

KITAB AL-MUZHİR OF JALĀL AL-DĪN AL-SUYŪTĪ: A Critical Edition and Translation of Section Twenty on Islamic Terms

Munirul Ikhwan

*Fellow of the Training Indonesia's Young Leaders (TIYL)-Islamic Studies
Master Program, Leiden University, the Netherlands*

Abstract

This article is a philological study of al-Muzhīr, an encyclopedic work of a prominent Egyptian scholar Jalāl al-Dīn al-Suyūṭī (d. 911/1505) which has significant contribution in the study of Arabic linguistics. The book is particularly al-Suyūṭī's own compilation of works of earlier philologists. Due to its importance, it is necessary to study the book in a proper way by deciphering its manuscripts. Studying a book from its manuscripts provides us with much indirect information -which has great value for scholarship- to trace back the history of the book before the printing period. Apart from the text itself, manuscripts generally contain the owner's seal, introductory remark, colophon, certificate and commentaries. Through examining these additional elements, we may be able to acquire the information about the distribution and public demand of the book, the scribes and days of copying, and the authorization of its manuscripts. This paper will discuss al-Muzhīr by analyzing a number of manuscripts written several decades after the death of the author. It will then focus on the authorization of the manuscripts, a sample of critical edition of the book, and a discussion of section twenty on Islamic terms.

Keywords: Al-Suyūṭī, Islamic terms, manuscript, al-Muzhīr, philology

A. Introduction

Al-Muzhīr fī 'Ulūm al-Lughā (the Luminous Work Concerning the Sciences of language) is among the most important works by al-Suyūṭī

(d. 911/1505) which has contributed significantly to the study of linguistics. The book contains fifty sections discussing the Arabic language: eight examine Arabic in terms of its transmission (*isnād*), thirteen discuss it in terms of its pronunciation (*lafẓ*), another thirteen deal with it in terms of meaning (*ma'nā*), five focus on its beauty (*laṭā'if*), and the rest deal with the figures (*rijāl*) and transmitters (*ruwāt*).¹ The book is al-Suyūṭī's compilation of earlier philologists' ideas on linguistics and his own compendium of other linguistic works such as *al-Jamhara* of Ibn Durayd's (d. 321/933), *al-Amālī* of al-Qālī's (d. 356/967), *al-Khaṣā'is* of Ibn Jinnī (d. 392/1002), and *Fiqh al-Luġha* of Ibn Faris (d. 395/1004). Only a few of al-Suyūṭī's own opinions are found in this book. Nevertheless, the book provides broad information on philological sciences from the earlier scholars' period until the period of the author, and is evidence that the author had broad knowledge of Arabic literature and made every effort to compile it.

With regard to broad information on philological doctrines presented by al-Suyūṭī, *al-Muẓḥir* is considered an encyclopedic work on Arabic literature in the sense that it particularly presents history and different genres of Arabic philology from the period of earlier philologists until that of the author. Due to its importance, it is necessary to treat the book in a proper way and make it available for the readers. This paper is an attempt to trace back the authorization of the book and to portray how to present it in a scientific way, by examining a number of manuscripts preserved in the Library of the University of Leiden.

B. Al-Suyūṭī: A Short Biography

Abu al-Faḍl Abd al-Raḥmān ibn al-Kamāl Abi Bakr al-Suyūṭī al-Shāfi'ī al-Khuḍayrī², known as Jalāl al-Dīn al-Suyūṭī, was an Egyptian

¹ Ḥajī Khalīfa, *Kashf al-Zumūn*, volume II, (Istanbul: Ma'arif Matbaasi, 1941), p. 420.

² As mentioned in his autobiography, *Husn al-Muḥādara fī Akhbār Miṣr wa al-Qāhira*, his full name is Abd ar-Raḥmān ibn al-Kamāl Abū Bakr ibn Muḥammad ibn Sābiq al-Dīn ibn al-Fakhr Uthmān ibn Nādhir al-Dīn Muḥammad ibn Sayf al-Dīn Khidr ibn Najm al-Dīn Abi al-Ṣalāḥ Ayyūb ibn Nāsir al-Dīn Muḥammad ibn Shaykh Humām al-Dīn al-Khuḍayrī al-Asyūṭī.

writer, jurist and *mufasssīr* whose works deal with a wide variety of subjects: Qur'anic exegesis, prophetic tradition, Islamic law, linguistics, history, philosophy and rhetoric.³ He was born in the month of Rajab 849 AH (1445 AD) in Cairo. His father died when he was very young (five years old). He memorized the Qur'ān before eight and memorized some important books: *al-'Umdah*, *Minbāj al-Fiqh wa al-Uṣūl*, and *Alfīyah* of Ibn Malik. He began his learning activities when he was 15 years old (864/1460). He studied *fiqh* and Arabic grammar with several scholars of his time, and took the laws of inheritance (*'ilm al-farā'id*) from Shaykh Shihāb al-Dīn al-Shāramsāhī, who was very old when al-Suyūfī met him. He obtained his teaching license of the Arabic language at the beginning of 866 (1462). In the same year he composed his first work *Sharḥ al-Isti'āza wa al-Basmala* (The Explanation of the seek of protection and Basmala).⁴

Al-Suyūfī was born in a family of scholars. His father, al-Kamal Abu Bakr (d. 855/1451), was a Shafī'ite jurist and a preacher of the Tulunese mosque from the time of its establishment. He had close relationship with an Abbasid caliph of Cairo, al-Mustakfi Billah Sulayman (d. 855/1451).⁵ He was offered the opportunity to be a judge in Mecca, but he refused the position. When al-Munawa was appointed to be a judge in Cairo, al-Suyūfī was very disappointed because he thought himself much more capable.⁶ al-Suyūfī's ancestors came from Persia;

³ According to al-Suyūfī's testimony, he best mastered in Arabic grammar and Islamic jurisprudence, and then rhetoric and tradition science. He knew the laws of inheritance (*farā'id*) only by partnership (*mushāraka*). His knowledge of astronomy and of the theory and practice of versification (*'arūd*) was not really significant, and he was not seriously engaged in logic and philosophy because both were forbidden as mentioned by al-Nawāwī (d. 676/1300) and other scholars. See: al-Suyūfī, *al-Taḥadduth bi-Ni'mat Allah*, ed.: E.M. Sartain, (Cairo: al-Maṭba'a al-'Arabiyya al-Hadītha, 1975), p. 138.

⁴ Al-Suyūfī, *Husn al-Muḥādara fī Akbbār Miṣr wa al-Qāhira*, vol. I, (Cairo: Bab al-Khalq, 1903), pp. 155-6.

⁵ There were Abbasid Caliphs of Cairo under the patronage of the Mamluk Dynasty. Al-Mustakfi here was one of them who ruled Cairo between 1441 and 1451. Therefore, he was a different person from al-Mustakfi who ruled the Abbasid Dynasty in Baghdad.

⁶ Al-Suyūfī, *al-Taḥadduth*, pp. 5-8.

the surname al-Khūdayrī led them to the district al-Khūdayriya in Baghdad. His great grandfather, Humām al-Dīn was a Sufi *shaykh* and among the folk of *al-ḥaqīqa*.⁷ His other forebears held some positions in government; one was an officer in his city, another in *Ḥisba*,⁸ another was a businessman alongside the Emir Shaykhūn and built a school in Asyūt and gave it as an endowment. Among his forebears were rich men but, according to him, none of them had served Islamic sciences as his father did.⁹

Al-Suyūfī studied with a large number of scholars at his time.¹⁰ In the early of his life, al-Suyūfī was tutored by a Sufis friend of his father who lived near to the tomb of Sayyida Nafisa. He studied *fiqh* with Shaykh ‘Ilm al-Dīn al-Bulqīnī (d. 868/1464), who wrote a gloss for both of his works: *Sharḥ al-Isti‘āza wa al-Basmala* and *Sharḥ al-Ḥay‘ala wa al-Ḥawqala*, and had accompanied him for a long time. He studied *ḥadīth* and Arabic with Taqiyyu al-Dīn al-Shiblī al-Ḥanafī, who wrote a gloss for both *Sharḥ Alfīyyat Ibn Mālīk* and *Jam‘ al-Jawāmi‘*, and had accompanied him for 4 years. He studied many subjects such as *tafsīr*, the principles of Islamic jurisprudence (*uṣūl fiqh*), Arabic and rhetoric, with Muḥy al-Dīn al-Kāfayī.

In his pursuit of knowledge, al-Suyūfī traveled to Damascus, Hijaz, Yemen, India, Morocco, Takrur¹¹ as well as to some centers of learning in Egypt such as Alexandria, Dumyat and surroundings. During his

⁷ In Sufism, *al-ḥaqīqa* can be understood as the real existence and the absolute truth.

⁸ *Ḥisba* is considered as a religious duty which is defined as societal responsibility to enjoin right conduct when it is abandoned, and to forbid indecency when it is conducted in order apply Islamic law (*sharī‘a*). The position of *ḥisba* is a medium between the legitimate judicial law (*aḥkām al-qaḍā*) and violations against law (*aḥkām al-maẓālīm*). See: Kamaluddin Imam, *Uṣūl al-Ḥisba fī al-Islām*, (Cairo: Dar al-Hidaya, 1998), p. 16; al-Mawardi, *al-Aḥkām al-Sulṭāniyya wa’l-Wilāyāt al-Dīniyya*, ed.: Dr. Aḥmad Mubārak al-Baghdādī, (Kuwait: Kuwait University Press, 1989), pp. 315-8.

⁹ Al-Suyūfī, *Ḥusn al-Muḥāḍara*, pp. 155-6.

¹⁰ According to al-Dāwūdī, one of his students, the number of his teachers reached 51 teachers.

¹¹ Takrur was an old empire of West Africa, including Ghana, Senegal and the Western Sahara desert.

traveling to Hijaz, he composed *al-Naḥla al-Zakiyya fī al-Riḥla al-Makkiyya* (the Pure Bee of Traveling into Mecca) and *al-Naḥḥa al-Miskiyya wa al-Tuḥfa al-Makkiyya* (the Fragrant Gift and the Meccan Masterpiece), and recorded his traveling to some learning centres in Egypt in *al-Iḡtibāt fī al-Riḥla 'ilā al-Iskandariyya wa Dimyāt* (The Happiness of Traveling into Alexandria and Dimyat). He began his teaching in 870/1466 and giving fatwas in 871/1467. He had been a teacher at the Mosque of Ahmad Ibn Ṭūlūn from 872/1468 and at the Shaykhuniyya from 877/1472. In 1486 he was appointed as the head of *Kbāniqāt* (Sufi lodge) Baybarsiyya where he was involved in a conflict with some of the Sufi scholars.¹² He retired from teaching and giving *fatwās*, and withdrew from people in 889/1484, busying himself with writing and worshiping until his death.¹³ Among his students were al-Dawudi (d. 944/1538, the author of *Ṭabaqāt al-Mufasssīrīn*), Ibn Iyas (d. 930/1523, the author of *Badā'ī' al-Zubūr*), and Shams al-Dīn ibn Ṭūlūn (d. 953/1546).

Al-Suyūfī admitted that he had mastered seven important subjects: *tafsīr*, *ḥadīth*, *fiqh*, Arabic grammar, *'ilm al-ma'ānī*, *al-bayān*, and *al-badī'* (three sciences of rhetoric) according to the eloquent Arabs' understanding, not the understanding of non-Arabs and philosophers. Hence, he claimed himself an absolute reformer (*al-mujtabid al-muḥlaq*) in *fiqh*, *ḥadīth*, and Arabic.¹⁴ al-Suyūfī is an author of many works of various disciplines. He appears to have written more than 500 works in *tafsīr*, Qur'anic sciences, *ḥadīth*, *fiqh* and its principles, philology, and logics. His authorship of innumerable works has faced different receptions among his

¹² Carl Brockelmann, *Geschichte der Arabischen Litteratur*, (Leiden: E.J. Brill, 1949), vol. II, p. 143. When he tried to reduce the stipends of Sufi scholars at the mosque in 1501, a revolt broke out, and al-Suyūfī was nearly killed. After his trial, he was placed under house arrest on the island of Rawdah (near Cairo). He worked there in seclusion until his death. See: "al-Suyūfī", in *Online Encyclopedia Britannica*.

¹³ Umar Ridha Kaḥḥāla, *Mu'jam al-Mu'allifīn*, (Damascus: al-Taraqqi Press, 1958), vol. V, p. 128.

¹⁴ Al-Suyūfī, *al-Tabadduth*, p. 205. Among his works in *tafsīr* and the sciences of the Qur'an are *al-Itqān* and *Mutashābih al-Qur'ān*, on *ḥadīth*, *Ṭabaqāt al-Ḥuffāẓ* and *Asmā' al-Mudallīsīn*, on *fiqh*, *al-Ashbāh wa'l-Nazā'ir* and *al-Ḥāwī fī al-Fatāwā*, in Arabic, *al-Ashbāh wa al-Nazā'ir fī al-Luḡba* and *al-Muḏḏḥir*, on rhetoric, *'Uqūd al-Jumān fī 'Ilm al-Ma'ānī wa'l-Bayān*, and on history, *Ḥusn al-Muḥādara fī Akhbār Miṣr wa al-Qābirah* and *Tārīkh al-Khulafā'*.

contemporaries and current scholars. Some scholars consider him not an original writer, but some others regard him as a prominent scholar with a broad knowledge and appreciate his brilliant effort in compiling many works which were considered lost, recognizing his particular ability to sort and select those works and make them useful. The way he wrote makes some accuse him of committing plagiarism. Robert Irwin refers to al-Sakhāwī (d. 902/1497), one of al-Suyūfī's teachers, who maintained that his student stole some of his ideas, as well as some works by former scholars which were not well-known, taking credit for their authorship. It is not clear whether this accusation was based on al-Sakhawī's objectivity when he wrote al-Suyūfī's biography in his *al-Ḍaw' al-Lāmi'* or was based on his personal suspicion, since there was a lot of hostility between them. As a counterattack, al-Suyūfī composed a book *Maqāmat al-Kāwī fī al-Radd 'alā al-Sakhāwī* (The Pressure in countering al-Sakhāwī).¹⁵

However, by taking into account the authorship of al-Suyūfī and his various works, we might say that he was a very responsive and prolific author in various subjects. *Kitāb al-Muḏḥir* itself is evidence that he was a prominent scholar with broad knowledge of Arabic literature. He died in Cairo on October 20, 1505 and was buried beside his father's tomb.

C. Physical Description of the Three Leiden Manuscripts of *Kitāb al-Muḏḥir*

As suggested by Arnoud Vrolijk, catalogues are the main entry to start studying manuscripts.¹⁶ In his *Geschichte der Arabischen Litteratur*, Brockelmann gives eight places (Berl. 6772, Ms. or. Oct. 3887, Leid. 95/7, BDMG 87, Paris 3984/6, 4859, 6503/4, Br. Mus. Suppl. 879, Mosul 183, 238, gedr. Bulaq 1282) in which manuscripts of *al-Muḏḥir* are well preserved.¹⁷ GAL only gives us the information about where the manuscripts are preserved, but does not provide the details of the manuscripts through which we may have the information about physical

¹⁵ See: Paul Meisami, Julie Scott, and Starkey (eds.), *Encyclopedia of Arabic Literature*, (London and New York: Routledge, 1998), vol. II, p. 746; and see also: al-Sakhawī's *al-Ḍaw' al-Lāmi' fī Ayām al-Qarn al-Tāsī'*.

¹⁶ Arnoud Vrolijk, *Bringing a Laugh to a Scowling Face*, (Leiden: Research School CNWS, 1998), pp. 62-70.

¹⁷ Carl Brockelmann, *GAL*, vol. II, p. 155, no. 258.

description of manuscripts or the author's autograph. In order to make a critical edition of a section of *Kitāb al-Muḏḏḥir*, I am not going to work with all existing manuscripts of *al-Muḏḏḥir*, but I will limit my self to the manuscripts which are preserved in the library of the University of Leiden. Based on the information from Voorhoeve's *Handlist of Arabic Manuscripts and Inventory of the Oriental Manuscripts of the Library of the University of Leiden*, there are three manuscripts of *Kitāb al-Muḏḏḥir fī 'Ulūm al-Luġha* by al-Suyūfī in the Library: MS. Or. 39 (Arabic, paper, 173 ff, dated in 954 AH), MS. Or. 347a (Arabic, paper, 255ff, undated), and MS. Or. 347b (Arabic, paper, 219 ff, dated in 977 AH).¹⁸

Apart from the text itself, manuscripts also offer much indirect information which is of great value for scholars. Marginal notes often express interesting critical opinions. Introductory remarks, colophons, commentaries, certificates (*ijāza*), drafts (*musawwada*), and the owner's seal are discussed as they can shed light upon dubious data of literary history.¹⁹ Certificates and drafts make some manuscripts more authoritative, while commentaries describe how the text has been consumed and studied. One manuscript could belong to a series of owners, and this gives us beneficial information about the migration of a certain manuscript. Together with the name of the scribe, colophons sometimes indicate not only the day on which the copying was completed, but also the day when it was begun or the number of days devoted to the transcription.²⁰

The colophon of MS. Leiden Or. 39 only provides the name of the scribe and the date of its completion. It was copied by Ibrahim ibn Najm al-Dīn ibn Yaḥyā, known as Ibn al-Muballaḡ, who completed its copying in 954/1547. The owner's name and his personal seal are to be found in front of the manuscript, but they are blurred by his fingerprint

¹⁸ See: J. Just Witkam, *Inventory of the Oriental Manuscripts of the Library of the University of Leiden*, (Leiden: Ter Lugt Press, 2007), vol. I, pp. 32, 167; Voorhoeve, *Handlist*, p. 245.

¹⁹ Franz Rosenthal, *The Technique and Approach of Muslim Scholarship*, (Roma: Pontificium Institutum Biblicum, 1947), p. 20.

²⁰ François Déroche, "The Copyists' Working Pace", in *Theoretical Approaches to the Transmission and Edition of Oriental Manuscripts*, (Beirut: Orient-Institut and Würzburg: Ergon, 2007), p. 210.

and thus not readable. The manuscript contains 173 folios (1b-173a) and each folio has 31 lines. It measures 27.5 x 18.4 cm and the body of text is 20 x 13.2 cm. There are only some catchwords mentioned in b pages, but I assume they were not written by the same scribe because of different style of writing. The text was principally written in black ink and in the *naskh* script. The copyist used red ink only to indicate chapters or sections, and usually to begin with different opinions, especially the author's own opinions, or *fā'ida* (excursion). The text is well arranged with diacritical marks, and thus indicates that it was ready for public consumption.

It is completed with the praise of God, His help and His support by the hand of the poorest of God's slaves and the most in need of His forgiveness among them, Ibrahim ibn Najm al-Dīn ibn Yaḥyā, know as Ibn al-Muballaṭ -may God forgive him-. The completion of its writing was on the blessed Sunday at the end of the great month of Ramaḍān in 954. May God make good its completion for Muhammad and his family. May God bless and protect our master Muhammad, his family and his companions. (the colophon of MS. Or. 39)

MS. Or. 347a contains 255 folios (1b-255a) written by one scribe in the *naskh* script. It has a measurement of 27 x 19 cm, and the body of the text measures 19.7 x 12 cm. Every page consists of 29 lines, and catchwords are to be found on the b side. The text is written in black ink, but to begin different sections, poetries, scholars' opinion or the author's own opinion, the scribe uses red ink. He also uses red ink to indicate *fā'ida* (excursion). To make the manuscript well-ordered, the scribe writes the remaining letters of some incomplete words at the left margin when there is no more space left. The fine arrangement of the text and the quality of paper suggests to us that the manuscript is ready for public consumption or dedication to a certain figure rather than private use. The colophon only contains the praise for God and the prayer for the Prophet. According to the citation and personal seal at the beginning of the manuscript, it belonged to Abd. al-Bāqī al-'Ilmī who belonged to Rifa'ite Sufi order (*riḡā'iyu al-ṭarīqa*).

MS. Or. 347b was written by Ali ibn Ahmad on Ramaḍān 19, 977 (1570). It belonged to Ubaidullāh ibn Abdillāh ibn Laṭīfillāh, known as Ibn Bahā' al-Dīn. It contains 219 folios (1b-219a), and each folio has 33

lines. Catchwords are to be found on the b side. It measures 27.4 x 18 cm, and the body of the text has 19.5 x 11.5 cm. It was written in black ink and in the *naskh* script. The scribe uses red ink to write sections and to indicate the beginning of poetries, different opinions and *fā'ida* (excursion). He wrote the remaining letters of incomplete words at the left margin if there was no more space left.

May God bless and protect our master Muhammad, his family and his companions. The completion of its writing was in the hand of the humblest God's slave and the most need to His forgiveness, Ali ibn Ahmad, on the Blessed Saturday Ramadan 19, 977. May God make good its completion for Muhammad and his family. May God forgive the author, the copyist, the owner, everyone studying it [...], and all Muslims. Amin, Amin, Amin. (The colophon of MS. Or. 347b)

At the beginning of the manuscript, there is a piece of citation of the author's biography based on what the author had written about himself in his book *Ḥusn al-Muḥāḍara fī Akbbār Miṣr wa al-Qāhira* (A Good Lecture on the History of Egypt and Cairo), even though there are some differences in the writing of certain names. For instance, in the citation of the author's biography of MS Or. 347b, it is written as "Ṣādiq al-Dīn" instead of Sābiq al-Dīn, and "Nāsir al-Dīn" instead of Nāzir al-Dīn. This part is written in the Persian script and so is different from the rest of the book which is written according to the *naskh* script.

Abu al-Faḍl Abd ar-Raḥmān ibn al-Kamāl Abū Bakr ibn Muḥammad ibn Ṣādiq al-Dīn ibn al-Fakhr al-Uthmān ibn Nāsir al-Dīn Muḥammad ibn Sayf al-Dīn Khidr ibn Najm al-Dīn Abi al-^aalāḥ Ayyūb ibn Nāsir al-Dīn Muḥammad ibn Shaykh Humām al-Dīn al-Khuḍayrī al-Suyūfī. I surely mention my biography in this book following the *muḥaddithīn* (the scholars of prophetic tradition). It is scarce that one of them wrote about history but he mentioned his biography in it. Among them who did it are al-Imām Abd. al-Ghāfir al-Fārisī in *Tārīkh Nīsābūr* (History of Nisabur), Yaḳut al-Ḥamawī in *Mu'jam al-Uḍabā'* (the encyclopedia of the writers), Liṣān al-Dīn ibn al-Khaḍīb in *Tārīkh al-Gharnāṭa* (History of Granada), Taḳiy al-Dīn al-Fārisī in *Tārīkh Makka* (History of Mecca), al-Ḥāfidh Abū al-Faḍl ibn al-Ḥajar in *Quḍāt Miṣr* (Egyptian Judges) and Abū Shāma in *al-Rawḍatayn*, he is the most amazing and modest among them. Then I say: My great grandfather, Humām al-Dīn, was among the folk of al-ḥaqīqa and a Sufis shaykh –I would mention him in the

chapter “Sufism”-, others held positions in government; one was an officer in his city, another was in *Hisba*, another was a businessman alongside the Emir Shaykhūn and built a school in Asyūt, and gave it as an endowment. Among them were rich merchants, but I do not know among them who served in knowledge but my father –I would mention him in the chapter “Shāfi‘ite jurists”-. About our surname to al-Khuḍayrī, I know nothing about this surname but al-Khuḍayriyya, a district in Baghdad. Someone, whose word I trust, told me that he heard my father –may God bless him- said that his great grandfather was an ‘*ajam* (non-Arab) or came from the east. Apparently the surname is ascribed to the mentioned district. I was born after *maghrib* Saturday night at the beginning of Rajab 849 AH. I was brought, when my father was still alive, to shaykh Muhammad al-Majzūb, among the greatest saint close to the tomb of Sayyida Nafisa. I was lied down. I well grew up and have memorized before eight years old. I memorized *al-‘Umda*, *Mihāj al-Fiqh wa al-Uṣūl* and *Alfiyya* of Ibn Mālīk. I began to my learning activities at the beginning of 864. I learned fiqh and Arabic grammar from a large group of scholars, and took the laws of inheritance (*al-farā‘id*) from Grand Shaykh Shihāb al-Dīn al-Shārmisāhī who was very old, much more than 100 years old. God knows best. In this circumstance I read his explanation of *al-Majmū‘* in front of him. I obtained the license of teaching of the Arabic language at the beginning of 866 AH in which I composed my first work *Sharḥ al-Isti‘āza wa al-Basmala* (The Explanation of the seek of protection and Basmala). I presented it to my teacher, Shaykh al-Islam ‘Im al-Dīn al-Bulqīnī, and he wrote a *taqrīd*²¹ on it. I learned *fiqh* from him for a long time.²² I read in front of him from the beginning of *al-tadrīb* of his father until *al-wikāla*. I listened to him from the beginning of *al-Hāwī al-Ṣaghīr* until *al-‘adad*, and from the beginning of... (a citation of the author’s biography at the beginning of MS. Or. 347b).²³

This difference gives rise to the question of whether the scribe of this part and that of the rest of the book is the same person. If the scribe was a different one, what would be the purpose of mentioning this part in a different script? One reason that might be considered is

²¹ *Taqrīd* (gloss) in *Husn al-Muḥāḍara* and in *al-Taḥadduth*.

²² Something is missing in this part. In *Husn al-Mubadara* “...and I accompanied his son. I read in front of him from the beginning of *al-tadrīb* of his father...”

²³ The scribe did not complete the citation.

that one scribe would be able to present different Arabic scripts. If so, the manuscript was probably copied from the author's autograph or another manuscript written under the supervision of the author, since its copying was still close to the author's lifetime. It was completed 72 years after the death of the author.

An investigation into these three Leiden manuscripts finds that there are similarities among them. They are principally written in black ink. The scribes use red ink only to indicate certain features of the manuscripts such as sections, new topics, poetries, and different opinions, although they do not exactly use it in the same way. The manuscripts are written in the *naskh* script. The scribes omitted *hamza* and changed it *yā'*. Every page of each of these manuscripts consists of an odd number of lines. The well-arranged text and the quality of paper suggests that the manuscripts were written by professional scribes and ready for public consumption rather than for private use.

D. Collating the Manuscripts: Categorization and Authorization

Writing and learning tradition through which knowledge is transferred and transmitted is a cultural phenomenon. To identify how a text in a certain society was and is transmitted is a task we cannot avoid, but we must strive to understand the culture itself. Arabic manuscripts have been written by several scribes with different standards of writing and different types of script. Some of them are clearly readable whereas some require more attention to read, because they might be written by unprofessional scribes, or the scribes probably wrote the manuscripts for their own consumption. Categorization of Arabic manuscripts has been made based on authorization. Wadad al-Qadhi clearly makes manuscript categorization and classifies manuscripts into the active and passive authorization. The active authorization includes (1) the author's autograph, (2) a copy dictated by the author to the student and read back to him (*qirā'a* and *samā'*), (3) a student's copy read by the author and the author indicating by the statement of reading (*qirā'a*), (4) a copy dictated by the author and having a statement indicating the occurrence of hearing (*samā'*), and (5) a copy read by the student to the author and having a statement indicating the occurrence of reading (*qirā'a*); while the passive authorization includes (6) a copy made by a

student from an approved copy by the author which was handed over by him personally (*munāwala*), (7) a copy made by a student from an approved copy by the author which was requested by correspondence (*mukātaba*), (8) a copy made by a student from an approved copy by the author which was licensed by him (*ijāza*), (9) a copy collated with the author's autograph, and (10) a copy collated with an approved copy by the author.²⁴

For the case of the two dated manuscripts (Or. 39 and Or. 347b), we can judge that they are not the author's autographs since the first was written by Ibn Najm al-Dīn ibn Yaḥyā, known as Ibn al-Muballaḡ, and the later was written by Ali ibn Ahmad. Since both manuscripts were written several decades after the death of the author, it means that the scribes had no direct contacts with the author, and this lead us to categorize them as either the ninth category or the tenth one. Therefore, these two manuscripts belong to the passive authorization.

For Ms. Or. 347, we only have the information about the name of the owner, Khalifa Abd. al-Bāqī al-'Ilmī, a follower of Rifa'ite Sufi order. Thus, the questions we have are whether it was written by al-Suyūfī himself, or whether al-Suyūfī had one of his students write it and gave it then to the owner, or whether it had been collated with the author's autograph or an approved copy by the author?

To prove that a manuscript is an autograph seems to be an important task. At least there are two methods considered valid to identify the author's autograph: internal and external evidence. The first method can be performed by the help of textual criticism²⁵ or, in other words, by examining the text and comparing it with all other text-bearers in order to prove if it contains true authorial evidence where others do

²⁴ Wadad al-Qadhi, "How 'Sacred' is the Text of an Arabic Medieval Manuscript?", in *Theoretical Approaches*, pp. 43-4. Franz Rosenthal gives three hierarchies of manuscript authorization: the autograph written by the author, the manuscript written by a pupil of the author upon the dictation which was certified and corrected, and the manuscript written by a great scholar or having been in the possession of one or more great scholars. See: Franz Rosenthal, *The Technique*, p. 23.

²⁵ Textual criticism is the means by which problems in reconstructing the original wording of a text can be solved. It is the way to approach the so-called 'lost manuscript of the author; J.J. Witkam, "Establishing the Stemma: Fact or Fiction?", *Manuscripts of the Middle East Journal*, (Leiden: Ter Lugt Press, 1988), vol. III, p. 88.

not. The second method is by finding other specimens of the author's handwriting that can be attributed to him, such as personal notes and drafts, with or without corroborative statements by contemporaries.²⁶ If the manuscript has the same style of writing to that of the valid specimen, it could be concluded that the manuscript is the author's autograph.

We are lucky here that Khayr al-Dīn al-Zirikī in his encyclopaedia of the notable writers, *al-A'lām*, mentions two samples of the specimen of al-Suyūfī's handwriting. According to these samples, we could categorize al-Suyūfī's handwriting as Persian script or a script close to the Persian style. Therefore, we could draw a conclusion that MS. 347a was not written by the author himself.

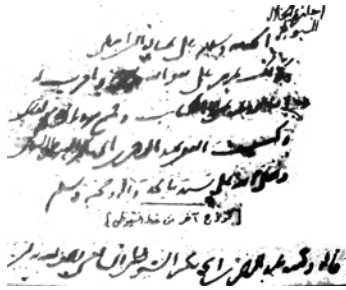


Figure 1: Two examples of al-Suyūfī's handwritings

Many works have been dedicated to certain figures by the authors themselves among whom are Ibn Khaldun (d. 808/1406) who dedicated an edition of his *Tārīkh* to a Mamluks ruler, al-Zāhir Sayf al-Dīn Barqūq (d. 1399), by adding his name *al-Zābirī fī al-Ibar fī Akhbār al-'Arab wa al-'Ajam wa al-Barbar*; or Ibn Fāris who composed a book on linguistics in the name of al-Ṣāhib ibn 'Abbād (d. 385/995) and called it *al-Ṣāhibī fī Fiqh al-Lughā wa-Sunan al-'Arab fī Kalāmihā*.²⁷ al-Suyūfī himself had composed a book on foreign vocabularies in the Qur'ān dedicated to an Abbasite chaliph of Cairo, al-Mutawakkil III (d. 945/1536) and called it

²⁶ Arnoud Vrolijk, *Bringing a Laugh*, p. 88.

²⁷ The book deals with the rules of speech by the Arabs and Arabic philology. The reason why the author named the book as *al-Ṣāhibī* was because when he composed it, he deposited it in the library of al-Ṣāhib ibn Abbad (d. 385/995), a Buwayhite wazir. See: Ibn Fāris, *al-Ṣāhibī*, (Cairo: al-Maktaba al-Salafiyya, 1910), p. 2.

al-Mutawakkilī. The problem we have here is that we have no idea about the owner's biography: when and where he lived. However, we still have enough evidence that the author did not dedicate this book to the owner, Khalifa 'Abd al-Bāqī al-'Ilmī, since the author mentioned the title of the book with its original title, *al-Muḥḥir fī 'Ulūm al-Luġba*, without adding any word referring to a certain figure in MS. Or. 347a. The manuscript is bound with a likely Islamic bookbinding of the sixteenth century similar to the binding style of MS. Or. 347b.²⁸ Therefore, we might assume that the writing period of MS. Or. 347a is still close to that of MS. Or. 347b, and accordingly it might belong to the passive authorization.

E. Collating Manuscripts: Editing Section 20

1. *The Importance of Section 20 (al-Naw' al-'Ishrūn)*

As mentioned before, al-Suyūfī is very much considered as an encyclopedic writer. *Kitāb al-Muḥḥir* itself is his compilation of earlier philologists' ideas on linguistics. Only a few of his opinions can be found in this book. He begins his book with the definition and genesis of language whether it is revealed by God (*wahy, tanqīḥ*), or part of human creation (*iṣṭilāḥ, tanwāḥ*), or a combination between God's revelation and human creation. He mentions different linguistic opinions of philologists and scholars from different schools of theology.²⁹ The first opinion is basically based upon God's speech: *And He taught Adam the names of all things* (Q. 2:31) and the idea that God taught Adam those names and then taught human beings language through prophets after him. While the second refers to the idea that if language were divinely revealed,

²⁸ For more detail information about Islamic bookbindings, see: Friedrich Sarre, *Islamic Bookbindings*, translated from the German manuscript by F.D. O'Byrne, (Berlin: Scarabeus-Verlag, 1923).

²⁹ At the beginning, the discussion about the genesis of language is closely related to the theological and philosophical issues. Therefore, most of the scholars from whom al-Suyūfī quoted their philological and linguistic ideas were theologians -or at least familiar with certain theological and philosophical doctrines-, such as al-Ash'ārī (d. 936), al-Ghazālī (d. 1111) and Fakhr al-Dīn al-Rāzī (d. 1209), who belonged to the Sunni school, and Abū 'Alī al-Fārisī (d. 988) and Ibn Jinnī (d. 1002) who belonged to the Mu'tazili school.

there must be a medium (*sila*) between God and humans, that was, a prophet because it is impossible that God speaks to every one of us. However, this idea is unacceptable because of the fact that every messenger sent by God was only situated in the language of their people: *And We did not send any messenger but with the language of his people* (Q. 14:4).³⁰ The third one seems to fill the gap between these two different opinions; it is very possible that language has different sources. The discussions, however, tend to support the idea that God taught Adam the language, and then he spread it to human beings.

The importance of section 20 of this book is that the author gives us general description about the dynamics of the Arabic language within the influence of Islam as a new culture and ideology, and as the result of human interactions and transactions. The *interactional function* of language means how humans use language to interact with each other socially or emotionally, while the *transactional function* indicates how they use their linguistic abilities to communicate knowledge, skill, and information.³¹ These dynamics can be identified as follows: some words have had more specific meanings since the advent of Islam such as the word *muṣlim*, which originally has a notion of “to hand something over” or “to surrender”, and now is used to indicate someone who embraces Islam as his religion; and *mu'min*, which etymologically has a meaning of *amān* (peace) and *taṣḏīq* (belief), and now has more a specific meaning, a believer in One God. Muslim philologists and linguists contend that all Islamic scientific terms belong to this category.³²

Some other words have not been used anymore because they lost their meanings. The author mentions some words such as *al-Mirbā'*, *al-Nashīṭa*, and *al-fuḏūl*. *Al-Mirbā'* means a quarter of the booty taken by a leader in the *jābiliyya* period; *al-Nashīṭa* means what people took as booty

³⁰ Al-Suyūṭī, *al-Muḏḏḥir fī 'Ulūm al-Luġba wa-Annā'ihā*, eds.: Aḥmad Jād al-Mawlā, 'Alī Muḥammad al-Bajāwī, and Muḥammad Abū al-Faḍl Ibrāhīm, 2nd ed. (Cairo: 'Isā al-Bābī al-Ḥalabī, 1950), pp. 8-30. George Yule also indicates different opinions concerning the origins of language: the divine source, the natural-sound source, glossogenetics, physiological adaptation, and interactions and transactions; George Yule, *The Study of Language*, 2nd ed. (Cambridge: Cambridge University Press, 1996), pp. 1-6.

³¹ George Yule, *The Study of Language*, p. 6.

³² Al-Suyūṭī, *al-Muḏḏḥir*, pp. 295-6.

in their peace travel, not from their invasion; and *al-fuḍūl* means the small remainder of the booty which was not possible to distribute to a lot of soldiers. While the word *al-ṣafīy*, which means part of the booty taken by a leader before its distribution (*qisma*) apart from his quarter, was attributed only to the Prophet PBUH.³³ There are also some expressions which are extinct because the Prophet prohibits using them such as *khabuthat nafsī* which means “I am disgusted or sick of something or somebody”. The prohibition is due to the ugliness of the word *khabutha* itself.³⁴

Furthermore, since the advent of Islam there have been many words and expressions produced by Muslims that subsequently become the words of the community. The term *al-jāhiliyya*, for instance, is a term produced during the Islamic period to indicate a period before it. The Prophet Muhammad was also a very productive agent in the sense that there are many words and expressions coming from his sayings such as the word *al-muharram*, which replaces the sacred month named in the *jāhiliyya* period *ṣafar al-anwal*, and the sentence *māta ḥaṭfa anḥibi*, which means somebody who naturally died, not because of murder. Some words and expressions had also been produced by other persons. We know the word *al-julhuma* from Abu Sufyān (d. 630) which means a side of a valley.³⁵ We know the word *baʿjan wāḥidan* from Uthmān ibn ʿAffān (d. 656) which means one way. The verbal noun of *fāḍa al-mayyit*, *bādha awān fawḍih* (it is the time of his death), is known only from Shurayh

³³ *Ibid.*, pp. 296-7; see also footnote by the editors.

³⁴ It has been reported that the Prophet said: “Truly among you do not say *khabuthat nafsī* but say it *laqīsat nafsī*.” These two expressions have the same meaning, but it is detested to use the word *khabutha* due to its ugliness. Abī ʿUbayd al-Qāsim ibn Sallām al-Harawī, *Gharīb al-Ḥadīth*, (Haydarabad: Dāʿirat al-Maʿarif al-ʿUthmāniyya, 1966), vol. III, pp. 333-4.

³⁵ It has been reported in a hadith that Abu Sufyān asked the Prophet for permission, but he retarded him, and then permitted him. Then Abu Sufyān said to him: “You hardly allow me until you allow a stone between two sides of a valley.” The Prophet said: “Oo, Abu Sufyān, you are like that who said: all hunted animals are in the grip of a wild donkey.” The Prophet said this because he intended to soften the heart of Abu Sufyān towards Islam. Ibn al-Manzūr, *Lisān al-ʿArab*, (Cairo: Dar al-Maʿarif, 1981), vol. V, pp.3367-8; Abī ʿUbayd al-Qāsim ibn Sallām al-Harawī, *Gharīb al-Ḥadīth*, pp. 325-6.

(d. 632), and the plural of *al-dajjāl*, *al-dajājila*, is only known from Malik ibn Anas (d. 795).³⁶ Investigating language from this perspective is known as sociolinguistics.

2. *A Critical Edition of Section 20 of al-Muḏḥir*

According to Western scholarship on the theory of editing, an editor defines his perception of the relation between the author and the text. Editing activity could be author-based, if the author's intention is knowable from the text, or text-based, if the authorial intention is unknown. The primary goal of editing itself is to receive a communication from the past.³⁷ Editing *Kitāb al-Muḏḥir* could be categorized as author-based since the author implicitly mentioned his intention of composing at the beginning of the book.³⁸

In order to make a critical edition of a section of the book, I am going to make MS. Or. 347b as the based text, since it provides us with more detail information than the others. Here I would like to choose section 20 on “the Islamic words”, *al-nam' al-'isbrūn: ma'rifat al-alfāẓ al-Islāmiyya* as an example of my critical edition of the book. For several reasons, it is interesting to make a critical edition of this chapter because it discusses the dynamics of the Arabic language, especially since the advent of Islam in the Arabian Peninsula at the beginning of the seventh century. To make the matter easier, I am going to use “A” to indicate MS. Or. 347a, “B” for MS. Or. 347b and “C” for MS. Or. 39. I also use the symbol “ĕ” to indicate the symbol used by the scribe to fill the remaining spaces at the left margin. For some words which the scribe wrote them down with *yā'* instead of *hamza*, I will write them down on the contrary here.

³⁶ Al-Suyūfī, *al-Muḏḥir*, pp. 300-3.

³⁷ Al-Qadhi, Wadad, *How 'Sacred' is the Text of an Arabic Medieval Manuscript?* (in *Theoretical approaches to the transmission and edition of Oriental manuscripts*), Beirut: Orient-Institut and Würzburg: Ergon, 2007, pp. 15-17.

³⁸ At the beginning of the book, the author intended to present philological doctrines and included the marvels of the Arabic language in a well-arranged book. Such this work, according to him, had not been done by earlier philologists.

ff. 51b النوع العشرون: معرفة الألفاظ الإسلامية. قال ابن فارس³⁹ في فقه اللغة باب الأسباب الإسلامية كانت العرب في جاهليتها على إرث من إرث آبائهم في لغاتهم وآدابهم ونسائلكهم وقرايبهم. فلما جاء الله تعالى بالإسلام حالت أحوال ونسخت ديانات وأبطلت أمور ونقلت من اللغة ألفاظ من مواضع إلى مواضع آخر بزيادات زيدت وشرائع شرعت⁴⁰ فعنى الآخر الأول. فكان مما جاء في الإسلام ذكر المؤمن والمسلم والكافر والمنافق. وإن العرب إنما عرفت المؤمن من الأمان والإيمان وهو التصديق، ثم زادت الشريعة شرائط وأوصافاً بها سمي المؤمن بالإطلاق مؤمناً. وكذلك الإسلام والمسلم إنما عرفت منه إسلام الشيء ثم جاء في الشرع من أوصافه ما جاء. وكذلك كانت لا تعرف من الكفر إلا الغطاء والستر. فأما المنافق فاسم جاء به الإسلام لقوم أبطنوا غير ما أظهروه، وكان الأصل من نفاقاء اليربوع، ولم يعرفوا في الفسق إلا قولهم فسقت الرطبة إذا خرجت من قشرها، وجاء الشرع بأن الفسق الإفحاش في الخروج عن طاعة الله تعالى.

ومما جاء في الشرع الصلاة،⁴¹ وأصله في لغتهم الدعاء. وقد كانوا عرفوا الركوع والسجود وإن لم يكن على هذه الهيئة. قال أبو عمرو: سجد⁴² الرجل: طأطأ رأسه وانحنى. وأنشد: فقلن⁴³ له: أسجد

لليلي فأسجدا. يعني البعير إذا طأطأ رأسه لتركبه. وكذلك الصيام أصله عند مم الإسماك، ثم زادت الشريعة ff. 52a النية وحظرت الأكل والمباشرة وغير مما من شرائع الصوم. وكذلك الحج لم يكن عند مم فيه.

غير القصد، ثم زادت الشريعة ما زادته من شرائط الحج وشعائره. وكذلك الزكاة⁴⁴ لم تكن العرب تعرفها إلا من ناحية النماء وزاد الشرع فيها ما زاده، وعلى هذا سائر أبواب الفقه. فالوجه في هذا إذا سئل الإنسان عنه⁴⁵ أن يقول فيه اسمان: لغوي وشرعي، ويذكر ما كانت العرب تعرفه ثم جاء الإسلام به وكذلك سائر

³⁹ . بن فارس: C.

⁴⁰ A and C: mentioning afterwards. وشرائط شرطت

⁴¹ A and C: الصلاة .

⁴² C: سجد .

⁴³ C: فقلنا .

⁴⁴ C: الزكاة .

⁴⁵ A: إذا سئل عنه الإنسان

العلوم كالنحو والعروض والشعر، كل ذلك له اسمان لغوي وصناعي. انتهى كلام ابن فارس.⁴⁶

و قال في باب آخر قد كانت حدثت في صدر الإسلام أسماء وذلك قولهم⁴⁷ لمن أدرك الإسلام من أهل الجاهلية مخضرم، فأخبرنا أبو الحسن⁴⁸ أحمد بن محمد بن محمد بن محمد بن محمد بن عباس الخشكي عن إسماعيل بن أبي عبيد الله⁵⁰ قال المخضرمون من الشعراء من قال الشعر في الجاهلية ثم أدرك الإسلام فمنهم حسان بن ثابت ولييد بن ربيعة ونابغة بن جعدة وأبو زيد وعمرو بن شأس والزبرقان بن بدر وعمرو بن معدي كرب وكعب بن زهير ومعن بن أوس. وتأويل المخضرم من خضرت الشيء أي قطعته وخضرم فلان عطيته أي قطعها فسمي هؤلاء مخضرمين كأنهم قطعوا عن الكفر إلى الإسلام ويمكن أن يكون ذلك لأن ربتهم في الشعر نقصت لأن حال الشعر تطامنت في الإسلام، لما أنزل الله تعالى من الكتاب العزيز العربي.⁵¹ وهذا عندنا هو الوجه لأنه لو كان من القطع لكان كل من قطع إلى الإسلام من الجاهلية مخضرمًا، والأمر بخلاف هذا.

و من الأسماء التي كانت فزالت بزوال معانيها قولهم المربع والنشيطه والفضول ولم نذكر الصفي، لأن رسول الله صلى الله عليه وسلم قد اصطفى في بعض غزواته وخص بذلك، وزال اسم الصفي لما توفي صلى الله عليه وسلم. وما ترك أيضا الأتاوه والكس⁵² والحلوان، وكذلك قولهم أنعم صباحا وأنعم ظلاما، وقولهم للملك: أبيت العن. وترك أيضا قول المملوك للملكه: ربي، وقد كانوا يخاطبون ملوكهم بالأرباب. قال الشاعر:

و أسلمن فيها رب كددة وابنه و رب معد بين خبت وعرعر

⁴⁶ . بن فارس: C.

⁴⁷ لقولهم: C.

⁴⁸ . أبو الحسين: A and C.

⁴⁹ . حدثنا: A and C.

⁵⁰ . بن أبي عبيد الله: A and C.

⁵¹ . العربي العزيز: C.

⁵² C: المكس This seems to be right word because the word الكس does not fit the context.

وترك أيضا تسميته من لم يجب ضرورة⁵³ لقوله صلى الله عليه وسلم: لا ضرورة⁵⁴ في الإسلام، وقيل: معناه الذي يدع النكاح تبلا أو الذي يحدث حدثا ويلجأ إلى الحرم. وترك أيضا قولهم للإبل تساق في الصداق النوافج. ومما كره في الإسلام من الألفاظ قول القائل: خبثت نفسي للنهي عنه في الحديث. وكره أيضا أن يقال استأثر الله بفلان. ومما كانت العرب تستعمله ثم ترك قولهم حجرا محجورا،⁵⁵ فيعلم السامع أنه يريد أن يحرمه، ومنه قوله:

حنت إلى النخلة الفصوى⁵⁶ فقلت لها
حجر حرام ألا تلك الدهاريس

و الوجه الآخر: الاستعانة. فإن الإنسان إذا سافر فرأى من يخافه قال: حجرا محجورا أي حرام عليك التعرض لي. وعلى هذا فسر قوله تعالى: يوم يرون الملكة لا بشرى يومئذ للمجرمين ويقولون حجرا محجورا.⁵⁷ يقول المجرمون ذلك ما كانوا يقولونه⁵⁸ في الدنيا. انتهى ما ذكره ابن فارس.⁵⁹

وقال ابن برهان⁶⁰ في كتابه في الأصول: اختلف العلماء⁶¹ في الأسماء هل نقلت من اللغة إلى الشرع. ff. 52b. فذهب الفقهاء والمعتزلة إلى أن من الأسماء ما نقل كالصوم⁶² والصلاة⁶³ والزكاة⁶³ والحج. وقال القاضي أبو بكر: الأسماء باقية على وضعها اللغوي غير منقولة. قال ابن برهان:⁶⁴ والأول هو الصحيح وهو أن رسول الله صلى الله عليه وسلم نقلها من اللغة إلى الشرع، ولا تخرج بهذا النقل عن أحد قسمي كلام العرب وهو

⁵³ ضرورة: C

⁵⁴ ضرورة: C

⁵⁵ is mentioned و كان هذا عندهم لمعنيين أحدهما عند الحرمان إذا سئل لإنسان قال حجرا محجورا C: afterwards.

⁵⁶ Based on the printed edition of 'Īsā al-Bābī al-Ḥalabī, it is written *al-quswā* (with *qāf*). The scribe did not really care about diacritical dots throughout his copying.

⁵⁷ الفرقان: ٢٢

⁵⁸ يقولون: C

⁵⁹ بن فارس: C

⁶⁰ بن برهان: C

⁶¹ رحمهم الله تعالى: A

⁶² الصلاة: C

⁶³ الزكاة: C

⁶⁴ بن برهان: C

الحجاز. وكذلك كلما استحدثه أهل العلوم والصناعات من الأسماء كأهل العروض والنحو والفقهاء وتسميتهم النقص والمنع والكسر والقلب وغير ذلك والرفع والنصب والحذف والمديد والطويل. قال: وصاحب الشرع إذا أتى بهذه الغرائب التي اشتملت الشريعة عليها من العلوم حار الأولون والآخرون في معرفتها ما لم يحظره بال العرب. فلا بد من أسامي تدل على تلك المعاني. انتهى

ومن صحح القول بالنقل الشيخ أبو إسحاق الشيرازي وألكيا. قال الشيخ أبو إسحاق: ومذا في غير لفظ الإيمان فإنه مبني على موضوعه في اللغة. قال: وليس من ضرورة النقل أن يكون في جميع الألفاظ وإنما يكون على حسب ما يقوم عليه. **ث** وقال التاج السبكي: رأيت في كتاب الصلاة⁶⁵ للإمام محمد بن نصر عن أبي عبيد أنه استدل على أن الشارع نقل الإيمان عن معناه اللغوي إلى الشرعي بأنه نقل الصلاة **ث**⁶⁶ والهج وغيرهما إلى معان أخر. قال: فما بال الإيمان؟ قال السبكي: ومذا يدل على تخصيص محل الخلاف بالإيمان. وقال الإمام فخر الدين وأتباعه: وقع النقل من الأسماء في الأفعال والحروف، فلم يوجد النقل فيهما بطريق الأصالة بالاستقراء بل بطريق التبعية، فإن الصلاة⁶⁷ تستلزم صلى. وقال الإمام: ولم يوجد النقل في الأسماء المترادفة لأنها على خلاف الأصل، فتقدر⁶⁸ بقدر الحاجة. وقال الإمام الصفي الهندي: بل وجد فيها في الفرض والواجب والترويح والإنكاح.

وقال التاج السبكي في شرح المنهاج: الألفاظ المستعملة من الشارع وقع منها الاسم الموضوع بإزاء المايات الجعلية كالصلاة⁶⁹، والمصدر في أنت طالق طلاق⁷⁰، واسم الفاعل في أنت طالق وأنا ضامن، واسم المفعول في الطلاق والعق والوكالة، والصفة المشبهة في أنت حر، والفعل الماضي في الإنشاءات، وذلك في العقود كلها والطلاق، والمضارع في لفظ أشهد في الشهادة وفي اللعان، والأمر في الإيجاب والاستيجاب في العقود، نحو:

⁶⁵ C: الصلوة

⁶⁶ C: الصلوة

⁶⁷ C: الصلوة

⁶⁸ A: فيقدر

⁶⁹ C: الصلوة

⁷⁰ C: The word "طلاق" is not included.

بعني واشتر مني.

و قال ابن دريد⁷¹ في الجمهرة: الجوائز العطاء الواحدة الجائزة. قال: وذكر بعض أهل اللغة أنها كلمة إسلامية وأصلها أن أميراً من أمراء الجيوش واقف العدو وبينه وبينهم نهر، فقال من جاز هذا النهر فله كذا وكذا . فكان الرجل يعبر النهر فيأخذ مالا، فيقال: أخذ فلان جائزه فسميت جوائز بذلك. وقال فيها: لم يكن المحرم معروفا في الجاهلية، وإنما كان يقال له ولصفر⁷² الصفرين، وكان أول الصفرين من أشهر الحرم. فكانت العرب تارة تحرمه وتارة تقا تل فيه وتحرم صفر الثاني مكانه.

قلت: ومذه فائدة لطيفة لم أرها إلا في الجمهرة. فكانت العرب تسمي صفر الأول وصفر الثاني وربيع الأول وربيع الثاني وجمادى الأولى وجمادى الآخرة. فلما جاء الإسلام وأبطل ما كانوا يفعلونه من النسيء سماه النبي صلى الله عليه وسلم شهر الله المحرم (كما في الحديث أفضل الصيام بعد رمضان شهر الله المحرم)⁷³، وبذلك عرفت النكحة: ⁷⁴شهر الله، ولم يرد مثل ذلك في بقية الأشهر ولا رمضان. وقد كت سأل من مدة عن النكحة في ذلك ولم يحضرنى فيها شيء حتى وقفت على كلام ابن دريد⁷⁵ فعرفت به النكحة في ذلك. ff. 53a

وفي الصحاح قال ابن دريد: ⁷⁶الصفران شهران في السنة سمي أحد مما في الإسلام المحرم. وفي كتاب ليس لابن خالويه: إن لفظ الجاهلية اسم حدث في الإسلام للزمن الذي كان قبل البعثة. والمنافق اسم إسلامي لم يعرف في الجاهلية وهو من دخل في الإسلام بلسانه دون قلبه، سمي منافقا مأخوذ من نفاقاء اليربوع. وفي الجمل قال ابن الأعرابي: ⁷⁷لم نسمع⁷⁸ في كلام الجاهلية ولا في شعرهم فاسق. قال: وهذا عجب وهو كلام

⁷¹ بن دريد C:

⁷² والصفر C:

⁷³ C: The hadith between the brackets is not included.

⁷⁴ A: في قوله

⁷⁵ بن دريد C:

⁷⁶ بن دريد C:

⁷⁷ بن الأعرابي C:

⁷⁸ لم يسمع C:

عربي ولم يأت في شعر جاهلي، وفي الصحاح نحوه. وفي كتاب ليس: لم يعرف تفسير الضراح إلا من الحديث قال: موبيت في السماء بإزاء الكعبة.

و في الصحاح: التفث في المناسك ما كان من نحو قص الأظفار والشارب وحلق الرأس والعانة ورمي الجمار ونحر البدن وأشباه ذلك. قال أبو عبيدة: ولم يجيء فيه شعر يحتاج فيه. وفي فقه اللغة للثعالبي: إذا مات الإنسان (إذا مات الإنسان)⁷⁹ عن غير قتل قيل: مات حتف أنفه. وأول من تكلم بذلك النبي صلى الله عليه وسلم. وفيه: إذا كان الفرس لا ينقطع جريه فهو بحر، شبه بالبحر الذي لا ينقطع ماءه. وأول من تكلم بذلك رسول الله صلى الله عليه وسلم في وصف فرس ركبه.

قال ابن دريد⁸⁰ في المجتبى في باب ما سمع من النبي صلى الله عليه وسلم بما⁸¹ لم يسمع من غيره قبله: أخبرنا عبد الأول بن مرید أحد بني أف الناقة من بني سعد في إسناد قال: قال علي رضي الله عنه: ما سمعت كلمة عربية من العرب إلا وقد سمعتها من النبي صلى الله عليه وسلم، سمعته⁸² يقول: مات حتف أنفه وما سمعتها من عربي قبله. قال ابن دريد⁸³: ومعنى حتف أنفه أن روحه تخرج من أنفه بتأج نفسه. لأن الميت على فراشه من غير قتل يتنفس حتى يتنفضي ريقه. فخص الأنف بذلك لأن من جهته يتنفضي الريق. قال ابن دريد⁸⁴: ومن الألفاظ التي لم تسمع من عربي قبله قوله: لا ينتطح فيها عنزان، وقوله: الآن⁸⁵ حمي الوطيس، وقوله: لا يلدع⁸⁶ المؤمن من حجر مرتين، وقوله: الحرب خدعة⁸⁷، وقوله: إياكم وحضر الدمن في ألفاظ كثيرة.

⁷⁹ B: The sentence "إذا مات الإنسان" is written twice by the scribe.

⁸⁰ C: بن دريد

⁸¹ A: ما؛ C: بما

⁸² A and C: و سمعته

⁸³ C: بن دريد

⁸⁴ C: بن دريد

⁸⁵ C: الآن

⁸⁶ A and C: لا يلدع with 'ayn.

⁸⁷ C: خديعة

وفي الصحاح قال أبو عبيدة: الصير في الحديث أنه شق الباب،⁸⁸ ولم يسمع هذا الحرف إلا في الحديث.⁸⁹ قال: والزمار في الحديث إنها الزانية. قال أبو عبيدة: ولم أسمع هذا الحرف إلا في هذا الحديث، ولا أدري من أي شيء أخذ. وفيه: الجلمة بالضم الذي في حديث أبي سفين:⁹⁰ ما كدت تأذن لي حتى تأذن لحجارة الجلمتين. قال أبو عبيد: أراد جاني الوادي. قال: ولم أسمع بالجلمة إلا في هذا الحديث وما جاءت إلا ولها أصل.

وفي التهذيب للتبريزي يقال: اجعل هذا الشيء بأجا واحدا تهموزا أي طريقا واحدا. ويقال إن أول من تكلم به عثمان بن عفان.⁹¹ وفي شرح الفصيح لابن خالويه: أخبرنا ابن دريد⁹² عن أبي حاتم⁹³ عن الأصمعي قال أول ما سمع مصدر فاض الميت من شريح قال هذا⁹⁴ أوان فوضه. وفي كتاب ليس: لم يسمع جمع الدجال من أحد⁹⁵ إلا من ملك⁹⁶ بن أنس فقيه المدينة فإنه قال: هؤلاء الدجاجلة.

3. The Translation of the Arabic Text

Section twenty: Understanding Islamic Words. Ibn Fāris said in *Fiqh al-Lughā* chapter *al-Asbāb al-Islāmiyya* (Islamic influences): “In the pre-Islamic Arab period, the Arabs behaved according to their forebears’ legacies: their languages, literature, liturgies, and offerings. As Allah bestowed them Islam, several changes took place: their religions were abrogated; matters were annulled; some words changed from one meaning to another with some addition; and a number of laws were endorsed, the latter replaced the previous. The advent of Islam brought about the appearance of new terms such as *mu’min*, *muslim*, *kaḥfīr*, and

⁸⁸ C: الصير شق في الحديث أنه الباب

⁸⁹ C: في هذا الحديث

⁹⁰ A and B: أبي سفيان

⁹¹ A: رضي الله تعالى عنه

⁹² C: بن دريد

⁹³ C: أبي حاتم

⁹⁴ C: وهذا is preceded by waw, وهذا.

⁹⁵ C: لم يسمع في الرجال من أحد

⁹⁶ A: مالك not preceded by من; C: مالك

munāfiq. The Arabs merely knew *mu'min* from the word *amān* (safety, peace), and *īmān* which means belief. The *sharī'a* (religion) adds some conditions and features due to which a believer is called *mu'min*. It happens likewise with the words *Islām* and *muslim*. They only knew Islam from *islām al-shay'* (to hand it over), and then the religion gives certain features to make the words as they are now understood. They also did not understand *kufṛ*, but only cover and veil. The word *munāfiq* is used in Islam to indicate people who conceal attitudes different from the ones they actually reveal. The term originally derives from *nāfiqā' al-yarbū'* (the hole of a rat). They did not know *fiṣq* but their saying "*fasaqat al-ruḏba*" when it breaks its shell. The religion thus defines that *fiṣq* means indifference from obedience to God.

Another word is *al-ṣālā* which originally meant supplication in their language. They already knew *rukū'* and *ṣujūd* but not as in this form. Abū 'Amr said: "*asjada al-rajul*" means he bows and twists his head. He chanted: it was said to him "*asjid*" to Layla and then it twisted its head. It means a camel when it twists its head so that you can ride on it. The same case, the word *al-ṣiyām* originally means "to refrain from". The religion then adds some conditions of fasting such as intention and prohibition of having meal, sexual intercourse etc. They only knew *al-ḥajj* with a sense of intending to do something. The religion then adds some conditions and slogans of pilgrimage. The Arabs merely understood the word *al-ṣakā* with the meaning of increasing (*al-namā*), and then the religion gives a new meaning to it. This happens in all subjects of *fiqh*. The reason is that when someone is asked about this changing, he may say: there are two meanings: etymological and terminological meanings. He should mention the meaning understood by the Arabs, and the new one brought by Islam. This also happens in all other disciplines such as Arabic grammar, versification (*'arūd*) and poetry. Every word has two meanings: etymologic and terminological. [The words of Ibn Faris end]

He said in another chapter there were names appearing at the beginning of Islam such as *mukhaḏram* for those of *jāhiliyya* people who converted to Islam. Abū al-Ḥasan Aḥmad ibn Muḥammad, *mawḏā* of Banī Hāshim reported: "Muḥammad ibn 'Abbās al-Khashkī related from Ismā'īl ibn Abī 'Ubayd Allāh: *al-mukhaḏramūn* of poets means those who

delivered poetry in the pre-Islamic period and then converted to Islam, among whom are Ḥassān ibn Thābit, Labīd ibn Rabī‘a, Nābigha ibn Ja‘da, Abū Zubayd, ‘Amr ibn Sha‘sh, al-Zabarqān ibn Badr, ‘Amr ibn Ma‘dī Kariba, Ka‘b ibn Zuhayr and Ma‘n ibn Aws. The meaning of *mukhadram* derives from “*khadramtu al-shay‘a*” which means “I cut it”; “*khadrama fulān ‘atīyyatabū*” means he cut it. Those people were called *al-mukhadramūn* because they quitted being infidels in favour of Islam. It is also possible to say that their level of delivering poetry decreased because the position of poetry slackened in Islam when God revealed the Holy Arabic Book. For us, this idea is the most acceptable one because if it derives from *al-qaṭ‘*, everybody who quitted from ignorance (*al-jāhiliyya*) in favour of Islam would be called *mukhadram*; the fact did not fit it.

There were words which had existed but then disappeared because their meanings disappeared such as *al-mirbā*,⁹⁷ *al-nashīta*,⁹⁸ and *al-fuḍūl*.⁹⁹ The case is different with the word *al-ṣafī*¹⁰⁰ because the Prophet (PBUH) chose [his share] in some of his conquests. The predicate was attributed only to him. The word *al-ṣafī* disappeared when the Prophet died. Other words -which disappeared- are *al-itāma* (tax taken by a king), *al-maks* (tax taken from the sellers in a market during the *jāhiliyya* period), and *al-ḥuwān* (a fee paid for a soothsayer). This also occurred in some expressions such as *an‘im ṣabāḥan wa an‘im ḥalāman* (God bless you in the morning and the night),¹⁰¹ their speech to a king: “*abayta al-la‘na*” (you have refused to do something bad for you).¹⁰² The same case occurs with a slave’s call to his owner “*rabbī*” (my lord); slaves addressed their lords with “*arbāb*” (sing. *rabb*). A poet has said:

⁹⁷ *Al-Mirbā* means a quarter of the booty taken by a leader in the *jāhiliyya* period.

⁹⁸ *Al-Nashīta* means what people took as booty during their peaceful travel, not from their invasion.

⁹⁹ *Al-fuḍūl* means the small remain of the booty which was not possible to distribute to a lot of soldiers.

¹⁰⁰ *Al-ṣafī* means part of the booty taken by a leader before its distribution (*qisma*) apart from his quarter.

¹⁰¹ This expression was used to pray for somebody.

¹⁰² This expression was used by people of the pre-Islamic period to greet their kings. Ibn al-Manẓūr, *Lisān al-‘Arab*, Cairo: Dar al-Ma‘arif, 1981, vol. V, p. 4044.

Truly the lord of *Kinda* and his son surrendered there
So did the lord of *Ma'ad* between terrain and juniper.

Another word –which is not used anymore- is what they called someone who had not gone yet to the pilgrimage “*ṣarūra*”, as the Prophet said: “there is no *ṣarūra* (celibacy) in Islam.” It is said that the meaning is someone who abandons getting married in favour of celibacy, or who experiences a certain incident and then decides not to get married. Another word is their mentioning a camel which was set as dowry “*al-nawāfij*”. Among the expressions, which are detested in Islam, are when a person says: *ḵhabuḥḥat nafṣī* (I am disgusted or sick of something or somebody), because a hadith prohibits using it, and the expression: *ista'thara Allāh bi fulān* (God appropriates [His paradise] for someone).¹⁰³ Among the expressions which the Arabs used and then left is their expression “*ḥijran mahjūran*”. The listener understood that the speaker intended to prohibit him. One said:

I approached to a short palm, then I said: “it is a forbidden thing totally prohibited,” for these misfortunes.

Another meaning [of this expression] is seeking of protection. When a person traveled and saw something frightening him, he would say “*ḥijran mahjūran*” which meant it was forbidden for you to touch me. According to this meaning, the Word of God (Q. 25:22) is interpreted; “On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.” The guilty say this expression when they are not in this world. [The words of Ibn Faris end].

Ibn Burhān said in his book, *al-Uṣūl*, “Scholars varied in their opinions about names whether they were transported from etymological into terminological field. The jurists and the Mu'tazilite scholars said that some of these words were transported such as *al-ṣawm* (fasting), *al-ṣalā* (prayer), *al-ṣakā* (almsgiving), and *al-ḥajj* (pilgrimage). Al-Qāḍī Abū Bakr said: “the words remain in their etymological meanings, not transported [into terminological ones].” Ibn Burhān said: the former

¹⁰³This expression was used when someone died and paradise was expected for him. Ibn Faris, *Mu'jam Maqāyīs al-Luḡha* (ed. Abd al-Salam Muhammad harun), Cairo: Dār Iḥyā' al-Kutub al-'Arabiyya; 'Isā al-Bābī al-Ḥalabī, 1947, vol. I, p. 55.

opinion is the correct one because the Messenger of God PBUH transported them from the etymological meanings into the terminological ones. With this transportation, the words do not deviate from one of the Arabs' classification of words, that is, metaphor (*majāz*). This transportation also occurs when scholars of different disciplines: scholars of versification, grammarians, and jurists, produce certain terms such as *al-naqd* (annulment), *al-man'* (prohibition), *al-kaṣr* (fracturing), *al-qalb* (inversion), *al-rafa'* (normative case), *al-naṣb* (accusative case), *al-khaṣḥ* (genitive case), *al-madīd*, and *al-ṭawīl*." He said: "When God introduced this uncommon knowledge which was occupied by the religion, the first and the later generation did not recognize them because they never crossed to the Arabs' mind. Therefore, there must be certain words to indicate these meanings. [end]

Among the scholars who belonged to the idea of transportation (*naql*) were Abū Ishāq al-Shīrāzī and Alīkiyā. Abū Ishāq said: "This does not occur with the word "*al-īmān*" since it remains in its etymological meaning." He said: "This transportation is not always applied in all words, but depends on a particular reason." al-Tāj al-Sibkī said: "I found in the book of *al-ṣalā* by al-Imām Muḥammad ibn Naṣr:" [it has been reported] from Abī 'Ubayd that he argued that God had transported the word "*al-īmān*" from the etymological meaning into the terminological one; He had transported the words *al-ṣalā*, *al-ḥajj* etc. into other meanings. [Abū Ishāq] said: "How about the word *al-īmān*?" al-Sibkī said: "This indicates specifying the point of controversy concerning the word *al-īmān*."

Al-Imām Fakhr al-Dīn and his pupils contended: "The transportation occurs -from God- in nouns (*al-asmā'*), not verbs (*al-af'āl*) and articles (*al-ḥurūf*). The transportation in these two does not inductively occur through the principal process of changing (*bi ṭarīq al-aṣāla*), but through the derivative one (*bi ṭarīq al-tabī'iyā*). The word *al-ṣalā* requires the verb *ṣallā*. He said: "There is no transportation in synonymous nouns because this contradicts with the origin; they are measured according to the necessity." al-Imām al-Ṣafīy al-Hindī: "Yet this happens in the words *al-fard* and *al-wājib* (obligatory), and the words *al-taḥwīj* and *al-inkāḥ* (to marry)."

Al-Tāj al-Subkī said in *Sharḥ al-Minhāj*: "The transported words by God occurs in several cases such as the modified word (*al-ism al-*

mawḍūʿ) of *al-ṣalā* by modifying its essence, the verbal noun (*maṣḍar*) of the sentence *anti ṭāliq* (you are divorced): *ṭalāq*, the subject (*ism al-fāʿil*) of the sentences *anti ṭāliq* and *ana ḍāmin* (I am the guarantor), and the object (*ism al-mafʿūl*) of *al-ṭalāq*, *al-ʿitq* and *al-wikāla*, the *ṣifa mushabbaha* of *anta ḥurr* (you are free), the perfective verb of expressions (*al-inshāʾāt*) in transaction and divorce, the imperfective verb of the word *ashhadu* (I witness) in testimony and curse, and the imperative form of *al-ʿjāb* and *al-isṭijāb* in transaction, for instance, *biʿnī waʾshṭari minnī* (sell to me and buy from me).

Ibn Durayd said in *al-Jambara*: “*al-jawāʿiḏ* means gifts (sing. *al-jāʿiḏa*).” He said: “Some linguists mention that this word is an Islamic word which originally derives from a story in which a general of an army challenged his enemy. There was a river between him and his enemy. He said: “Who crossed this river he would deserve such and so.” He crossed successfully the river and took the prize. It has been said: He took his reward (*al-jāʿiḏa*). Therefore, it was called *jawāʿiḏ* (gifts, rewards).” Ibn Durayd mentioned in *al-Jambara*: “the word *al-muḥarram* was not known in the pre-Islamic period. Instead, it was said *ṣafar* of two *ṣafars*. The first *ṣafar* was one of the sacred months. The Arabs sometimes sanctified it but sometimes fought in it, and sanctified the second *ṣafar* as its replacement.

I say: “This is a beautiful explanation which I never find anywhere but in *al-Jambara*. The Arabs mentioned *ṣafar al-awwal* and *ṣafar al-thānī*, *al-rabīʿ al-awwal* and *al-rabīʿ al-thānī*, *jumādā al-ūlā* and *jumādā al-ākḥira*. When Islam came, it abrogated *al-nasīʾ* (delaying the sacred month into another one) they had done. The Prophet PBUH then called it God’s month *al-muḥarram*, as mentioned in a hadith: the best fasting after Ramadhan is in God’s month *al-muḥarram*. From this, we know an anecdote: “God’s month, this attribute is never found in the rest of the months, even Ramadhan. Once I was asked about this anecdote. I did not know about it until I found Ibn Durayd’s presentation from which I knew the anecdote.”

In *al-Ṣaḥḥāḥ* Ibn Durayd said: “two *ṣafars* are two months of a year, one of which Islam gave a name *al-muḥarram*.” In the book *Laysa* of Ibn Khālawayh, it is mentioned: “the term *al-jāḥiliyya* is a name discovered by Islam for a period before the Prophet’s mission. *al-munāfiq*

is an Islamic term not known in the *jāhiliyya* period which means somebody who converts to Islam with his tongue, not his heart. He is called *munāfiq* deriving from *nāfiqā' al-yarbū'* (the hole of a rat)." In *Mujmal* Ibn al-A'rabī said: "We never hear the term *fāsiq*, neither from the speech of *jāhiliyya* people nor their poetry." He said: "It is amazing. It is an Arabic term but never mentioned in the *jāhiliy* poetry." The same opinion is mentioned in *al-Ṣaḥḥāḥ*. In the book *Laysa*: "the meaning of *al-durrāḥ* is understood only from a ḥadīth: "It is a house in the sky equivalent of the *ka'ba*."

Al-tafath in pilgrimage means activities which include cutting nails, mustache, hair, and pubic hair, throwing stones, slaughtering camels and so forth. Abu 'Ubayda said: "There is no poetry which deserves to be the argument." In *Fiqh al-Lughā* of al-Tha'labī: "If somebody died not because of murder, this would be called *māta ḥatfa anfibi*.¹⁰⁴ The first person who mentioned it was the Prophet PBUH." [It is also mentioned] in *Fiqh al-Lughā*: "If a horse does not cease its running, they call it *baḥr* (sea) compared to sea whose water never ends. The first person who mentioned it was the Prophet PBUH to describe his horse he used to ride."

Ibn Durayd said in *al-Mujtabā* chapter: the terms coming from the Prophet never heard from the others: "Abd al-Awwal ibn Murid, a member of Banī Anf al-Nāqa, reported from Banī Sa'd in *Isnād*: Ali said: I never heard an Arabic word from the Arabs but I heard it from the Prophet PBUH. I heard him saying: *māta ḥatfa anfibi*. I had never heard it from an Arab before." Ibn Durayd said: "*ḥatfa anfibi* means that his soul leaves from his nose successively with his breath, because the unmurdered dead breathes on his bed until his breath ends. It belongs to the nose because breath ends from it."

Ibn Durayd said: "Among the words which had not known from an Arab before are the sentence: *lā yantaḥiḥu fibā 'anzān* (two weak persons do not fight);¹⁰⁵ the sentence: *al-'āna ḥamiya al-wafīs* (now the thing

¹⁰⁴The Arabs use this expression to indicate somebody who suddenly died, not because of beating or murder. Ibn al-Manẓūr, *Lisān al-'Arab*, Cairo: Dar al-Ma'arif, 1981, vol. II, p. 770.

¹⁰⁵The sentence indicates a certain issue about which there is no dispute. *Ibid.*, vol. VI, p. 4459.

becomes harder);¹⁰⁶ the sentence: *lā yaldagh al-mu'min min ḥajar marratayn* (a believer will never fall in the same hole); the sentence: *al-ḥarb kebīd'ā* (war is trick); and the sentence: *ijyākum wa ḥaḍr al-diman*.¹⁰⁷

In *al-Ṣaḥḥāḥ* ibn Durayd said: “the meaning of *al-ṣīr* in the Prophet’s hadith is to crack the door. This is only known in the hadith.” He said: “*Al-ḥamāra* in the hadith means a female adulterer.” Abū ‘Ubayda said: “I never heard this word but only from this hadith. I do not know from which it derives.” [It is also mentioned] in it: *al-julbuma* with *ḍamma* in a hadith of Abu Sufyan: “You hardly allow me until you allow me to pass the stone of two *julbumas* (two sides of the valley). Abū ‘Ubayda said: he meant two sides of the valley.” He said: “I never heard *al-julbuma* but in this hadith. The word would never appear but must have its origin.”

In *al-Taḥdīb* of al-Tabrīzī in has been said: “Make this thing *ba’jan wāḥidan* (with hamza); *ba’jan wāḥidan* means one way.” It has been said that the first person who mentioned it was Uthman ibn ‘Affān. In *Sharḥ al-Faṣḥ* of Ibn Khālawayh: “Ibn Durayd reported from Abī Ḥātim from al-Aṣmu‘ī: first time we heard the verbal noun (*maṣḍar*) of the sentence: *fāda al-mayyit* (he is dead) from Shurayh who said: *hādha awān faḍḍib* (it is the time of his death).” In the book of *Laysa*: “We never know from anyone the plural of the word *al-dajjāl* but from Malik ibn Anas, the jurist of Medina. He said: “*Hā’ulā’i al-dajjāla* (They are dajjals).”

F. Concluding Remarks

Identified as the manuscripts written several decades after the death of the author, MSS. Or. 39, Or. 347a and Or. 347b might be considered as the collated copies of the author’s autograph or as the copies collated with an approved copy by the author. Since the active agents of the emergence of these manuscripts are the scribes themselves, not the author, we might categorize them as the manuscripts which belong to the passive authorization. The different features of the manuscripts are back to the innovation of the scribes. The thoughtful arrangement of the manuscripts and the quality of paper and binding suggests that the

¹⁰⁶ *Ibid.*, vol. II, p. 1015.

¹⁰⁷ *إياكم وخصراء الدمن* stay away from a beautiful woman in a disgraceful place. Musnad al-Shihāb al-Qaḍā’ī, no. 890; Jāmi‘ al-Aḥādīth, no. 41842 (Al-Maktaba al-Shamila).

manuscripts were meant for public consumption or as special gifts to prominent figures rather than for private use. This describes its significant value for the readers, and how the book itself has been consumed in a wide scope.

The editing process is an inevitable step before manuscripts are widely published. The significance of editing itself is an attempt to make a triangle communication between the author, the text and the readers. To deal with manuscripts, an editor must take a certain position in order to obtain the aim of editing. Concerning Islamic Arabic manuscripts, not all the scribes were scholars. Many of them were professional scribes who earned money from copying manuscripts. Thus, it is highly possible that some of them made mistakes during their copying. That is why collating different manuscripts of the same book is an indispensable process before it is publicly published. Since *Kitāb al-Muḥbir* is one of the most important encyclopedic books in linguistics, it is a scholarly endeavour to treat it righteously in order to receive a communication from the past in the proper way.

As an example of content analysis of the book, section 20 provides us with a general description about the dynamics of the Arabic language within the influence of Islam as new ideology and culture. The advent of Islam brings about the appearance of new values which then gives influences of human interactions and transactions. Since language in its nature is not static, the Arabic language as an important medium of communication since the coming of Islam has been firmly required to encode and decode the messages brought by this new ideology and culture. Within this circumstance, a number of words have been brought into more specific meanings: *al-ṣalā*, *al-ḥaḳk*, *al-ṣiyām*, *al-ḥajj* and other Islamic terms. As the result of Muslim interactions and transactions, there have been new words and expressions produced such as the plural of *al-dajjāl*, *al-dajjāla* and *al-āna ḥamiya al-waḳīs*. Since language is a moving system, there have been many words which disappear culturally or because of moral considerations, such as the absence of the words *al-nashīḳa* and *ḳhabutha* in the sentence *ḳhabuthat naḳṣī*.

BIBLIOGRAPHY

- Brockelmann, Carl, *Geschichte der Arabischen Litteratur (GAL)*, Leiden: Brill, 1943.
- Déroche, François, “The Copyists’ Working Pace”, in Pfeiffer, Judith and Kropp, Manfred (eds.), *Theoretical Approaches to the Transmission and Edition of Oriental Manuscripts*, Beirut: Orient-Institut and Wurzburg: Ergon, 2007.
- George Yule, *The Study of Language*, Cambridge [etc.]: Cambridge University Press, 1996, the 2nd edition.
- Al-Harawī, Abī ‘Ubayd al-Qāsim ibn Sallām, *Gharīb al-Ḥadīth*, Haydarabad: Dā’irat al-Ma’arif al-‘Uthmāniyya, 1966.
- Ibn al-Manẓūr, *Lisān al-‘Arab*, Cairo: Dar al-Ma’arif, 1981.
- Ibn Fāris, *al-Ṣāḥibī*, Cairo: al-Maktaba al-Salafiyya, 1910.
- , *Muḥjam Maqāyīs al-Lughba*, ed. Abd al-Salam Muhammad Harun, Cairo: Dār Iḥyā’ al-Kutub al-‘Arabiyya; Ṭisā al-Bābī al-Ḥalabī, 1947.
- Imam, Kamaluddin, *Uṣūl al-Ḥisba fī al-Islām*, Cairo: Dar al-Hidaya, 1998.
- Kaḥḥāla, Umar Ridha, *Muḥjam al-Mu’allifīn*, Damascus: al-Taraqqi Press, 1958.
- Khalīfa, Ḥajī, *Kashf al-Zunūn*, Istanbul: Maarif Matbaasý, 1941.
- Al-Mawardi, al-*Aḥkām al-Sulṭāniyya wa al-Wilāyāt al-Dīniyya*, ed. Dr. Aḥmad Mubārak al-Baghdādī, Kuwait: Kuwait University Press, 1989.
- Meisami, Julie Scott and Starkey, Paul (eds.) *Encyclopedia of Arabic Literature*, London and New York: Routledge, 1998.
- Al-Qadi, Wadad, “How ‘Sacred’ is the Text of an Arabic Medieval Manuscript?”, in Pfeiffer, Judith and Kropp, Manfred (eds.), *Theoretical Approaches to the Transmission and Edition of Oriental Manuscripts*, Beirut: Orient-Institut, Wurzburg: Ergon, 2007.
- Rosenthal, Franz, *The Technique and Approach of Muslim Scholarship*, Roma: Pontificium Institutum Biblicum, 1947.
- Sarre, F., *Islamic Bookbindings*, translated from the German manuscript by F.D. O’Byrne, Berlin: Scarabeus-Verlag, 1923.

- Sezgin, Fuat, *Geschichte des Arabischen Schrifttums (GAS)*, Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften an der Johann Wolfgang Goethe-Universität, 2000.
- Al-Suyūfī, *Husn al-Muḥāḍara fī Akhbār Miṣr wa al-Qābira*, Cairo: Bab al-Khalq, 1903.
- , *al-Taḥadduth bi-Ni‘mat Allāb*, ed. Elisabeth Mary Sartin, Cairo: al-Maṭba‘a al-‘Arabiyya al-Hadītha.
- , *al-Muḥbir fī ‘Ulūm al-Lughā wa-Anwā‘ihā*, eds. Aḥmad Jād al-Mawlā, ‘Alī Muḥammad al-Bajāwī, and Muḥammad Abū al-Faḍl Ibrāhīm, Cairo: ‘Isā al-Bābī al-Ḥalabī, 1950, the 2nd edition.
- Voorhoeve, P, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands*, Leiden: Bibliotheca Universitatis, 1957.
- Vrolijk, Arnoud, *Bringing a Laugh to a Scowling Face*, Leiden: Research School CNWS, School of Asian, African, and Amerindian Studies, 1998.
- Witkam, Jan Just, *Inventory of the Oriental Manuscripts of the Library of the University of Leiden*, Leiden: Ter Lugt Press, 2007.
- , “Establishing the Stemma: Fact or Fiction?”, in Jan Just Witkam (ed.), *Manuscripts of the Middle East Journal*, Leiden: Ter Lugt Press, 1988.
- Al-Zirikli, *al-A‘lām*, Beirut: Dār al-‘Ilm li’l-Malāyīn, 1979.