tell us which of them is worse” follows the apparent sense of the compressed, unvocalized poetic construction.

gathering. With us was a girl who was singing and had a frame drum. She was saying:[29]

L36 ‘If she has captivated me, yesterday she captivated Said, who came to detest every Muslim,

L37 and cast aside the keys to Quranic recitation, purchasing union with beautiful women in exchange for the richly ornamented Book.’”[30]

L38 Said said: “You have lied! You have lied!” Al-Asmai said: Umar ibn Abi Zaidah also narrated to us, saying: “Al-Shabi passed a girl who was singing and saying:[31]

L39 ‘Al-Shabi was captivated when …’[32]

L40 When she saw al-Shabi, she fell silent. Al-Shabi said to her:

L41 ‘… he raised his eyes toward her.’”[33]

L42 Abu al-Fath Abdus Abd Allah al-Hamadhani informed us there. He said: Abd Allah ibn Isa al-Halqani informed us, saying: al-Husayn ibn Ahmad al-Saffar al-Harawi narrated to us, saying: Abu Bakr Muhammed ibn Jafar al-Kharaiti narrated to us, saying: Yamut ibn al-Muzarra narrated to us, saying: Muhammed ibn Humayd Sahn narrated to us, saying: Muhammed ibn Maslamah narrated to us, saying: My father narrated to me, saying: “I came to Abd al-Aziz ibn Abd al-Muttalib to ask him about the jinn’s pledge

(لئن فتنتني فهي بالأمس أفتنت ... سعيدا فأمسى قد قلى كل مسلم)

(وألقي مفاتيح القراءة واشتري ... وصال الغواني بالكتاب المنمنم)

فقال سعيد. كذبتين كذبتين قال الأصمعي: وحدثنا عمر بن أبي زائدة. قال: مر الشعبي بجارية تغني وهي تقول:

(فتن الشعبي لما ... ...)

فلما رأت الشعبي سكتت، فقال لها الشعبي:

(... ... ... رفع الطرف إليها)

أخبرنا أبو الفتح عبدوس عبد الله الهمداني بها، قال: أخبرنا عبد الله بن عيسى الحلقاني قال: حدثنا الحسين بن أحمد الصفار الهروي /، قال: حدثنا أبو بكر محمد بن جعفر الخرائطي: قال: حدثنا يموت بن المزرع، قال حدثنا محمد بن حميد سحن، قال: حدثنا محمد بن مسلمة قال: حدثني أبي قال: أتيت عبد العزيز بن عبد المطلب أسأله عن بيعة الجن النبي - صلى الله عليه وسلم - بمسجد الأحزاب، ما كان بدؤها؟ فوجدته مستلقيا وهو يتغنى:

[29] **Translator’s note (L35):** The source has “Abu Mansur and Abd al-Baqi,” followed by a singular “he said.” The conjunction and singular reporting formula are retained.

[30] **Translator’s note (L37):** The source’s verb spellings are irregular; the third-person past-tense reading follows the preceding line and the continuing description of Said.

[31] **Translator’s note (L38):** Said’s repeated expression has an unusual colloquial or corrupt ending. It is understood here as addressing the girl: “You have lied,” although its written form can also suggest “two lies.”

[32] **Translator’s note (L39):** The remainder of the verse is represented by ellipses in the supplied source.

[33] **Translator’s note (L41):** The beginning of this verse fragment is represented by ellipses in the source; it supplies the continuation of the girl’s interrupted line.

of allegiance to the Prophet ﷺ at the Mosque of the Confederates: how had it begun? I found him reclining and singing:[34]

L43 ‘No meadow on rugged ground, with fragrant soil, whose fleabane and sweet wild flowers spill forth dew,[35]

L44 is more fragrant than Azzah’s sleeves late at night, when she has kindled her fire with moist sandalwood.

L45–46 She is among the fair, modest women who have never encountered hardship; through her well-guarded noble lineage, dealings with her are untroubled. If she comes forth, she is a delight to your eyes; if you are absent from her, no disgrace of hers will engulf you.’”[36]

L47 “I said to him: ‘Do you sing—may Allah set you right—with all your dignity and nobility? By Allah, I shall certainly sing these verses as camel-driving songs for the riders of Najd!’” He said: “By Allah, he paid me no heed and resumed singing:[37]

L48 ‘No dusky gazelle, her flanks quivering, traversing with her two hooves the expanses of the thickets,[38]

L49 is more beautiful than she when she says pleadingly, her tears streaming from eyes filled with kohl:[39]

(فما روضة بالحزن طيبة الثرى ... يمج الندى جثجاثها وعرارها)

(بأطيب من أردان عزة موهنا ... وقد أوقدت بالمندل الرطب نارها)

(من الخفرات البيض لم تلق شقوة ... وبالحسب المكنون صاف تجارها) (فإن برزت كانت لعينك قرة ... وإن غبت عنها لم يعمك عارها)

فقلت له: أتغني أصلحك الله. وأنت في جلالتك وشرفك {} ؟ أما والله لا حدون بها ركبان نجد، قال: فو الله ما اكترث بي وعاد يتغنى

(فما ظبية أدماء خفاقة الحشا ... تجوب يظلفيها متون الخمائل)

(بأحسن منها إذ تقول تذللا ... وأدمعها تذرفن حشو المكاحل)

(تمتع بذا اليوم القصير فإنه ... رهين بأيام السرور الأطاول /)

[34] **Translator’s note (L42):** The word transcribed as “Sahn” after Muhammed ibn Humayd is uncertain and may be a corrupt name or epithet; it is retained rather than silently replaced.

[35] **Translator’s note (L43):** The two plants are jathjath and arar; their precise botanical identification is uncertain, so descriptive English equivalents are used.

[36] **Translator’s note (L45):** The final phrase is textually and syntactically uncertain. “Dealings with her are untroubled” is a tentative rendering of the supplied wording, which literally suggests that her commerce or dealings are clear or pure.

[37] **Translator’s note (L47):** The source contains empty braces after “your nobility”; they supply no translatable text. The separated letters in the oath are understood as the emphatic verb “I shall certainly sing camel-driving songs,” as required by the context.

[38] **Translator’s note (L48):** The source has an apparent typographical error in the preposition before “her two hooves”; the intended instrumental sense is reflected in “with.”

[39] **Translator’s note (L49):** “Eyes filled with kohl” renders the poetic image of kohl receptacles. The supplied verb form for the flowing tears is irregular.

قال: فندمت على قولي له أصلحك فقلت له: أتحدثني في هذا بشيء؟ فقال: نعم حدثني أبي. قال: دخلت على سالم بن عبد الله بن عمر وأشعب يغنيه

(مغيرية كالبدر شبه وجهها ... مطهرة الأثواب والعرض وافر)

(لها حسب زاك وعرض مهذب ... وعن كل مكروه من الأمر زاجر)

(من الخفرات البيض لم تلق ريبة ... ولم يستلمها عن تقى الله شاعر) فقال له سالم: زدني؛ فغنى:

(ألمت بنا والليل داج كأنه ... جناح غراب عنه قد نفض القطر)

(فقلت: أعطار ثوى في رحالنا ... وما احتملت ليلى سوى ريحها عطرا)

فقال سالم: والله لولا أن تداولته الرواة، لأجزلت جائزتك، فإنك من هذا الأمر بمكان. أخبرنا ظفر بن داعي، قال: أخبرنا عبد الرحمن فيما كتب به إلي. قال: سمعت أبا سهل محمد بن سليمان الصعلوكي يقول: سمعت أبا محمد الدرستي يقول: بلغني عن / مصعب الزبيري قال: حضرت مجلس مالك بن أنس فسأله أبو مصعب عن السماع فقال: مالك: ما أدري، أهل العلم ببلدنا لا ينكرون ذلك. ولا يقعدون عنه، ولا ينكره إلا غبي جاهل، أو ناسك عراقي غليظ الطبع، أخبرنا أبو سعد إسماعيل بن محمد الحجاجي بنيسابور قال: أخبرنا أبو محمد عبد الله بن أحمد المقرى السمسار قال: حدثنا أبي أحمد بن أحمد قال: حدثنا محمد بن العباس بن بلال، قال سمعت سعد بن محمد يقول: حدثني

L50 "Enjoy this short day, for it is held in pledge against the longer days of delight."""[40]

L51 He said: "I regretted saying to him, 'May He set you right,' and said to him: 'Will you relate anything to me concerning this?' He replied: 'Yes. My father narrated to me, saying: I entered upon Salim ibn Abd Allah ibn Umar while Ashab was singing to him:[41]

L52 "A woman of the Mughirah clan, whose face resembles the full moon, her garments purified and her honor intact;

L53 hers are a noble lineage, an untarnished reputation, and a restraint that keeps her from every reprehensible deed.

L54–55 Among the fair, modest women, she has encountered no cause for suspicion, and no poet has touched her, out of fear of Allah." Salim said to him: "Give me more." So he sang:[42]

L56 "She visited us when the night was dark, like a raven's wing from which the raindrops had been shaken.

L57 I said: 'Has a perfumer come to stay in our encampment?' Yet Layla carried no perfume other than her own scent."

L58 Salim said: "By Allah, were it not that the transmitters had already circulated it, I would have given you a generous reward, for you have considerable standing in this art." Zafar ibn Da'i informed us, saying: 'Abd al-Rahman informed us in what he wrote to me, saying: I heard Abu Sahl Muhammed ibn Sulayman al-Su'luki say: I heard Abu Muhammed al-Durusti say: A report reached me from Mus'ab al-Zubayri, who said: I attended Malik ibn Anas's gathering, and Abu Mus'ab asked him about listening to singing. Malik

[40] **Translator's note (L50):** The relationship between the short day and the longer days of delight is obscure in the supplied wording; "held in pledge against" preserves its metaphor without replacing it with a conjectural reading.

[41] **Translator's note (L51):** The recalled blessing is abbreviated in the source to "may He set you right"; Allah is not explicitly repeated.

[42] **Translator's note (L54):** The last clause is awkward. The supplied verb most directly suggests touching or making contact, while the phrase "out of fear of Allah" leaves its attachment uncertain. The text has not been silently changed to a different verb or preposition.

said: “I do not know. The people of learning in our town do not object to it, nor do they refrain from it. Only a stupid ignoramus or an Iraqi ascetic of coarse disposition objects to it.” Abu Sa‘d Isma‘il ibn Muhammed al-Hajjaji informed us in Nishapur, saying: Abu Muhammed ‘Abd Allah ibn Ahmad, the Quran reciter and broker, informed us, saying: My father, Ahmad ibn Ahmad, related to us, saying: Muhammed ibn al-‘Abbas ibn Bilal related to us, saying: I heard Sa‘d ibn Muhammed say: Ibrahim ibn ‘Abd Allah—through whom people used to seek blessings—related to me, saying: Al-Muzani related to me, saying: We passed, with al-Shafi‘i and Ibrahim Ibrahim ibn Isma‘il, by some people’s house, where a slave girl was singing:[43]

L59 “My two companions, what ails the mounts? It is as though we see them backing away on their heels, carrying their riders.”

L60–62 Al-Shafi‘i said: “Turn aside with us so that we may listen.” When she finished, al-Shafi‘i said to Ibrahim: “Does this move you to delight?” He said: “No.” He said: “Then you have no feeling.” Abu Bakr Ahmad ibn ‘Ali informed us, saying: Muhammed al-Husayn al-Sufi informed us, saying: Al-Husayn ibn Ahmad related to us, saying: I heard Abu al-‘Abbas al-Farghani say: I heard Salih ibn Ahmad ibn Hanbal say: “I used to love listening to singing, while my father disliked it, so I arranged to meet Ibn al-Khabbazah one night. He stayed with me until I knew that my father had fallen asleep, then began singing. I heard my father’s movement above, on the roof, so I went up and saw my father on the roof listening to what was being sung, with the hem of his garment tucked under his armpit, strutting as though he were dancing.” This story has also been transmitted from ‘Abd Allah ibn Ahmad ibn Hanbal. Abu Ghalib al-Dhuhli informed us of it in Baghdad, saying: Abu Bakr the hadith scholar informed us, saying: Ibn Ahmad ibn ‘Ali al-Husayn al-Thawri informed us, saying: Yusuf ibn ‘Umar al-Qawwas related to us, saying: I heard Abu Bakr ibn Malik recount—I think on the authority of ‘Abd Allah ibn Ahmad—who said: “I used to invite Ibn al-Khabbazah over. My father used to forbid us from associating with singers, so whenever he was with me, I would conceal him from my father so that he would not hear.” He said: “One night he was with me, performing, when my father had

[43] **Translator’s note (L58):** The source repeats “Ibrahim”; the repetition is retained.

إبراهيم بن عبد الله - وكان الناس يتبركون به - قال: حدثني المزني، قال: مررنا مع الشافعي وإبراهيم إبراهيم بن إسماعيل على دار قوم وجارية تغني:

(خليلي ما بال المطايا كأننا ... نراها على الأعقاب بالقوم تنكص)

فقال الشافعي: ميلوا بنا نسمع، فلما فرغت قال الشافعي لإبراهيم أيطربك هذا قال: لا. قال: فما لك حس أخبرنا أبو بكر أحمد بن علي / قال: أخبرنا محمد الحسين الصوفي قال حدثنا الحسين بن أحمد قال: سمعت أبا العباس الفرغاني يقول: سمعت صالح بن أحمد بن حنبل يقول: كنت أحب السماع، وكان أبي يكره ذلك، فواعدت ليلة ابن الخبازة فمكث عندي إلى أن علمت أن أبي نام، فأخذ يغني، فسمعت حسه فوق السطح، فصعدت فرأيت أبي فوق السطح يستمع ما يغنى. وذيله تحت إبطه، وهو يتبختر كأنه يرقص وقد رويت هذه الحكاية عن عبد الله بن أحمد بن حنبل. أخبرنا بها أبو غالب الذهلي ببغداد وقال: أخبرنا أبو بكر الحافظ، قال: أخبرنا بن أحمد بن علي الحسين الثوري، قال: حدثنا يوسف بن عمر القواس، قال: سمعت أبا بكر بن مالك يحكى - أظنه عن عبد الله بن أحمد - قال: كنت أدعو بن الخبازة، وكان أبي ينهانا عن المغنين، فكنت إذا كان عندي أكتمه من أبي لئلا يسمع، قال: وكان ذات ليلة عندي، وكان يقول فعرضت / لأبي عندنا حاجة في زقاق فجاء وسمعه يقول: فتسمع فوقع في سمعه شيء من قوله، فخرجت لأنظر فإذا بأبي يترجح ذاهبا وجائيا فرددت الباب، ودخلت فلما كان في الغد، قال: لي: يا بني إذا كان مثل هذا، نعم

occasion to come to our alley. He came and heard him performing, so he listened attentively, and something of his performance caught his ear. I went out to look, and there was my father swaying back and forth. I closed the door again and went inside. The following day he said to me: 'My son, if it is like this—yes, these words and their meaning!'" This Ibn al-Khabbazah is Muhammed ibn 'Abd Allah ibn Yahya ibn Zakariyya, Abu Bakr the poet. He was a contemporary of Ahmad and composed an elegy for him when he died. Abu Muhammed al-Tamimi, may Allah have mercy on him, informed us in Baghdad, saying: I asked the sharif Abu 'Ali Muhammed ibn Ahmad ibn Abi Musa al-Hashimi about listening to singing. He said to me: "I do not know what to say about it, except that I attended a banquet at the house of our shaykh Abu al-Hasan 'Abd al-'Aziz ibn al-Harith al-Tamimi in the year three hundred and seventy, which he held for his companions. Those attending were Abu Bakr al-Abhari, the leading scholar of the Malikis; Abu al-Qasim al-Daraki, the leading scholar of the Shafi'is; Abu al-Hasan Tahir ibn al-Hasan, the leading scholar of the adherents of hadith; Abu al-Hasan ibn Sam'un, the leading shaykh of the preachers and ascetics; and Abu 'Abd Allah [Muhammed] ibn Mujahid, the leading scholar of the speculative theologians, and his companion Abu Bakr ibn al-Baqillani, at the house of our shaykh Abu al-Hasan al-Tamimi, the leading scholar of the Hanbalis." Abu 'Ali said: "Had the roof fallen upon them, there would have remained in Iraq no one comparable to any one of them to give a legal opinion on a new case. With them was Abu 'Abd Allah Ghulam Baba. This man used to recite the Quran in a beautiful voice and would sometimes perform something else. He was

هذا الكلام ومعناه، ابن لخبازة هذا هو محمد بن عبد الله بن يحيى بن زكريا أبو بكر الشاعر، وكان عاصر أحمد رثاه حين مات، أخبرنا أبو محمد التميمي ببغداد رحمه الله قال: سألت الشريف أبا علي محمد بن أحمد بن أبي موسى الهاشمي عن السماع، فقال لي. ما أدري ما أقول فيه، غير أني حضرت دار شيخنا أبي الحسن عبد العزيز بن الحارث التميمي سنة سبعين وثلثمائة في دعوة عملها لأصحابه حضرها أبو بكر الأبهري شيخ المالكيين، وأبو القاسم الداركي شيخ الشافعيين، وأبو الحسن طاهر بن الحسن شيخ أصحاب الحديث وأبو الحسن بن سمعون شيخ الوعاظ والزهاد. وأبو عبد الله / [محمد] بن مجاهد شيخ المتكلمين، وصاحبه أبو بكر بن الباقلاني في دار شيخنا أبي الحسن التميمي شيخ الحنابلة، فقال أبو علي: لو سقط السقف عليهم لم يبق بالعراق من يفنى في حادثة، يشبه واحد منهم ومعهم أبو عبد الله غلام بابا وكان هذا يقرأ القرآن بصوت حسن وربما قال شيئا. فقيل له: قل لنا: فقال وهم يسمعون:

told, ‘Perform something for us.’ So he performed the following while they listened:[44][45][46]

L63 “Her fingertips traced upon the face of a sheet a letter in fragrant perfume, not in inks:[47]

L64 ‘Come out to me, may I be your ransom, without shyness, for your love for me has become widely known among the people.’

L65 And my words to the one who delivered her letter were: ‘Wait for me, so that I may walk upon my eyes and head.’”[48]

L66 Abu ‘Ali said: “When I saw this, I could not issue a legal opinion on this question declaring either prohibition or permissibility.” This much on the subject is sufficient, Allah willing, for we have presented the authentic reports from the Messenger of Allah ﷺ, together with such uncommon reports as appropriately accompany them, and what the Companions, the Successors, and the leading scholars of the Muslims did. This consensus was established

(خطت أناملها في بطن قرطاس ... رسالة بعبير لا بأنقاس)

(ابرز فديتك لي من غير محتشم ... فإن حبك لي قد شاع في الناس)

(فكان قولي لمن أدى رسالتها ... قف لي لأمشي على العينين والراس)

قال أبو علي / فعندما رأيت هذا لم يمكنني أن أفتي في هذه المسألة بحظر ولا إباحة وهذا القدر في الباب كاف إن شاء الله، فإنا أوردنا الصحيح عن رسول الله - صلى الله عليه وسلم - بما يليق به من الغريب، وما فعله الصحابة والتابعون وأئمة المسلمين، وهذا الإجماع المنعقد من غير خلاف وقع في / هذه الفرق. وهم أهل العقد والحل والله أعلم.

[44] **Translator’s note (L60):** The name “Muhammed al-Husayn” is reproduced as supplied; its construction may reflect a missing patronymic.

[45] **Translator’s note (L61):** The transmitter’s name supplied as “Ibn Ahmad ibn ‘Ali al-Husayn al-Thawri” appears malformed; its sequence is retained without reconstruction. The father’s response, beginning “My son, if it is like this,” is syntactically incomplete in the supplied text; the English preserves that abruptness. The source later writes the poet’s name as “Ibn Lakhabbazah,” apparently a transcription error for the previously supplied “Ibn al-Khabbazah.” The brackets around “Muhammed” are present in the source and appear to mark an editorial supplement. In the statement about the roof falling, the source reads “man yafna fi hadithah,” literally “someone who perishes in an incident.” The translation follows the strongly indicated contextual reading “man yufti fi hadithah,” “someone who gives a legal opinion on a new case”; the supplied wording is corrupt.

[46] **Translator’s note (L62):** The verb literally meaning “say” is rendered “perform” here because the context concerns vocal performance; the wording itself does not specify whether the verses were sung or recited.

[47] **Translator’s note (L63):** The source’s “anqas” appears to be an irregular or corrupt form of “anqas,” meaning inks, normally spelled with a different final consonant.

[48] **Translator’s note (L65):** Walking upon one’s eyes and head is a deliberately extravagant poetic expression of devotion; the unusual image is retained.

without any disagreement occurring among these groups, who are those vested with authority to bind and loose. Allah knows best.[49]

L67 Discussion of Playing the Frame Drum and Listening to It

L68–70 Apart from what has already appeared in the hadith reports shortly before Blank page As for playing the frame drum and listening to it, we say that it is an established Prophetic practice: the Messenger of Allah ﷺ heard it and commanded that it be played. Only an ignorant person who opposes the Prophetic practice objects to it. The Messenger of Allah ﷺ said: "Whoever turns away from my practice is not of me." Abu al-Qasim ʻAli ibn Ahmad al-Bundar informed us, saying: Abu ʻAbd al-Wahid ibn Muhammed ibn Mahdi informed us, saying: Abu ʻAbd Allah Muhammed ibn Makhlad al-Duri related to us, saying: Muhammed ibn al-Walid al-Busri related to us, saying: Muhammed ibn Jaʻfar related to us, saying: Shuʻbah related to us, from Husayn, from Mujahid, from ʻAbd Allah ibn ʻAmr, who said:[50][51][52]

L71–72 The Messenger of Allah ﷺ said: "Whoever turns away from my practice is not of me." Authentic: al-Bukhari included it, transmitting from Ibn Bundar, Muhammed ibn Bashshar, from this Muhammed ibn Jaʻfar. Al-Qasim ibn Ahmad al-Asbahani also informed us in Amid, saying: Abu Bakr Muhammed ibn Ahmad al-ʻAdl informed us, saying: ʻAbd Allah ibn Muhammed ibn ʻAbd al-Karim al-Razi related to us, saying: Ahmad ibn ʻIyad al-Farghani Hamdun related to us, saying: Yaʻqub ibn Muhammed al-Zuhri related to us, saying: ʻAbd al-ʻAziz ibn Muhammed related to us, from Ibrahim ibn Ismaʻil ibn Mujammiʻ al-Ansari, from Yahya ibn ʻAbbad ibn Harithah al-Laythi, whose father informed him that Ibn ʻUmar said: "I myself heard the Messenger of Allah ﷺ say: ʻOne who declares the lawful forbidden is like one who

[49] **Translator's note (L66):** "Uncommon reports" renders "al-gharib," which may refer technically to reports with a solitary line of transmission or more generally to unusual material; the wording does not settle the distinction.

[50] **Translator's note (L68):** This is a fragment, apparently qualifying the preceding heading; the supplied text gives it no further completion.

[51] **Translator's note (L69):** This is an editorial or transcription notice, rather than part of the author's argument.

[52] **Translator's note (L70):** The transmitter is named "Abu ʻAbd al-Wahid ibn Muhammed ibn Mahdi" in the supplied text; the potentially irregular name is retained.

القول في ضرب الدف واستماعه

غير ما تقدم في الأحاديث قبيل صفحة فارغة وأما ضرب الدف والاستماع إليه فنقول: إنه سنة، سمعه رسول الله - صلى الله عليه وسلم - وأمر بضربه، لا ينكره إلا جاهل مخالف للسنة وقد قال رسول الله - صلى الله عليه وسلم -: " من رغب عن سنتي فليس مني "، أخبرنا أبو القاسم علي بن أحمد البندار قال: أخبرنا أبو عبد الواحد بن محمد بن مهدي، قال: حدثنا أبو عبد الله محمد بن مخلد الدوري قال: حدثنا محمد بن الوليد البسري، قال: حدثنا محمد بن جعفر قال:: حدثنا شعبة عن حصين عن مجاهد عن عبد الله بن عمرو. قال:

قال رسول الله - صلى الله عليه وسلم -: " من رغب عن سنتي فليس مني ". صحيح أخرجه البخاري عن ابن بندار محمد بن بشار عن محمد بن جعفر هذا وأخبرنا القاسم بن أحمد الأصبهاني بآمد. قال: أخبرنا أبو بكر محمد بن أحمد العدل / قال: حدثنا عبد الله بن محمد بن عبد الكريم الرازي قال: حدثنا أحمد بن عياد الفرغاني حمدون قال: حدثنا يعقوب بن محمد الزهري، قال: حدثنا عبد العزيز بن محمد عن إبراهيم بن إسماعيل بن مجمع الأنصاري عن يحيى بن عباد بن حارثة الليثي. أن أباه أخبره أن ابن عمر قال: أنا سمعت رسول الله - صلى الله عليه وسلم - يقول: إن محرم الحلال كمحل الحرام. ورواه سليمان بن بلال عن إبراهيم بن إسماعيل، وذكر قصة وسببا. أخبرنا بذلك أبو اسحق إبراهيم بن محمد الطيان بأصبهان. قال: حدثنا ابن حرشيد. قال: حدثنا أبو بكر عبد الله بن محمد بن زياد الفقيه النيسابوري، قال: حدثنا الربيع بن سليمان، حدثنا ابن وهب عن سليمان بن بلال عن إبراهيم بن إسماعيل بن مجمع الأنصاري عن يحيى بن عباد ابن حارثة الأنصاري أن أباه أخبره أنه كان يصحب عبد الله بن عمر في

declares the forbidden lawful.'" Sulayman ibn Bilal also transmitted it from Ibrahim ibn Isma'il, mentioning a story and an occasion for the statement. Abu Ishaq Ibrahim ibn Muhammed al-Tayyan informed us of that in Isfahan, saying: Ibn Harshid related to us, saying: Abu Bakr related to us Abd Allah ibn Muhammed ibn Ziyad, the jurist of Nishapur, said: Al-Rabi ibn Sulayman related to us: Ibn Wahb related to us, from Sulayman ibn Bilal, from Ibrahim ibn Ismail ibn Mujammi al-Ansari, from Yahya ibn Abbad ibn Haritha al-Ansari, that his father informed him that he used to accompany Abd Allah ibn Umar on the pilgrimage and the lesser pilgrimage. He said: Abd Allah ibn Umar said to me: I heard Allah's Messenger ﷺ say: "One who declares the lawful forbidden is like one who declares the forbidden lawful." Although these two chains of transmission contain Ibrahim ibn Ismail in the first and al-Saghani in the second, both of whom are weak, this wording has nevertheless been authentically established as a statement of Abd Allah ibn Masud. Ahmad ibn Muhammed ibn Ahmad al-Bazzaz informed us of this in Baghdad, saying: Isa ibn Ali informed us, saying: Abu al-Qasim al-Baghawi related to us, saying: My grandfather—meaning Ahmad ibn Hubay—related to me, saying: Abu Sad al-Saghani related to us: Umar ibn Mansur related to us, from Sahl ibn Amr, who said: I did not meet my father, but I met my brother, and he related to me from my father, who said: Allah's Messenger ﷺ said: "One who declares what Allah has made lawful forbidden is like one who treats what Allah has forbidden as lawful." Abu Muhammed Abd Allah ibn Muhammed al-Sarifini informed us of this, saying: Abd Allah ibn Muhammed ibn Habasa informed us, saying: Abu al-Qasim al-Baghawi related to us, saying: Ali ibn al-Jad related to us, saying: Zuhayr informed us, from Abu Ishaq, who said: I was with Abd al-Rahman ibn Abd Allah ibn Masud when a son of his came—I think it was al-Qasim—and he said: "Have you obtained any of what you wanted today?" One of those present said: "What does he want?" He said: "I have never seen a boy more avid an eater of spiny-tailed lizards than he is." One of those present said: "But is it not forbidden?" He said: "Who has forbidden it?" He said: "Did Allah's Messenger ﷺ not dislike it?" He said: "Can a man not dislike something without

الحج والعمرة فقال: قال لي عبد الله بن عمر: إني سمعت رسول الله / - صلى الله عليه وسلم - يقول: " إن محرم الحلال كمحل الحرام ". وهذا الإسنادان وإن كان في الأول إبراهيم بن إسماعيل، وفي الثاني الصاغاني وهما ضعيفان، فإن هذا اللفظ قد صح من قول عبد الله بن مسعود. أخبرنا بذلك أحمد بن محمد بن أحمد البزاز ببغداد، قال: أخبرنا عيسى بن علي قال: حدثنا أبو القاسم البغوي قال: حدثني جدي يعني أحمد بن هبيع قال ك حدثنا أبو سعد الصاغاني، حدثنا عمر بن منصور عن سهل بن عمرو قال: لم ألق أبي ولقيت أخي فحدثني عن أبي قال: قال رسول الله - صلى الله عليه وسلم -: " المحرم حلال الله كالمستحل حرام الله ". أخبرنا بذلك أبو محمد، عبد الله بن محمد الصريفيني قال أخبرنا عبد الله بن محمد بن حباسة قال حدثنا أبو القاسم البغوي. قال: نبأنا علي بن الجعد قال: أنبأنا زهير عن أبي اسحق قال: كنت عند عبد الرحمن بن عبد الله بن مسعود فجاء ابن له أراه القاسم / فقال: أصبت اليوم من حاجتك شيئا؟ فقال بعض القوم. وما حاجته؟ قال: ما رأيت غلاما آكل لضب منه. فقال بعض القوم: أو ليس بحرام؟ قال: ومن حرمه؟ قال: أو لم يكن رسول الله - صلى الله عليه وسلم - يكرهه؟ قال: أو ليس الرجل يكره الشيء وليس بحرام؟ ثم قال: قال عبد الله: إن محرم الحلال كمستحل الحرام.

its being forbidden?" Then he said: Abd Allah said: "One who declares the lawful forbidden is like one who treats the forbidden as lawful."[53][54]

L73–74 Ibrahim related to us: Al-Husayn ibn Ismail al-Mahamili related to us: Mahmud ibn Hirash related to us, saying: Hisham related to us, saying: Abu Balj informed us, from Muhammed ibn Hatib, who said: Allah's Messenger ﷺ said: "What distinguishes the lawful from the forbidden is the frame drum and the voice at marriage." This is an authentic hadith; Abu al-Hasan al-Daraqutni held Muslim obliged to include it in his Sahih, saying: Abu Malik al-Ashjai, Simak ibn Harb, Abu Awn, Yusuf ibn Sad, and others have transmitted from him—meaning Muhammed ibn Hatib. This Abu Balj's name is Yahya ibn Abi Sulaym[55][56]

L75 Abu Abd al-Rahman al-Nasai and Abu Abd Allah ibn Majah included this hadith in their respective Sunan collections through the transmission of this Hushaym ibn Shabib. Shuba al-Hajjaj and Abu Awana al-Waddah also transmitted it from Abu Balj in the same manner as Hushaym[57]

L76 As for Shuba's hadith, Abu al-Sanabil Hibat Allah ibn Abi al-Sahba informed us in Nishapur, saying, saying: Al-Husayn ibn Abd Allah al-Thaqafi informed us, saying: Ahmad ibn Muhammed ibn Ishaq informed us, saying: Ahmad

نبأنا إبراهيم حدثنا الحسين بن إسماعيل المحاملي، نبأنا محمود بن حراش قال: حدثنا هشام، قال: أنبأنا أبو بلج عن محمد بن حاطب قال: قال رسول الله - صلى الله عليه وسلم -: " فصل ما بين الحلال والحرام الدف والصوت في النكاح "، هذا حديث صحيح ألزم أبو الحسن الدارقطني مسلما إخراجه في الصحيح، وقال: قد روي عنه - يعني محمد بن حاطب أبو مالك الأشجعي وسماك بن حرب وأبو عون ويوسف بن سعد وغيرهم، وأبو بلج هذا؛ اسمه يحيى بن أبي سليم

وأخرج هذا الحديث أبو عبد الرحمن النسائي. وأبو عبد الله / ابن ماجة في سننهما من حديث هشيم بن شبيب، هذا وقد رواه عن أبي بلج كرواية هشيم شعبة الحجاج، وأبو عوانة الوضاح

أما حديث شعبة، أخبرنا أبو السنابل هبة الله بن أبي الصهباء بنيسابور قال، قال: أنا الحسين بن عبد الله الثقفي، قال: أنا أحمد بن محمد بن اسحق قال: أنا أحمد بن علي: قال حدثنا محمد بن عبد الأعلى قال: نبأنا خالد عن شعبة عن أبي بلج قال: سمعت محمد بن حاطب قال: قال رسول الله - صلى الله عليه وسلم -؛ إن فصل ما بين الحلال والحرام الصوت

[53] **Translator's note (L71):** The source reads "Ibn Bundar, Muhammed ibn Bashshar." The extra "Ibn" appears erroneous, since Bundar is the appellation of Muhammed ibn Bashshar; the supplied wording is retained. The sequence "Ahmad ibn 'Iyad al-Farghani Hamdun" has an uncertain name structure; "Hamdun" is retained without inserting a missing relationship.

[54] **Translator's note (L72):** The name أحمد بن هبيع is rendered as supplied, Ahmad ibn Hubay; its reading appears corrupt or uncertain. The stray ك after قال also appears to be a transcription error. The source refers to two chains of transmission before presenting the report containing al-Saghani; this order has been retained.

[55] **Translator's note (L74):** The source's punctuation around "meaning Muhammed ibn Hatib" is incomplete; the following names have been construed as the subjects of "have transmitted."

[56] **Hadith references (L73):** Compare Jami at-Tirmidhi 1088.

[57] **Translator's note (L75):** The source gives Hushaym ibn Shabib, an apparently erroneous form of Hushaym ibn Bashir; the supplied name has been retained. The source gives Shuba al-Hajjaj without "ibn"; this irregularity has been retained.

ibn Ali informed us, saying: Muhammed ibn Abd al-Ala related to us, saying: Khalid related to us, from Shuba, from Abu Balj, who said: I heard Muhammed ibn Hatib say: Allah's Messenger ﷺ said: "Indeed, what distinguishes the lawful from the forbidden is the voice"[58]

L77 As for Abu Awana's hadith, Abu Umar Abd al-Wahhab ibn Muhammed ibn Ishaq informed us of it in Isfahan, saying: My father, Abu Abd Allah ibn Mandah, the hadith master, informed us, saying: My paternal uncle Abd Allah ibn Yahya informed us, saying: Abu Masud al-Razi related to us, saying: Abu Dawud al-Tayalisi related to us, from Abu Awana, from Abu Balj, from Muhammed ibn Hatib, from the Prophet ﷺ, who said: "What distinguishes the lawful from the forbidden is beating the frame drum."[59]

L78 Abu Mansur Abd al-Rahman ibn Afif informed us in Bushanj, saying: Abu Muhammed Abd al-Rahman ibn Abi Shurayh al-Ansari informed us, saying: Yahya ibn Muhammed ibn Said related to us, saying: Abu Umayya Muhammed ibn Ibrahim ibn Urwa related to us, from Abu Salih, from Jabir: The Prophet ﷺ heard the sound of a frame drum and said: "What is this?" He was told: "So-and-so has married." He said: "This is marriage, not fornication." I have included this chain of transmission despite its weakness only because it provides corroboration for the preceding authentic hadith[60]

L79–80 Abu al-Qasim ibn Ahmad al-Isfahani informed us, saying: Abu Bakr Muhammed ibn Ahmad al-Adl informed us, saying: Al-Hasan ibn Muhammed ibn Dakka related to us, saying: Humayd ibn Masada related to us, saying: Bishr ibn al-Mufaddal related to us, saying: Khalid ibn Dhakwan related to us, from al-Rubayyi bint Muawwidh, who said: There came the Messenger of Allah ﷺ; he entered my room on the morning after my marriage had been consummated and sat on my bed as you are sitting beside me. Some young girls began beating a frame drum and lamenting those of

وأما حديث أبي عوانة، أخبرناه أبو عمر عبد الوهاب بن محمد ابن اسحق بأصبهان، قال أخبرنا أبي أبو عبد الله بن منده الحافظ، قال: أخبرنا عمي عبد الله ابن يحيى. قال: حدثنا أبو مسعود الرازي، قال: حدثنا أبو داود الطيالسي عن أبي عوانة عن أبي بلج عن محمد بن حاطب عن النبي - صلى الله عليه وسلم -، قال: " فصل ما بين الحلال والحرام / ضرب الدف ".

أخبرنا أبو منصور عبد الرحمن بن عفيف ببوشنج، قال: أخبرنا أبو محمد عبد الرحمن بن أبي شريح الأنصاري، قال: حدثنا يحيى بن محمد ابن صاعد قال: حدثنا أبو أمية محمد بن إبراهيم ابن عروة عن أبي صالح عن جابر: سمع النبي - صلى الله عليه وسلم -. صوت دف، فقال: ما هذا؟ فقيل: فلان تزوج، فقال: هذا نكاح ليس بالسفاح، وهذا الإسناد، إنما أخرجته على ضعفه، لأنه شاهد للحديث الصحيح المتقدم

أخبرنا أبو القاسم بن أحمد الأصبهاني قال: أخبرنا أبو بكر محمد بن أحمد العدل، قال: حدثنا الحسن بن محمد بن دكة. قال: حدثنا حميد بن مسعدة قال: نبأنا بشر بن المفضل قال: حدثنا خالد بن ذكوان عن الربيع بنت معوذ قالت: جاء رسول الله - صلى الله عليه وسلم -: فدخل علي صبيحة بني علي فجلس على فراشي كمجلسك مني فجعلت جويرات يضربن بدف يندبن من قتل من آبائي يوم بدر إلى أن قالت إحداهن /

[58] **Translator's note (L76):** The repeated "saying" reproduces the source's duplicated قال.

[59] **Hadith references (L76):** Compare Jami at-Tirmidhi 1088.

[60] **Translator's note (L78):** The chain is rendered as supplied: Abu Umayya Muhammed ibn Ibrahim ibn Urwa. Its sequence of names may reflect a missing transmission formula before Ibn Urwa.

my forefathers who had been killed on the day of Badr, until one of them said:

L81 “And among us is a prophet who knows what tomorrow holds …”

L82 He said: “Leave that aside, and say what you were saying before it.”

L83 This is authentic. Al-Bukhari included it, transmitting from Ali, whose lineage he did not specify—he is Ibn al-Madini—from Bishr ibn al-Fadl[61]

L84 Hammad ibn Salama likewise transmitted it from Khalid ibn Dhakwan in a fuller form than this. Abu Mansur Muhammed ibn al-Husayn al-Qazwini informed us of it in Rayy, saying: Abu Talha al-Qasim ibn Abi al-Mundhir al-Khatib related to us, saying: Ali ibn Ibrahim ibn Maslama al-Qattan informed us, saying: Abu Abd Allah Muhammed ibn Yazid ibn Majah, the compiler of the Sunan, related to us, saying: Abu Bakr ibn Abi Shayba related to us: Yazid ibn Harun related to us: Hammad ibn Salama related to us, from Abu al-Husayn al-Madaini—his name is Khalid—who said: We were in Medina on the day of Ashura, and the girls were beating frame drums and singing. We went in to al-Rubayyi bint Muawwidh and mentioned this to her. She said: Allah’s Messenger ﷺ entered my room on the morning of my wedding, while two girls were with me, singing and lamenting my forefathers who had been killed on the day of Badr. Among the things they were saying was:

L85 “And among us is a prophet who knows what tomorrow holds …”

L86 He said: “As for this, do not say it. None knows what tomorrow holds except Allah, mighty and majestic.”

L87–88 Abu al-Husayn Ahmad ibn Muhammed ibn Ahmad al-Bazzaz informed us in Baghdad, saying: Abu Hafs Umar ibn Ibrahim al-Kinani, the Quran reciter, informed us, saying: Abu al-Qasim Abd Allah ibn Muhammed al-Baghawi related to us, saying: Dawud ibn Rushayd related to us, saying: Abu Jafar al-Abbar related to us, from Abd al-Rahman ibn Ishaq, from al-Shabi, from Aisha, that Allah’s Messenger ﷺ went on a journey, and a girl of Quraysh

[61] **Translator’s note (L83):** The source gives Bishr ibn al-Fadl here, whereas the preceding chain gives Bishr ibn al-Mufaddal. The supplied form has been retained.

(وفينا نبي يعلم ما في غد ...)

فقال: دعي هذا، وقولي الذي كنت تقولين قبلها.

وهذا صحيح أخرجه البخاري عن علي غير منسوب - وهو ابن المديني عن بشر بن الفضل

كذلك رواه حماد بن سلمةعن خالد بن ذكوان أتم من هذا، أخبرناه أبو منصور محمد بن الحسين القزويني بالري، قال: نبأنا أبو طلحة القاسم بن أبي المنذر الخطيب، قال: أخبرنا علي بن إبراهيم بن مسلمة القطان، قال: حدثنا أبو عبد الله محمد بن يزيد بن ماجة صاحب السنن، قال: حدثنا أبو بكر بن أبي شيبة، حدثنا يزيد بن هرون، حدثنا حماد بن سلمة عن أبي الحسين المدايني - اسمه خالد - قال: كنا بالمدينة يوم عاشوراء والجواري يضربن بالدف ويتغنين فدخلنا على الربيع بنت معوذ، فذكرنا ذلك لها، فقالت: دخل علي رسول الله - صلى الله عليه وسلم -: صبيحة عرسي وعندي جاريتان تغنيان وتندبان آبائي الذين قتلوا / يوم بدر وتقولان فيما تقولان:

(وفينا نبي يعلم ما في غد ...)

فقال: أما هذا فلا تقولوه. لا يعلم ما في غد إلا الله عز وجل

أخبرنا أبو الحسين أحمد بن محمد بن أحمد البزاز ببغداد، قال: أخبرنا أبو حفص عمر بن إبراهيم الكناني المقري، قال: حدثنا أبو القاسم عبد الله بن محمد البغوي. قال: حدثنا داود بن رشيد. قال: حدثنا أبو جعفر الأبار عن عبد الرحمن بن إسحق عن الشعبي عن عائشة، أن رسول الله - صلى الله عليه وسلم -: سافر سفرا فنذرت جارية من قريش: إن الله عز وجل رده أن تضرب في بيت عائشة بدف، فلما رجع رسول الله

vowed that, if Allah, mighty and majestic, brought him back, she would beat a frame drum in Aisha's house. When Allah's Messenger—peace be upon him—returned, the girl came. Aisha said to the Prophet ﷺ: "This is so-and-so, the daughter of so-and-so. She vowed that, if Allah Most High brought you back, she would beat a frame drum in my house." He said: "Let her beat it." This is a connected chain of transmission, and its transmitters are trustworthy. Allah's Messenger ﷺ said: "There is no vow to commit an act of disobedience." Thus, if beating the frame drum were an act of disobedience, he would have ordered expiation for her vow and prevented her from carrying it out[62]

عليه وسلم جاءت الجارية، فقالت عائشة للنبي - صلى الله عليه وسلم -: هذه فلانة بنت فلانة نذرت إن ردك الله تعالى أن تضرب في بيتي بدف، قال: فلتضرب، وهذا إسناد متصل ورجاله ثقات. وقد قال رسول الله - صلى الله عليه وسلم -: " لا نذر في معصية " فلو كان ضرب الدف معصية / لأمر بالتكفير عن نذرها، ومنعها من فعله

L89 Ahmad ibn Muhammed al-Bazzaz informed us, saying: Isa ibn Ali related to us, saying: Abd Allah ibn Muhammed informed us: Ziyad ibn Ayyub related to us, saying: Hushaym related to us, from Mughira, from al-Shabi, who said: Iyad al-Ashari passed by on a festival day and said: "Why do I not see them performing taqlis? It is part of the Sunnah." Ziyad said: Hushaym explained: "Taqlis is beating the frame drum." He said: "Yes." This is a hadith that Sharik transmitted from Mughira in the same manner as Hushaym[63]

أخبرنا أحمد بن محمد البزاز، قال: حدثنا عيسى بن علي، قال: أخبرنا عبد الله بن محمد، حدثنا زياد بن أيوب قال: نبأنا هشيم عن مغيرة عن الشعبي، قال: مر عياض الأشعري في يوم عيد، فقال: مالي لا أراهم يقلسون، فإنه من السنة. قال زياد فسر هشيم. " التقليس: الضرب بالدف ". قال نعم. هذا حديث رواه شريك عن مغيرة كرواية هشيم

L90 Abu Bakr al-Khatib informed us in Rayy, saying: Abu Bakr Ahmad ibn Muhammed al-Saydalani informed us, saying: Abu al-Hasan Ahmad ibn Muhammed ibn Abdus al-Taraifi informed us, saying: Muhammed ibn Ibrahim al-Bushanji informed us: Yusuf ibn Adi related to us: Sharik related to us, from Mughira, and he mentioned it

أخبرنا أبو بكر الخطيب بالري. قال أخبرنا أبو بكر أحمد ابن محمد الصيدلاني قال أخبرنا أبو الحسن أحمد بن محمد بن عبدوس الطرائفي قال: أخبرنا محمد بن إبراهيم البوشنجي، حدثنا يوسف بن عدي، حدثنا شريك عن مغيرة، وذكره

L91 This much concerning beating the frame drum and the permissibility of listening to it is sufficient, if Allah, mighty and majestic, wills.

وهذا القدر في ضرب الدف وجواز استماعه كاف إن شاء الله عز وجل.

L92 The first part of the Book of Listening is complete, from the author's copy in

تم الجزء الأول من كتاب السماع من نسخة المصنف بخطه، قال يتلوه إن شاء الله عز وجل في الثاني القول في شبابه الراعي.

[62] **Translator's note (L88):** After the first occurrence of "Allah's Messenger," the source has the irregular salutation عليه وسلم, lacking the opening invocation of blessings. It is rendered as "peace be upon him" without expanding it into the full blessing.

[63] **Translator's note (L89):** Taqlis is retained alongside the report's own explanation, "beating the frame drum." The attribution and function of the following "He said: 'Yes'" are unclear in the supplied punctuation.

his own handwriting. He said: “There follows it in the second part, if Allah, mighty and majestic, wills, the discussion of the shepherd’s reed flute.”[64]

L93–94 The page is blank. Part Two[65]

L95–97 of the Book of Listening A blank page. And Muhammed ibn Tahir informed us, saying: Discussion of listening to the reed pipe, and of some people’s adducing as evidence the report of Abd Allah ibn Umar, may Allah be pleased with him. It is a report as follows: Abu Ali ibn Ahmad al-Tustari informed us in Basra, saying: Judge Abu Umar al-Qasim ibn Jafar al-Hashimi informed us, saying: Abu Ali al-Lului informed us, saying: Abu Dawud Sulayman ibn al-Ashath al-Sijistani related to us, saying: Ahmad ibn Abd Allah al-Ghawani related to us, saying: al-Walid ibn Muslim related to us: Said ibn Abd al-Aziz related to us, from Sulayman ibn Musa, from Nafi, who said: “Ibn Umar heard a pipe.” He said: “He placed his two fingers over his ears, moved away from the road, and said to me: ‘Nafi, do you hear anything?’ I said: ‘No.’” He said: “Then he lifted his two fingers from his ears and said: ‘I was with the Messenger of Allah, may Allah bless him and grant him peace ﷺ, and he did the same as this.’” Abu Ali al-Lului said: “I heard Abu Dawud say: ‘This is a disclaimed report.’”[66][67][68]

L98 The shaykh, imam, and hadith master al-Maqdisi said: This is a report that Abu Dawud included in his Sunan in this form, and it has been rejected on two grounds. The first: its unsoundness through the chain of transmission; the second—for this Sulayman ibn Musa is al-Ashdaq al-Dimashqi, whom the specialists in transmission criticized. He alone transmitted this report from Nafi, and no one else transmitted it from him. Al-Bukhari said: “Sulayman ibn Musa has disclaimed reports.” The second is Abd Allah ibn Umar’s saying to Nafi: “Do you hear?” Had that been forbidden, he would not have

الصفحة فارغة الجزء الثاني

من كتاب السماع صفحة فارغة وأنبأنا محمد بن طاهر قال: القول في استماع اليراع، واحتجاج بعضهم بحديث عبد الله بن عمر رضي الله عنه، وهو حديث، أخبرنا أبو علي بن أحمد التستري بالبصرة، قال: أخبرنا القاضي أبو عمر القاسم بن جعفر الهاشمي قال: أخبرنا أبو علي اللؤلؤي قال: حدثنا أبو داود سليمان بن الأشعث السجستاني قال: حدثنا أحمد بن عبد الله الغواني قال: حدثنا الوليد بن مسلم: حدثنا سعيد بن عبد العزيز عن سليمان بن موسى عن نافع قال: سمع ابن عمر مزمارا قال: فوضع أصبعيه على أذنيه. ونأى عن الطريق، وقال لي: يا نافع. هل تسمع شيئا؟ فقلت: لا. قال: فرفع أصبعيه من أذنيه. وقال كنت، مع رسول الله - صلى الله عليه وسلم -. فصنع مثل هذا قال أبو علي اللؤلئي: سمعت أبا داود يقول: هذا حديث منكر

قال الشيخ الإمام الحافظ المقدسي: هذا حديث أورده أبو داود / في سننه هكذا وقد رد من وجهين. الأول: فساده من طريق الإسناد، الثاني، فإن سليمان ابن موسى هذا هو الأشدق الدمشقي تكلم فيه أهل النقل، وتفرد بهذا الحديث عن نافع ولم يروه عنه غيره وقال البخاري: سليمان بن موسى عنده مناكير، والثاني قول عبد الله بن عمر لنافع: أتسمع؟ ولو كان ذلك منهيا عنه لم يأمره بالاستماع. وقوله: كنت مع رسول الله - صلى الله عليه وسلم - فسمع مثل هذا فصنع مثل هذا ولو كان حراما لنهاه عنه، وصرح بتحريمه لأنه الشارع المأمور بالبيان، فأي ضرورة أو تقية أحوجته إلى أن يأخذ في طريق آخر؟

[64] **Translator’s note (L92):** This is a manuscript completion notice, reporting the author’s announcement of the next part.

[65] **Translator’s note (L93):** An editorial description of a blank page.

[66] **Translator’s note (L96):** An editorial description of a blank page.

[67] **Translator’s note (L97):** The transmitter’s name is written al-Ghawani in the supplied text; it has been retained as written. “Disclaimed” renders the technical report assessment munkar.

[68] **Hadith references (L95):** Compare Sunan Abi Dawud 4924.

instructed him to listen. And his statement: "I was with the Messenger of Allah, may Allah bless him and grant him peace ﷺ, and he heard something like this and did the same as this." Had it been unlawful, he would have forbidden him to do it and explicitly declared it unlawful, for he is the Lawgiver commanded to make matters clear. What necessity or protective dissimulation, then, compelled him to take another road?[69]

L99–100 Aishah, may Allah be pleased with her, said: "I hung a curtain bearing pictures over a small recess of mine. When the Messenger of Allah saw it — may Allah bless him and grant him peace ﷺ—his face changed color and he tore it down." The Messenger of Allah, may Allah bless him and grant him peace ﷺ, heard Umar ibn al-Khattab swearing by his father and forbade him to do so. He saw Yaish ibn Tikhfah lying on his stomach and forbade him, saying: "This is a manner of lying that Allah, mighty and majestic, detests." He heard a man cursing his she-camel, so he stopped and said: "Let no accursed creature follow us." The man then dismounted from her and let her go. This is a subject on which explaining the reports that have come down would take a long time here, for he—may Allah bless him and grant him peace ﷺ—was sent for this and was commanded to do it. Delaying clarification beyond the time when it is needed is impermissible under any circumstances. We thus know that this report is unsound in both its chain of transmission and its text. And Allah knows best.[70][71]

L101–103 Discussion of Listening to the Beating Rod and Stringed Instruments A blank page. As for the discussion of listening to the beating rod and stringed instruments—it is called taghbir, and is also called rhythmic tapping—there is no difference between it and stringed instruments, since we have found no transmitted report concerning its permissibility or prohibition, whether

قالت عائشة رضي الله عنها: علقت على سهوة لي سترا فيه تصاوير. فلما رآه رسول الله - صلى الله عليه وسلم -، تلون وجهه وهتكه، وسمع رسول اله - صلى الله عليه وسلم - عمر بن الخطاب يحلف بأبيه فنهاه عن ذلك، ورأى يعيش بن طخفة مضطجعا على بطنه فنهاه / وقال: هذه ضجعة يبغضها الله عز وجل وسمع رجلا يلعن ناقته فوقف وقال: لا يتبعنا / ملعون فنزل عنها وأرسلها. وهذا باب يطول شرح ما ورد فيه ههنا لأنه - صلى الله عليه وسلم - أرسل وبه أمر، وتأخير البيان عن وقت الحاجة لا يجوز بحال، فعلمنا فساد هذا الحديث إسنادا ومتنا والله أعلم.

القول في استماع القضيب والأوتار صفحة فارغة وأما القول في استماع القضيب والأوتار ويقال له: التغبير. ويقال له: الطقطقة أيضا فلا فرق بينه وبين الأوتار إذ لم نجد في إباحته وتحريمه أثرا لا صحيحا ولا سقيما، وإنما استباح المتقدمون استماعه، لأنه مما لم يرد الشرع بتحريمه، فكان أصله الإباحة.

[69] **Translator's note (L98):** The supplied text inserts "the second" before the explanation of the first ground and then introduces the second ground again. This irregularity is retained. The quoted wording here adds "he heard something like this," which does not occur in the preceding unit's version of the report.

[70] **Translator's note (L99):** Sahwah can denote a small chamber, recess, or similar part of a dwelling; its precise architectural sense here is uncertain.

[71] **Translator's note (L100):** The supplied text has الله in one occurrence of "Messenger of Allah," apparently a spelling error for الله.

sound or unsound. The earlier authorities considered listening to it permissible only because it was among the things whose prohibition had not been established by revealed law; its original status was therefore permissibility.[72][73]

L104–105 As for stringed instruments, the discussion of them is like the discussion of the beating rod: revealed law has established neither their lawfulness nor their prohibition. Everything he has adduced in support of prohibition is not established as coming from the Messenger, may Allah bless him and grant him peace ﷺ. We shall answer it in the second chapter and explain the standing of its transmitters. For this reason it became the position of the people of Medina, with no disagreement among them concerning the permissibility of listening to it. Likewise, the adherents of the literal sense based the matter upon the question of prohibition and permissibility. The last of the imams followed as exemplars who considered listening to it permissible was Abu Ishaq Ibrahim ibn Ali ibn Yusuf al-Firuzabadi, known as al-Shirazi, in Baghdad. The reason was that at the beginning of his career he followed the school of the adherents of the literal sense, and only subsequently transferred from it to the school of al-Shafii. In his scrupulousness and his asceticism and austerity, he occupied a standing unknown only to an ignorant person of no account. In his time, in Baghdad and elsewhere, there was a group of imams from all the different schools who knew this aspect of his doctrine and conduct. None of them was shown to have condemned the practice, because he engaged in it only upon a firm warrant: someone like him could not be supposed to have done it for musical exhilaration, diversion, and play, for that would not accord with his conduct and way.[74]

L106 As for the evidence that it is a position held by the people of Medina, it is what Abu Jafar Muhammed ibn Ahmad ibn Abi Zakariyya al-Razi related

وأما الأوتار، فالقول فيها كالقول في القضيب لم يرد الشرع بتحليلها ولا بتحريمها. وكل ما أورده في التحريم، فغير ثابت عن الرسول - صلى الله عليه وسلم -، ونحن نجيب عنه في الفصل الثاني / ونبين حال رواته، ولأجل هذا صار مذهبا لأهل المدينة لا خلاف بينهم في إباحة استماعه، وكذلك أهل الظاهر، بنوا الأمر فيه على مسألة الحظر والإباحة، وآخر من كان يستبيح استماعه عن الأئمة المقتدى بهم أبو اسحق إبراهيم بن علي بن يوسف الفيروزأبادي المعروف بالشيرازي ببغداد، والسبب أنه كان في بدء أمره على مذهب أهل الظاهر، وإنما انتقل منه إلى مذهب الشافعي، وكان في ورعه وزهده وتقشفه بالمحل الذي لا يخفى إلا على جاهل لا يعتد به وكان في عصره ببغداد وغيرها جماعة من الأئمة من سائر الفرق، يعرفون هذا من مذهبه وسيرته، ولم يظهر من واحد منهم أنه أنكر الفعل، لأنه لم يستعمل ذلك إلا عن وثيقة إذ لا يحتمل مثله أن يكون فعله طربا ولهوا ولعبا لأن ذلك لا يليق بسيرته وطريقه

وأما الدليل على أنه مذهب لأهل المدينة - ما حدثناه أبو جعفر محمد بن أحمد بن أبي زكريا / الرازي بها، قال: أخبرنا أبو بكر محمد بن أحمد بن حمدويه المطوعي قال: حدثنا أبو العباس محمد بن يعقوب

[72] **Translator's note (L102):** An editorial description of a blank page.

[73] **Translator's note (L103):** Taghbir names a performance practice associated here with rhythmic beating using a rod; the syntax loosely attaches both alternative names to the preceding phrase.

[74] **Translator's note (L104):** The supplied text says "everything he has adduced"; the person referred to is not identified in this segment. The text reads "from the imams" with عن rather than the expected من; the intended relationship is rendered in English.

to us there, saying: Abu Bakr Muhammed ibn Ahmad ibn Hamduwayh al-Mutawwii informed us, saying: Abu al-Abbas Muhammed ibn Yaqub related to us

L107 al-Asamm, saying: al-Abbas ibn al-Walid ibn Mazyad al-Bayruti related to us: Abu Abd Allah ibn Kaj Jawzan related to us, saying: I heard al-Awzai say: "We avoid—or abandon—five positions of the people of Iraq and five positions of the people of the Hijaz. Among the positions of the people of Iraq: drinking intoxicants; eating at dawn in Ramadan; holding that there is no Friday congregational prayer except in five cities; delaying the afternoon prayer until the shadow of everything is four times its length; and fleeing on the day of battle. Among the positions of the people of the Hijaz: listening to musical instruments; combining two prayers without an excuse; temporary marriage with women; exchanging one dirham for two dirhams and one dinar for two dinars, hand to hand; and having intercourse with women in their anuses." This therefore indicates that listening to musical instruments is a position held by the people of Medina. His saying "we avoid" does not indicate prohibition.[75]

L108 Abu Bakr Ahmad ibn Ali, the hadith master, said in the History of Baghdad: "Ibrahim ibn Sad ibn Ibrahim ibn Abd al-Rahman ibn Awf, Abu Ishaq al-Zuhri, was one of the people of Medina—the city of the Messenger, may Allah bless him and grant him peace ﷺ. He heard hadith from his father, Ibn Shihab al-Zuhri, Hisham ibn Urwah, Salih ibn Kaysan, and Muhammed ibn Ishaq ibn Yasar. Those who transmitted from him included Yazid ibn Abd Allah ibn al-Had, Shubah ibn al-Hajjaj, al-Layth ibn Sad, and his two sons, Yaqub, the two sons of Ibrahim; Abd al-Rahman ibn Mahdi, Yazid

[75] **Translator's note (L107):** The transmitter's name "ibn Kaj Jawzan" is unusual and possibly corrupt; it is retained without reconstruction. The wording "eating at dawn in Ramadan" is retained as supplied; it does not specify the finer distinction concerning dawn that may underlie the disputed position.

الأصم، قال حدثنا العباس بن الوليد بن مزيد البيروتي، حدثنا أبو عبد الله بن كج جوزان قال: سمعت الأوزاعي يقول: نجتنب أو نترك من قول أهل العراق خمسا، ومن قول أهل الحجاز خمسا من قول أهل العراق، شرب المسكر، والأكل في الفجر في رمضان، ولا جمعة إلا في خمسة أمصار، وتأخير صلاة العصر حتى يكون ظل كل شيء أربعة أمثاله، والفرار يوم الزحف، ومن قول أهل الحجاز، استماع الملاهي، والجمع بين الصلاتين من غير عذر والمتعة بالنساء، والدرهم بالدرهمين، والدينار بالدينارين يدا ليد وإتيان النساء في أدبارهن، فدل ذلك على أن استماع الملاهي مذهب لأهل المدينة، وقوله: نجتنب، لا يدل على تحريم

قال أبو بكر أحمد بن علي الحافظ في تاريخ بغداد: إبراهيم ابن سعد بن / إبراهيم بن عبد الرحمن بن عوف أبو اسحق الزهري من أهل المدينة: مدينة الرسول - صلى الله عليه وسلم -، سمع أباه، وابن شهاب الزهري وهشام بن عروة، وصالح بن كيسان، ومحمد بن إسحق بن يسار روى عنه يزيد بن عبد الله بن الهاد، وشعبة بن الحجاج والليث بن سعد وابناه يعقوب ابنا إبراهيم. وعبد الرحمن بن مهدي، ويزيد ابن هارون، ويونس بن محمد المؤدب، وأبو داود الطيالس وسليمان بن داود الهاشمي.

ibn Harun, Yunus ibn Muhammed al-Muaddib, Abu Dawud al-Tayalis, and Sulayman ibn Dawud al-Hashimi,[76]

L109 and Abd al-Aziz al-Uwaysi, Ali ibn al-Jad, Muhammed ibn Jafar al-Warkani, Ahmad ibn Hanbal, and others. He had settled in Baghdad and remained there until his death. A number of his descendants continued transmitting knowledge in Baghdad until they eventually died out. Yahya ibn Main said: 'Ibrahim ibn Sad is more firmly reliable than both al-Walid ibn Kathir and Ishaq.'" Abu Ghalib Shuja ibn Faris al-Dhuhli informed us of this, saying: "I heard Abu Bakr al-Khatib say that."

L110–111 And Abu Shuja ibn Mansur al-Hamadhani informed us there, saying: Abd al-Malik ibn Abd al-Ghaffar, the hadith master, informed us, saying: Abu al-Hasan Ahmad ibn Abd Allah Muhammed al-Anmati informed us, saying: Abu Bakr Muhammed ibn Ishaq ibn Ibrahim ibn Yazid ibn Mihran, the blind al-Sighar, related to us, saying: Ali ibn al-Hasan ibn Khalaf ibn Yazid, Abu al-Qasim, related to us in Egypt, saying: Abd Allah [ibn Sad] ibn Kathir ibn Awn related to us, from his father, who said: "Ibrahim ibn Sad al-Zuhri arrived in [Iraq] in the year one hundred and eighty-four. Al-Rashid honored him and openly showed him kindness. He was asked about singing and issued a legal opinion declaring it lawful. One of the hadith scholars came to him to hear al-Zuhri's reports from him and heard him singing. He said: 'I had been eager to hear hadith from you, but now may I never hear a single report from you!' He replied: 'Then I lose only your person. Upon me and upon—if I relate a report in Baghdad for as long as I remain here, without singing before it!' This story spread through Baghdad and reached al-Rashid, who summoned him and asked him about the report of the Makhzumi woman whose hand the Prophet, may Allah bless him and grant him peace ﷺ, amputated for stealing jewelry. He called for a lute. Al-Rashid said: 'A piece of aloeswood for the incense burner?' He replied: 'No, but he killed the stick of striking.' He smiled, and Ibrahim ibn Sad understood it and said: 'Perhaps, Commander

[76] **Translator's note (L108):** The phrase "his two sons, Yaqub, the two sons of Ibrahim" is defective in the supplied Arabic: it announces two sons but names only Yaqub before repeating the dual "sons of Ibrahim." No missing name has been supplied. The supplied epithet al-Tayalis is retained without expanding it to al-Tayalisi.

وعبد العزيز الأويسي، وعلي بن الجعد، ومحمد بن جعفر الوركاني، وأحمد بن حنبل، وغيرهم، وكان قد نزل بغداد وأقام بها إلى حين وفاته، ولم يزل ببغداد جماعة من عقبه يروون العلم حتى انقرضوا بأخرة. قال يحيى بن معين: إبراهيم بن سعد أثبت من الوليد ابن كثير، ومن اسحق جميعا. أخبرنا بذلك أبو غالب شجاع بن فارس الذهلي. قال: سمعت أبا بكر الخطيب يقول /: ذلك.

وأخبرنا أبو شجاع بن منصور الهمداني بها، قال أخبرنا عبد الملك بن عبد الغفار الحافظ قال: أخبرنا أبو الحسن أحمد بن عبد الله محمد الأنماطي قال: حدثنا أبو بكر محمد بن اسحق بن إبراهيم بن يزيد بن مهران الضرير الصغار قال: حدثنا علي بن الحسن بن خلف بن يزيد أبو القاسم بمصر، قال: حدثنا عبد الله [بن سعد] بن كثير بن عون عن أبيه قال: قدم إبراهيم بن سعد الزهري [العراق] سنة أربع وثمانين ومائة فأكرمه الرشيد وأظهر بره. وسئل عن الغناء فأفتى بتحليله، وأتاه بعض أصحاب الحديث ليسمع منه أحاديث الزهري فسمعه يتغنى، فقال: لقد كنت حريصا على أن أسمع منك، فأما الآن فلا سمعت منك حديثا أبدا. قال: إذن لا أفقد إلا شخصك، علي وعلى إن حدثت ببغداد حديثا ما أقمت حتى أغني قبله، وشاعت هذه الحكاية ببغداد فبلغت الرشيد فدعا به، فسأله عن حديث المخزومية التي قطعها النبي - صلى الله عليه وسلم - / في سرقة الحلي، فدعا بعود فقال الرشيد: أعود المجمر؟ قال: لا ولكن أمات عود الطرق. فتبسم ففهمها إبراهيم بن سعد، فقال: لعله بلغك يا أمير المؤمنين حديث السفيه الذي آذاني بالأمس، وألجأني إلى أن حلفت؟ قال: نعم، ودعا الرشيد بعود فغناه:

of the Faithful, the story of the fool who offended me yesterday and compelled me to swear an oath has reached you?' He said: 'Yes.' Al-Rashid called for a lute, and he sang to him:[77][78]

L112 "O Umm Talhah, separation has indeed afda … the stay is short, because departure was tomorrow."[79]

L113 Al-Rashid said, "Which of your jurists used to disapprove of listening?" He replied, "Those whose hearts Allah had made steadfast." He said, "Has anything concerning this reached you from Malik?" He replied, "No, by Allah, except that my father informed me that they gathered at a banquet among Banu Yarbuʿ. They were eminent men in those days, and Malik was the least of them in jurisprudence and standing. They had frame drums, musical instruments, and lutes with them, singing and making merry; Malik had a square frame drum and was singing to them:[80]

L114 "Sulayma has resolved to depart … and where shall meeting her be—where?"[81]

(يا أم طلحة إن البين قد أفدا ... قل الثواء لأنه كان الرحيل غدا)

فقال الرشيد من كان من فقهائكم يكره السماع؟ فقال: من ربط الله على قلبه. قال: فهل بلغك عن مالك في هذا شيء؟ قال: لا والله. إلا أن أبي أخبرني أنهم اجتمعوا في مدعاة كانت في بني يربوع، وهم يومئذ جلة، ومالك أقللهم في فقهه وقدره ومعهم دفوف ومعازف وعيدان يغنون ويلعبون ومع مالك دف مربع وهو يغنيهم:

(سليمى أزمعت بينا ... وأين لقاؤها أينا)

[77] **Translator's note (L110):** The supplied name "Ahmad ibn Abd Allah Muhammed al-Anmati" lacks a clear genealogical link before Muhammed; no additional ibn has been inserted. The bracketed additions [ibn Sad] and [Iraq] are present in the source and are retained as editorial supplements. The oath begins with the defective wording علي وعلى, literally "upon me and upon"; its missing or corrupt continuation has not been reconstructed. The exchange turns on ud, which can mean either a lute or a piece of wood, including aromatic wood.

[78] **Translator's note (L111):** The opening أمات عود الطرق is corrupt or otherwise unintelligible in context. The literal rendering "he killed the stick of striking" preserves its apparent words without silently replacing them with a conjectured reference to a musical lute.

[79] **Translator's note (L112):** The word أفدا (afda) is unclear or corrupt in this verse and has been retained in transliteration rather than assigned an unsupported meaning. The awkward tense combination "departure was tomorrow" follows the supplied wording كان الرحيل غدا.

[80] **Translator's note (L113):** The form rendered "the least of them" contains an apparent typographical irregularity.

[81] **Translator's note (L114):** The repeated final expression is obscure. The unvocalized wording permits uncertainty between a repeated question of place and a form associated with weariness; the translation retains the apparent repetition without emending the verse.

L115 “And she had said to radiant companions … of her own age, ‘We have met one another;’”[82]

L116 “‘Come, for life has become … pleasant for us; come!’”

L117 Al-Rashid laughed and rewarded him with a great sum of money.

L118 In this year Ibrahim ibn Saʿd died at the age of seventy-five; his honorific name was Abu Ishaq. It has thus been established among all the jurists that listening to stringed instruments is a position held by the people of Medina. As for Ibrahim ibn Saʿd, he went to this extent in it. The leading authorities unanimously accepted his reliability, his probity, and the transmission of reports from him. Both al-Bukhari and Muslim included his hadith in their authentic collections. His conduct did not invalidate his probity in the judgment of the scholars, so how could the probity of someone who listens be invalidated? Indeed, he was appointed to the judgeship in Baghdad, despite its exalted standing, and his father was appointed to judicial office in Medina, despite its distinction, although their position permitting listening to stringed instruments was known.[83]

L119 These leading authorities who transmitted from him were the men empowered to bind and loose throughout the regions. They received reports from him by audition and transmitted from him only after listening to his singing and knowing that they deemed it permissible. Among them were the imam appointed as successor over the community and the imam followed as an exemplar of scrupulous piety. Abu ʿAbd Allah Ahmad ibn Muhammed ibn Hanbal, may Allah be pleased with him, heard his singing from him in Baghdad only after he had sworn his oath. I have no doubt that Ahmad heard his singing and then heard his hadith. This is a matter concerning which no explicit text has been transmitted from the Messenger of Allah ﷺ, either permitting or prohibiting it, to which one might refer and upon which one

[82] **Translator’s note (L115):** The final word is grammatically ambiguous in this setting. It is rendered as “we have met one another,” but the verse’s syntax and its connection to the following invitation remain uncertain.

[83] **Translator’s note (L118):** The wording concerning the father’s appointment literally has “the judges” where “the judgeship” appears to be intended.

(وقد قالت لأتراب ... لها زهر تلاقينا)

(تعالين فقد طاب ... لنا العيش تعالينا)

/ فضحك الرشيد ووصله بمال عظيم.

وفي هذه السنة مات إبراهيم بن سعد وهو ابن خمس وسبعين سنة - يكنى أبا اسحق، فقد صح عند سائر الفقهاء أن سماع الأوتار مذهب لأهل المدينة، فأما إبراهيم بن سعد فكان يبالغ فيه إلى هذا الحد - وقد اجتمع الأئمة على ثقته وعدالته والرواية عنه واتفق البخاري ومسلم عن إخراج حديثه في الصحيح ولم تسقط عدالته بفعله عند أهل العلم، فكيف تسقط عدالة المستمع؟ بل قلد القضاء ببغداد على جلالتها، وقلد أبوه القضاة بالمدينة على شرفها، وقد علم من مذهبهما إباحة استماع الأوتار.

وهؤلاء الأئمة الذين رووا عنه هم أهل الحل والعقد في الآفاق، إنما سمعوا عنه ورووا عنه بعد استماعهم غناءه، وعلمهم بأنهم يبيحه، وفيهم الإمام المستخلف على الأمة والإمام المقتدى به في الورع. أبو عبد الله أحمد بن محمد بن حنبل رضي الله عنه إنما سمع منه / غناءه ببغداد بعد حلفه. ولا أشك أن أحمد سمع غناءه ثم سمع حديثه، وهذا أمر لم يرد عن رسول الله - صلى الله عليه وسلم - في تحليله ولا في تحريمه نص يرجع إليه، ويعول عليه. فكان حكمه الإباحة وإنما تركه من تركه من المتقدمين تورعا كما تركوا لبس اللين، وأكل الطيب وشرب البارد والاستمتاع بالنسوان الحسان ومعلوم أن هذا كله حلال لفاعله، وقد ترك رسول الله - صلى الله عليه وسلم - أكل، الضب وسئل عنه: أحرام هو؟ قال: لا. ولكن لم يكن بأرض قومي وأخذ وأكل بين يديه - صلى الله عليه وسلم -، ثم جاء قوم بعد هذا الصدر فغلظوا القول فيه مخافة أن

might rely. Its ruling was therefore permissibility. Those among the early generations who abstained from it did so only out of scrupulous piety, just as they abstained from wearing soft clothing, eating fine food, drinking cool beverages, and enjoying beautiful women. It is known that all this is lawful for the person who does it. The Messenger of Allah ﷺ refrained from eating the spiny-tailed lizard and was asked about it, "Is it forbidden?" He said, "No, but it was not found in the land of my people." It was taken and eaten in his presence ﷺ. Then, after this earliest generation, people came who spoke harshly about it, fearing that people would occupy themselves with it to the neglect of what deserved greater attention. Then, after those people, others came who prohibited it out of ignorance and to court favor with the common people through asceticism and righteousness. They had not ascertained the true knowledge of it or the beginning of its history. And Allah knows best what is correct.[84]

يشتغل الناس به عما هو أولى منه ثم جاء قوم بعد هؤلاء فحرموه جهلا وتقربا إلى العامة بالزهد والصلاح، ولم يقفوا على حقيقة علمه. وبدء أمره والله أعلم بالصواب.

L120–124 Abu al-Fath ʿAbd al-Raziq ibn ʿAbd al-Karim al-Sufi informed us in Isfahan, saying: Abu al-Hasan ʿAli ibn Ibrahim ibn Firas informed us by authorization to transmit, saying: Abu Saʿid Ahmad ibn Muhammed ibn Ziyad ibn al-Aʿrabi informed us, saying: Al-Qasim ibn Nasr narrated to us. Ibrahim ibn al-Mundhir narrated to us, saying: Nafiʿ narrated to us: Miktal ibn Abi Sahl narrated to me, from Abu Bakr ibn ʿAbd al-Rahman, from ʿAbd al-Rahman ibn al-Harith ibn Hisham, from Zayd ibn Thabit, who said, "When you see the people of Medina agree upon something, know that it is an established practice of the Prophet." Blank page. Discussion of Pipes and Instruments of Entertainment Blank page. As for the discussion of pipes and instruments of entertainment, authentic hadiths have been transmitted establishing the permissibility of listening to them. Among these is what Abu Muhammed ʿAli ibn al-Husayn ibn Muhammed ibn Ahmad ibn Ibrahim, the accredited witness, narrated to us in Tinnis, saying: My grandfather Abu al-ʿAbbas Muhammed ibn Ahmad Ibrahim informed us, saying: Abu al-Qasim Jaʿfar ibn Muhammed ibn al-Hasan ibn ʿAbd al-ʿAziz al-Jarawi informed us, saying:

أخبرنا أبو الفتح عبد الرازق بن عبد الكريم الصوفي بأصبهان قال: أخبرنا /: أبو الحسن علي ابن إبراهيم بن فراس إجازة قال: أخبرنا أبو سعيد أحمد بن محمد ابن زياد بن الأعرابي قال: حدثنا القاسم بن نصر. حدثنا إبراهيم بن المنذر، قال: حدثنا نافع حدثني مكتل بن أبي سهل عن أبي بكر ابن عبد الرحمن عن عبد الرحمن بن الحارث ابن هشام عن زيد بن ثابت قال: إذا رأيت أهل المدينة اجتمعوا على شيء فاعلم أنه سنة صفحة فارغة القول في المزامير والملاهي صفحة فارغة وأما القول في المزامير والملاهي فقد وردت الأحاديث الصحيحة بجواز استماعها فمن ذلك ما حدثنا أبو محمد علي بن الحسين بن محمد بن أحمد بن إبراهيم العدل بتنيس قال: أخبرنا جدي أبو العباس محمد بن أحمد إبراهيم، قال: أخبرنا أبو القاسم جعفر بن محمد ابن الحسن بن عبد العزيز الجروي، قال: حدثنا أبو الأشعث أحمد بن المقدام العجلي ببغداد قال: حدثنا وهب ابن جرير بن حازم قال: حدثني أبي محمد بن اسحق، وأخبرنا أبو الحسين أحمد بن محمد البزاز ببغداد قال /: أخبرنا أبو القاسم عيسى بن علي قال: حدثنا أبو القاسم

[84] **Translator's note (L119):** The source says "knowing that they deemed it permissible," although the context appears to call for "that he deemed it permissible." The supplied pronoun is retained. The final wording concerning "the beginning of its history" is syntactically awkward; it has been read as continuing what these later people had failed to ascertain.

Abu al-Ashʿath Ahmad ibn al-Miqdam al-ʿIjli narrated to us in Baghdad, saying: Wahb ibn Jarir ibn Hazim narrated to us, saying: My father, Muhammed ibn Ishaq, narrated to me. And Abu al-Husayn Ahmad ibn Muhammed al-Bazzaz informed us in Baghdad, saying: Abu al-Qasim ʿIsa ibn ʿAli informed us, saying: Abu al-Qasim al-Baghawi narrated to us, saying: Dawud ibn ʿUmar al-Dabbi narrated to us, saying: Abu Rashid al-Muthanna ibn Zurʿa narrated to us, from Muhammed ibn Ishaq, who said: Muhammed ibn ʿAbd Allah ibn Qays ibn Makhrama ibn al-Muttalib narrated to me, from al-Hasan ibn Muhammed ibn ʿAli ibn Abi Talib, from his father, from his grandfather ʿAli ibn Abi Talib, may Allah be pleased with him, who said: I heard the Messenger of Allah ﷺ say, "I never contemplated anything of what the people of the Age of Ignorance used to do except twice. On each occasion Allah intervened between me and what I wanted of that. Thereafter I never contemplated anything until Allah, mighty and majestic, honored me with His message." The Messenger of Allah ﷺ used to say—Dawud said, "This is Ibn Ishaq's statement, according to what has reached me"—"There has been no prophet who did not tend sheep." They said, "You too, Messenger of Allah?" He said, "I too."[85][86][87][88]

البغوي. قال: حدثنا داود بن عمر الضبي، قال: حدثنا أبو راشد المثنى ابن زرعه عن محمد بن اسحق قال: حدثني محمد بن عبد الله ابن قيس بن مخرمة بن المطلب عن الحسن بن محمد بن علي بن أبي طالب عن أبيه عن جده علي بن أبي طالب رضي الله عنه: قال سمعت رسول الله - صلى الله عليه وسلم - يقول: " ما هممت بشيء مما كان أهل الجاهلية يفعلون غير مرتين، كل ذلك يحول الله بيني وبين ما أريد من ذلك، ثم ما هممت بعدها بشيء حتى أكرمني الله عز وجل برسالته ". فكان رسول الله - صلى الله عليه وسلم - يقول: قال داود: هذا قول بن اسحق فيما بلغني، ما من نبي إلا رعى الغنم. قالوا: وأنت يا رسول الله؟ قال: وأنا.

L125–126 The wording is that of al-Muthanna ibn Zurʿa, the author of accounts of the military expeditions, and Jarir ibn Hazim's wording does not differ in meaning. Although this incident preceded prophethood and the message, and the revelation of legal rulings or the distinction between the lawful and the forbidden, when the revealed law came and Allah, mighty and majestic, commanded him to convey the message and give warning, He confirmed it as it had been in the Age of Ignorance and did not prohibit it, as He prohibited

اللفظ للمثنى بن زرعة صاحب المغازي، ولفظ جرير بن حازم لا يخالف معناه، وهذا الأمر وإن كان قبل النبوة والرسالة، ونزول الأحكام / أو الفرق بين الحلال والحرام فإن الشرع لما ورد وأمره الله عز وجل بالبلاغ والإنذار أقره على ما كان عليه في الجاهلية ولم يحرمه كما حرم ما عصمه الله عنه مما هم به في كلتا الليلتين، فألهاه الله عز وجل بالصوت وعصمه عن ذلك الأمر.

[85] **Translator's note (L120):** The transmitter's name rendered "Miktal" is supplied without vowels, so its pronunciation is uncertain.

[86] **Translator's note (L121):** This is an editorial or transcriptional page-status notice.

[87] **Translator's note (L123):** This is an editorial or transcriptional page-status notice.

[88] **Translator's note (L124):** The first transmission chain identifies Wahb ibn Jarir's father as "Muhammed ibn Ishaq," although its own preceding genealogy names his father as Jarir ibn Hazim. A transmission link may have dropped out; the supplied wording is retained. The grandfather's name is supplied as "Muhammed ibn Ahmad Ibrahim," without a further "ibn" before Ibrahim. The placement of Dawud's comment leaves the precise boundary between Ibn Ishaq's statement and the quoted prophetic report unclear.

that from which Allah had protected him, which he had contemplated on both nights. Allah, mighty and majestic, distracted him with the sound and protected him from that matter.[89]

L127 The proof that it remains permissible is the saying of Allah, mighty and majestic: “And when they see trade or entertainment, they disperse toward it and leave you standing. Say: What is with Allah is better than entertainment and than trade, and Allah is the best of providers.”[90]

L128–130 The explanation of this from transmitted reports is as follows: Abu Nasr Muhammed ibn Sahl ibn al-ʿAdl informed us in Nishapur, saying: Abu Nuʿaym ʿAbd al-Malik ibn al-Hasan al-Isfaraʾini informed us: Abu ʿAwana Yaʿqub ibn Ishaq, the hadith master, narrated to us, saying: Abu Umayya al-Tarsus narrated to us, saying: Yahya ibn Salih narrated to me, saying: Sulayman ibn Bilal narrated to us. And Ibrahim ibn Muhammed al-Isbahani informed us, saying: Ibrahim ibn Kharshid Qawlah informed us, saying: Al-Husayn ibn Ismaʿil al-Mahamili narrated to us, saying: ʿAbd Allah ibn Sabid narrated to us, saying: Ibn Abi Uways narrated to us, saying: My father narrated to me, from Jaʿfar. And Sulayman ibn Bilal said: Jaʿfar ibn Muhammed narrated to me, from his father, from Jabir, who said: The Messenger of Allah ﷺ used to deliver a sermon standing, then sit, then rise and deliver a sermon standing, delivering two sermons. When they married off young women, they would pass by beating the frame drum and playing pipes, and people would slip away and leave the Messenger of Allah ﷺ standing. Allah, mighty and majestic, reproached them, saying, “And when they see trade or entertainment, they disperse toward it and leave you standing.” This is an authentic hadith, included by Muslim in his book, from ʿAbd ibn Humayd, from Khalid ibn Makhlad, from Sulayman ibn Bilal. Allah, mighty and majestic, joined entertainment to trade by conjunction, and the ruling of the conjoined term is the ruling of the term to which it is conjoined. Trade is lawful by consensus, so it is established that this ruling is among those that the revealed law confirmed as they had been in the Age of Ignorance.

والدليل على أنه باق على الإباحة قول الله عز وجل: “ وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما، قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين ”.

بيان ذلك من الأثر، أخبرنا أبو نصر محمد بن سهل بن العدل بنيسابور، قال: أخبرنا أبو نعيم عبد الملك بن الحسن الإسفرايني: حدثنا أبو عوانة يعقوب بن اسحق الحافظ، قال: حدثنا أبو أمية الطرسوس قال: حدثني يحيى بن صالح، قال حدثنا سليمان ابن بلال وأخبرنا إبراهيم بن محمد الأصبهاني، قال أخبرنا إبراهيم بن حرشيد قوله، قال: حدثنا الحسين بن إسماعيل المحاملي قال: حدثنا عبد الله بن / سبيد قال: حدثنا ابن أبي أويس قال: حدثني أبي عن جعفر، وقال سليمان بن بلال حدثني جعفر ابن محمد عن أبيه عن جابر قال: كان رسول الله - صلى الله عليه وسلم - يخطب قائما. ثم يجلس، ثم يقوم فيخطب قائما يخطب خطبتين وكن الجواري إذا أنكحوهن يمرون يضربون بالدف والمزامير فيتسلل الناس ويدعون رسول الله - صلى الله عليه وسلم - قائما، فعاتبهم الله عز وجل فقال: “ وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما ” هذا حديث صحيح أخرجه مسلم في كتابه عن عبد بن حميد عن خالد بن مخلد عن سليمان بن بلال. والله عز وجل عطف اللهو على التجارة، وحكم المعطوف حكم المعطوف عليه، وبالإجماع تحليل التجارة، فثبت أن هذا الحكم مما أقره الشرع على ما كان عليه في الجاهلية، لأنه غير محتمل أن يكون النبي - صلى الله عليه وسلم - حرمه، ثم يمر به على باب المسجد يوم الجمعة، ثم يعاتب الله عز وجل من ترك رسوله / - صلى الله عليه وسلم - قائما. وخرج ينظر إليه ويستمع ولم ينزل في تحريمه آية، ولا

[89] **Translator’s note (L125):** The source says “or the distinction,” rather than “and the distinction”; this wording is retained.

[90] **Qur’an references (L127):** Qur’an 62:11 (Al-Jumu’ah).

For it is inconceivable that the Prophet ﷺ should have prohibited it and that it should then pass before him at the mosque door on Friday, and then Allah, mighty and majestic, should reproach those who left His Messenger ﷺ standing, while he came out to watch it and listen, without any verse being revealed prohibiting it or the Messenger of Allah ﷺ establishing any normative practice concerning it. From this we know that it remained in its existing state. Further clarification and confirmation of this is provided by what Abu Said Muhammed ibn Ali al-Asbahani related to us there. He said: Abu Nuaym Ahmad ibn Abd Allah, the hadith master, informed us. He said: Abu Abd Allah Muhammed ibn Ahmad ibn Abd Allah ibn Makhlad al-Jawhari al-Samarri related to us. He said: Ahmad ibn Musa ibn Yazid al-Tusi related to us. He said: al-Fadl ibn Yaqub related to us. He said: Muhammed ibn Sabiq related to us: Israil related to us, from Hisham ibn Urwah, from his father, from Aishah, may Allah be pleased with her, that she escorted a woman of the Ansar as a bride to a man of the Ansar. The Messenger of Allah ﷺ said: "Did you have no entertainment with you? The Ansar enjoy entertainment." This is a hadith that al-Bukhari included in his Sahih, in the Book of Marriage, in the chapter "Women Who Escort a Woman to Her Husband," from this al-Fadl ibn Yaqub, from Muhammed ibn Sabiq, just as we have presented it.

Abu Ghalib al-Dhuhli informed us. He said: Abu Bakr Ahmad ibn Ali, the hadith master, informed us. He said: al-Hasan ibn Abi Bakr informed us. He said: Ahmad ibn Ishaq al-Tibi related to us. He said: Muhammed ibn al-Husayn ibn al-Ala al-Zafarani related to us: Abu Ishaq Ibrahim ibn Ahmad al-Baghdadi related to us: Abu Ahmad al-Zubayri related to us: Israil related to us, from Simak, from Muid ibn Qays, from Ubayd Allah ibn Umayrah, who said: The husband of Durrah bint Abi Lahab related to me. He said: "He entered the presence of the Messenger of Allah ﷺ when I married Durrah. He said: 'Is there any entertainment?'"

These sound hadiths thus establish what we have said. Whoever has written a refutation of those who listen to it has relied only on the fact that so-and-so disapproved of it and so-and-so prohibited it, and on adducing a hadith that has no basis. No one, once a hadith from the Messenger of Allah ﷺ is

سن رسول الله - صلى الله عليه وسلم - فيه سنة. فعلمنا بذلك بقاءه على حاله. ويزيد ذلك بيانا ووضوحا ما حدثناه أبو سعيد محمد بن علي الأصبهاني بها. قال: أخبرنا أبو نعيم أحمد بن عبد الله الحافظ: قال: حدثنا أبو عبد الله محمد بن أحمد بن عبد الله بن مخلد الجوهري السامري. قال: حدثنا أحمد بن موسى ابن يزيد الطوسي. قال: حدثنا الفضل بن يعقوب قال: حدثنا محمد بن سابق. حدثنا إسرائيل عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها أنها زفت امرأة من الأنصار إلى رجل من الأنصار. فقال: رسول الله - صلى الله عليه وسلم -: أما كان معكن من لهو؟ فإن الأنصار يعجبهم اللهو. وهذا حديث أورده البخاري في صحيحه في كتاب النكاح في باب " النسوة اللاتي يهدين المرأة إلى زوجها " عن الفضل بن يعقوب هذا، عن محمد بن سابق كما أوردناه أخبرنا / أبو غالب الذهلي قال: أخبرنا أبو بكر أحمد بن علي الحافظ. قال: أخبرنا الحسن بن أبي بكر. قال: حدثنا أحمد بن اسحق الطيبي قال: حدثنا محمد بن الحسين بن العلاء الزعفراني حدثنا أبو اسحق إبراهيم بن أحمد البغدادي حدثنا أبو أحمد الزبيري حدثنا إسرائيل عن سماك عن معيد بن قيس، عن عبيد الله بن عميرة قال: حدثني زوج درة بنت أبي لهب، قال: دخل على رسول الله - صلى الله عليه وسلم - حين تزوجت درة. فقال: هل من لهو؟ فثبت بهذه الأحاديث الصحيحة ما قلناه، ومن صنف في الرد على مستمعه، إنما اعتمد على أن فلانا كرهه، وأن فلانا حرمه. واستدلال بحديث لا أصل - له وليس لأحد - إذا صح الحديث عن رسول الله - صلى الله عليه وسلم - أن يحل حراما أو يحرم حلالا، وقد ورد في هذا الباب غير حديث يدل على جوازه إلا أن أسانيدها مما لا تقوم به الحجة، فلو أوردناها التزمنا مثلها في النهي فإن قالوا قد: ورد عن رسول الله - صلى الله عليه وسلم - أنه قال: لا تشهد الملائكة من لهوكم هذا إلا الرهان والنضال، الجواب أنه حديث يرويه عمر بن

established as sound, has the right to declare something forbidden lawful or something lawful forbidden. More than one hadith has been transmitted on this subject indicating its permissibility, but their chains of transmission are not such as can establish authoritative proof. Had we presented them, we would have committed ourselves to accepting their like concerning prohibition. If they say: "It has been transmitted that the Messenger of Allah ﷺ said: 'The angels attend none of this entertainment of yours except racing and competitive archery,'" the answer is that this is a hadith transmitted by Umar ibn Abd al-Ghaffar al-Fuqaymi, from al-Amash, from Mujahid, from Ibn Umar. The early authorities used to accuse this Umar of fabricating hadiths concerning merits and faults.[91][92][93][94]

L131 The second part of the Book of Listening is complete. Following it in the third part, if Allah, mighty and majestic, wills, are the hadiths they adduced as proof and an explanation of their defects. And the third part of the Book of Listening is from the author's copy, may Allah have mercy on him.[95]

L132 Chapter Two

L133 Containing the Hadiths Adduced as Proof by Those Who Reject What We Have Previously Discussed, and an Explanation of Their Defects

عبد الغفار الفقيمي عن الأعمش عن مجاهد عن ابن عمر، وعمر هذا كان السلف يتهمونه بأنه يضع الحديث في الفضائل، والمثالب.

تم الجزء الثاني من كتاب السماع يتلوه في الثالث إن شاء الله عز وجل الأحاديث التي احتجوا بها وبيان عللها. والجزء الثالث من كتاب السماع من نسخة المصنف رحمه الله.

الفصل الثاني

يشتمل على الأحاديث التي احتج بها من ينكر ما تقدم ذكرنا له وبيان عللها

[91] **Translator's note (L128):** The transmitter's name is supplied as "'Abd Allah ibn Sabid"; the reading may be corrupt, and it has not been silently replaced. The name rendered "Kharshid Qawlah" is unvocalized and its pronunciation is uncertain. The statement that Muslim included this report, with the wording quoted here, is the author's attribution.

[92] **Translator's note (L129):** The opening continues the preceding unit's argument that it is inconceivable that the Prophet had prohibited this practice. The referent of "he came out to watch it and listen" is not explicit in the supplied wording. The Durrah report reads literally "he entered the presence of the Messenger of Allah," followed by "when I married Durrah." The resulting shift of person is retained; the text may instead intend "the Messenger of Allah entered my presence," but that would require reading عليّ in place of the supplied على.

[93] **Hadith references (L128):** Compare Sahih al-Bukhari 5162.

[94] **Qur'an references (L128):** Qur'an 62:11 (Al-Jumu'ah).

[95] **Translator's note (L131):** This is a colophon followed by a manuscript-source or copying statement. The reference to the author in the third person indicates a scribal or editorial voice.

أخبرنا أبو منصور سعد بن علي الفقيه قال: أخبرنا طاهر بن عبد الله الفقيه قال: حدثنا أبو الحسن علي بن عمر الحافظ، قال: حدثنا أحمد بن محمد بن سعيد حدثنا إبراهيم بن عبد الله بن محمد بن سالم السلولي، قال: سمعت أبي، قال: سمعت وكيعا يقول: أهل العلم يكتبون ما / لهم، وما عليهم، وأهل الأهواء لا يكتبون إلا ما لهم

أما ما احتجوا به من الآيات، احتجوا بقوله عز وجل. " ومن الناس من يشتري لهو الحديث " الآية. وأوردوا في ذلك عدة أسانيد إلى عبد الله بن عباس، وعبد الله بن مسعود، وعبد الله بن عمر. فنظرت في جميعها فلم أر فيها طريقا يثبت إلى واحد من هؤلاء الصحابة. إلا طريقا واحدا رواه يوسف بن موسى القطان عن جرير بن عبد الحميد عن عطاء بن السائب عن سعيد جبير عن ابن عباس في قوله الله عز وجل. ومن الناس من يشتري لهو الحديث، قال: الغناء، والشبابة وسائرهما لا يخلو من رواية ضعيف، لا تقوم بروايته الحجة، ورأيت في بعضها رواية عطية العوفي عن ابن عباس من طريق غير ثابت أيضا، ومن الناس من يشتري لهو الحديث قال: باطل الحديث هو الغناء ونحوه وهو رجل من قريش اشترى جارية مغنية فنزلت فيه] وهذا وإن لم يصح عندي الاحتجاج بسنده فيلزمهم / قبوله، لأنهم احتجوا به فيكون هذا في حق هذا الرجل بعينه، وقد ورد في هذه الآية تفسير ثالث. فلزمهم قبوله على أصلهم، أخبرنا إسماعيل بن مسعدة، قال: أخبرنا حمزة بن يوسف قال: أخبرنا عبد الله بن عدي قال: حدثنا عمر بن سنان، قال: حدثنا هشام بن عمار قال: حدثنا محمد بن عيسى بن سميع، حدثنا محمد بن أبي الزعيزعة عن نافع عن ابن عمر، أنه سمع النبي - صلى الله عليه وسلم - يقول في قوله عز وجل: ومن الناس من يشتري لهو الحديث باللعب والباطل، وتشح نفسه أن يتصدق بدرهمه وهذا أيضا غير ثابت عندي لأن الزعيزعة ليس ممن أحتج به عليهم وإنما أوردت هذين التفسيرين مناقضة لما أوردوه فيما تمسكوا به، ولست أركن إلى هذا أيضا ولا أقطع به، ولا أعتمد عليه ولا ألزمهم إياه، بل أقول فيما صح عن

L134 Abu Mansur Sad ibn Ali, the jurist, informed us. He said: Tahir ibn Abd Allah, the jurist, informed us. He said: Abu al-Hasan Ali ibn Umar, the hadith master, related to us. He said: Ahmad ibn Muhammed ibn Said related to us: Ibrahim ibn Abd Allah ibn Muhammed ibn Salim al-Sululi related to us. He said: I heard my father say: I heard Waki say: "People of knowledge write down what supports them and what counts against them, whereas people of partisan inclinations write down only what supports them."

L135–137 As for the verses they adduced as proof, they adduced His words, mighty and majestic: "And among people is one who purchases distracting discourse"—the verse. They presented several chains of transmission for this leading to Abd Allah ibn Abbas, Abd Allah ibn Masud, and Abd Allah ibn Umar. I examined all of them and found no route of transmission reliably established back to any of these Companions, except one route transmitted by Yusuf ibn Musa al-Qattan, from Jarir ibn Abd al-Hamid, from Ata ibn al-Saib, from Said Jubayr, from Ibn Abbas, concerning the words of Allah, mighty and majestic, "And among people is one who purchases distracting discourse." He said: "Singing and the reed flute." The remaining transmissions concerning the other two invariably include a weak transmitter whose transmission cannot establish authoritative proof. In some of them I also saw a report transmitted by Atiyyah al-Awfi from Ibn Abbas through a route that is not reliably established: "'And among people is one who purchases distracting discourse.' He said: 'False discourse: it is singing and the like. It concerns a man of Quraysh who purchased a singing slave girl, and it was revealed concerning him.'" Although I do not consider its chain sound enough to be adduced as proof, they are nevertheless bound to accept it, because they themselves have adduced it as proof. This would therefore apply to that particular man himself. A third interpretation of this verse has also been transmitted, so they are bound to accept it on their own principle. Ismail ibn Masadah informed us. He said: Hamzah ibn Yusuf informed us. He said: Abd Allah ibn Adi informed us. He said: Umar ibn Sinan related to us. He said: Hisham ibn Ammar related to us. He said: Muhammed ibn Isa ibn Sumay related to us: Muhammed ibn Abi al-Zuayziah related to us, from Nafi, from Ibn Umar, that he heard the Prophet ﷺ say concerning His words, mighty and majestic,

عبد الله بن عباس: أجمع أهل السنة على أن السنة تقضي على الكتاب، وأن الكتاب لا يقضي على السنة وقد جاءت السنة الصحيحة؛ بأن النبي - صلى الله عليه وسلم -، استمع الغناء، وأمر باستماعه، وأنكر على من أنكر ذلك، وقد أوردنا الأحاديث في هذا الباب، فيما تقدم، فأغنى عن إعادتها، وجواب ثان، يقال لهؤلاء القوم المحتجين: هذه التفاسير هل علم هؤلاء الصحابة الذين أوردتم أقاويلهم في هذه الآية ما علمه رسول الله - صلى الله عليه وسلم -، أو لم يعلمه؟ فإن قالوا: لم يعلمه وعلمه هؤلاء، كان جهلا عظيما بل كفرا، وإن قالوا: علمه: قلنا: ما نقل إلينا عنه في تفسير هذه الآية مثل ما نقل عن هؤلاء من الصحابة، وتأخير البيان عن وقت الحاجة لا يجوز بحال، ومن أمحل المحال أن يكون تفسير قوله عز وجل: " ومن الناس من يشتري لهو الحديث " هو الغناء، ويقول رسول الله - صلى الله عليه وسلم - لعائشة رضي الله عنها أما كان معكن من لهو، فإن الأنصار يعجبهم اللهو، أخبرنا بذلك أبو القاسم إسماعيل بجرجان قال: أخبرنا حمزة بن يوسف السهمي / قال: أخبرنا أبو أحمد عدي الحافظ، قال: حدثنا أحمد بن موسى البزاز، قال: حدثنا محمد بن سابق عن إسرائيل عن هشام بن عروة عن أبيه عن عائشة أنها زفت امرأة إلى رجل من الأنصار. فقال نبي الله - صلى الله عليه وسلم - يا عائشة، أما كان معكن من لهو، فإن الأنصار يعجبهم اللهو أخرجه البخاري في صحيحه عن الفضل بن يعقوب، عن محمد بن سابق كذلك وقد تقدم من حديث الفضل في الفصل المتقدم، وقد كان يمر بالغناء على باب المسجد، والنبي - صلى الله عليه وسلم - يخطب، فينفض الناس إليه، وقد تقدم الحديث فيه عن جابر في صحيح مسلم، والله أعلم بالصواب

"And among people is one who purchases distracting discourse": "Through play and falsehood, while his soul begrudges giving his dirham in charity." This too is not reliably established in my judgment, because al-Zuayziah is not someone whose transmission I adduce as proof against them. I have presented these two interpretations only to contradict what they have presented in support of the position to which they cling. Nor do I place reliance on this, assert it decisively, depend upon it, or impose it upon them. Rather, concerning what has been soundly transmitted from Abd Allah ibn Abbas, I say: The adherents of the Sunnah have unanimously agreed that the Sunnah governs the interpretation of the Book, and that the Book does not govern the interpretation of the Sunnah. The sound Sunnah has established that the Prophet ﷺ listened to singing, instructed that it be listened to, and rebuked those who objected to that. We have already presented the hadiths on this subject, making their repetition unnecessary.

A second answer: These people who adduce such proofs may be asked: With respect to these interpretations, did these Companions whose statements you have presented concerning this verse know what the Messenger of Allah ﷺ knew, or did he not know it? If they say, "He did not know it, but these men knew it," that would be enormous ignorance—indeed, unbelief. If they say, "He knew it," we say: Nothing like what has been transmitted from these Companions concerning the interpretation of this verse has been transmitted to us from him. Delaying clarification beyond the time when it is needed is under no circumstances permissible. It is among the most utterly impossible things that the interpretation of His words, mighty and majestic, "And among people is one who purchases distracting discourse," should be singing, while the Messenger of Allah ﷺ says to Aishah, may Allah be pleased with her: "Did you have no entertainment with you? The Ansar enjoy entertainment." Abu al-Qasim Ismail informed us of this in Jurjan He said: Hamzah ibn Yusuf al-Sahmi informed us. He said: Abu Ahmad Adi, the hadith master, informed us. He said: Ahmad ibn Musa al-Bazzaz related to us. He said: Muhammed ibn Sabiq related to us, from Israil, from Hisham ibn Urwah, from his father, from Aishah, that she escorted a woman as a bride to a man of the Ansar. The Prophet of Allah ﷺ said: "Aishah, did you have no entertainment with

you? The Ansar enjoy entertainment." Al-Bukhari included it in his Sahih, from al-Fadl ibn Yaqub, from Muhammed ibn Sabiq, in this same form. It has already appeared through the transmission of al-Fadl in the preceding chapter. Singing would also pass by the mosque entrance while the Prophet ﷺ was delivering a sermon, and the people would disperse toward it. The hadith concerning this, from Jabir in Sahih Muslim, has already appeared. Allah knows best what is correct.[96][97][98][99][100]

L138 Ismail ibn Masadah informed us in Jurjan. He said: Abu al-Qasim al-Sahmi informed us. He said: Abd Allah ibn Adi, the hadith master, informed us. He said: I heard Muhammed ibn Said al-Harrani say: I heard Abd al-Malik al-Maymuni say: I heard Ahmad ibn Hanbal say: "Three kinds of books have no basis: accounts of military expeditions, accounts of great battles, and Quranic exegesis."

L139–140 Abu Hatim Muhammed ibn Hibban, Allah's mercy be upon him, said when discussing Muhammed ibn al-Sa'ib al-Kalbi in The Book of Weak Narrators: "Allah, mighty and majestic, entrusted His Messenger ﷺ with explaining His speech and interpreting for His creation what He revealed to him, when He said: 'And We have sent down to you the Reminder so that you may explain to people what has been sent down to them.' It is among the most utterly impossible things that Allah, mighty and majestic, should command the Prophet ﷺ to explain His intent to His creation, having appointed him

أخبرنا إسماعيل بن مسعدة بجرجان قال، أخبرنا أبو القاسم السهمي قال: أخبرنا عبد الله بن عدي الحافظ قال: سمعت محمد بن سعيد الحراني يقول: سمعت عبد الملك الميموني يقول سمعت أحمد بن حنبل يقول: ثلاثة كتب ليس لها / أصل، المغازي. والملاحم، والتفسير.

وقال أبو حاتم محمد بن حبان رحمة الله في ذكر محمد ابن السائب الكلبي في كتاب الضعفاء: الله عز وجل ولى رسوله - صلى الله عليه وسلم - تفسير كلامه، وتأويل ما أنزل إليه لخلقه حيث قال: " وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم " ومن أمحل المحال أن يأمر الله عز وجل النبي - صلى الله عليه وسلم -، أن يبين لخلقه مراده حيث جعله موضع الإبانة عن كلامه، ويفسر لهم حتى يفهموا مراد الله عز وجل من الآي التي أنزلها الله عز وجل عليه، ثم لا يفعل ذلك رسول رب العالمين بل أبان عن مراد الله عز وجل من الآي وفسر لأمته ما تهم الحاجة إليه وهو سنته - صلى الله عليه وسلم -. فمن تبع السنن وحفظها وأحكمها فقد عرف تفسير كتاب الله عز وجل وأغناه الله عن الكلبي وذويه، وما لم يبين رسول الله - صلى الله عليه وسلم - لأمته من معاني الآي التي أنزلت عليه مع أمر الله عز وجل / له بذلك، وجاز له ذلك [كان] لمن بعده من أمته أجوز، وترك التفسير لما تركه رسول الله - صلى الله عليه وسلم - أحرى، ومن أعظم الدلائل على أن الله عز وجل لم يرد بقوله: " لتبين

[96] **Translator's note (L135):** The name سعيد جبير is supplied without ibn and is rendered "Said Jubayr" without silently restoring it. The expression وسائرهما, literally "and the remainder of the two," is awkward. It is understood here as referring to the remaining transmissions concerning the other two Companions, Ibn Masud and Ibn Umar. The source has an unmatched closing square bracket after the report about the singing slave girl.

[97] **Translator's note (L136):** The interpretation beginning "Through play and falsehood" is syntactically fragmentary in the supplied text; it is retained as an explanatory quotation rather than incorporated into the Quranic wording. The question about the Companions shifts its grammatical subject: it first asks what they knew and then asks whether "he" knew it. The translation preserves that shift.

[98] **Translator's note (L137):** The supplied name is "Abu Ahmad Adi," apparently omitting ibn from the name Abu Ahmad ibn Adi. The supplied wording is retained.

[99] **Hadith references (L135):** Compare Sahih al-Bukhari 5162.

[100] **Qur'an references (L135):** Qur'an 31:6 (Luqman).

to elucidate His speech, and to interpret it for them so that they understand the intent of Allah, mighty and majestic, in the verses that Allah, mighty and majestic, revealed to him, and that the Messenger of the Lord of all worlds should then fail to do so. Rather, he elucidated the intent of Allah, mighty and majestic, in the verses, and explained to his community what they urgently needed. This is his Sunnah ﷺ. Whoever follows the transmitted practices, preserves them, and masters them has thereby come to know the explanation of the Book of Allah, mighty and majestic, and Allah has made him independent of al-Kalbi and his like. Whatever meanings of the verses revealed to him the Messenger of Allah ﷺ did not explain to his community, despite the command of Allah, mighty and majestic, that he do so—if that was permissible for him, it [was] more permissible for those of his community who came after him; and refraining from explaining what the Messenger of Allah ﷺ left unexplained is more fitting. Among the greatest proofs that Allah, mighty and majestic, did not mean the entire Quran by His words, 'so that you may explain to people what has been sent down to them,' is that the Prophet ﷺ left unexplained some ambiguous verses of the Book containing no legal rulings, and did not explain their modality to his community. Since the Messenger of Allah ﷺ did this, it indicated that what was intended by His words, 'so that you may explain to people what has been sent down to them,' was part of the Quran, not all of it." As for their adducing reports from the Prophet ﷺ as evidence, we shall present them without transmitting them through a chain of transmission from us to the narrator who alone transmitted them, because of his saying ﷺ: "Whoever transmits a report from me while considering it a lie is one of the liars."[101][102]

للناس ما نزل إليهم " القرآن كله، إن النبي - صلى الله عليه وسلم -، ترك من الكتاب متشابها من الآي التي ليس فيها أحكام، فلم يبين كيفيتها لأمته، فلما فعل ذلك رسول الله - صلى الله عليه وسلم - دل على أن المراد من قوله: " لتبين للناس ما نزل إليهم " كان بعض القرآن لا الكل. وأما احتجاجهم بالأخبار عن النبي - صلى الله عليه وسلم -، فإنا نوردها من غير رواية بإسناد منا إلى الراوي الذي تفرد بها لقوله - صلى الله عليه وسلم -: من روى عني حديثا، وهو يرى أنه كذب فهو أحد الكاذبين

L141–144 Abu Muhammed ʿAbd Allah ibn Muhammed al-Sarifini informed us in Baghdad, saying: Abu al-Qasim ʿUbayd Allah ibn Muhammed ibn Hababah informed us, saying: Abu al-ʿAbbas ʿAbd Allah ibn Muhammed ibn ʿAbd al-ʿAziz related to us, saying: ʿAli ibn al-Jaʿd related to us, saying: Shuʿbah and Qays related to us, from Habib ibn Abi Thabit, from Maymun ibn Abi Shabib,

أخبرنا أبو محمد عبد الله بن محمد الصريفيني ببغداد قال: أخبرنا أبو القاسم عبيد الله بن محمد بن حبابة، قال:: حدثنا أبو العباس عبد الله بن محمد بن عبد العزيز قال: حدثنا علي بن الجعد. قال: حدثنا شعبة وقيس / عن حبيب ابن أبي ثابت عن ميمون ابن أبي شبيب عن المغيرة بن شعبة عن النبي - صلى الله عليه وسلم - قال: " من حدث عني حديثا وهو يرى أنه كذب فهو أحد الكاذبين " وهذا حديث صحيح أخرجه مسلم

[101] **Translator's note (L140):** The bracketed 'was' reflects a bracketed supplementation in the supplied text.

[102] **Qur'an references (L139):** Qur'an 16:44 (An-Nahl).

from al-Mughirah ibn Shuʿbah, from the Prophet ﷺ, who said: "Whoever relates a report from me while considering it a lie is one of the liars." This is an authentic hadith, which Muslim included in his book, from Abu Bakr ibn Abi Shaybah, from Wakiʿ and Shuʿbah and Qays, likewise. Abu al-Qasim al-Jurjani informed us there, saying: Hamzah ibn Yusuf informed us, saying: Abu Ahmad the hadith master informed us, saying: Yahya ibn Zakariyya ibn Haywayh informed us, saying: I found in a book belonging to Abu Saʿid al-Firyabi: He said: Al-Muzani said: Al-Shafiʿi said: The Messenger of Allah ﷺ said : "Relate reports from the Children of Israel, and there is no blame; and relate reports from me, but do not lie." Its meaning is that, when you relate a report and transmit it as you heard it, whether true or untrue, there is no blame upon you. A report from the Messenger of Allah ﷺ, however, should be related only on the authority of a trustworthy narrator. He ﷺ also said: Whoever relates a report from him while considering it a lie is one of the liars. He said: If you relate a report that you consider a lie, and then relate it, you are one of the liars in the sin incurred.

Abu Bakr Ahmad ibn ʿAli, the man of letters, also informed us in Nishapur, saying: Al-Hakim Abu ʿAbd Allah, the hadith master, informed us by authorization to transmit, saying: I heard Abu al-Hasan ʿAli ibn ʿUmar, the hadith master al-Daraqutni, say—and he dictated this hadith: "The apparent meaning of this report indicates that whoever transmits a report from the Prophet ﷺ while doubting whether it is authentic or inauthentic becomes like one of the liars, since he ﷺ did not say: 'while he [corrupt verb] that he is lying.' Because of considerations such as this, the rightly guided caliphs, who were themselves guided, and the chosen Companions used to guard against relating many reports from the Messenger of Allah ﷺ and were stringent about this." He mentioned such people, generation after generation, down to his own time, may Allah have mercy on him. For this reason and others like it, we have transmitted these hadiths without mentioning their chains of transmission, so that this may be known.

They adduced as evidence a hadith transmitted from Abu Umamah al-Bahili, according to which the Prophet ﷺ said: "It is not lawful to sell female singers or to buy them; trading in them is not lawful, their prices are forbidden, and

في كتابه عن أبي بكر بن أبي شيبة عن وكيع وشعبة وقيس كذلك، أخبرنا أبو القاسم الجرجاني بها. قال: أخبرنا حمزة بن يوسف قال: أخبرنا أبو أحمد الحافظ، قال: أخبرنا يحيى بن زكريا بن حيويه قال: وجدت في كتاب لأبي سعيد الفريابي، قال: قال المزني: قال الشافعي قال رسول الله - صلى الله عليه وسلم - : " حدثوا عن بني إسرائيل، ولا حرج، وحدثوا عني ولا تكذبوا "، معناه أن الحديث إذا حدثت فرويته على ما سمعت حقا كان أو غير حق - لم يكن عليك حرج، والحديث عن رسول الله - صلى الله عليه وسلم - لا ينبغي أن يحدث به إلا عن ثقة. وقد قال - صلى الله عليه وسلم -. من حدث عنه حديثا وهو يرى أنه كذب فهو أحد / الكاذبين. قال: إذا حدثت بالحديث فيكون عندك كذبا ثم تحدث به، فأنت أحد الكاذبين في المأثم وأخبرنا أبو بكر أحمد بن علي الأديب بنيسابور. قال: أخبرنا الحاكم أبو عبد الله الحافظ إجازة قال: سمعت أبا الحسن علي بن عمر الحافظ الدارقطني يقول: وأملى هذا الحديث: وظاهر هذا الخبر يدل على أن من روى عن النبي - صلى الله عليه وسلم - حديثا هو شاك فيه، أصحيح هو أو غير صحيح؟ يكون كأحد الكاذبين، إذ لم يقل - صلى الله عليه وسلم -: وهو يسبقن أنه كاذب، ومن مثل ذلك كان الخلفاء الراشدون المهديون، والصحابة المنتجبون، يتقون كثرة الحديث عن رسول الله - صلى الله عليه وسلم -. ويتشددون في ذلك، وذكر أولئك قرنا بعد قرن إلى عصره رحمه الله، فلأجل ذلك وما أشبهه روينا هذه الأحاديث من غير ذكر أسانيدها ليعلم ذلك. / احتجوا بحديث روي عن أبي أمامة الباهلي أن النبي - صلى الله عليه وسلم - قال: " لا يحل بيع المغنيات ولا شراؤهن، ولا تحل التجارة فيهن، وأثمانهن حرام والاستماع إليهم حرام " وهذا حديث رواه عبيد الله بن زحر عن علي بن يزيد عن القاسم عن أبي أمامة صدى بن عجلان، والصحابة كلهم عدول، وأما عبيد الله بن زحر، وعلي والقاسم، فهم في الرواية سواسية لا يحتج بحديث

listening to them is forbidden." This is a hadith transmitted by ʿUbayd Allah ibn Zahr, from ʿAli ibn Yazid, from al-Qasim, from Abu Umamah Sudayy ibn ʿAjlan. The Companions are all upright. As for ʿUbayd Allah ibn Zahr, ʿAli, and al-Qasim, they are all alike in transmission: the hadith of any one of them is not admissible as evidence when he alone transmits it from a trustworthy narrator, so how could it be when he transmits from someone like himself? As for ʿUbayd Allah, he is said to have been from Egypt. Abu Mushir al-Ghassani said: "'Ubayd Allah ibn Zahr is the source of every problematic report, and that is a mild description of his hadith." ʿUthman ibn Saʿid al-Darimi said: "I said to Yahya ibn Maʿin: 'What, then, is ʿUbayd Allah ibn Zahr's hadith like?' He said: 'All his hadith is weak.' I said: 'From ʿAli ibn Yazid and others?' He said: 'Yes.'" ʿAbbas al-Duri reported from Yahya ibn Maʿin: "'Ubayd Allah ibn Zahr is worth nothing." Abu Hatim ibn Hibban said in The Book of Weak and Abandoned Narrators: "'Ubayd Allah ibn Zahr, the Egyptian, the African: his hadith is highly objectionable. He transmits fabricated reports from trustworthy narrators. When he transmits from ʿAli ibn Yazid, he produces enormities. When ʿUbayd Allah ibn Zahr, ʿAli ibn Yazid, and al-Qasim Abu ʿAbd al-Rahman occur together in the chain of transmission of a report, the text of that hadith can only be something their own hands have fashioned. It is therefore not lawful to adduce this written collection as evidence." Shaykh al-Maqdisi said: "They do indeed occur together in the chain of transmission of this hadith."

As for ʿAli ibn Yazid, he is from Damascus, bears the byname Abu ʿAbd al-Malik, and transmits from al-Qasim. Abu ʿAbd al-Rahman al-Nasaʾi said in The Book of Weak Narrators: "Al-Qasim is abandoned as a hadith narrator." Abu Hatim ibn Hibban said concerning Ibn Yazid: "He transmits from al-Qasim and Mutarrah ibn Yazid; his hadith is highly objectionable." As for al-Qasim ibn ʿAbd al-Rahman, who also bears the byname Abu ʿAbd al-Rahman, Yahya ibn Maʿin said: "Al-Qasim ibn ʿAbd al-Rahman is worth nothing." Ahmad ibn Hanbal, mentioning al-Qasim, the client of Yazid ibn Muʿawiyah, said: "His hadith is objectionable." Abu Hatim ibn Hibban said: "Al-Qasim: the people of Syria transmit from him. He used to transmit gravely defective reports from the Companions and produce inverted chains of transmission

واحد منهم إذا انفرد بالرواية عن ثقة، فكيف إذا روى عن مثله، أما عبيد الله، يقال إنه من أهل مصر، قال أبو مسهر الغساني عبيد الله بن زحر صاحب كل معضلة، وإن ذلك لين على حديثه. وقال عثمان بن سعيد الدارمي: قلت ليحيى بن معين: فعبيد الله بن زحر كيف حديثه؟ قال: كل حديثه ضعيف. قلت: عن علي بن يزيد وغيره؟ . قال نعم، وقال عباس الدوري عن يحيى بن معين: عبيد الله بن زحر ليس بشيء وقال أبو حاتم بن حبان في كتاب الضعفاء والمتروكين / عبيد الله بن زحر المصري الأفريقي منكر الحديث جدا. يروي الموضوعات عن الثقات. وإذا روى عن علي بن يزيد أتى بالطامات. وإذا اجتمع في إسناد خبر عبيد الله بن زحر، وعلي بن يزيد. والقاسم أبو عبد الرحمن لا يكون متن ذلك الحديث: إلا مما عملت أيديهم، فلا يحل الاحتجاج بهذه الصحيفة قال الشيخ المقدسي. وهذا الحديث قد اجتمعوا في إسناده. وأما علي بن يزيد فهو من أهل دمشق يكنى بأبي عبد الملك، يروي عن القاسم، قال أبو عبد الرحمن النسائي في كتاب الضعفاء: القاسم متروك الحديث، وقال أبو حاتم بن حبان عن ابن يزيد، يروي عن القاسم ومطرح بن يزيد منكر الحديث جدا، وأما القاسم بن عبد الرحمن ويكنى بأبي عبد الرحمن أيضا، فقال يحيى بن معين القاسم بن عبد الرحمن لا يسوى شيئا، وقال أحمد بن حنبل، وذكر القاسم مولى يزيد بن معاوية / فقال: منكر الحديث وقال أبو حاتم بن حبان: القاسم يروي عنه أهل الشام، كان يروي عن الصحابة المعضلات ويأتي عن الثقات بالأسانيد المقلوبات حتى [كان] يسبق إلى القلب أنه كان المعتمد لها، وهذا شرح أحوال رواة هذا الحديث الذي احتجوا به في التحريم، هل تجوز روايته كما ذكر الأئمة حتى يستدل به في التحريم والتحليل.

on the authority of trustworthy narrators, until [it was] borne in upon the mind that he was the one relying upon them, This is an account of the standing of the narrators of this hadith, which they adduced as evidence for prohibition. In light of what the leading authorities have stated, is it permissible to transmit it at all, such that it could be used as evidence for declaring things forbidden or lawful?[103][104][105]

واحتجوا بما روى عن النبي - صلى الله عليه وسلم - أنه قال: " والذي نفسي بيده لا تنقضي الدنيا حتى يقع بهم الخسف والقذف، قالوا: يا رسول الله، وما ذاك بأبي وأمي؟ قال: إذا رأيت النساء ركبن السروج وكثرت القينات، وشهدت شهادات الزور "، الحديث بطوله. وهذا حديث رواه سليمان بن داود اليمامي عن يحيى بن أبي كثير عن أبي مسلمة عن أبي هريرة وسليمان هذا يكنى بأبي الجمل قال يحيى بن معين: ليس بشيء، قال البخاري: منكر الحديث /.

L145 They also adduced as evidence what was transmitted from the Prophet ﷺ, that he said: "By Him in whose hand is my soul, this world will not pass away before they are struck by a sinking of the earth and a pelting from above." They said: "O Messenger of Allah, may my father and mother be your ransom, what will that be?" He said: "When you see women riding saddles, female singers becoming numerous, and false testimony being given"—the hadith in its full length. This is a hadith transmitted by Sulayman ibn Dawud al-Yamami, from Yahya ibn Abi Kathir, from Abu Maslamah, from Abu Hu-

[103]**Translator's note (L141):** The chain attributed to Muslim places Waki', Shu'bah, and Qays together after 'from.' Its wording is preserved without reconstructing the transmission relationships.

[104]**Translator's note (L142):** The verb in the quotation 'while he … that he is lying' is corrupt as supplied. The argument appears to contrast doubt with certainty, but the text does not supply an intelligible verb meaning 'is certain,' so no such correction has been silently made. The final quotation shifts from feminine pronouns for the female singers to a masculine pronoun in 'listening to them.' English 'them' does not express that grammatical irregularity.

[105]**Translator's note (L143):** Abu Mushir's final clause is awkward. As supplied, it reads 'that is mild regarding his hadith,' which is rendered literally in sense; a possible reading meaning 'that is evident in his hadith' would require a textual correction. In the paragraph about 'Ali ibn Yazid, the supplied text explicitly names al-Qasim as the narrator whom al-Nasa'i calls abandoned. This apparent attribution problem has been preserved. The wording concerning Ibn Yazid, al-Qasim, and Mutarrah ibn Yazid has uncertain clause boundaries. The translation follows the supplied sequence rather than reconstructing a different chain. 'Gravely defective reports' renders a term that can technically denote reports whose chains omit two or more consecutive transmitters; the wording here may also describe exceptionally problematic reports more broadly. The final expression literally describes al-Qasim as 'the one relying upon them.' The context may suggest an intended accusation of deliberately producing the defective transmissions, but that would require a different reading. The bracketed 'it was' reflects a bracketed supplementation in the supplied text.

rayrah. This Sulayman bears the byname Abu al-Jamal. Yahya ibn Maʿin said: "He is worth nothing." Al-Bukhari said: "His hadith is objectionable."

L146 They also adduced as evidence what was related from Abu Umamah, who said: The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: "Some people of my community will assuredly spend the night eating, drinking, and amusing themselves, then assuredly become apes and pigs by morning. Some people of my community will assuredly be afflicted with being swallowed by the earth and with bombardment because they acquire singing slave women, drink wines, beat frame drums, and wear silk. The wind will assuredly sweep away whole communities of my people, just as it swept away ʻAd." This is a hadith transmitted by ʻUthman ibn Khurradhadh, from ʻAbd al-Rahman ibn al-Mubarak, from an unnamed man, from Farq al-Sinji, from ʻAsim ibn ʻUmar al-Badhi, from Abu Umamah. The man whose name was withheld is Ziyad al-Jassas, whose hadith transmission is abandoned.[106]

L147–149 They adduced as evidence what was related from the Prophet—may Allah bless him and grant him peace ﷺ—that he said: "My Lord, mighty and majestic, commanded me to banish the long-necked lute and the pipe." This is a hadith transmitted by Ibrahim ibn al-Yasaʻ ibn al-Ashʻath al-Makki, Abu Ismaʻil, from Hisham ibn ʻUrwah, from his father, from ʻA'ishah. Of this Ibrahim, al-Bukhari said: "His hadith transmission is objectionable." Al-Nasa'i said: "A weak Meccan transmitter." They adduced as evidence what was related from ʻAli, may Allah be pleased with him, that he said: "The Messenger of Allah—may Allah bless him and grant him peace ﷺ—forbade beating the frame drum, playing the cymbals, and the sound of the pipe." This is a hadith transmitted by ʻAbd Allah ibn Maymun, from Qatr ibn Salim, who said: ʻAli ibn Abi Talib said it. He is ʻAbd Allah al-Qaddah, whose hadith transmission is feeble. It was also transmitted by ʻAbd Allah ibn ʻAyyash;

واحتجوا بما روي عن أبي أمامة أيضا، قال: قال رسول الله - صلى الله عليه وسلم - ليبيتن أقوام من أمتي على أكل وشراب ولهو، ثم ليصحبن قردة وخنازير، وليصبين أقوامه من أمتي خسف وقذف باتخاذهم القينات، وشربهم الخمور، وضربهم بالدفوف، ولبسهم الحرير ولينسفن أحياء من أمتي الريح كما نسفت عادا، وهو حديث رواه عثمان ابن خرذاذ عن عبد الرحمن بن المبارك عن رجل غير مسمى عن فرق السنجي عن عاصم ابن عمر البذي عن أبي أمامة، والرجل المكنى عن اسمه هو زياد الجصاص متروك الحديث.

واحتجوا بما روى عن النبي - صلى الله عليه وسلم - أنه قال: أمرني ربي عز وجل بنفي الطنبور والمزمار، وهو حديث رواه إبراهيم بن اليسع بن الأشعث المكي، أبو إسماعيل عن هشام بن عروة عن أبيه عن عائشة، وإبراهيم هذا قال البخاري: منكر الحديث، وقال النسائي مكي ضعيف، واحتجوا بما روي / عن علي رضي الله عنه أنه قال: نهى رسول الله - صلى الله عليه وسلم - عن ضرب الدف، ولعب الصنج وصوت الزمارة، وهو حديث رواه عبد الله بن ميمون عن قطر بن سالم. قال: قال علي بن أبي طالب وهو عبد الله القداح، واهي الحديث، ورواه عبد الله بن عياش، وإسماعيل في غير الشامين ضعيف، ومطر هذا، شبيه المجهول، واحتجوا بما روي عن علي رضي الله عنه قال: نهاني رسول الله - صلى الله عليه وسلم - عن المغنيات والنواحات وعن شرائهن وبيعهن وتجارة فيهن، وقال: كسبهن حرام وهذا حديث رواه علي بن يزيد الصاني عن الحارث بن نبهان عن أبي اسحق السبيعي عن الحارث عن علي رضي الله

[106]**Translator's note (L146):** The supplied ليصحبن appears to be a defective spelling of ليصبحن, "they will assuredly become … by morning," which is the reading reflected in the translation. The form أقوامه also appears defective in context. The transmitter names فرق السنجي and عاصم بن عمر البذي are reproduced as Farq al-Sinji and ʻAsim ibn ʻUmar al-Badhi; their readings are uncertain.

and Isma'il is weak when transmitting from people other than Syrians. This Matar is virtually an unknown transmitter. They adduced as evidence what was related from 'Ali, may Allah be pleased with him, who said: "The Messenger of Allah—may Allah bless him and grant him peace ﷺ—forbade me singing women and professional mourning women, and buying them, selling them, and trading in them. He said: 'Their earnings are unlawful.'" This is a hadith transmitted by 'Ali ibn Yazid al-Sani, from al-Harith ibn Nabhan, from Abu Ishaq al-Sabi'i, from al-Harith, from 'Ali, may Allah be pleased with him. Al-Harith ibn Nabhan is worth nothing, and his hadith is not to be written down; Yahya ibn Ma'in said this. Al-Bukhari said: "Al-Harith's hadith transmission is objectionable." Ahmad ibn Hanbal said: "Al-Harith was a righteous man, but he neither understood hadith nor retained it; his hadith transmission is objectionable." Al-Nasa'i said: "Al-Harith ibn Nabhan's hadith transmission is abandoned." No one other than he transmitted this from Abu Ishaq 'Amr ibn 'Abd Allah al-Sabi'i, and no one transmitted it from him other than 'Ali ibn Yazid al-Sadani. Concerning this, Abu Ahmad said: "His hadiths do not resemble the hadiths of trustworthy transmitters." The al-Harith who transmitted from the Commander of the Faithful, 'Ali, is al-Harith ibn 'Abd Allah, Abu Zuhayr al-Harifi, the one-eyed. The authorities on transmission unanimously agreed that he was a liar. Responsibility for this hadith rests with al-Harith ibn Nabhan, although there are other weak transmitters in its chain. They adduced as evidence what was related from him—may Allah bless him and grant him peace ﷺ—that he said: "Two sounds are accursed in this world and the Hereafter: the sound of a pipe at a time of blessing, and a tender voice at a time of calamity." This hadith was transmitted by Muhammed ibn Ziyad, from Maymun ibn Mihran, from Ibn 'Abbas. This Muhammed ibn Ziyad is al-Tahhan al-Yashkuri. 'Abd Allah ibn Ahmad ibn Hanbal said: "I asked my father about him, [and he said]: 'A one-eyed liar, a wicked man who fabricates hadith.'" Yahya ibn Ma'in said: "People unanimously agreed to discard these individuals: their hadiths are not discussed, and they are accorded no weight. Among them is Muhammed

عنه، والحارث بن نبهان ليس بشيء، ولا يكتب حديثه، قاله يحيى بن معين، وقال البخاري: الحارث منكر الحديث. وقال أحمد بن حنبل: الحارث رجل صالح، ولكن لم يكن يعرف الحديث / ولا يحفظ، منكر الحديث، وقال النسائي: الحارث بن نبهان متروك الحديث وهذا لم يروه عن أبي اسحق عمرو بن عبد الله السبيعي غيره، ولا رواه عنه غير علي بن يزيد الصداني، وعلى هذا، قال أبو أحمد: أحاديثه لا تشبه أحاديث الثقات، والحارث الذي روى عن أمير المؤمنين على، وهو الحارث بن عبد الله، أبو زهير الحارفي الأعور، أجمع أهل النقل على كذبه، والحمل في هذا الحديث عن الحارث بن نبهان، وإن كان في الإسناد من الضعفاء غيره. واحتجوا بما روي عنه - صلى الله عليه وسلم - أنه قال: صوتان ملعونان في الدنيا والآخرة، صوت مزمار عند نعمة وصوت ندية عند مصيبة، وهذا الحديث رواه محمد بن زياد عن ميمون بن مهران عن ابن عباس، ومحمد بن زياد هذا هو الطحان اليشكري، قال عبد الله بن أحمد بن حنبل: سألت أبي عنه [فقال] أعور كذاب، خبيث يضع الحديث وقال / يحيى بن معين: أجمع الناس على طرح هؤلاء النفر ليس يذاكر بحديثهم، ولا يعتد بهم، منهم محمد بن زياد، وكان أبو يوسف الصيدلاني الرقي يقول: قدم محمد بن زياد الرقة بعد موت ميمون بن مهران.

ibn Ziyad." Abu Yusuf al-Saydalani al-Raqqi used to say: "Muhammed ibn Ziyad came to al-Raqqah after Maymun ibn Mihran's death."[107] [108]

L150–151 They adduced as evidence what was related from him—may Allah bless him and grant him peace ﷺ—that he mentioned people in this community being swallowed by the earth, transformed, and subjected to bombardment. They said: "O Messenger, they say, 'There is no deity but Allah'!" He replied: "Yes—when backgammon and musical instruments become prevalent, wines are drunk, and silk is worn." This is a hadith transmitted by 'Uthman [ibn] Matar, from 'Abd al-Ghafur, from 'Abd al-'Aziz ibn Sa'id, from his father, who said: The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said it. This 'Uthman is a Shaybani from Basra, and he was blind. Yahya ibn Ibn Ma'in said: "He is worth nothing." Al-Bukhari said: "His hadith transmission is objectionable." They adduced as evidence what was related from the Prophet—may Allah bless him and grant him peace ﷺ—that he said: "My Lord, mighty and majestic, sent me to eradicate pipes, musical instruments, the idols that were worshipped in the pre-Islamic age of ignorance, and wine. My Lord swore by His might: 'No servant drinks it in this world …'"—the hadith. This is a hadith transmitted by Muhammed

واحتجوا بما روى عنه - صلى الله عليه وسلم -: أنه ذكر خسفا ومسخا، وقذفا يكون في هذه الأمة، قالوا: يا رسول، إنهم يقولون: لا إله إلا الله فقال: نعم. إذا ظهر النرد والمعازف، وشرب الخمور ولبس الحرير. وهذا حديث رواه عثمان [بن] مطر عن عبد الغفور، عن عبد العزيز ابن سعيد عن أبيه، قال: قال رسول الله - صلى الله عليه وسلم -، وعثمان هذا شيباني من أهل البصرة، وكان ضريرا، قال يحيى بن ابن معين ليس بشيء، وقال البخاري: منكر الحديث، واحتجوا بما روى عن النبي - صلى الله عليه وسلم - أنه قال: " بعثني ربي عز وجل بمحق المزامير والمعازف والأوثان التي / كانت تعبد في الجاهلية والخمر، وأقسم ربي بعزته لا يشربها عبد في الدنيا الحديث. وهذا حديث رواه محمد بن الفرات عن أبي اسحق السبيعي عن الحرث الأعور عن علي بن أبي طالب ومحمد بن الفرات هذا من أهل الكوفة، قال أبو بكر بن أبي شيبة. هذا الشيخ كذاب - يعني محمد بن الفرات. وقال يحيى بن معين ليس بشيء، وقال النسائي: متروك الحديث. وقد تقدم عن علي رضي الله عنه في هذا المعنى، حديث الحرث بن نبهان عن أبي اسحق عن الحرث الأعور، ومضى الكلام عليه

[107] **Translator's note (L148):** The text first names قطر بن سالم, rendered Qatr ibn Salim, but subsequently refers to مطر, Matar. This inconsistency has been preserved. The reference to Isma'il appears abruptly after 'Abd Allah ibn 'Ayyash, without an explanation of his place in the transmission chain; the supplied text may be defective. The same transmitter's affiliation appears as الصاني and الصداني, rendered al-Sani and al-Sadani respectively. وعلى هذا literally means "and on this." The context may instead intend وعلي هذا, "and this 'Ali," introducing Abu Ahmad's assessment of 'Ali ibn Yazid. The supplied reading is retained. الحارفي is rendered al-Harifi as supplied; the affiliation may be corrupt. الصنج can designate cymbals or a harp-like instrument; "cymbals" is used here.

[108] **Translator's note (L149):** The opening "the one-eyed" continues the preceding unit's identification of al-Harith. The supplied صوت ندية is grammatically awkward and literally suggests a tender, moist, or resonant voice. It may be a corruption of صوت ندبة, "a sound of lamentation," but that conjecture has not been silently substituted. The supplied عن in والحمل في هذا الحديث عن الحارث is awkward; the contextual sense is that responsibility for the report rests with al-Harith ibn Nabhan. The brackets around "[and he said]" reflect brackets in the supplied Arabic.

ibn al-Furat, from Abu Ishaq al-Sabi‘i, from al-Harith the One-Eyed, from ‘Ali ibn Abi Talib. This Muhammed ibn al-Furat is from Kufa. Abu Bakr ibn Abi Shaybah said: “This shaykh is a liar”—meaning Muhammed ibn al-Furat. And Yahya ibn Ma‘in said: “He is worth nothing.” Al-Nasa’i said: “His hadith transmission is abandoned.” A hadith from ‘Ali, may Allah be pleased with him, conveying this meaning has already appeared: the hadith of al-Harith ibn Nabhan, from Abu Ishaq, from al-Harith the One-Eyed. Its discussion has already been given.[109][110]

L152 They adduced as evidence what was related from Abu Hurayrah with a chain traced back to the Prophet: that singing makes hypocrisy grow in the heart. This is the hadith of ‘Abd al-Rahman ibn ‘Abd Allah al-‘Umari, the nephew of ‘Ubayd Allah ibn ‘Umar, from his father, from Sa‘id ibn Abi Sa‘id al-Maqburi, from Abu Hurayrah, from the Prophet—may Allah bless him and grant him peace ﷺ. Concerning this ‘Abd al-Rahman, Ahmad ibn Muhammed ibn Hanbal said: “‘Abd al-Rahman’s hadith is worth nothing. We burned his hadith. I heard from him, then we abandoned him. He had held the judgeship of Medina. His hadiths are objectionable, and he was a liar.” Al-Nasa’i said: “His hadith transmission is abandoned.”

L153 They adduced as evidence what was related from the Prophet—may Allah bless him and grant him peace ﷺ—that he said: “Whoever listens to a singing slave woman will have molten lead poured into his ears.” This is a hadith transmitted by Abu Nu‘aym al-Halabi, from ‘Abd Allah ibn al-Mubarak, from Malik, from Muhammed ibn al-Munkadir, from Anas ibn Malik. Abu Nu‘aym’s name is ‘Ubayd ibn Hisham, and he is from Aleppo. He is weak, and transmission from Ibn al-Mubarak has not been established for him. The hadith as transmitted from Malik is highly objectionable. It is transmitted from Ibn al-Munkadir only with the Companion omitted from the

[109] **Translator’s note (L150):** The supplied يا رسول, “O Messenger,” lacks the usual following “of Allah”; none has been added. The supplied يحيى بن ابن معين repeats “ibn”; this irregularity is retained as “Yahya ibn Ibn Ma‘in.” The brackets around “[ibn]” reflect the supplied Arabic. The quoted oath is curtailed in the source by الحديث, “the hadith”; its missing continuation has not been supplied.

[110] **Translator’s note (L151):** The opening name completes “Yahya ibn” at the end of the preceding unit; “said” supplies the English syntax across that division.

واحتجوا بما روي عن أبي هريرة مسندا أن الغناء ينبت النفاق في القلب، وهو حديث عبد الرحمن بن عبد الله العمري بن أخي عبيد الله بن عمر، عن أبيه عن سعيد ابن أبي سعيد المقبري عن أبي هريرة، عن النبي - صلى الله عليه وسلم -. وعبد الرحمن هذا، قال أحمد ابن محمد بن حنبل: عبد الرحمن ليس يسوى حديثه شيئا، حرقنا حديثه. سمعت منه. ثم تركناه، وكان / ولي قضاء المدينة، أحاديثه مناكير، وكان كذابا وقال النسائي: متروك الحديث.

واحتجوا بما روي عن النبي - صلى الله عليه وسلم -: أنه قال: " من استمع إلى قينة صب في أذنيه الآنك ". وهو حديث رواه أبو نعيم الحلبي عن عبد الله بن المبارك عن مالك عن محمد ابن المنكدر عن أنس بن مالك، وأبو نعيم اسمه عبيد بن هشام من أهل حلب، ضعيف ولم يبلغ عن ابن المبارك، والحديث عن مالك، منكر جدا. وإنما يروي عن بن المنكدر مرسلا واحتجوا بما روي عن النبي - صلى الله عليه وسلم -: لعن [الله] النائحة، والمستمعة. والمغني والمغنى له. وهو حديث رواه عمرو بن يزيد المدائني عن الحسن بن أبي الحسن البصري عن أبي هريرة، وعمر وهذا، قال أبو أحمد ابن عدي: منكر الحديث. والحسن لم يسمع من أبي هريرة شيئا. وقال بن عدي: هذا الحديث غير محفوظ.

chain. They adduced as evidence what was related from the Prophet—may Allah bless him and grant him peace ﷺ: "[Allah] has cursed the professional mourning woman, the woman who listens to her, the singer, and the person for whom singing is performed." This is a hadith transmitted by ʻAmr ibn Yazid al-Mada'ini, from al-Hasan ibn Abi al-Hasan al-Basri, from Abu Hurayrah. Concerning this ʻUmar, Abu Ahmad ibn ʻAdi said: "His hadith transmission is objectionable." Al-Hasan heard nothing from Abu Hurayrah. Ibn ʻAdi said: "This hadith is not reliably preserved."[111]

L154–155 They adduced as evidence what was related from him—may Allah bless him and grant him peace ﷺ—that he said: "Looking at a singing woman is unlawful, and her singing is unlawful, and her sale price is unlawful"—the hadith. This is a hadith transmitted by Yazid ibn ʻAbd al-Malik ibn al-Mughirah ibn Nawfal al-Nawfali al-Madini, Abu Khalid, from Yazid ibn Husayfah, from al-Sa'ib ibn Yazid, from ʻUmar ibn al-Khattab, who said: The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said it; and he mentioned it. Concerning the first Yazid, Abu ʻAbd al-Rahman al-Nasa'i said: "His hadith transmission is abandoned." Al-Bukhari said: "Yazid ibn ʻAbd al-Malik al-Nawfali: Ahmad said, 'He has objectionable reports'"—meaning Ahmad ibn Hanbal. Yahya ibn Ma'in said: "Yazid ibn ʻAbd al-Malik is not particularly strong."[112]

L156 They adduced as evidence what was related from ʻAli ibn Abi Talib, may Allah be pleased with him, who said: The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: "When my community practices fifteen traits, affliction will descend upon it." He mentioned them, and among them he said: "And singing slave women and musical instruments are acquired." This is a hadith transmitted by Faraj ibn Fadalah, Abu Fadalah al-Shami, from Homs, from Yahya ibn Sa'id al-Ansari, from Muhammed ibn ʻAli, from ʻAli,

واحتجوا بما روى عنه - صلى الله عليه وسلم - / أنه قال: " النظر إلى المغنية حرام، وغناؤها حرام وثمنها حرام "، الحديث، وهو حديث رواه يزيد بن عبد الملك بن المغيرة بن نوفل النوفلي المديني أبو خالد عن يزيد بن حصيفة عن السائب بن يزيد عن عمر بن الخطاب قال: قال رسول الله - صلى الله عليه وسلم -. وذكره. ويزيد الأول، قال أبو عبد الرحمن النسائي: متروك الحديث. وقال البخاري: يزيد بن عبد الملك النوفلي. قال أحمد: عنده مناكير، يعني أحمد بن حنبل، وقال يحيى بن معين: يزيد بن عبد الملك ليس بذلك.

واحتجوا بما روي عن علي بن أبي طالب رضي الله عنه قال: قال رسول الله - صلى الله عليه وسلم -: " إذا عملت أمتي خمس عشرة خصلة، حل فيها البلاء، وذكرها، وقال في جملتها، واتخذت القينات والمعازف "، وهو حديث رواه فرج بن فضالة، أبو فضالة الشامي من أهل حمص عن يحيى بن سعيد الأنصاري عن محمد بن علي عن علي رضي الله عنه / قال عبد الرحمن بن مهدي: أحاديث الفرج عن يحيى بن سعيد منكرة، وقال ابن معين: فرج ضعيف، وقال أبو حاتم بن حبان: فرج بن فضالة، كان يقلب الأسانيد ويلزق المتون الواهية بالأسانيد الصحيحة، لا يحل الاحتجاج به، وأورد له هذا الحديث، واستدل به على قوله.

[111] **Translator's note (L153):** The wording ولم يبلغ عن ابن المبارك is unclear. The translation takes it as denying established transmission from Ibn al-Mubarak; it could instead mean that no such report from Ibn al-Mubarak had reached the writer. The transmitter is first called عمرو, ʻAmr, and subsequently عمر, ʻUmar. This inconsistency is preserved. The brackets around "[Allah]" reflect the supplied Arabic.

[112] **Translator's note (L155):** The transmitter's name حصيفة is rendered Husayfah as supplied; it may be a corruption of خصيفة, Khusayfah.

may Allah be pleased with him. ʻAbd al-Rahman ibn Mahdi said: “Al-Faraj’s hadiths from Yahya ibn Saʻid are objectionable.” Ibn Maʻin said: “Faraj is weak.” Abu Hatim ibn Hibban said: “Faraj ibn Fadalah used to transpose transmission chains and attach feeble report texts to sound transmission chains. It is not lawful to adduce him as evidence.” He cited this hadith among Faraj’s reports and used it as evidence for his assessment.

L157 They adduced as evidence the hadith of Jabir that the Messenger of Allah ﷺ took Abd al-Rahman ibn Awf by the hand; he then related a hadith containing the words: “I have forbidden two foolish, wicked sounds: a sound at a calamity, and a sound accompanying a melody of play, diversion, and Satan’s pipes.” This is a hadith he transmitted from Abd al-Rahman ibn Abi Layla, from Ata, from Jabir. This hadith was rejected as objectionable in his transmission, and he was judged weak because of it. Abu Hatim ibn Hibban said: “He had a poor memory, was frequently mistaken, and committed gross errors. He transmitted things on the basis of mistaken impressions and related reports on the basis of supposition. Objectionable reports became so numerous in his transmission that he deserved to be abandoned. Ahmad ibn Hanbal and Yahya ibn Main abandoned him.”[113]

L158–159 They adduced as evidence that the Prophet ﷺ heard a sound and said: “See who this is.” There were Muawiya and Amr singing—the hadith. It includes: “O Allah, plunge them both utterly into tribulation.” This is a hadith transmitted by Yazid ibn Abi Ziyad, from Sulayman ibn Amr ibn al-Ahwas, from Abu Barza al-Aslami. This Yazid was from Kufa. Liars used to prompt him with things in accordance with their beliefs, and he would accept their prompting and relate those things. The leading authorities among the transmitters judged him weak. This hadith has also been transmitted through another route, in which this Muawiya’s lineage was specified, identifying him as Ibn al-Tabut. Ismail ibn Masada informed us of it in Jurjan, saying: Abu al-Qasim Hamza ibn Yusuf informed us; Abd Allah ibn Adi informed

[113] **Translator’s note (L157):** The transmitter who is the subject of the criticism is not named in the supplied text: it reads simply, “a hadith he transmitted from Abd al-Rahman ibn Abi Layla.” No missing name has been supplied. The wording عند نغمة is translated as supplied, “accompanying a melody.”

واحتجوا بحديث جابر أن رسول الله - صلى الله عليه وسلم - أخذ بيد عبد الرحمن بن عوف، فذكر حديثا، فيه نهيت عن صوتين أحمقين فاجرين، صوت عند مصيبة، وصوت عند نغمة لعب ولهو ومزامير شيطان، وهو حديث رواه عن عبد الرحمن بن أبي ليلى عن عطاء عن جابر، وأنكر عليه هذا الحديث. وضعف لأجله: قال أبو حاتم بن حبان، كان ردي الحفظ، كثير الوهام، فاحش الخطإ، يروي الشيء على التوهم، ويحدث على الحسبان وكثرت المناكير من حديثه، فاستحق الترك، وتركه أحمد بن حنبل، ويحيى ابن معين.

واحتجوا بأن النبي - صلى الله عليه وسلم - / سمع صوتا، فقال: " انظروا من هذا؟ فإذا معاوية وعمرو يتغنيان "، الحديث. وفيه: اللهم أركسهما في الفتنة إركاسا؟ وهو حديث رواه يزيد بن أبي زياد عن سليمان بن عمرو بن الأحوص عن أبي برزة الأسلمي. ويزيد هذا من أهل الكوفة، كان الكذبة يلقنونه على وفق اعتقادهم، فيتقلنها ويحدث بها ضعفة أئمة أهل النقل، وقد روي هذا الحديث عن طريق آخر نسب فيه معاوية هذا، وأنه بن التابوت، أخبرناه إسماعيل بن مسعدة بجرجان، قال أخبرنا أبو القاسم حمزة بن يوسف أخبرنا عبد الله بن عدي، حدثنا محمد بن هارون بن حميد، حدثنا عبد الله بن عمر حدثنا شعيب بن إبراهيم، حدثنا: سيف حدثني أبو عمرو هؤلاء إبراهيم بن محمد بن طلحة بن عبيد الله عن زيد بن أسلم عن أبيه عن شداد بن أوس قال:

us; Muhammed ibn Harun ibn Humayd related to us; Abd Allah ibn Umar related to us; Shuayb ibn Ibrahim related to us; Sayf related to us: Abu Amr related to me—these—Ibrahim ibn Muhammed ibn Talha ibn Ubayd Allah, from Zayd ibn Aslam, from his father, from Shaddad ibn Aws, who said: "We were with the Messenger of Allah ﷺ, and he heard someone reciting"—and he mentioned a line of poetry. "The Prophet ﷺ said: 'Who is this?' I said: 'This is Muawiya ibn al-Tabut and Rifaa ibn Amr ibn al-Tabut.' The Prophet ﷺ said: 'O Allah, plunge them both into tribulation, and thrust them forcefully toward the Fire.'" This is how Ibn Adi transmitted it in his entry on Shuayb ibn Ibrahim. He said: "His hadiths are objectionable, and there is prejudice against the early generations in him." The shaykh said: "This hadith, weak as it is, is even more discredited than the first hadith because of its falsehood. And his name is Rifaa alone. They said 'Muawiya and Amr,' without specifying their lineage, and prompted Yazid ibn Abi Ziyad with it, so he related it according to what they had placed in his book. No authentic report from the Prophet ﷺ establishes that he ever spoke of any of the Companions except favorably." They also adduced as evidence what was transmitted from Abu Said al-Khudri, who attributed the hadith to the Prophet ﷺ, that he said: "At the end of this community there will be engulfment by the earth, transformation, and pelting among those who keep singing slave women and those who drink wines, and the wearer of silk." This is a hadith transmitted by Yazid ibn Abi Ziyad al-Jassas, from Abu Nadra, from Abu Said al-Khudri. Yazid is abandoned as a hadith transmitter. They adduced as evidence what was transmitted from Ali ibn Abi Talib, who said: The Messenger of Allah ﷺ said: "If someone dies possessing a singing slave woman, do not perform the funeral prayer over him." This is a hadith transmitted through an unknown chain from Kharija ibn Musab, from Dawud ibn Abi Hind, from al-Shabi, from Ali. Kharija is an abandoned hadith transmitter from Sarakhs. They adduced as evidence what was transmitted from Abd al-Rahman ibn al-Jundi, who said: He said: Abd Allah ibn Bishr, the Companion of the Prophet ﷺ, said: "O Ibn al-Jundi!" I said: "At your service, Abu Safwan." [He said:] "By Allah, some people will certainly be transformed while they are drinking wine and playing musical instruments, until they become apes and pigs." [Transmission marker: ḥ.]

كنا مع رسول الله - صلى الله عليه وسلم -، فسمع قائلا يقول: وذكر بيتا من الشعر فقال / النبي - صلى الله عليه وسلم -: من هذا؟ فقلت: هذا معاوية بن التابوت ورفاعة بن عمرو بن التابوت: فقال النبي - صلى الله عليه وسلم -: " اللهم أركسهما في الفتنة ركسا، ودعهما إلى النار دعا ". هكذا رواه بن عدي في ذكر شعيب بن إبراهيم. وقال: أحاديثه منكرة، وفيه تحامل على السلف، قال الشيخ: وهذا الحديث على وهنه أسقط لكذبه من الحديث الأول، واسمه رفاعة وحده وقالوا: معاوية وعمرو غير منسوبين، ولقنوه ليزيد بن أبي زياد، فحدث به على ما وضعوه في كتابه. ولم يصح عن النبي - صلى الله عليه وسلم - أنه ذكر أحدا من الصحابة إلا بخير. واحتجوا بما روي عن أبي سعيد الخدري رفع الحديث إلى النبي - صلى الله عليه وسلم - أنه قال: " يكون في آخر هذه الأمة خسف، ومسخ وقذف في متخذي القينات وشاربي الخمور، ولابس الحرير "، وهو حديث رواه يزيد بن أبي زياد الجصاص عن أبي نضرة عن أبي سعيد الخدري / ويزيد متروك الحديث، واحتجوا بما روي عن علي بن أبي طالب قال: قال رسول الله - صلى الله عليه وسلم -: " من مات وله قينة فلا تصلوا عليه "، وهو حديث روي بإسناد مجهول عن خارجة بن مصعب، عن داود بن أبي هند عن الشعبي عن علي، وخارجة متروك الحديث من أهل سرخس، واحتجوا بما روي عن عبد الرحمن بن الجندي قال: قال قال عبد الله بن بشر صاحب النبي - صلى الله عليه وسلم -: يا بن الجندي: قلت: لبيك يا أبا صفوان [قال] : والله ليمسخن قوم وإنهم لفي شرب الخمر، وضرب المعازف حتى يكونوا قردة وخنازير ح والحديث موقوف وابن الجندي مجهول. والنبي - صلى الله عليه وسلم -، سأل ربه عز وجل ألا يعذب أمته بما عذب به الأمم قبلها، فأعطاه ذلك.

The report stops at a Companion, and Ibn al-Jundi is unknown. The Prophet ﷺ asked his Lord, mighty and majestic, not to punish his community with that with which He had punished the communities before it, and He granted him that.[114][115]

L160–161 They adduced as evidence what was transmitted from Abu Umama, part of which has already appeared. It contains another addition: the Prophet ﷺ said: "It is not lawful to sell female singers, to buy them, or to sit with them." Then he said: "By Him in whose hand is my soul, whenever a man raises his voice in song, Satan then mounts his shoulder behind him until he falls silent." [Transmission marker: ḥ.] The beginning of this hadith has already appeared among the reports of Ubayd ibn Zahr. This addition occurs in the transmission of Maslama ibn Ali al-Husayni al-Dimashqi, from Yahya ibn al-Harith al-Dhimari, from al-Qasim ibn Abd al-Rahman, from Abu Umama. Of this Maslama, Ibn Main said: "He is of no account." Al-Bukhari said: "He is objectionable in hadith transmission." Discussion of al-Qasim ibn Abd al-Rahman has already appeared. They adduced as evidence a hadith transmitted from Abd Allah ibn Masud through the transmission of Sallam ibn Miskin. He said: An elderly man related to me that he heard Abu Wail saying: I heard Ibn Masud saying: I heard the Messenger of Allah ﷺ saying: "Singing causes hypocrisy to grow in the heart." This is how it was transmitted by Sallam, from the elderly man, who is unknown and unidentified. Jarir transmitted it from Abd al-Hamid, from Layth ibn Abi Sulaym, from Muhammed ibn Abd al-Rahman ibn Yazid, from his father,

واحتجوا بما روي عن أبي أمامة، وقد تقدم بعضه، وفيه زيادة أخرى أن النبي - صلى الله عليه وسلم - قال: " لا يحل بيع المغنيات، ولا شراؤهن، ولا جلوس إليهن / ثم قال: والذي نفسي بيده، ما رفع رجل عقيرته بغناء إلا ارتدف عند ذلك الشيطان على عاتقه حتى يسكت " ح وهذا حديث قد تقدم أوله من حديث عبيد بن زحر. وهذه الزيادة في رواية مسلمة ابن علي الحسيني الدمشقي عن يحيى بن الحرث الذماري عن القاسم بن عبد الرحمن عن أبي أمامة ومسلمة هذا، قال بن معين ليس بشيء، وقال البخاري: منكر الحديث، وقد تقدم القول في القاسم بن عبد الرحمن، واحتجوا بحديث روي عن عبد الله بن مسعود من رواية سلام بن مسكين. قال: حدثني شيخ سمع أبا وائل يقول: سمعت ابن مسعود يقول: سمعت رسول الله - صلى الله عليه وسلم - يقول: " الغناء ينبت النفاق في القلب " هكذا رواه سلام عن الشيخ مجهول لا يعرف ورواه جرير عن عبد الحميد عن ليث بن أبي سليم عن محمد ابن عبد الرحمن بن يزيد عن أبيه، عن عبد الله بن مسعود، قوله / ولم يذكر النبي - صلى الله عليه وسلم -، ورواه الثقات عن شعبة بن الحجاج عن مغيرة عن إبراهيم قوله: ولم يذكر أحدا تقدمه فيه، وهذا أصح الأسانيد فيه من قول إبراهيم.

[114] **Translator's note (L158):** The chain contains the apparently corrupt wording أبو عمرو هؤلاء إبراهيم. The intrusive هؤلاء, "these," is retained between dashes; the relationship between Abu Amr and Ibrahim cannot be established from the supplied wording. The statement واسمه رفاعة وحده, rendered "And his name is Rifaa alone," is obscure in context. It may concern the alteration of the names in the competing versions, but the text does not make this explicit. The source places a question mark after the first supplication, although its wording is a prayer rather than a question.

[115] **Translator's note (L159):** The opening continues the quotation in the preceding unit. The source changes from plural descriptions to the singular "wearer of silk"; this has been retained. The repeated قال قال is retained as "who said: He said." The isolated ح is retained as a transmission marker; its precise function here is unclear.

from Abd Allah ibn Masud, as his own statement; he did not mention the Prophet ﷺ. Trustworthy transmitters transmitted it from Shuba ibn al-Hajjaj, from Mughira, from Ibrahim, as his own statement, and he did not mention anyone preceding him in transmitting it. This is the most authentic chain for it, as a statement of Ibrahim.[116][117]

L162–163 They adduced as evidence a hadith transmitted from Safwan ibn Umayya, who said: "We were sitting with the Messenger of Allah ﷺ when Amr ibn Qurra came to him and said: 'O Prophet of Allah, Allah has decreed wretchedness for me, and I do not see myself receiving any livelihood except from my frame drum in my hand. Will you therefore permit me to sing without obscenity?' The Messenger of Allah ﷺ said: 'No permission, no honor, and no favor.'" He then related a lengthy hadith. This is a hadith transmitted by Abd al-Razzaq ibn Hammam al-Sanani, from Yahya ibn al-Ala, from Bishr ibn Numayr, from Makhul, who said: Zayd ibn Abd Allah related to me, from Safwan ibn Umayya. This Yahya ibn al-Ala was originally from Medina and was a resident of Rayy. Yahya ibn Main said: "Yahya ibn al-Ala, whose byname is Abu Amr, is not trustworthy." Amr ibn al-Ala al-Sayrafi said: "Yahya ibn al-Ala is abandoned as a hadith transmitter." They adduced as evidence what was transmitted from the Prophet ﷺ, that he prohibited the price received for a dog and the earnings of a female pipe-player. This is a hadith transmitted by Sulayman ibn Abi Sulayman al-Baqillani al-Basri, from Muhammed ibn Sirin, from Abu Hurayra. This Sulayman is abandoned as a hadith transmitter and is not trustworthy. They adduced as evidence the statement of Uthman ibn Affan, may Allah be pleased with him: "I have never sung, nor fabricated anything, nor touched my penis with my right hand since I pledged allegiance to the Prophet ﷺ"—the hadith. This is a hadith transmitted by Saqr ibn Abd al-Rahman, the son of the daughter of

واحتجوا بحديث روي عن صفوان بن أمية قال: كنا جلوسا عند رسول الله - صلى الله عليه وسلم -: إذ جاءه عمرو بن قرة، فقال: يا نبي الله، إن الله كتب علي الشقوة، ولا أراني أرزق إلا من دفي بكفي فتأذن لي في الغناء من غير فاحشة، فقال رسول الله - صلى الله عليه وسلم -: لا إذن، ولا كرامة، ولا نعمة، وذكر حديثا طويلا، وهو حديث رواه عبد الرزاق ابن همام الصنعاني عن يحيى بن العلاء عن بشر ابن نمير عن مكحول، قال حدثني زيد بن عبد الله عن صفوان بن أمية، ويحيى بن العلاء هذا مديني الأصل رازي - قال يحيى بن معين: يحيى بن العلاء يكنى، أبا عمرو ليس بثقة. وقال عمرو بن العلاء، الصيرفي: يحيى بن العلاء متروك الحديث، واحتجوا / بما روي عن النبي - صلى الله عليه وسلم -: أنه نهى عن ثمن الكلب، وكسب الزمارة، وهو حديث رواه سليمان بن أبي سليمان الباقلاني البصري عن محمد بن سيرين، عن أبي هريرة وسليمان هذا متروك الحديث غير ثقة. واحتجوا بقول عثمان بن عفان رضي الله عنه ما تغنيت، ولا تمنيت، ولا مسست ذكري بيميني منذ ما بايعت النبي - صلى الله عليه وسلم - الحديث، وهو حديث رواه صقر بن عبد الرحمن بن بنت مالك ابن مغول عن عبد الله بن إدريس عن المختار بن فلفل عن أنس بن مالك عنه في حديث القف والصقر هذا لم أر لهم فيه كلاما، ورأيته ذكر في هذا الحديث أشياء، لم يأت بها غيره، منها أنه قال في حديثه ائذن له، وبشره بالجنة وبالخلافة، وهذا لم يأت به غيره فأوجب ترك حديثه، والله أعلم بالصواب.

[116] **Translator's note (L160):** The isolated ح is retained as a transmission marker; its precise function here is unclear. The transmitter's epithet الحسيني is rendered al-Husayni as supplied, without emending it. The final clause continues into the next unit.

[117] **Translator's note (L161):** The source explicitly reads "Jarir, from Abd al-Hamid," treating them as successive links in the chain. This has been preserved rather than silently changing it to the personal name "Jarir ibn Abd al-Hamid."

Malik ibn Mighwal, from Abd Allah ibn Idris, from al-Mukhtar ibn Fulful, from Anas ibn Malik, from him, in the hadith of the well's ledge. I have not seen any assessment of this Saqr by the authorities. I found that he mentioned things in this hadith that no one else related, including his saying in his hadith: "Give him permission to enter, and give him the glad tidings of Paradise and of the caliphate." No one else related this, which necessitated abandoning his hadith. Allah knows best what is correct.[118][119]

L164–165 The shaykh, may Allah have mercy on him, said: Those who condemned listening to singing relied on these hadiths and others like them, out of their ignorance of the craft of hadith, its recognition, and its science. You see one of them, whenever he sees a hadith written in a book, adopt it as his own position and argue from it against his opponent. This is a tremendous error—indeed, a gross ignorance. Abu Bakr Ahmad ibn al-Adib informed us: Abu Bakr Abd Allah ibn Muhammed ibn Abd Allah al-Hafiz informed us in his book, saying: I heard Abu Muhammed Ahmad ibn Abd Allah al-Muzani say: I heard Abu Bakr ibn Dawud ibn Ali say: I heard my father say: "Anyone who does not recognize the hadith of Allah's Messenger—may Allah bless him and grant him peace ﷺ—after hearing it, and does not distinguish its sound reports from its unsound ones, is no scholar." We shall follow these two sections with a third section showing that the Prophet—may Allah bless him and grant him peace ﷺ—his Companions, the Successors, and the imams of the Muslims enjoined making things easy and forbade imposing restrictions and severity; that they used to joke and play; and that they were not like the Quran reciters of this age of ours—may Allah not increase their number—who grant license concerning what Allah, Mighty and Majestic, has

قال الشيخ رحمه الله: فبهذه الأحاديث / وأمثالها احتج من أنكر استماع الغناء جهلا منهم بصناعة الحديث، ومعرفته وعلمه فيرى الواحد منهم إذا رأى حديثا مكتوبا في كتاب جعله لنفسه مذهبا، واحتج به على مخالفه، وهذا غلط عظيم، لا بل جهل جسيم، وقد أخبرنا أبو بكر أحمد بن الأديب أخبرنا أبو بكر عبد الله بن محمد بن عبد الله الحافظ في كتابه، قال سمعت أبا محمد أحمد بن عبد الله المزني قال: سمعت أبا بكر بن داود بن علي يقول: سمعت أبي يقول: من لم يعرف حديث رسول الله - صلى الله عليه وسلم - بعد سماعه، ولم يميز صحيحه وسقيمه، فليس بعالم، ونحن نتبع هذين الفصلين بفضل ثالث يدل على أن النبي - صلى الله عليه وسلم - وأصحابه، والتابعين. وأئمة المسلمين أمروا بالتسهيل ونهوا عن التضييق والتشديد، وأنهم كانوا يمزحون ويلعبون، ولم يكونوا كقراء زماننا هذا - لا كثرهم الله - يرخصون / فيما حرم الله عز وجل، ويتشددون في تحريم ما أحل الله عز وجل، ولا نرى قارئا متقشفا إلا والغيبة شعاره والوقيعة في الناس دثاره، وقد صح أن النبي - صلى الله عليه وسلم - قال: إن دماءكم وأموالكم وأعراضكم عليكم حرام، وليس قصدنا استيعاب هذا الفصل والبحث عن أحوالهم ونحن نذكر قدرا يسيرا مما أشرنا إليه. والله المسهل. أخبرنا أبو القاسم قاسم بن أحمد الأصبهاني بآمد، قال أخبرنا أبو بكر محمد بن أحمد العدل. قال: حدثنا عبد الرحمن بن عبد الله المقرئ: حدثنا جدي محمد بن عبد الله بن يزيد قال: حدثنا سفيان بن عيينة عن يحيى بن سعيد عن أنس بن مالك قال: قال رسول الله - صلى الله

[118] **Translator's note (L162):** الزمارة is rendered literally as "a female pipe-player"; the term can also be used for a female singer or, in some usage, a prostitute, so the intended sense is uncertain here. تمنيت is rendered "fabricated anything," a classical sense of the verb in this expression; its more ordinary meaning is "wished." The final personal name continues into the next unit.

[119] **Translator's note (L163):** The opening completes the preceding unit's identification of Saqr as the son of the daughter of Malik ibn Mighwal. القف is understood as al-quff, the ledge or rim of a well, apparently identifying the setting of the cited report. The supplied text gives no further explanation.

forbidden, yet are severe in forbidding what Allah, Mighty and Majestic, has made lawful. We see no austerely ascetic reciter without backbiting being his inner garment and disparaging people his outer garment. It has been soundly established that the Prophet—may Allah bless him and grant him peace ﷺ—said: "Your blood, your property, and your honor are inviolable among you." Our purpose is not to treat this section exhaustively or investigate their circumstances. We shall mention a small amount of what we have indicated. Allah is the One who makes things easy. Abu al-Qasim Qasim ibn Ahmad al-Asbahani informed us in Amid, saying: Abu Bakr Muhammed ibn Ahmad al-Adl informed us. He said: Abd al-Rahman ibn Abd Allah al-Muqri related to us: My grandfather Muhammed ibn Abd Allah ibn Yazid said: Sufyan ibn Uyaynah related to us, from Yahya ibn Said, from Anas ibn Malik, who said: Allah's Messenger—may Allah bless him and grant him peace ﷺ—said: "You were sent only as people who make things easy; you were not sent as people who make things difficult." Abu al-Qasim al-Ismaili informed us, saying: Hamzah ibn Yusuf informed us: Abd Allah ibn Adi related to us. He said: Ishaq ibn Muhammed ibn Ibrahim ibn Muhammed ibn Ibrahim ibn Muhammed ibn al-Husayn ibn Ghazwan informed us in his own handwriting, saying: Muhammed ibn Ziyad al-Bukhari related to us, from Kharijah, from Awn, from Umayr ibn Ishaq, who said: "Those Companions of the Prophet—may Allah bless him and grant him peace ﷺ—whom I encountered numbered more than two hundred. I have never seen people more rightly guided in their conduct or less given to severity than they were." Abu al-Qasim al-Fadl ibn Abi Harb informed us at Rayy; he came to us as a pilgrim. He said: Abu Said al-Sayrafi related to us: Abu al-Abbas al-Asamm related to us, saying: I heard Ahmad ibn Abd al-Hamid say: I heard Abu Usamah Hammad ibn Usamah say: Sufyan al-Thawri said: "Knowledge, in our view, is a concession grounded in legal understanding. As for severity, anyone can practice it well." Abu al-Qasim al-Fadl ibn Ahmad ibn Muhammed ibn Muhammed ibn Yusuf, known as Ibn al-Nasr ibn Kamil, informed us, saying: Abu al-Abbas Ahmad informed us, saying: I heard Muhammed ibn Abd Allah ibn Abd al-Aziz al-Bajali al-Razi say: I heard Muhammed ibn Ali al-Kinani say: I heard Abu Abd Allah Amr ibn Uthman al-Makki say: "Among the earlier men—despite the many whom I met and saw in Mecca,

عليه وسلم -: إنما بعثتم ميسرين ولم تبعثوا معسرين أخبرنا أبو القاسم الإسماعيلي قال: أخبرنا حمزة بن يوسف، حدثنا عبد الله ابن عدي. قال: أخبرنا اسحق ابن محمد بن إبراهيم / بن محمد بن إبراهيم بن محمد بن الحسين بن غزوان بخطه قال: حدثنا محمد بن زياد البخاري عن خارجة عن عون عن عمير بن اسحق قال: كان من أدركت من أصحاب النبي - صلى الله عليه وسلم - أكثر من مائتين لم أر قوها أهدى سيرة، ولا أقل تشديدا منهم، أخبرنا أبو القاسم الفضل بن أبي حرب بالري، قدم علينا حاجا، قال: حدثنا أبو سعيد الصيرفي، حدثنا أبو العباس الأصم، قال: سمعت أحمد بن عبد الحميد يقول: سمعت أبا أسامة حماد بن أسامة يقول: قال سفيان الثوري إنما العلم عندنا الرخصة في فقه فأما التشديد فكل أحد يحسنه، أخبرنا أبو القاسم الفضل ابن أحمد بن محمد بن محمد بن يوسف المعروف - بابن النصر بن كامل قال: أخبرنا أبو العباس أحمد، قال سمعت محمد بن عبد الله بن عبد العزيز البجلي الرازي يقول: سمعت محمد بن علي / الكناني يقول سمعت أبا عبد الله عمرو بن عثمان المكي يقول: ما رأيت أحد من المتقدمين - في كثرة من لقيت ورأيت منهم بمكة ممن هو مقيم، وممن قد علينا في المواسم، ولا فيمن لقيت بالشام وسواحلها ورباطاتها، والاسكندرية - أشد اجتهادا، ولا أدوم على العبادة من المزني. ولا رأيت أحدا أشد تعظيما لله عز وجل، ولأمره من المزني ولقد كان ينصر أهل الذمة من الظلم كما ينصر أهل الإسلام، وكان أشد الناس تضييقا على نفسه في الورع. وأوسعه في ذلك على الناس. أخبرنا أحمد بن محمد البزاز ببغداد. قال: حدثنا أبو الحسن علي بن عمر الحربي. قال: أخبرنا أحمد بن الحسن ابن عبد الجبار الصوفي، قال: حدثنا يحيى بن معين. قال: حدثنا معتمر بن سليمان، عن عون، قال كان محمد أرجى الناس لهذه الأمة. وأشده أزرا على نفسه.

both residents and those who came to us during the pilgrimage seasons, and among those whom I met in Syria, its coastal districts and frontier garrisons, and Alexandria—I have seen no one more diligent or more constant in worship than al-Muzani. Nor have I seen anyone who held Allah, Mighty and Majestic, and His command in greater reverence than al-Muzani. He would indeed defend the protected non-Muslims against oppression just as he defended the people of Islam. He imposed the strictest constraints upon himself in scrupulous piety, while allowing people the greatest latitude in that regard." Ahmad ibn Muhammed al-Bazzaz informed us in Baghdad. He said: Abu al-Hasan Ali ibn Umar al-Harbi related to us. He said: Ahmad ibn al-Hasan ibn Abd al-Jabbar al-Sufi informed us, saying: Yahya ibn Main related to us. He said: Mutamir ibn Sulayman related to us, from Awn, who said: "Muhammed was the most hopeful of people concerning this community, and the most exacting toward himself."[120][121]

L166 **[Section]**

L167–168 Abu Jafar Muhammed ibn Ahmad ibn Zakariyya al-Waiz informed us at Rayy. He said: Abu Bakr Muhammed ibn Ahmad Hamduwayh informed us. He said: Muhammed ibn Yaqub al-Umawi related to us. He said: Bakr ibn Sahl related to us: Shuayb ibn Yahya related to us: Abd al-Jabbar ibn Umar related to us, from Muhammed ibn al-Munkadir, from Jabir ibn Abd Allah: Allah's Messenger—may Allah bless him and grant him peace ﷺ—would not turn to look behind him when he walked. Sometimes his cloak would catch on a tree or something else, but he would not turn around; they would lift it back onto him. The imams said: "They used to joke and laugh, and they were assured that he would not turn around." Abu Bakr Ahmad ibn Ali

[120] **Translator's note (L164):** The source reads "a third faḍl," literally a third favor or merit, where the context indicates "a third section" (faṣl); the translation reflects this apparent scribal or transcription error.

[121] **Translator's note (L165):** "People" translates the apparent intended reading qawman; the supplied text has the malformed qawhā. The description of al-Muzani contains apparent transcription errors in "anyone" and "those who came to us"; the translation follows the evident syntax. The final expression, literally "heaviest in burden upon himself," is awkward; it is rendered as being most exacting toward himself. The source does not further identify this Muhammed.

[فصل]

أخبرنا أبو جعفر محمد بن أحمد بن زكريا الواعظ بالري. قال: أخبرنا أبو بكر محمد بن / أحمد حمدويه. قال: حدثنا محمد بن يعقوب الأموي. قال: حدثنا بكر بن سهل، حدثنا شعيب بن يحيى. حدثنا عبد الجبار بن عمر عن محمد بن المنكدر عن جابر بن عبد الله: أن رسول الله - صلى الله عليه وسلم - كان لا يلتفت وراءه إذا مشى وكان ربما تعلق رداؤه بالشجرة، أو الشيء فلا يلتفت يرفعوه عليه. قال الأئمة: كانوا يمزحون ويضحكون، وكانوا قد أمنوا التفاته. أخبرنا أبو بكر أحمد ابن علي الأديب، قال: أخبرنا أبو عبد الله الحاكم فيما أذن قال: سمعت علي بن جمشاد يقول: سمعت محمد بن نعيم. سمعت محمد بن شعيب الأسدي بنيسابور يقول: أخبرنا سلمة بن بشير يقول: حدثنا ضمرة بن ربيعة عن عبد الله بن شوذب قال: جاءت امرأة إلى الحسن. فقالت: يا أبا سعيد: يتزوج الرجل على امرأته؟ قال نعم. قال: فسفرت عن وجهها، وقالت: وعلى مثلي؟ قال: وعلى مثلك. قال: فولت ثم قالت: يا أبا سعيد: لا تحدث الرجال

al-Adib informed us, saying: Abu Abd Allah al-Hakim informed us, among the material he authorized us to transmit, saying: I heard Ali ibn Jamshad say: I heard Muhammed ibn Nuaym: I heard Muhammed ibn Shuayb al-Asadi in Nishapur say: Salamah ibn Bashir informed us, saying: Damrah ibn Rabiah related to us, from Abd Allah ibn Shawdhab, who said: A woman came to al-Hasan and said: "Abu Said, may a man marry another woman in addition to his wife?" He said: "Yes." He said: She then uncovered her face and said: "Even in addition to someone like me?" He said: "Even in addition to someone like you." He said: She turned away, then said: "Abu Said, do not tell men things like this." Al-Hasan said: "What does it matter to a man who has a woman like this what comes to him of this world or what passes him by?" Abu Ali al-Hasan ibn Abd al-Rahman al-Shafii informed us in Mecca, saying: Abu al-Hasan Ahmad ibn Ibrahim ibn Firas related to us: Abu Jafar Muhammed ibn Ibrahim al-Dili informed us, saying: Abd al-Rahman ibn Sabih related to us, saying: Mahdi ibn Hilal related to us, saying: Yahya al-Bakka related to us, saying: We never found fault with al-Hasan except for two remarks. He said: "The Companions of Muhammed—may Allah bless him and grant him peace ﷺ—sent me to Uthman ibn Affan. I entered his presence, and beside him was a woman who was like a piece of the moon. I said: 'Who is this?' They said: 'His wife.'" And there came to him a woman one day and asked him a question. When she rose to leave, he said: "What does it matter to a man what he misses of this world, if he closes his door upon a woman like this?" Some of us understood him to mean her intelligence, while some understood him to mean her beauty. Ismail ibn Masadah informed us, saying: Hamzah ibn Yusuf ibn Yaqub al-Naysaburi informed us, saying: Abu Hatim al-Razi related to us: Muhammed ibn Ismail al-Sarari related to us, saying: I saw Abd al-Razzaq ibn Hammam al-Sanani—a beautiful woman passed him, and he looked at her and said: "This is one of the mounts of kings." Abu Ghalib al-Dhuhli informed us in Baghdad. He said: Abu Bakr Ahmad ibn Ali al-Hafiz informed us. He said: Abu Talib Umar ibn Ibrahim al-Jazzar related to us: Muhammed ibn Khalaf ibn al-Marzuban related to us by authorization to transmit; and Muhammed ibn Ubayd Allah ibn Harb al-Katib related to us from him. He said: Abu Abd Allah al-Yamami related to me. He said: Muhammed ibn Misar related

/ بمثل هذا فقال الحسن: وما على الرجل إذا كانت عنده مثل هذه، ما أقبل من الدنيا، وما أدبر، أخبرنا أبو علي الحسن بن عبد الرحمن الشافعي بمكة، قال: حدثنا أبو الحسن أحمد بن إبراهيم بن فراس أخبرنا أبو جعفر محمد بن إبراهيم الديلي قال: حدثنا عبد الرحمن ابن صبيح قال: حدثنا مهدي بن هلال، قال حدثنا يحيى البكا، قال: ما عبنا على الحسن قط إلا كلمتين. قال: بعثني أصحاب محمد - صلى الله عليه وسلم - إلى عثمان بن عفان، فدخلت عليه، وإلى جنبه امرأة كأنها شق قمر، فقلت: من هذه؟ فقالوا: امرأته. وجاءته امرأة ذات يوم، فسألته، فلما قامت، قال: ما على رجل ما فاته من الدنيا، إذا أغلق بابه على مثل هذه فمنا من وضعه على عقلها، ومنا من وضعه على جمالها أخبرنا إسماعيل ابن مسعدة، قال أخبرنا حمزة بن يوسف بن يعقوب النيسابوري قال: حدثنا أبو حاتم الرازي: حدثنا محمد بن إسماعيل الصراري / قال: رأيت عبد الرزاق بن همام الصنعاني - ومرت عليه امرأة جميلة فنظر إليها. وقال: هذه من مراكب الملوك. أخبرنا أبو غالب الذهلي ببغداد. قال: أخبرنا أبو بكر أحمد بن علي الحافظ. قال: حدثنا أبو طالب عمر بن إبراهيم الجزار. حدثنا محمد بن خلف بن المرزبان إجازة، وحدثنا محمد بن عبيد الله بن حرب الكاتب عنه قال: حدثني أبو عبد الله اليمامي. قال: حدثنا محمد بن مسعر قال: كنا عند سفيان بن عيينة، فذكروا شعر أبي نواس. فقال بن عيينة: أنشدوني له شعرا فأنشدوه:

to us, saying: We were with Sufyan ibn Uyaynah, and they mentioned the poetry of Abu Nuwas. Ibn Uyaynah said: "Recite some of his poetry to me." So they recited to him:[122][123]

L169 (There is no love without a cause ... from which it begins and branches out.)

L170 (A lovable woman has bewitched my heart ... her face is veiled in beauty.)

L171 (She was left to take beauty ... choosing and selecting from it.)[124]

L172 (So she clothed herself in its exquisite charms ... and asked for more of some of what she bestows.)[125]

L173–176 Ibn Uyaynah then said: "I believe in the One who created her." Abu al-Hasan Ali ibn al-Husayn ibn Firas al-Baghdadi informed us there, saying: Abu al-Hasan Ali ibn Ahmad ibn Umar al-Hammami al-Muqri informed us, saying: Related to us Abu al-Husayn Abd Allah ibn Muhammed ibn Jafar ibn Muhammed ibn Shadhan said: I heard Husayn ibn Fahm say: I heard Yahya ibn Main say: "In Egypt I saw a slave girl for whom a thousand dinars had been offered, and I have never seen anyone more beautiful than her. May Allah bless her." I said: "Abu Zakariyya, does someone like you say this?!" He said to me: "Be quiet! May Allah bless her and every beautiful person." Abu Bakr Ahmad ibn Ali ibn al-Husayn al-Sufi informed us in Baghdad, saying: Abu al-Qasim Abd al-Malik ibn Muhammed ibn Abd Allah ibn Bishran informed us, saying: Abu Ahmad Hamza ibn Muhammed al-Abbas informed us; Abu al-Fadl al-Abbas ibn Muhammed ibn Hatim al-Duri related to us,

(ما هوى إلا له سبب ... يبتدي منه وينشعب)

(فتنت قلبي محببة ... وجهها بالحسن منتقب)

(تركت والحسن تأخذه ... تنتقي منه وتنتخب)

(فاكتست منه ظرائفه ... واستزادت بعض ما تهب)

فقال ابن عيينة: آمنت بالذي خلقها، أخبرنا أبو الحسن علي بن الحسين بن فراس البغدادي بها / قال: أخبرنا أبو الحسن علي بن أحمد بن عمر الحمامي المقري، قال: حدثنا أبو الحسين عبد الله بن محمد بن جعفر بن محمد بن شاذان قال: سمعت حسين بن فهم يقول: سمعت يحيى بن معين يقول: رأيت بمصر جارية أعطي بها ألف دينار، وما رأيت أحسن منها صلى الله عليها. قلت: يا أبا زكريا مثلك يقول هذا:؟ ! فقال لي: اسكت صلى الله عليها وعلى كل مليح. أخبرنا أبو بكر أحمد بن علي بن الحسين الصوفي ببغداد، قال: أخبرنا أبو القاسم عبد الملك بن محمد بن عبد الله بن بشران قال: أخبرنا أبو أحمد حمزة بن محمد العباس، حدثنا أبو الفضل العباس بن محمد بن حاتم الدوري، قال: حدثنا كثير بن هشام، حدثنا جعفر بن برقار عن ميمون، قال: جاء رجل إلى عبد الله بن عباس، فقال: قبلت امرأة ليست لي بامرأة. ولا أملكها، قال: زنا فوك قال: فما كفارة ما صنعت؟ قال: تستغفر الله عز وجل. ولا تعود، أخبرنا أبو عمرو عبد الوهاب بن محمد بن اسحق بن مندة بأصبهان / قال: أخبرنا الحافظ أبو عبد الله إجازة، قال: حدثنا أبو سعيد عبد الرحمن بن أحمد بن يونس بن عبد الأعلى، حدثني أبي عن جدي: أنه حدثه قال: حدثنا عبد الله بن وهب. قال: أخبرني بن لهيعة، عن ابن يعمر، عن عبد الله بن المغيرة، قال: قلت: لسعيد بن المسيب: عندنا رجل

[122] **Translator's note (L167):** The wording concerning replacing the cloak is grammatically irregular; the translation follows its apparent sense. "Among the material he authorized us to transmit" renders the abbreviated transmission formula "in what he authorized."

[123] **Translator's note (L168):** "Mounts of kings" preserves the report's sexual metaphor. The opening continues the sentence in the preceding unit. The pronoun "him" remains as supplied.

[124] **Translator's note (L171):** The unvocalized first word admits more than one grammatical reading. The translation takes it as passive, with the following phrase describing her taking beauty; the supplied syntax is compressed and awkward.

[125] **Translator's note (L172):** The supplied final verb means "she bestows" or "you bestow." Its referent is unclear, and it sits awkwardly with her asking for more; this apparent textual difficulty has been retained.

saying: Kathir ibn Hisham related to us; Jafar ibn Barqar related to us, from Maymun, who said: A man came to Abd Allah ibn Abbas and said: "I kissed a woman who is neither my wife nor a slave whom I own." He said: "Your mouth committed fornication." He said: "Then what is the expiation for what I have done?" He said: "Ask Allah, mighty and majestic, for forgiveness, and do not do it again." Abu Amr Abd al-Wahhab ibn Muhammed ibn Ishaq ibn Manda informed us in Isfahan, saying: The hadith master Abu Abd Allah informed us by authorization to transmit, saying: Abu Said Abd al-Rahman ibn Ahmad ibn Yunus ibn Abd al-Ala related to us; my father related to me from my grandfather, who related to him, saying: Abd Allah ibn Wahb related to us, saying: Ibn Lahia informed me, from Ibn Yamar, from Abd Allah ibn al-Mughira, who said: I said to Said ibn al-Musayyab: "We have a man of the Ansar called Ismail ibn Ubayd ibn al-Abbad. Whenever he hears us reciting poetry, he shouts at us." Ibn al-Musayyab said: "That is a man who has adopted the devotional austerity of non-Arabs." Abu Mansur Abd al-Baqi ibn Muhammed ibn Ghalib informed us, saying: Abu Tahir al-Mukhallis informed us, saying: Abu Muhammed ibn Ubayd Allah ibn Abd al-Rahman al-Sukkari related to us; Abu Yala Zakariyya ibn Yahya al-Minqari related to us, saying: Al-Asmai related to us; Ibn Abi Zaida related to us, saying: Said ibn al-Musayyab was told: "Some people disapprove of reciting poetry." He said: "They have indeed adopted a non-Arab form of devotional austerity." Ahmad ibn Abd al-Malik al-Isfarayini informed us there, saying: Abu al-Hasan al-Saqqa, the hadith master, informed us, saying: Abu al-Abbas al-Umawi related to us, saying: I heard al-Rabi ibn Sulayman say: I heard al-Shafii say: "For a servant to meet Allah, mighty and majestic, with every sin except associating partners with Him is better for him than to meet Him with anything of capricious doctrine." Ibn Abd Allah, the accredited witness, in Nishapur, said: Abu Muhammed Abd Allah ibn Yusuf informed us, saying: Abu Said Ahmad ibn Muhammed ibn Ziyad al-Arabi informed us; Ibn Abi al-Dunya related to us; Abu Jafar al-Kindi related to us; Ali ibn Mujahid related to us, from Said ibn Abd al-Rahman al-Zubaydi, who said: "Among Quran reciters, I like everyone who is easygoing, cheerful, and ready to laugh. But as for someone whom you meet with a cheerful face and who meets you with a frown, as though he were doing you a favor through his own religious

من الأنصار يقال له إسماعيل بن عبيد بن العباد. إذا سمعنا نذكر شعرا، صاح علينا، فقال بن المسيب: ذاك رجل نسك نسك العجم، أخبرنا أبو منصور عبد الباقي بن محمد بن غالب قال: أخبرنا أبو طاهر المخلص. قال: حدثنا أبو محمد بن عبيد الله بن عبد الرحمن السكري، حدثنا أبو يعلى زكريا بن يحيى المنقري، قال: حدثنا الأصمعي حدثنا ابن أبي زائدة. قال: قيل لسعيد بن المسيب. إن ناسا كرهوا إنشاد الشعر فقال: لقد نسكوا نسكا أعجميا، أخبرنا أحمد بن عبد الملك الإسفراييني بها، قال أخبرنا أبو الحسن السقا الحافظ. قال: حدثنا أبو العباس الأموي. قال: / سمعت الربيع بن سليمان يقول: سمعت الشافعي يقول: لأن يلقى الله عز وجل العبد بكل ذنب، خلا الشرك خير له من أن يلقاه بشيء من الهوى، بن عبد الله العدل بنيسابور، قال أخبرنا أبو محمد عبد الله بن يوسف. قال: أخبرنا أبو سعيد أحمد بن محمد بن زياد الأعرابي، حدثنا ابن أبي الدنيا، حدثنا أبو جعفر الكندي، حدثنا علي بن مجاهد، عن سعيد بن عبد الرحمن الزبيدي. قال: إنه يعجبني من القراء، كل سهل طلق مضحاك، فأما من تلقاه بالبشر، ويلقاك بالعبوس، كأنه يمن عليك بعمله. فلا كثر الله في القراء مثله - أخبرنا سليمان بن إبراهيم بأصبهان، قال: أخبرنا محمد بن عبد الملك النسوي. حدثنا أبو أحمد الحافظ النيسابوري، قال أخبرنا أبو العباس السراح محمد بن اسحق، حدثنا عبيد الله بن سعيد أبو قدامة حدثنا وكيع ابن الجراح عن سفيان بن أبي حيان التيمي عن أبي الرساع / عن أبي الدهقان، قال: قال الأحنف بن قيس، يا بن أخ: لعلك من العراضين. فقال: يا أبا بحر، وما العراضون؟ قال: الذين يحبون أن يحمدوا بما لم يفعلوا. يا ابن أخ. إذا عرض لك الحق، فاقصد له، واله عما سوى ذلك. أخبرنا أبو القاسم إسماعيل بن عبد الله بن موسى النيسابوري بنيسابور، قال أخبرنا أبو سعيد محمد بن موسى الصيرفي. قال: حدثنا محمد بن يعقوب الأصم قال: حدثنا العباس بن الوليد بن مزيد. قال أخبرني أبي، قال: سمعت الأوزاعي يقول: عليك بآثار السلف، وإن رفضك الناس، وإياك

deeds—may Allah not multiply his like among Quran reciters." Sulayman ibn Ibrahim informed us in Isfahan, saying: Muhammed ibn Abd al-Malik al-Nasawi informed us; Abu Ahmad, the hadith master of Nishapur, related to us, saying: Abu al-Abbas al-Sarrah, Muhammed ibn Ishaq, informed us; Ubayd Allah ibn Said Abu Qudama related to us; Waki ibn al-Jarrah related to us, from Sufyan ibn Abi Hayyan al-Taymi, from Abu al-Rassa, from Abu al-Dihqan, who said: Al-Ahnaf ibn Qays said: "Nephew, perhaps you are one of those who put themselves on display." He said: "Abu Bahr, who are those who put themselves on display?" He said: "Those who love to be praised for what they have not done. Nephew, when the truth presents itself to you, direct yourself toward it, and turn your attention away from everything else." Abu al-Qasim Ismail ibn Abd Allah ibn Musa al-Naysaburi informed us in Nishapur, saying: Abu Said Muhammed ibn Musa al-Sayrafi informed us, saying: Muhammed ibn Yaqub al-Asamm related to us, saying: Al-Abbas ibn al-Walid ibn Mazyad related to us, saying: My father informed me, saying: I heard al-Awzai say: "Adhere to the transmitted precedents of the early generations, even if people reject you. Beware of men's opinions, even if they embellish them with words. The matter will indeed become clear when it becomes clear, while you are following a straight path in it." Abu Muhammed Abd Allah ibn Muhammed informed us al-Sarifini in Baghdad. He said: Abu al-Qasim Ubayd Allah ibn Ahmad al-Saydalani, the Quran reciter, informed us; Abu Talib Ali ibn Muhammed al-Katib related to us, saying: Ali ibn Maslama related to us, saying: Mukhasim ibn al-Muwarri related to us; al-Amash related to us, from Ibrahim al-Taymi, from his father, from Sad ibn Abi Waqqas, who said: "They would ask the Prophet—may Allah bless him and grant him peace ﷺ—about something: 'Is it lawful?' They would keep asking until it became forbidden; then, once it had been forbidden to them, they would engage in it." Thus it has become clear to you—may Allah protect us and you from misleading capricious doctrines and untenable opinions—through what I have already related to you. May Allah, through His favor and generosity, make us among those who follow the transmitted precedents of His Messenger—may Allah bless him and grant him peace ﷺ—and fol-

ورأي الرجال، وإن زخرفوه بالقول، وإن الأمر يتجلى حين يتجلى وأنت منه على طريق مستقيم، أخبرنا أبو محمد عبد الله بن محمد الصريفيني ببغداد. قال: أخبرنا أبو القاسم عبيد الله بن أحمد الصيدلاني المقري، حدثنا أبو طالب علي بن محمد الكاتب، قال: حدثنا علي بن مسلمة، قال: حدثنا مخاصم بن المورع، حدثنا الأعمش عن إبراهيم / التيمي عن أبيه. عن سعد بن أبي وقاص. قال: كانوا يسألون النبي - صلى الله عليه وسلم - عن الشيء هو حلال؟ فما يزالون يسألون حتى يحرم، فإذا حرم عليهم وقعوا فيه فقد تبين لك أعاذنا الله وإياك من الأهواء المضلة، والآراء المضمحلة بما قدمت ذكره لك، والله بمنه وكرمه يجعلنا ممن يقتدي بآثار رسوله - صلى الله عليه وسلم -. ويستن سنة الصحابة والتابعين، وأئمة المسلمين إنه جواد كريم.

low the practice of the Companions, the Successors, and the imams of the Muslims. He is indeed munificent and generous.[126][127][128]

L177 End of the Book of Listening. Praise belongs to Allah, Lord of all worlds. May Allah bless our master Muhammed, the Seal of the Prophets, and all his family and Companions ﷺ. Amen.[129]

L178 Completed, with praise to Allah.[130]

آخر كتاب السماع والحمد لله رب العالمين، وصلى الله على سيدنا محمد خاتم النبيين وعلى آله وصحبه أجمعين. . آمين.

تم بحمد الله

[126] **Translator's note (L174):** The prayers for blessings upon the slave girl and every beautiful person are explicitly present in the report and have been preserved. The supplied name reads "Jafar ibn Barqar"; this potentially corrupt reading has been retained rather than silently emended. "Abu Muhammed ibn Ubayd Allah ibn Abd al-Rahman al-Sukkari" follows the supplied wording, although the name appears irregular or incomplete.

[127] **Translator's note (L175):** After al-Shafii's quotation, the source abruptly begins "Ibn Abd Allah, the accredited witness, in Nishapur." The beginning of this transmitter's name and the introductory transmission formula appear to be missing. The chain explicitly reads "from Sufyan ibn Abi Hayyan al-Taymi," followed by "Abu al-Rassa." These potentially corrupt names or chain divisions have been retained. "Those who put themselves on display" renders the unusual designation al-arradun; the report itself explains it as people who seek praise for things they have not done. "Capricious doctrine" renders hawa here in its polemical religious sense; the condemnation remains part of the quotation attributed to al-Shafii.

[128] **Translator's note (L176):** The transmitter's name "Mukhasim ibn al-Muwarri" follows the supplied consonantal text; its reading is uncertain. The sentence beginning "Thus it has become clear to you" leaves what has become clear implicit in the Arabic.

[129] **Translator's note (L177):** This is a closing colophon and prayer; the supplied text does not establish whether it is authorial or scribal.

[130] **Translator's note (L178):** A brief closing colophon.

Frequency translation glossary

230 word families account for 9,877 of 12,344 Arabic word occurrences (80.01%). They include 1,325 of 3,105 distinct normalized spellings.

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

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

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

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

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

A short guide to changing forms

Verbs: aspect and time

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

Prefixes and combinations

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

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

Who acts?

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

Attached referents

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

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

Number, gender and case

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

Negation and reference

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

Alphabetical finder (entry numbers)

(154) رَبِيع / رُبْع / أَرْبَعَة (180) إِرَادَة / أَرَادَ (172) أَخَذَ (190) آثَار / أَثَر (151) آتَى / أَتَى (5) أَبُو / أَب (143) آيَة (122) أُخْرَى / آخِر / آخَر
(47) أَهْل (94) مُنْكَر / أَنْكَرَ (130) أَنَا (17) أَنَّ / أَنْ (45) أَمَرَ / أَمْر (129) أُمَّة / أَمَة (68) أَمَّا (84) إِمَام / أَمْ / أُمّ (191) أَكَلَ (221) عَطَاء / أَعْطَى
(228) إِسْرَائِيل (56) إِسْحَاق (128) أُذُن / أَذَان / إِذْن (51) إِذَا (175) إِذْ (35) إِبْرَاهِيم (152) مُبَاح / إِبَاحَة (174) أَيْضًا (173) تَأْوِيل / أَوَّل (80) أَوْ
(1) بَنَى / بِنْت / ابْن (160) أَمَانَة / أَمَان / إِيمَان (64) أَنَس / نَاس / إِنْسَان (24) إِنَّ / إِنْ (31) إِلَى (65) إِلَّا (139) مُسْنَد / إِسْنَاد (77) إِسْمَاعِيل
(3) إِلَه / اللَّه (230) الزُّبَيْر (58) الَّتِي / الَّذِي (126) الْحَارِث (83) الْبُخَارِيّ (199) شِرَاء / اشْتَرَى (198) سَمَاء / سَمَّى / اسْم (131) اسْتِثْنَاء / ثَانٍ / اثْنَان
(193) بَلْ (40) بُكْرَة / بِكْر / بَكْر (144) بَعْض (105) بَعِيد / بَعْد (192) بَشَّرَ / بَشَر (161) أَبْوَاب / بَاب (28) بِهِ / بِـ (71) مَرْء / نِسَاء / امْرَأَة (211) الْمُزَنِيّ
(159) ثِقَة (145) ثَابِت / ثَبَتَ (210) اتَّفَقَ / تَوْفِيق (177) تَمَام / تَمَّ (167) تَفْسِير (69) تَرَكَ (194) اتِّبَاع / تَبِعَ (48) بَيِّنَة / بَيَان / بَيْن (176) بَلَغَ
(41) جَلَال / جَلَّ (91) جَعْفَر (162) جَدِيد / جِدًّا / جَدّ (106) جُبَيْر / جَابِر / جَبْر (107) جَائِز / جَازَ (114) جَاءَ (100) ثُمَّ (212) ثُلُث / ثَلَاثَة
(4) حَدَّثَ / حَدِيث (36) حَجّ / حُجَّة (85) حَتَّى (213) اسْتَحَبَّ / أَحَبَّ / حُبّ (163) حَوْل / حَال (96) مَجْهُول / جَهْل (81) إِجْمَاع / جَمِيع / جَمَعَ
(7) أَحْمَد / مُحَمَّد / حَمْد (59) حَلَّ / حَلَال (123) حَكَمَ / حُكْم (214) حَقِيقَة / حَقّ (62) حَافِظ / حَفِظَ (25) إِحْسَان / حَسَنَة / حَسَن (39) إِحْرَام / حَرَام
(116) اخْتَلَفَ / خِلَاف (115) خَطَّاب / خِطْبَة / خُطْبَة (86) أَخْرَجَ / خَرَجَ (14) أَخْبَرَ / خَبَر (108) خُلُود / خَالِد (121) حَنْبَلِيّ / حَنْبَل (141) حَمْزَة
(153) ذَهَب / ذَهَبَ (66) ذِكْر / ذَكَرَ (195) دَنَا / دُنْيَا (118) دَلَالَة / دَلِيل (132) أَدْخَلَ / دَخَلَ (117) دَاوُد (216) خِيَار / خَيْر (215) خُمُس / خَمْسَة
(97) رِضًا / رَضِيَ (21) أَرْسَلَ / رَسُول (179) رِدَّة / رَدَّ (38) رَحِم / رَحْمَن / رَحْمَة (78) رِجْل / رِجَال / رَجُل (178) رَبّ (53) رَأْي / رَأَى
(37) مَسْعُود / سَعْد / سَعِيد (218) سَبَقَ (87) مَسْأَلَة / سَأَلَ (217) تَزَوَّجَ / زَوْج (133) زَهْر / زُهْرِيّ (29) زَيْد / زَادَ (20) رِوَايَة / رَوَى (196) رَفْع / رَفَعَ
(219) أَشَدّ / شَدِيد (146) شُفْعَة / شَفَاعَة / شَافِعِيّ (67) سَنَة / سِنّ / سُنَّة (22) سَمَاع / سَمِعَ (74) سُلَيْمَان (13) مُسْلِم / إِسْلَام / سَلَام (197) سُفْيَان
(15) صَلَّى / صَلَاة (55) صَحِيح / صَحَّ (75) صَحَابَة / صَاحِب (109) شَيْخ (54) شَاءَ / شَيْء (220) شَهِدَ / شَهَادَة (155) شَعِير / شِعْر / شَعْر (92) شَعْبِيّ / شُعْبَة
(165) ظِهَار / ظُهْر / ظَهْر (164) طَهَارَة / طُهْر (147) طَالِب / طَلَبَ (110) طُرُق / طَرِيق (182) ضَرْب / ضَرَبَ (181) اصْطِلَاح / صَالِح / صَلَاح
(30) عَزِيز / عَزَّ (135) مَعْرُوف / عَرَفَ (140) عَدِيّ (134) عَدَالَة / عَدْل (166) عُثْمَان (9) عَبْد / عَبَدَ (76) عَبَّاس / عَبَسَ (70) عَيْش / عَائِشَة

(60) عِنْد (6) عَنْ (222) عَمّ / عُمُوم (200) عَمِلَ / عَمَل (103) عَمْرو (26) عُمْرَة / عُمْر / عَمْر / عُمَر (23) أَعْلَى / تَعَالَى / عَلِيّ (8) عَلَى (49) عَلِمَ / عِلْم
(136) فِعْل / فَعَلَ (119) أَفْضَل / فَضْل (124) مُنْفَصِل / فَصْل (223) تَفْرِيق / فَرْق (42) غَيْر (79) غِنَاء / غِنًى / غَنِيَ (93) عَيْن (189) عِيسَى
(44) قَاسِم / قَسَم / قَسْم (111) قَرَأَ / قُرْآن (88) قَدَم / قَدَّمَ / قَدِمَ (43) قَدْ (125) قَبِلَ / قَبْل (57) قَوْم / قَامَ (2) قَوْل / قَالَ (12) فِي (201) فَقِيه / فِقْه
(183) إِكْرَاه / كَرِهَ (98) كَذِب / كَذَبَ (149) أَكْثَر / كَثِير (52) كَتَبَ / كِتَاب (18) يَكُون / كَانَ (202) قِيْس / قِيَاس (168) قَاضٍ / قَضَاء / قَضَى
(224) لَيْلَة / لَيْل (61) لَيْسَ (184) لَوْلَا / لَوْ (102) لَهْو (112) لَمَّا (34) لَمْ (203) لَازِم / لَزِمَ (19) لَا (33) لَهُ / لِـ (156) كَلِمَة / كَلَام (82) كِلَا / كُلّ
(10) مَن / مِن (63) مَلَك / مَالِك / مِلْك (148) مَعْنًى (89) مَعَ (204) مَرَّ / مَرَّة (137) مَدِينَة (99) مَثَل / مِثْل (205) مَيِّت / مَوْت / مَاتَ (16) مَا
(225) نَقْل / نَقَلَ (206) نَافِع / نَفَعَ (170) نَفْس (120) نِعْمَ / نَعَمْ (169) نَظَرَ / نَظَر (50) مَنْصُور / نَصْر (150) أَنْزَلَ / نَزَلَ (32) نُبُوَّة / نَبِيّ (127) مُوسَى
(208) هَوًى (27) هِيَ / هُوَ (229) هَلَّا / هَلْ (95) هِشَام (185) هُرَيْرَة / هِرَّة (11) ذَلِكَ / هَذَا (207) هُدًى / هَدْي (101) نَهْي / نَهَى (226) نَكَحَ / نِكَاح
(138) هِبَة / وَهَبَ (227) وَلَاء / وَلِيّ (187) وَلَدَ / وَلَد (158) مَوْضِع / وَضَعَ (209) وُرُود / وَرَدَ (157) جِهَة / وَجْه (186) وُجُود / وَجَدَ (72) أَحَد / وَاحِد
(142) يُونُس (90) أَيَّام / يَوْم (104) يُوسُف (188) يَمِين (113) يَعْقُوب (171) أَيْدٍ / يَد (46) يَحْيَى (73) يَا

1. ابْن / بِنْت / بَنَى[1]

ibn / bint / banā

872 occurrences; cumulative coverage 7.06%.

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* (767); ابن —ibn (89); بنت —bnt* (5); بني —bny* (5); وابن —wābn* (2); ابنا —ʾbnā* (1); بابن —bābn* (1); بنو —bnw* (1); بنوا —bnwā* (1)

Context L2: ... الحافظ أبو الفضل محمد بن طاهر المقدسي رحمه الله ...

Context L8: ... حدثنا أبو علي الحسن بن عبد الرحمن بن الحسن الشافعي ...

2. قَوْل / قَالَ[2]

qāla / qawl

737 occurrences; cumulative coverage 13.03%.

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

Attested spellings and counts

قال —qāl* (467); فقال —fqāl* (62); يقول —yqwl* (48); وقال —wqāl* (43); القول —al-qwl* (10); قوله —qwlh* (10); قول —qwl* (16); قالت —qālt* (14); تقول —fqāl* (5); فقالت —fqālt* (7); قالوا —qālwā* (7); قلت —qlt* (7); فقلت —tqwl* (3); يقال —yqāl* (3); أقول —ʾqwl* (2); بقوله —bqwlh* (2); فقالوا —fqālwā* (2); فقيل —fqyl* (2); قولهم —qwlhm* (2); قولي —qwly* (2); قيل —qyl* (2); وقالت —wqālt* (2); وقوله —wqwlh* (2); ويقال —wyqāl* (2); بالقول —bālqwl* (1); بقول —bqwl* (1); فالقول —fālqwl* (1); فنقول —fnqwl* (1); قائلا —qāʾlā* (1); قالا —qālā* (1); قاله —qālh* (1); قلنا —qlnā* (1); قلناه —qlnāh* (1); كالقول —kālqwl* (1); لقوله —lqwlh* (1); وقالوا —wqālwā* (1); ويقول —wyqwl* (1); يقل —yql* (1); يقولون —yqwlwn* (1)

Context L2: ... قال الشيخ الإمام الحافظ أبو الفضل ...

Context L7: ... ويحذرهم قبيح ما ارتكبوه فقال عز وجل الذين يتبعون الرسول ...

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

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

3. اللَّه / إِلَه[3]

Allāh / ʾilāh

468 occurrences; cumulative coverage 16.83%.

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 (445); والله —wāllh* (16); لله —llh* (4); إله —ʾilāh* (1); بالله —bāllh* (1); وبالله —wbāllh* (1)

Context L1: ... والحمد لله وحده وبه العون والعصمة ...

Context L2: ... بن طاهر المقدسي رحمه الله ...

4. حَدِيث / حَدَّثَ[4]

ḥadīth / ḥaddatha

414 occurrences; cumulative coverage 20.18%.

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

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

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

Attested spellings and counts

حدثنا —ḥdthnā* (214); الحديث —al-ḥdyth* (64); حديث —ḥdyth* (47); حدثني —ḥdthny* (23); حديثه —ḥdythh* (11); الأحاديث —al-ʾḥādyth* (9); حديثا —ḥdythā* (9); بحديث —bḥdyth* (7); والحديث —wālḥdyth* (4); وحدثنا —wḥdthnā* (4); أحاديث —ʾḥādyth* (3); حدثت —ḥdtht* (3); تحدث —tḥdth* (2); حدث —ḥdth* (2); حدثناه —ḥdthnāh* (2); ويحدث —wyḥdth* (2); بالحديث —bālḥdyth* (1); حادثة —ḥādthh* (1); حدثتني —ḥdthtny* (1); حدثه —ḥdthh* (1); فحدث —fḥdth* (1); فحدثني —fḥdthny* (1); للحديث —llḥdyth* (1); يحدث —yḥdth* (1)

Context L8: ... ذلك من الأثر ما حدثنا أبو علي الحسن بن عبد ...

Context L9: ... في ديننا فسحة هذا حديث صحيح أخرجه مسلم في صحيحه ...

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

5. أَبٌ / أَبُو[5]

ʾab / ʾabū

406 occurrences; cumulative coverage 23.47%.

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

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

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

Attested spellings and counts

أبو —ʾbw* (235); أبي —ʾby* (106); أبا —ʾbā* (26); أبيه —ʾbyh* (16); وأبو — wʾbw* (10); بأبي —bʾby* (5); أباه —ʾbāh* (3); لأبي —lʾby* (3); أبوه —ʾbwh* (1); وأبي —wʾby* (1)

Context L2: ... قال الشيخ الإمام الحافظ أبو الفضل محمد بن طاهر المقدسي ...

Context L8: ... من الأثر ما حدثنا أبو علي الحسن بن عبد الرحمن ...

6. عَنْ[6]

ʿan

396 occurrences; cumulative coverage 26.68%.

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* (333); عنه —ʿnh* (42); عنها —ʿnhā* (6); عني —ʿny* (4); عما — ʿmā* (3); عنهم —ʿnhm* (3); عنا —ʿnā* (2); وعن —wʿn* (2); عنهما —ʿnhmā* (1)

Context L3: ... بعد إن سائلا سأل عن السماع بسائر أنواعه وأحب أن ...

Context L7: ... والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم ...

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

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

7. حَمْد / مُحَمَّد / أَحْمَد[7]

ḥamd / muḥammad / ʾaḥmad

317 occurrences; cumulative coverage 29.24%.

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* (193); أحمد —ʾḥmd* (100); الحميد —al-ḥmyd* (5); ومحمد — wmḥmd* (5); حماد —ḥmād* (4); حميد —ḥmyd* (4); والحمد —wālḥmd* (2); بحمد —bḥmd* (1); محمدا —mḥmdā* (1); محمود —mḥmwd* (1); وأحمد —wʾḥmd* (1)

Context L1: ... والحمد لله وحده وبه العون والعصمة ...

Context L2: ... الإمام الحافظ أبو الفضل محمد بن طاهر المقدسي رحمه الله ...

8. عَلَى[8]

ʿalā

278 occurrences; cumulative coverage 31.50%.

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* (156); على —ʿlā* (97); عليهم —ʿlyhm* (6); وعلى —wʿlā* (6); علينا —ʿlynā* (4); عليها —ʿlyhā* (4); عليك —ʿlyk* (3); عليكم —ʿlykm* (1); عليهما — ʿlyhmā* (1)

Context L7: ... بعث محمدا صلى الله عليه وسلم بالحنيفية السمحة إلى الكافة ...

Context L9: ... رسول الله صلى الله عليه وسلم وعاتقه حتى أكون أنا ...

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

9. عَبْد / عَبَدَ[9]

ʿabd / ʿabada

245 occurrences; cumulative coverage 33.48%.

Possible English: servant; slave; worshipper; worship

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

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

Attested spellings and counts

عبد —ʿbd* (206); عبيد —ʿbyd* (23); وعبد —wʿbd* (8); عباد —ʿbād* (3); العباد —al-ʿbād* (1); العبادة —al-ʿbādh* (1); العبد —al-ʿbd* (1); تعبد —tʿbd* (1); عبادي —ʿbādy* (1)

Context L8: ... أبو علي الحسن بن عبد الرحمن بن الحسن الشافعي بمكة ...

Context L9: ... من حديث جرير بن عبد الحميد ويحيى بن أبي زائدة ...

10. مِن / مَن[10]

min / man

240 occurrences; cumulative coverage 35.43%.

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* (174); ومن —wmn* (15); منهم —mnhm* (11); منه —mnh* (10); مما —mmā* (8); منها —mnhā* (4); فمن —fmn* (3); ممن —mmn* (3); منك —mnk* (3); مني —mny* (3); لمن —lmn* (2); فمنا —fmnā* (1); منا —mnā* (1); وممن —wmmn* (1); ومنا —wmnā* (1)

Context L8: ... بيان ذلك من الأثر ما حدثنا أبو علي ...

Context L9: ... لهم فكنت أنظر إليهم من بين أذن رسول الله صلى ...

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

11. هَذَا / ذَلِكَ[11]

hādhā / dhālika

213 occurrences; cumulative coverage 37.15%.

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

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

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

Attested spellings and counts

هذا —hādhā* (85); ذلك —dhālika* (36); وهذا —whdhā* (30); هذه —hādhihi* (23); بذلك —bdhlk* (8); هؤلاء —hā’ulā’* (8); كذلك —kdhlk* (4); هكذا —hkdhā* (3); بهذه —bhdhh* (2); ذاك —dhāk* (2); هذين —hdhyn* (2); أولئك —’wl’k* (1); بهذا —bhdhā* (1); لهؤلاء —lh’lā’* (1); لهذه —lhdhh* (1); وذلك —wdhlk* (1); وكذلك —wkdhlk* (1); ولذلك —wldhlk* (1); ولهذا —wlhdhā* (1); وهؤلاء —wh’lā’* (1); وهذه —whdhh* (1)

Context L3: ... أنواعه وأحب أن أبين ذلك م ...

Context L8: ... بيان ذلك من الأثر ما حدثنا أبو ...

12. فِي[12]

fī

211 occurrences; cumulative coverage 38.86%.

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* (167); فيه —fyh* (19); فيما —fymā* (9); فيها —fyhā* (4); وفي —wfy* (3); وفيه —wfyh* (3); فيهن —fyhn* (2); فيمن —fymn* (1); فيهم —fyhm* (1); لفي —lfy* (1); وفيهم —wfyhm* (1)

Context L7: ... الذي يجدونه مكتوبا عندهم في التوراة والإنجيل يأمرهم بالمعروف وينهاهم ...

Context L9: ... ليعلم اليهود والنصارى أن في ديننا فسحة هذا حديث صحيح ...

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

13. سَلَام / إِسْلَام / مُسْلِم[13]

salām / ʾislām / muslim

192 occurrences; cumulative coverage 40.42%.

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. مسلم in a chain or a report attribution may name Muslim ibn al-Ḥajjāj, the hadith compiler; this identification must come from context.

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

Attested spellings and counts

وسلم —wslm* (142); مسلم —mslm* (13); سالم —sālm* (6); المسلمين — al-mslmyn* (5); سلمة —slmh* (5); مسلمة —mslmh* (5); ومسلم —wmslm* (5); أسلم —ʾslm* (2); سلام —slām* (2); سليم —slym* (2); الأسلمي —al-ʾslmy* (1); الإسلام —al-ʾislām* (1); تسليما —tslymā* (1); مسلما —mslmā* (1); ويسلموا — wyslmwā* (1)

Context L7: ... محمدا صلى الله عليه وسلم بالحنيفية السمحة إلى الكافة يدعوهم ...

Context L9: ... الله صلى الله عليه وسلم وعاتقه حتى أكون أنا الذي ...

14. خَبَر / أَخْبَرَ[14]

khabar / ʾakhbara

154 occurrences; cumulative coverage 41.66%.

Possible English: report; information; inform; tell

Attested spellings and counts

أخبرنا —ʾkhbrnā* (132); وأخبرنا —wʾkhbrnā* (5); أخبرناه —ʾkhbrnāh* (4); أخبرني —ʾkhbrny* (4); أخبره —ʾkhbrh* (3); الخبر —al-khbr* (2); خبر — khbr* (2); أخبرته —ʾkhbrth* (1); بالأخبار —bālʾkhbār* (1)

Context L12: ... وسلم قول إذا صح الخبر عنه سمعت أبا هشام محمد ...

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

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

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.

15. صَلَّى / صَلَاة[15]

ṣalāh / ṣallā

149 occurrences; cumulative coverage 42.87%.

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.

16. مَا[16]

mā

130 occurrences; cumulative coverage 43.92%.

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

Context L27: ... عن ابن جريج قال أخبرني أبو الأصبع أن جميلة أخبرته ...

Attested spellings and counts

صلى —ṣlā* (143); أصله —ʾṣlh* (1); أصلهم —ʾṣlhm* (1); الصلاتين — al-ṣlātyn* (1); تصلوا —tṣlwā* (1); صلاة —ṣlāh* (1); وصلى —wṣlā* (1)

Context L7: ... عز وجل بعث محمدا صلى الله عليه وسلم بالحنيفية السمحة ...

Context L9: ... بين أذن رسول الله صلى الله عليه وسلم وعاتقه حتى ...

Attested spellings and counts

ما —mā* (73); بما —bmā* (23); وما —wmā* (16); كما —kmā* (11); فما — fmā* (7)

Context L7: ... وسلم وأمره أن يعلمهم ما جهلوه ويحذرهم قبيح ما ارتكبوه ...

Context L8: ... بيان ذلك من الأثر ما حدثنا أبو علي الحسن بن ...

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

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

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

17. أَنَّ / أَنْ[17]

ʾan / ʾanna

123 occurrences; cumulative coverage 44.92%.

Possible English: to; that; because

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

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

Attested spellings and counts

أن —ʾn* (63); أنه —ʾnh* (30); لأنه —lʾnh* (7); أنها —ʾnhā* (3); كأنه —kʾnh* (3); لأن —lʾn* (3); أنهم —ʾnhm* (2); بأن —bʾn* (2); وأن —wʾn* (2); أني —ʾny* (1); بأنه —bʾnh* (1); بأنهم —bʾnhm* (1); كأنها —kʾnhā* (1); لأنهم —lʾnhm* (1); لئلا —lʾlā* (1); وأنه —wʾnh* (1); وأنهم —wʾnhm* (1)

Context L3: … السماع بسائر أنواعه وأحب أن أبين ذلك م …

Context L7: … اعلم أن الله عز وجل بعث محمدا …

18. كَانَ / يَكُون[18]

kāna / yakūn

115 occurrences; cumulative coverage 45.85%.

Possible English: be; was; become; occur

Attested spellings and counts

كان —kān* (45); وكان —wkān* (19); كنت —knt* (8); يكون —ykwn* (8); كانت —kānt* (7); فكان —fkān* (6); يكن —ykn* (6); كنا —knā* (4); كانوا —kānwā* (3); أكون —ʾkwn* (2); فكنت —fknt* (2); فيكون —fykwn* (2); يكونوا —ykwnwā* (2); وكانوا —wkānwā* (1)

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

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

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

19. لَا[19]

lā

103 occurrences; cumulative coverage 46.69%.

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.

Context L7: ... عنهم إصرهم والأغلال التي كانت عليهم الآية ...

Context L8: ... أبيه عن عائشة قالت كان الحبش ...

Attested spellings and counts

لا —lā* (58); ولا —wlā* (34); فلا —flā* (9); ألا —ʾlā* (2)

Context L10: ... رواية الكذبة والمجروحين الذين لا يقوم بروايتهم حجة وبأقاويل من ...

Context L12: ... يحيى بن آدم يقول لا يحتاج مع قول رسول الله ...

20. رِوَايَة / رَوَى[20]

rawā / riwāyah

100 occurrences; cumulative coverage 47.50%.

Possible English: narrate; transmit; report; narration

Attested spellings and counts

رواه —rwāh* (28); روي —rwy* (19); روى —rwā* (11); ورواه —wrwāh* (11); رواية —rwāyh* (7); يروي —yrwy* (7); روايته —rwāyth* (2); يروه —yrwh* (2); الراوي —al-rāwy* (1); الرواة —al-rwāh* (1); الرواية —al-rwāyh* (1); بالرواية —bālrwāyh* (1); بروايته —brwāyth* (1); رواة —rwāh* (1); رواته —rwāth* (1); رووا —rwwā* (1); رويت —rwyt* (1); روينا —rwynā* (1); والرواية —wālrwāyh* (1); وروووا —wrwwā* (1); يرويه —yrwyh* (1)

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

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).

21. أَرْسَلَ / رَسُول[21]

rasūl / ʾarsala

95 occurrences; cumulative coverage 48.27%.

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

22. سَمِعَ / سَمَاع[22]

samiʿa / samāʿ

95 occurrences; cumulative coverage 49.04%.

Possible English: hear; listen; hearing; receipt by audition

Context L10: ... بالموضوعات والغرائب والأفراد من رواية الكذبة والمجروحين الذين لا يقوم ...

Context L14: ... عن الثقات المعروفين دون رواية الضعفاء والمجروحين فما اتصل بنا ...

Attested spellings and counts

رسول —rswl* (78); الرسول —al-rswl* (4); رسوله —rswlh* (3); ورسوله —wrswlh* (2); أرسل —ʾrsl* (1); الرسالة —al-rsālh* (1); رسالة —rsālh* (1); فأرسلت —fʾrslt* (1); لرسوله —lrswlh* (1); مرسلا —mrslā* (1); والرسالة —wālrsālh* (1); ورسول —wrswl* (1)

Context L7: ... إلى الإيمان بوحدانيته والتصديق لرسوله صلى الله عليه وسلم وأمره ...

Context L9: ... إليهم من بين أذن رسول الله صلى الله عليه وسلم ...

Attested spellings and counts

سمعت —smʿt* (44); السماع —al-smāʿ* (11); سمع —smʿ* (9); استماع —ʾstmāʿ* (7); يسمع —ysmʿ* (3); أسمع —ʾsmʿ* (2); سمعه —smʿh* (2); فسمع —fsmʿ* (2); والاستماع —wālāstmāʿ* (2); وسمع —wsmʿ* (2); تسمع —tsmʿ* (1); سماع —smāʿ* (1); سماعه —smāʿh* (1); سمعنا —smʿnā* (1); سمعوا —smʿwā* (1);

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

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.

23. أَعْلَى / تَعَالَى / عَلِيّ[23]

ʿaliyy / taʿālā / ʾaʿlā

95 occurrences; cumulative coverage 49.81%.

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.

24. إِنَّ / إِنْ[24]

ʾin / ʾinna

80 occurrences; cumulative coverage 50.45%.

Possible English: if; indeed; surely; only

سميع —smyʿ* (1); فسمعت —fsmʿt* (1); فسمعه —fsmʿh* (1); نسمع —nsmʿ* (1); وسمعه —wsmʿh* (1); يسمعون —ysmʿwn* (1)

Context L3: ... إن سائلا سأل عن السماع بسائر أنواعه وأحب أن أبين ...

Context L12: ... عبد الله الحافظ قال سمعت أبا زكريا يحيى بن محمد ...

Attested spellings and counts

علي —ʿly* (75); الأعلى —al-ʾlā* (7); العلاء —al-ʿlāʾ* (6); وعلي —wʿly* (3); تعالى —tʿālā* (2); يعلى —yʿlā* (2)

Context L8: ... الأثر ما حدثنا أبو علي الحسن بن عبد الرحمن بن ...

Context L12: ... أبو بكر أحمد بن علي بن خلف بنيسابور قال حدثنا ...

Attested spellings and counts

إن —ʾin* (25); فإن —fʾin* (12); وإن —wʾin* (10); وإنما —wʾinmā* (7); إنما —ʾinmā* (6); إنه —ʾinh* (5); إني —ʾiny* (2); فإنا —fʾinā* (2); فإنه —fʾinh* (2); فإنها —fʾinhā* (2); إنا —ʾinā* (1); إنهم —ʾinhm* (1); فإما —fʾimā* (1); فإنك —fʾink* (1); فإنهما —fʾinhmā* (1); وإما —wʾimā* (1); وإنهم —wʾinhm* (1)

Context L3: ... أما بعد إن سائلا سأل عن السماع بسائر ...

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

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

Context: إنْ commonly introduces a condition; إنَّ 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.

25. إِحْسَان / حَسَنَة / حَسَن[25]

ḥasan / ḥasanah / ʾiḥsān

74 occurrences; cumulative coverage 51.05%.

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

Context: الحسن frequently names al-Ḥasan. حسن can instead evaluate something as good; a technical classification of a report requires its context. الحسين is a different personal name. حسين / الحسين in a chain are personal names; identify the person from the chain rather than the root meaning.

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

Context L10: ... أولى من قول غيره وإنما يلتزم قول من أيد بالوحي ...

Attested spellings and counts

الحسن —al-ḥsn* (40); الحسين —al-ḥsyn* (21); أحسن —ʾḥsn* (3); حسن — ḥsn* (3); والحسن —wālḥsn* (2); الحسيني —al-ḥsyny* (1); بأحسن —bʾḥsn* (1); بحسن —bḥsn* (1); حسناته —ḥsnāth* (1); حسين —ḥsyn* (1)

Context L8: ... ما حدثنا أبو علي الحسن بن عبد الرحمن بن الحسن ...

Context L12: ... بن عدي قال حدثنا الحسن بن اسحق الخولاني قال حدثنا ...

26. عُمْرَة / عُمْر / عَمْر / عُمَر[26]

ʿumar / ʿamr / ʿumr / ʿumrah

63 occurrences; cumulative coverage 51.56%.

Possible English: ʿUmar; ʿAmr; life; age; ʿumrah; inhabit

Context: عمر and عمرو commonly identify different men. العمرة is the lesser pilgrimage. Do not read every word in this lexical family as a person's name.

Attested spellings and counts

عمر —ʿmr* (52); وعمر —wʿmr* (3); عمار —ʿmār* (2); العمري —al-ʿmry* (1); عامر —ʿāmr* (1); عمران —ʿmrān* (1); معتمر —mʿtmr* (1); والعمرة — wālʿmrh* (1); يعمر —yʿmr* (1)

Context L12: ... عليه وسلم وأبي بكر وعمر رضي الله عنهما ليعلم أن ...

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

Forms and grammar: عُمَر and عَمْرو are different names; the written final و in عمرو distinguishes the name. عُمْر is lifespan; عُمْرة is a ritual noun; عمار / عامر / عمران can be distinct names.

27. هُوَ / هِيَ[27]

huwa / hiya

63 occurrences; cumulative coverage 52.07%.

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* (31); هو —hw* (14); فهو —fhw* (5); وهم —whm* (4); فهم —fhm* (2); هم —hm* (2); وهي —why* (2); فهي —fhy* (1); هي —hy* (1); وهما —whmā* (1)

Context L10: ... ينطق عن الهوى إن هو إلا وحي يوحى فعلمنا أنه ...

Context L12: ... الله عليه وسلم مات وهو عليها حدثنا أبو القاسم إسماعيل ...

Context L13: ... أخرى قال الشعبي قال عامر بن شراحيل ما حدثوك عن ...

28. بِهِ / بِـ[28]

bi / bihi

62 occurrences; cumulative coverage 52.58%.

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.

Attested spellings and counts

به —bh* (34); بها —bhā* (17); بهم —bhm* (5); بنا —bnā* (3); وبه —wbh* (2); بي —by* (1)

Context L1: ... والحمد لله وحده وبه العون والعصمة ...

Context L10: ... الله عليه وسلم بالاقتداء بهم والاتباع لسنتهم أن يحرم ما ...

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

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.

29. زَيْد / زَادَ[29]

zāda / zayd

62 occurrences; cumulative coverage 53.08%.

Possible English: increase; add; more; Zayd; Yazīd; Ziyād

Context: زيد, يزيد and زياد commonly name different narrators. يزيد can also be the imperfect verb increases. Keep the personal names distinct.

Forms and grammar: يزيد / زاد = increased / increases; زيادة = increase; مزيد = additional. زيد and زياد are separate name formations, not cases of one name. Context distinguishes the name يزيد from the verb.

Attested spellings and counts

يزيد —yzyd* (28); زياد —zyād* (14); ويزيد —wyzyd* (6); زائدة —zāʾdh* (4); زيد —zyd* (4); مزيد —mzyd* (2); الزيادة —al-zyādh* (1); زاد —zād* (1); زيادة —zyādh* (1); ليزيد —lyzyd* (1)

Context L9: ... الحميد ويحيى بن أبي زائدة ومحمد بن بشر عن هشام ...

Context L12: ... أبا هشام محمد بن يزيد الرفاعي يقول سمعت يحيى بن ...

30. عَزِيز / عَزَّ[30]

ʿazza / ʿazīz

61 occurrences; cumulative coverage 53.57%.

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

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

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

Attested spellings and counts

عز —ʿz* (50); العزيز —al-ʿzyz* (10); عزة —ʿzh* (1)

Context L7: ... اعلم أن الله عز وجل بعث محمدا صلى الله ...

Context L10: ... يحرم ما أحله الله عز وجل ورسوله صلى الله عليه ...

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

31. إِلَى[31]

ʾilā

60 occurrences; cumulative coverage 54.06%.

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* (38); إليه —ʾilyh* (8); إليهم —ʾilyhm* (5); إليها —ʾilyhā* (4); إلي —ʾily* (1); إليك —ʾilyk* (1); إلينا —ʾilynā* (1); إليهن —ʾilyhn* (1); وإلى —wʾilā* (1)

Context L7: ... عليه وسلم بالحنيفية السمحة إلى الكافة يدعوهم إلى الإيمان بوحدانيته ...

Context L9: ... بحراب لهم فكنت أنظر إليهم من بين أذن رسول الله ...

32. نَبِيّ / نُبُوَّة[32]

nabiyy / nubuwwah

60 occurrences; cumulative coverage 54.54%.

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* (38); نبأنا —nbʾnā* (7); نبي —nby* (5); أنبأنا —ʾnbʾnā* (4); والنبي —wālnby* (2); النبوة —al-nbwh* (1); النبيين —al-nbyyn* (1); للنبي —llnby* (1); لنبي —lnby* (1)

Context L7: ... وجل الذين يتبعون الرسول النبي الأمي الذي يجدونه مكتوبا عندهم ...

Context L12: ... وإنما كان يؤثر سنة النبي صلى الله عليه وسلم وأبي ...

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

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

33. لَهُ / لِـ[33]

li / lahu

59 occurrences; cumulative coverage 55.02%.

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* (23); لي —ly* (12); لها —lhā* (8); لهم —lhm* (7); لك —lk* (4); لنا —lnā* (3); وله —wlh* (1); ولي —wly* (1)

Context L7: ... وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث ويضع ...

Context L9: ... يأتون فيلعبون بحراب لهم فكنت أنظر إليهم من بين ...

34. لَمْ[34]

lam

57 occurrences; cumulative coverage 55.48%.

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* (36); ولم —wlm* (19); فلم —flm* (2)

Context L10: ... إذ لو جاز ذلك لم يكن قول أحد من الناس ...

Context L11: ... ولم ينه عن أمر إلا بوحي ...

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

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

35. إِبْرَاهِيم[35]

ʾibrāhīm

56 occurrences; cumulative coverage 55.94%.

Possible English: Ibrāhīm; Abraham

Context: The name can designate the prophet or a later narrator. A patronymic, epithet and context identify the person; the glossary does not merge all occurrences into one biography.

Forms and grammar: لإبراهيم / وإبراهيم attach and / to or for. Case endings vary. No Arabic root meaning is asserted for this personal name.

Attested spellings and counts

إبراهيم —ʾibrāhym* (53); وإبراهيم —wʾibrāhym* (2); لإبراهيم —lʾibrāhym* (1)

Context L8: ... أبو الحسن أحمد بن إبراهيم بن فراس قال حدثنا أبو ...

Context L27: ... نزار حدثني أبي عن إبراهيم بن طهمان عن محمد بن ...

36. حَجّ / حُجَّة[36]

ḥujjah / ḥajj

55 occurrences; cumulative coverage 56.38%.

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

واحتجوا —wāḥtjwā* (23); احتجوا —ʾḥtjwā* (7); الاحتجاج —al-āḥtjāj* (4); الحاجة —al-ḥājh* (3); الحجاج —al-ḥjāj* (3); احتج —ʾḥtj* (2); الحج —al-ḥj* (2); الحجة —al-ḥjh* (2); احتجاجهم —ʾḥtjājhm* (1); المحتجين —al-mḥtjyn* (1); حاجا —ḥājā* (1); حاجة —ḥājh* (1); حاجته —ḥājth* (1); حجة —ḥjh* (1); واحتج —wāḥtj* (1); واحتجاج —wāḥtjāj* (1); يحتج —yḥtj* (1)

Context L10: ... الذين لا يقوم بروايتهم حجة وبأقاويل من فسر القرآن على ...

Context L19: ... يشتمل على ما احتجوا به على تحريمه وبيان بطلانه ...

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

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

37. مَسْعُود / سَعْد / سَعِيد[37]

saʿīd / saʿd / masʿūd

54 occurrences; cumulative coverage 56.82%.

Possible English: Saʿīd; Saʿd; Masʿūd; happy; fortunate

Context: Most frequent members here are narrator names, especially Saʿīd and Ibn Masʿūd. Keep those names distinct; their relationship is lexical, not identity.

Forms and grammar: سعد / سعيد / مسعود are different formations. سعيد can also mean happy; سعد can be a verb or a proper name. Inflectional final vowels do not turn one narrator's name into another.

Attested spellings and counts

سعيد —sʿyd* (30); سعد —sʿd* (14); مسعود —msʿwd* (7); لسعيد —lsʿyd* (2); سعيدا —sʿydā* (1)

Context L8: ... حدثنا أبو عبيد الله سعيد بن عبد الرحمن المخزومي قال ...

Context L23: ... فالذي قال حدثنا أبو سعيد محمد ابن موسى بن الفضل ...

38. رَحِم / رَحْمَن / رَحْمَة[38]

raḥmah / raḥmān / raḥim

53 occurrences; cumulative coverage 57.25%.

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* (45); رحمه —rḥmh* (6); الرحيم —al-rḥym* (1); رحمة —rḥmh* (1)

Context L2: ... محمد بن طاهر المقدسي رحمه الله ...

Context L8: ... علي الحسن بن عبد الرحمن بن الحسن الشافعي بمكة قال ...

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

39. إِحْرَام / حَرَام[39]

ḥarām / ʾiḥrām

51 occurrences; cumulative coverage 57.66%.

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

حرام —ḥrām* (8); حرمه —ḥrmh* (4); محرم —mḥrm* (4); والحرام — wālḥrām* (4); التحريم —al-tḥrym* (3); الحرام —al-ḥrām* (3); تحريمه — tḥrymh* (3); حرم —ḥrm* (3); يحرم —yḥrm* (3); بتحريمه —btḥrymh* (2); بحرام —bḥrām* (2); تحريم —tḥrym* (2); حراما —ḥrāmā* (2); المحرم —al-mḥrm* (1); بتحريمها —btḥrymhā* (1); فحرموه —fḥrmwh* (1); محرمون —mḥrmwn* (1); وتحريمه —wtḥrymh* (1); ويحرم —wyḥrm* (1); يحرمه —yḥrmh* (1); يحرمون — yḥrmwn* (1)

Context L7: ... المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث ويضع عنهم إصرهم ...

Context L10: ... بهم والاتباع لسنتهم أن يحرم ما أحله الله عز وجل ...

40. بُكْرَة / بِكْر / بَكْر[40]

bakr / bikr / bukrah

50 occurrences; cumulative coverage 58.07%.

Possible English: Bakr; virgin; firstborn; early morning

Context: بكر often occurs in Abū Bakr's name. البكر in marriage law commonly means a virgin; بكرة can name the early morning.

Forms and grammar: بكر as a proper name and بِكر as a common noun need different readings. أبكار is a plural noun. Case vowels and attached particles alter the written context without identifying one unique person.

Attested spellings and counts

بكر —bkr* (49); بكار —bkār* (1)

Context L12: ... حدثنا أبو بكر أحمد بن علي بن خلف ...

Context L23: ... إسحق الحافظ وحدثنا أبو بكر إسماعيل بن علي بن أحمد ...

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

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

41. جَلَال / جَلَّ[41]

jalla / jalāl

50 occurrences; cumulative coverage 58.47%.

Possible English: be majestic; great; majesty

Context: جل in عز وجل is a divine honorific. جلالة concerns greatness or majesty; do not treat the formula as a new factual event each time it occurs.

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

Attested spellings and counts

وجل —wjl* (50)

Context L7: ... اعلم أن الله عز وجل بعث محمدا صلى الله عليه ...

Context L10: ... ما أحله الله عز وجل ورسوله صلى الله عليه وسلم ...

42. غَيْر[42]

ghayr

50 occurrences; cumulative coverage 58.88%.

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* (25); غيره —ghyrh* (7); المغيرة —al-mghyrh* (4); مغيرة —mghyrh* (4); وغيرهم —wghyrhm* (3); التغيير —al-tghyyr* (1); غيرك —ghyrk* (1); غيرها —ghyrhā* (1); فغير —fghyr* (1); لغيره —lghyrh* (1); وغيره —wghyrh* (1); وغيرها —wghyrhā* (1)

Context L10: ... الناس أولى من قول غيره وإنما يلتزم قول من أيد ...

Context L11: ... الوحي وليست هذه المنزلة لغيره فيلزم قبول قوله ...

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

43. قَدْ[43]

qad

46 occurrences; cumulative coverage 59.25%.

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

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

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

Attested spellings and counts

وقد —wqd* (25); قد —qd* (13); فقد —fqd* (5); لقد —lqd* (2); ولقد —wlqd* (1)

Context L14: ... ولم نعمل به لأنا قد أمرنا بقبول شهادة العدل دون ...

Context L27: ... غريب من هذا الطريق وقد أورده البخاري من حديث هشام ...

44. قَاسِم / قَسَم / قَسْم[44]

qasm / qasam / qāsim

46 occurrences; cumulative coverage 59.62%.

Possible English: divide; portion; class; oath; Qāsim

Context: قسم can be a division/share or an oath with different vowels. القسامة is a specific oath procedure; القاسم often names a narrator.

Forms and grammar: قسم / يقسم = divided / divides, or swore / swears with different vowels. أقسم = swore; قسمة = division; أقسام = parts or classes. قاسم is a participial form and personal name.

Attested spellings and counts

القاسم —al-qāsm* (42); قاسم —qāsm* (2); والقاسم —wālqāsm* (2)

Context L12: ... وهو عليها حدثنا أبو القاسم إسماعيل بن مسعدة بجرجان قال ...

Context L23: ... أبو المغيرة وحدثنا أبو القاسم الحسن بن محمد بن الحسن ...

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

45. أَمْر / أَمَرَ[45]

ʾamr / ʾamara

40 occurrences; cumulative coverage 59.95%.

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* (10); الأمر —al-ʾmr* (6); أمره —ʾmrh* (3); أمير —ʾmyr* (3); وأمر — wʾmr* (3); وأمره —wʾmrh* (2); يأمر —yʾmr* (2); أمرنا —ʾmrnā* (1); أمرني — ʾmrny* (1); أمروا —ʾmrwā* (1); أوامره —ʾwāmrh* (1); المأمور —al-mʾmwr* (1); بأمر —bʾmr* (1); لأمر —lʾmr* (1); للأمر —llʾmr* (1); ولأمره —wlʾmrh* (1); يأمره —yʾmrh* (1); يأمرهم —yʾmrhm* (1)

Context L7: ... صلى الله عليه وسلم وأمره أن يعلمهم ما جهلوه ويحذرهم ...

Context L10: ... ونصح الأمة وسن شرع وأمر ونهي كما أمر صلى الله ...

46. يَحْيَى[46]

yaḥyā

40 occurrences; cumulative coverage 60.27%.

Possible English: Yaḥyā; John in a prophetic identification; lives as a verbal homograph

Context: يحيى commonly identifies a narrator or the prophet. A same-spelled imperfect can mean lives. Names are retained unless the context specifically calls for a conventional English prophetic name.

Forms and grammar: ويحيى adds and. The name's ending is not a plural or a feminine marker. Verb forms such as يَحْيا / تَحْيا belong to the life family; context distinguishes the proper name.

Attested spellings and counts

يحيى —yḥyā* (37); ويحيى —wyḥyā* (3)

Context L9: ... جرير بن عبد الحميد ويحيى بن أبي زائدة ومحمد بن ...

Context L12: ... قال سمعت أبا زكريا يحيى بن محمد العنبري يقول سمعت ...

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

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

47. أَهْل[47]

ʾahl

36 occurrences; cumulative coverage 60.56%.

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

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

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

Attested spellings and counts

أهل —ʾhl* (31); لأهل —lʾhl* (4); وأهل —wʾhl* (1)

Context L27: ... نكح بعض الأنصار بعض أهل عائشة فأهدتها إلى قباء فقال ...

Context L31: ... فقال له رجل من أهل العراق ليس معه عراقي غير ...

48. بَيِّنَة / بَيَان / بَيْن[48]

bayn / bayān / bayyinah

35 occurrences; cumulative coverage 60.85%.

Possible English: between; among; explanation; clear evidence

Context: بين فلان وفلان locates a relation between people. بيّنة in legal procedure is evidence; بيان in argument is clarification. They are related derived nouns, not pronoun changes.

Forms and grammar: بينهما / بينهم = between the two / among them. بيّن / يبيّن = explained / explains; بيّنة / بيّنات = evidence(s). Vowels distinguish forms that share the same letters.

Attested spellings and counts

البيان —ybyn* (3); يبين —ltbyn* (3); لتبين —wbyān* (3); وبيان —byn* (7); بين —al-byān* (2); بيان —byān* (2); بينا —bynā* (2); بينهم —bynhm* (2); وبين —wbyn* (2); أبان —ʾbān* (1); البين —al-byn* (1); بالبيان —bālbyān* (1); بيانا —byānā* (1); بينه —bynh* (1); بيني —byny* (1); تبين —tbyn* (1); فتبينوا —ftbynwā* (1); ونبين —wnbyn* (1)

Context L8: ... بيان ذلك من الأثر ما حدثنا ...

Context L9: ... فكنت أنظر إليهم من بين أذن رسول الله صلى الله ...

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

49. عَلِمَ / عِلْم[49]

ʿilm / ʿalima

35 occurrences; cumulative coverage 61.13%.

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* (7); العلم —al-ʿlm* (5); علمه —ʿlmh* (3); فعلمنا —fʿlmnā* (3); ليعلم —lyʿlm* (3); يعلم —yʿlm* (3); العالمين —al-ʿālmyn* (2); علم —ʿlm* (2); وعلمه —wʿlmh* (2); يعلمه —yʿlmh* (2); علمت —ʿlmt* (1); وعلمهم —wʿlmhm* (1); يعلمهم —yʿlmhm* (1)

Context L7: ... عليه وسلم وأمره أن يعلمهم ما جهلوه ويحذرهم قبيح ما ...

Context L9: ... أرفدة أو كما قال ليعلم اليهود والنصارى أن في ديننا ...

50. نَصْر / مَنْصُور[50]

naṣr / manṣūr

35 occurrences; cumulative coverage 61.41%.

Possible English: help; victory; support; Manṣūr

Context: منصور commonly names a transmitter. نصر can describe supporting a position or victory, according to its object.

Forms and grammar: نصر / ينصر = helped / helps; ناصر = helper; منصور = helped or victorious, also a proper name. أنصار is a plural; personal names retain their identity.

Attested spellings and counts

الأنصار —al-ʾnṣār* (15); منصور —mnṣwr* (7); الأنصاري —al-ʾnṣāry* (5); نصر —nṣr* (3); ينصر —ynṣr* (2); النصر —al-nṣr* (1); والأنصار —wālʾnṣār* (1); والنصارى —wālnṣārā* (1)

Context L9: ... كما قال ليعلم اليهود والنصارى أن في ديننا فسحة هذا ...

Context L23: ... حدثنا أبو نصر محمد بن سهل بن محمد ...

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

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

51. إِذَا[51]

ʾidhā

34 occurrences; cumulative coverage 61.69%.

Possible English: when; whenever; if; suddenly in a different construction

Context: إذا commonly introduces an expected or recurring situation. Whether English if or when is smoother depends on the legal hypothetical and its result clause.

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

Attested spellings and counts

إذا —ʾidhā* (23); وإذا —wʾidhā* (6); فإذا —fʾidhā* (5)

Context L11: ... صلى الله عليه وسلم إذا سئل عن أمر توقف حتى ...

Context L12: ... الله عليه وسلم قول إذا صح الخبر عنه سمعت أبا ...

52. كَتَبَ / كِتَاب[52]

kitāb / kataba

34 occurrences; cumulative coverage 61.97%.

Possible English: book; writing; scripture; prescribe; write

Context: كتاب can mean a book, a written document or scripture. كتب عليه can mean prescribed for him. A مكاتب is a person with a manumission contract in the relevant legal discussion.

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* (13); كتابه —ktābh* (7); الكاتب —al-kātb* (3); الكتاب —al-ktāb* (3); كتب —ktb* (3); مكتوبا —mktwbā* (2); بالكتاب —bālktāb* (1); وكتاب —wktāb* (1); يكتب —yktb* (1)

Context L7: ... النبي الأمي الذي يجدونه مكتوبا عندهم في التوراة والإنجيل يأمرهم ...

Context L12: ... صلى الله عليه وسلم وكتاب الله عز وجل فمن قال ...

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

53. رَأْي / رَأَى[53]

raʾā / raʾy

33 occurrences; cumulative coverage 62.23%.

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

رأيت —rʾyt* (10); أر —ʾr* (3); يرى —yrā* (3); رأوا —rʾwā* (2); ورأيت —wrʾyt* (2); أراه —ʾrāh* (1); برأيه —brʾyh* (1); برأيهم —brʾyhm* (1); رآه —rʾāh* (1); رأت —rʾt* (1); رأوه —rʾwh* (1); رأى —rʾā* (1); فرأيت —frʾyt* (1); فيرى —fyrā* (1); نرى —nrā* (1); ورأى —wrʾā* (1); ورأي —wrʾy* (1); ورأيه —wrʾyh* (1)

Context L10: ... القرآن على حسب مراده ورأيه فخاشا وكلا أن يرجع إلى ...

Context L13: ... بعد برأيه فلا أدري أفي حسناته أو ...

54. شَاءَ / شَيْء[54]

shayʾ / shāʾa

33 occurrences; cumulative coverage 62.50%.

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

بشيء —bshyʾ* (11); شاء —shāʾ* (6); شيئا —shyʾā* (6); الشيء —al-shyʾ* (4); شيء —shyʾ* (4); أشياء —ʾshyāʾ* (1); لشيء —lshyʾ* (1)

Context L12: ... إسنادا أولاها وليس المنقطع بشيء ما عدا منقطع ابن المسيب ...

Context L15: ... وأنا أبين ذلك إن شاء الله عز وجل في فصلين ...

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

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

55. صَحَّ / صَحِيح[55]

ṣaḥḥa / ṣaḥīḥ

33 occurrences; cumulative coverage 62.77%.

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

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

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

Attested spellings and counts

صحيح —ṣḥyḥ* (9); صح —ṣḥ* (6); الصحيح —al-ṣḥyḥ* (5); الصحيحة — al-ṣḥyḥh* (5); يصح —yṣḥ* (2); أصح —ʾṣḥ* (1); الصحة —al-ṣḥh* (1); الصحيحين —al-ṣḥyḥyn* (1); صحيحا —ṣḥyḥā* (1); صحيحة —ṣḥyḥh* (1); وصح —wṣḥ* (1)

Context L9: ... دیننا فسحة هذا حديث صحيح أخرجه مسلم في صحيحه من ...

Context L10: ... محكمة أو سنة ماضية صحيحة أو إجماع عن الأمة على ...

56. إِسْحَاق[56]

ʾisḥāq

32 occurrences; cumulative coverage 63.03%.

Possible English: Isḥāq; Isaac in the prophetic context

Context: The name may identify a prophet or a later transmitter. The chain and patronymic determine the person.

Forms and grammar: وإسحاق adds and; case vowels may vary. No Arabic root etymology is asserted for the name.

Attested spellings and counts

اسحق —ʾsḥq* (29); إسحق —ʾisḥq* (3)

Context L12: ... أبا بكر محمد بن اسحق بن خزيمة يقول ليس لأحد ...

Context L23: ... أبو عوانة يعقوب بن إسحق الحافظ وحدثنا أبو بكر إسماعيل ...

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

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

57. قَوْم / قَامَ[57]

qāma / qawm

31 occurrences; cumulative coverage 63.28%.

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

قائما —qāʾmā* (6); قوم —qwm* (6); القوم —al-qwm* (4); أقوام —ʾqwām* (2); تقوم —tqwm* (2); يقوم —yqwm* (2); أقمت —ʾqmt* (1); فأقامني —fʾqāmny* (1); قامت —qāmt* (1); قوما —qwmā* (1); قومي —qwmy* (1); مستقيم —mstqym* (1); مقيم —mqym* (1); وأقام —wʾqām* (1); وإقامة —wʾiqāmh* (1)

Context L5: ... ا مرتبا بذكر الأدلة وإقامة الشواهد ...

Context L10: ... الكذبة والمجروحين الذين لا يقوم بروايتهم حجة وبأقاويل من فسر ...

58. الَّتِي / الَّذِي[58]

al-dhī / al-tī

30 occurrences; cumulative coverage 63.52%.

Possible English: who; which; that

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

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

Attested spellings and counts

الذي —al-dhy* (9); الذين —al-dhyn* (9); التي —al-ty* (8); والذي —wāldhy* (2); اللاتي —al-lāty* (1); فالذي —fāldhy* (1)

Context L7: ... ارتكبوه فقال عز وجل الذين يتبعون الرسول النبي الأمي الذي ...

Context L9: ... وعاتقه حتى أكون أنا الذي أنصرف عنهم فقال رسول الله ...

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

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

59. حَلَال / حَلَّ[59]

ḥalāl / ḥalla

29 occurrences; cumulative coverage 63.76%.

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

أحله —ʾḥl* (2); أحل —yḥl* (5); حلال —ḥlāl* (3); الحلال —al-ḥlāl* (7); تحل —al-ḥly* (1); الحلي —al-ḥl* (1); الحل —thlyl* (2); تحليل —ʾḥlh* (2); والتحليل —wālthlyl* (1); حلالا —ḥlālā* (1); تحليله —thlylh* (1); حل —ḥl* (1); ويحل —wyḥl* (1); tḥl* (1)

Context L7: ... بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث ...

Context L10: ... لسنتهم أن يحرم ما أحله الله عز وجل ورسوله صلى ...

60. عِنْد[60]

ʿind

29 occurrences; cumulative coverage 63.99%.

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

عنده —ʿndh* (3); عندنا —ʿndnā* (3); عندي —ʿndy* (5); عند —ʿnd* (12); وعندها —wʿndhā* (1); عندهم —ʿndhm* (1); عندك —ʿndk* (1); وعندي —wʿndy* (3)

Context L7: ... الأمي الذي يجدونه مكتوبا عندهم في التوراة والإنجيل يأمرهم بالمعروف ...

Context L23: ... دخل علي أبو بكر وعندي جاريتان من جواري الأنصار تغنيان ...

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

61. لَيْسَ[61]

laysa

29 occurrences; cumulative coverage 64.23%.

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* (18); فليس —flys* (4); وليس —wlys* (4); ليست —lyst* (1); وليست —wlyst* (1); وليستا —wlystā* (1)

Context L10: ... صلى الله عليه وسلم فليس لأحد بعده وبعد الخلفاء الراشدين ...

Context L11: ... توقف حتى يأتيه الوحي وليست هذه المنزلة لغيره فيلزم قبول ...

62. حَافِظ / حَفِظَ[62]

ḥafiẓa / ḥāfiẓ

28 occurrences; cumulative coverage 64.45%.

Possible English: preserve; memorize; hadith master

Context: حافظ can name a memorizer or be an honorific for a hadith scholar. The title does not independently verify every report attributed to that person.

Forms and grammar: حفظ / يحفظ = preserved or memorized / preserves or memorizes; حافظ / حفاظ = memorizer or hadith master / masters; محفوظ = preserved.

Attested spellings and counts

الحافظ —al-ḥāfẓ* (25); الحفظ —al-ḥfẓ* (1); محفوظ —mḥfwẓ* (1); يحفظ —yḥfẓ* (1)

Context L2: ... قال الشيخ الإمام الحافظ أبو الفضل محمد بن طاهر ...

Context L12: ... محمد بن عبد الله الحافظ قال سمعت أبا زكريا يحيى ...

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

[62] **Editorial lexical note:** Editorial contextual explanation; dictionary witness attached when checked.

63. مَلَك / مَالِك / مِلْك[63]

milk / mālik / malak

28 occurrences; cumulative coverage 64.68%.

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

Context: مالك frequently names Mālik ibn Anas; elsewhere it means owner. مَلَك means angel, while مَلِك means king. Vowel marks and context are essential.

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

Attested spellings and counts

الملك —al-mlk* (12); مالك —mālk* (12); المالكيين —al-mālkyyn* (1); الملائكة —al-mlā’kh* (1); الملوك —al-mlwk* (1); ومالك —wmālk* (1)

Context L23: ... حدثنا أبو نعيم عبد الملك بن الحسن الإسفراييني قال حدثنا ...

Context L26: ... العدل قال حدثنا عبد الملك بن الحسن قال حدثنا أبو ...

64. أَنَس / نَاس / إِنْسَان[64]

’insān / nās / ’anas

27 occurrences; cumulative coverage 64.90%.

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* (18); أنس —’ns* (5); للناس —llnās* (3); ناسا —nāsā* (1)

Context L10: ... يكن قول أحد من الناس أولى من قول غيره وإنما ...

Context L27: ... قال حدثنا أبو حمزة أنس بن خالد قال حدثنا صفوان ...

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

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

65. إِلَّا[65]

ʾillā

27 occurrences; cumulative coverage 65.12%.

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* (27)

Context L10: … صلى الله عليه وسلم إلا بدليل ناطق من آية محكمة …

Context L11: … ولم ينه عن أمر إلا بوحي من الله عز وجل …

66. ذِكْر / ذَكَرَ[66]

dhakara / dhikr

27 occurrences; cumulative coverage 65.34%.

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* (7); وذكر —wdhkr* (5); نذكر —ndhkr* (2); وذكره —wdhkrh* (2); يذكر —ydhkr* (2); الذكر —al-dhkr* (1); بذكر —bdhkr* (1); ذكرنا —dhkrnā* (1); ذكره —dhkrh* (1); ذكري —dhkry* (1); فذكر —fdhkr* (1); فذكرنا —fdhkrnā* (1); فذكروا —fdhkrwā* (1); نذكره —ndhkrh* (1)

Context L5: … ا مرتبا بذكر الأدلة وإقامة الشواهد …

Context L27: … عن أبيه عن عائشة نذكره في موضعه إن شاء الله …

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

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

67. سَنَة / سِنّ / سُنَّة[67]

sunnah / sinn / sanah

27 occurrences; cumulative coverage 65.55%.

Possible English: practice; prophetic precedent; tooth; year

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

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

Attested spellings and counts

سنة —snh* (12); السنة —al-snh* (6); السنن —al-snn* (3); للسنة —llsnh* (2); السن —al-sn* (1); سن —sn* (1); سنان —snān* (1); سنته —snth* (1)

Context L10: ... من آية محكمة أو سنة ماضية صحيحة أو إجماع عن ...

Context L12: ... أحد وإنما كان يؤثر سنة النبي صلى الله عليه وسلم ...

68. أَمَّا[68]

ʾammā

24 occurrences; cumulative coverage 65.75%.

Possible English: as for; regarding; now then

Context: أما introduces a topic followed by a statement, often with فـ in its result. Do not confuse it with أَمَا, an introductory or interrogative expression.

Forms and grammar: فأما / وأما add and / so. أما does not have tense, gender or plural inflections. Its grammatical job is to organize the following clause.

Attested spellings and counts

وأما —wʾmā* (10); أما —ʾmā* (9); فأما —fʾmā* (5)

Context L3: ... أما بعد إن سائلا سأل عن ...

Context L10: ... عن الأمة على مقالته فأما الاستدلال بالموضوعات والغرائب والأفراد من ...

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

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

69. تَرَكَ[69]

taraka

24 occurrences; cumulative coverage 65.94%.

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

Attested spellings and counts

متروك —mtrwk* (10); ترك —trk* (4); تركه —trkh* (3); الترك —al-trk* (1); تركت —trkt* (1); تركناه —trknāh* (1); تركوا —trkwā* (1); نترك —ntrk* (1); وترك —wtrk* (1); وتركه —wtrkh* (1)

Context L107: ... الأوزاعي يقول نجتنب أو نترك من قول أهل العراق خمسا ...

Context L119: ... فكان حكمه الإباحة وإنما تركه من تركه من المتقدمين تورعا ...

70. عَيْش / عَائِشَة[70]

ʿāʾishah / ʿaysh

24 occurrences; cumulative coverage 66.14%.

Possible English: ʿĀʾishah; life; livelihood

Context: عائشة commonly names ʿĀʾishah, but the name alone is not a complete biography. عيش in another context means living or livelihood.

Forms and grammar: عاش / يعيش = lived / lives; عيش is a verbal noun. عائشة is a feminine participial/name formation, not a plural of the noun; معيشة is another derived noun.

Attested spellings and counts

عائشة —ʿāʾshh* (19); عياش —ʿyāsh* (2); العيش —al-ʿysh* (1); لعائشة — lʿāʾshh* (1); يعيش —yʿysh* (1)

Context L8: ... عروة عن أبيه عن عائشة قالت كان الحبش ...

Context L23: ... عروة عن أبيه عن عائشة قالت دخل علي أبو بكر ...

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

71. مَرْء / نِسَاء / امْرَأَة[71]

ʾmraʾah / nisāʾ / marʾ

24 occurrences; cumulative coverage 66.33%.

Possible English: woman; women; wife; person; man

Context: امرأته commonly means his wife; امرأة without a possessive may mean a woman. المرء is a separate noun meaning a person or man, not a feminine case form.

Forms and grammar: امرأة / امرأتان / امرأتين show singular and dual; نساء / نسوة are irregular plurals of woman. امرأته changes with the possessive referent; امرؤ / امرأ / امرئ are case forms of the masculine noun.

Attested spellings and counts

امرأة —ʾmrʾh* (9); النسائي —al-nsāʾy* (7); النساء —al-nsāʾ* (2); امرأته —ʾmrʾth* (2); المرأة —al-mrʾh* (1); النسوة —al-nswh* (1); بالنساء —bālnsāʾ* (1); بامرأة —bāmrʾh* (1)

Context L28: ... قال فأدركيها يا زينب امرأة كانت تغني بالمدينة ورواه أبو ...

Context L35: ... أبي زائدة قال حدثتني امرأة عمرو بن الأصمع قالت مررنا ...

72. أَحَد / وَاحِد[72]

wāḥid / ʾaḥad

24 occurrences; cumulative coverage 66.53%.

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

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

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

Attested spellings and counts

أحد —ʾḥd* (8); واحد —wāḥd* (4); أحدا —ʾḥdā* (3); لأحد —lʾḥd* (3); الواحد —al-wāḥd* (2); وحده —wḥdh* (2); إحداهن —ʾiḥdāhn* (1); واحدا —wāḥdā* (1)

Context L1: ... والحمد لله وحده وبه العون والعصمة ...

Context L10: ... الله عليه وسلم فليس لأحد بعده وبعد الخلفاء الراشدين الذين ...

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

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

73. يَا[73]

yā

24 occurrences; cumulative coverage 66.72%.

Possible English: O; a vocative address

Context: يا addresses a person or another entity. English may omit O in natural dialogue, but the Arabic vocative still marks who is being addressed.

Forms and grammar: يا is indeclinable. فيا / ويا add so / and; the following noun or name has its own vocative syntax. أيها in يا أيها is a different construction.

Attested spellings and counts

يا —yā* (24)

Context L25: ... عن وجهه وقال دعهما يا أبا بكر فإنها أيام عيد ...

Context L26: ... عليه وسلم فقال دعهما يا أبا بكر فإنها أيام عيد ...

74. سُلَيْمَان[74]

sulaymān

23 occurrences; cumulative coverage 66.91%.

Possible English: Sulaymān; Solomon in the prophetic context

Context: The name may identify the prophet or one of several transmitters. Patronymics and context decide the person; a lexical resemblance to سلم does not establish a translation of the name.

Forms and grammar: وسليمان adds and; case vowels vary without changing the named person. No Arabic-root derivation is assumed here.

Attested spellings and counts

سليمان —slymān* (20); وسليمان —wslymān* (3)

Context L31: ... بكر عبد الله بن سليمان بن الأشعث قال حدثنا أحمد ...

Context L32: ... قال حدثنا أحمد بن سليمان الطوسي قال حدثنا الزبير ...

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

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

75. صَاحِب / صَحَابَة[75]

ṣāḥib / ṣaḥābah

23 occurrences; cumulative coverage 67.09%.

Possible English: companion; associate; holder; person concerned

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

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

Attested spellings and counts

الصحابة —al-ṣḥābh* (7); صاحب —ṣāḥb* (6); أصحاب —ʾṣḥāb* (5); والصحابة —wālṣḥābh* (2); لأصحابه —lʾṣḥābh* (1); وأصحابه —wʾṣḥābh* (1); وصحبه — wṣḥbh* (1)

Context L13: ... شراحيل ما حدثوك عن أصحاب محمد صلى الله عليه وسلم ...

Context L30: ... بالقرآن يجهر به من صاحب القينة إلى ...

76. عَبَّاس / عَبَسَ[76]

ʿabbās / ʿabasa

23 occurrences; cumulative coverage 67.28%.

Possible English: ʿAbbās; frown

Context: عباس and العباس commonly identify a person, especially Ibn ʿAbbās in citations. Do not translate the name as a description of the narrator's expression.

Forms and grammar: عبس / يعبس = frowned / frowns; عبّاس is a different formation, often a proper name. Case vowels and the presence of ال do not alone establish which person is meant.

Attested spellings and counts

العباس —al-ʿbās* (15); عباس —ʿbās* (8)

Context L12: ... وقال عبد الله بن عباس هي سنة رسول الله صلى ...

Context L23: ... الفضل قال حدثنا أبو العباس محمد بن يعقوب الأموي قال ...

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

77. إِسْمَاعِيل[77]

ʾismāʿīl

22 occurrences; cumulative coverage 67.46%.

Possible English: Ismāʿīl; Ishmael in the prophetic context

Context: The name can designate the prophet or a later transmitter. Its surrounding names and epithets supply the identification.

Forms and grammar: واسماعيل attaches and. Case vowels vary without creating another tense or plural. No Arabic root etymology is assumed for the personal name.

Attested spellings and counts

إسماعيل —ʾismāʿyl* (21); واسماعيل —wʾismāʿyl* (1)

Context L12: ... عليها حدثنا أبو القاسم إسماعيل بن مسعدة بجرجان قال حدثنا ...

Context L23: ... الحافظ وحدثنا أبو بكر إسماعيل بن علي بن أحمد الإسفراييني ...

78. رِجْل / رِجَال / رَجُل[78]

rajul / rijāl / rijl

22 occurrences; cumulative coverage 67.64%.

Possible English: man; men; male person; foot

Context: رَجُل is a man; رِجْل is a foot/leg. Unvowelled رجل can represent either. Gender distinctions in a legal passage require the surrounding wording.

Forms and grammar: رجل / رجال = man / men; رجلان / رجلين are dual case forms. رِجل / أرجل are a separate noun and its plural; رجليه = his two feet/legs.

Attested spellings and counts

رجل —rjl* (11); الرجل —al-rjl* (5); الرجال —al-rjāl* (2); رجلا —rjlā* (2); برجل —brjl* (1); والرجل —wālrjl* (1)

Context L28: ... ذات يوم قرابة لها رجلا من الأنصار فجاء رسول الله ...

Context L30: ... لله أشد أذنا إلى الرجل الحسن الصوت بالقرآن يجهر به ...

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

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

79. غِنَاء / غِنًى / غَنِيَ[79]

ghaniya / *ghinanā* / *ghinā’*

21 occurrences; cumulative coverage 67.81%.

Possible English: be free of need; suffice; benefit; wealth; singing; chant

Context: لا يغني means does not avail or suffice; it does not necessarily concern financial wealth. يتغنى / غناء in the listening treatise concern singing or chanting, rather than wealth or freedom from need; vowels and context distinguish them.

Forms and grammar: يغني / أغنى = availed / avails; غني is an adjective; غنى is a noun.

Attested spellings and counts

الغناء —al-ghnā’* (13); يتغنى —ytghnā* (6); يغني —yghny* (2)

Context L27: ... ألا بعثت معها من يغني فإن هذا الحي من من ...

Context L31: ... لشيء ما أذن لنبي يتغنى بالقرآن رواه مسلم في صحيحه ...

80. أَوْ[80]

’aw

20 occurrences; cumulative coverage 67.97%.

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 —’w* (20)

Context L9: ... وسلم يلعب بنو أرفدة أو كما قال ليعلم اليهود والنصارى ...

Context L10: ... ناطق من آية محكمة أو سنة ماضية صحيحة أو إجماع ...

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

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

81. جَمَعَ / جَمِيع / إِجْمَاع[81]

jamaʿa / jamīʿ / ʾijmāʿ

20 occurrences; cumulative coverage 68.13%.

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

أجمع —ʾjmʿ* (3); جماعة —jmāʿh* (3); اجتمع —ʾjtmʿ* (2); مجمع —mjmʿ* (2); أجمعين —ʾjmʿyn* (1); إجماع —ʾijmāʿ* (1); الإجماع —al-ʾijmāʿ* (1); الجمعة —al-jmʿh* (1); جمعة —jmʿh* (1); جميعا —jmyʿā* (1); جميعها —jmyʿhā* (1); والإجماع —wāl'ijmāʿ* (1); والجمع —wāljmʿ* (1); وبالإجماع —wbāl'ijmāʿ* (1)

Context L10: ... سنة ماضية صحيحة أو إجماع عن الأمة على مقالته فأما ...

Context L12: ... الإسناد فيه فهو سنة والإجماع أكبر من خبر المنفرد والحديث ...

82. كُلّ / كِلَا[82]

kull / kilā

20 occurrences; cumulative coverage 68.29%.

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* (2); الكل —al-kl* (1); بكل —bkl* (1); فكل —fkl* (1); كلاهما —klāhmā* (1); كلتا —kltā* (1); كلهم —klhm* (1); لكل —lkl* (1); وكل —wkl* (1); وكلا —wklā* (1)

Context L10: ... حسب مراده ورأيه فحاشا وكلا أن يرجع إلى قولهم ويسلك ...

Context L14: ... النار ولما ظهر في كل زمان أقوام يتظاهرون بالشك والتفرس ...

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

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

83. الْبُخَارِيّ[83]

al-bukhāriyy

19 occurrences; cumulative coverage 68.45%.

Possible English: al-Bukhari

Context: Usually the hadith compiler Muhammad ibn Ismail al-Bukhari; distinguish the person from the title of his collection.

Forms and grammar: البخاري is a geographical affiliation used as a name; للبخاري / البخاري add article or preposition.

Attested spellings and counts

البخاري —al-bkhāry* (19)

Context L23: ... عيدا وهذا عيدنا اتفق البخاري ومسلم على إخراجه في صحيحهما ...

Context L26: ... الحريصة على اللهو اتفق البخاري ومسلم على إخراجه في صحيحيهما ...

84. إِمَام / أَمْ / أُمّ[84]

ʾumm / ʾam / ʾimām

19 occurrences; cumulative coverage 68.60%.

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

الأئمة —al-ʾmh* (6); أمتي —ʾmty* (4); الإمام —al-ʾimām* (4); أئمة —ʾmh* (1); أم —ʾm* (1); الأمم —al-ʾmm* (1); وأمي —wʾmy* (1); والإمام —wālʾimām* (1)

Context L2: ... قال الشيخ الإمام الحافظ أبو الفضل محمد بن ...

Context L31: ... بأصبهان قال أخبرنا زين الإمام أبو عبد الله بن هند ...

[83] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

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

85. حَتَّى[85]

ḥattā

19 occurrences; cumulative coverage 68.75%.

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* (19)

Context L9: ... الله عليه وسلم وعاتقه حتى أكون أنا الذي أنصرف عنهم ...

Context L11: ... سئل عن أمر توقف حتى يأتيه الوحي وليست هذه المنزلة ...

86. أَخْرَجَ / خَرَجَ[86]

kharaja / ʾakhraja

19 occurrences; cumulative coverage 68.91%.

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

أخرجه —ʾkhrjh* (7); إخراجه —ʾikhrājh* (3); خارجة —khārjh* (2); إخراج —ʾikhrāj* (1); خرجنا —khrjnā* (1); فخرجت —fkhrjt* (1); فخرجتا —fkhrjtā* (1); وأخرج —wʾkhrj* (1); وخارجة —wkhārjh* (1); وخرج —wkhrj* (1)

Context L9: ... فسحة هذا حديث صحيح أخرجه مسلم في صحيحه من حديث ...

Context L23: ... اتفق البخاري ومسلم على إخراجه في صحيحهما من حديث أبي ...

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

87. سَأَلَ / مَسْأَلَة[87]

sa’ala / mas’alah

19 occurrences; cumulative coverage 69.06%.

Possible English: ask; question; issue; legal problem

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

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

Attested spellings and counts

سألت —s’lt* (4); سأل —s’l* (2); فسأله —fs’lh* (2); وسئل —ws’l* (2); يسألون — ys’lwn* (2); أسأله —’s’lh* (1); المسألة —al-ms’lh* (1); سئل —s’l* (1); سائلا — sā’lā* (1); فسألته —fs’lth* (1); مسألة —ms’lh* (1); وسأله —ws’lh* (1)

Context L3: ... أما بعد إن سائلا سأل عن السماع بسائر أنواعه ...

Context L11: ... الله عليه وسلم إذا سئل عن أمر توقف حتى يأتيه ...

88. قَدَم / قَدَّمَ / قَدِمَ[88]

qadima / qaddama / qadam

19 occurrences; cumulative coverage 69.22%.

Possible English: come; precede; put forward; earlier; foot

Context: قدمنا can mean we previously presented, according to vowels and pattern. القدم is a foot in bodily contexts; المتقدم can mean the earlier-mentioned person or statement.

Forms and grammar: قدم / يقدم and قدّم / يقدّم are different patterns; تقديم = putting forward. قدم / أقدام = foot/feet; قديم / قديمة = old or earlier.

Attested spellings and counts

تقدم —tqdm* (9); قدم —qdm* (3); المتقدم —al-mtqdm* (2); المتقدمين — al-mtqdmyn* (2); المقدام —al-mqdām* (1); تقدمه —tqdmh* (1); قدمت — qdmt* (1)

Context L68: ... غير ما تقدم في الأحاديث قبيل ...

Context L78: ... لأنه شاهد للحديث الصحيح المتقدم ...

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

89. مَعَ[89]

maʿa

19 occurrences; cumulative coverage 69.37%.

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* (9); معها —mʿhā* (4); ومعهم —wmʿhm* (2); معه —mʿh* (1); ومع —wmʿ* (1); ومعه —wmʿh* (1); ومعها —wmʿhā* (1)

Context L12: ... خزيمة يقول ليس لأحد مع رسول الله صلى الله عليه ...

Context L27: ... يا عائشة ألا بعثت معها من يغني فإن هذا الحي ...

90. أَيَّام / يَوْم[90]

yawm / ʾayyām

19 occurrences; cumulative coverage 69.52%.

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* (11); أيام —ʾyām* (3); اليوم —al-ywm* (2); بأيام —bʾyām* (1); يومئذ —ywmʾdh* (1); يوما —ywmā* (1)

Context L23: ... بما تقاولت به الأنصار يوم بعاث قالت وليستا بمغنيتين فقال ...

Context L25: ... عليها وعندها جاريتان في أيام منى تغنيان بدفين ورسول الله ...

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

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

91. جَعْفَر[91]

jaʿfar

18 occurrences; cumulative coverage 69.67%.

Possible English: Jafar

Context: A personal name in transmission chains; it does not identify one particular person without the surrounding chain.

Forms and grammar: Proper names identify people, not verb tenses; جعفر / جعفرا can be case forms.

Attested spellings and counts

جعفر —jʿfr* (18)

Context L8: ... فراس قال حدثنا أبو جعفر محمد ابن إبراهيم بن الفضل ...

Context L23: ... عوف بن سفيان أبو جعفر الطائي قال حدثنا أبو المغيرة ...

92. شُعْبَة / شَعْبِيّ[92]

shuʿbah / shaʿbiyy

18 occurrences; cumulative coverage 69.82%.

Possible English: branch; division; Shuʿbah; al-Shaʿbī

Context: شعبة and الشعبي commonly name different transmitters, Shuʿbah and al-Shaʿbī. A lineage or relational adjective is not a case variant of the personal name.

Forms and grammar: شعبة / شعب = branch / branches; شعبي is a relational adjective. The final ة in شعبة belongs to the name or noun, not a feminine form that can automatically be removed.

Attested spellings and counts

الشعبي —al-shʿby* (9); شعبة —shʿbh* (7); وشعبة —wshʿbh* (2)

Context L13: ... حسناته أو سيئاته وقال الشعبي وقع في نسخة أخرى قال ...

Context L38: ... أبي زائدة قال مر الشعبي بجارية تغني وهي تقول ...

[91] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

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

93. عَيْن[93]

ʿayn

18 occurrences; cumulative coverage 69.96%.

Possible English: eye; specific thing; spring; asset; the very same

Context: بعينه commonly means that very item/person. عين in property discussion may be a specific asset, not an anatomical eye.

Forms and grammar: عين / أعين / عيون are noun and plurals with context-dependent uses. عينه / عينها change referent; معيّن = specified, a different formation.

Attested spellings and counts

معين —mʿyn* (16); العينين —al-ʿynyn* (1); بعينه —bʿynh* (1)

Context L65: ... قف لي لأمشي على العينين والراس ...

Context L109: ... بأخرة قال يحيى بن معين إبراهيم بن سعد أثبت من ...

94. مُنْكَر / أَنْكَرَ[94]

ʾankara / munkar

18 occurrences; cumulative coverage 70.11%.

Possible English: deny; reject; objectionable; unrecognized

Context: منكر may describe an objectionable act or, in hadith terminology, an objectionable report; those uses must be distinguished.

Forms and grammar: أنكر / ينكر = denied / denies; إنكار is a verbal noun; منكر is a participle-shaped noun or adjective.

Attested spellings and counts

منكر —mnkr* (12); أنكر —ʾnkr* (3); المنكر —al-mnkr* (1); ينكر —ynkr* (1); ينكرون —ynkrwn* (1)

Context L7: ... يأمرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم ...

Context L58: ... أهل العلم ببلدنا لا ينكرون ذلك ولا يقعدون عنه ولا ...

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

95. هِشَام[95]

hishām

17 occurrences; cumulative coverage 70.24%.

Possible English: Hisham

Context: A personal name; use the full chain to determine which transmitter is intended.

Forms and grammar: A proper name rather than a verb form.

Attested spellings and counts

هشام —hshām* (16); وهشام —whshām* (1)

Context L8: ... سفيان ابن عيينة عن هشام بن عروة عن أبيه عن ...

Context L9: ... ومحمد بن بشر عن هشام بن عروة ولفظهم جاء حبش ...

96. مَجْهُول / جَهْل[96]

jahl / majhūl

17 occurrences; cumulative coverage 70.38%.

Possible English: ignorance; not know; unknown

Context: مجهول in report assessment can mean a transmitter's identity/status is unknown. الجاهلية names the pre-Islamic period in its historical use.

Forms and grammar: جهل / يجهل = did not know / does not know; جاهل / جاهلة show agreement; مجهول / مجهولة = unknown. جهالة and جاهلية are distinct nouns.

Attested spellings and counts

الجاهلية —al-jāhlyh* (4); جهلا —jhlā* (4); جاهل —jāhl* (3); مجهول —mjhwl* (3); المجهول —al-mjhwl* (1); بجهالة —bjhālh* (1); جهل —jhl* (1)

Context L14: ... فتبينوا أن تصيبوا قوما بجهالة الآية وقال رسول الله صلى ...

Context L15: ... صلى الله عليه وسلم جهلا منهم وتقربا إلى العامة بالتعسف ...

97. رِضًا / رَضِيَ[97]

raḍiya / riḍan

17 occurrences; cumulative coverage 70.52%.

Possible English: be pleased; approve; consent; satisfaction

Attested spellings and counts

رضي —rḍy* (17)

Context L12: ... وسلم وأبي بكر وعمر رضي الله عنهما ليعلم أن رسول ...

[95] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.
[96] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جهل (read dictionary entry).
[97] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رضي (read dictionary entry).

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

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

Context L26: ... وجهه ودخل أبو بكر رضي الله عنه فانتهرني وقال مزمار ...

98. كَذِب / كَذَبَ[98]

kadhaba / kadhib

17 occurrences; cumulative coverage 70.66%.

Possible English: lie; falsehood; deny as false

Context: كذب can concern deliberate lying or an assessment that a statement is false; the precise accusation must be read from the passage. كذّب means declared false or rejected.

Forms and grammar: كذب / يكذب = lied / lies; كاذب / كاذبة show agreement; كذّاب is intensive. كذّب / يكذّب is a different pattern; مكذوب = fabricated or falsely attributed.

Attested spellings and counts

كذاب —al-kādhbyn* (5); كذب —kdhb* (4); الكذبة —al-kdhbh* (2); الكاذبين —kdhāb* (2); كاذب —kādhb* (1); كذبا —kdhbā* (1); كذبه —kdhbh* (1); لكذبه —lkdhbh* (1)

Context L10: ... والغرائب والأفراد من رواية الكذبة والمجروحين الذين لا يقوم ... بروايتهم ...

Context L14: ... الله عليه وسلم من كذب علي متعمدا فليتبوأ مقعده من ...

99. مِثْل / مَثَل[99]

mithl / mathal

17 occurrences; cumulative coverage 70.80%.

Possible English: like; similar; equivalent; example; parable

Context: مثل may compare two legal cases; بمثل can express like for like. مَثَل introduces an example or parable, not always a rule of exact equivalence.

Attested spellings and counts

مثل —mthl* (8); مثله —mthlh* (3); أمثال —ʾmthāl* (1); أمثاله —ʾmthālh* (1); بمثل —bmthl* (1); بمثله —bmthlh* (1); مثلها —mthlhā* (1); مثلي —mthly* (1)

Context L30: ... محمد بن فضيل عنه بمثله حدثنا أبو الحسين أحمد بن ...

Context L31: ... على محرم ولهذا الحديث أمثال في الصحيحين أخبرناه أبو عمر ...

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

Forms and grammar: مثله / مثلها = like him or it / her or it; مثلان / مثلين are dual; أمثال is a plural. مِثْل and مَثَل have different common uses despite shared letters.

100. ثُمَّ[100]

thumma

16 occurrences; cumulative coverage 70.93%.

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* (16)

Context L13: ... يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا ...

Context L72: ... يكره الشيء وليس بحرام ثم قال قال عبد الله إن ...

101. نَهْي / نَهَى[101]

nahā / nahy

16 occurrences; cumulative coverage 71.05%.

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.

Attested spellings and counts

فنهاه —fnhāh* (2); نهى —nhā* (2); المنهي —al-mnhy* (1); النهي —al-nhy* (1); فانتهوا —fānthwā* (1); منهيا —mnhyā* (1); نهاكم —nhākm* (1); نهاني —nhāny* (1); نهيت —nhyt* (1); والنهي —wālnhy* (1); ونهي —wnhy* (1); ونواهيه —wnwāhyh* (1); ينه —ynh* (1); ينهانا —ynhānā* (1)

Context L10: ... الأمة وسن شرع وأمر ونهي كما أمر صلى الله عليه ...

Context L11: ... ولم ينه عن أمر إلا بوحي من ...

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

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

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.

102. لَهْو[102]

lahw

15 occurrences; cumulative coverage 71.18%.

Possible English: diversion; amusement

Context: لهو describes amusement or diversion; the legal judgment in the passage must be distinguished from the word's lexical meaning.

Forms and grammar: لها / يلهو are verbs; لهو is a noun; اللهو adds the article.

Attested spellings and counts

لهو —lhw* (9); اللهو —al-lhw* (6)

Context L26: ... الحديثة السن الحريصة على اللهو اتفق البخاري ومسلم على إخراجه ...

Context L127: ... عند الله خير من اللهو ومن التجارة والله خير الرازقين ...

103. عَمْرو[103]

ʿAmr

14 occurrences; cumulative coverage 71.29%.

Possible English: Amr (an example person's name)

Context: Amr is a conventional person in grammatical examples. It must not be confused automatically with Umar or the noun meaning lifetime.

Forms and grammar: The written final و distinguishes عمرو from عمر; the accusative عمرا commonly drops that و. Determine a suffix or case ending from its sentence.

Attested spellings and counts

عمرو —ʿmrw* (14)

Context L31: ... أحمد بن محمد بن عمرو حدثنا يونس ابن عبد الأعلى ...

Context L35: ... زائدة قال حدثتني امرأة عمرو بن الأصمع قالت مررنا ونحن ...

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

[103] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted. The final written waw in عمرو is a spelling distinction and is not pronounced.

104. يُوسُف[104]

yūsuf

14 occurrences; cumulative coverage 71.40%.

Possible English: Yusuf; Joseph

Context: A personal name borne by several people cited in legal and religious writing; context establishes the referent.

Forms and grammar: An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

Attested spellings and counts

يوسف —ywsf* (14)

Context L12: ... قال حدثنا حمزة بن يوسف الحافظ قال حدثنا أبو أحمد ...

Context L61: ... الحسين الثوري قال حدثنا يوسف بن عمر القواس قال سمعت ...

105. بَعِيد / بَعْد[105]

baʿd / baʿīd

14 occurrences; cumulative coverage 71.52%.

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; يبعد / بَعُد are verb forms, distinct from the preposition-like noun.

Attested spellings and counts

بعد —bʿd* (10); بعده —bʿdh* (2); بعدها —bʿdhā* (1); وبعد —wbʿd* (1)

Context L3: ... أما بعد إن سائلا سأل عن السماع ...

Context L10: ... عليه وسلم فليس لأحد بعده وبعد الخلفاء الراشدين الذين أمر ...

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

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

106. جَبْر / جَابِر / جُبَيْر[106]

jabr / jābir / jubayr

14 occurrences; cumulative coverage 71.63%.

Possible English: compel; repair; make good; Jābir; Jubayr

Context: جابر and جبير are different names in transmission chains. يجبر can concern compulsion or making good a deficiency; the object determines the intended sense.

Forms and grammar: جبر / يجبر = compelled or repaired / compels or repairs; أجبر is a different pattern. جابر is participial; جبير is a diminutive formation. Neither name identifies a single narrator without context.

Attested spellings and counts

جابر —jābr* (10); الجبار —al-jbār* (2); جبير —jbyr* (2)

Context L27: ... شاء الله تعالى ورواه جابر بن عبد الله عن النبي ...

Context L28: ... محمد مسلم المكي عن جابر كذلك حدثنا أبو القاسم قاسم ...

107. جَاز / جَائِز[107]

jāza / jā'iz

14 occurrences; cumulative coverage 71.74%.

Possible English: be permissible; be valid; pass; permissible

Context: يجوز in a ruling often means is permissible or legally possible; context may instead concern validity. The lexical sense pass or cross is distinct.

Forms and grammar: جاز / يجوز = was permissible or passed / is permissible or passes; لم يجز = was not permissible. جائز / جائزة agree in gender; جواز is the abstract noun.

Attested spellings and counts

إجازة —'ijāzh* (4); يجوز —yjwz* (3); بجواز —bjwāz* (1); تجوز —tjwz* (1); جاز —jāz* (1); جواز —jwāz* (1); جوازه —jwāzh* (1); وجاز —wjāz* (1); وجواز —wjwāz* (1)

Context L10: ... ويسلك طريقهم إذ لو جاز ذلك لم يكن قول أحد ...

Context L17: ... يشتمل على جواز استماعه بالأدلة الصحيحة الواضحة ...

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

108. خَالِد / خُلُود[108]

khālid / khulūd

14 occurrences; cumulative coverage 71.86%.

Possible English: Khālid; lasting; permanence

Context: خالد commonly names a person in a chain. In another context it can be an adjective meaning enduring; the name is not translated as a sentence about immortality.

Forms and grammar: خلد / يخلد = remained / remains; خالد / خالدة show agreement. خلود is an abstract noun; مخلد is a different formation and can also be a name.

Attested spellings and counts

خالد —khāld* (10); مخلد —mkhld* (4)

Context L26: ... جماعة منهم عقيل بن خالد وصالح ويونس وغيرهم ورواه أبو ...

Context L27: ... عبد الله محمد بن مخلد قال طاهر بن خالد بن ...

109. شَيْخ[109]

shaykh

14 occurrences; cumulative coverage 71.97%.

Possible English: elder; teacher; shaykh

Context: الشيخ can be an honorific or identify a teacher in a transmission chain; it does not by itself establish a legal rank or the reliability of a report.

Forms and grammar: شيخ / شيوخ / مشايخ = elder or teacher / elders or teachers; شيخه = his teacher.

Attested spellings and counts

الشيخ —al-shykh* (7); شيخ —shykh* (7)

Context L2: ... قال الشيخ الإمام الحافظ أبو الفضل محمد ...

Context L61: ... حضرها أبو بكر الأبهري شيخ المالكيين وأبو القاسم الداركي شيخ ...

[108] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلد (read dictionary entry).
[109] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شيخ (read dictionary entry).

110. طَرِيق / طُرُق[110]

ṭarīq / ṭuruq

14 occurrences; cumulative coverage 72.08%.

Possible English: road; way; method; route of transmission

Context: من طريق فلان generally means through the transmission of a named person. It need not describe travel on a road.

Forms and grammar: طريق / طرق = route / routes; طريقه = his route or method. The word may be grammatically masculine or feminine in usage. طريقيه can be a dual construction with a suffix.

Attested spellings and counts

طريق —ṭryq* (6); الطريق —al-ṭryq* (3); طريقا —ṭryqā* (3); الطرق — al-ṭrq* (1); طريقهم —ṭryqhm* (1)

Context L10: ... يرجع إلى قولهم ويسلك طريقهم إذ لو جاز ذلك لم ...

Context L14: ... وزجر عنه لم نجد طريقا إلى معرفة ذلك بالفعل الصحيح ...

111. قَرَأَ / قُرْآن[111]

qurʾān / qaraʾa

14 occurrences; cumulative coverage 72.20%.

Possible English: Quran; recite; read; recitation; periods in a distinct lexical use

Context: القرآن names the Quran. قراءة is a reading/recitation. قروء in waiting-period discussions is a distinct, disputed lexical use; context and the author's argument matter.

Forms and grammar: قرأ / يقرأ = read or recited / reads or recites; قراءة / قراءات = reading(s). قارئ = reader; قرآن is not an ordinary plural. قرء / قروء have their own lexical discussion.

Attested spellings and counts

القرآن —al-qrʾān* (4); بالقرآن —bālqrʾān* (3); القراء —al-qrāʾ* (2); القراءة — al-qrāʾh* (1); المقرئ —al-mqrʾ* (1); قرآن —qrʾān* (1); قرأت —qrʾt* (1); يقرأ — yqrʾ* (1)

Context L10: ... حجة وبأقاويل من فسر القرآن على حسب مراده ورأيه فحاشا ...

Context L12: ... بن إدريس الشافعي الأصل قرآن أو سنة فإن لم يكن ...

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

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

112. لَمَّا[112]

lammā

14 occurrences; cumulative coverage 72.31%.

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

فلما —flmā* (9); لما —lmā* (4); ولما —wlmā* (1)

Context L14: ... فلما افترض الله عز وجل علينا ...

Context L26: ... بكر فإنها أيام عيد فلما غفل غمزتهما فخرجتا قالت وكان ...

113. يَعْقُوب[113]

yaʿqūb

13 occurrences; cumulative coverage 72.42%.

Possible English: Jacob

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

يعقوب —yʿqwb* (13)

Context L23: ... قال حدثنا أبو عوانة يعقوب بن إسحق الحافظ وحدثنا أبو ...

Context L71: ... الفرغاني حمدون قال حدثنا يعقوب بن محمد الزهري قال حدثنا ...

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

[113] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

114. جَاءَ[114]

jāʾa

13 occurrences; cumulative coverage 72.52%.

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

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

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

Attested spellings and counts

جاء —jāʾ* (5); جاءت —jāʾt* (3); فجاء —fjāʾ* (3); جاءكم —jāʾkm* (1); جاءه —jāʾh* (1)

Context L9: ... هشام بن عروة ولفظهم جاء حبش يزفنون في المسجد ...

Context L14: ... يأيها الذين آمنو إن جاءكم فاسق بنبإ فتبينوا أن تصيبوا ...

115. خَطَّاب / خِطْبَة / خُطْبَة[115]

khuṭbah / khiṭbah / khaṭṭāb

13 occurrences; cumulative coverage 72.63%.

Possible English: sermon; marriage proposal; address; al-Khaṭṭāb

Context: خطبة can mean a sermon or a marriage proposal, with different first vowels. الخطاب in a patronymic often identifies al-Khaṭṭāb; it need not mean an address.

Forms and grammar: خطب / يخطب = addressed or proposed / addresses or proposes; خِطبة / خُطبة distinguish two nouns. خطاب and خطّاب are different formations; neither is a case ending.

Attested spellings and counts

الخطاب —al-khṭāb* (7); الخطيب —al-khṭyb* (3); يخطب —ykhṭb* (3)

Context L24: ... قال حدثنا عمران بن الخطاب ...

Context L31: ... يسير مع عمر بن الخطاب في طريق مكة في خلافته ...

[114] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جيأ (read dictionary entry).
[115] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطب (read dictionary entry).

116. خِلَاف / اخْتَلَفَ[116]

khilāf / ʾkhtalafa

13 occurrences; cumulative coverage 72.73%.

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

خلف —khlf* (3); الخلفاء —al-khlfāʾ* (2); خلاف —khlāf* (2); مخالف — mkhālf* (2); المستخلف —al-mstkhlf* (1); خلافته —khlāfth* (1); يخالف — ykhālf* (1); يخالفون —ykhālfwn* (1)

Context L10: ... فليس لأحد بعده وبعد الخلفاء الراشدين الذين أمر صلى الله ...

Context L12: ... أحمد بن علي بن خلف بنيسابور قال حدثنا أبو عبد ...

117. دَاوُد[117]

dāwud

13 occurrences; cumulative coverage 72.84%.

Possible English: Dāwūd; David in the prophetic context

Context: داود can identify the prophet or a later scholar/narrator. Patronymics and the surrounding argument identify which person is intended.

Forms and grammar: وداود attaches and. داود / داوود are spelling variants of the name in use; neither is a plural or tense form. No Arabic-root derivation is assumed.

Attested spellings and counts

داود —dāwd* (13)

Context L30: ... العزيز البغوي قال حدثنا داود بن رشيد قال حدثنا الوليد ...

Context L77: ... الرازي قال حدثنا أبو داود الطيالسي عن أبي عوانة عن ...

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

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

118. دَلِيل / دَلَالَة[118]

dalīl / dalālah

13 occurrences; cumulative coverage 72.94%.

Possible English: evidence; indication; indicate; infer

Context: دليل identifies a supporting reason or evidence. A report's authenticity and the legal conclusion drawn from it are separate questions.

Forms and grammar: دل / يدل = indicated / indicates; دليل / أدلة = proof / proofs. استدلال is inference or adducing evidence; دلالته = its indication.

Attested spellings and counts

يدل —ydl* (4); الأدلة —al-ʾdlh* (1); الاستدلال —al-āstdlāl* (1); الدلائل — al-dlāʾl* (1); الدليل —al-dlyl* (1); بدليل —bdlyl* (1); دل —dl* (1); فدل — fdl* (1); والدليل —wāldlyl* (1); يستدل —ystdl* (1)

Context L5: ... ا مرتبا بذكر الأدلة وإقامة الشواهد ...

Context L10: ... الله عليه وسلم إلا بدليل ناطق من آية محكمة أو ...

119. أَفْضَل / فَضْل[119]

faḍl / ʾafḍal

13 occurrences; cumulative coverage 73.05%.

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

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

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

Attested spellings and counts

الفضل —al-fḍl* (11); المفضل —al-mfḍl* (1); بفضل —bfḍl* (1)

Context L2: ... الشيخ الإمام الحافظ أبو الفضل محمد بن طاهر المقدسي رحمه ...

Context L8: ... محمد ابن إبراهيم بن الفضل الربيلي قال حدثنا أبو عبيد ...

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

120. نَعَمْ / نِعْمَ[120]

naʿam / *niʿma*

13 occurrences; cumulative coverage 73.15%.

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* (11); نعمة —nʿmh* (2)

Context L27: ... قالت تشتهين تنظرين قلت نعم فأقامني وراءه خدي على خده ...

Context L28: ... فقال أهديتم الفناة قالوا نعم قال أرسلتم معها قال أبو ...

121. حَنْبَل / حَنْبَلِيّ[121]

ḥanbal / *ḥanbaliyy*

12 occurrences; cumulative coverage 73.25%.

Possible English: Hanbal; Hanbali

Context: ابن حنبل identifies Ahmad ibn Hanbal; الحنبليين identifies adherents of the Hanbali legal school.

Forms and grammar: حنبل is a personal name; حنبلي is an affiliation adjective. حنبليين / حنبليون show plural case forms.

Attested spellings and counts

حنبل —ḥnbl* (11); الحنابلة —al-ḥnāblh* (1)

Context L60: ... صالح بن أحمد بن حنبل يقول كنت أحب السماع وكان ...

Context L61: ... الله بن أحمد بن حنبل أخبرنا بها أبو غالب الذهلي ...

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

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

122. أُخْرَى / آخِر / آخَر[122]

ʾākhar / ʾākhir / ʾukhrā

12 occurrences; cumulative coverage 73.35%.

Possible English: other; another; last; later

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

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

Attested spellings and counts

آخر —ʾākhr* (4); وتأخير —wtʾkhyr* (3); أخرى —ʾkhrā* (2); بأخرة — bʾkhrh* (1); وآخر —wʾākhr* (1); والآخرة —wālʾākhrh* (1)

Context L13: ... الشعبي وقع في نسخة أخرى قال الشعبي قال عامر بن ...

Context L98: ... أن يأخذ في طريق آخر ...

123. حُكْم / حَكَمَ[123]

ḥukm / ḥakama

12 occurrences; cumulative coverage 73.44%.

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

Context: حكم may be a legal norm or a particular judgment. حكم بكذا means ruled or adjudged something. الحكيم or حكيم may instead be a descriptive divine name or a personal name.

Forms and grammar: حكم / يحكم = judged / judges; حكم / أحكام = ruling / rulings; حاكم = judge or ruler; محكوم = adjudicated. حكمه changes meaning with vowels and its sentence role.

Attested spellings and counts

الحاكم —al-ḥākm* (4); أحكام —ʾḥkām* (1); الأحكام —al-ʾḥkām* (1); الحكم — al-ḥkm* (1); حكم —ḥkm* (1); حكمه —ḥkmh* (1); محكمة —mḥkmh* (1); وحكم —wḥkm* (1); يحكموك —yḥkmwk* (1)

Context L10: ... بدليل ناطق من آية محكمة أو سنة ماضية صحيحة أو ...

Context L13: ... وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا ...

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

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

124. فَصْل / مُنْفَصِل[124]

faṣl / munfaṣil

12 occurrences; cumulative coverage 73.54%.

Possible English: chapter; separation; separate

Context: فصل introduces a chapter. المنفصل can describe a separately expressed pronoun, contrasted with an attached form.

Forms and grammar: فصل / فصول = chapter / chapters; منفصل / متصل name separate and attached expression.

Attested spellings and counts

الفصل —al-fṣl* (6); فصل —fṣl* (5); الفصلين —al-fṣlyn* (1)

Context L73: ... صلى الله عليه وسلم فصل ما بين الحلال والحرام الدف ...

Context L76: ... الله عليه وسلم إن فصل ما بين الحلال والحرام الصوت ...

125. قَبْل / قَبِلَ[125]

qabl / qabila

12 occurrences; cumulative coverage 73.64%.

Possible English: before; accept; receive; front; toward

Context: قبل can locate an event before another, or be a verb meaning accepted. من قبل may mean previously or on the part of, depending on construction.

Forms and grammar: قبلَه = before him/it, but قَبِلَهُ = he accepted it. يقبل = accepts when vowelled يَقْبَل; قبول = acceptance; قابل = facing, receiving or next in a temporal phrase.

Attested spellings and counts

قبلها —qblhā* (2); قبول —qbwl* (2); قبوله —qbwlh* (2); أقبل —ʾqbl* (1); بقبول —bqbwl* (1); فأقبل —fʾqbl* (1); قبل —qbl* (1); قبلت —qblt* (1); قبله —qblh* (1)

Context L11: ... هذه المنزلة لغيره فيلزم قبول قوله ...

Context L14: ... من كتابه عز وجل قبول ما أمر به صلى الله ...

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

126. الْحَارِث[126]

al-ḥārith

11 occurrences; cumulative coverage 73.73%.

Possible English: al-Harith

Context: A personal name in the chains. A lexical root gloss does not establish the narrator's identity.

Forms and grammar: الحارث in a name is distinct from an ordinary participle meaning cultivator.

Attested spellings and counts

الحارث —al-ḥārth* (11)

Context L26: ... وهب حدثنا عمر بن الحارث عن أبي الأسود عن عروة ...

Context L31: ... بن أبي ربيعة أن الحارث بن عبيد الله بن عياش ...

127. مُوسَى[127]

mūsā

11 occurrences; cumulative coverage 73.82%.

Possible English: Moses

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

موسى —mwsā* (11)

Context L23: ... أبو سعيد محمد ابن موسى بن الفضل قال حدثنا أبو ...

Context L32: ... أبو علي بشر بن موسى الأسدي وسأله أبو القاسم لحراني ...

[126] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.

[127] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

128. إِذْن / أَذَان / أُذُن[128]

ʾidhn / ʾadhān / ʾudhun

11 occurrences; cumulative coverage 73.91%.

Possible English: permission; announce; call to prayer; ear

Context: إذن is permission; الأذان is the call to prayer; أذن can instead mean ear with different vowels.

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

Attested spellings and counts

أذن —ʾdhn* (4); أذنيه —ʾdhnyh* (3); إذن —ʾidhn* (2); ائذن —ʾdhn* (1); تأذن —tʾdhn* (1)

Context L9: ... أنظر إليهم من بين أذن رسول الله صلى الله عليه ...

Context L31: ... عليه وسلم قال ما أذن الله عز وجل لشيء ما ...

129. أَمَة / أُمَّة[129]

ʾamah / ʾummah

11 occurrences; cumulative coverage 74.00%.

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* (6); لأمته —lʾmth* (3); أمته —ʾmth* (2)

Context L10: ... الرسالة وأدى الأمانة ونصح الأمة وسن شرع وأمر ونهي كما ...

Context L119: ... وفيهم الإمام المستخلف على الأمة والإمام المقتدى به في الورع ...

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

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

130. أَنَا[130]

ʾanā

11 occurrences; cumulative coverage 74.08%.

Possible English: I; me in a gloss determined by English syntax

Context: أنا is the independent first-person singular pronoun. It may be emphatic when an Arabic verb already identifies the speaker.

Forms and grammar: فأنا / وأنا add and / so. أنا contrasts with نحن, we. The attached suffix ـني is an object me; ـي is often possessive my. They have different grammatical roles.

Attested spellings and counts

أنا —ʾnā* (7); وأنا —wʾnā* (3); لأنا —lʾnā* (1)

Context L9: ... وسلم وعاتقه حتى أكون أنا الذي أنصرف عنهم فقال رسول ...

Context L14: ... إليه ولم نعمل به لأنا قد أمرنا بقبول شهادة العدل ...

131. اسْتِثْنَاء / ثَانٍ / اثْنَان[131]

ʾthnān / thānin / ʾstithnāʾ

11 occurrences; cumulative coverage 74.17%.

Possible English: two; second; fold; exception; exclude

Context: الثاني marks order. استثناء is an exception from a general statement, a different derivation. مثنى can mean in pairs.

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

Attested spellings and counts

الثاني —al-thāny* (8); المثنى —al-mthnā* (1); ثان —thān* (1); والثاني — wālthāny* (1)

Context L72: ... إبراهيم بن إسماعيل وفي الثاني الصاغاني وهما ضعيفان فإن هذا ...

Context L92: ... الله عز وجل في الثاني القول في شبابه الراعي ...

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

132. دَخَلَ / أَدْخَلَ[132]

dakhala / ʾadkhala

11 occurrences; cumulative coverage 74.26%.

Possible English: enter; go in; include; bring in; consummate in a marital construction

Context: دخل بها can indicate consummation of marriage. دخل في can indicate inclusion in a category; the physical meaning entered is not always adequate.

Forms and grammar: دخل / يدخل = entered / enters; أدخل / يدخل = brought in / brings in with different vowels. دخول and إدخال are distinct verbal nouns; داخل is a participle/adjective.

Attested spellings and counts

دخل —dkhl* (5); ودخل —wdkhl* (2); دخلت —dkhlt* (1); فدخل — fdkhl* (1); فدخلت —fdkhlt* (1); ودخلت —wdkhlt* (1)

Context L23: ... أبيه عن عائشة قالت دخل علي أبو بكر وعندي جاريتان ...

Context L25: ... عائشة أن أبا بكر دخل عليها وعندها جاريتان في أيام ...

133. زَهْر / زُهْرِيّ[133]

zuhriyy / zahr

11 occurrences; cumulative coverage 74.35%.

Possible English: al-Zuhrī; blossom; brightness

Context: الزهري commonly identifies the transmitter al-Zuhrī. It is a relational name; a literal botanical translation would misidentify its role in a chain.

Forms and grammar: زهري adds the relational ـي; الزهري adds the definite article. زهر and زهرة are related lexical forms, while the personal designation needs contextual identification.

Attested spellings and counts

الزهري —al-zhry* (8); زهير —zhyr* (2); والزهري —wālzhry* (1)

Context L23: ... بكر محمد بن مسلم الزهري عن عروة بن الزبير كرواية ...

Context L25: ... قالا حدثنا الأوزاعي عن الزهري عن عروة عن عائشة أن ...

[132] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دخل (read dictionary entry).
[133] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زهر (read dictionary entry).

134. عَدْل / عَدَالَة[134]

ʿadl / ʿadālah

11 occurrences; cumulative coverage 74.44%.

Possible English: justice; fairness; uprightness; equivalent

Context: العدل can describe justice or the author's account of divine justice; عدل in testimony can mean an upright witness. A verb with عن can mean turn aside.

Forms and grammar: عدل / يعدل are verbs; عدل / عدول can describe an upright person / persons; عدالة is a noun.

Attested spellings and counts

العدل —al-ʿdl* (9); عدالة —ʿdālh* (1); عدول —ʿdwl* (1)

Context L14: ... قد أمرنا بقبول شهادة العدل دون غيره قال الله عز ...

Context L23: ... سهل بن محمد الشاذياخي العدل النيسابوري قال حدثنا أبو نعيم ...

135. عَرَفَ / مَعْرُوف[135]

ʿarafa / maʿrūf

11 occurrences; cumulative coverage 74.53%.

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; معروفة / معروف show agreement. اعتراف is the verbal noun of اعترف; definitions and place names are distinct derivations.

Attested spellings and counts

يعرف —yʿrf* (3); المعروف —al-mʿrwf* (2); المعترف —al-mʿtrf* (1); بالمعروف —bālmʿrwf* (1); عرف —ʿrf* (1); معرفة —mʿrfh* (1); ومعرفته —wmʿrfth* (1); يعرفون —yʿrfwn* (1)

Context L7: ... في التوراة والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر ويحل لهم ...

Context L14: ... لم نجد طريقا إلى معرفة ذلك بالفعل الصحيح عن الثقات ...

[134] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدل (read dictionary entry).
[135] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرف (read dictionary entry).

136. فَعَلَ / فِعْل[136]

faʿala / fiʿl

11 occurrences; cumulative coverage 74.62%.

Possible English: do; perform; act; deed

Context: فعل describes doing an act, with its permissibility supplied elsewhere. الفاعل identifies the doer; its presence does not by itself identify intention.

Forms and grammar: فعل / يفعل / افعل = did / does / do!; فعلنا = we did; فعلوا = they did. فعل / أفعال = act(s); فاعل / مفعول identify doer and affected object in grammatical or lexical uses.

Attested spellings and counts

فعله —fʿlh* (3); الفعل —al-fʿl* (1); بالفعل —bālfʿl* (1); بفعله —bfʿlh* (1); فعل —fʿl* (1); يفعلوا —yfʿlwā* (1); يفعلون —yfʿlwn* (1)

Context L14: ... طريقا إلى معرفة ذلك بالفعل الصحيح عن الثقات المعروفين دون ...

Context L66: ... به من الغريب وما فعله الصحابة والتابعون وأئمة المسلمين وهذا ...

137. مَدِينَة[137]

madīnah

11 occurrences; cumulative coverage 74.71%.

Possible English: city; Medina

Context: المدينة in a discussion of early jurists usually names Medina; مدينة can also mean a city generically.

Forms and grammar: مدينة / مدن = city / cities. المدينة adds the article; المدينة المنورة is a proper-place expression.

Attested spellings and counts

المدينة —al-mdynh* (7); بالمدينة —bālmdynh* (3); مدينة —mdynh* (1)

Context L28: ... زينب امرأة كانت تغني بالمدينة ورواه أبو الزبير محمد مسلم ...

Context L84: ... اسمه خالد قال كنا بالمدينة يوم عاشوراء والجواري يضربن بالدف ...

[136] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فعل (read dictionary entry).
[137] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مدن (read dictionary entry).

138. وَهَبَ / هِبَة[138]

wahaba / hibah

11 occurrences; cumulative coverage 74.80%.

Possible English: give; grant; gift; Wahb

Context: هبة is a gift, distinguished from sale or inheritance. وهب may instead be the narrator's name Wahb.

Forms and grammar: وهب / يهب = gave / gives; هبة / هبات = gift(s); وهبه = gave him/it or his gift according to vowels. هب can also introduce suppose in an argument.

Attested spellings and counts

وهب —whb* (6); الوهاب —al-whāb* (4); هبة —hbh* (1)

Context L26: ... أنبأنا عبد الله بن وهب حدثنا عمر بن الحارث عن ...

Context L27: ... عن عبد الله بن وهب ورواه مسلم عن يونس بن ...

139. سْنَاد / مُسْنَد[139]

ʾisnād / musnad

10 occurrences; cumulative coverage 74.88%.

Possible English: chain of transmission; attribute a report; arranged hadith collection

Context: إسناد means a transmission chain. مسند can name a collection or a report with an attributed chain, depending on the passage.

Forms and grammar: أسند / يسند are verbs; إسناد / أسانيد are nouns; مسنده can mean his collection or his chain.

Attested spellings and counts

الإسناد —al-ʾisnād* (4); إسناد —ʾisnād* (2); الأسانيد —al-ʾsānyd* (2); أسانيد —ʾsānyd* (1); إسناده —ʾisnādh* (1)

Context L12: ... الله عليه وسلم وصح الإسناد فيه فهو سنة والإجماع أكبر ...

Context L78: ... نكاح ليس بالسفاح وهذا الإسناد إنما أخرجته على ضعفه لأنه ...

[138] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وهب (read dictionary entry).
[139] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سند (read dictionary entry).

140. عَدِيّ[140]

ʿadiyy

10 occurrences; cumulative coverage 74.96%.

Possible English: Adi

Context: A personal name; Ibn Adi in a book attribution can name the hadith critic, but context must establish that identity.

Forms and grammar: An unvowelled name must not be interpreted automatically as an imperative.

Attested spellings and counts

عدي —ʿdy* (10)

Context L12: ... أحمد عبد الله بن عدي قال حدثنا الحسن بن اسحق ...

Context L90: ... البوشنجي حدثنا يوسف بن عدي حدثنا شريك عن مغيرة وذكره ...

141. حَمْزَة[141]

ḥamzah

10 occurrences; cumulative coverage 75.04%.

Possible English: Hamzah

Context: A personal name; the chain determines which transmitter is named.

Forms and grammar: A proper name, not an inflection of a generic noun.

Attested spellings and counts

حمزة —ḥmzh* (10)

Context L12: ... مسعدة بجرجان قال حدثنا حمزة بن يوسف الحافظ قال حدثنا ...

Context L27: ... المحاملي قال حدثنا أبو حمزة أنس بن خالد قال حدثنا ...

142. يُونُس[142]

yūnus

10 occurrences; cumulative coverage 75.12%.

Possible English: Jonah; Yunus

Attested spellings and counts

يونس —ywns* (8); ويونس —wywns* (2)

Context L12: ... اسحق الخولاني قال حدثنا يونس بن عبد الأعلى قال قال ...

Context L26: ... عقيل بن خالد وصالح ويونس وغيرهم ورواه أبو الأسود محمد ...

[140] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.
[141] **Editorial lexical note:** Personal-name identification from the chain or source context; no Lisān al-ʿArab root etymology is asserted.
[142] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

143. آيَة[143]

ʾāyah

10 occurrences; cumulative coverage 75.20%.

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* (6); آية —ʾāyh* (2); الآيات —al-ʾāyāt* (2)

Context L7: ... والأغلال التي كانت عليهم الآية ...

Context L10: ... إلا بدليل ناطق من آية محكمة أو سنة ماضية صحيحة ...

144. بَعْض[144]

baʿḍ

10 occurrences; cumulative coverage 75.28%.

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

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

Attested spellings and counts

بعض —bʿḍ* (7); بعضه —bʿḍh* (1); بعضها —bʿḍhā* (1); بعضهم —bʿḍhm* (1)

Context L27: ... عن الغناء فقال نكح بعض الأنصار بعض أهل عائشة فأهدتها ...

Context L72: ... من حاجتك شيئا فقال بعض القوم وما حاجته قال ما ...

[143] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيا (read dictionary entry).
[144] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعض (read dictionary entry).

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

145. ثَابِت / ثَبَتَ[145]

thabata / thābit

10 occurrences; cumulative coverage 75.36%.

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

ثابت —thābt* (5); أثبت —ʾthbt* (2); فثبت —fthbt* (2); يثبت —ythbt* (1)

Context L31: ... صلى الله عليه وسلم أثبت أن الله عز وجل يستمع ...

Context L104: ... أورده في التحريم فغير ثابت عن الرسول صلى الله عليه ...

146. شُفْعَة / شَفَاعَة / شَافِعِيّ[146]

shāfiʿiyy / shafāʿah / shufʿah

10 occurrences; cumulative coverage 75.45%.

Possible English: al-Shāfiʿī; Shāfiʿī; intercession; pre-emption

Context: الشافعي names the jurist or, by context, an adherent/relational adjective. الشفعة is the legal right of pre-emption, distinct from intercession.

Forms and grammar: شافع is a participial form; شافعي adds a relational ending; شافعيون / شافعيين vary by case. شفاعة and شفعة are distinct nouns, not tense variants.

Attested spellings and counts

الشافعي —al-shāfʿy* (9); الشافعيين —al-shāfʿyyn* (1)

Context L8: ... عبد الرحمن بن الحسن الشافعي بمكة قال حدثنا أبو الحسن ...

Context L12: ... لي محمد بن إدريس الشافعي الأصل قرآن أو سنة فإن ...

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

147. طَالِب / طَلَبَ[147]

ṭalaba / ṭālib

10 occurrences; cumulative coverage 75.53%.

Possible English: seek; request; claimant; Ṭālib

Context: طلب can be a request or pursuit of evidence. طالب in a patronymic can be the name Ṭālib; elsewhere it means seeker or claimant.

Forms and grammar: طلب / يطلب = sought / seeks; طالب / طالبة show agreement; طلبه = sought it or his request according to vowels. مطالب is another derived form.

Attested spellings and counts

طالب —ṭālb* (8); المطلب —al-mṭlb* (2)

Context L42: ... عبد العزيز بن عبد المطلب أسأله عن بيعة الجن النبي ...

Context L124: ... قيس بن مخرمة بن المطلب عن الحسن بن محمد بن ...

148. مَعْنًى[148]

maʿnanā

10 occurrences; cumulative coverage 75.61%.

Possible English: meaning; sense

Context: معنى refers to a meaning in context.

Forms and grammar: معنى is a singular noun; معان is a related plural.

Attested spellings and counts

يعني —yʿny* (4); معاني —mʿāny* (2); معناه —mʿnāh* (2); المعنى —al-mʿnā* (1); ومعناه —wmʿnāh* (1)

Context L12: ... ظاهره وإذا احتمل الحديث معاني فما أشبه منها ظاهره أولاها ...

Context L61: ... هذا نعم هذا الكلام ومعناه ابن لحبازة هذا هو محمد ...

149. أَكْثَر / كَثِير[149]

kathīr / ʾakthar

10 occurrences; cumulative coverage 75.69%.

Possible English: much; many; numerous; more; most; Kathīr

Attested spellings and counts

كثير —kthyr* (5); كثر —kthr* (2); كثرة —kthrh* (2); أكثر —ʾkthr* (1)

Context L15: ... في أيديهم بتعسفهم لا كثر الله في المسلمين أمثالهم أصغت ...

Context L109: ... أثبت من الوليد ابن كثير ومن اسحق جميعا أخبرنا بذلك ...

[147] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلب (read dictionary entry).
[148] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنا (read dictionary entry).
[149] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كثر (read dictionary entry).

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.

150. أَنْزَلَ / نَزَلَ[150]

nazala / ʾanzala

10 occurrences; cumulative coverage 75.77%.

Possible English: descend; alight; reveal; bring down; position

Context: نزل can describe revelation in a Quranic context. بمنزلة means in the position/status of, a related figurative construction.

Forms and grammar: نزل / ينزل = descended / descends; أنزل / ينزل = brought down / brings down with different vowels. منزل / منازل = dwelling(s); منزلة is another place/status noun.

Attested spellings and counts

نزل —nzl* (4); أنزل —ʾnzl* (1); أنزلت —ʾnzlt* (1); أنزلها —ʾnzlhā* (1); فنزل — fnzl* (1); فنزلت —fnzlt* (1); ينزل —ynzl* (1)

Context L100: ... وقال لا يتبعنا ملعون فنزل عنها وأرسلها وهذا باب يطول ...

Context L109: ... حنبل وغيرهم وكان قد نزل بغداد وأقام بها إلى حين ...

151. آتَى / أَتَى[151]

ʾatā / ʾātā

9 occurrences; cumulative coverage 75.84%.

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.

Attested spellings and counts

يأت —yʾt* (2); آتاكم —ʾātākm* (1); أتى —ʾtā* (1); أتيت —ʾtyt* (1); وإتيان — wʾityān* (1); ويأتي —wyʾty* (1); يأتون —yʾtwn* (1); يأتيه —yʾtyh* (1)

Context L9: ... يأتون فيلعبون بحراب لهم فكنت أنظر ...

Context L11: ... عن أمر توقف حتى يأتيه الوحي وليست هذه المنزلة لغيره ...

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

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

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.

152. مُبَاح / إِبَاحَة[152]

ʾibāḥah / mubāḥ

9 occurrences; cumulative coverage 75.92%.

Possible English: permission; permissibility; allow; permissible

Context: مباح denotes what is permitted in the relevant ruling. It is distinct from the author's claim that a report or contract is sound, even if both are positive evaluations.

Forms and grammar: أباح / يبيح = permitted / permits; إباحة is its verbal noun; مباح / مباحة agree with the described noun. يبح is a jussive form after a suitable particle.

Attested spellings and counts

إباحة —ʾibāḥh* (3); الإباحة —al-ʾibāḥh* (3); إباحته —ʾibāḥth* (1); والإباحة — wālʾibāḥh* (1); يبيحه —ybyḥh* (1)

Context L66: ... هذه المسألة بحظر ولا إباحة وهذا القدر في الباب كاف ...

Context L103: ... إذ لم نجد في إباحته وتحريمه أثرا لا صحيحا ولا ...

153. ذَهَبَ / ذَهَب[153]

dhahaba / dhahab

9 occurrences; cumulative coverage 75.99%.

Possible English: go; depart; adopt a view; gold

Context: ذهب إلى قول means adopted a view. الذهب is gold in transactions; the metal noun is not a tense form of went.

Forms and grammar: اذهب / يذهب / ذهب = went / goes / go!; ذهبنا = we went. ذهبا can be an accusative noun or a dual verb according to vowels; مذهب = position or school.

Attested spellings and counts

مذهب —mdhhb* (5); ذاهبا —dhāhbā* (1); ذهبت —dhhbt* (1); فاذهبي — fādhhby* (1); مذهبه —mdhhbh* (1)

Context L27: ... حسبك قلت نعم قال فاذهبي اتفق البخاري ومسلم على روايته ...

Context L28: ... قال أبو محمد كلمة ذهبت عني فقالت لا فقال رسول ...

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

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

154. رَبِيع / رُبْع / أَرْبَعَة[154]

ʾarbaʿah / rubʿ / rabīʿ

9 occurrences; cumulative coverage 76.06%.

Possible English: four; fourth; one-quarter; Rabīʿ; spring

Context: الربع is a quarter-share, while أربعة counts four items. ربيع commonly names a person in transmission chains, and can mean spring in another setting.

Forms and grammar: أربع / أربعة vary with the counted noun; رابع / رابعة are ordinals; أربعون / أربعين are case forms of forty. ربع / أرباع = quarter / quarters.

Attested spellings and counts

الربيع —al-rbyʿ* (4); ربيعة —rbyʿh* (2); أربع —ʾrbʿ* (1); أربعة —ʾrbʿh* (1); يربوع —yrbwʿ* (1)

Context L31: ... عبد الله بن أبي ربيعة أن الحارث بن عبيد الله ...

Context L72: ... الفقيه النيسابوري قال حدثنا الربيع بن سليمان حدثنا ابن وهب ...

155. شَعِير / شِعْر / شَعْر[155]

shaʿr / shiʿr / shaʿīr

9 occurrences; cumulative coverage 76.13%.

Possible English: hair; poetry; barley; perceive

Context: شعر has hair and poetry readings with different vowels. الشعير is barley, a separate noun; it is not a plural of hair.

Forms and grammar: شعرة / شعرات = individual hair(s); أشعار = poems; شاعر = poet. شعر / يشعر can mean perceived / perceives. الأشعري can be a personal/relational designation.

Attested spellings and counts

الشاعر —al-shāʿr* (2); الشعر —al-shʿr* (2); شعر —shʿr* (2); شعرا —shʿrā* (2); الأشعري —al-ʾshʿry* (1)

Context L32: ... أسحرت فارفع وخذلهم من شعر ضرار بن الخطاب فرفع عقيرته ...

Context L33: ... رضي الله عنه قول الشاعر ...

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

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

156. كَلَام / كَلِمَة[156]

kalām / kalimah

9 occurrences; cumulative coverage 76.21%.

Possible English: speech; statement; word; wound in a different vowelled use

Context: كلمة can be a word or a short utterance, not always one modern typographic token. كلام is speech collectively; الكَلْم is a wound in a different reading.

Forms and grammar: كلمة / كلمات = word(s); كلّم / يكلّم = spoke to / speaks to; تكلّم = spoke. كلامه = his speech, while كَلَمه can be a verb according to vowels.

Attested spellings and counts

الكلام —al-klām* (2); كلامه —klāmh* (2); تكلم —tklm* (1); فكلم —fklm* (1); كلاما —klāmā* (1); كلم —klm* (1); كلمة —klmh* (1)

Context L28: ... معها قال أبو محمد كلمة ذهبت عني فقالت لا فقال ...

Context L32: ... إذا كان عمر بالروحاء كلم الناس رياح بن المعترف وكان ...

157. وَجْه / جِهَة[157]

wajh / jihah

9 occurrences; cumulative coverage 76.28%.

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

وجهه —wjhh* (3); وجهها —wjhhā* (3); الوجه —al-wjh* (1); وجهين —wjhyn* (1); ووجه —wwjh* (1)

Context L25: ... الله عليه وسلم عن وجهه وقال دعهما يا أبا بكر ...

Context L26: ... فاضطجع على الفراش وحول وجهه ودخل أبو بكر رضي الله ...

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

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

158. مَوْضِع / وَضَعَ[158]

waḍaʿa / mawḍiʿ

9 occurrences; cumulative coverage 76.35%.

Possible English: put; lay down; remove; give birth; place

Context: وضعت can describe a woman giving birth in the relevant passage. موضوع in report evaluation can mean fabricated; physical placement is a different use.

Forms and grammar: وضع / يضع = put / puts; وضعنا = we put; موضع / مواضع = place(s). موضوع / موضوعة show agreement; وضعها can have noun-plus-possessive or verb-plus-object readings.

Attested spellings and counts

وضعه —wḍʿh* (2); يضع —yḍʿ* (2); الموضوعات —al-mwḍwʿāt* (1); فوضع — fwḍʿ* (1); موضع —mwḍʿ* (1); موضعه —mwḍʿh* (1); ويضع —wyḍʿ* (1)

Context L7: ... الطيبات ويحرم عليهم الخبائث ويضع عنهم إصرهم والأغلال التي كانت ...

Context L27: ... عن عائشة نذكره في موضعه إن شاء الله تعالى ورواه ...

159. ثِقَة[159]

thiqah

8 occurrences; cumulative coverage 76.42%.

Possible English: trustworthy; reliable transmitter

Context: A transmitter described as ثقة is being assessed by the author or quoted critic; it is not an independent verification by this edition.

Forms and grammar: ثقة / ثقات = trustworthy transmitter / transmitters; الثقة adds the article.

Attested spellings and counts

الثقات —al-thqāt* (5); ثقة —thqh* (3)

Context L14: ... ذلك بالفعل الصحيح عن الثقات المعروفين دون رواية الضعفاء والمجروحين ...

Context L142: ... يحدث به إلا عن ثقة وقد قال صلى الله عليه ...

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

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

160. أَمَانَة / أَمَان / إِيمَان[160]

ʾīmān / ʾamān / ʾamānah

8 occurrences; cumulative coverage 76.48%.

Possible English: faith; believe; security; safe conduct; trust

Context: إيمان concerns belief, while أمان can mean security or a grant of safe conduct. أمانة is a trust. These are different nouns despite their shared root.

Forms and grammar: آمن / يؤمن = believed / believes in one pattern; أمن / يأمن = was secure / is secure. مؤمن / مؤمنون / مؤمنين show singular/plural/case; أمين = trustworthy.

Attested spellings and counts

الأمانة —al-mʾmnyn* (3); الإيمان —al-ʾīmān* (2); آمنت —ʾāmnt* (1); المؤمنين —al-ʾmānh* (1); يؤمنون —yʾmnwn* (1)

Context L7: ... إلى الكافة يدعوهم إلى الإيمان بوحدانيته والتصديق لرسوله صلى الله ...

Context L10: ... عليه وسلم الرسالة وأدى الأمانة ونصح الأمة وسن شرع وأمر ...

161. أَبْوَاب / بَاب[161]

bāb / ʾabwāb

8 occurrences; cumulative coverage 76.55%.

Possible English: door; entrance; chapter; subject division

Context: باب names a chapter in Al-Ihkam. أبوابه in the Nuqat introduction is a metaphor for the ways of approaching a subject.

Forms and grammar: باب is singular; أبواب is a broken plural. الباب adds the article; أبوابه adds his / its.

Attested spellings and counts

الباب —al-bāb* (4); باب —bāb* (4)

Context L61: ... يترجح ذاهبا وجائيا فرددت الباب ودخلت فلما كان في الغد ...

Context L66: ... إباحة وهذا القدر في الباب كاف إن شاء الله فإنا ...

[160] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمن (read dictionary entry).
[161] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بوب (read dictionary entry).

162. جَدّ / جِدًّا / جَدِيد[162]

jadd / jiddan / jadīd

8 occurrences; cumulative coverage 76.61%.

Possible English: grandfather; seriousness; very; new; renew

Context: الجد in inheritance is a grandfather; جدا commonly intensifies an adjective. The vowelled forms and topic separate these uses.

Forms and grammar: جد / أجداد = grandfather(s); جديد / جديدة = new; جدّد / يجدّد = renewed / renews; جدة can mean grandmother in its kinship reading.

Attested spellings and counts

جدي —jdy* (4); جدا —jdā* (3); جده —jdh* (1)

Context L72: ... القاسم البغوي قال حدثني جدي يعني أحمد بن هبيع قال ...

Context L124: ... العدل بتنيس قال أخبرنا جدي أبو العباس محمد بن أحمد ...

163. حَوْل / حَال[163]

ḥāl / ḥawl

8 occurrences; cumulative coverage 76.68%.

Possible English: condition; state; year; change; around

Context: الحول often means a full year in zakāt. الحال in argument means the condition or situation. The lexical family has several distinct nouns.

Forms and grammar: حال / يحول = changed or intervened / does so; حول / أحوال have contextual noun uses. حالان / حالين are dual forms of condition; حولين can mean two years.

Attested spellings and counts

المحال —al-mḥāl* (2); بحال —bḥāl* (2); أحوال —ʾḥwāl* (1); حال —ḥāl* (1); حاله —ḥālh* (1); يحول —yḥwl* (1)

Context L100: ... وقت الحاجة لا يجوز بحال فعلمنا فساد هذا الحديث إسنادا ...

Context L104: ... في الفصل الثاني ونبين حال رواته ولأجل هذا صار مذهبا ...

[162] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جدد (read dictionary entry).
[163] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حول (read dictionary entry).

164. طَهَارَة / طُهْر[164]

ṭuhr / ṭahārah

8 occurrences; cumulative coverage 76.74%.

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* (7); الطاهر —al-ṭāhr* (1)

Context L2: ... أبو الفضل محمد بن طاهر المقدسي رحمه الله ...

Context L27: ... محمد بن مخلد قال طاهر بن خالد بن نزار حدثني ...

165. ظِهَار / ظُهْر / ظَهْر[165]

ẓahr / ẓuhr / ẓihār

8 occurrences; cumulative coverage 76.81%.

Possible English: back; noon; become apparent; ẓihār

Context: الظهر can mean the noon prayer or the back. الظهار is a specific marital pronouncement, a separate noun.

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

Attested spellings and counts

الظاهر —al-ẓāhr* (2); ظاهره —ẓāhrh* (2); ظهر —ẓhr* (2); وظاهر —wẓāhr* (1); يظهر —yẓhr* (1)

Context L12: ... خبر المنفرد والحديث على ظاهره وإذا احتمل الحديث معاني فما ...

...

Context L14: ... مقعده من النار ولما ظهر في كل زمان أقوام يتظاهرون ...

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

166. عُثْمَان[166]

ʿuthmān

8 occurrences; cumulative coverage 76.87%.

Possible English: ʿUthmān; a personal name

Context: عثمان can designate the caliph or a later narrator. A patronymic or chain identifies the person, rather than the spelling alone.

Forms and grammar: وعثمان adds and; لعثمان adds to/for. Case vowels vary. The dictionary root supplies lexical/name discussion, not a biography of every bearer.

Attested spellings and counts

عثمان —ʿthmān* (7); وعثمان —wʿthmān* (1)

Context L32: ... بن عباد قال حدثنا عثمان حدثني زيد بن أسلم عن ...

Context L143: ... لين على حديثه وقال عثمان بن سعيد الدارمي قلت ليحيي ...

167. تَفْسِير[167]

tafsīr

8 occurrences; cumulative coverage 76.94%.

Possible English: explanation; interpretation; Qur'an commentary

Context: تفسير can name the discipline or a particular explanation of a verse.

Forms and grammar: فسر / يفسر are verbs; تفسير is a verbal noun; مفسر / مفسرين / مفسرون identify interpreters.

Attested spellings and counts

تفسير —tfsyr* (5); فسر —fsr* (2); التفسير —al-tfsyr* (1)

Context L10: ... بروايتهم حجة وبأقاويل من فسر القرآن على حسب مراده ورأيه ...

Context L89: ... من السنة قال زياد فسر هشيم التقليس الضرب بالدف قال ...

168. قَاضٍ / قَضَاء / قَضَى[168]

qaḍā / qaḍāʾ / qāḍin

8 occurrences; cumulative coverage 77.00%.

Possible English: decide; adjudge; fulfill; make up; judgment; judge

Attested spellings and counts

القاضي —al-qāḍy* (1); القضاء —al-qḍāʾ* (1); القضاة —al-qḍāh* (1); تقضي — tqḍy* (1); تنقضي —tnqḍy* (1); قضاء —qḍāʾ* (1); قضيت —qḍyt* (1); يقضي — yqḍy* (1)

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

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

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

Context: قضاء can mean adjudication or making up an omitted ritual act. قضى can also mean completed or discharged. The object and topic determine the English sense.

Forms and grammar: قضى / يقضي = adjudged or completed / adjudges or completes; قضيت = I or you did so. قاض / قضاة = judge / judges; قضية / قضايا = case / cases; يقتضي = entails, a different pattern.

169. نَظَرَ / نَظَر[169]

naẓar / *naẓara*

8 occurrences; cumulative coverage 77.07%.

Possible English: look; examine; consider; reasoning; await in a derived form

Context: نظرنا can introduce examination of evidence. نظر إلى can be visual; انتظر means waited, a different pattern.

Forms and grammar: نظر / ينظر = looked or considered / does so; ناظر = examiner or disputant; مناظرة = disputation. أنظر can mean grant respite or a first-person form according to vowels.

Attested spellings and counts

أنظر —ʾnẓr* (2); النظر —al-nẓr* (1); انظروا —ʾnẓrwā* (1); فنظر —fnẓr* (1); فنظرت —fnẓrt* (1); نظر —nẓr* (1); ينظر —ynẓr* (1)

Context L9: ... فيلعبون بحراب لهم فكنت أنظر إليهم من بين أذن رسول ...

Context L26: ... يسترني بردائه وأنا أنظر إلى الحبشة يلعبون في المسجد ...

170. نَفْس[170]

nafs

8 occurrences; cumulative coverage 77.13%.

Possible English: self; person; soul; life; the same individual

Context: نفسه can emphasize identity, himself or itself. In homicide law نفس may mean a life or person, rather than requiring a philosophical sense soul.

Attested spellings and counts

أنفسهم —ʾnfshm* (1); لنفسه —lnfsh* (1); نفسه —nfsh* (3); نفسي —nfsy* (3)

Context L13: ... ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما ...

Context L33: ... قال كنت أحس من نفسي بحسن صوت وكان صوت سالم ...

Context L13: ... في أنفسهم حرجا مما قضيت ويسلموا تسليما وقال عز وجل ...

Context L97: ... التستري بالبصرة قال أخبرنا القاضي أبو عمر القاسم بن جعفر ...

[169] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نظر (read dictionary entry).
[170] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفس (read dictionary entry).

Forms and grammar: نفس / أنفس / نفوس = self or person / plurals; نفسه / نفسها / أنفسهم change referent and number. نَفَس, breath, is a distinct vowelled noun sharing the letters.

171. يَد / أَيْدٍ[171]

yad / ʾaydin

8 occurrences; cumulative coverage 77.20%.

Possible English: hand; possession; control; power

Context: بيده can be physically in his hand or under his control. اليد in a property dispute may describe possession rather than a body part.

Forms and grammar: يد / يدان / يدين = hand / two hands with case variation; أيد / أياد are plurals. يده / يدها / أيديهم attach possessive pronouns; اليدين can refer to the two hands.

Attested spellings and counts

أيديهم —ʾydyhm* (2); بيده —bydh* (2); باليد —bālyd* (1); بيد —byd* (1); يدا —ydā* (1); يديه —ydyh* (1)

Context L15: ... بهم واستخلاص ما في أيديهم بتعسفهم لا كثر الله في ...

Context L32: ... وإسناد هذه الحكاية كالأخذ باليد في الصحة ويزيد ذلك وضوحا ...

172. أَخَذَ[172]

ʾakhadha

7 occurrences; cumulative coverage 77.25%.

Possible English: take; receive; seize; adopt; follow

Context: أخذ بقول can mean adopted a legal position. أخذ منه may describe receiving something rather than forcibly seizing it.

Forms and grammar: خذ / يأخذ / أخذ = took / takes / take!; أخذت = I or you took; يُؤخذ / أُخذ are passive. أخذه attaches an object pronoun; أخذ is also a verbal noun.

Attested spellings and counts

أخذ —ʾkhdh* (1); تأخذه —tʾkhdhh* (1); فأخذ —fʾkhdh* (1); فخذ —fkhdh* (1); فخذوه —fkhdhwh* (1); وأخذ —wʾkhdh* (1); يأخذ —yʾkhdh* (1)

Context L13: ... صلى الله عليه وسلم فخذ به وما حدثوك برأيهم فبل ...

Context L61: ... علمت أن أبي نام فأخذ يغني فسمعت حسه فوق السطح ...

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

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

173. تَأْوِيل / أَوَّل[173]

ʾawwal / taʾwīl

7 occurrences; cumulative coverage 77.31%.

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: أول / أولى / أولون / أولين 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

الأول —al-ʾwl* (6); أوله —ʾwlh* (1)

Context L72: ... الإسنادان وإن كان في الأول إبراهيم بن إسماعيل وفي الثاني ...

Context L92: ... تم الجزء الأول من كتاب السماع من نسخة ...

174. أَيْضًا[174]

ʾayḍan

7 occurrences; cumulative coverage 77.37%.

Possible English: also; too; likewise; again

Context: أيضا adds another point or parallel case. It does not necessarily assert that every detail of the two cases is identical.

Forms and grammar: أيضا is commonly adverbial and accusative in form. وأيضا = and also. It does not take a masculine/feminine or plural ending according to its referent.

Attested spellings and counts

أيضا —ʾyḍā* (7)

Context L27: ... كتابيهما من هذا الوجه أيضا رواه البخاري عن أحمد بن ...

Context L103: ... التغبير ويقال له الطقطقة أيضا فلا فرق بينه وبين الأوتار ...

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

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

175. إِذْ[175]

ʾidh

7 occurrences; cumulative coverage 77.42%.

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 L10: ... إلى قولهم ويسلك طريقهم إذ لو جاز ذلك لم يكن ...

Context L31: ... قينته فأثبت تحليل السماع إذ لا يجوز أن تقيس على ...

176. بَلَّغَ[176]

balagha

7 occurrences; cumulative coverage 77.48%.

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

بلغك —blghk* (2); بلغني —blghny* (2); فبلغ —fblgh* (1); فبلغت —fblght* (1); يبلغ —yblgh* (1)

Context L10: ... فبلغ صلى الله عليه وسلم الرسالة ...

Context L58: ... أبا محمد الدرستي يقول بلغني عن مصعب الزبيري قال حضرت ...

[175] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry); إذا (read dictionary entry).
[176] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلغ (read dictionary entry).

177. تَمَّ / تَمَام[177]

tamma / tamām

7 occurrences; cumulative coverage 77.54%.

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

التميمي —al-tmymy* (3); تم —tm* (3); أتم —ʾtm* (1)

Context L61: ... مات أخبرنا أبو محمد التميمي ببغداد رحمه الله قال سألت ...

Context L84: ... سلمةعن خالد بن ذكوان أتم من هذا أخبرناه أبو منصور ...

178. رَبّ[178]

rabb

7 occurrences; cumulative coverage 77.59%.

Possible English: lord; master; sustainer

Context: In these excerpts, رب refers to God; a possessive suffix identifies those whose Lord He is.

Forms and grammar: رب is the bare noun; ربه means his Lord, ربهم their Lord.

Attested spellings and counts

ربي —rby* (3); رب —rb* (2); ربه —rbh* (1); وربك —wrbk* (1)

Context L13: ... وقال عز وجل فلا وربك لا يؤمنون حتى يحكموك فيما ...

Context L139: ... لا يفعل ذلك رسول رب العالمين بل أبان عن مراد ...

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

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

179. رَدَّ / رِدَّة[179]

radda / riddah

7 occurrences; cumulative coverage 77.65%.

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

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

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

Attested spellings and counts

يرد —yrd* (4); الرد —al-rd* (1); رد —rd* (1); رده —rdh* (1)

Context L87: ... إن الله عز وجل رده أن تضرب ...

Context L98: ... في سننه هكذا وقد رد من وجهين الأول فساده من ...

180. أَرَادَ / إِرَادَة[180]

ʾarāda / ʾirādah

7 occurrences; cumulative coverage 77.71%.

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

مراد —mrād* (2); مراده —mrādh* (2); أراد —ʾrād* (1); أريد —ʾryd* (1); المراد —al-mrād* (1)

Context L10: ... فسر القرآن على حسب مراده ورأيه فحاشا وكلا أن يرجع ...

Context L33: ... فقال أنتما كحماري العبادي أراد عبد الله بن عمر رضي ...

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

181. اصْطِلَاح / صَالِح / صَلَاح[181]

ṣalāḥ / ṣāliḥ / ʾṣṭilāḥ

7 occurrences; cumulative coverage 77.76%.

Possible English: righteousness; soundness; righteous; suitable; agreement; convention

Context: صالح can mean righteous or suitable. اصطلاح means a convention or technical usage; it is a related derivation, not a tense of righteous.

Forms and grammar: صلح / يصلح = was / is sound; صالح / صالحون / صالحين show number and case; الصالحات is a feminine plural; إصلاح is putting right.

Attested spellings and counts

صالح —ṣālḥ* (5); وصالح —wṣālḥ* (2)

Context L26: ... منهم عقيل بن خالد وصالح ويونس وغيرهم ورواه أبو الأسود ...

Context L31: ... قال حدثنا أحمد بن صالح قال أخبرنا عنبسة حدثنا يونس ...

182. ضَرْب / ضَرَبَ[182]

ḍaraba / ḍarb

7 occurrences; cumulative coverage 77.82%.

Possible English: hit; strike; kind; striking

Context: Striking is a conventional grammatical example, while ضرب can mean a kind or category. A syntactic example illustrates a construction.

Forms and grammar: اضرب / يضرب / ضرب = he hit / he hits / hit!; ضربته includes an object pronoun, with subject person determined by vowels; ضارب is an active participle.

Attested spellings and counts

ضرب —ḍrb* (6); الضرب —al-ḍrb* (1)

Context L70: ... وأما ضرب الدف والاستماع إليه فنقول إنه ...

Context L77: ... ما بين الحلال والحرام ضرب الدف ...

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

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

183. كَرِهَ / إِكْرَاه[183]

kariha / ʾikrāh

7 occurrences; cumulative coverage 77.88%.

Possible English: dislike; deem objectionable; coercion; unwillingly

Context: نكره can express disapproval in a ruling. إكراه is coercion, not an inflection of the ordinary adjective disliked.

Forms and grammar: كره / يكره = disliked / dislikes; أكره = coerced; مكرِه / مكرَه distinguish coercer and coerced by vowels. كراهة = disapproval; كرها = unwillingly in a common construction.

Attested spellings and counts

يكره —ykrh* (3); كرهه —krhh* (1); كرهوا —krhwā* (1); مكروه —mkrwh* (1); يكرهه —ykrhh* (1)

Context L53: ... وعرض مهذب وعن كل مكروه من الأمر زاجر ...

Context L60: ... أحب السماع وكان أبي يكره ذلك فواعدت ...

184. لَوْ / لَوْلَا[184]

law / lawlā

7 occurrences; cumulative coverage 77.93%.

Possible English: if; if it were; were it not for

Context: لو often introduces a hypothetical or counterfactual condition. لولا can mean were it not for, and in another construction can urge an action. The result clause determines the English tense.

Forms and grammar: فلو / ولو add and / so. لو has no conjugation; a following perfect can belong to a counterfactual rather than a real past event.

Attested spellings and counts

فلو —flw* (3); لو —lw* (2); ولو —wlw* (2)

Context L10: ... قولهم ويسلك طريقهم إذ لو جاز ذلك لم يكن قول ...

Context L28: ... الأنصار قوم فيهم غزل فلو بعثتم معها من يقول ...

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

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

185. هِرَّة / هُرَيْرَة[185]

hirrah / hurayrah

7 occurrences; cumulative coverage 77.99%.

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* (7)

Context L31: ... أبي سلمة عن أبي هريرة عن النبي صلى الله عليه ...

Context L145: ... أبي مسلمة عن أبي هريرة وسليمان هذا يكنى بأبي الجمل ...

186. وَجَدَ / وُجُود[186]

wajada / wujūd

7 occurrences; cumulative coverage 78.05%.

Possible English: find; encounter; be available; exist; existence

Context: وجد can report finding evidence or having something available. يوجد is often passive, is found or exists, but its vowels matter.

Forms and grammar: وجد / يجد = found / finds; وجدنا = we found; وُجد / يوجد = was found / is found. وجود is an abstract noun; موجود / موجودة agree with the referred-to noun.

Attested spellings and counts

نجد —njd* (3); فوجدته —fwjdth* (1); وجدت —wjdt* (1); يجدوا —yjdwā* (1); يجدونه —yjdwnh* (1)

Context L7: ... الرسول النبي الأمي الذي يجدونه مكتوبا عندهم في التوراة والإنجيل ...

Context L13: ... شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ...

[185] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هرر (read dictionary entry).
[186] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجد (read dictionary entry).

187. وَلَدَ / وَلَد[187]

walad / walada

7 occurrences; cumulative coverage 78.10%.

Possible English: child; offspring; son; bear a child; parent

Context: ولد can include offspring without specifying sex unless qualified. ولدت can describe giving birth; the final vowel and subject determine who did so.

Forms and grammar: ولد / أولاد = child / children; والِد / والدة / والدان = father or parent / mother / parents. ولد / يولد and وُلد / يولد distinguish active/passive by vowels; ولده = his child in a noun phrase.

Attested spellings and counts

الوليد —al-wlyd* (7)

Context L30: ... بن رشيد قال حدثنا الوليد بن مسلم عن الأوزاعي عن ...

Context L31: ... بن سعيد الرملي عن الوليد ابن مسلم والله أعلم ووجه ...

188. يَمِين[188]

yamīn

7 occurrences; cumulative coverage 78.16%.

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

ميمون —mymwn* (5); بيميني —bymyny* (1); يمن —ymn* (1)

Context L141: ... ابن أبي ثابت عن ميمون ابن أبي شبيب عن المغيرة ...

Context L148: ... رواه عبد الله بن ميمون عن قطر بن سالم قال ...

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

189. عِيسَى[189]

ʿīsā

6 occurrences; cumulative coverage 78.21%.

Possible English: Jesus

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

عيسى —ʿysā* (6)

Context L27: ... البخاري عن أحمد بن عيسى عن عبد الله بن وهب ...

Context L42: ... أخبرنا عبد الله بن عيسى الحلقاني قال حدثنا الحسين بن ...

190. آثَار / أَثَر[190]

ʾathar / ʾāthār

6 occurrences; cumulative coverage 78.26%.

Possible English: trace; effect; transmitted report; legacy

Context: أثر in evidence discussion can mean a transmitted report. In another context it is a physical trace or an effect; the object and topic decide.

Forms and grammar: آثار / أثر = trace or report / plural; أثره = his/its trace or report. يؤثّر / أثّر = affected / affects; مأثور = transmitted, a different formation.

Attested spellings and counts

الأثر —al-ʾthr* (2); بآثار —bʾāthār* (2); أثرا —ʾthrā* (1); يؤثر —yʾthr* (1)

Context L8: ... بيان ذلك من الأثر ما حدثنا أبو علي الحسن ...

Context L12: ... قول أحد وإنما كان يؤثر سنة النبي صلى الله عليه ...

[189] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

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

191. أَكَلَ[191]

ʾakala

6 occurrences; cumulative coverage 78.31%.

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); وأكل —wʾkl* (2); آكل —ʾākl* (1); والأكل —wālʾkl* (1)

Context L72: ... قال ما رأيت غلاما آكل لضب منه فقال بعض القوم ...

Context L107: ... أهل العراق شرب المسكر والأكل في الفجر في رمضان ولا ...

192. بَشَرَ / بَشَّرَ[192]

bashar / bashshara

6 occurrences; cumulative coverage 78.35%.

Possible English: human being; humankind; give good news

Context: بشر may mean humanity, whereas بشر as a verb can mean give glad tidings. Vowels and syntax matter.

Forms and grammar: بشر is often collective; بشر / يبشر and بشارة concern giving news; بشري is an adjective.

Attested spellings and counts

بشر —bshr* (6)

Context L9: ... أبي زائدة ومحمد بن بشر عن هشام بن عروة ولفظهم ...

Context L32: ... السنن حدثنا أبو علي بشر بن موسى الأسدي وسأله أبو ...

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

193. بَلْ[193]

bal

6 occurrences; cumulative coverage 78.40%.

Possible English: rather; instead; indeed

Context: بل corrects, replaces or develops the preceding statement. It can shift the argument without denying every word of the prior clause.

Forms and grammar: بل is indeclinable and has no person or tense forms. Distinguish it from بَلَّ, wetted, when vowels and syntax show a verb.

Attested spellings and counts

بل —bl* (6)

Context L31: ... فكيف يلزمهما هذا الحديث بل أخرجه أبو عبد الله بن ...

Context L118: ... فكيف تسقط عدالة المستمع بل قلد القضاء ببغداد على جلالتها ...

194. اتِّبَاع / تَبِعَ[194]

tabiʿa / ʾttibāʿ

6 occurrences; cumulative coverage 78.45%.

Possible English: follow; adhere to; successor; following

Context: اتباع can mean adherence to evidence or a person. التابعون names a historical generation in a technical use; it is not just any plural group of followers.

Forms and grammar: تبع / يتبع = followed / follows; اتبع / يتبع is a different pattern. تابع / تابعون / تابعين show singular/plural/case; متتابع = successive or consecutive.

Attested spellings and counts

والتابعين —wāltābʿyn* (2); تبع —tbʿ* (1); نتبع —ntbʿ* (1); والتابعون —wāltābʿwn* (1); يتبعون —ytbʿwn* (1)

Context L7: ... فقال عز وجل الذين يتبعون الرسول النبي الأمي الذي يجدونه ...

Context L66: ... الغريب وما فعله الصحابة والتابعون وأئمة المسلمين وهذا الإجماع المنعقد ...

[193] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلل (read dictionary entry).
[194] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تبع (read dictionary entry).

195. دَنَا / دُنْيَا[195]

dunyā / *danā*

6 occurrences; cumulative coverage 78.50%.

Possible English: this world; nearer; draw near

Context: الدنيا usually means the present world or worldly life, contrasted with the hereafter.

Forms and grammar: دنيا is the feminine form associated with أدنى; دنا / يدنو are verbs meaning drew / draws near.

Attested spellings and counts

الدنيا —al-dnyā* (6)

Context L145: ... نفسي بيده لا تنقضي الدنيا حتى يقع بهم الخسف والقذف ...

Context L149: ... قال صوتان ملعونان في الدنيا والآخرة صوت مزمار عند نعمة ...

196. رَفْع / رَفَعَ[196]

rafaʿa / *rafʿ*

6 occurrences; cumulative coverage 78.55%.

Possible English: raise; lift; remove; transmit up to

Context: رفع can mean removing a ruling or raising an object. مرفوع in report discussion can describe attribution to the Prophet, a technical contextual sense.

Forms and grammar: رفع / يرفع = raised / raises; رفعه = raised it or his raising according to vowels; مرفوع = raised/attributed; ارتفاع is another verbal noun.

Attested spellings and counts

رفع —rfʿ* (3); فرفع —frfʿ* (2); رفاعة —rfāʿh* (1)

Context L32: ... شعر ضرار بن الخطاب فرفع عقيرته يتغنى وهم محرمون قرأت ...

Context L97: ... شيئا فقلت لا قال فرفع أصبعيه من أذنيه وقال كنت ...

[195] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دنا (read dictionary entry).
[196] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رفع (read dictionary entry).

197. سُفْيَان[197]

sufyān

6 occurrences; cumulative coverage 78.60%.

Possible English: Sufyān, a personal name

Context: The name alone does not identify one unique narrator. A following epithet or the transmission chain distinguishes people such as Sufyān al-Thawrī and Sufyān ibn ʿUyaynah.

Forms and grammar: وسفيان adds and; لسفيان adds to or for. Final case vowels vary within the name. Do not infer a contemporary lexical meaning or identity from the spelling alone.

Attested spellings and counts

سفيان —sfyān* (6)

Context L8: ... الرحمن المخزومي قال حدثنا سفيان ابن عيينة عن هشام بن ...

Context L23: ... محمد بن عوف بن سفيان أبو جعفر الطائي قال حدثنا ...

198. سَمَاء / سَمَّى / اسْم[198]

ʾsm / sammā / samāʾ

6 occurrences; cumulative coverage 78.65%.

Possible English: name; call or name; heaven; sky

Context: اسم can introduce a designation. سمى can mean named or specified. السماوات denotes the heavens, a related lexical formation rather than a plural of اسم.

Forms and grammar: اسم / أسماء = name / names; اسمه / أسماؤهم add possessive pronouns. سمى / يسمي = named / names; مسمى = named or specified. سماء / سماوات = sky or heaven / heavens.

Attested spellings and counts

اسمه —ʾsmh* (4); مسمى —msmā* (1); واسمه —wāsmh* (1)

Context L74: ... وغيرهم وأبو بلج هذا اسمه يحيى بن أبي سليم ...

Context L84: ... عن أبي الحسين المدايني اسمه خالد قال كنا بالمدينة يوم ...

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

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

199. شِرَاء / اشْتَرَى[199]

ʾshtarā / shirāʾ

6 occurrences; cumulative coverage 78.69%.

Possible English: buy; purchase; sell in some older uses of شرى

Context: اشترى generally means bought. شرى has lexical buying/selling uses, so the transaction's roles must be read rather than fixed by spelling alone.

Forms and grammar: يشتري / اشترى = bought / buys; اشتريت = I or you bought; مشتري = buyer. شراء is the verbal noun; اشتراه = bought it.

Attested spellings and counts

يشتري —yshtry* (5); اشترى —ʾshtrā* (1)

Context L135: ... وجل ومن الناس من يشتري لهو الحديث الآية وأوردوا في ...

Context L136: ... وجل ومن الناس من يشتري لهو الحديث باللعب والباطل وتشح ...

200. عَمِلَ / عَمَل[200]

ʿamal / ʿamila

6 occurrences; cumulative coverage 78.74%.

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: يعمل / عمل = 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

عملت —ʿmlt* (2); بعمله —bʿmlh* (1); عملها —ʿmlhā* (1); نعمل —nʿml* (1); يستعمل —ystʿml* (1)

Context L14: ... لم نلتفت إليه ولم نعمل به لأنا قد أمرنا بقبول ...

Context L61: ... سبعين وثلثمائة في دعوة عملها لأصحابه حضرها أبو بكر الأبهري ...

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

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

201. فِقْه / فَقِيه[201]

fiqh / faqīh

6 occurrences; cumulative coverage 78.79%.

Possible English: understanding; jurisprudence; jurist

Context: الفقيه identifies the author as a jurist; fiqh can also mean understanding more generally.

Forms and grammar: فقيه is a singular noun/adjective for a person possessing understanding; الفقيه adds the definite article. فقه names the understanding or discipline.

Attested spellings and counts

الفقيه —al-fqyh* (3); الفقهاء —al-fqhāʾ* (1); فقه —fqh* (1); فقهه —fqhh* (1)

Context L72: ... بن محمد بن زياد الفقيه النيسابوري قال حدثنا الربيع بن ...

Context L113: ... جلة ومالك أقللهم في فقهه وقدره ومعهم دفوف ومعازف وعيدان ...

202. قِيَاس / قَيْس[202]

qiyās / qays

6 occurrences; cumulative coverage 78.84%.

Possible English: analogy; measure; compare; Qays

Context: القياس usually names legal analogical reasoning in the argument. قيس is often a narrator's name. The author's assessment of an analogy is supplied by the surrounding discussion.

Forms and grammar: قاس / يقيس = measured or compared / measures or compares; قياس is the verbal noun; قيس can be a name or a passive form according to vowels; يقاس = is compared.

Attested spellings and counts

قيس —qys* (3); وقيس —wqys* (2); فقياس —fqyās* (1)

Context L12: ... سنة فإن لم يكن فقياس عليهما وإذا اتصل الحديث عن ...

Context L124: ... بن عبد الله ابن قيس بن مخرمة بن المطلب عن ...

[201] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فقه (read dictionary entry).
[202] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قيس (read dictionary entry).

203. لَازِم / لَزِمَ[203]

lazima / lāzim

6 occurrences; cumulative coverage 78.89%.

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

ألزم —ʾlzm* (1); فلزمهم —flzmhm* (1); فيلزم —fylzm* (1); فيلزمهم —fylzmhm* (1); يلتزم —yltzm* (1); يلزمهما —ylzmhmā* (1)

Context L10: ... من قول غيره وإنما يلتزم قول من أيد بالوحي والتنزيل ...

Context L11: ... وليست هذه المنزلة لغيره فيلزم قبول قوله ...

204. مَرَّة / مَرَّ[204]

marrah / marra

6 occurrences; cumulative coverage 78.94%.

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

مر —mr* (3); يمر —ymr* (2); مرتين —mrtyn* (1)

Context L32: ... عن أبيه أن عمر مر برجل يتغنى فقال إن الغناء ...

Context L38: ... بن أبي زائدة قال مر الشعبي بجارية تغني وهي تقول ...

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

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

205. مَيِّت / مَوْت / مَاتَ[205]

māta / mawt / mayyit

6 occurrences; cumulative coverage 78.99%.

Possible English: die; death; deceased; dead animal

Context: الميت can identify a deceased person. ميتة in food law commonly means an animal that died without lawful slaughter, rather than simply any feminine deceased referent.

Forms and grammar: مات / يموت = died / dies; ماتت = she or it died; موت = death; ميت / ميتة agree in gender in some uses. موتى / أموات are plural formations.

Attested spellings and counts

مات —māt* (4); موت —mwt* (1); يموت —ymwt* (1)

Context L12: ... صلى الله عليه وسلم مات وهو عليها حدثنا أبو القاسم ...

Context L42: ... جعفر الخرائطي قال حدثنا يموت بن المزرع قال حدثنا محمد ...

206. نَافِع / نَفَعَ[206]

nafaʿa / nāfiʿ

6 occurrences; cumulative coverage 79.03%.

Possible English: benefit; be useful; Nāfiʿ

Context: نافع commonly names a transmitter. In other constructions it means beneficial; the name is not translated as a description each time it appears.

Forms and grammar: نفع / ينفع = benefited / benefits; نافع / نافعة show agreement; منفعة / منافع = benefit(s). انتفع = obtained benefit, a different pattern.

Attested spellings and counts

نافع —nāfʿ* (5); لنافع —lnāfʿ* (1)

Context L97: ... سليمان بن موسى عن نافع قال سمع ابن عمر مزمارا ...

Context L98: ... وتفرد بهذا الحديث عن نافع ولم يروه عنه غيره وقال ...

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

207. هَدْي / هُدًى[207]

hady / hudanā

6 occurrences; cumulative coverage 79.08%.

Possible English: sacrificial offering; guidance; guide; gift in a derived form

Context: الهدي in pilgrimage is an offering. هدى is guidance. هدية means gift, a different noun rather than a case form of the sacrificial term.

Forms and grammar: هدى / يهدي = guided / guides; أهدى = gave a gift or offering; هدية / هدايا = gift(s). هديه can mean his offering or his guidance according to vowels.

Attested spellings and counts

مهدي —mhdy* (5); أهدى —ʾhdā* (1)

Context L27: ... قال حدثنا أبو عمر مهدي قال حدثنا أبو عبد الله ...

Context L70: ... الواحد بن محمد بن مهدي قال حدثنا أبو عبد الله ...

208. هَوًى[208]

hawanā

6 occurrences; cumulative coverage 79.13%.

Possible English: desire; inclination; fall

Context: الهوى may describe an inclination the author criticizes. It is his judgment, rather than a neutral synonym for every opinion.

Forms and grammar: هوى / أهواء = desire / desires; هواه = his desire; هوى as a verb depends on vowels.

Attested spellings and counts

الأهواء —al-ʾhwāʾ* (3); الهوى —al-hwā* (2); هوى —hwā* (1)

Context L10: ... وجل وما ينطق عن الهوى إن هو إلا وحي يوحى ...

Context L19: ... بطلانه والله يعصمنا من الأهواء المضلة والآراء المضمحلة إنه جواد ...

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

[208] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

209. وَرَدَ / وُرُود[209]

warada / wurūd

6 occurrences; cumulative coverage 79.18%.

Possible English: arrive; occur; be transmitted

Context: ورد in a discussion of evidence often means that a text or report has been transmitted.

Forms and grammar: ورد / يرد = occurred / occurs; ورود is a verbal noun; وارد is an active participle.

Attested spellings and counts

ورد —wrd* (5); وردت —wrdt* (1)

Context L100: ... باب يطول شرح ما ورد فيه ههنا لأنه صلى الله ...

Context L124: ... في المزامير والملاهي فقد وردت الأحاديث الصحيحة بجواز استماعها فمن ...

210. اتَّفَقَ / تَوْفِيق[210]

tawfīq / ʾttafaqa

6 occurrences; cumulative coverage 79.23%.

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

اتفق —ʾtfq* (3); التوفيق —al-twfyq* (1); واتفق —wātfq* (1); وفق —wfq* (1)

Context L23: ... قوم عيدا وهذا عيدنا اتفق البخاري ومسلم على إخراجه في ...

Context L26: ... السن الحريصة على اللهو اتفق البخاري ومسلم على إخراجه في ...

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

211. الْمُزَنِيّ[211]

al-muzaniyy

5 occurrences; cumulative coverage 79.27%.

Possible English: al-Muzani

Context: Here the early Shafii jurist cited in the discussion.

Forms and grammar: An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

Attested spellings and counts

المزني —al-mzny* (5)

Context L58: ... يتبركون به قال حدثني المزني قال مررنا مع الشافعي وإبراهيم ...

Context L141: ... سعيد الفريابي قال قال المزني قال الشافعي قال رسول الله ...

212. ثُلُث / ثَلَاثَة[212]

thalāthah / thuluth

5 occurrences; cumulative coverage 79.31%.

Possible English: three; third; one-third

Context: ثلاثة counts items; الثلث names a fraction, often in inheritance or bequests. الثالث marks ordinal order. These are distinct numeral formations.

Forms and grammar: ثلاثة / ثلاث vary with the counted noun's grammatical gender; ثالث / ثالثة are ordinal. ثلث / ثلثان / ثلثين show fraction singular and dual; ثلاثا is an accusative form.

Attested spellings and counts

الثالث —al-thālth* (2); ثالث —thālth* (2); ثلاثة —thlāthh* (1)

Context L131: ... كتاب السماع يتلوه في الثالث إن شاء الله عز وجل ...

Context L135: ... في هذه الآية تفسير ثالث فلزمهم قبوله ...

213. اسْتَحَبَّ / أَحَبَّ / حُبّ[213]

ḥubb / ʾaḥabba / ʾstaḥabba

5 occurrences; cumulative coverage 79.35%.

Possible English: love; prefer; deem recommended; beloved

Attested spellings and counts

يحبون —yḥbwn* (2); أحب —ʾḥb* (1); حبيب —ḥbyb* (1); وأحب —wʾḥb* (1)

Context L3: ... عن السماع بسائر أنواعه وأحب أن أبين ذلك م ...

Context L27: ... الحي من من الأنصار يحبون الغناء غريب من هذا الطريق ...

[211] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.
[212] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثلث (read dictionary entry).
[213] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حبب (read dictionary entry).

Context: نستحب in legal discussion means we deem recommended, not simply we enjoy it. حبيب and حبيبة can be personal names.

Forms and grammar: يحب / أحب = loved / loves; يستحب / استحب = preferred or recommended / does so. حبيب / حبيبة are adjective/name formations; حب is the noun love.

214. حَقّ / حَقِيقَة[214]

ḥaqq / ḥaqīqah

5 occurrences; cumulative coverage 79.39%.

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

حق —ḥq* (2); الحق —al-ḥq* (1); حقا —ḥqā* (1); حقيقة —ḥqyqh* (1)

Context L119: ... والصلاح ولم يقفوا على حقيقة علمه وبدء أمره والله أعلم ...

Context L135: ... به فيكون هذا في حق هذا الرجل بعينه وقد ورد ...

215. خُمُس / خَمْسَة[215]

khamsah / khumus

5 occurrences; cumulative coverage 79.43%.

Possible English: five; fifth; one-fifth; fifty

Context: خمسة counts five items; الخمس names a fifth-share in the appropriate context. خمسين / خمسون mean fifty, not five.

Attested spellings and counts

خمس —khms* (2); خمسا —khmsā* (2); خمسة —khmsh* (1)

Context L107: ... من قول أهل العراق خمسا ومن قول أهل الحجاز خمسا ...

Context L118: ... بن سعد وهو ابن خمس وسبعين سنة يكنى أبا اسحق ...

[214] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حقق (read dictionary entry).
[215] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خمس (read dictionary entry).

Forms and grammar: خمس / خمسة vary with the counted noun's gender; خامس / خامسة are ordinals. خمسين / خمسون vary by case; خمسمائة is five hundred. خُمُس / أخماس denote fraction(s).

216. خَيْر / خِيَار[216]

khayr / khiyār

5 occurrences; cumulative coverage 79.47%.

Possible English: good; better; best; choice; option

Context: خير can be good or a comparative. الخيار in a sale may be an option to uphold or rescind a transaction, not just a general preference.

Forms and grammar: خير / خيرا have noun/adjectival and case uses; اختار / يختار = chose / chooses; مخيّر = given a choice. تخيير and اختيار are distinct verbal nouns.

Attested spellings and counts

خير —khyr* (3); المختار —al-mkhtār* (1); بخير —bkhyr* (1)

Context L127: ... قل ما عند الله خير من اللهو ومن التجارة والله ...

Context L158: ... أحدا من الصحابة إلا بخير واحتجوا بما روي عن أبي ...

217. زَوْج / تَزَوَّجَ[217]

zawj / tazawwaja

5 occurrences; cumulative coverage 79.51%.

Possible English: spouse; husband; wife; pair; marry

Context: زوج can refer to either spouse in classical usage. The surrounding pronouns and the legal scenario identify husband or wife; English gender cannot always be fixed from the noun alone.

Forms and grammar: زوج / أزواج = spouse or pair / spouses or pairs; زوجة is a feminine form. تزوج / يتزوج = married / marries; زوجها = her husband or he married her off, depending on vowels.

Attested spellings and counts

تزوج —tzwj* (1); تزوجت —tzwjt* (1); زوج —zwj* (1); زوجها —zwjhā* (1); يتزوج —ytzwj* (1)

Context L78: ... ما هذا فقيل فلان تزوج فقال هذا نكاح ليس بالسفاح ...

Context L129: ... اللاتي يهدين المرأة إلى زوجها عن الفضل بن يعقوب هذا ...

[216] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خير (read dictionary entry).
[217] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زوج (read dictionary entry).

218. سَبَقَ[218]

sabaqa

5 occurrences; cumulative coverage 79.55%.

Possible English: precede; come before; surpass

Context: سبق may refer to an earlier explanation or to precedence in an action.

Forms and grammar: سبق / يسبق are verbs; سبقت has a feminine subject; سابق is an active participle.

Attested spellings and counts

سابق —sābq* (4); يسبق —ysbq* (1)

Context L129: ... قال حدثنا محمد بن سابق حدثنا إسرائيل عن هشام بن ...

Context L137: ... قال حدثنا محمد بن سابق عن إسرائيل عن هشام بن ...

219. أَشَدّ / شَدِيد[219]

shadīd / ʾashadd

5 occurrences; cumulative coverage 79.59%.

Possible English: strong; severe; more intense

Context: أشد expresses a comparison or superlative; شديد can concern severity of punishment or strength of a quality.

Forms and grammar: شديد / شديدة mark gender; أشد is comparative; شدة is a noun.

Attested spellings and counts

أشد —ʾshd* (4); شديد —shdyd* (1)

Context L13: ... واتقوا الله إن الله شديد العقاب وقال عز وجل فلا ...

Context L30: ... الله عليه وسلم لله أشد أذنا إلى الرجل الحسن الصوت ...

220. شَهِدَ / شَهَادَة[220]

shahādah / shahida

5 occurrences; cumulative coverage 79.63%.

Possible English: testimony; witness; attend; attest

Attested spellings and counts

تشهد —tshhd* (1); شاهد —shāhd* (1); شهادات —shhādāt* (1); شهادة —shhādh* (1); وشهدت —wshhdt* (1)

Context L14: ... لأنا قد أمرنا بقبول شهادة العدل دون غيره قال الله ...

[218] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبق (read dictionary entry).
[219] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شدد (read dictionary entry).
[220] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهد (read dictionary entry).

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

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

221. عَطَاء / أَعْطَى[221]

ʾaʿṭā / ʿaṭāʾ

5 occurrences; cumulative coverage 79.67%.

Possible English: give; grant; giving; gift; ʿAṭāʾ

Context: عطاء is frequently the personal name ʿAṭāʾ. أعطى in a transaction means gave; an entitlement and a discretionary gift are distinguished by the wider passage.

Forms and grammar: أعطى / يعطي = gave / gives; أعطاه = gave him or it; أعطيت = I or you gave. عطاء / عطية are different noun formations, and عطية can also be a person's name.

222. عَمّ / عُمُوم[222]

ʿumūm / ʿamm

5 occurrences; cumulative coverage 79.71%.

Possible English: generality; general; paternal uncle; turban in another noun

Context L78: ... أخرجته على ضعفه لأنه شاهد للحديث الصحيح المتقدم ...

Attested spellings and counts

عطاء —ʿṭāʾ* (2); أعطي —ʾʿṭy* (1); عطية —ʿṭyh* (1); فأعطاه —fʾʿṭāh* (1)

Context L135: ... بن عبد الحميد عن عطاء بن السائب عن سعيد جبير ...

Context L157: ... بن أبي ليلى عن عطاء عن جابر وأنكر عليه هذا ...

Attested spellings and counts

العامة —al-ʿāmh* (4); عمي —ʿmy* (1)

Context L15: ... جهلا منهم وتقربا إلى العامة باستمالة لهم وتكثرا بهم ...

Context L77: ... منده الحافظ قال أخبرنا عمي عبد الله ابن يحيى قال ...

[221] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عطا (read dictionary entry).
[222] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمم (read dictionary entry).

Context: عموم concerns a statement's scope. عمّ is a paternal uncle; عمامة is a turban. Distinguish these lexical uses from the topic.

Forms and grammar: عام / عامة show agreement in the general sense; عم / أعمام = paternal uncle(s); عمّ / يعمّ = encompassed / encompasses. عموم is an abstract noun.

223. فَرْق / تَفْرِيق[223]

farq / *tafrīq*

5 occurrences; cumulative coverage 79.76%.

Possible English: difference; distinction; separate; part company

Context: فرق بين often means distinguished between two cases. تفريق can be separation of spouses or a logical distinction, depending on its object.

Forms and grammar: فرق / يفرق = separated or distinguished / separates; فرّق is a different pattern. افترق / يتفرق can describe parting; فرقة is separation or a group according to vowels.

Attested spellings and counts

الفرق —al-frq* (3); فرق —frq* (2)

Context L66: ... خلاف وقع في هذه الفرق وهم أهل العقد والحل والله ...

Context L103: ... له الطقطقة أيضا فلا فرق بينه وبين الأوتار إذ لم ...

224. لَيْلَة / لَيْل[224]

layl / *laylah*

5 occurrences; cumulative coverage 79.80%.

Possible English: night; a night; Laylā

Context: ليلة counts a night; الليل is night as a period. ليلى can be the proper name Laylā rather than a plural of night.

Forms and grammar: ليلة / ليال / ليالي = night(s); ليلتين / ليلتان are dual case forms. ليلا is commonly adverbial; ليلته = his or its night.

Attested spellings and counts

ليلة —lylh* (2); ليلى —lylā* (2); الليلتين —al-lyltyn* (1)

Context L57: ... في رحالنا وما احتملت ليلى سوى ريحها عطرا ...

Context L61: ... ليلة ابن الخبازة فمكث عندي إلى ...

[223] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرق (read dictionary entry).
[224] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليل (read dictionary entry).

225. نَقْل / نَقَلَ[225]

naqala / naql

5 occurrences; cumulative coverage 79.84%.

Possible English: transfer; transmit; quote; report

Context: Here transmission often means reporting another legal school's opinion, not necessarily transmitting a prophetic report.

Forms and grammar: ينقل / نقل = he transmitted / transmits; ينقلون / نقلوا = they transmitted / transmit. نقلت is ambiguous without vowels; الناقل is the transmitter.

Attested spellings and counts

النقل —al-nql* (3); نقل —nql* (2)

Context L98: ... الدمشقي تكلم فيه أهل النقل وتفرد بهذا الحديث عن نافع ...

Context L136: ... قالوا علمه قلنا ما نقل إلينا عنه في تفسير هذه ...

226. نِكَاح / نَكَحَ[226]

nikāḥ / nakaḥa

5 occurrences; cumulative coverage 79.88%.

Possible English: marriage; marry; sexual intercourse in some lexical contexts

Context: نكاح in legal discussion commonly names the marriage relationship or contract. The precise intended sense must follow the author's argument and the object of the verb.

Forms and grammar: ينكح / نكح = married / marries; أنكح = married someone off; إنكاح is its verbal noun. نكاحها = her marriage; نكحها = he married her when vowelled as a verb.

Attested spellings and counts

النكاح —al-nkāḥ* (2); أنكحت —ʾnkḥt* (1); نكاح —nkāḥ* (1); نكح —nkḥ* (1)

Context L27: ... الله عن الغناء فقال نكح بعض الأنصار بعض أهل عائشة ...

Context L28: ... الزبير عن جابر قال أنكحت عائشة ذات يوم قرابة لها ...

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

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

227. وَلَاء / وَلِيّ[227]

waliyy / walāʾ

5 occurrences; cumulative coverage 79.92%.

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); مولى —mwlā* (2); ولى —wlā* (1)

Context L10: ... قول أحد من الناس أولى من قول غيره وإنما يلتزم ...

Context L30: ... عبد الله عن ميسرة مولى فضالة بن عبيد قال قال ...

228. إِسْرَائِيل[228]

ʾisrāʾīl

4 occurrences; cumulative coverage 79.95%.

Possible English: Israel

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

إسرائيل —ʾisrāʾyl* (4)

Context L129: ... محمد بن سابق حدثنا إسرائيل عن هشام بن عروة عن ...

Context L137: ... محمد بن سابق عن إسرائيل عن هشام بن عروة عن ...

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

[228] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

229. هَلْ / هَلَّا[229]

hal / hallā

4 occurrences; cumulative coverage 79.98%.

Possible English: interrogative particle; why not; if only

Context: هل introduces a question; هلا can urge an action or express reproach. They are different particles, not tense forms of one verb.

Forms and grammar: These particles are normally fixed in form; their force depends on the following clause.

Attested spellings and counts

هل —hl* (4)

Context L97: ... وقال لي يا نافع هل تسمع شيئا فقلت لا قال ...

Context L129: ... حين تزوجت درة فقال هل من لهو فثبت بهذه الأحاديث ...

230. الزُّبَيْر[230]

al-zubayr

4 occurrences; cumulative coverage 80.01%.

Possible English: al-Zubayr

Context: A personal name; ابن الزبير and عروة بن الزبير identify different people, so read the complete name.

Forms and grammar: An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

Attested spellings and counts

الزبير —al-zbyr* (4)

Context L23: ... الزهري عن عروة بن الزبير كرواية هشام قال حدثنا أبو ...

Context L28: ... تغني بالمدينة ورواه أبو الزبير محمد مسلم المكي عن جابر ...

[229] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

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