We realized the identity of the Arabic philosophical terms through the books, which the scholars considered, mother of lexicons in the philosophical context as those books reflect the nature of such terms in their comprehensive way. We do not take those terms from Jābir ibn Hayān, al-Kindī and al-Fārābī at the formulation stage only, but they were also taken at the stage of maturity from al-Mubīn of al-Amidiand al-Ta‘rifāt of al-Jurjānī.

*Mawsu‘ah Muṣājalāḥī al-Falāsafah al-’Arabiyyah* p. VI
KITĀB AL-TA‘RIFĀT OF AL-JURJĀNĪ
AN ANNOTATED ENGLISH TRANSLATION
AND EVALUATION STUDY

BY

EL-TIGANI MOHD EL-AMIN

A THESIS SUBMITTED IN PARTIAL
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INTERNATIONAL INSTITUTE OF ISLAMIC
THOUGHT AND CIVILIZATION
INTERNATIONAL ISLAMIC UNIVERSITY
MALAYSIA

DECEMBER 2005
This study offers an annotated English translation with critical evaluation to *Kitāb al-Ta’rifat* of al-Jurjānī. As proven in this thesis, the book that hasn’t been rendered into English yet is a unique scholarly work and a turning point in the history of Islamic lexicography as it sealed the efforts of institutionalizing the scientific technical terms of the miscellaneous disciplines that we call “Islamic thought”.

The introductory chapter presents, analysis and evaluates the intellectual efforts of institutionalizing the Islamic scientific intellectual terms since the end of the first century AH up to the appearance of *al-Ta’rifat* at the end of the 8th century AH. This section constructs a new—if not the first—approach in studying and evaluating the progress of Islamic intellectual terminology within its different processes and stages. As the researcher detected pioneers of each stage he rejected central view of some western historians on such stages by highlighting intensively on the emergence stage and pointing to the normality and up normality of the progression from stage to other. Counteraction and conformity between *al-Ta’rifat* and the pioneers of the mother books that constituted the technical terms of Muslims intellectualism is highlighted along this section.

This chapter also presents relevant literature review and analytic account to the early concerns of the *al-Ta’rifat* manuscript in modern age. The sources on which al-Jurjānī depended on have been traced, examined and selected out. The sources have been clearly detailed in each term and along the footnotes of the translated text.

Chapter two offers the English translation of this book which the researcher endorsed by intensive explanatory annotation.

Chapter three discusses the biography, the intellectual environment and the scholarly leadership of al-Jurjānī. This chapter also evaluates the main themes of *al-Ta’rifat*, it examines the contents of the book, which was divided into nine units. Each unit has been studied separately as well as with relation to each other. The genuine and weakness in each unit have been presented. The common ground between those nine units indicates that *al-Ta’riżat* is an encyclopedia of nomenclature of Islamic thought.

al-Jurjānī’s distinguished approach in which he employed the philosophers’ schema in defending the Sunni traditional thesis is also indicated in this chapter. Such approach constituted the last phase in the last theological technical term, which the researcher called it “the stage of philosophical theology”.

Finally in chapter four the findings and conclusion of this thesis have been summarized where the main results are figured out and listed.
ملخص البحث

هذه الدراسة تقدم ترجمة إنجليزية مقوية ودراسة تأسيس للكتاب الترجمات للفكر الإسلامي. لقد تم تطبيق تحليل نظرية تحakespeare في تاريخ كتابة الفنون الإسلامية بالاعتماد على مصطلحية عامة في تطوير تأسيس مصطلحات. ففي هذه الدراسة تم دراسة تأسيس مصطلح الفكر الإسلامي من خلال إنتاج وظهور كتابة الفنون الإسلامية في القرن الثامن الهجري. من خلال دراسة هذه الرؤية، تم فحص مساعدة معينة في مراحل تطور الفنون الإسلامية. وتم تحديد طباعة العلماء التي تأسيست في كل مرحلة من تلك المراحل. إن هذا البحث يكشف عن النسب الإشارات إلى الحواس المنطقية وغير المنطقية التي لا تميز تطوره في كل مرحلة. كما أن المراحل في تأسيس مصطلحات الفنون الإسلامية، وفقاً لمشورة المراجع، تعكس عدد من فئات الترجمة الإنجليزية.

الباب الثاني: المراجعة في هذه الرسالة حول ترجمة إنجليزية لهذا الكتاب متحفّرة بمحاكاة تفسيرية معمقة. 

الباب الثالث: استعراض النسخة العلمية والروابط الفكرية في الرسالة العلمية في اللغة الثقافية التي عاش فيها كمضاي. 

الباب الرابع: استعراض النتائج الأساسية في المجموع في تواضع الكتاب، حيث قسمت إلى تسع وجبات تم دراسة كل واحدة بعملية فضلاً عن الروابط الوثيقة بين تلك المراحل. إن النتائج المشتركة التي تجمع تلك الورود التسع خلصت إلى نتائج مفادها أن الترجمات عبارة عن دائرة معارف حول المصطلحات المتاحة للفكر الإسلامي، فأثبتت الفنون النسخة، وقد تم التأسيس إلى مبادئ المراحل الأخيرة من مراحل تطور مصطلحات الكلاسيكيات التي أطلقها على مرحلة علم الكلام الفلاضلي.
This thesis of El-Tigani Mohamed el-Amin has been examined and is approved by the following:

Ibrahim M. Zien (Supervisor)

Muhammadul Bakir Hj. Yaakub (Internal Examiner)

Tengku Ghani T. Jusoh (External Examiner)

Ab. Rahim Hj. Ismail (Chairman)
DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole of any other degrees at IIUM or other institutions.

Name: El-Tigani Mohamed el-Amin

Signature

Date 20/12/2005
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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KITĀB AL-TA‘RIFĀT OF AL-JURJĀNĪ
AN ANNOTATED ENGLISH TRANSLATION AND EVALUATION
STUDY

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Date
To Nola: For her patient, support and love
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I owe a dept of thanks to Prof. Dr. Ibrahim M. Zein for supervising this study. Professor Zein has offered his sincere academic efforts and patiently enlightened and encouraged me to continue the same rigorous subject on which I have met serious dilemmas extended for more than three years with no substantial progress or hope of guidance! I avow such problems have been vanished under his proper oversight at the moment he accepts the challenge of supervising such study.

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LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>FIQ.</td>
<td>Fiqh and uşul al-Fiqh</td>
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<tr>
<td>TAS.</td>
<td>Taşawwuf</td>
</tr>
<tr>
<td>LAN.</td>
<td>Language</td>
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<tr>
<td>PHIL.</td>
<td>Philosophy</td>
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<tr>
<td>THEO.</td>
<td>Theology</td>
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<td>LOG.</td>
<td>Logic</td>
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<tr>
<td>PRO.</td>
<td>Prosody</td>
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<tr>
<td>SEC.</td>
<td>Sects</td>
</tr>
<tr>
<td>OTH.</td>
<td>Belongs to other disciplines</td>
</tr>
</tbody>
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The above mentioned abbreviations with their respective meanings are used in the translation, basically to classify which discipline a term belongs.
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INTRODUCTION

The preliminary knowledge of any science requires the knowledge of its technical terms; whereas the profound knowledge of such science entails the knowledge of the conditions and the degree of the progress through which those technical terms have emerged, developed and established. With reference to the technical terms of Muslims intellectualism we may primarily examine the action and reaction between these conditions and such progression over three main phases, i.e. the emergence stage, the development stage and the stage of crystallization.¹

By the emergence stage of any technical terms for any science we mean the language whereby the pioneer/s of specific science has carefully selected aiming at expressing the main ideas which he/she has articulated in schematic framework qua a seed of a newborn science². Newborn sciences in early Islamic civilization are like sciences of the Hadith, theology, Islamic jurisprudence and its principles, exegesis, Tasawwuf, sciences of the Arabic language, philosophy, etc. Professor Alparslan in the following quotation gives some enlightenment on the pioneers of the early Islamic sciences as well as their technical terms and the background from which such language have been formulated³:

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¹ This division is of our own ideas although some books inspired me on making such approach. In this point I owe to Islamic Science: Towards A definition of Alparslan Acigenç, ISTAC, Kuala Lumpur, Malaysia, 1996, as well as Mawsu‘ah mustalahat al-Taswwuf al-Islami of Rafiq al-‘Ajm, maktabah lubnan nashirin, 1999, see the introduction.

² As usual progress, the selection of any technical term has to be developed from the available literature. Thus the backgrounds of the technical terms of the early Islamic sciences, as we would see, have naturally been based on the language of the revelation namely the holy Qur’an and Hadith (traditions) of the prophet (s.a.w.s). See Acigenç, Alparslan, Islamic Science: towards a definition, ISTAC, Kuala Lumpur, Malaysia, 1996, p.63.

³ A. Alparslan, Islamic Science: towards a definition, ISTAC, K. L, Malaysia, 1996, pp.85/86.
The early generation of scholars were naturally very simple in their ideas concerning special sciences, although they were extremely sophisticated in their knowledge of religion and related issues, primarily because of the guidance of Revelation. But soon, as a new generation of scholars began to take over this scholarly tradition, the desire for learning increased; as a result, a group of scholars with a sophisticated scientific mentality emerged. Among them, we can give the following names: al-Qadî' Shurayh (d. 80/699), Muhammad Ibn al-Hanafiyyah (d. 81/700), Ma'bad al-Juhami' (d. 84/703), Sa'id Ibn al-Musayyab (d. c. 91/709), 'Urwah Ibn al-Zubayr Ibn al-'Awwâm (d. 94/712), Ibrâhim Nakha'i (d. c. 96/717), Abân Ibn 'Uthmân (d. 100/718), Mujahid Ibn Jabr (d. 100/718), 'Umar Ibn 'Abd al-'Azîz (d. 102/720), Wahb Ibn Munabbih (d. 110, 114/719, 723), Hasân al-Basî (d. 110/728), 'Âţâ' Ibn Abî Rabî', Hâmâm Ibn Abu Sulayman (d. 120/737), Ghaylân al-Dimashqî (d. c. 123/740), al-Zuhri' (d. 124/742), Wâsîl Ibn 'Atâ' (d. 131/748), Ibn Išāq (d. 151/768), Jâfar al-Õadî (d. 150/767), al-Awzâ'i' (d. 158/774), Hîshâm Ibn al-Õakam (d. 179/795-6), Mâlik Ibn Anas (d. 179/796), Abu Yusuf (d. 182/799), Sufyân al-Thawrî (d. 161/778), al-Shâfi'î (d. 204/819), and so on.

It is primarily through the efforts of these scientists and many others that a sophisticated technical scientific vocabulary gradually emerged towards the end of the second century of Islam. This technical vocabulary included, among others, the following: 'ilm, usul, ra'y, ijthîdâd, qiyâm, ta'dîk, wahm, tadabbur, fikr, hikmah, yaqûn, wahy, tafsîr, ta'wil, 'alam, kâlam, ta'nin, baqa', âdîm, kidhîr, wujûd, adham, dahr, sârad, azad, abad, khulq, khulq, fiğrânah, fiğrah, tabî'ah, ikhyâr, kash, khayr, sharr, halâl, harâm, wajib, mukmîn, amr, imân, iradâh, and so on. Who can claim that these scientific terminologies were not contained in the Islamic worldview? For all these usages had a basis in the Qurān as well. In fact, they were available not only as everyday terms, but also as concepts with sophisticated and rich meanings that made them available for later technical scientific usage.

By the development stage we mean the stage within which those selected key terms have been subjected to studies for critical exposition. Such studies which usually used to be done under authoritative exegetes and based on descriptive, etymological and analytical studies- lead the researchers to some sort of consensus in connection with the new concepts of conventional meaning of each term. However the stability on the new meaning, the fruit of such wide consensus, leads specific experts in lexicography to constitute the final stage in the light of the rich literature of the critical studies i.e. the studies on which the second stage was achieved. Thus out of such critical studies those particular lexicographers have carefully sorted out the basic meaning of each single term and recorded it in clear, accurate and concise manners. This final process

4 Clearness, preciseness and conciseness are the basic distinction between lexical terminological studies and the other publications. See: Anwar Abi Khuzaim, Mu'jam al-Mustalahat al-Sufiyah, p. 10, lubnân nashirun, 1993.
of recording such technical terms in certain lexicon we classify as the stage of crystallization. It simply means that the technical terms as well as their sciences have reached the status of maturity as the stage of crystallization of the technical terms of any science naturally comes subsequent to the stage of maturity of that science. The conditions and progression within which those three phases took place along the early eight centuries of Islamic civilization would be discussed in the following pages.

With reference to the studies that concern themselves with historicity and progression of the technical terms on which the Islamic sciences have been based we may consider al-Ta‘rifāt, the book which we are dealing with, as a turning point at which the studies on such field have been sealed. By “sealing” we mean the book reached the highest level of technicality as first attempt, which comes in line with contemporary encyclopedic publication whether in terms of form or of contents. The forthcoming paragraphs attempt to prove this assumption.

No doubt some attempts of terminological monographs had been done before al-Ta‘rifāt was written. But indeed such previous attempts, as we will be explaining in the paragraphs below, were either very weak or incomplete (i.e. concerning with, in best cases, two sciences). Thus it is significant to notice that no terminological studies similar to encyclopedic publication has been received before the appearance of al-Ta‘rifāt. Perhaps the only exception, which includes few technical terms for more than one science, was mafātiḥ al-‘ulum of al-Khawārizmī al-Kātib6 (d. 387).

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5 Since the beginning of the civil war by the assassination of ‘Uthman (d.35/656) up to the death of al-Jurjānī (816/1414).

Al-Khawārizmī in this study touched, very briefly, fifteen disciplines, which he enumerated as follows: Islamic jurisprudence and its principles, theology, language, prosody, history, philosophy, logic, medicine, mathematics, geometry, astronomy, geography, musicology, trickery and chemistry. The few key terms of each discipline have been discussed randomly along two essays. The embryonic nature of this work compared with al-Ta‘rifāt has been shown in many aspects. In the technical way of publication as well as the quantity and quality of the selected terms as, for instance, no specific order has been shown for such selected terms. In terms of quantity the limited number of the whole list of terms was very clear. For instance under chapter of Uṣūl al-Fiqh he mentioned and defined in brief, i.e. in less than two pages, six key terms, which were the main principles of this science i.e. Qur‘ān, Sunnah, ijma’ (consensus), qiyās (analogy) etc. Under the chapter fi mawāda‘āt mutakalmī al-Islām (on conventions of Muslim theologians) he defined in not more than one page the following terms: Shai‘, ma‘dum, mawjud, qadim, Muḥdath, azalī, jawhar, khat, jism, ‘araq, ayis, dhāt, ṭafrah and raj‘ah. Under the chapter fi dhkir asāmī arhab al-Ara‘ wa al-Madhāhib min al-Muslimīn (names of Muslim sects) he mentioned seven schools together with their subdivisions. After explaining the conceptual meaning of the term ‘philosophy’ he indicates its divisions as a science. He selects and defines only 20 terms in connection with philosophy. No sign can be seen in connection with Sufism or any disciplines other than what have been

7Al-Khawarizmi‘ al-Katib, Mafatiḥ al-‘Ulum, pp.6,7,8.
8 Ibid., pp17, 18.
9 See the English equivalent of each term in its proper place along this thesis.
10 Ibid., pp.18-23.
11 See ibid, p.81 under chapter: fi jumal al-‘ilm al-ilahi al-a‘la (sentences of transcendental metaphysical science), and p.82 under chapter fi ilfaz yakhur zikrahu fi al-falasafah wa kutubahu (terms that circulated frequently in philosophy and the books that concern with it).
listed before. In total quantity the book was less than one third of al-Ta’rifat but those shortcomings meant nothing as the mafātīh al-‘ulūm was absolutely the most significant attempt in the field of terminological studies with reference to the time during which the book appeared.

The second attempt was al-Ḥudūd fī al-Uṣūl of Ibn Furak (d.406). Compared with the mafātīh, the al-ḥudūd was well done in terms of quantity (contains around 200 terms), quality and arrangement, but according to its title the book was limited to two sciences, namely kālām and usūl al-fiqh. Ibn Furak as student of al-Ash’ari’s students he published this book to serve the school of Ash’ariyyah. His editor considered him as ‘scholar of the Nation and revivalist of his century.

The other exception was the brief tractate of al-Āmīdi (d.631/1233) entitled “al-Mubīn fī sharh alfāz al-Ḥukama’ wa al-Mutakalimīn” which was, according to the title, limited to some technical terms of philosophy and theology. Sometimes he deals with some terms into the field of fiqh “perhaps to identify the meeting points between

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12 Along the whole book there was mentioned one suspicious sentence by which perhaps he meant Sufism. Such sentence was said while he divided Muslims into seven broad ideological schools. He mentioned first Maṭāzilah (which he divided into six subdivisions), second Khawārīj (divided into fourteen), third Aṣḥāb al-Ḥadīth (flowers of the prophetic tradition, which he divided into four), fourth Muẓbirah (determinists, divided into five), fifth Mushabihah (Anthropomorphists, divided into thirteen), sixth Murjiah (lit. group of waiting), which he divided into six and the seventh was shī‘ah, which he divided into five. The suspicious sentence was mentioned in the description of number eight subdivision that belongs to the Mushabih group. He said “the eighth of them [i.e. of the Mushabih] was called ‘al-Hibbiyyah, they have been called as such [i.e. hibbiyyah] due to their claim in which they have asserted that they worship Allah neither for fear nor for avidity but for love) see pp.18, 19, 20, 21, 22. If he meant Sufism then it would be controversial to categorize such group with the Mushabihah!


15 Ibid p. 17, for good analysis to the book see the editor introduction pp.43-53, which was done by Muhammad al-Sulaymānī.
those sciences. But due to its limited numbers of disciplines no comparison has to be made with *al-Ta’rifat*.

In the following pages we have been chosen some scientific disciplines to give details in verifying claims stated in the foregoing paragraphs dealing with the stages, within which the technical term took place, and the significance of *al-Ta’rifat* over such progress.

To investigate each stage in every discipline let us start with the technical terms of the Islamic mysticism that is known as *Taṣawwuf* and conclude with philosophy as foreign discipline rendered into Arabic by non-Arab Christian translators (probably clerics) and developed apparently by non-Arab Muslim philosophers.

**Sufi Technical term:**

The first stage in connection with *Sufi* technical term can be divided into two periods. The first period started with the early second generation of the Companions of the prophet time in which *Taṣawwuf* as technical term was not known.

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16 Jīrār Jāhāmī, al-Ishkāliyyah al-Lughawiyyah fi al-Falsafah al-'Arabiyyah, p. 70
18 The role of al-Kindī as a pure Arabic philosopher can not be omitted in this context.
19 *Taṣawwuf* as technical term, according to Ibn Khuldūn, appeared at the latest second century of the Hijrīh (Ibn Khuldūn, al-Muqaddima, Mecca: Dar al-Bāz, 1978, p.467). Although there was a claim that the term was used since the time of al-Ḥasan al-Bāṣrī (d.110H) but according to Ibn Khuldūn himself as well as Ibn al-Jawzī and Ibn Taymiyyah the term qua a title of Muslim school has been popularized after the third century of Hijrīh. See Ibn Khuldūn, al-Muqaddima, p.467, Ibn al-Jawzī, Tahbīs Iḥlīs dar al-Qālam, Beirut, p.157. Ibn Taymiyyah, *al-Šufiyyah wa al-Fuqara‘*, Cairo, p.5.
Thus this period can be traced since the beginning of the second century of Hijjrah with early pious figures known among the second and early third generation of Muslim community as ascetic personalities. From those figures we can mention of names like Uways al-Quräni, Šafwän al-Mazini, Haram Ibn Ḥayyän al-‘Abdir, al-Rafi’ whether Abu al-‘Āliyyah al-Riyyahi (d.90) al-Ḥasan al-Baṣrî (d.110), ‘Abdu Allâh Ibn al-Mubärk (118-d.181) Mâlik Ibn Dinâr 131, Mus’ir Ibn kadâm Ibn Zuhair (d.155), Ibrahim Ibn Adham (d.161), Rabi’ah al-‘Adawiyah (d.180), Ibn al-Sammâk Muḥâammad Ibn Šubah (d.183), Hashîm Ibn Bishr (d.183), al-‘Fuqâil Ibn ‘Ayyâd (187), Shafiq al-Balâkhî (d.194), Ma‘rûf al-Karâkî (d.201), etc.

The early ascetic figures resisted and, to some extent, abandoned the new spirit of Muslims community as deterioration had effected its body as well as its spirituality due to the terrible civil war and the new luxurious life style that started to appear by the end of ‘Umar’s abstinent government. This early asceticism and renunciation in early Muslim community were destined to lead in due course to Sufism as Ibn Khaldun explained in the following paragraphs.

20 Furthermore some researchers have been trying to hunt people around the Prophet (s.a.w.s) e.g. Abu Dhar al-Ghifârî (d.32 the fourth person converted to Islam), Ḥûzayyâh Ibn al-Yâmân (d.36) and Salâm al-Fârisî (d.36) have been cited as seed of Sufism.

21 Uways Ibn ‘Amir Ibn Jaz’a Ibn Malik Ibn ‘Amir Ibn Sa’îd Ibn Šafwân Ibn Qarn Ibn Radmân Ibn Najîyyah Ibn Mûriid. He did not meet the Prophet (s.a.w) although Uwais was living during the Prophet’s life. Aḥmad Ibn Ḥanbal in his musnad mentioned a hadith said that the prophet (s.a.w) said: “the best followers would be Uwais al-Quräni”. Al-Asbahâni described him as the master of worshipers and the eminent figure of ascetic elite. see Al-Asbahâni, Al-Ḥâfîz Abu Na’îm in his hiyyah al-Awliyâh wa ṭabqaṭ al-Aṣfyâ ’, dâr al-Kitâb al-‘Arabi, Beirût 1980.

22 From the upper class of followers narrated a ḥadîth on behalf of ‘Abduallah Ibn ‘Umar and Abî Musâ al-Asîrî. His death was in al-Baṣrâh.

23 He served ‘Umar Ibn al-Khattâb.

24 al-Sulami’ in Tabqaṭ al-Sufiyâh has mentioned that Abu al-‘Āliyyah al-Riyyahi do not like people who used to wear wool.


27 Started, between ‘Ali and ‘Uthmân (d.35AH/656 AC).
This knowledge is a branch of the sciences of Sacred Law that originated within the Umma. From the first, the way of such people had also been considered the path of truth and guidance by the early Muslim community and its notables, of the Companions of the Prophet (Allah bless him and give him peace), those who were taught by them, and those who came after them. It basically consists of dedication to worship, total dedication to Allah Most High, disregard for the finery and ornament of the world, abstinence from the pleasure, wealth, and prestige sought by most men, and retiring from others to worship alone. This was the general rule among the Companions of the Prophet (Allah bless him and give him peace) and the early Muslims, but when involvement in this-worldly things became widespread from the second Islamic century onwards and people became absorbed in worldliness, those devoted to worship came to be called Sufiyya or People of Tasawwuf.  

The technical term, which has been circulated during this early period, almost stands on revealed knowledge i.e. derived from Qur’ān and ḥadith vocabularies. Thus it was familiar to the intellectual as well as to the public opinions of that period which extended up to the end of the second hundred of Hijrah. It includes familiar terms like iman, kufr, zuhd, khishu’, khawf, ḥub, ikhlaṣ, sidq, riya‘, ghfrah, taqwā, tawbah, dhikr, jannah, nār, nūr, irādah, huriyyah, ḥayāh, mawt etc. During such period no strangeness has been shown, whether in terms of language or ideas as progress moved smoothly. Perhaps the only shaking ideas appeared with the term ḥub (love), which Rabi‘ah tried to replace it instead of fear (khuf). Both terms have been applied in the relation of man with Allah while the first performing ‘ibādah (worship). Nicholson says in this context:

The mainspring of Moslem religious life during the eighth century was fear; fear of God, fear of Hell, fear of death, fear of sin but the opposite motive had already begun to make its influence felt, and produced in the saintly woman Rabi‘a at least one conspicuous example of truly mystical self-abandonment.  

Indeed the notion of divine love was not alien to the Islamic legacy before the time of Rabi‘ah as Nicholson’s quotation connotes. Perhaps the unfamiliar was Rabi‘ah’s  

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application of the term. There are many verses from Qur’ān and Prophetic Ḥadith mentioned the principle of loving Allah as crucial element in devotion.\(^{31}\)

The technical terms of the second period in the first stage, which started probably by the beginning of the third hundred of Hijrah, we may consider as natural extension to the first period in terms of time. But the ordinary meaning of Arabic language as well as the intellectual primal sources from which the technical terms of the first period was derived seemed to be incapable of giving expression and giving feedback to such sophisticated ideas which were developed by some sophisticated mystical figures. This sophistication, probably, due to new intellectual elements that influenced Muslim community since the third century of Hijrah. Those elements in most cases were alien in terms of language as well as ideas. This alienation might be ascribed to the immense philosophical and mystical elements that infused the Islamic intellectual life during and after the translation era\(^{32}\). Mostly like the sources of these ideas were Manicheanism, Zoroastrian, Hellenism and Buddhism.\(^{33}\) Thus starting from the third up to the seventh century AH many unfamiliar concepts of terms that connote unfamiliar philosophical and metaphysical connotations have been circulated in Sufi circles. The following terms have been selected to symbolize the alien terms or at least unfamiliar notions to the public of this period.\(^{34}\) Those are: \textit{taswūf}\(^{35}\),

\(^{31}\) The prophet in correct Ḥadith says “O, God makes me love you more than myself and more than drinking water” Tirmizi, kitab al-Da ‘awat, chapter 73 report no.3490. See Qur’ān for example verses (2:165) and (5:54).

\(^{32}\) We may know the serious beginning of the translation period from the life and death of the eminent translators of Greek sciences. Probably it started intensively from 850 and continued up to 1050. See De Boer ibid., p.37.

\(^{33}\) As the history of early Islamic civilization does not have official translators of foreigner mystical legacy as the case of Greek philosophy and sciences but T. J. De Boer mentioned that the Indian wisdom spread out Islamic community through the merchants as well as some Persian wisdom and tales have been translated by Ibn al-Muqaffā during the time of al-Maṣūr (136/754-158/775).

\(^{34}\) Checkup along this thesis the English equivalent of each term in its proper place.

\(^{35}\) Some European researchers found alien root for \textit{taswūf} as identified it with the Greek “sophos in the sense of theosophist” see R. A Nicholson, The Mystic of Islam, p.3.
ma’rifah in sense of ‘irfān (gnosis), abad, azal, bast, qabḍ, fana’, ṣawq, maḥw, ṭawjid, skath, ṣhw, insān kāmil, ḥaqiqah muhammadiyah, ittiḥād wuḍūh al-wujūd, wuḍūh al-shuhūd, kashf, sirr, sir, talwīn, tamkīn ḫāl, maqām, safār etc. These terms have been uttered by famous Sufi philosophers as Bastāmī (d.261), Ḥalāj (d.309), Ibn ʿArabī (d.638), Jalāl al-Dīn al-Rūmī (d.672) etc.

The critical studies of the Sufi technical terms, which can be classified as second stage, were started at the end of the third and beginning of the forth century AH with Abu Naṣr al-Sarraj (d.378/988). In his thesis, known as al-Luma’36 Sarraj wrote a chapter in which he mentioned, exposed and analyzed the specific language, which the Sufis of the first stage have circulated among them37. Abu Bakr al-Kalabādhi (391/1000) in al-Taʿaruf li madhhab ahl al-taṣawwuf38, Qushairī (d.465/1072) in al-Risālah al-Qushairiyah39, Hujwayrī (d.465/1071) in kashf al-Maḥjūb40, al-Ghazālī (d.505) in his famous book the Ḥiyā and Sahrawardī (632) in ‘Awārīf al-Maʿārif41 have continued on the same line of Sarraj. The writings of those scholars, who occupied the intellectual mystical arena for three centuries (350-630AH), have developed the second stage of the Sufis technical terms. Meaning the main key terms of the mystical literature of the early five centuries in Islamic civilization have been discussed etymologically and conceptually.

36 published in Beirut, in 1991 by dār al-ḥaib
39 Qushairī wrote in his Risālah long section on the terminology of the Sufi, each term being analyzed etymologically and conceptually, see Abu al-Qāsim ʿAbd al-Karīm Ibn Ḥawāzin Qushairī, Risālah pp.89-125.
The third stage started with the *Ta’rifāt* of Ibn ‘Arabī (d. 638H), which he compiled in 613AH during his resident in Turkey. According to his introduction Ibn ‘Arabī wrote this tractate in responding to an intimate friend who had asked him to explain the Sufis technical terms. He introduced his pamphlet by the following:\(^{42}\)

In the name of Allah the merciful the compassionate, and peace be upon Muḥammad and his family. Praise be to Allah and peace upon His chosen servants, and Mercy and blessings of Him upon you O, dearest intimate and the best chosen friend. You have suggested to us to explain the terms, which the realized Sufis of friends of Allah have circulated among them. You suggested such as you have seen many scholars of the exterior sciences, who come a cross our publications and the publications of those who adhered to our path. Those scholars [as you have seen] inquired about the terms that we have agreed about as ignoring those terms through which we understand each other like any scholars of any other technical sciences. I have responded to you although I did not investigate all the terms but rather I have limited myself to the most significant ones. I gave up to mention the clearest ones as might be understood with reference to their metaphor and analogical indications . . .

Although this dictionary was very short (includes only 198 terms) it inaugurated the third stage since it (i.e. the dictionary) carried the necessary qualities of lexicon. The second attempt on the same line was *Iṣṭilāḥat al-Ṣufiyyah* of al-Ḵashānī (d.736AH) which included more than five hundred terms. The third distinguished attempt, which sealed all previous endeavors, was done by al-Jurjānī(816AH) who examined in his *Ta’rifāt* the Sufis’ technical terms and the whole technical terms of the sciences that produced by Islamic civilization up to his time.

To what extend Jurjānī succeed in treating the Sufi technical term? This and other fundamental questions related to this studies will be discussed under *Taṣawwuf* and other related subtitles dealing with “the contents of al- *Ta’rifāt*” in section 2 of this introduction.

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\(^{42}\) Ibn ‘Arabī, *Iṣṭilāḥat al-Ṣufiyyah* introduction to this tractate indicated that he wrote those terminologies in response to a friend who asked him to explain the main keys in Sufis language.
Technical Term of Islamic Philosophy:

The emergence, development and crystallization stages of Muslim philosophical technical terms are quite different from the Sufi. These differences perhaps are on account of some major distinctions between the two. Primarily it could be due to particularity of each as well as due to conditions within which the progressive stages of each discipline took place along the flourished scientific context of Islamic civilization. On this regards one may mention the following points:

a. While piety, asceticism and mysticism have been considered as universal tendency and the Islamic mystical technical term, at least in its emergence stage, was derived completely from the technical term of the Islamic revealed knowledge that was not the case with the so called "Islamic philosophy".

b. As well as no consensus among the intellectual historians that Islamic Mysticism is an alien to the spirit and general worldview of Islamic civilization no body denies that the key terms, problems and arguments of Greek philosophy rendered into different intellectual framework to reproduce what is known as ‘Islamic philosophy’.

c. As we do not have official translators in the history of Islamic intellectualism for, e.g., Indian, Persian or Christian mysticism that was not the case with reference to our philosophical legacy as some learned men like Ishāq Ibn Ḥunayn, Ḥunayn Ibn Ishāq, Ibn al-Bīṭriq, Yahyā Ibn ‘Udi, ‘Isā Ibn Ishāq, Tadhārī (Theodore), ‘Isa Ibn Zur‘ah, Abu ‘Uthmān al-Dimashqī, Ibrahim al-Kātib, Aṣṭat, Abu Bishr Mattā etc.
have been officially employed to translate the Greek philosophy into Arabic\(^4\).\(^3\)

However the rendered, whether translated or transliterated, technical terms of Greek philosophy into language and structural mentality of the Arab has been looked at it as an alien agent to the mood, language and culture of the pre-Islamic as well as of early post-Islamic Arabian Peninsula.\(^4\) However those differences between Arabs and Greek are quite reasonable as we read from the following responses of an Arabic contemporary scholar\(^4\):

Every language reflects the interior system of its structures, which possesses particular composition and derived from two sources: its own constitution based on its own rules and its own reality of the environment within which reacts and responds across its [different] implications. Thus by its tools and tongue this language molds regular forms to such reality of environment and constitutes it according to its own way and genius.

To what extend the mentality of an Arab is capable to understand what the mind of the Greek thinker has produced in spite of the geographical, historic and civilizational differences between the two? The language of each one possesses general and individual concepts, which reflect the norms, behaviors, believes, psychology, passions and living style of the community of each one.

\textit{Kalām as an Emergence Stage of Islamic philosophical language:}

Should we regard the translation era within which Greek philosophy has been rendered into Arabic as an emergence stage of 'Islamic philosophical technical terms?'

\(^4\) Many official translators of Greek Philosophy have been recited in the history books of Muslim philosophy. The above-mentioned short-listed names have been selected from long list enclosed in Majid Fakhry's Islamic Philosophy, Theology and Mysticism pp.143/4.

\(^4\) While Greek philosophy does not respect poets or poetry according to T. J. De Bore the class of the poets in the pre-Islamic Arabian community was the highest one. To him they represent the scholars and the intelligentsia of that community, and upon them and upon the Arabic language the unity of nation was manifested. See his book \textit{Tarikh al-Falsafah fi al-Islām}, trans. M. A. Abu Raidah, p. 5. However there is different view presented by Ahmad Amin as he claimed that the governors was the highest-minded class. See his \textit{Fajr al-Islām}, pp. 68-70. But we do not agree with Amin's encounter view as pre-Islamic Arabian community did not have class of governors in the sense of other civilized ancient nations as Roman, Egyptian, Persian etc. Let alone the tribal governor supposed to be from the poets' class as long as eloquence -the main character of the poet- is precondition for the ancient Arab leadership.

The answer to this question is absolutely no as long as those Greek translated terms have no roots in the speculative intellectual discourse preceded or led to translation stage. Namely the *kalām*, which inaugurated the emergence stage of the Islamic philosophical technical terms as we have already pointed it out in the forthcoming paragraphs. However most historians of Islamic philosophy, particular the westerners, did not acknowledge this fact. For example the following observations were given by Kiki in her much resent thesis “*Books of Definition in Islamic philosophy*”\(^{46}\).

Scholars of Islamic philosophy have tended to view the history of Islamic philosophy in terms of Greek philosophy. This is due, on its face, to the fact that early Islamic philosophy originated from Arabic translation of Greek philosophy, which formed the starting point for a native philosophy. Since the initial philosophical writings in the Arabic language were translations, someone had to fashion lists of philosophical vocabulary to express technical philosophical language in Arabic. This also led to books of definition, short lexicons of term used to express foreign concepts. If philosophy was an imported science, books of definition were evidently indigenous, as they existed in many fields\(^{47}\).

In another observation she stated:

> When the Arabs began translating Greek texts in the third/ninth century there was not a pre-existing technical vocabulary in Arabic to express philosophical concepts. Rather scholars such as early translators and *falāsifah* had to develop a vocabulary to express philosophical concepts in Arabic.\(^{48}\)

How philosophy to be ‘imported’ to a land if it had no philosophical speculation summons such intellectual ‘importation’? That was correct if and only if the decision of translation has been taken externally i.e. by the exporters and not taken internally by the head presidentship of Islamic Empire. However we do agree with Kiki that translated terms purely belong to another science that was Greek philosophy as long as we do not talk about technical terms of ‘Islamic philosophy’ other than the translated and transliterated philosophical terms. That, as far as we know, is correct.

\(^{46}\) Kiki Kennedy-Day, *Books of Definition in Islamic Philosophy*, RoutledgeCurzon, London, first published 2003. Kiki, in this very recent and important title, missed to mention a single word about *al-Ta’rifī* of *al-Jurjānī* although it was a direct source on this field.


\(^{48}\) Ibid., p.19.
interpretation as long as the core of so called ‘Islamic philosophy’ means the speculation of peripatetic Muslim thinkers as Kiki and the majority of contemporary historians understood. Farabi (339/950) himself declared “the philosophy, which is practiced in the Arabs land today, is Greek”\textsuperscript{49}. In that sense it was true that most likely the same philosophical technical terms clothed in a transparent Islamic garment through which the loins of linguistic alien elements, which corrupted the structure of Arabic, are naked\textsuperscript{50}. As long as “the structure of a sentence, whether in quantity or quality, is different from language to another”\textsuperscript{51}. Even by the other sense, which denoted by most of western historians of Islamic philosophy, we cannot accept the era of the translation as “starting point for a native philosophy”\textsuperscript{52}. That was not natural development or proper stage on the progress of technical terms of any philosophical speculation rightly ascribed to Islam. It is rather be possible to be considered as some sort of deviation on the proper and natural methodology that rules the emergence, development and crystallization stages of terminology belong to a new born science in specific geographic and cultural territory\textsuperscript{53}. Thus we need to look for other initial stage that at least stimulated Muslim minds to evoke the translation stage while desiring in improving the already existed vocabulary or seeking more philosophical solutions for internal religious problems. In other words we need to know the new spirit which

\textsuperscript{51} Jirār Jahāmi, \textit{al-Ishkāliyyah al-Lughawiyyah fi al-Falsafah al-'Arabiyyah}, p.15
\textsuperscript{52} Kiki, op.cit. p.9.
\textsuperscript{53} As such we do not go against translation as secondary option for improving or increasing local technical vocabulary but we have many negative observations on the immigration of Muslim minds towards the translated Greek philosophy as was instructed and demonstrated in the history of Muslim thought. Generally speaking it wasn’t cooked on a calm fire and those who demonstrated it do not have the culture of Arabic language as we explained in the forthcoming pages.
inspired Muslim scholars to raise questions having epistemological, ontological and
taxiological nature namely philosophy per se.\textsuperscript{54}

In fact, the first stirrings of this spirit took a distinctly political, and often tragic, form.
Because of the close correlation in Islam between the spiritual realm of religion and
temporal realm of politics, the earliest theological controversies between the Qadaries, or
advocate of free will, and the traditionalists, or advocates of divine predestination, revolved
around the question of political accountability. Did the Umayyad Caliphs have the right to
carry out the most repressive policies or perpetrate the most heinous crimes with total
impunity, since their actions were all decreed by God? Qadari theologians like Ma 'bad al-
Juhani (d. 699) and Ghaylan al-Dimashqi (d.743) challenged those arbitrary claims and
asserted the responsibility of the Caliphs, as well as their lowliest subjects, for their unjust
deeds.\textsuperscript{55}

Accordingly some concepts of main religious key terms have been articulated or,
precisely speaking, ‘reinterpreted’ as most of them already existed in the Muslim
revealed knowledge and given primer or general interpretation during the Prophetic
period. Revision and reinterpretation were appealed to satisfy this precise period of
specific political theology on which the above quotation has been cited. The civil war
and unfair Umayyad regime made Muslims differ on genuine meanings of some most
central key terms seemingly having no ambiguity in their nearest past comprehension.
Those terms like \textit{imān} (faith)\textsuperscript{56}, \textit{Qadar}\textsuperscript{57}, (divine predestination in connection with

\textsuperscript{54} As far as our knowledge is concern axiology, ontology and epistemology are the triple sides
that constitute the triangle of philosophy.

\textsuperscript{55} Majid Fakhry, \textit{Islamic Philosophy, Theology and Mysticism: short introduction}, p.2,

\textsuperscript{56} The definition of \textit{imān} (faith) with relation to the deeds and knowledge or whether it
increases or decreases is different from school to another.

\textsuperscript{57} Generally speaking, Muslim thinkers are divided, on this notion, into three parties. Two
extremists, the third lies in between. The early group led by M'bad al-Jahami or qadariyyah (who
believe in absolute free will of human being and denied the Divine foreknowledge), determinists (who
stand opposite to them) and the remains, whom the majority, stand in between in deferent degrees.
Ash'ariyyah was one of the latter whom attempted to unite Muslims on the principle of acquisition. For
the concept of acquisition see the founder al-Ash'ari, \textit{Maqalat al-Islamiyyin}, pp539, 541. al-Ash'ari,
\textit{kuh al-Luma'}, pp.39,40,42, 56,57. Late Mu'tazillah did not deny the foreknowledge thus Ibn Ḥajar
states: "Qadariyyah in the early meaning had vanishing and no one of them known, the qadariyyah of
question of human free will), ‘adl ilahi (Divine Justice), ta’wil (hermeneutic or indirect interpretation of revealed text), imāmah (imamate), kabirah (grave sin), etc.

Due to the authentic available reports we may consider āl-Ḥasan al-Ṭārī (21/642-110/728) and figures like Ma‘bad al-Juhani’ (d.83/703), Gaylān al-Dimashqī (d.730), the second caliph ‘Umar Ibn ‘Abd al-‘Azīz (63/682-101/720), Jahrn Ibn ʿAbwān (d.128/746), Wāsil Ibn ʿAta’ (d.131/748) and ‘Amr Ibn ʿUbayd as the first speculative philosophical thinkers in Islam. Noteworthy those men, as we would see, either regular members in āl-Ḥasan al-Ṭārī’s educational circle or closest friends of him.

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58 Wāsil and Mu’tazilah as general, understood this metaphysical term according to the physical language, which expressed the term ‘Adl (justice) according to the understand of human rationalism within the scope of this physical world, whereas the majority of Muslim thinkers differentiated between the application and concept of the term within the two realms. See for instance how Ibn Ḥazm deliberates on such term in his al-Fāṣṣ vol.3, p.174. Also see al-Shahrstānī, Milal p.42.

59 Ta’wil, as applied in certain verses (whether in Qur’an or Ḥadith) describe Allah in anthropomorphic terms, is a metaphorical interpretation according to the rule of Arabic language. For instance term like hand has been interpreted to “power” as such group (Mu’tazilah in particular and few figures in the late Ash’arīyah) believe that such attribute is impossible for Allah. The majority believe that the term has “to be understood neither literally nor metaphorically but bi-la-kayf ‘without asking how”. Quotation was taken from Watt, Islamic philosophy and theology, p.83.

60 It is out of question and most obvious that the Khawārij, Shi’ah and Sunnah having serious different views on the issue of imamate.

61 The term was arose in the al-Ṭārī’s circle. Muslims have been divided on it into three. While Khawārij considered Muslim who committed a grave sin -such as some famous Companions including ‘Uthmān, ‘Ali, Mu‘awiyyah, Zubair, Talhah etc- as an infidel, Mu’tazilah, by Wāsil, located him in intermediary position; whereas Murjiah held that his status should be deferred, pending Allah’s determination at the end of time. M. Fakhry, op. cit. p.15. Watt, Islamic Philosophy and Theology, p.8.

62 al-Ḥasan Ibn Abu āl-Ḥasan Yusār al-Ṭārī was born at Madinah in 21/642. His mother was Khayrah, the servant of Umm Salamah. When he was at 15years old he left Madinah for Başrah. He did not participate in any of the controversies, as he was too young, and later he seems to have adopted a neutral position. For some years he worked as a secretary for the governor of Khurasan. Around 680 he must have returned to Başrah, since his protest to the allegiance of Yazīd, after Mu‘awiyyah is known. It is understood from the sources that after 680’s he formed a circle of study in a mosque of Başra and devoted himself totally to searching knowledge and teaching. In 717 he was appointed as the Qaṣī of Başra under the caliphate of ‘Umar Ibn ʿAbd al-‘Aziz and he denounced the office 720 namely after the death of ‘Umar II. His Fatwas were collected in seven books, which are not extant. He spent his life in devotion and scholarly work until his death in 728. Many of the later schools, due to his broader approach, tried to trace their origins in his thought. al-Zarkashi, al-i’lām vol.1, p.26. Bukhārī, al-Tārīkh al-Ṣaghīr, vol.1, p.247. Watt,op. cit, pp27-28. Also his Formative Period of Islamic Thought, p78.

63 He had discussed and wrote an anti Qadarte epistle, which has been published in Hilyah al-Awliyā’ of Abu Nu ‘aym, Cairo, 1332.

64 Although Başrī was not an Arab but Muhammad ‘Imārah describes him as “the first intellectual leader of the first intellectual school in the Arabic-Islamic history and he and his friends were the first seed of school that enlightened the events of this history”. Imarah, Muhammad, Rasa’l al-Aadl wa al-Tawhīd, dār al-Shurūq, Cairo, 1988, vol.1, p.15.
However all of them influenced by al-Baṣrī’s intellectual charisma. Thus, al-A‘mash reacts on al-Baṣrī’s intellectual charisma when he says “al-Ḥasan was much concern with wisdom until he spoken it”\(^{65}\). It was also reported that ‘Aisha, the learned wife of the Prophet (s.a.w) while she was listening to al-Baṣrī inquired “who is this whose talk resemble the talks of the Prophets?”\(^{66}\).

It seems that Ma‘bad al-Juḥānī\(^{67}\) was the first who openly uttered theological language as it was reported in \textit{Ṣaḥīḥ Muslim} that “the first who offered theological discussion on free well was Ma‘bad al-Juḥānī”\(^{68}\). Ibn Qutaybah reported that once Ma‘bad interrogated al-Ḥasan al-Baṣrī: “O Abū Sa‘īd these rulers shed the blood of Muslims and seize their property and claim that their acts occur only according to \textit{qadar}”. al-Baṣrī reacted “the enemies of God are lying”\(^{69}\).

Upon the order of the caliph ‘Abd al-Malik’s letter to al-Baṣrī (written around 700)\(^{70}\), al-Baṣrī replied and stated clearly his positive position on the notion of \textit{Qadar}. He verified himself consistently, clearly and bravely through the following qur’ānic verses\(^{71}\):


\(^{67}\) He was born around 20/640, had been seen in al-Ḥasan al-Baṣrī’s circle. He is said to have been involved in the taḥkīm incident (38/658), and the reports give the impression that he supported Mu‘awiyah. Caliph ‘Abd al-Malik sent him as an ambassador to Byzantium and entrusted the education of his son, Sa‘īd, to him. He was a jurist and many of his \textit{fatwāh} are also recorded. For reasons yet unknown he turns against the Umayyad rule and joined the Ibn al-Ash‘ath revolt. He was captured in Mecca and executed at Damascus in 83/703. Al-Dhahabi, Shams al-Din, \textit{Tarikh al-Islam wa wafiyyat al-mashahir wa al-‘Ayyan}, Dār al-Kitāb al-Lubnani, Vol. (hawādith 6 I -80AH), p. 341.

\(^{68}\) \textit{Ṣaḥīḥ Muslim}, Kitāb al-imān ,1., see also Ibn Qutaybah, Kitāb al-Ma‘ārif, 484.


\(^{70}\) See Michael Cook, Early Muslim Dogma: A source-critical study, Cambridge, University Press 1981, chapter 12, pp.117-123.

The *risalah* as W. Montgomery correctly, stated "makes it clear that he believed that human beings can choose freely between good and evil"\(^{72}\). But it was clear also in Baṣrī’s position was not radical as the early group led by Gaylān whom he denied the foreknowledge of Allah with reference to the future incidents of human acts. J. Van Ess summarized Baṣrī’s position as follows\(^{73}\):

God creates only good; evil stems from men or from Satan. Man chooses freely between the two; but God knows from all eternity what man will choose. He only "leads him into error" (*iddāl*) if man has first given him occasion for this through his sin.

Thus, he was considered as moderate *qadari* as he was trying to stand between two extremes\(^{74}\). It seems he was forced to take such step, which is merely reaction against the inhuman and irresponsible attitude of Ummayyad politicians. It should be noted he was trying to clarify himself as a reactor when he felt that ‘Abd al-Malik’s letter accusing him as the first originator of *kalām*. The letter of ‘Abd al-Malik states:

"...The prince of the believers had come to his knowledge a talk on the description of *qadar*, which ascribed to you. He [i.e. the prince] did not hear similar to it from any body in the past and we did not know any one of the Companions, whom we have witnessed, had uttered such a talk."\(^{75}\)

However Baṣrī, as it seems, did not deny the accusation as an initiator of a systematic arguments on the notion of *qadar*, but such position to him was reaction.

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\(^{75}\) ‘Imārah, ibid, p.114.
We innovated kalām on it [qadar] when people innovated the denial of it [ihdithnā al-Kalām fihi ḥayth uhdāth al-Nas al-Nakirah li]. When the innovators [muḥdithūn] innovated kalām [ahdāthu al-kalām] on their religion I mentioned from the book of Allah what refutes their saying and innovation⁷⁶.

‘Umar Ibn ‘Abd al-‘Azīz, although he wrote an anti-Qadarite epistle⁷⁷, has been classified as another moderate qadarī⁷⁸ who’s involvement on this issue has been summarized as:

God knows that one will commit sin, although he is still able to refrain from that sin. Therefore, God’s knowledge has only the function of recording, not that of effecting the action of the sinner⁷⁹.

Extremists and moderate qadarism seem to have had gracious theological discussion as Ibn Nabatah reported that Gaylān⁸⁰ engaged with Caliph ‘Umar II in a peaceful discussion on the doctrine of Qadar but no one convinces the other. However, according to the report, the caliph concluded his discussion with an advice to Gaylan to abandon such dangerous doctrine. But, according to al-Ṭabarī, the tolerant environment was turned into tragic scene when Ghaylān asked Maymūn Ibn Mīhrān at the present of Caliph Hīshām. “Does God will that sins should be committed”? Maymūn replied: “are sins committed against God’s Will?” At this point Ghaylān was executed, as was said he was unable to reply.

⁷⁶ ‘Imārah, ibid, p.117
⁷⁷ It was preserved by Abū Nu‘aym al-Iṣfahānī, Ḥiyāyat al-Awliyā’, vol.5, pp.346-35.
Wāsil\(^{81}\) (d.131/748), who was widely accepted as founder of the Mu‘tazilah school, broke with his first teacher Abu Hashim ‘Abdullah Ibn Muhammad Ibn al-Hanafiyyah on the issue of the imamate\(^{82}\) and secondly with his second teacher al-Ḥasan al-Baṣri over the question of “great sinner”\(^{83}\). Non of his works are extant today but Ibn Khallikan states that he wrote several books and pamphlets on political problems, predominant theological and philosophical issue\(^{84}\). List of those work was cited by Ibn al-Nadîm such as kitāb aṣnāf al-murji‘ah, kitāb al-tawbah, kitāb al-Manzilah bayyin al-Manzilatyin, kitāb al-Farwah and kitāb al-kuṭub fī al-Tawḥīd wa al-‘adl.\(^{85}\) As he was the originator of the middle state between faith and infidelity, Shahrastānī stated that he also denied the attributes of God as ‘ilm, qudrah, irādah and ḥayā‘iyah.\(^{86}\)

No doubt the half-century of serious and hot debates that extended up to 150AH matured the new spirit, which sprang by the men whom we have a short while ago mentioned their names combined with their main ideas. It was the seed of technical terms of a philosophy that, due to its subject and language, deserves to be ascribed to Islam. To us such movement, as a trend of thinking, was the most significant intellectual discipline in the history of Islamic civilization as influenced, sometimes originated, other important sciences\(^{87}\) that led the ummah to the zenith of

Islamic civilization. To us the carriers of this spirit, who planted the seed by raising such questions, were the true pioneers of this stage. Accordingly they were the originators of native Islamic philosophical thinking whatsoever the stem of the seed was grown uprightly on the line and desires of the planters or had some sort of deviations. Whether or not the official circles of ‘Islamic philosophy’, particularly the broad trend probably represented by Kiki, has recognized such planters as pioneers of early and genuine Islamic speculative philosophical language and thinking.

For those we have cited and gave them the title of “pioneers” have been called mutakalimūn. While mutakalimūn were given such name the science which they initiated was called ‘kalām’. The emergence of kalām, at least on this early stage, supposed to be considered as internal natural progression, having an internal legitimacy and nativity (in terms of notion, arguments, problems and language), and above all based on pure ‘discursive Islamic thinking’.

What about the theoretical knowledge which is primarily derived from ‘discursive thinking’? Alparslan raised this question and to it he put the following answer:

The early Islamic scientific conceptual scheme used the term kalām to refer to this kind of knowledge. As such kalām meant ‘speculative knowledge’. The earliest reference in this regard can be taken from Hasan al-Basri’s (d. 728) letter in which he states that “we initiated the speculative study of qadar, just as people initiated the denial of it” (al-dāthna al-kalām fihi). It is also reported that once our Prophet’s wife, A’ishah, heard Hasan al-Basri speaking, and asked: “who is this discoursing with the word of the veracious” (man hadha

88 Sometimes you may find some historians of Islamic philosophy mention the Greek term (λόγος) which mean word or idea whenever mentioning the term kalām. It would be historical mistake if any Greek influence was understood on the formation of Kalām as an Islamic term. See the footnote written by M.A. Abu Raydah in T. J. De Boer, Tarikh al-Falsafah fi al-Islām, p.19.

89 A few Muslim historians of intellectual legacy led by Ibn Khaldun believe in ‘Ilm al-kalām as an alien discipline; whereas al-Ghazali led the other part which believe in the originality of that science. See Samih Dughaim, Mawsu‘ah ‘ilm al-Kalām al-Islāmi, vol. I, p. VIII.

In this sense, *kalam* comes very close to the term 'philosophy' as it is used today; i.e., speculative thinking. It is clear why Muslims chose the word 'kalam' for this kind of knowledge, for *kalam* means 'language' or 'speech' but not in the ordinary sense. It rather refers to the kind of human language which is discursive. In this sense, it comes close to the term 'logos' in the Greek scientific conceptual scheme. It may be translated into English as 'discourse', but in the technical sense of today's Western scientific terminology, it means precisely 'philosophy'.

Coming back to summarize the main point at which we are aiming to specify the exact beginning and extension of the period that we had called 'the emergence stage of philosophical technical terms in early Islam'. One may refer in this context to the selective language of the selective intellectual dialogue that based on early Muslim civil war's political theology, which raised problems having philosophical nature. However we may limit the emergence stage of the early philosophical technical terms to this period where the bloody roots led to this spirit of such stage sprung primitively and matured along a century. Namely since the assassination of the third caliph 'Uthmān (d.35AH/656AC) up to the end of Ummayad regime 132/750 where serious beginning of Greek philosophic translation was started through 'Abdullah Ibn al-Muqaffa' (d.659), by whom Muslims received the first Arabic copies of the *Categories, Hermeneutica* and *Analytica priora* of Aristotle during the time of the 'Abbāsid caliph al-Manṣur (754-773). 93

Absolutely, after this date no body claim originality of Islamicity neither of ideas nor of technical terms but still the internal Islamic theological problems continued (through works of Mu'tazilah, Ashā'irah, Maturdiah, traditionalists, Shi'ah, independent thinkers) to produce new terms, as we noticed in the *Hifūd* of Ibn Furak (330-406), most of them are hybrid, like *khair* (good), *khalā* (vacum), *khusus*...
specification, ḥad (definition) ḥarakah (movement) ẓhar (evil), ḥusn (good), ḥaqiqah, ẓubā (bad), ẓawli’d (generation) ẓāsh (acquisition), ẓumun (immanence) ẓaun (generation), ẓdat ilahiyyah (divine essence), ‘Arad (accident), ʿilm (knowledge) ẓawhar (essence), jism, mahiyyah, (quiddity), al-Juz’ al-ladhi la yatajaz’ (part that can not be further divided), etc. 94

Since the middle third century AH / middle ninth century AD, ‘while theological trends’ 95 are still dominating the intellectual arena, gradually a new terminological trend that trying to segregate Greek philosophy from kalâm was born by the birth of the peripatetic philosophers. Namely al-Kindī (d.256/866), al-Fārābī (d.339/950) and Ibn Sinā (d.428/1037). This terminological segregation between the two fields continued for at least two centuries i.e. from the above mentioned date up to the adventure of the latest Ash’ārīrah led by al-Fakhr al-Rāzī (606/1209) and al-Jurjānī (816/1414) per se. This trend united the intellectual language of its age where no distinction was made between philosophical and theological languages. That was clearly shown in MafJsu? of al-Rāzī, which served the latest rational Sunni trend before the appearance of Sharḥ al-Mawāqif of al-Jurjānī where the schema of philosophers was strictly applied in both books. 96

Kindian style as paragon of extreme development in the stage of hybrid terms:

Before immigrating to Greek philosophy definitely Al-Kindi (d.256/866) started his intellectual journey as a Mu’tazili theologian. However due to the pure rationalism of

94 See Ibn Furak, kitab al-Ḥudud fi al-Uṣūl, from this book, which his author living during the fourth century AH, we sorted out the most cited hybrid terms.

95 i.e. according to the distinction of the west, which segregate between philosophical and theological Islamic thinking.

the Mu’tazilah the Kindian transformation supposed to be normal development. Perhaps it is also, due to the strong theological background of al-Kindi, right to consider him as a bridge though which kalam problems have been transferred into Greek philosophy.\textsuperscript{97} No doubt he admired the new “imported science“\textsuperscript{98} known as \textit{falasafah} which is Greek philosophy per se. Perhaps for this he wrote book entitled \textit{al-Ḥath ‘Alā Ta’alum al-Falsafah} (Exhortation to Study Philosophy)\textsuperscript{99} and, interestingly, defended it against its traditional opponents using a funny trapping argument. For him, as he was arguing, philosophy is either necessary or unnecessary science, if it is necessary then we must study it otherwise we have to prove the opposite claim, but to do so you need to apply philosophical approach, thus no way to escape out of the domination of philosophy.\textsuperscript{100} Again such fond makes him to declare that the grandfather of the southern Arabs Qahtān was brother of Yunān, the grandfather of the Greek.\textsuperscript{101}

\begin{flushright}
\begin{footnotesize}
\begin{enumerate}
\item See T. J. De Boer, \textit{Tarikh al-Falsafah fi al-Islam}, p.180 as well as the enclosed footnote of M.A. Abu Raydah on the same page.
\item Language of Kiki, op.cit. p.9.
\item M. Fakhri, op. cit., p. 22.
\item Al-Kindi, \textit{Rasa’il Falsafihyyah}, p.105. See also M. Fakhri, op. cit. p.23.
\item al-Mas‘ūdi, Muruj al-Dhahab, vol.2.pp.243-244. De Boer, op.cit. p. 178
\end{enumerate}
\end{footnotesize}
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It was said that he worked as translator in Abbasid palace in purpose of rendering Greek philosophy into Arabic\textsuperscript{102}. This was too difficult to be accepted perhaps for more than one reason. For instance he was native Arab in terms of ethnicity and tongue. No report about his travelling abroad or association with non-Arabs for education or any other purpose. No authentic report indicates that he was mastering the Greek or Syriac languages let alone he did not mention that he involves in such a
However he might be employed to improve or to edit translated work of non-Arab translators and that limited contact may give him limited ability to understand some foreign key terms but not to make him proper translator as some contemporary Arab researchers claimed.

Due to available authentic resources al-Kindi took merit of writing first terminological publication in the field of philosophy if we ignored al-Ḥudūd of Jābir Ibn Ḥayān (d.200/815) for the suspiciousness that is raised on author authenticity. Al-Kindi’s first authentic pamphlet was entitled Risālah fi ḥdūd al-Asyā‘ wa rüşumihah (Epistle on definitions and descriptions of things). The epistle was found and published for the first time by M.A. Abu Raidah in 1950. Reading over Abu Raidah’s copy we may get the following observations:

a. There are 109 main and sub-main key terms covered the subject of philosophy (e.g. falsafah, hayda, surah, jawhar), metaphysic (e.g. malāʿikiyyah, ‘ilah ulah), physic (e.g. al-ruḥah, al-ḥrārah, kimiyyah, mahsus), logic (e.g. al-Siṣa, al-Muḥāl, al-Kul), mathematics (e.g. al-Ḍarb, al-Jadhr, al-Qismah) ethics (e.g. al-najdah, al-‘ifṣah, al-mukhdāda‘ah), mystical psychology (e.g. al-injizāb, garizah, al-Maḥābah, al-‘ishq) and others related fields.

103 Beside the reasons that we have cited above Abu Raidah believe that Kindi does not know Greek as he failed to analyze the Greek compound term (filosofia) from which philosophy was derived. See al-Kindi, Rasa‘l al-Kindi al-Falsafiyah, edit, M.A. Abu raidah, Cairo, 1369/1950, p.172.


105 Depending on the principle of falsification ‘Abd al-Amir al-A’sam affirmed that the book should be rightly ascribed to Jābir regardless the reasonable observations on the text and on Jābir’s productivity as an author, as long as no reliable information suggested another author to carry such work. See his valuable work al-Muṣṭalah al-Falsafi ‘ind al-‘Arab, al-Muasasah al-‘Arabiyyah lldirāsat wa al-Nashr, Beirut 1997.

106 It was published together with the other philosophical tractates of al-Kindi which Abu Raidah combined and published under the title: Rasa‘l al-Kindi al-Falsafiyah, edit, M.A. Abu Raidah, Cairo, 1369/1950. For the risālahal of al-Ḥudud see vol.1, pp.165-179.
b. Most of the terms were given very concise definitions.

c. Al-Kindī did not define al-Ḥadd [the definition] although most of his successors started their books of definition with it\textsuperscript{107}.

d. The fifth observation on Kindian philosophic style of language was mentioned by al-Aʿsam\textsuperscript{108} as that philosophers after al-Kindī did not use some terms that he mentioned in *Fi Ḥudūd al-Asyā' wa Rusumihā* such as *tinah*, *ayis*, *twahum*, *jurm*, *rawiyyah*, *mulazakah*, *dha/Ji*, *najdah*, *jarbbazah* etc.

e. Although he was living during the first stage of the translation period where the meanings of terms have not been establish yet al-Kindī avoided using of many transliterated terms contrary to his successors. He used only *haulah* and *ustuqus*. But in the same *risalah* he mentioned *ʿunyr* seems to have equivalent meaning of *ustqus*. For *haulah* he has selected an interested Arabic equivalent that was *tinah* (clay). Beyond *tinah* one can see the Qurʿānic technical terms simultaneously with its metaphysical worldview on the theory of creation are sill ingrained in the subconscious of al-Kindī’s mind. This point is absolutely against Kiki’s observation where she saw al-Kindī’s philosophical vocabulary was consciously selected far away from the language of the Qurʿān\textsuperscript{109}.

One noteworthy point is that al-Kindī deliberately chose terms to avoid religious connotations in some instances thereby isolating philosophy from theology and Qurʿānic studies\textsuperscript{110}.

He may also have been distancing himself from theology, by indicating a technical vocabulary for philosophy. He may have hoped to protect himself

\textsuperscript{107} al-Fārābī (d.339/950) does not have an independent book of definition as the famous Muslim philosophers but such definition is found in his book *kitāb al-Ḥuruf*, pp.64,101. For Ibn Sinā see his *al-Ḥudud*, pp.4, 10. See *al-Ḥudud* of al-Ghazālī in Ghazālī’s *miʿyar al-ʿilm*, p141.

\textsuperscript{108} al-Aʿsam, op. Cit. p.41.

\textsuperscript{109} Kiki, op. cit. where the claim was repeated in pp. 12, 27, 59.

\textsuperscript{110} Ibid., p.12.
from religious controversies by expressing his ideas in non-religious language.

f. The last paragraph in Kiki’s quotation mentioned above is completely contradicting our observation on his definition of philosophy, which perhaps indicates the first attempt of Islamizing philosophy in the history of Islamic thought. Thus al-Jurjani himself, as trying to serve this point, quoted al-Kindi’s definition of philosophy sustained by traditional Prophetic report while completely avoiding al-Kindi’s direct successor, namely al-Farabi (339/950) whose definition may possibly meet Kiki’s observation.

For comparison I have stated below al-Jurjani’s followed by al-Kindi’s and al-Farabi’s (339/950) definitions of philosophy.

Philosophy is to exert effort in obtaining eternal happiness in accordance to the manner of Allah as long as the human capacity permits. As the Prophet (s.a.w) has ordered, saying “conduct yourselves according to the manners of Allah i.e. resembling Him in knowledge and spirituality”

Al-Kindi gives six definitions for philosophy:

Philosophers al-Qudama had defined philosophy by some definitions:

1. From its name derivation which is the love of wisdom because (the term fašasūf [philosopher] compound from fela which means ‘one who love’ and soufa which is ‘wisdom’).

2. They defined it with reference to its manner as to conduct according to the manner of the Almighty Allah as long as the human capacity permits. By this meant that man should possess perfect virtue.

3. It means to give much concern to the matter of death, which is (i.e. death), to them, divided into two: natural, which occurs when the soul abandons the usage of the body. The second is to kill the hedonic aptitude [of the body], and this [last meaning of death] is what they meant, because killing of sensual appetite is the way that leads to virtue.

4. The mother of the sciences [sināʿah al-Sīnāʿah] and the wisdom of wisdoms [hkmaḥ al-Hikam] is another definition given to it.

111 Ibid., p.27
112 See the Definition of Falasafah, No.1106.
113 al-Kindi, op. Cit. P.172
114 As we maintained before a while al-Kindi has been criticized in this derivation analysis, as had no proper idea about Greek language. See Abu Raidah’s criticism in al-Kindi, Rasāʾl al-Kindi al-Falsafiyyah, edit, M.A. Abu raidah, Cairo, 1369/1950, p.172.
5. It is "to know yourself" a principle of honorable ultimate aim and deep-rooted [meaning].

6. however the essence of philosophy definition is to consider it as a science that dealing with eternal and universal matters in terms of reality, quiddity and cause.

Al-Fārābī

Definition and quiddity of philosophy is to know thing as they are existed. Philosophy produces certainties while religion produces convictions, [thus] philosophy is preceded religion in time.

The theological thinking as well as its technical terms completely disappear in al-Kindi’s peripatetic successors, namely al-Fārābī (339/950) and Ibn Sinā (428/1037). I have patiently checked over their main books to see how they react when they come across kalām issues? In most cases this issue was avoided. Surprising fact is that you an find a pure peripatetic philosophic language in the rarely cases in which they have come across kalām terms even though those terms are basically Qurānic vocabulary such as ibda’, ihdāh, khalq, qidam, etc.

M. Fakhri cited the al-Fārābī’s definition of kalām as follow:

Theology is defined as the art of supporting, by recourse to rational discourse, the beliefs or actions prescribed by the lawgiver, as well as refuting contrary beliefs or actions. This, in fact, was the double function of kalām, as we have seen in the case of Mu'tazilah. Al-Fārābī was undoubtedly thinking of them in his formulation of the definition of kalām.

Another example was the latest peripatetic Ibn Rushd, who believes that Kalām had been employed to defend [religious] views possibly are believed to be correct [i.e.

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116 al-Fārābī, kitāb tahsūl al-Sa'ādaḥ, matba'ah 'āthmaniyyah, India, 1354AD p.41
118 Ibn Sinā, kitāb al-Ḥudud, p.43.
119 ibid., p.43
120 ibid., p.117, 218.
121 M. Fakhri, op. cit. P.40
whether those views belong to Islam or other religions] *ilm al-Kalām yuqṣad bih nūṣrah arḍ qad u’tuqida fihā anahā saḥīhah.*¹²² Thus the peripatetic philosophers disagree with non-peripatetic who stated clearly that *kalām* should be employed based on the axioms creed within the Islamic framework. See al-Ghazālī¹²³, al-Jurjānī¹²⁴ and Ibn Khaldūn¹²⁵.

**Al-Fārābī crystallizing the Arabic philosophical language:**

Al-Fārābī¹²⁶ does not have book of definition as other philosophers but his *kitāb al-Ḥuruf* (book of letters) and *al-Alfāz al-Mustakhdāmah fi al-Manṭq* (terms employed in logic) were considered as cornerstone in the process of establishing new system of philosophical Arabic vocabulary quite far from the familiar rules and structure of Arabic language. Professor Juhāmī is a productive contemporary author on terminology of classical Islamic philosophy has discussed Al-Fārābī’s *kitāb al-Ḥuruf* and stated:

We have investigated most of the philosophers’ books that concern with Arabic philosophic vocabulary. But we do not find a profound study, in analyzing the problems that emerged due to interaction between thought and language and between foreign terms and native ones, similar to the direct analysis of Al-Fārābī’s *Book of letters*. In which our philosopher treated the philosophic linguistic problem quite different from the familiar methodology of his contemporary grammarians and thinkers. Thus through him we have reached to the point where we could easily distinguish between language of the Arabs before and after the emergence of philosophy¹²⁷.

¹²² See Ibn Rushd, Tafsīr ma ba‘ad al-Tabī‘ah, p.44.
¹²³ al-Mungidh min al-‘alā‘al, p.16.
¹²⁴ Definition No. 1006.
¹²⁶ Many reports indicate that al-Fārābī’s first teachers were Christian professors see Badawi, op. cit. pp. 45, 62, 64. Ibn Abī Uṣaibī ‘ah vol.2, p.135.
However the Book of letters could be summarized as follow:\footnote{128}{In this summary I owe to Kiki, op. cit. p. 35, Mhdi Muhsin’s introduction to al-Farabi’s Kitab al-Huruf, edit by Mhdi Muhsin, dár al-Mashrik, Beirut, 1970, Jirar Jahami al-Ishkaliyyah al-Lughawiyyah fi al-Falsafah al-'Arabiyyah, pp. 91-105. Also see Ibn al-Nadim, al-Fihrist, p.323.}

1. Primarily the author, as faithful to Aristotelian ideas, borrowed the title of *kitab al-Huruf* from the letters *al-Huruf* that formed the chapter headings of the Aristotle’s *metaphysics*. For instance book of *dal* is considered as Aristotle’s philosophical terms. Thus from Ibn al-Nadim we know that what al-Farabi did is an explanation for Aristotle’s categories.\footnote{129}{Ibn al-Nadim, al-Fihrist, p.323.}

2. Al-Farabi discussed in part 1 the particles *huruf*, names *asma* and relations *nisbah* of the categories.\footnote{130}{Kiki, op. cit. p. 35.}

3. Gradual transformation from the physical meaning of the terms (as Jawhar in public meaning) to mental or abstract meaning.\footnote{131}{Jirar Jahami, al-Ishkaliyyah al-Lughawiyyah fi al-Falsafah al-'Arabiyyah, p.98.}

4. Philosophical meanings, as we learn from him, are capable to encompass the individual, particulars and universal categories.\footnote{132}{al-Farabi’s Kitab al-Huruf, p.139.}

5. Part 2 Farabi discusses language in terms of the relationship between nations and languages, and in part 3 discusses interrogative particles.\footnote{133}{Kiki, op. cit. p. 35.}

6. It was said the philosophical Arabic technical term had reached the stage of maturity by this book. However our general reaction to this observation is that al-Farabi constitutes a difficult style of writing which makes his attempt of reforming Arabic philosophical language more sophisticated and rigorous in terms of clearness, fluency, eloquence and elegance. That was perhaps due to the up normal socio-religious and cultural circumstances within which the
progression of this language took place in a dramatic tragedy. The most important factor in this tragedy, as we indicated previously, was that the foreign philosophical terms had been translated into Arabic by non-Arab clergy translators and probably improved and explained by non-Arabs who do not have proper knowledge of Arabic language such as al-Farabi and Ibn Sina. Thus, Mawsu’ah Muṣṭilaḥāt al-Falsafah ‘Ind al-‘Arab, the most contemporary reliable publication has stated:

The formulation of [Arabic] philosophic language was achieved, to some extend, quite far from the familiar one which we have come to know in the rules and grammars of the Bedouin Arabic. Whoever investigates the language of the first translators and early philosophers would find it was lacking eloquence, fluency and elegance in terms of word structure, linguistic [sentence] composition and style of writing. Thus everyone will come to know how the [Arabic] philosophic phrase has been formulated, at the first phase, according to the structure of Greek and syriac languages. And then it was established according to the mentality of foreigners who do not have knowledge of Arabic such as Turks, Persian and non-Arabs in general. 134

Unfortunately, such heavy legacy of al-Farabi’s Aristotelian philosophy135 perhaps one of the main obstacle in reforming new philosophical terms that, at least, understandable for those who properly know the Arabic tongue.

Ibn Sinā’s Kitāb al-Ḥudūd136:

The third and last attempt in Muslim peripatetic endeavors in constituting philosophic Arabic technical term was Kitāb al-Ḥudūd of Ibn Sinā (428/1037).

Here are some main points on this book:

135 Badawi, op.cit. p.83.
1. It consists of 73 main and sub-main key technical terms, which could be divided into three main subjects, namely metaphysic, physic and logic.

2. Contrary to the previous efforts of al-Kindi and al-Fārābī on this issue, Ibn Sinā started Kitāb al-Ḥudūd with the ‘concept of definition’ in such that historians considered him as pioneer of “the theory of definition” in history of Islamic philosophy\(^{137}\). Although he completely followed -particularly in this book- the Aristotelian theory of definition\(^{138}\). Kiki extended this noteworthy point with valuable observation when she states\(^{139}\):

Ibn Sinā’s writings owe a substantial debt to the content and style of al-Kindi’s On Definition -even though al-Kindi did not discuss definition per se- as will become apparent. As is typical in Islamic manuscripts, Ibn Sinā did not formally acknowledge a debt to al-Kindi’s work, even when quoting him directly. Ibn Sinā was also influenced by al-Fārābī, especially in his views on what constitutes a definition.

3. I have made comparison between al-Kīndī’s fi Ḥudūd al-Asyā’ wa rusumihā and Ibn Sinā’s Kitāb al-Ḥudūd where I found the later took from the former seventeen terms (‘aqīl, ṭabi‘ah, ibdā‘, Haulā, Unṣūr, surah, jawhar, ḥarakah, zamān, makān, falak, ijtima‘, ḥarārah, burudah, yabusah, ruqbah, al-Bāri). We understand from that he added and defined around 56 new terms.

**Stage of Theological Reappearance in a Philosophical Technical term:**

Perhaps the theoretical mysticism by which Ibn Sinā concluded his scholarly life paved the way to such stage. But no doubt the approach, ideas and technical terms applied in Al-Ghazali’s (555/111) books were the real beginning of such stage. This


\(^{138}\) Ibn Sinā in his latest publications, particularly mantiq al-Mashriqiyyn, accepted -contrary to Aristotle- the definition that based on indication. See al-Ahwānī, Ibn Sinā: silsilah nowābig al-Fikr al-‘Arabī, Cairo, nd. P. 45.

\(^{139}\) Kiki, op. cit. p.47.
seems to me al-Ghazali was aware of the critical situation of segregating kalām from philosophy thus he wrote his Hūdud to serve this stage which completed and established by the latest Ash'ariyah in general and Imām al-Fakhr al-Rāzi (606/1209) and al-Sharif al-Jurjāni (816/1414) in particular. While al-Fakhr al-Rāzi manifested this stage in his entire scholarly works in general and his Mahṣūl in particular we found al-Jurjāni practiced such language as an ideas in his Sharḥ al-Mawaqif and recorded it as theo-philosophical nomenclature -sustained by linguistic, juristic and traditional approach- in his al-Taʿrifāt.

**Kitāb al-Taʿrifāt: Literature reviews and related Studies**

Although the book has been published since 1837 in Istanbul and was given special care of Arabic editing (in Leipzig 1845) by Flugel, one of the famous German orientalists, yet there is still no serious study has been done to this important work so far. Perhaps the only exception was the single French translation of Mr. Maurice Gloton, which was published, recently with introduction of Professor Pierre Lory.

No work has been done in English while the Arabic publishers, along the past century and a half, have been satisfied with reprinting many of copies from the

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141 See chapter three of this thesis.
142 Beside Constantinople and Leipzig, the book was published also with slide differences in Cairo (1866, &c.) and St Petersburg (1897). See the Britannica Encyclopaedia which considered al-Taʿrifāt as the best known of al-Jurjāni's books).
143 Flugel, Gustav Leberecht, he was born at Bautzen on the 18th of February 1802 and died on the 5th of July 1870. He studied theology and philology at Leipzig. Professor of Oriental languages at the Frstenschule of St Afra in Meissen, and then he was working in cataloguing the Arabic, Turkish and Persian manuscripts of the court library in Vienna. Flugels chief work beside al-Taʿrifāt is an edition of the bibliographical and encyclopaedic lexicon of Haji Khalīfa, with Latin translation (London and Leipzig, f 835f 858). He also brought out an edition of the Qurān (Leipzig, 1834 and again 1893); and Ibn Kutlubuğas Krone der Lebensbeschreibungen (Leipzig, 1862). An edition of Kitdb-al-Fihrist, prepared by him, was published after his death.
144 The book has been published in Iran by the Press University of Tehran, in 1994.
Flugel’s edition. Perhaps the most recent copy is the one that has been done by Mr. Muhammad Bāsil ‘Uūn al-Ssuūd\textsuperscript{145}. The information, which is included in Mr. Bāsil’s introduction as well as in other copies are very weak and short. Most of them have been written in one page and their concerned most on al-Jurjānī’s biography only. Conceivably the real effort that has to be acknowledged in such recent monograph was the signs of inflection that Mr Basil made to the selective terms of the book as well as his useful indexes.

**The Main Sources of al-Ta’rifāl’s Definitions:**

Along the footnotes of the translated text, we have almost referred to each single term to its original source. In most cases we have succeeded to trace more than 80\% of the entire definitions.

Perhaps it is sufficient here to refer in brief to the main sources ordered chronologically according to the author’s date system.

In *fiqh* and its fundamental principles he depended on the scholars of his Ḥanafī school, and some Shāfī‘i jurists such as: Abu Yousif (182), al-Shāiybāni (189), Al-Sha‘fī‘i(204), Al-Shāshi(344), Ja‘ṣṣās(370), Al-Bājī (474), Al-Juwaynī (478), Al-Sarkhasī (490), Al-Ghazālī(505), Al-Rāzī, Fakhr al-dīn(606), Al-Anmādī(631), al-Nasāfī(701), Ibn al-Sabkī(771), Al-Asnāwī(772), Ibn Nujām(790), Al-Shatbī, al-Taftāzānī(793).

In philosophy he quoted al-Kindī (256), al-Fārābī(339), Ikhwān al-Ṣafā‘i(407), Ibn Sinā(428), al-Ghazālī(505), al-Fakhr al-Rāzī, (606) etc.

\textsuperscript{145} The book was published in 2000 by Dar al-Kutub al-‘Ilmiyyah, Beirut.
In logic he quoted al-Abhari (663), *al-Manṭiq fi Hidāyyah al-Ḥikmah* and mainly depended on Al-Qadhwīnī (691) *al-Risālah al-Shamsiyyah fi al-Qawa'id al-manṭiqiyah*.

In theology he depended on the Ashʿarī-Maturdī lines such as al-Ashʿarī (324), al-Maturidī (332), al-Bāqīlāni (403), Ibn Furak (406), al-Bağhdādī (429), Al-Juwaynī (478), al-Ghazālī (505), al-Shahrstāni (548), al-Razī (606), al-Āmidī (631), etc.

In Ṭaṣawwuf he basically depended on *Iṣṭilāḥāt al-Ṣufiyyah* of al-Ḵāshānī and to a lesser degree on Ibn ‘Arabi’s *iṣṭilāḥāt*. Perhaps it was the most important observation in this study to discover that more than 90% of his Sufi terms have been copied from Kāshānī’s *Iṣṭilāḥāt*.

In such endeavor (of tracing the primary sources) we have given less concern with regards to the language, prosody and the miscellaneous terms however, perhaps, it is useful for those who are interested in such sciences to know that al-Jurjānī had some allegiances to the school of Basra. This may give light to understand from where his grammar and related sciences, originated.

**Methodology applied in this English Translation of *al-Taʿrifāt***

Al-Jurjānī’s text, which is translated in this thesis is a copy of the old Flugel’s edition that published by *Maktabat Lubnān* (1990). The ordering of the definitions in the translated text is not completely in line with that of the ordering of the Definitions in the original text. However it is in line with the Arabic letter order which al-Jurjānī himself intended to do but for unknown reason he missed the normal ordering.

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methodology that he mentioned in his short introduction. However the methodology applied in this translation is meaningfully matching the way in which English Dictionary is alphabetically arranged.

I have used *Lisān al-‘Arab* of Ibn Manzur and *al-Mu‘jam al-Waṣīf* and tremendous relevant technical references in understanding the language and concepts of *al-Ta‘rifat* as mentioned in the footnotes.

**Classification of the Translated Definitions of al-Ta‘rifat:**

The abbreviations listed on page (viii) with their respective meanings are used in the English translation of al-Ta‘rifat basically it is to classify which discipline a term belongs. Such classification depends on technical books written by several scholars whose expert in their own specific discipline. Those various disciplines constitute the field that we called Islamic thought such as *Fiqh, uṣul al-Fiqh, Taṣawwuf*, Philosophy, Theology, Logic Language, etc. Those technical books that rightly "described as mother books"\(^\text{147}\) of Islamic thought are listed on the bibliography of this thesis. Some of the authors of those mother books could be alphabetically listed as follows:

**In Fiqh and Uṣul al-Fiqh:**

1) al-Anṣārī, Abu Bakr Muḥammad Ibn al-Ḥasan

2) al-Bājī, Abu al-Walid Sulaimān Ibn Khalaf

3) al-Baṣrī, Abu al-Ḥusain Muḥammad Ibn ’Ali

4) al-Bukhārī, ‘Ala’ al-Din ‘Abd al-‘Aziz Ahmād

5) al-Fairus Abādī, Abu ʿIshāq ʿIbrāhīm al-Shirāzī al-Shāfī’ī

\(^{147}\text{See Mawsu‘ah Muṭṭalāḥāt al-Falāsafah ‘inda al-‘Arab p. VI}\)

7) Ibn Furak, Abu Bakr Muhammed Ibn al-Hasan al-Ansâri al-Asbahani

8) Ibn al-Hâjib, ‘Uthman Ibn ‘Umar Abu ‘Umar Jamâl al-Din

9) Ibn Hazm, Abu Muhammed ‘Ali Ibn Ahmad

10) Ibn Nujaim, al-Hanafi Zain al-Din Ibn Ibrahim


12) al-Lkanawi, Abi al-Hasanat Muhammed Abd al-Hay al-Hindi

13) al-Kulaynî, al-Razi Abu Ja‘far Muhammed Ibn Ya‘qûb Ibn Ishâq

14) al-Qâfî, Shihâb al-Din Abu al-‘Abbâs Ahmed

15) al-Shâfi‘î, Muhammed Ibn Idris


17) al-Tahânawi, Muhammed ‘Ali al-Faruqi

In Theology:

1) Abd al-Jabbâr al-Qâdî ‘Abd al-Jabbâr Ibn Ahmad al-Asadabadi


4) al-Baqîlânî, Qâdî Abu Bakr Muhammed Ibn al-Tayyib Ibn Muhammed Ibn Ja‘far Ibn al-Qasim

6) al-Ghazālī, Abu Ḥāmid Ibn Muhammad Ibn Muhammad al-Tusi al-Shafi’i

7) al-Ḥasan al-Baṣrī, al-Ḥasan Ibn Abī al-Ḥasan Yasar Abu Sa`id al-Baṣrī


9) Ibn Furak, Abu Bakr Muḥammad Ibn al-Ḥasan al-Anṣārī al-‘Aṣbahānī

10) Ibn Hazm, Abu Muḥammad ‘Ali Ibn Ahmad

11) Ibn Khallkān, Abī al-‘Aabbās shams al-Dīn Ahmad Ibn Muḥammad Ibn Abī Bakr

12) al-Jaḥiz, Abū ‘Uṯmān Amr Ibn Bahr


14) al-Khaiyyāt, ‘Abd al-Rahim


16) al-Rażī, Fakhr al-Dīn Muḥammad Ibn ‘Umar

17) al-Shahrstānī, Abū al-Fatḥ Muḥammad Ibn abi al-Qāsim ‘Abd al-Karim Ibn abi Bakr

18) al-Tahānawī, Muḥammad ‘Alī al-Fāruqī

19) al-Zamakhshārī, Jar Allah Abu al-Qāsim Maḥmūd Ibn ‘Umar

In Sufism

1) al-Ghazālī, Abu Ḥāmid Ibn Muḥammad Ibn Muḥammad al-Tusi al-Shafi’ī
2) Ibn ‘Arabi, Muḥī al-Din Abī ‘Abd Allah Muḥammad Ibn ‘Alī

3) al-Kāshshānī, Kamāl al-Din Abī al-Qanā‘m ‘Abd al-Razzāq Ibn Jamāl al-Din

4) al-Muḥāsibī, Abū ‘Abd Allah Al-Ḥarīs Ibn Asad

5) al-Sahrawardi, Shīhāb al-Dīn Ibn Yāḥyā al-Ṭūsī

6) al-Sarāj, Abū Naṣr al-Tusi

7) al-Tahānawi, Muhammad ‘Alī al-Farūqī

In Philosophy

1) al-Fārābī, Abū Naṣr Muḥammad Ibn al-Fārākh al-Fārābī

2) al-Ghazālī, Abū Ḥāmid Muḥammad Ibn Muḥammad al-Tusi al-Shafī‘ī

3) Ibn ‘Alī Ibn Malkā al-Baghdādī

4) Ibn Bājjah, Abū Bakr Muḥammad Ibn Yāḥyā Ibn al-Sayegh

5) Ibn Rushd, Abū al-Walīd Muḥammad Ibn Abī Ḥumād Ibn Rushd al-Qurṭubī


7) Ibn Ṭūfāil, Abī Bakr Mahommed Ibn Abī al-Malīk Ibn Ṭūfāil al-Qaṣiṣī

8) Ikhwān al-Ṣafā‘ wa Khillān al-Wafā‘

9) Jābir Ibn Ḥayyān, Abū Muṣā ‘Abd Allah al-Ṭūsī‘al-Kuṣī

10) al-Kindī, Yaqūb Ibn Ishḥaq

11) al-Rāzī, Fakhr al-Dīn Muḥammad Ibn ‘Umar
Logic

1) al-Akhḍarī, 'Abd al-Rahman
2) al-Fārābī, Abu Naṣr Muhammad Ibn al-Farakh al-Farabi
3) al-Ghazālī, Abu Ḥamīd Ibn Muhammad Ibn Muhammad al-
   Shafī‘i
4) Ibn al-Bihriz.
5) Ibn al-Muqaffa‘, 'Abd Allah
6) Ibn Rushd, Abu al-Waṣīd Muḥammad Ibn Ḥamd Ibn Rushd Al-
   Qurṭubī
7) Ibn Sīnā, Abu 'Alī al-Husayn Ibn 'Abd Allah Ibn Sīnā
8) Ibn Taymiyyah, Abu al-'Abbās Taqī'al-Din Ħamd Ibn 'Abd al-
   Ḥalīm
9) Ibn Zar'ah
10) al-Qazwinī, 'Alī Ibn 'Umar Ibn 'Alī al-Kātibī
11) al-Sanusi, Abu 'Abd Allah Muḥammad Ibn Yusuf Ibn 'Umar Ibn
    Shu'āib
12) al-Sawī, Ibn Sahlān

Language:

1) al-'Askarī, Abu Hīlal
2) al-Baghdādī, 'Abd al-Qāhir Muḥammad Ibn Ṭāhir
3) al-Dahdāh, Antwān (contemporary author)148

Prosody


2) ‘Ubadah, Muhammad Ibrahim (contemporary Author in prosody) \[149\]

In most cases, the literal and conceptual English equivalent for each Arabic term is detected and written between two brackets ( ) whereas expression written in [ ] is not a translation of the original Arabic text. It is an additional explanation from the researcher to better understand the meaning of al-Jurjāni’s definitions. In detecting the English equivalent the researcher used various bilingual technical dictionaries as well as Arabic-English glossaries which were enclosed with the Arabic publications on the technical terms of Muslims’ Sciences. In this context, the researcher especially owed to the scholarly works of Maktabah Lubnān Nāshīrūn known as *Silsilah Mawsu‘āt al-Muṣṭalāhāt al-‘Arabiyyah wa al-islāmiyyah* (the series of Arabic and Islamic Terminology Encyclopedias). The lists below are the main references used in detecting the English equivalent for each Arabic technical term:

1) *Mawsu‘ah Muṣṭalāhāt al-Falasafah ‘ind al-‘Arab*

2) *Mawsu‘ah Muṣṭalāhāt ‘ilm al-manṭiq ‘ind al-‘Arab*

3) *Mawsu‘ah Muṣṭalāhāt uṣul al-Fiqh ‘ind al-Muslimin*

4) *Mawsu‘ah Muṣṭalāhāt ‘ilm al-Kalam al-Islāmi*

5) *Mawsu‘ah Muṣṭalāhāt al-Taṣawwuf al-Islāmi*

6) *Mawsu‘ah Kashaf iṣṭilāhāt al-Funūn wa al-‘ulum*

7) *Mawsu‘ah Muṣṭalāhāt Jāmi‘ al-‘Ulum known as Dastūr al-‘Ulama‘*

8) *Mu‘jam lughat al-nahw*


Finally all verses of the holly Qur’ān that have been used in this translation have been quoted from *the English translation of the meanings and commentary of The Holy Quran*, King Fahad printing Complex, al-Madinah al-Munawarah, 1410 H.
In the Name of Allah the Merciful the Compassionate

[Behold there are] no favors except the Lord’s favors. True praise is to Allah and may peace and blessings be upon the best of his creature, Muhammad and his family. Now then, these are definitions and terms that I have [carefully] gathered from the books of *qawm* (Muslim scholars)³⁶¹.

To make it easily accessible and usable by both learners and others who may be interested, I have arranged the work according to the Arabic alphabet i.e. from *alif* [A], *ba’* [B]...up to *ya’* [Z]³⁶².

[Finally,] Allah is my Guide and upon whom I rely in this life and in the hereafter.

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³⁶¹ *Qawm* literally means people, fellows, tribesmen, kinsfolk, kin, kindred; tribe and ... etc. but here it's a particular term indicating respect of selective knowledgeable people (i.e. scholars).

³⁶² The author’s arrangement is not precise, hence, I have rearranged the text, and so is not in a accordance of the original Arabic text.
CHAPTER ALIF

01 al-âbiq\textsuperscript{363} FIQ. (Rebellious): The slave who, intentionally, escapes from his master.

02 al-ibâdiyâ\textsuperscript{364}: SEC. the followers of Abdullah Ibn Ibađ. All Muslims, who do not agree with Ibâdi principles, are considered as non-believers. Based on [the principle that] “deeds are part of al-imân [the faith]” the perpetrator of a great sin [according to them] is a muwahid ghair mu’mîn (a non-believer monotheist). The ibâdiya also considered Ali (May Allah be pleased with him), as well as most of the Prophet’s companions, as non-believers.

03 al-ab OTH. (the father): An animal from whose sperm another animal of the same species may be produced.

04 al-ibtida”\textsuperscript{365} ‘PRO. / LAN.’\textsuperscript{366} (lit. beginning): [in poetry] means the first part in the second \textit{mişrâa’} (hemistich). According to the grammarians it means the denudation of the noun from [the effect of] al-’awâmîl al-laftiyyah (oral active element) of reference such as [the sentence], zaid monṭâliq [Zaid is running].


\textsuperscript{364} ibid., p.24. see also al-Tahânawi M. Ali, Kashshaf Istilâhâl al-fumin wa al-’ulum. maktabat libnân nashirun, Lebanon, 1996, Vol.1, p79


\textsuperscript{366} ibid., p.81
This *ma'ana* (active element)\textsuperscript{367} effects the two words (i.e. *Zaid* and *monfaliq*). The first is called *mubtada* (primary) as well as *musnad* (subject) or subject of information whereas the second is called *khabar* (predicate), *hadith* (news) and *musnad* (attribute).

**al-ibtida'\textsuperscript{368}** LAN. (lit. The conventional beginning): [introductory words which the author or speakers] mentioned before introducing the main subject of the speech\textsuperscript{369}. It starts with the *basmalah*\textsuperscript{370} and is followed by the *hamdalah*\textsuperscript{371}.

**al-ibtida'\textsuperscript{372}** THEO. (Invention): creating something out of nothingness [i.e. out of matter and time or as the literal meaning of the author's words] not preceded by either matter or time such as in the case of *al-'uqul* (intelligences). [In this context] *ibtida*\textsuperscript{7} is contrary to *takwin* (creation/generation 'out of matter') which is preceded by the matter, and *ihdaih* which is preceded by time. If both (*ibtida*\textsuperscript{7} and *takwin*) have ontological existence then the relation of the opposition between them is called *taqabul tadb*\textsuperscript{373} (contrary opposition), i.e. *ibtida*\textsuperscript{7} should be considered as the [real] existence that has not been antecedent by

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\textsuperscript{367} The grammarians have defined *'amil* as vocable or meaning (it imposes on the word a specific aspect which creates a sign of declension). See *A Dictionary of Arabic Grammatical Nomenclature*, p.407.

\textsuperscript{368} Abd al-Nabī, *Dastūr al-'ulāma'* Vol.1, p.24

\textsuperscript{369} The author means by this the religious words that was said or written as an introduction as official or ceremonial speech. Such beginning has no objective relation with the main subject of the [oral or written] speech.

\textsuperscript{370} The *basimalah* formula is (*in the name of Allah...*)

\textsuperscript{371} The popular formula of *hamdalah* is *ahamdu lillahi rabbi al-awameen,* "Praise be to Allah the Cherisher and Sustainer of the Worlds". To see the philosophical or theological aspects of the term, which are not mentioned in *al-Ta'rifat*, see al-Ash'ari, *Maqālīd al-islamiyyyn*, Fisbadin, 1963, p364. Also Ibn Fork, *Mujarrad Majalah al-Ash'ari*, Dar al-Mashriq, Beirut, 1987, p242.


\textsuperscript{373} *taqabul tadb* is the relation of opposition between contraries such as between white and black or between hotness and coldness.
matter, whereas takwīn is anteceded by matter. If one of the two has affirmative existence and the other has a negative one, then the relation between the two would be governed by affirmative and negative opposition (taqābūl al-ijāb wa al-salb) and that would be recognized through the definition of the mutaqaqībilan.

07 al-ibtīlāʾ: OTH. (lit. swallowing): [phonetically speaking] it means the function of the throat with the exclusion of that of the lips.

08 al-ibdāʾ PHIL. (creativity): creating a thing out of nothing. It is also said that al-ibdāʾ means (establishing a thing according to the image of another), whereas khalq ‘creation’ means creating a thing out of another thing. The Almighty said: [bāḍīʾ al-samawāt wa al-ard = the originator of the heavens and the earth...] and in another verse (khalaq al-insān = He has created man...) Thus ibdāʾ includes the meaning of khalq therefore Allah did not say bāḍīʾ al-insan but said (bāḍīʾ al-samawāt...) and (khalaq al-insān)

374 The relation of opposition between affirmation, and negation i.e. between two contradictories such as (a) and not-(a) or between existence and non-existence, see M. Saeed Sheikh, A Dictionary of Muslim Philosophy, Lahore first impression 1971, p. 33.
375 mutaqaqībilan Two terms in relation of ‘opposition’ to each other so that they cannot be applied to the same thing or person at the same time and in the same respect. These are of four kinds: (a) contraries (dīddan) (b) correlatives (mutadāyi’ān) (c) private and non-private (al-mutaqaqībilān bi l-‘adām wa l-milkah) (d) Contradictories (al-mutaqaqībilān bi al-‘ijāb wa al-salb). See ibid. P. 116.
376 Abd al-Nabi, Dastūr al-‘ulamaʾ vol. I, p. 25
378 The statement between the prickets, which was, literally, taken from al-Fārābīʾs Kitab al-Jamʾ baina raʾyayi al-Ḥakimayyn išlāṭun al-ilāhī wa Aristotelis, p 103., contradicts Ibn Sina’s statement when he mentioned that ibdāʾ means (taʾsīs al-Shāhī la ‘an shaiʾ), see his book Kitab al-Ḥedud, al-Maʾhad al-ʾilmī al-Faranṣi ʾillahar al-Sharqiyyah, Cario, 1963.
379 Al-Qurʾān, Surah al-Baqarah 2:117/6:101
380 [He has created man from a sperm-drop], al-Qurʾān, Surah al-Nahl 16:4. Also He has created man] surah al-Rahman 55:3, [created man from sounding clay...] surah al-Rahman 55:14, and [created man out of a leech-like clot] Surah al-ʿAlaq 96:2

47
al-ibda': LAN. (substitution) replacing a letter [or sound] by another one to make the pronunciation easy.

al-abad: PHIL. (eternal without end): the continuation of being in the future for infinite created times, whereas azal (eternal without beginning) means the continuation of being in the past for infinite created times. al-abad might also be defined as a period of time, the end of which couldn’t be imagined in the absolute sense (whether by thought or by imagination). al-abad: the thing that has no end.

al-abadi: PHIL. (eternal): the thing that could not be in a state of annihilation or non-existence.

al-ibn: LAN. (the son): An animal produced from a sperm-clot of another animal of the same species.

al-itilhād: LAN. (Union): making two [independent] entities one. In numerical terms, it is applicable only from two and above.

al-ittihad fi al-jins: LOG. (union by genus) is [technically] called mujanasah, and fi al-nau’ (union by species) is called mumāthalah, and fi
al-khāṣṣah (union by property) is called mushakalah\textsuperscript{389}, and fi al-kaif (union by quality) is called mushābaha\textsuperscript{390}, and fi'l kamm (union by quantity) is called mušāwāb\textsuperscript{391}, and fi al-ātraf (extremes) is called mutābaqah (linguistic correspondence), and fi al-idāfah (union by relation) is munāsabah\textsuperscript{392}, and fi wad' al-ajzā (union with reference to the composition of parts) is technically called muwāzanah\textsuperscript{393}.

\textbf{15} al-ittiḥad TAS. [as a Sufi term]\textsuperscript{394} is witness of the true existence, the Absolute One, whom the entire existence [the whole creation] is “existed” [i.e. created] by the Real [i.e. Allah], therefore —[ontologically speaking]— the whole [universe] unified by Him is based on that every thing that existed by Him has no independent existence and not because that it [the entire universe] has independent existence unified with Him\textsuperscript{395}. It is also said ittiḥad means mixture, imtizāj, of two things till they become one thing. It’s also said ittiḥad is the utterance without vision or thought\textsuperscript{396}.

\textbf{16} ittiṣāl al-tarbi\textsuperscript{297} OTH. (lit. quadratic connection, and juristically it is “disputed contiguous”): connecting a wall with another one so that their bricks are

\textsuperscript{389} Said of two or more things when they have a common property, e.g. triangles of all kinds have the sum of their two sides greater than the third.

\textsuperscript{390} Said of two or more things of the same quality: color, taste, smell or any other quality.

\textsuperscript{391} Said of two or more things when they are of equal quantity,

\textsuperscript{392} Said of two or more pairs of things when the terms or parts of each pair have the same relation or ratio as the terms or parts of the other pair, e.g. the relation individually of two brothers to their father or the relation of ratio2:4 to the ratio 3:6; the between such pairs is technically called to be that of munasabah.

\textsuperscript{393} Example the skeletal systems of two mammalians or vertebrata; this similarity in the composition of parts of two or more bodies is technically known as muwāzanah

\textsuperscript{394} This term has been quoted from Kashānī, Iṣṭilāḥat al-Sufiyyah, p.49.

\textsuperscript{395} In other words it is impossible to say that these things -which in totality represented the universe- have independent existence at the beginning and then unified with Allah.

\textsuperscript{396} Perhaps the writer means al-shaṭṭ [the Sufi ecstatic].

\textsuperscript{397} Tahanawi, Kashshāf, p.96.
interlocking with each other. It is called *ittisāl al-tarbi‘* because the two walls are built with two other walls to surround a square.

17 *al-ittqān*\(^{398}\) THEO. (Accuracy): knowing the proofs by their causes and controlling the general rules by their particulars. It’s also said *al-ittqān* means to know the thing at the level of certainty.

18 *al-ittifāqiyah*\(^{399}\) LOG.(lit. agreement): [as logical term] it means the proposition in which the validity of the *talī* (consequent) is judged according to the validity of the *muqaddam* (antecedent) not for a logical relation between them but merely due to the validity of their own values e.g. if man is a rational [animal] then a donkey is a braying [one]. It may also be defined as the proposition in which only the validity of the [consequent] could be judged as to whether the antecedent is valid or invalid. Due to the general and particular nature between the two, this is called a general proposition (*ittifāqiyah 'āmmah*), whereas the former is called a particular proposition (*ittifāqiyah khāṣṣah*) so that the validity of the antecedent entails validity of the consequent and not vice versa.

19 *al-ithbāt*\(^{400}\) PHIL. (affirmation): the judgment that affirms something not affirmed before.

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al-athar PHIL. (effect): it has 'three meanings': the first meaning is as conclusion, which results from a thing, the second comes in the sense of a sign and the third in sense of a part.

al-āthār PHIL. (effects): the entailments, which could be justified [or verified] by the thing.

al-iḥm THEO. (Sin): what should be avoided by the divine law (shara‘an) as well as by human nature.

al-ijārah FIQ (rent): A contract which is established on [the basis of mutual] benefits (i.e. equivalent or compensation). Transferring the ownership on that basis is called ijāra, whereas transferring the ownership of benefits without compensation is called i‘āra (lending).

al-ijtimā′ TAS. (meeting): a condition of proximity of bodies to each other.

Ijtima′ al-sākinayn ‘alā ħidāh I.AN. (encounter of two quiescent letters as singular case): its is permissible when it occurs between two letters, the first of which is haraf madā‘ (soft letter) and the second is mudgham (incorporated) such as dābbah (riding animal) and khuwwah [diminutive of khāṣṣah ‘private affair’]. Ijtima′ al-sākinayn ‘alā ghair (not)ḥidāh, which is impermissible, which does not meet the condition of the above-mentioned one, i.e., either the first letter is not a soft letter or the second is not incorporated into the first.

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\[^{401}\text{Tahanawi quoted from the Ta‘rifat of his time as follows: (athar, in the Jurjani’s Definitions, has four meanings: the result, sign, report and judgement). See Tahanawi, Istilāhāt al-Funun, p. 98.}\]

\[^{402}\text{al-Farābī, Fadilat al-‘Ullum wa al-Ṣanā‘āt, p 5.}\]

\[^{403}\text{al-‘Askari, Abu Hilal, al-furuq al-lughawiyyah, P.261.}\]

\[^{404}\text{Ibn Nujaim, al-Hanafi, al-Ashbah wa al-Nazā‘i, Dār al-Fikr, Damascus, pp 319, 321, 331}\]

\[^{405}\text{al-Tahanawi M. Ali, KashshaJ, P.100}\]

\[^{406}\text{ibid., p. 100.}\]
26 al-ijtihād\textsuperscript{407} FIQ: literally it means exerting the utmost effort (\textit{wus}). Conventionally, it is 'a process whereby a Muslim jurist exerts effort to conjecture on certain legal judgment\textsuperscript{408}. [In other words] al-ijtihād: means to make some effort (al-majhūd) to reach the al-maṣūd (conclusion) by means of istidlāl (demonstrative reasoning).

27 al-ajrām al-falākiyyah\textsuperscript{409} PHIL. (the celestial bodies): bodies above the elements such as orbits and planets.

28 \textit{Ajza} al-shīr PRO. (poetic rhythm or meters): on which the Arabic poetry is composed. They are eight: (fā'ilun, fa'ulun, mufā'ilun, mustafīlun, fa'ilatun, mif'ulān, mufā'ilatun and mutafā'ilun).

29 al-ajsām al-ṭabī'iyyah TAS. (natural bodies): according to arbāb al-kashf (the illuminated eminent Sufis) involves the Throne ('\textit{arsh}) and the Seat\textsuperscript{410} (kursi).

30 al-ajsām al-\textit{uṣūriyya} TAS.: includes all the heavens and their elements with the exception of them [i.e. the Throne and the Seat\textsuperscript{411}].

31 al-ajsām al-Mukhtalijht al-Jabā'ī All PHIL. (bodies having different natures): The elements and what is composed of them, including \textit{al-mawaṣīd atthalāthā} [i.e. metals, plants and animals] as well as the subtle bodies of straight movement, which are, naturally, located inside the moon orbit. As parts of the


\footnote{408 quoted from Ibn al-Ḥajib, al-Muntaha’ al-uṣūfi, p 295.}

\footnote{409 Al-Fārābī, \textit{Un al-Masāil fi al-Manṣūq wa ma baḍī al-Fālsafah}, al-maktabah al-salafiyyah, matba’ah al-Salafiyyah, 1910, p 13.}

\footnote{410 ‘\textit{Arsh} and \textit{Kursi} according to the translation of the meaning of the holy Quran have only one English equivalent that is (Throne). See verses 2:255 and 38:34 (the Holy Quran: English translation of the meanings and Commentary) King Fahad Holy Quran printing Complex, al-Madinah al-Munawarah.}

\footnote{411 The Arabic pronoun refers to the Throne and the Seat as mentioned in the above definition.}

\footnote{412 Ibn Sīnā, \textit{tis' rasā’il fi' al-hkmah wa al-Ṭabī‘i‘at, bālmoskī}, Cairo, 1326H, pp 9,21.}
components, they are called pillars (arkān) - since the pillar of a thing is part of it and as the usul (roots) of their components they were called ustuqāṣāt wa 'anāṣir (stocicheion and elements). Because stocicheion in the Greek and 'unsur in Arabic are both used in the sense of aşal (origin). Its designated by istaqsāt because it is considered as a source of murakkabāt (compositions) and 'anasīr because compositions could be rendered into that [i.e. into 'anaṣīr]. Therefore the stoicheion (ustuqīs) denotes the meaning of generation or composition whereas 'unsur indicates the meaning of corruption or decomposition (fasād)\(^1\).

32 \textit{al-ijma'} FīQ. (Consensus): linguistically means 'azm (firm will or determination) and ittifāq (agreement). Technically it means 'the consensus of Muslim scholars on [certain] religious matter in [certain] periods of time'\(^{414}\). \textit{al-ijma'}: total consensus or decision of ahl al-ḥall wa al-ʿaqd (The man of binding and loosening) [i.e. Muslim scholars qua constitutional institution] on [certain] matters.

33 \textit{al-ijma'} al-Murakkab FīQ. (compound consensus): the consensus [of the scholars] on [certain] judgement with disagreement [between them] on the reasons [on which the consensus has been established]. [Accordingly] the judgment consensus would be disputed if any of theses reasons [causes] has been disputed e.g. breaking "cultic purity" has been consented due to both vomit and al-lams (touching forbidden women), but according to us the judgment upon the matter is true due to al-qay, whereas in al-Shāfi‘ī's view is

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\(^{413}\)The author trying to say that the Greek term indicates the operation of synthesis and the Arabic one indicate the operation of analyses.

due to *al-lams*. So if we contend that vomit is not sufficient cause in breaking “cultic purity” then we will not agree with the Shāfi'īyyah School on the final judgment. Therefore the consensus upon the matter would be disputed. The same situation applies if *al-Shafiʿī* realized the error of the cause on which he established the judgement.

34 *al-ijmāl* LAN. (generalization): it means presenting the speech in a way that it could bear various meanings whereas *al-tafsīl* (the detailing) means identifying some or all of these various meanings.

35 *al-ajwaf* [415] LAN. (lit. concave verb): the verb, which its ‘āyan (middle letter of the measure *faʿala*) is defective such as: *qal* and *bāʿ*.

36 *al-ajīr al-khaṣṣ* [416] FIQ. (private hireling): the one who deserves the wage due to his attendance during the time [that determined by his post] whether he works or not such as a shepherd.

37 *al-ajīr al-mustarak* [417] FIQ. (common hireling): is the one who works for more than one person such as tanner.

38 *ah*, [or] *uh* LAN.: it indicates [chest] pain. It’s said *ah al-rajulu* (the man has said *ah*) if he coughed.

39 *al-iḥāyah* PHIL. (comprehensive or inclusive knowledge): to know something entirely (i.e. external and internal).

40 *al-iḥtibāk* [418] LAN.: (as a rhetoric term it means) to join two equivalent phrases in one sentence and deleting one word in one phrase because its equivalent in

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[416] Ibid., p.106.
[417] Ibid., p.106.
[418] Ibid., p.107.
the other phrase is sufficient to establish the meaning, e.g. "I fed it hay and cold water" instead of saying "I fed it hay and I watered [gave] it cold (water)".

41 *al-iḥtirās*[^41] LAN.: [as a rhetoric term] means adding phrase to an apparently delusional sentence in order to refute this non-intended ambiguity such as Allah says {...Soon Allah will produce a people whom He will love as they will love Him, *lowly* with the Believers, *mighty* against the Rejecters[^420]}. If the sentence was ended without the last additional phrase[^421] the character of those [selected] people will be limited to lowness, which may indicate the wrong sense [as such behavior is due to original nature of weakness and not due to humbleness], which is against the intended character. Therefore the first phrase, i.e., [lowly with the Believers] was completed by His saying {mighty against the Rejecters}[^422].

42 *al-iḥtikār*[^423] FIQ. (monopoly): withholding the foodstuffs for creating scarcity and thus for obtaining higher price.

43 *al-iḥtimal* TAS. (bearing): [As a Sufi term] it means hard [and sincere] occupation of the soul in performing the good deeds *ḥasanāt. al-iḥtimal* [in the sense of probability, conjecture or possibility] means that the reality of a thing as a whole cannot be conceivable so that the mind may hesitate to determine its accurate relation with reference to the other/s. It is considered merely as mental possibility.

[^41]: Ibid., p.106.

[^420]: *English translation of the meanings and commentary of The Holy Qurān* (5:54). King Fahd Holy Qurān, al-Madinah al-Munawarah, 1410 H.

[^421]: i.e. without the last phrase {...mighty against the Rejecters}, which completed the above mentioned verse [Soon Allah will produce a people whom He will love as they will love Him, *lowly* with the Believers, *mighty* against the Rejecters].

[^422]: The next phrase, which reflects their genuine character of mightiness.

[^423]: Ibid., p.106.
al-iḥryāt⁴²⁴ FIQ: linguistically it means ḥifz (precaution), conventionally it means protecting the soul from committing sins.

al-iḥḍā`īt⁴²⁵ THEO. (generation, creation): generating something preceded by time.

Aḥḥad⁴²⁶ TAS. (one/unique/single): the name of the essence (ism al-dhāt) with consideration of multiplicity of attributes and names (whereas) the ghāib (unseen) and al-tʿaynāt al-ḥādiyyah (substances individualization of the oneness) al-tʿaynāt al-ḥādiyyah should be considered as they are (i.e. without omission or affirmation).

Aḥḍiyyat al-jāmiʿ⁴²⁷ TAS. (oneness of all-comprehensive⁴²⁸): means that which is not negated by multiplicity.

Aḥḍiyyah al-ʿaynī⁴²⁹ TAS. (Oneness of individualization): it is considered from the point that He is self-sufficient with reference to the people and the names. This expression is called jamiʿ al-jāmiʿ (the collective collection).

Aḥḍiyyah al-kātharah⁴³⁰ TAS. (Oneness of multiplicity): meaning, one within which the disparity-multiplicity could be apprehended. This kind of expression is called “station of collection or oneness of collection”.

⁴²⁵ Ibn Sīnā, Kitāb al-Jājudūd, p.43.
⁴²⁷ Al-Tahānawī ʿAlī, Kashšāf lslahāt al-funūn wa al-ʿulum, P.110. Al-Kāshānī, ʿIstilāḥat al-Suʿfiyyah, p.50.
⁴²⁸ Amatullah Armstrong has translated the term as ‘Unity of All-Comprehensive’. See her book: the Sufi Terminology p.6. First Published by: A.S. Noordeen, 1995, KL.
⁴²⁹ Al-Tahānawī ʿAlī, Kashšāf lslahāt al-funūn wa al-ʿulum, P.110.
⁴³⁰ ibid., p.110.
50  *Aḥsan al-ṭalāq*⁴³¹ FIQ. (The best kind of divorce): a wife to be divorced when she is in a state of purity [i.e. when she is no longer in the state of menstruation]. In addition to that, her husband has not practiced yet sex with her in the period between the termination of menstruation and the announcement of divorce. [in case of remarrying] he must wait till the termination of her *‘iddah* (waiting period)⁴³²

51  *al-ḥisān*⁴³³ PHIL..(sensation): recognizing a thing by one [of any] of the five senses. It is [called] *mushahdat* (sights) if it is concerned with the exterior feeling and *wijdānnyat* (heartiest excitements) if concerned with the interior feeling.

52  *al-iḥsān*⁴³⁴ TAS. (best kind of adoration): when the seeing of the Lord’s majesty, through the light of sagacity light, could be verified by the [devotion of] *‘ubudiyya* (slavery), i.e. seeing Allah through His described attributes, as He is. In this state Allah could be seen certainly [i.e. by the heart] and not in reality [i.e. not by the naked eye]. Therefore the Prophet (Allah blesses him and grant him salvation) said, "... as if you could see Him..."⁴³⁵ because a person could see Allah beyond His hidden attributes, therefore he wouldn’t see the reality as it is, since the only one who qualified to describe Allah is Allah Himself. Furthermore Allah, at the spiritual level, is above our natural capability of

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⁴³²*‘iddah* (waiting period), as a technical term in divorce law means a period of waiting for three month courses is prescribed. The waiting period is in the interests of the wife, of the husband, of an unborn child (if there is any), and of sex laws in nature, and therefore the elementary dictates of refined human society. p.1764.

⁴³³See the term Tahanawî in M. Ali, *Kash.shaf b;Jlanat aJ-funun wa al-’ulum*, p.111.


⁴³⁵The Prophet’s Report has been mentioned in al-Bukhari’s Ṣahih, kitāb al-imān, tahqiq Dr. Mustafa’ al-Bagha, dār al-Qalam, Damascus, 1981, report No.50.
seeing). *al-ihšān*, literally, acting what is ought to be acted as good deeds whereas, in the *shari'ah* it could be defined as worshipping Allah as if you could see him [by the naked eye] if you could not, then consider that, surely, He could see you.

53 *al-ihšār* Fiq. (limitation): literally it means prevention and detention, technically it is applied to the failure of a pilgrim to complete the rites of the pilgrimage. The reason of the failure might be fear from enemy or detention or illness. It [i.e. *ihšār*] is the inability of the *muhrim* in performing [the ritual of] circumambulating [around the *ka‘ba*] and stopping [at *‘Arafa* mountain].

54 *al-ihšān* Fiq. (Chastity): when an adult, sane and freeborn male Muslim ‘consummates a legal marriage’ with an adult, sane, and free female Muslim.

55 *al-ikhtībār* Theo. (test): inquest and disclosing the representative [appearance or] reality of a thing. [However] such representative reality is from Allah who knows the secret of His creation [i.e. Allah disclosing [part of] what He already knows from the secrets of His creation since] the knowledge of almighty Allah can be classified into two sections. One section preceded the [tangible] existence of a thing, which was written on the Tablet. The other

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436 The translation of this Ḥadīth in *Mukhtasar Sahīh al-Bukhārī*, (…to worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider (believe) that He is looking at you.). Trans. by Dr Muhammad Mūsīn Khan, maktabat dar-us-salam Riyadh, 1994.


439 *al-mohrim*: pilgrim put on the pilgrimage garment as sample of starting the rites of the Hajj.

440 *Al-Qādī Abd al-Nabī, Dastur al-‘ulamā’ (Jāmi’ al-‘ulum fi Iṣṭilāḥāt al-Fumā’, P. 63.

441 A consummated marrriage here required that the two persons should meet each other on what is known today as wedding night (*dukhla*).

442 *al-‘Askari, Abu Hīlāl, al-furuq al-lughawiyyah*, P. 44.
section, which exists, manifested in creation. However bala’ (affliction) which comes in the sense of ikhtibār is confined to the latter section not the first one.

56 ikhtiyās al-na’il’ ŁAN. (the function or the effect of the attributer): the especial relation through which one of the two related [nouns] will be the descriptive [subject] and the other described [object]. The description is ḥal (status) and the described object is a mahīl (place) e.g. the relation between whiteness and a body that required [the whiteness], since the whiteness is the descriptive aspect of the body and the body is described by it as it would say: ‘white body’.

57 al-ikhlaṣ TAS. (Sincerity): literally means avoiding ostentation in doing good deeds. Conventionally [i.e. as a Sufi term] it means freeing the heart from blemishes that may pollute its purity. [However this assertion] is verifiable since everything is conceivable as deface-able by something not part of it. When it is purified and gets rid [of the blemish] it is called ikhālīṣ (pure) and the action that caused the riddance is called ikhlaṣ (sincerity). Allah says [in this context]: (…between excretions and blood -We produce for your drink- pure milk…)

To be pure, milk has to be free of contaminants such as excretion and blood. al-fudail ibn ‘ayyād has said: “abstaining from doing good deeds for the sake of people [i.e. because of claiming that the doer do not want to be

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442 “The place in syntax concerns the grammatical function fulfilled by the noun, the verb, or the sentence, after the application of the referential relation to them or between them.”. Dahdah’s Dictionary of Arabic Grammatical Nomenclature, first print 1993 by Libraire du Liban Publishers.
444 AL-‘URAIJAN, SURAH AL-NAL: (16:66)
known as the doer of good deeds] is hypocrisy and acting in order to be seen by people is [some sort of] polytheism. [Whereas] al-ikhlaṣ (sincerity) is to avoid both of the two acts’. Ikilāy is to seek none other than Allah as a witness to your deeds. It is also said: sincerity is to purify the deeds from impurities. It is [also] said that sincerity is sitr (veil) between al-‘abd (the slave of Allah) and almighty Allah. It is neither known by the angel so that he may record it nor known by the devil who may corrupt it nor known by hawā (lusts)⁴⁴⁸ that may deviate it. The difference between sincerity and truthfulness (ṣidq) is that the latter (ṣidq) is considered as the basis of, and prior to, the former, which is a branch and follower. Another difference is that sincerity only comes after one embarks on the action.

58 al-ada⁴⁴⁹ FIQ. (lit. performance): means performing the exact affirmed religious obligation, such as, prayers on time and fasting in the month of Ramaḍān. Such obligations should be performed by him to whom it is due. [In other words] al-ādā means performing the exact duty on time.

59 al-ada‘ al-kāmil FIQ. (Complete performance): this is whereby a person performs an act in line with the injunction he is obliged to fulfil e.g. the performance of the mudrik⁴⁵⁰ [the mudrik must follow the imām⁴⁵¹ step by step i.e. neither more nor less].

⁴⁴⁸ Such behavior either hidden from the bad aspect of such person or this kind of person doesn’t have lust!
⁴⁵⁰ Al-mudrik the one who catch up the prayer without missing, at least, one single Raka‘a.
⁴⁵¹ who leads the group of the musāfīn (prayers) (at least two persons including the imām)
al-adā al-naqīf ⁴⁵² Fiq. (incomplete performance): this is different from the above-mentioned performance. This is the case of a solitary person who prays [alone] or [the case of] masbīq ⁴⁵³ of a person who completes what had done before joining the congregational prayer.

Ada’ yashbāh al-qadā ⁴⁵⁴ Fiq. (Immediate performance that is similar to substitution): it is the substitutive performance of the lānīq who, immediately, compensates what he has missed after the imām completes the prayer. Such an act is considered as an immediate performance that is similar to compensation, since it has been performed on time and the doer compensates what he has missed.

al-adab ⁴⁵⁵ Tas. (Manner, etiquette): refers to knowledge of whatever can protect a human being from all kinds of errors.

Adab al-bahth ⁴⁵⁶ Theo. (rules of behavior in intellectual competition): As defined in qutub al-kaylānī, it is a theoretical discipline whereby a person acquires the art of argumentation and its conditions to protect him from committing mistakes as well as to coerce and confute his opponent.

Adab al-qadā ⁴⁵⁷ Fiq. (Ethics of a judge): refers to his commitment to the teachings of the sharia’h, such as leniency, justice, removal of injustice, and impartiality.

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⁴⁵³ Who joins the imām after finishing all the raka‘āt whereas the prayer has not finished yet.

⁴⁵⁴ Abd al-Nabi, Dastūr al-‘ulamā’ vol.1, p.46

⁴⁵⁵ Tahānawi, al-Kashshāf’, p127. Also, Abd al-Nabi, Dastūr al-‘ulamā’, p. 70

⁴⁵⁶ ‘Abd al-Nabi, Dastūr al-‘ulamā’ p.75

⁴⁵⁷ Ibid. p.77.
al-idrāk⁴⁵⁸ PHIL. (perception): a comprehensive apprehension of a thing as a whole, which means obtaining the image [or concept] of a thing in the rational soul. If it involves only a representation of the reality of a thing without passing judgment on it neither by way of negation nor affirmation it is called taṣawwur (conception). If the judgment is made in either way [whether negation or affirmation] it is taṣdiq (judgment).

al-adʿiyah al-maʿthorah FIQ. (Transmitted invocation): these are invocations transmitted by the later generations from their predecessors.

al-idgah⁴⁵⁹ LAN. (lit. consolidation/contraction): in language it means consolidation of a thing into another it is said: adghmtu al-thiyah fi al-wiʿā (I have replaced the cloths into the container) when they are put into a container. Technically, it means drawing sikūn (quiescence) over the first letter, which is united with the second one. The first [letter] called mudgham (consolidated) and the second mudgham fihi (consolidated into it). idgah [also] known as vocalizing one letter as if it were two e.g. madda & 'adda.

al-idmāj⁴⁶⁰ LAN. (lit. combination): in language it unifies a thing with the other such as it is said “a person combined a thing into the cloth if that thing was wrapped by such cloth”. Technically it is applied when the speech connotes another [indirect] meaning, denoting praise or blame. It is more general than


⁴⁶⁰ Ibid., p.77.
istithbāt as the former includes more than praise whereas the later is limited to praise.

69  *al-idhālah* PRO.: [in prosody] it means adding a quiescent letter in *watid majmu* (collective scansion) such as *mustaf‘ilan*, which became *mustaf‘ilān* after the addition of another *nūn* to the original one, then replacing the [original] *nūn* by *alif*. This is called *mudhāl*.

70  *al-adhān* FIQ. (calling for prayer): literally, it means an announcement in absolute sense. Technically, it is defined as announcement of prayer time using specifically transmitted Prophetic words.

71  *al-idhān* THEO. (the determination): ‘*azm* (decision) of the heart, which is [the full] affirmation of the will without any hesitation.

72  *al-idhīn* FIQ. (Permission): literally it is a notification [of permission]. Technically it means the removal of *ḥajr* (restrictions) and granting freedom to act to a person who was previously put under guardianship.

73  *al-irādah* THEO. / TAS. (Will): it is an attribute that puts a living being in a condition in which such living being can act in one way and not the other. In reality, it is always connected only with the non-existent [or in other words when it results or originates something that does not exist]. It is an attribute,

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[461] see No. 81.


[463] *Watid majmu* [the divided bar] is one sort of the prosody scansion, the other is called mafruq (discrete), see al-tahanawi’s *istilahat* p131 and ‘Abadah M Ibrahim, *Mu‘jam mustalah al-naḥ wa al-Ṣaf wa al-Qafiyah*, dar alma‘rifah


[465] Ibid, p131

[466] Ibid. p131

which specifies a certain thing in order to obtain it or brings it into the state of existence as Allah said: (Verily, when He intends a thing, His command is, “Be”, and it isty)\(^{468}\). It [also could be defined as] an inclination that follows the belief in benefit. [As a Sufi term]\(^{469}\) it the process by which the heart demands spiritual nourishment from spiritual fragrance. Veiling the soul from its impulses and preparing it to implement, with great satisfaction, Allah’s orders. It is also defined as the firebrand in the heart that demands response to the conditions of spiritual reality.

74 \textit{al-irtithāth}\(^{770}\) FIQ. (serious wounds): technically, in Islamic law, it refers to a serious condition where a wounded person [as in \textit{jihād}] has in him some signs of life such as [the sense of] eating, drinking, sleeping, ... etc.

75 \textit{al-irsāl}: OTH. As a term of \textit{ḥadīth} science it can be defined as that which lacks of \textit{ismād}\(^{471}\) e.g. when the narrator refers to the Prophet by saying: “the Prophet Allah blesses him and grant him salvation has said ...” (mentioning the \textit{matn} of the \textit{ḥadīth} i.e. the actual statement or information related to the Prophet Allah blesses him and grant him salvation), but without mentioning from whom he received this information [i.e. ignoring the series of the name of narrators].

76 \textit{al-irš}\(^{772}\) FIQ. (compensation): a name of the money that should be paid [as compensation or material penalty] for the crime of injuring, which is less than blood money\(^{473}\).

\(^{468}\)Al-Qur‘ān, Surah Yasin, 82:36
\(^{469}\)Quoted from al-Kashi’i’s \textit{Istliḥāj al-Sufiyah}, p.52.
\(^{470}\)al-Tahānawi, \textit{Kashshāf}, p. 137.
\(^{471}\)\textit{Ismād} means chain of transmitters or series of narrators’ name.
\(^{472}\)al-Tahānawi, \textit{Kashshāf}, p. 141.
\(^{473}\)The money should be taken from the aggressor as an amercement and paid to the wounded as compensation.
al-irhāy: the miracles of the Prophet (peace be upon him), which has been observed before his appearance as a messenger of Allah such as the light, which has been seen on the foreheads of his parent. al-irhāy: the occurrence of an extraordinary event, which indicated the forthcoming of [new] prophetic mission. It is an extraordinary action done by the Prophet “Allah blesses him and grant him salvation” before the time of his mission. Its is said such acts are some sort of karamāt (exceptional favors or charisma) since the status of a prospective Prophet candidates (prophets in potentiality) is not less than a saint karamāt.

al-aryan (the equator): center of balance in case of things. A point located in the middle of the Earth at which the time hours of the day are equal to the night [i.e. equator]. Conventionally the term has changed to indicate the center of balance [or place of moderation] in its absolute sense.

al-azariqah: The followers of Nafi' ibn Azraq. According to them Ali (may Allah be pleased with him) is an unbeliever because he accepted the principle of tahkim (arbitration), therefore [assassination of Ali which done by] Ibn Muljam was lawful. They [also] considered the Companions of the Prophet as non-believers who would be immortalized in hell.

al-azaf (eternity in the past) the continuity of existence through destined infinite period of time in the past. Whereas the abad is the continuity of existence through a destined infinite period of time in the

474 al-Tahānawi, Kashshaft, p. 141.
475 Karama are always considered as less than miracles.
476 Ibid, p 142
478 i.e. azal has end but without beginning
future. \( \text{al-azalī} \) [could be defined as] what has not been preceded by nihility. [However] it must be clearly known that the existence has nothing more than three levels. [The first] either \( \text{azalī} \) (eternal in the past) and \( \text{abadī} \) (eternal in the future) that is Allah (praise be upon Him). [The second] is neither \( \text{azalī} \) nor \( \text{abadī} \), which is temporal life (al-
\( \text{dunia} \)). [The third] is \( \text{abadī} \) but not \( \text{azalī} \), which is the hereafter (al-
\( \text{akhirah} \)), and contrary to it [i.e. \( \text{azalī} \) but not \( \text{abadī} \)] is impossible, since what is proved as eternal is impossible to be evanescent. \( \text{al-azalī} \): which was not preceded by \( \text{laisa} \) (absence or nihility) and what is not preceded by \( \text{laisa} \) is causeless.

81 \( \text{al-istitba} \). LAN. (lit. entailment): [as a term of rhetoric] means some sort of praise of a thing of which another kind of praising might be entailed.

82 \( \text{al-istiṣādah} \). FIQ. (similar to the menstruation blood): a blood that could be seen within a duration of less than three days or of more than ten days [in case of normal period] or what could be seen after forty days in case of delivery.

83 \( \text{al-isthālah} \). PHI. (transformation): A motion that affects the manner [of a thing], such as [the manner of] boiling and freezing water, which does not affect the quantity.

84 \( \text{al-isthsan} \). FIQ: literally, it comes in sense of appreciation [based on conjectural inference]. Technically, it is a name of one of the four legal sources. It is not in line with \( \text{al-qiyyās al-jalī} \) (the clear rational religious analogy). It is

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479. i.e. \( \text{abad} \) has beginning without end
480. al-Tahānawi, \( \text{Kashshāf} \), p. 143.
481. Ibid, p.144
482. Al-Kindi, Yaqob ibn ishhaq, \( \text{Rasā'īl Falsafyyah} \), p. 117
483. For various views on istihsān see, al-Shāfi‘i, al-Risālah, pp. 504/ 505. al-Jāḥṣ, al-Fuṣūl fi al-
\( \text{Usul} \), vol. 4, pp. 223/227/133/134. Ibn Hazm, \( \text{al-īhām fi usul al-akhkār} \), vol.1, pp.45, vol.6. 21/60. Al-
\( \text{Baji}, \text{īhām al-Fuṣūl fi akhām al-usul}, \text{Vol.1}, \text{p.52.} \)
used when it is clearer than \textit{al-qiyās al-jali}. It is called \textit{isthsān} because its result is, in most cases, clearer than \textit{al-qiyās al-jali}, thus it is called \textit{qiyyās mustahsan} (commendable analogy). Allah says: (… so announce the good news to my servants those who listen to the word, and follow the best of it\textsuperscript{484}). \textit{Istihṣān} means “omitting the analogy and following what is easiest for people”.

\textit{al-istikhdam}\textsuperscript{485} LAN. (Modality of use): It has been divided into two: The first type is when a word that has two meanings (real and metaphoric) and the pronoun that is used in the same sentence and refers to the same word has also another meaning which is neither the metaphoric nor the real one as in (the literal translation of) the poetic verse: “If the sky has dropped on a land that belongs to others then it would be our pasture regardless the anger of the landowners”. The word “sky” in the above-mentioned verse has of two meaning and its pronoun mentioned in the same verse has another meaning. The direct one, which is not intended here, is the sky. The intended meaning is the metaphorical one that refers to the “rain” and its pronoun “it” refers to the grass. The second type is when one word has two pronouns each one has different meanings such as the literal translation of the following poetic verse:

“The ghada’ as well as its inhabitants would remain in my heart even the ghada’s fire is inflamed inside my chest”. \textit{Ghada} is a particular tree which (has strong and concrete charcoal) growing in the desert of \textit{Najd} (of Arabian peninsula). The first pronoun of \textit{ghada} refers to the lover’s home, the second (fire of the \textit{ghada}) refers to the passion of the love. Meaning; the poet would remain sincere to his lover as well as to her home so that his heart would, continuously, keeping remembering

\textsuperscript{484}al-Quran, Surrah al-Zumar (39:17-18).
\textsuperscript{485}al-Tahanawi, \textit{Kashshaf}, pp.148-149
both of them even though this heart already has been burned by the love passion
the fire of which has been, metaphorically, described as the fire of the ghādā’s
charcoal.

86 al-istidārah⁴⁸⁶ OTH. (circular): An area that is surrounded by one line in such a
way that all the straight lines that join the surrounding line and a hypothetical
point, which are drawn inside the surrounding line should be equal.

87 al-istidrāj⁴⁸⁷ OTH. (gradual attraction): Allah may [punish wicked people by]
granting them respite and providing them worldly benefits in abundance⁴⁸⁸ up
to the end of their temporal life [that is substituted immediately by what is
known as hereafter in] which the temporal respite would be changed suddenly
into torture. It is [also] said that istidrāj means humiliation with regard to the
final fate and destiny [of such person]. It is also considered as a state in which a
person would remain quite far from the mercy of Allah and get, gradually, near
to his punishment. [Or it might be defined as] the gradual closeness to Allah’s
affliction through a gradual respite. [Or it means] the gradual promotion by the
devil to the highest status and then fall down, from such status, into destruction.

88 istidrāk⁴⁸⁹ LAN. (Re-attention): literally, re-attention. Technically, it means
clarifying the vagueness that resulted from previous speech. The difference
between istidrāk and iḍrāb (renunciation) is that the former means clarifying
the vagueness of such speech in a manner that is similar to the ihtīthnā

⁴⁸⁶ Ibid, p.149
⁴⁸⁷ Ibid, p. 149
⁴⁸⁸ Unfortunately this continuous worldly benefit encourages the wicked people in sin and
transgression. Some verses of the Qur'ān indicate that when the wicked people are finally seized by the
Wrath of Allah they are caught suddenly and utterly unprepared, as it were, red handed while engrossed
in disbelief, a life of impiety abundance respite and open revolt against their Lord. See the Qur’ān
Surah al-A'raf: (7: 182), and al-Qalam: (68:44).
⁴⁸⁹ Ibid, p. 150, also Abd al-Nabi, Dastur al-‘ulama’ vol.1, p.
example) e.g. Zaid has come but 'Amr did not. Thereby the illusion of the
phrase to the listener who -due to ambiguity and reticulation- may think that
arrival of 'Amr together with Zaid no longer exists. Whereas Idrā'a is to make
the status of the first name as vague i.e. it could bear more than judgement such
as ja‘ān Zaid bal 'Amr, it bears the coming or not coming of Zaid. According to
ibn al-Ḥākim that the statement indicates only the last judgement [i.e. Zaid for sure
did not come].

89 istidilāl LOG. (inference): the presentation of an evidence in proving the
conclusion using a rational process, whether [the process of inference starts]
from effect to the cause which is called istidilāl inni or vice versa [i.e. from
cause to effect] which is called istidilāl limi or from each of the two given
effects to the other.

90 al-istiṣqa Fiq.(praying for rain): prayer for rain after a long period of drought.

91 al-istiṣḥāb Fiq. (presumption of continuity of the judgement based on its
antecedent): Dealing with the present [similar legal problem] as it was treated in
the past as long as no change occurred [on both nature]. al-istiṣḥāb is the
judgement, which established the latter according to that which was established in
the past.

490 His full name is ‘Uthmān ibn ‘Umar ibn Abī Bakr ibn Yonis, Jalal al-Dīn (d.646). He was
considered as a philologist in Arabic. See Al-zarkashi, Khair al-Dīn, al-‘I‘lam, vol.4, p.211.
492 al-Tahānawi, Kashshāf p 153
493 For various exposition see: al-Ghazālī, Kitāb al-Mustasfā min ‘ilm al-Uṣūl, Vol.1, p223.
**92** al-istiṭā‘ah\(^{494}\) THEO. (Capability): An accidental attribute (‘ārd) created in an animal -by Allah- for performing voluntary actions. istiṭā‘ah (capability), qudrah (capacity), quwa (power), wus‘ (capability) and ṣaqah (energy) have similar literal meaning. According to theologians istiṭā‘ah is an attribute by which the animal was given an option to do or not to do.

**93** al-istiṭā‘ah al-ḥaqīqiyah, THEO. (genuine capability): full capacity that works as a source of action, which comes simultaneously with the act [i.e. its existence obligates the immediate existence of the act in no time]\(^{495}\).

**94** al-istiṭā‘ah al-saḥīḥah FIQ. (the sound capability): clearing of preventions [and restrictions that may affect the person’s capability] such as the prevention of illness and what is similar to it.

**95** al-istiṭrād\(^{496}\) LAN. (digression): delivering a speech in a sense that another meaning is entailed. The accidental aspect of such entailed meaning is only intended and not of that essential one.

**96** al-isti‘arah\(^{497}\) LAN. (Metaphor): claiming that someone or something has actualized the real meaning of [another] thing for [the purpose of] exaggeration in similitude. If the case is quite clear the described subject mushabah might not be mentioned in the sentence, such as “I have met a lion” i.e. I have met a brave man. It is called a clear and actualized metaphor (isti‘arah taṣrīḥiyah wa taḥqiqiyah) when the qarinah (semantic evidence) is mentioned with the


\(^{496}\) al-Tahanawi, *Kashshāf*, p 155-156

\(^{497}\) al-‘Askari, Abu Hilal, *al-furuq al-lughawiyyah* p.50.
mushabah bihi in the same context such as “I have met a lion in fighting”. In the following example: “the death captured the man with its nails” we have established similarity between death and lion. In this case it is called isti‘arah makniyah (metonymy metaphor). Further more the affirmation of the nails to the death is called isti‘arah takhiliyah (imaginary metaphor). The metaphor derived from the verb has only one form that is called isti‘arah taba‘iyah such as nafaqat al-ḥāl (the situation is speaking).

97 al-isti‘arah al-taba‘iyah⁴⁹⁸ LAN.: when the meaning of the infinitive of specific verb used, as similitude agent, differently to its original meaning, then the verb will follow its infinitive as the verb of the original meaning follows its infinitive e.g. the verb kashafa (disclosed), its infinitive is kashf, the meaning of which has been used in the sense of izālah (removal), and the verb kashafa (disclosed) has been used in sense of azalah (removed). In other words the verb kashafa derived from kashf and azalah derived from izālah, which is the real meaning, therefore they [the Arabic philologists] intended to take from both of the infinitives the phonetic complex of the verb. I have called it isti‘arah tabai‘iyah (subsequent metaphor), because it used to follow its original.

98 al-isti‘jal LAN. (To rush): requiring something to exist before its time [i.e. premature requirement].

99 al-isti‘anah fi al-badī‘⁴⁹⁹ LAN.: (lit. making use of rhetoric). It is applied when a poet borrows, [from another one], a poetic verse to fulfil his need.

100 al-isti‘dād THEO.(preparation): when a thing, whether by near potentiality or far, is going to be in a state of actuality.

⁴⁹⁹ Ibid., p. 102
al-istighraṣq\textsuperscript{500} LOG. (Absorption): inclusiveness [or encirclement] that surrounds all individuals.

al-istighfar FIQ. / THEO. (asking for forgiveness): To occupy the self by good deeds after one has felt that doing such deeds are possible and easy for the soul. Moreover the same feeling should also prevent the committing of bad deeds, as something unbearable for the soul and it must be avoided. According to theologians, al-istighfar means asking forgiveness after recognizing and abandoning [the ugliness of] the sin. It is said that the realm of the forgiveness is the theoretical and practical reclamation of the corrupted matter. It is said “forgive this matter” i.e. correct it by what is ought to be.

al-istihṣam\textsuperscript{501} LOG. (interrogation): inquiring what is inside the conscience (heart) of the spoken-to. It is also said that it means seeking an acquisition of the image of a thing in order to establish in the mind [regardless] whether this image is related with reality or not. If it has, then it is called approval, if not then it would be known as concept.

al-istiqāmah\textsuperscript{502} OTH. (straightness): [mathematically, it can be described as definition of a straight line] as when all the parts of the line are, in all circumstances, identical to each other, then it is a straight line. According to the people of reality [Sufis] it means fulfillment of all kinds of covenants, as well as, sticking firmly to the straight [religious] line, by holding the balance [avoiding all extravagances on either side] in all matters such as food, drinking, dressing as well as in every religious and secular matter. This kind of straight

\textsuperscript{501} Tahanawi, \textit{al-Kashshaf}, p. 171
\textsuperscript{502} Ibid., p. 104
line in the temporal life is similar to that (Straight Path) of the hereafter. Therefore the Prophet (p.b.u.h) have said: “the Sūrat (chapter) of Hūd has grayed my hair” when the following verse was revealed in it (therefore stand firm ‘in the straight path’ as thou art commanded....).

Istiqāmah is to be obedient and avoid sins. It is also said istiqāmah is against the crooked path. It is the passing of the slave of Allah (worshipper) on the route of ‘ubūdiya [i.e. the act of worship] under the guidance of Divine teachings and reason. It is a state of continuation. It is said istiqāmah is to choose nothing save Allah.

105 al-istiqbal

106 al-istiqrā' LOG. (induction): Arriving at the general conclusion of the proposition depending on its most particular instances [which have already existed before applying the process of inference]. The definition includes “most particular instances” because if the conclusion is based on all the particulars, it would be divided analogy rather than induction. This [inference] is called induction because its premises are gathered through only tracing the particulars such as our saying: ‘all animals move their lower jaw while chewing food due to the fact that man, quadrupeds (baha‘im) and lions do the same thing’. This kind of generalization called imperfect induction because it doesn’t fulfil the condition of certainty, since the possibility of finding at least one particular out of the calculated numbers having the possibility of disagreement with the

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503 Qurān 11: 112
504 Tahānawi, al-Kashshāf, p. 172
506 baha‘im in Arabic means all quadruped except lions.
conclusion is still open. For example the case of the crocodile which, during chewing, moves its upper jaw, rather than the lower one.

107 *al-istinbāt*\(^{507}\) FIQ. (extraction, deduction): [literally,] pulling out the water from the spring, taken from the Arab saying: "*nabāta al-mā*" (when it comes out from its original spring). Technically, it means the process of inferring the meanings out of the texts, using the faculty of intelligence and the power of intuition.

108 *al-istihlāl*\(^{508}\) FIQ.(lit. beginning): the sign [of life] that appears in the newborn such as crying, moving an organ or eye, which indicates that he is born living.

109 *al-istilaḍ*\(^{509}\) FIQ.: requirement of having [a legitimate] baby of a slave woman\(^{510}\).

110 *al-îsrafi*\(^{511}\) FIQ. (wastefulness, immoderation): spending much money for worthless purpose. It means overspending. In other words a person eats [or takes] what is not lawful for him or eats something that is lawful for him but eats in a way that goes beyond moderation and more than what is needed. It is said that *îsrafi* means exceeding the [required] amount due to ignorance in measuring the rights. It means [the culture of] spending -on something necessary- more than necessary, as against *tabdhīr* (extravagance) which means to spend [valued] on something unnecessary.

\(^{507}\)Quoted from al-Bukhārī, *Kashf al-asrar, Sharh al-Bazdawi*, vol.1, p65.


\(^{509}\)Tahānawi, *Kashshaf istilāḥāt al-funūn*, p 174

\(^{510}\) By either the claimer owned the mother of the baby as slave woman or claimed that such baby is a fruit of his sexual relation done with the kid’s mother. see Tahānawi, Kashshaf, p 174

\(^{511}\) Ibid., 106. Abd al-Nabi, *Dastūr al-‘ulāmā* vol.1, p.78
111 *al-ustuqs* \(^{512}\) PHIL. (the element): Greek word means the origin. *Ustuqisát* (plural of *ustuqs*) [also] known as the four elements i.e. water, earth, air and fire because those four are the original of the [three] components i.e. animals, plants and minerals are derived from them.\(^{513}\)

112 *Iṣtuwānāh* \(^{514}\) OTH. (Cylinder): the figure with two ends surrounded by two concentric circles represents the two bases of the figure. The two circles are connected to each other by a circular surface. The supposed straight line that connects the centers of the two circles is supposed to parallel any line that may drawn on the surface and connect the two circles.

113 *al-iskafīyyah* \(^{515}\) SEC. (branch of the *mu’tazila* sect): the followers of Abi Ja’afar Al-Iskāfi. They claimed that Allah is unable to do injustice with matured people contrary to boys and insane people with whom Allah is able to be unjust.

114 *al-Islām* THEO. (The religion of Islam)\(^{516}\): submission and obedience to the teachings of the Prophet peace be upon him.

115 *Uslūb al-hākim* \(^{517}\) LAN. (the method of the wise): to mention the most important (point) as an indirect reminding to the speaker who fail to do so. As in the case of Moses (Allah blesses him and grant him salvation) with al-khīḍr when the latter asked about the greeting of the former as it was not understood in the land of al-Khidr. Moses reacting, which is considered as the method of


\(^{513}\) According to Ibn Rushd *ustuqs* is identical to the the term that known as *Jus‘ al-Lazi lā yatajazi‘* (a part that is cannot be further divided). See Ibn Rusd, Tafsīr ma b‘ad al-tabi‘ah, p. 503.

\(^{514}\) Abī al-Nābi, Dastūr al-‘ulāmā’ p.176.

\(^{515}\) Ibid., vol.1, p.25


\(^{517}\) Tahanawī, Kashshaf, p.180.
the wise, went beyond al-khîdr’s inquiring by introducing himself by saying: “I am Moses.” As if Moses was saying: “I have replied for you the most important question that is related to my identity, which you have to raise first instead of asking about the meaning of my greeting in your land”.

al-ism\(^{518}\) LAN. (noun ‘grammar’): which indicates the complete meaning by itself without being connected with any one of the three dimensions of time [i.e. the past, the present and the future]. It divides to ism ‘ayin (concrete noun), which is meaningful in itself such as in Zaid and ‘Amr. And ism ma’ana: (abstract noun), which depends on others whether it has existed [i.e. positive] meaning such as ‘ilm (knowledge) or non-existed [i.e. negative] meaning such as ignorance.

Asma’ al-af’al\(^{519}\) LAN. (Verbal nouns): the noun that connotes order or past such as ruwaidan [i.e. take it easy] Zaid or hayhat alamir [i.e. the matter is quite far].

Asma’ al-‘adad\(^{520}\) LAN. (Numeral nouns): what is agreed upon for quantity of the individual things i.e. the countable things.

al-asma’ al-maqsūrah LAN.: Names ending in a singular letter alif such as ḥublā’, ‘āṣā’ and rahiā’.

al-asma’ al-manquyah LAN.: names that ending in a consonant ya preceded by kasra such as qādī

Ism lâ al-latî linafi al-jins LAN. (noun of lâ’ that is used for generic negation) which is the subject of its two predicates. It would be -after its application-

\(^{518}\) Ibid, p.181

\(^{519}\) Abd al-Nabi, Dastur al-‘ulama, p.114

\(^{520}\) Ibid., P. 112.
followed by an indefinite noun which would be either *muḍāf* (noun of a genitive construction) or *mushabah bihi* such as *la‘ ghulām rajul* (no boy is a man) or *la‘ iṣhrīna dirham laka* (no twenty dirhams belong to you)

122 *Ism al-ālāh*\(^{521}\) LAN. (Noun of instrument): the instrument by which the agent could treat the patient by transferring the agent's effect into the patient.

123 *ism al-īshrāh*\(^{522}\) LAN. (Demonstrative pronoun): applied to a meaning which one can point to (aforementioned), which is not necessarily to a cyclical definition or more hidden than it or similar to it. Because such a definition defines the conventional demonstrative pronoun by the well-known literal term of the demonstrative subject.

124 *al-ism al-a‘zam*\(^{523}\) TAS. (The Grand name or Allah's most glorious name): the inclusive name, which includes every name. It is said that the essential name is 'Allah', because it is the name of [His] Essence that is described by all [His] attributes i.e. which are named by all [His] names. [Therefore] they [i.e. the Sufis] called the Divine presence as the presence of the Essence that is compiled by the entire [Divine] names. According to us the grand name is the name of the Divine essence as it is i.e. the absolute which is identical [either] with all names or with part of them or with none of them such as His saying:

(He is Allah the One)

125 *ism inna wa akhawītahā*\(^{524}\) LAN. (noun of *inna* "indeed" and its sisters): it's the subject after the intervention of *ina* or one of its sisters.

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\(^{521}\) Abd al-Nabi, *Dastūr al-ʿulama*, p.111

\(^{522}\) tahanawī, *kashshāf istilahat al-funun*, p.179

\(^{523}\) Quoted from Kāshānī, *Iṣṭihāt al-Ṣufiyyah*, p.52.
126 *al-ism al-tām* LAN. (The perfect noun) the noun that ended with *fatah* for its perfect-ness i.e. self-sufficient and its perfection would be established by four things: by *tanwin* or by *iḍafah* (annexing) or by *nūn altathniyah* (*nūn* of dual) or by *nūn jama‘* (*nūn* of collective).

127 *ism al-tafṣīl*[^524] LAN. (noun of preference): what is derived from a verb that describes [prefers] something over another.

128 *Ism al-jīns* LAN. (Noun of genus)[^525] what is agreed upon to be a name of a thing or alike such as “man” which originated as a name for every individual as a [common] nonspecific alternative. The difference between the genus and its noun is that the former is used in expressing the little quantity as well as the enormous one such as water designates a drop of water as well as the sea, whereas the latter is used to indicate a singular as an alternative name such as ‘man’. Therefore every genus is considered as a noun of genus, whereas the opposite is incorrect.

129 *Ism al-zamān wa al-makān* LAN. (noun of time and place): derived from *yaf‘al* (acting) which indicates the time through which [or the place on which] the act has occurred.

130 *Ism al-fā‘il*[^526] LAN. (agent noun): it is what is derived from *yaf‘al* (acting) which indicates the acting agent in the sense of taking action. Such specification is making it different from the similitude description as well as the noun of preference since both come in sense of affirmation and not exclusion.

[^524]: tahānawi, kashshāf istilahat al-funun, P. 190
[^525]: Ibid. PP. 191-193.
[^526]: Ibid, PP. 193-194
al-isma’iliyyah527 SEC.: those who approved the imāmah to Ismā’īl ibn Ja’far Al-Sadiq, and believe that Allah is neither existed nor non-existed, neither knowledgeable nor ignorant, neither capable nor incapable as is similar in the case of all the attributes [of Allah]. Because, according to them, the real affirmation indicates some sort of similarity between Him and the creations, which is anthropomorphism and its absolute negation required His participation with the nihilities which is ta‘īl (stripping). [In fact] He is the donor of these attributes and the holder of the contraries.

al-ism al-mutamakkin LAN. (declinable noun): its end form is subject to change due to the change of its active elements -provided it does not appear in the form of a letter- such as hadha (this is) Zaidun, Raaytu (I have seen) Zaidan and maratu bi (I have passed to) Zaidin

Ism al-maf‘ul LAN. (noun of patient): what is derived from yaf‘al which indicates the object that endures the operation of the verb.

al-ism al-mansūb528 LAN. (relative noun): which ends by yā’ mushaddadah (double y) maksur ma‘ qablahā’ (preceded by a reduced letter) as a sign that indicates the relation to the relative agent such as Basrī (‘resident’ of the city of Basra) and Hashimī (the descendant of Hashim). [So the case is similar] for ta‘ since it is appended for indicating the feminine.

al-isnād529 LAN. (reference): [as general] it is used to ascribe one part to another to indicate a sentence having general meaning, which would not give the speaker complete meaning so to allow the sentence to be concluded by a full

527 Ibid., p. 189
528 Abd al-Nabi, Dastur al-‘ulama, p. 113.
529 Ibid., p. 114
stop. According to grammarians, to add one word to another, for establishing a complete meaning, that requires a full stop in the end. In language, to add thing to another, and in the [science of] of Hadith, the isnād (chain of transmission) indicates the saying of the narrators as [for example] one [of the narrator] would say, “X informed us on behalf of Y who had been informed by the Prophet (Allah blesses him and grant him salvation)”.

136 al-iswārīyah ShC.: the followers of al-iswārī530, who agreed with al-nizāmiyah’s531 [theology]. But the iswārīyah have gone beyond [nizāmiyah’s doctrine] by originating a new principle of saying that Allah is incapable of acting against the principles that He declared or doing what He knows would never be done, whereas man can do so [i.e. he acts contrary to the principles that he had raised].

137 al-ishārah L.AN. (Indication): [according to the jurists]532 it is the meaning, which is established by the formula itself without intended by direct speech.

138 Ishārah al-nāṣr533 F.IQ. (Indication of the text): it follows what is indicated by the versification of the speech [according to the language system], although the established meaning is neither intended in itself nor is the speech directed to it. Such as, Allah says: (the mothers shall give suck to their offspring for two whole years, for him who desires to complete the term, but he -i.e. the father in case of divorce- shall bear the cost of their food, clothing...etc)534. In this

530 Ali al-Aswārī (d240AH), see tabāqī al-mu ṭazīlah p72
531 one of the Mu’taṣila Sects leaded by Ibrāhīm al-Nazām
532 Tahānawi, Kashshāf, p201.
534 al-Qurān, Surah al-Baqarah 2:233
context the verse is directed to affirm the alimony of the children, whereas it indicates that the children should be ascribed to their fathers [i.e. not to their mothers].

139  *al-istiqāq*[^535] LAN. (Etymology, Derivation): deriving a word from another, which requires fitness in meaning as well as in structure between the two, whereas the formulation of the two should be in difference.

140  *al-istiqāq al-akbar* LAN. (The major derivation): the harmonization between the two words are required in oral phonetic such as *na‘aq* (caw) and *nahaq* (bray).

141  *Ishtiqāq al-ṣaqīr* LAN. (minor derivation): the harmonization between the two words will be in [number and order of] letters and the structure such as *dārah* (strike) from *dārb* (stroke)

142  *al-istiqāq al-kabīr* LAN.: the harmonization between the two words will be in [number of] letters and meaning with the exception of the letters, structure and order such as *jahaza* (to pull) from *jazaba* (pulling)

143  *al-istitiyāq* TAS. (yearning): attraction of the lover’s inner toward the beloved at the moment of meeting seeking extra or continuous pleasure.

144  *al-ashribah* FIQ. (drinks): it is the plural of *sharāb* (drinking) which means every drinkable liquid that has nothing to do with chewing whether it is permissible or impermissible.

145  *al-ishmām*[^536] LAN. (light pronunciation of a vowel): the silent observable shape of the two lips as if they are about to pronounce *dām* (similar to the letter U sounded in English) but without making sound for the purpose of drawing attention to the preceded letter or the letter on which the speaker ended the

[^536]: Ibid, p. 211.
pronunciation having the vowel U. However the blind can not recognize such an act.

146 al-ashhur al-hurum FIQ. (the sacred Muslim months): [they are] four, known as Rajab, zu al-qa’idah, zu al-ḥajah, and al-muḥaram. [Noteworthy] with the exception of the first, the last three come successively.

147 aṣḥāb al-faraid FIQ. : the people who have assessed shares in inheritance.

148 al-iṣrār FIQ. (lit. persistent): doing the sin persistently with intention of doing it in the future.

149 Alīṣṭāḥ LAN. (convention): assent among a people in giving a [specific] thing a name which does not carry its original meaning [in order to meet the new intended thing].

150 al-‘aṣl FIQ. (the origin): the origin on which another [branch] is founded.

151 al-‘ūswā’i OTH. (the Voices): Any vocalization imitating the voice of an animal such as qaqq for the crow, or any voice used, by man, to communicate with animals such as nakhl for making a camel kneel down and qāā’ for scolding the sheep.

152 Usūl al-fiqh FIQ. (Principles of Islamic Jurisprudence): learning the fundamentals [as subject matter of this science] that lead to the general understanding [of Islamic teaching] as well as the application of these principles. Thus it was mentioned in [the books of] al-jami’ al-ṣaghir, al-jami’ al-kabir, al-mabsūṭ and al-ziyādāt.

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al-īdāfah PHIL. (relation): a frequent relation [between two parts] in such a way that one part is not recognized in isolation from the other, such as the case of fatherhood with relation to the sonship. It is the accidental relation of a thing with regard to the other such as fatherhood and sonship.

al-udẖiyah FIQ. (special blood sacrifices): A name for [an animal] that is slaughtered, with the intention of achieving closeness to Allah, during the [three] days of sacrificial slaughter in ‘Īd al-‘adha.

al-irdāb LAN. (Renunciation, gram.): giving up the processing over a thing after proceeding it e.g. I have beaten Zaid but ‘Amr.

al-īdmār PRO.(ellipsis): in prosody it means making the second letter of the poetical measure as consonantal as in the case of tā’ in mutafā’ilun to be mutafā’iun which would be shifted to mustafā’ilun and called muṣmar. al-īdmār deleting the word with exemption of its meaning. It is permissible before mentioning [the intended reference] in five positions. The first in ḍamīr al-ša’n (pronoun of the fact or story) e.g. huwa Zaid qaīm (It is he Zaid, standing). The second is ḍamīr rubba (pronoun of many) e.g. rubbat rajul (many man). The third is in ḍamīr ni’ma e.g. ni’ma rajul Zaid (what an excellent man zaid). The forth is in tanāz’ alfi’lain (the contention of two verbs) e.g. ẓarahanī wa akramanī (he hit me and honored me). The fifth is in badal almuẓhir ‘an almuṣmar (the clear pronoun that substitutes the muṣmar) ẓaraḥtuḥu Zaid (I hit him Zaid).

539 al-Ghazālī, Maqāṣid al-Falāsifah, p. 164.
540 Tahanawī, Kasbshaf, pp. 219-221
al-ṣirād PRO. (Regular sequence): it is to mention in sequence, chronologically, the names and the fathers’ names of the praised person or someone else. As the poet says: if they have killed you, indeed, you had overturned their thrones by your father ‘Uthaybah the son of Al-Ḥārith of Shihāb. It is said “Allah have overturned their thrones” i.e. destroyed their political authority.

al-ṣirāfiyyah SEC. (sect of khawār)\textsuperscript{541}: they are those who excused the public who committed minor mistakes due to their ignorance of the shari‘ah. [However] this sect agrees with the Sunni’s fundamental principles.

al-ṣīnāb LAN. (prolixity): it means to fulfill the purpose of using more expression than the normal and to tell the beloved by expatiated speech because such expatiation in view of the beloved is required [in itself] since long talks entails long contemplation. It is said ṣīnāb means a condition when expression exceeds its exact aim.

al-ṣārah FIQ. (lending): transferring ownership of benefits in exchange of nothing [i.e. without material equivalent or compensation].

al-ṣīrād LAN. (incident phrase): inserting one or more than one sentence to separate one or two connected sentences for the purpose of removing the ambiguity. Such inserted phrase has no place in the grammatical analysis. It is also called ḥaṣwu (pleonasm) as Allah glorifies Himself by saying: And they assign daughters for Allah! –Glory be to Him!- and for themselves what they desire!\textsuperscript{542}. His saying ‘glory to Him’ is an incident phrase.

\textsuperscript{541} Ibid, p. 222
\textsuperscript{542} ‘al-Qur‘ān, Surah al-Nahl, 16: 57
al-i‘ikaf FIQ. / TAS. (lit. Self detention): literally it means maqam (residence) and ihtibās (detention). Technically it means the staying of a fasting person at a mosque with the intention [of devotion]. [it also means] making the heart free from any temporal (worldly) engagements and handing the soul over to Allah. It is also said that such an act means: “I would never depart from your door unless you forgive me”.

al-i‘ijdāfi al-kalām LAN. (Eloquence in speech): it means the proper method of expressing the meaning in a way that cannot be matched.

al-i‘irāb LAN. (Grammatical analysis): change reaches the end of the word due to the change in the active elements. The active elements either clear terms or estimated meanings.

al-i‘irābi’ LAN. (Bedouin): an ignorant Arab.

al-a‘raf543 TAS. (the heights): it is al-matla’ (the outset), which is the station at which people could witness the Truth as revealed by His attributes in every [conceivable] thing. In which Allah’s attributes are manifested. It is the station for seeing the heights. Allah said (... and on the heights544 will be men who would know every one by his marks...), and the Prophet (p.b.u.h) has said

543Quoted from Kāshāni, Islahat al-Sufiyah, p.53.

544In the Holy Qur’ān ‘English Translation of the meanings and Commentary’ -which is written under Saudi supervision and printed by the King Fahd Holy Qur’ān Printing Complex- it is mentioned that “this is a difficult passage, and Commentators have interpreted it in different ways. Three distinct schools of thought may be discerned in the interpretation. (1) One school thinks that the men on the heights are angels, or such men of exalted spiritual dignity (e.g., the great prophets), as will be able to know the souls at sight as regarded their real worth. The heights will be their exalted stations, from which they will welcome the righteous with a salutation of peace, even before the righteous have entered heaven; the salutation of peace being itself an assurance of salvation to those whom they salute. (2) Another school of thought thinks that the men on the heights are such souls as are not decidedly on the side of merit or decidedly on the side of sin, but evenly balanced on a partition between heaven and hell. Their case is yet to be decided, but their salutation to the righteous is a wistful salutation, because they hope for Allah’s Mercy.” See in above-mentioned reference the translation and the footnotes related to verse No. 45 in Surah al-A’raf; (7:45).
"every ‘Qurānic’ verse has an exterior, an interior, a definition and an outset dimension".

167 **al-i’ila** LAN. (Deflection, sweetening of a weak letter): it is the change that effects the defective letter for the purpose of making the pronunciation easier. Since the name of the defective letter has been mentioned, such definition would not include the sweetening of *hamza* and part of *ibdal*, which is not categorized under defective letters such as *aṣilāl* with regard to *aṣilān* in differentiating between their close vocalization. The condition of sweetening refutes [heavy] words such as ‘ā’lam that derived from ‘alam. Thus between the “sweetening” of *hamzah* and the *i’ila* a complete different as the first is a change that effects the weak letter, whereas between *ibdal* and *i’ila* generalization and specification if they come within specific condition e.g. if both found in the words *qāl* or the latter is found without the former as in *yaqūl* or the former is found without the latter as in *aṣilān*.

168 **al-i’inat** LAN. (lit. anguish): it is also known as constriction, stress and *lizum* *ma lā ulzam* (additional rhyming but unnecessary sounds in the rhyme). Its interpretation is that it is [a situation in which] when a person obligates himself in using a homonym, a strange letter, a specific letter or a specific gesture such *taqhar* and *tanhar* as in Allah’s saying: (Therefore, treat not the orphan with harshness nor repulse him who ask)546. As well as *ajāwil* and *aṣāwil* in the say of the Prophet (Allah blesses him and grant him salvation), (O Allah with the aid of You I defeat my enemy in war), and *istashāf* and *tasalaf* in his say, (if the governor gets angry the devil will dominate).

545 In Tahanawi, *kashshiif ‘araf* (plural *a’rat*) has three meanings: the limit between heaven and hell, especial kind of dates and perfumes. See *ibd*, p.233

546 Al- Qurān, Surah al-Duḥā‘ 93:9/10
al-īghma ⁵⁴⁷ FIQ. (Unconsciousness): An abnormal lassitude that occurs without anesthesia. It causes cessation of all the activities of the organs. He meant by his saying “abnormal lassitude” to avoid sleep and by his saying “without anesthesia” to avoid anesthetic medical treatment and by his saying, “vanishes the activities of the organic powers” to avoid madness or idiocy.

al-iftā ⁵⁴⁸ FIQ. (legal opinion): Legal solutions for specific problems⁵⁴⁹.

al-ifrāq ⁵⁵⁰ PHIL. (Separation-partition): The possibility of finding two spatial substances located in two spaces, which are comparable to each other.

al-ifrāq LAN. (extravagance): The difference between ifrāq (extravagance) and tafrīq (negligence) is that the former is used when the matter exceeds the required limit, whereas the latter is used when the matter falls behind the required limit.

Af‘āl al-ta‘ajub LAN. (exclamation verbs): What is used to express astonishment, which has two [measures] formulas: mā af‘āl and af‘īl bihi

Af‘āl al-madh wa al-dham LAN. (verbs of praise and dispraise): what is used to establish praise or dispraise such as the formulas ni‘ima (to acclaim ‘what is good’) and bi‘sa (what is bad).

Af‘āl al-muqārrabah⁵⁵¹ LAN. (verb of near action): which is used to express a forthcoming action either in terms of hope, occurrence or initiative.

al-af‘āl al-naqīṣah LAN. (incomplete verbs): it is used in characterizing the agent.

⁵⁴⁷Tahānawi, kashshāf, p.234
⁵⁴⁸Al-Asnawi, al-Tamhid fi Takhrij al-Fur‘ ḳAla al-Uṣul, Ma‘ssasah al-Risalah, Beirut, 1987
⁵⁴⁹For more details about the issue of Ifta' see Rafiq al-‘Ajm, al-Uṣul al-Islāmiyyah, p.311.
⁵⁵¹Tahānawi, kashshāf, p.237.
al-ufaq al-‘ala\textsuperscript{552} TAS. (lit. the highest horizon): The final destination of the spirit station, which is the majestic presence of His oneness and Deity.

al-ufaq al-mubīn\textsuperscript{553} TAS. (The clearest horizon): final destination of the heart’s station.

al-iqtibās\textsuperscript{554} LAN. (lit. quotation. technically, quotation from the Qurān and Ḥadīth): when the speech, whether prose or poetry, includes some quotations from the Ḥadīth or Qurān. For example the saying of Ibn Sham‘un in preaching to his people: (O people be patient in resisting the forbidden, keep tenaciously obligatory deeds, monitor what are necessary to be monitored and fear Allah in privacy Allah will promote you.) He said also "if you were to substitute us with another, then for us Allah is sufficient and He is the best Guardian).

al-iqdam FIQ (lit. hardihood): Taking decision and practical initiative in establishing an agreement.

al-iqrār FIQ. (Confession): Technically, when one stands witness against one’s self in order to affirm the right of other then him.

al-iqtīdā\textsuperscript{555} FIQ.(demanding): [It has four types ‘ījāb, nādāb, tahrīm and karahiyyah] the action, which must be done is known as ‘ījāb; that which is done as an option is known as nādāb; that which must not be done, i.e. compulsory prevention, is known as tahrīm (forbidden); and that, which is not to be done without clear prevention is known as karahiyyah (what is not to be recommended).

\textsuperscript{552} Quoted from Kashani, *Īslāhat al-Ṣufīyyah*, p.53
\textsuperscript{553} Ibid.
\textsuperscript{554} Tahānawi, *kashshaf*, p.242.
FIQ. (constraint): To force someone, with threat, to do something, which he hates to do. *al-ikrah* means obligating and constraining the person to act against his nature or against his religious belief. Such person accepts to act against what he desire in order to avoid what is more harming.

OTH. (eating): the process of transmitting any kind of chewable foods - whether it is chewed or not- to the abdomen. Therefore such food as milk or fine flour would not be considered as catable food.

LOG. (tool): An instrument that works between the subject and object, through which the latter receives the effect of the former such as the effect of the saw between the carpenter [and wood]. Due to this condition some cases are not regarded as *alalah* such as the position of the father between the grandfather and the son since the effect of the final cause would not reach the object, let alone another thing, which can intermediate [between the son and the father]. The effect, which reaches the object, is of the middle cause. The subject derived directly from the middle cause is derived from the remote cause.

LAN. (apostrophe): shifting the speech, addressed from an absentee, to him who is present, to the speaker or vice versa.

LAN. (request): When the status of the commander is equal to the status of the commanded.

LAN. (Annexation): to add a letter to [a specific] word, whereas the meaning of the additional word remains unchanged and remains the same as before the addition, provided the two words are derived from one root.

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556 Al-Bukhārī, *kashf al-Asrār*, PP. 631, 632
al-ilfah\textsuperscript{557} Fiq. (compatibility): agreement of different views on [the significant of] cooperation on [matters related to] planning of livelihood.

\textit{Allah}\textsuperscript{558} Theo. (The name of God in Arabic): An eminent name that is indicative of a true God. Its meaning includes all the meaning of the beautiful divine names.

al-alam\textsuperscript{559} Phil. (Pain): perceiving as obnoxious something displeasing, provided the obnoxious thing opposes the harmonized one. If the condition of perceiving something obnoxious as displeasing is not actualized, then it would not be considered as pain.

al-ilham\textsuperscript{560} Fiq. (Inspiration): the knowledge that has directly emanated in the heart [without acquisition or contemplation]. Such knowledge -according to the Sufis- requires deeds without relying on verse [Qur'\textsuperscript{n}ic or \textit{hadith}] or any theoretical argument, whereas it is not considered reliable knowledge by the \textit{\textit{\textit{\textit{\textit{'ulam\textsuperscript{a} }}}}}\textsuperscript{561}(scholars). The difference between \textit{ilham} and \textit{i\textl{\l}am} (report) is that the former is quite subjective, since it may be acquired by [individual] acquisition or consciousness.

al-ilahiyyah\textsuperscript{562} Tas. (Deity): Unity that unifies all the existent realities as in the case of Adam (peace be upon him) who represents the unity of all human forms. However the absolute collective unity has two levels. One precedes the stage of the details since any [kind of] multiplicity should be preceded by 'one'.

\textsuperscript{557} Al-Kulayni al-Razi, \textit{al-U\textsuperscript{\textl{\l}ul min al-\textit{K\textl{\l}f}}, Vol.1, Dar Sa \textl{\l}ab, 1401H, P.23.


\textsuperscript{559} see Al\textl{\l}m, Ibn Rushd, \textit{Tafsir ma b\textl{\l}ad al-\textl{\l}abi\textl{\l}ah}, P. 279.

\textsuperscript{560} Ibn Hazm, \textit{al-ilham fi usul al-ahk\textl{\l}m}, vol.1, D\textl{\l}r al-Afaq al-Jadidah, Beirut, 1400/1980, P.40. Al-Nasafi', \textit{Kashf al-\textl{\l}sr\textl{\l}r Sharh al-Mu\textl{\l}sanaf 'Ala' al-Manar}, P.586.

\textsuperscript{561} The term (\textl{\l}ulama\textl{\l}) scholars, in this context, is not used in its absolute sense. Perhaps the intended meaning here is quite specific one, which goes to the \textit{Fuqaha} (the jurists).

\textsuperscript{562} Tahanawi, \textit{Kashshaf}, p.257.
in which the multiplicity is eminent by necessity as Allah saying: (When the Lord drew forth from the children of Adam -from their loins-their descendants, and made them testify concerning themselves...)\textsuperscript{563}.

194 \textit{Ulu al-ala\textasciitilde}bah} TAS. (the wise men): those who, mainly, are concerned with the internal meaning.

195 \textit{al-ily\textasciitilde}s} TAS. (Elias): it stands for contraction. Elias is a name for Edris whose mode faculty is evanesced and contracted over the unseen due to his ascension through the spiritual realm, therefore he stands for contraction\textsuperscript{564}.

196 \textit{al-am\textasciitilde}rah}\textsuperscript{565} FIQ. (lit. sign). Technically, it is the information thereby a conjectural knowledge entailed, such as, the case of clouds with reference to rain. The existence of clouds is an indication of rains. The slight difference between \textit{am\textasciitilde}rah} and \textit{\textasciitilde}alam\textasciitilde} is that the latter is always linked with the described object i.e. it is inseparable as the existence of the definite article as part of name whereas, the former is separable such as cloud with reference to rain.

197 \textit{al-im\textasciitilde}lah} FIQ.: to pronounce \textit{fat\textasciitilde} as \textit{kasrah}

198 \textit{Umu al-kit\textasciitilde}b}\textsuperscript{566} TAS. (lit. the mother of the book): the first intellect.

199 \textit{al-im\textasciitilde}m}\textsuperscript{567} THEO. (Imam): who possesses the highest spiritual and temporal authorities.

\textsuperscript{563}Quran; 7: 172
\textsuperscript{564}As Khidr, with no concrete evidence, has been considered by the Sufi as symbol that stand for Basj \{Expansiveness\} here also the Prophet Elyas has been considered as symbol for Qabid.
\textsuperscript{565}Ibn al-H\textasciitilde}jib, \textit{Mukhta\textasciitilde}ar al-Muntaha' al-U\textasciitilde}uli}, Vol.2, P.213. Al-BA\textasciitilde}r, \textit{kitab al-M'tamad fi us\textasciitilde}ul al-Fiqh}, vol.2, P.524.
\textsuperscript{566}Quoted from K\textasciitilde}n\textasciitilde}h, \textit{Istl\textasciitilde}h\textasciitilde} al-\textasciitilde}uf\textasciitilde}yah}, p.54.
\textsuperscript{567}See `i's View see, Al-Kulayn\textasciitilde} al-R\textasciitilde}zi, \textit{al-U\textasciitilde}ul min al-Kaf\textasciitilde}, Vol.1, PP.200-201.
al-imāma

TAS. (Two imams): two Sufi figures backing the top Sufi-leading personality known as ghawth or qutub. The first one sits on the right side of the qutub and looks at the malakout (Divine kingdom) representing the mirror, which reflects the [spiritual] radiation that comes from the qutub's center towards the spiritual realm. This spiritual radiation, which is reflected by this imām, is the substance of the existence and eternal life. The other one sits on the left side of the qutub, taking care temporal matters. He is the mirror of his qutub in that aspect i.e. reflects what radiates from his qutub towards the temporal kingdom. The imām on the left is more empowered than the right-hand therefore the former replaces the Qutub in case he dies.

al-imāmiyyah

SEC (Shi'ah sect): Those who state that Ali's Imāmah (supreme presidential in Islam) has been approved by naṣ jalī (clear Divine text) and, according to them, the followers of the Prophets are infidel. 'Ībey revolted against Ali and regarded him as an infidel when he accepted the principle of arbitration. Their number was around twelve thousand. They prayed and performed fasting. The Prophet (s.a.a.w.s) said about them “one may lower his prayer and fasting as compared with their prayer and fasting, but their hearts will have no faith”.

al-imtina‘

PHIL. (lit. impossibility): the essence is required, by necessity, not to exist outside [or in reality].
al-amr⁵⁷¹ FIQ. (the order/ command): when the senior commands the junior using the order “do”.

al-‘amr al-i’tibār⁵⁷² THEO. (lit. virtual thing. Technical, abstract question): It refers to the matter that has only mental existence in the mind of a person as long as he is thinking of it. It is the essence without accident.

al-amr al-ḥādir LAN. (present command): the command of the verb over the [present subject] doer. Therefore the verb is named by it [i.e. present command]. It is called amr (command) by formulation [established mode of speech] since it does not link with the letter lām as in the case of the command that address to the absentee.

al-amr bi al-lma‘ruj⁵⁷³ FIQ.(enjoining what is right): guide to the saved matters and restraining from what is forbidden by shar‘ah (the Islamic Law). It is also said that (al-amr bi al-ma‘ruj) means guiding towards good and (nahi ‘an al-munkar) restraining from evil. Another saying that (amr bi al-ma‘ruj) means call for what is agreed in the Qurān and Sunnah and (nahi ‘an al-munkar) restraining from the deviation of the soul and appetite. Amr bi al-ma‘ruj is also an indication that the acts and sayings of the servant [worshipper] are accepted by Allah the Almighty. nahi ‘an al-munkar means condemnation of what is relegated by the shar‘ah and ‘iffā (virtue) i.e. what is forbidden in the religion of Allah.

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⁵⁷¹Quoted from Al-Jassās, usul al-Fiqh, Vol.1. p.134
⁵⁷²Tahānawi, Kashshāf, p.271.
207  *al-imkān*\(^{574}\) PHIL. (possibility): existence and nonexistence are impossible for the [same] entity [at the same time].

208  *al-imkān al-isti’dād*\(^{575}\) PHIL. (predispositional possibility): it is also called potential possibility, which its negative side [in potential occurrence] would not be necessary neither by itself nor by any one else, whereas the assumption of the potential occurrence of its affirmative part would not be impossible. However the first judgement (i.e. which concerns the negative part) is absolutely more general compared with the second judgement that concerns the positive part.

209  *al-imkān al-khāṣṣ* PHIL. (conditional possibility): when necessity is not required for the two parts of the prop such as: every human being is a writer, since neither negation nor affirmation of such description [writing] is necessary for human being.

210  *al-imkān al-‘ām*\(^{576}\) PHIL. (general possibility): making one of the two parts free from necessity e.g. every fire is hot so the hotness is necessary for fire, whereas absence of heat is not necessary for it, since the particular would not be a universal in its absolute sense.

211  *al-amlāk al-mursalah* FIQ. (Common property): it is a condition when two witnesses ascribe the ownership of something to someone without mentioning the legal reason of his ownership. If this thing is a female slave the owner has no right to have sexual intercourse with her, and if it is a house then the two witnesses must pay its price.


\(^{575}\) Al-Ṭusi, tahāfut al-Falāṣifah, p. 121

\(^{576}\) al-rażī, al-Mabāhith al-Mashraqqiyah, p. 118
al-amn LAN. (Security): When no misfortune is be expected in the future.

al-umur al-‘āmmah\textsuperscript{577} THEO. (general affairs): they refer to things that do not belong to any part of the division of being i.e. the necessary \textit{wajib}, essence \textit{jawhar} and accident \textit{‘arad}.

al-ān\textsuperscript{578} PHIL. / LAN. (Instant): Noun used for [momentary] time within which you are living. It is incomplete adverb (\textit{zarf ghiru mutamakin}). Since it is a unique term, thus the definite article that is attached to it is not for the purpose of definition.

al-anıyah PHIL.: actualization of the concrete being according to its individual status.

al-inabah TAS. (repentance): it is liberating the heart from the darkness of doubts. It said \textit{inabah} is to abandon \textit{alkul} (the world) for the sake of the one Who owns the world. To return from the state of unawareness to the state of awareness [i.e. remembrance of Allah], and from desolation to sociability.

al-intibah TAS. (attention): When Allah admonishes His slave using an unpleasant casting that stimulates him to come out of the shackle of inattentiveness.

al-in\textit{hina} OTH.(curvature): when the assumed parts of the line does not fit with all [geometrical] figures, as in the case of an arc in which its assumed parts do not fit with any other figure except in the case of a concave arc that is drawn over its other convex.

\textsuperscript{577}Tahānawī, \textit{Kashshāf}, P.259.

\textsuperscript{578}Ibn Sina \textit{Kitāb al-Hudud}, p.30. This term does not exist in the original copy; the subject of this study. It is found in the latest version of \textit{dar al-kutub al-‘ilmīyyah} 2000, which was prepared by Muhammad Basil. See p. 41.
al-inzi'ā'\textsuperscript{579} TAS. (lit. disturbance, technical piety): It refers to the movement of the heart toward Allah under the effect of \textit{wa'z} (sermon) and \textit{sama'ā} (paying attention).

\textit{al-insān}\textsuperscript{580} PHIL. (humankind): it refers to the rational animal.

\textit{al-insān al-kāmil}\textsuperscript{581} TAS. (The perfect man): it refers to the person who possesses the entire divine realm, whether spiritual or cosmic, partial or universal. He is as an all-inclusive book that contains divine and cosmic books. With reference to his spirit and intellect he is a rational book known as \textit{umm al-kitāb}\textsuperscript{582} (lit. the mother of the book). With reference to his heart considered as "The Book of Preserved Tablet". With reference to his soul, he is the Book of negation and affirmation. Thus he represents the honored, exalted, pure and hallowed books. Such books none can touch and comprehend except the purest and pious people. In that sense the relation of the prime intellect with reference to the cosmos and its concrete realities resemble the relation of the human soul with reference to the body and its faculties. Indeed the universal soul [resemble] the heart of the cosmos as the rational soul represents the heart of the rational animal. Therefore the universe is named \textit{al-insān al-kabīr} (the macrocosm or the big human being).

\textit{al-inshā'}\textsuperscript{583} I.AN. / THEO. (Phraseology, lit. composition): it may refer to the speech that has no equivalent in external reality i.e. it can not be judged in terms of validity or invalidity [assertory sentence]. It may refer to the

\textsuperscript{579}Quoted from Kāshānī, \textit{Istilāhā al-Sufīyyah}, p.54.
\textsuperscript{580}Al-Kindī, \textit{Rasā'īl Falsafīyyah}, p. 294.
\textsuperscript{582}It means the original text of the book from which the Quran revelation derives.
\textsuperscript{583}Tahānawī, \textit{Kashshāf}, p.282.
procedures of the speaker in offering the verbal speech. The term also means
the generation of a thing that is preceded by matter and time.

223  *al-insād*⁵⁸⁴ TAS. (lit. fraction): fraction that follows [the stage of] unity as
seen in the appearance of multiplicity and recognition of their [different] characteristics.

224  *al-in’ītaf* OTH. (turn around): it is contrary to the backwards as making a turn
in one direction and outside the line with the start of the first movement and
neither in the same line with this movement nor in the same distance of such
movement.

225  *al-infāq* FIQ. (Expenditure): spending money for meeting the need.

226  *Al-infi’al*⁵⁸⁵ PHIL. (passion) *wa an yanfa’il* (the passion category): The status
of the object which is affected by another, such as the severed thing as long as
the process of severing is continued.

227  *An yaf’al*⁵⁸⁶ PHIL.: Thing considered effective, such as the saw as long as it is
sawing.

228  *al-anin* LAN. (Moan): noise comes out from a suffering person resulting from
the pain.

229  *al-iḥab* LAN.: name for non-tanned skin.

230  *ahal al-ahwa*⁵⁸⁷ SEC. (sectarians/people of prevention): Muslims whose belief
is not in harmony with the belief of [the people of the Sunna]. Those sects are

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Jabriah, Qadariyah, Rawafid, Khawarij, Mu'atilah and Mushabiha. Each sect is divided into twelve groups, thus the total number is seventy two.

231 ahal al-zawq TAS.(lit. people of the taste): Those whose evidences, in recognizing tajaliyat (the unseen realities), start from their spirits and hearts to their personalities and physical faculties, as if they disclosed the unseen by their sense and recognized them by taste. More willingly such state is shining from their faces.

232 al-ahliyah588 FIQ. (Capacity): Legal competence in performing rights and duties.

233 al-awâsī589 LOG. (Middle terms): evidences and arguments used as procedures of proving claims.

234 al-awād590 TAS. (lit. dowels): four Sufi figures each one located in one of the four corners of the world i.e. East, West, North and South.


236 al-awwal591 THEO. (the first): it refers to an individual who is neither preceded by anyone of his kind nor has anyone comparable to him.

237 al-awalî PHIL. (prior): self-evident i.e. not in need of any other evidence, such as, intuition, experience, ...etc. e.g. one is equal to the half of the two. The whole is bigger than its part, these judgments need only to conceive the two

588 Abu Zahrah, Muhammad, Uṣul al-Fiqh, p. 329.
590 Quoted from Kashâni, Istilâh al-Sufiyyah, p.55.
591 al-Ash’ari, Maqalat al-islamiyyin, P.543.
comparable parts. [Thus] the prior is absolutely more particular [i.e. clear] than the necessary.

238  \textit{al-ayxah} FIQ. (lit. hopeless): woman who reached the period of menopause at the age of fifty five.

239  \textit{al-ijab}\textsuperscript{592} FIQ. (offer): [as general], it refers to the notion of establishing relation. In dealing with sale it refers to the offer, which is expressed by the formula of one saying: “I am selling [or paying] [this object by ...]”. The difference between \textit{ijab} (direct offer) and \textit{iqtida} (indirect offer) is quite clear since the first one is stronger than the second due to the fact that the judgement which is established on the first formula is established in either clear words, sign or indication; therefore it would say \textit{alnass} \textit{uqib} (the judgement is obligated) by \textit{nass} (the clear meaning of the text), whereas in the case of \textit{iqtida} it would say \textit{yaqtaq} (it is obligated by the indirect meaning) instead of \textit{uqib}.

240  \textit{al-ijaaz}\textsuperscript{593} LAN. (conciseness): concise articulation that fulfills the requirement of a shorter expression, which is less than the normal standard phrase.

241  \textit{al-idâ} FIQ. (entrustment): when someone leaves his/her properties with someone else as entrustment.

242  \textit{al-ighââ}\textsuperscript{594} LAN.(going far): An addition of an exaggerated phrase that subjoins the poetical verse as witty expression, which completed its meaning without such subjunction as Al-khansa in the elegy of her brother, \textit{Sakhr}, praised him in the following verse: Indeed \textit{Sakhr} is the guide of the right people as if a guidepost in the top of which there is flaring fire.

\textsuperscript{592}Al-Jaysus, \textit{usul al-Fiqh}, Vol.3, P.231

\textsuperscript{593}al-‘Askari, \textit{al-Juruq al-lughawiyyah}, 51.

\textsuperscript{594}Tahânwâi, \textit{Kashshaf}, p. 295.
Her last expression of describing her brother as “a guidepost” is quite sufficient to portray him as an ideal example for the right-guided people, but for more exaggeration she adds ‘a flaring fire’ to the top of the guidepost.

243 *aliqān bi al-shai* THEO. (certitude about thing): recognition of the reality of a thing, as it is, through observation and reasoning, thus Allah can not be described in such a way [i.e. with certainty].

244 *al-ilā* FIQ. (oath): taking an oath for having no sex with a wife for a specific period of time; as for example a husband would say to his wife: “by Allah I will not have sex with you for four months”.

245 *al-imā* LAN.(gesture): the process of throwing the meaning in the soul in a quick and silent manner.

246 *al-imān* THEO. (faith): literally, means believing by heart. Technically, means believing in the heart and affirming with the tongue. [Therefore] it is said “who uttered testimony [by tongue] and practiced [by organs the religious obligation] and did not believe [with the heart] is a hypocrite, and who uttered and believed by heart without practicing is dissolute, and who rejects testimony is an infidel”. [Based on that], faith has five levels: natural, accepted, infallible, suspended and rejected. The first belong to the angels, the second to the believers, the third to the prophets, the fourth to the heretics, and the fifth belong to the hypocrites.

247 *al-a'yān* PHIL. (place): it is the situation which happens to a thing while localized in space.

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596 al-Rāzī, *al-Maḥāth al-Mashriqiyah fi 'ilm al-Ilāhiyyat wa al-Ṭabi'īyyat*, P.451
al-ihām LAN.(delusion): it is also known as imagination. It is form of using a term carrying two meanings (near and far). The near meaning, usually, comes first to the hearer’s mind even though the speaker intended the far one. [As a matter of fact] this kind of expression have been used in the rest of the mutashābīh (unclear Quranic verses) in which the Almighty says: (...And the heavens will be rolled up in his right hand)\textsuperscript{597}.

CHAPTER BAʾ

249 Bab al-abwāb\textsuperscript{598} TAS. (lit. grand door): technically, it is the repentance, because it is the first [Divine] entrance through which the slave [adorateur] enters to get closer to the majesty of the Lordship.

250 al-bāriqa\textsuperscript{599} TAS. (Glimpse): flash of Divine light that comes and quickly extinguishes. It is the beginning of the disclosure of the revealed knowledge.

251 al-baʿīṭ\textsuperscript{600} FIQ. (Vain): the base of which is incorrect, nonsense and useless. Substantially it is meaningless either for illegitimacy or inappropriate although its form is correct e.g. selling the freeborn qua a slave or the act of the boy qua dealer.

\textsuperscript{597} al-Quran, Surah al-Zumar, 39:67
\textsuperscript{598} Quoted from Kashānī, Islahat al-Ṣufiyyah, p.57.
\textsuperscript{599} Quoted from Kashānī, Islahat al-Ṣufiyyah, p.57.
al-batiriyyah\textsuperscript{601} SEC. (Sect): the followers of al-abtar al-thawrī. They agreed with the Salamaniyyah sect, but they have reservation on the question of 'Uthman (May Allah be pleased with him).

al-balīth LOG.: literally, investigation and inquiry. Technically it refers to the application of a demonstrative method in [the process of] verifying the affirmative or negative relation between two things.

al-Bukhl FIQ.(stinginess): [the mode of] having no will or wish to give or to spend money either for oneself, which is called Bukhl or for others, which is called shuḥ. The Prophet peace be upon him said: (fear shuḥ, indeed, it destroyed those who preceded you). It is [also] said Bukhl is to give up altruism while others are in need. A wise man has said that Bukhl erases the manners of humanity while establishes the habits of animality.

al-hud THEO.: thing that is not necessary.

al-badāʾ\textsuperscript{602} THEO.: appearance of new opinion into existence after remaining nonexistent.

al-bidā′iyah SEC. (an extremist Shi'i Sect): those who ascribe the [principle of] badāʾ [above-mentioned principle]\textsuperscript{603} to Allah the exalted [i.e. believing that Allah may change His mind!].

bid'ah\textsuperscript{604} FIQ. (Heresy): to innovate [religious] practice that is inconsistent with the Prophet's Sunnah, it is called a innovation, because it is pronounced

\textsuperscript{601}Tahānawī, Kashshāf, P. 309.
\textsuperscript{602}al-Khayyāt, al-Intisār, P. 93. al-Ash'ārī, Maqāla al-islāmiyyin, P.221.
\textsuperscript{603}see definition No. 256.
by someone who does not hold the position of Imām (authentic religious leader), i.e. it has no religious base.

259  

*al-budala*\textsuperscript{605} TAS. (alternates): they are seven men whoever of them departs his place leaves instead of him a body liken his shape [i.e. his physical form]. This [alternate] shape simulates all the activities of the missing Sufi i.e. acting among people as the real Sufi was in such that no one realizes such missing. This shape is noting more than the alternate by whom, as portraying false entity instead of original one, Allah secures "the seven inhabited zones of the world"\textsuperscript{606}. Each of the seven alternates took the custodianship of one zone. The first one who took the first zone represents Abraham upon him be peace. The second represent Moses, the third Harun, the fourth Idris, the fifth Joseph, the sixth Jesus and the seventh represents Adam peace be upon all of them.

260  

*al-badihi* PHIL. (a priori / self-evident): knowledge that does not need intellectual insight. It is equivalent to the necessary [knowledge] if it needs the support of intuition, experiment... etc. Or it is meant to be spontaneous knowledge, which is more specific than the necessary such as our a priori idea about heat, coldness and that the judgements of affirmation and negation are impossible to be affirmed to and negated from specific entity at the same time.

261  

*Bara'ḥ al-istihla*\textsuperscript{607} LAN. (the excellence of exordium): when the prefaces of books suits their contents.

262  

*al-barzakh* TAS. (Partition, bar or barrier): the realm that is located between the world of abstract ideas and material bodies. In the realm of *Barzakh* the

\textsuperscript{605}Quoted from Kashānī, *Istilāḥat al-Šufiyyah*, p.57.

\textsuperscript{606}The classical astronomy divided the inhabited global into seven zones. See *Istilāḥat al-Funun*, p.247.

\textsuperscript{607}Tahanawi, *Kashshaf*, P.319.
practice of adoration would be embodied in appropriate form [which allows it to be recognized by the dead doer]. This realm is known as al-khayal al-munfasil. It is a buffer zone, which indicates the ideal realm i.e. the partition that separates the condensed bodies and the realm of spirits. I mean this temporal world and the hereafter.

263 *al-barzakh al-jāmī'* TAS. (The Grand barrier Barazakh): it represents the unity of the Divine majesty and the first concrete existence [archetype], which is considered as the base for all barriers. Thus it is called the first, magnificent and grand barzakh.

264 *al-barquṭiyyah* SEC.: those who stated that The *Quran* is accident when it is recited and physical body as long as presented in a written document.

265 *al-barq* TAS. (Lighting): the first illuminated spark that attracted the worshipper to enter the closest realm of the Lord majesty.

266 *al-burhān* LOG. (Demonstration): it refers to the argument that consists of *al-yaqiniyya* (the certain premises) whether they are a priori [premises], which are called the necessities [premises] or by means [i.e. inferential demonstration] which are known as *naẓariyya* (lit. theories). In *naẓariyya* the

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608 According to Plato and the Platonists it refers to “the universal or idea separated from the particulars and subsisting in the realm of ideas” see *A Dictionary of Muslim philosopher*, p51.

609 Quoted from Kāshāni, *Istilāh al-Sufīyyah*, p.58

610 Quoted from Kāshāni, *Istilāh al-Sufīyyah*, p.58


612 Quoted from Kāshāni, *Istilāh al-Sufīyyah*, p.58


614 *yaqiniyya* refers to: “certain or self-evident data or premises, i.e. propositions, the truth of which is open to direct inspection and requires no appeal to other evidences, like the statement that ‘two contradictories cannot be predicated of the same subject at the same time’.” see ibid p.146

615 In logic known as *almuqadimat aluwal*: “the proposition which are accepted by all as basic truth such as the statement ‘the whole is greater than the part’ or ‘thing equal to one and to the something must be equal to each other’. See *A Dict. Of Muslim Philosophy* P131
middle term must be a cause between the major term and the minor. If beside this there was a cause for the effect in reality, it would be called *burhān limī*\(^{616}\) e.g.

This person’s humors are moldy
Every person whose humors are moldy is feverish
This person is feverish.

The moldy of humors in the above example is a cause of fever in the mind as well as in reality. If it is a cause in the mind with the exemption of reality it is called *ini*\(^{617}\) e.g.

This person is feverish with moldy humors
This having moldy humors

It may be said that the inference from the cause to the effect is *burhān limī* and from the effect to the cause is *burhān ini*.

\(^{267}\) *al-burudah*\(^{618}\) PHIL. (coldness): a manner that separates the similarities and unifies the dissimilarities.

\(^{268}\) *al-bustān* OTH. (Private garden): a peace of land surrounded by a boundary wall having scattered date palms trees among which farming is possible. If the palm trees were damaged, and for that farming is not possible then it is called public garden).

\(^{269}\) *al-basiq*\(^{619}\) PHIL. (subtle): It has three categories: [1] the real, which is absolutely indivisible as Almighty Allah [2] Conventional, which is composed of bodies having different nature of elements [3] the additional, the parts of

\(^{616}\) *al-burhān al-lami* could be defined as ‘mode of reasoning which proceeds from a cause to its effect as a proof why a thing is’. Ibid, p26

\(^{617}\) *al-burhān al-ini* could be defined as ‘mode of reasoning which proceeds from effect to cause as “a proof that a thing is”’. Ibid, p25

\(^{618}\) Abd al-Nabi Ibn Abd al-Rasūl, *Dastūr al-‘ulama’* p. 213.

which are less as compared with other body. The subtle is also a **spiritual**
which is like *al-‘uqul* (the intelligences) and *al-nufūs al-mujaradah* (the
abstract souls), and the physical like [the non-compound] elements.

**al-bishārah** LAN. (annunciation): every authentic news with which change
manifests on the face. In general it is known to indicate good news and rarely
may indicates bad news.

**al-bishriyyah** ²⁷⁰ SEC. (one of the mu‘tazilah sect): the followers of Bishir ibn
Al-Mu‘itamir. He was one of the distinguished leaders of the *Mu‘tazilah*. He
originated the idea of *tawlid* ²⁷¹. They have stated that the accidentals, tastes,
smells ... etc. embodied in the body by external causes and its external effect is
done indirectly by the body itself.

**al-baṣar** OTH. (eyesight): the power is located in eyeholes that is linked to the
nerve resulting in the visual function of perceiving lights, colors, shapes, etc.

**al-baṣirah** ²⁷² TAS. (insight): it refers to the faculty of the Divine illuminated
heart whereby the heart is capable of seeing the reality of things. With reference
to the soul, it works qua eyesight by which an individual can see the forms and
external appearance of things. Philosophers call it the worldview and Divine
illumination.

**al-hid'** LAN.: a name for indistinct singular referring to the numbers that start
from three up to nine. It is said *bid* is the number, which is more than three and
less than nine. It may refer to number seven since it has been cited in [the Book

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²⁷⁰ Tahānawi, K. *Kashshāf*, p. 236.
²⁷¹ Tawlid ‘generation of secondary action or movement from a primary action, e.g. the
movement of the key in the keyhole by the movement of the hand’. Ibid p.35.
of] al-maṣāḥib: “al-imān biḍ‘ wa saḥ‘ūn sh‘ubah” (lit. Faith is more than seventy parts i.e. seventy-seven).

275 al-ba‘ad PHIL.: (Some)\textsuperscript{623} a name for a compound part from which and else part another whole is compounded.

276 al-bu‘d\textsuperscript{24} PHIL.: it is the dimension that is localized on the body, or on itself for those who believe in the existence of vacuum e.g. Plato.

277 balāghah fi al-mutakalim LAN. (The eloquence of the speaker): it is a skill which enables a person to compose a rhetorical speech. Therefore it is obvious that any rhetorical, whether speech or speaker, must be faṣīh (eloquent) since faṣaḥa (eloquence) is embedded in the definition of balāğha (rhetoric), whereas contrary is incorrect.

278 al-balāghah fi al-kalām LAN (rhetorical speech): when the speech suits —with accuracy and eloquence— the occasion. Occasion refers to the matter on which the eloquent speech requires to be offered in a specific way. It is said rhetoric connotes [the idea of] reaching [the meaning] and ending [immediately i.e. after the meaning is obtained].

279 Bala’. LAN. (yes indeed, surely): as na‘am (yes) is used as approval of previous negation, balā is used as affirmation after negation. Therefore it amounts to infidelity to reply to Allah’s question {Am I not your Lord?}\textsuperscript{625} by na‘am.

\textsuperscript{623}Al-Kindi, Rāsā‘l Falsafiyah, PP. 127, 170.
\textsuperscript{624}al-Razi, Fakhr al-Din, Lubāb al-ishrārī, p. 56.
\textsuperscript{625}Al-Qur‘ān Surah al-A‘rāf: (7:172).
**al-bayān** \(^{\text{626}}\) FIQ. (Obviousness in expression): it could be defined as the clarification of the requirement that is addressed by the speaker to the listener, which, by annexation, is of five types: *bayan al-tabdil* (lit. explanation of substitution): it refers to (the idea of) *naskh* (abrogation), which, in turn, refers to the idea of replacing [an old] legal judgment by the latest one. *bayan al-taqhfr* (explanation of change): changing the requirement of the speech using the technique of suspension, exemption and specification. *bayan al-taqrfr* (clarification by confirmation): to clear articulation, which has no room for the possibility of metaphor or specification as the Almighty says: {So the angels prostrated themselves, All of them together\(^{627}\)}, in which the meaning of generalization, with reference to the angels, has been clearly pointed out by mentioning "all" in a way that no room remain for specification. *bayan al-darfrrah* (explanation of necessity): some sort of clarification is applied to the case that has not been used in its proper place [such as, the case, that requires verbal clarification, has been exposed, for some sort of necessity, silently], e.g. the silent approval of the master for his slave dealing, is a license to him for practicing trade [i.e. such silence legalizes the slave dealing with others] which is given for necessity of bushing away the harm from the customers. People will consider the master's silent approval as permission that legalizes their dealing. For customers the absence of that permission is a harmful matter that must be avoided. *bayan al-tafsfr* (explanation by interpretation): it explains the meaning of the less-clear terms such as, the common, problematic, general or unclear meaning as Allah says: (...) and establish regular prayers and give

\(^{626}\) Al-Shafi'i, *al-Risalah*, pp. 21, 22.

\(^{627}\) *al-Qur'an* Surah al-Hjr, 15:30
The meaning of prayer and zakāt in this context, is general, but the practice of the Prophet explains the meaning of prayer and the rate of zakāt in detail.

al-bayān: the eloquent and meaningful expression, which discloses all that are hidden in the heart whether of recent or remote past. It is said it means to get out the unclear expression. The difference between ta’wil (disclosure of the hidden meaning) and bayān can be expressed by the fact that the meaning is grasped indirectly with regards to tawil, whereas bayān is to explain the hidden meaning [not for all but] for some people.

Al-banāniyyah\(^{629}\) SEC.: the followers of Banān ibn Sam‘ān al-tamimi, who stated that Almighty Allah is embodied in a form of a person. The spirit of Allah [as he claimed] is embodied in Ali (may Allah be pleased with him) and after [his death] in his son Muḥammad Ibn Al-Ḥanafīyyah and then in his son Abi Hashim and then in Banān.

al-baiḍā’ TAS. (whiteness): the first intelligence, which is the center of al-‘ama’ (the unseen)\(^{630}\) and the first entity that separated from the darkness of the unseen. It is the magnificent one of the lighted orbit of the unseen. Thus al-baiḍā’ is described by whiteness to counter the darkness of the unseen, thereby such an antagonism gives it strong manifestation. Because baiḍa’ is the first entity whose existence is more probable than its nihility, and since existence is white and annihilation is black, some of the knowledgeable have described poverty as whiteness that manifests every invisible being and blackness that

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\(^{630}\) The literal translation of al-‘ama’ is the dark clouds. It stands here as a symbol of the state of absolute non-manifestation of the Divine obscurity. Amatullah Armstrong, Sufi Terminology, p15.
which covers every visible being. [They] meant by poverty, poverty of space [the spiritual indigence].

283 *al-bay*[^631] FIQ. (Sale). Literally it means exchange and technically it means exchange of validated property with another validated one resulting in mutual exchange of its possession. It should be made clear that all invalidated property such as, wine and pig, whether they are considered commodity or price, are illegal dealing. The contract of every invalidated property that is sold in cash currency is *bātil* (incorrect), whereas consider *fāsid* (vain sale) if sold in exchange of another commodity. The procedure of the contract of the *Bātil* sale is basically incorrect, whereas in the *fāsid* contract it is essentially correct with the exception of the reality of the sold commodity. According to al-Shāfi‘i there is no difference between the two.

284 *Albay* bi *al-raqam* FIQ. (Selling against hidden price): when seller says to the buyer, ‘I sell this rope to you by the hidden number that is covered in it. The contract will be *fāsid* (vain) if the buyer agrees without being aware of the number [which represents the amount of the price] till the process of dealing is completed. If he is aware of the price and accepts before the stock exchange takes over, then the contract is considered, by consent, as correct.

285 *Bay*’ al-*talji‘ah* FIQ. (simulated/protective sale): A contract that is established on undesirable terms such as a person saying to another, “I sell my house to you” but there is no real sale and he confines it. Such a contract is not taken seriously.

bay' al-‘aynah FIQ. (selling by credit): The person, whom the merchant refuses to loan [cash], borrows -[under pressure of need]- from the same merchant some goods on a price higher than their real price. This is called bay' al-‘aynah because the person does it in order to avoid the loan.

Bay' al-gharar FIQ. (it is the kind of sale contracts in which): the risk of getting the contract is invalidated due to the loss of the sold item.

Bay' al-wafa' FIQ. (a mortgage conditional sale): When the seller agrees to accept a property from the buyer as mortgage instead of the cash price of the commodity that the buyer buys, on condition that when the buyer pays the cash price of the commodity to the seller he would return the property to the buyer.

al-bayhasiyah 632 SEC. (branch of khawarij): the followers of Abi Bayhass Haysam Ibn Jābir. They stated faith as confession and knowing the proper knowledge related to Allah as well as to the message of the Prophet (p.b.u.h.). bayhasiyah agreed with Mu’tazila with regard to the freedom of human act.

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632 al-Baghdādi, al-Farq Bain al-Firaq, p. 108.
CHAPTER TA

290  ta' al-ta'nīth LAN.: it refers to the letter that is pronounced as ha when the reader stop at it.

291  al-tabi.\(^{633}\) LAN. (The adherent): every second [the follower] that follows the declension of its antecedent [the followed] from one side [i.e. for one reason]. The last specification eliminates the predicate of the primate, and the second and the third patients that are categorized under the chapter of ‘alimta. The active elements [reason of declension] in such nouns work for different reasons. al-tabi.\(^{634}\) is classified into confirmation, characteristic, substitute, explicative attraction, and attraction by letter.

292  al-ta'sīs\(^{634}\) LAN. (Establishment): to add new meaning that did not exist before. In that sense ta'sīs is better than ta'kid (confirmation) since the idea of establishing the speech on what had already been mentioned is better than to repeat it.

293  al-ta'kid LAN. (Confirmation): It is a follower that specifies the relative and comprehensive relation with the followed. It is said it refers to repetition of the meaning that was non-existence.

294  al-ta'kid al-lafzi LAN. (Oral confirmation): It is the repetition of the initial word.

\(^{633}\) Abd al-nabi, Dastur al-'ulama' VI, pp.245.

\(^{634}\) Ibn Nujaim, al-Ashba' wa al-Nazīr, p. 173
295 *al-ta'lufl wa al-ta'li fi* THEO. (unification, harmonization and composition): the idea of unifying various things under one name, whether some of their parts have relation with one another or not, so that the harmonization is more encompassing compared to the ordering.

296 *al-ta'wil* THEO. (deeper interpretation): Literally it refers to the restoration. Technically it stand for the art of shifting the term from its clear meaning to its other [hidden] bearable meaning, since the new meaning conforms with the [holy] Book and the Prophet Sunnah, as the Almighty says: {...He causeth the living to issue from the dead...}637. The meaning of raising the living being from the dead one either refers to bringing up the bird from the egg, which is *tafsir* (direct meaning) or it refers to the believer originating from infidel parent or to the knowledgeable evolving from ignorance, which is *ta'wil* (indirect meaning).

297 *al-tabāun* LOG. (Dissimilarity): divergence in the relation of two things compared to each others. If both did not agree entirely that is known as complete dissimilarity e.g. Man and horse, which can be categorized under two universal negative propositions. If they have general agreement they can be categorized under partial negative propositions, and share the partial dissimilarity as well as general dissimilarity, such as animal and white.

298 *Tabāun al-'adad* OTH.: two numbers that can not, altogether, be divided by any number, such as nine and ten. They can only be divided by one, and one is not a number.

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637 Al-Qur'an, Surah al-An'am, 6:95
al-tabasum LAN. (Smiling): when the laughter of a person is neither heard by himself nor by his neighbors.

al-tabźīr FIQ. (Waste): to spend extravagantly.

al-tabshīr LAN. (announcement): report of good news.

al-tabwiah FIQ.: to lodge a woman [i.e. wife] in a vacant house.

al-tatmīm FIQ. (lit. complement): to add, for eloquence, a phrase in a sentence provided that such an addition does not create ambiguity that may contradict the intended meaning.

al-tijārah FIQ. (Commerce): buying and selling for the purpose of profit.

Tajahul al-ʿārif LAN. (ignoring with knowledge): presenting well known facts in the same manner as unknown ones for jest, such as Allah telling on behalf of our Prophet: {and certain it is that either we or you are on right guidance or in manifest error} showing what is known in the context of unknown, for the purpose of linguistic jest, such as Allah telling what our prophet has said to the infidels: {...and certain it is that either we or you are on right guidance or in manifest error!}

al-tajrīd TAS. (Denudation): to purify the heart as well as the sir from the stainers, whether in physical forms or temporal events, since no veil absorbs the heart and the sir more than them. [They darken heart and sir] as protrusions effect the polished surface of the mirror and hairy fibers disturb its pureness.

639 Al-Qurʾān, Surah al-insān, 76:8
640 al-Qurʾān, Surah Saba', 34:24
641 Sir is the subtle creation dominated the heart. Its relation to the heart could be described as the soul to the body.
al-tajrid fi al-balaghah LAN. (lit. abstraction in rhetoric): to derive from a thing that has specific attribute another attribute that shares the same characteristic with the former in order to exaggerate the perfection of the derived attribute, such as one says: “I have an intimate friendship with X”. By that he derived from X an attribute of friendship, and from the friendship the attribute of intimateness, which has no difference with the former attribute [as it was mentioned before]. Such a derivative has been made to exaggerate the perfectness of the friendship, since an intimate friend is one who offers compassion. The Arabic phrase (min fulan) called tajridiyah (singling out).

al-tajan64 2 TAS. (Manifestation): what is revealed in the heart from the light of unseen sources. The word ghayb (unseen) comes in the plural form to show the diversity of the sources of the manifestation. Every Divine name according to its own character has various forms of manifestation. The main source of the unseen of which the manifestations emanate from their sources [centers] are seven; [1] The unseen of the Truth and its realities. [2] the hidden unseen that is derived -from the absolute unseen- by the most hidden measure in the Presence that is close to the station of ghaba qawsain, [3] The unseen of the secret that is separated by the hidden measure in the Presence inherent in the station of ghaba gawsain. [4] The unseen of the spirit that is known as the presence of the ontological secret, which is distinguished by the hidden and most hidden measure. [5] The mystery of the heart that is located at the vanishing point between the spirit and the soul grasp where the ontological secrets would be delivered. The platform of the ontological secret manifested in a cloak of unity

642 Quoted from Kashani, Istilahat al-Sufiyyah, p.163.
that gathers all perfection. [6] The unseen of the soul which is the joy of contemplation. [7] The absence of the physical subtleties, which is the point of his contemplation that allows him to reveal what he deserves whether in total or in detail.

*al-tajālī al-dhatī* TAS. (self-manifestation): it refers to the primary manifestation of the essence devoid from the attributes even though such manifestation occurs through Names and Attributes. The Truth, as an essence, does not reveal to the creation except beyond the veil of His names.

*al-tajālī asīfati* THEO. (manifestation of the attributes)): it originates from one of the attributes, due to the clear distinction and manifestation of the essence.

*al-tajnis al-muḍari* LAN. (similar paronomasia): when two words are identical except in one of their letter that have semi-identical pronunciation, as *darī* and *būrī*.

*ta'jinis al-taḥrif* LAN.: words that have the same form with a structural differences in meaning such as *burd* (rope) and *bard* (coldness)

*ta'jinis al-taṣrīf* LAN.: the difference is shown by a dot such as *anqaʿ* and *atqaʿ*.

*ta'jinis al-taṣrīf* LAN.: the difference between the two words created by changing the position of the letters either of which give different pronunciation to its equivalent as is the case in *yanhawna* and *yana'wna* where the Almighty says: (wa hum *yanhawna 'anhu* wa *yana'wna 'anhu*), or semi-equivalent pronunciation as in *muṭih* and *mubih*.

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643 That means the possibility of misspelling is always there.
al-tahzīr LAN. (caution): it comes in the form of “do not do that” as caution against pending consequences e.g. iyāka wa al-asad i.e. take care of yourself from the danger of the lion) or by repeating the subject of the caution such as ṣafāriq ṣafāriq i.e. be careful about the danger of the road.

al-tahārī LAN. (investigation): seeking the best and giving priority to any two given options.

Al-tahrīf LAN. (distortion): changing the form of the words except the meaning.

al-tuhfah LAN. (gift): formal gift given to a person for appreciation.

al-tahqiq THEO. (verification): verifying a matter based on evidence.

al-takhārūj FIQ: literally it means interaction, derived from khoroj. Technically, [as a jurist term] it refers to the idea of reconciling the heirs into waiving some of their shares of the inheritance.

al-takhṣīṣ644 FIQ. (lit. specification): it refers to the idea of limiting the general parameter due part of its member using an evidence that is independent to it but has relation with it. By mentioning ‘independent’ the author has differentiated takhṣīṣ from exception, condition, aim and characteristic. Even though those terms have been applied in the general context, but such application does not called specification. By mentioning ‘has relation’ he desires to avoid abrogation as in the verse {creates all things}645 which is obvious, by necessity, that the creator is Allah. According to grammarians the specification is used to minimize the homonymous in characters as ‘alim [which has more than one meaning].

645Al-Qur‘ān, Surah Saba‘ (34:24).
al-takhṣīs 'ind al-nuhāh LAN. (specification according to the grammarians):
The grammarians use it to minimize the vagueness of indefinite noun [i.e. has more than one meaning], such as rajul 'ālim (lit. knowledgeable man).

al-tadākhul\textsuperscript{646} THEO. (interference): when something is mixed with one another, though its volume and quantity remain intact.

Tadākhul al-'adadayn OTH. (interference between two numbers): when the small number acts as a square root of the big one.

al-tadānī TAS. (coming close): It is the ascent of the closest friends of Allah. When they achieved ultimate ascent independently [i.e. by own efforts] and not by inheritance. Such an independent ascent ends into the Presence [station] of qāba qawsain (two bow-lengths), and by the blessing of the Prophet Muhammad the ascent will be ended into the Presence of aw adanā (or even near than the distance of qāba qawsain). Such presence indicates the beginning of the delicate subtle barricade [between the truth and the perfect man].

al-tadābur\textsuperscript{647} PHI. (Pondering): the mechanism of profound thinking [and reexamination] in relation to the consequences of [different] matters. As a skill it is not far from the concept of rational thinking [tafakur]. The slight difference is that the latter is an activity of the heart that functions according to the mode of the evidence [i.e. premises] whereas tadābur is the same faculty function in relation to the consequences [i.e. the result].

al-tadbīr FIQ. THEO\textsuperscript{648}. (Planning): As a juristic term Tadbīr refers to the idea of postponing the decision to free a slave due to death [i.e. the death of his

\textsuperscript{646}\textsuperscript{647}\textsuperscript{648} Tahānawi, Kashshāf, P. 401.  
Al-Qādī Abd al-Jabbar, Mutashābih al-Qurān, Vol.1, p.194  
master]. [it also refers to] the idea of using reason depending on hard and profound thinking. It is said tadbir refers to the careful study of the consequences in purpose of getting its good. It is said tadabur is to deal with matters according to their predicted consequence. In reality the result of such consequence is controlled by the Almighty and metaphorically is controlled by man.

328 al-tadqiq PHIL. (Verification): proving the proposition by an accurate sophisticated argument.

329 al-tadlis OTH. (Fraud): [as a Sufi term] it means the spiritual subtlety, or subtle bond that links two things with each other as the wire of aid that starts from the Truth [Allah] to His slave. as used by the scholars of hadith Tadlis has been divided into two: the first kind relates to the transmission [of the narrators] of which the [fraudulent] narrator narrates on behalf of a source whom he had met but did not hear the narrated hadith (report) directly from that source. Instead of clarifying such matter the fraudulent presents the hadith text in a way that shows he had heard directly from his sources. Or the same narrator may narrate on behalf of his contemporary who did not meet him but he confuses the people to think that he had met or heard from him. The second kind of tadlis is related to the confusion in the titleholders of the scholars of hadith. This is when the fraudulent narrator narrates on behalf of scholar who really met him, but in order to hide the identity of such scholar, he addresses him by title or nickname, which the community did not know that such title or nickname belong to such scholar.
330 *al-tadali*\(^{649}\) TAS. (lit. Coming down): the coming down of the closest friends [of Allah] after having been raised so high to their ultimate aims. *tadali* is used to signify the descending of the Truth from His glorious Essence that has never been touched by any being of ready foot save Allah, whatsoever that capacity of readiness.

331 *al-tadhni\(\bar{b}\)* LAN. (Series): the arts of arranging independent items, due to some relation between them, [immediately] one after another.

332 *al-tadhy\(\tilde{y}\)* LAN.: it has been used in affirmation of a sentence by which a sentence has to be followed by another one that covers the same meaning. For example {that was the requital We gave them because they ungratefully rejected faith: and never do We give ‘such’ requital except to such as are ungrateful rejecters}\(^{650}\).

333 *al-tar\(\tilde{a}d\)uf* LOG. (synonym): unity in meaning [or concept]. It is said *tar\(\tilde{a}d\)uf* means one synonymous word replacing the other with the same meaning. Nevertheless *tar\(\tilde{a}d\)uf* has two meanings: [1] unity in judgment, and unity in concept. Whoever looks at the first meaning would distinguish between the two, and whoever looks at the second would unify the two.

334 *al-tari\(\tilde{b}\)*\(^{651}\) LOG. (lit. ordering): literally, it means setting everything in its proper place [i.e. hierarchy]. Technically, it refers to the idea of arranging multiple things in such a way that it can be given one name. Such compositions have relation to each other either by antecedence or precedence [status].

\(^{649}\)Ibn 'Arabi, *al Ta\(\tilde{r}\)\(\acute{f}\)at*, p.20

\(^{650}\)*al-Qur\(\text{\texticeps}n*, Surah Saba' 17:34

\(^{651}\)Ibn Sina, *al-Maqulat*, p.266.
**al-tarajî** LAN. (hope): revealing desire, like and dislike, on something, which is possible to obtain.

**al-trji' fi al-ázân** LAN. (Intonation of the ăzân): the intonation of lowering and raising the voice in reciting the two testimonies during a call for prayer.

**al-trkhîm** LAN. (Euphony): to eliminate the end of the name with the purpose of making its pronunciation lighter.

**al-tarsî PRO.** (inlaying, rhymed prose): playing on words in two or more phrases [double-entendre] so that each word meets another one in a rhymed prose such as the following Arabic rhymed prose:

\[fakwa yatba' al-asja' bi zawâhir la∫zîh \quad \text{----------phrase 1}\]

(It is he who makes rhymes by his clear words)

\[wa yaqra' al-asma' bi zawajir wa'azîh \quad \text{----------phrase 2}\]

(And blocks the cardrums by the restrain of his preaching)

Every word in the first phrase meets, in a harmonic formula, with the other word of the second phrase with the exception of la∫z and wa'z. in the rhymed prose the meters of the words have to be the same and the ends of the rhymes have to be similar such as iyâbahum and hšâbahum as the Almighty says: \{ina ilayna'i iyâbahum thuma ina 'alayna hšâbahum\} and na'im and jahim in His saying \{ina al-ābrâr la fi na'im wa ina al-fu∫ār la fi jahīm\}.

**al-tarir PRO.:** to add a light chord [vowel letter] to any poetic meter such as the addition of nun (t and n) to the meter mutafa'īl, and one of its two nun (n)

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652 al-Qur'an, Surah al-Ghashiyah (88:25)
653 al-Qur'an, Surah al-infi∫ār (82:13)
should be replaced by *alif* in order to become *mutafā'ilaṭun* and this is called *murfal*.

al-*tarīk* 654 FIQ. (Inheritance): literally it refers to a property left behind by a deceased person. Technically, it refers to what one has left behind free from the rights of others [no liability]. Therefore it could be defined as a property that is clean and free from the right of others, hence the inheritance of the dead person that is left behind.

al-*trīb* 655 LOG. (composition): it is similar to *tartīb* 656, but [contrarily to *tartīb*], its members have no relation to each other whether by antecedence or precedence. It refers the art of composition in alphabetic letters [using a systematic way] in order to have a (meaningful) word.

al-*tasāmuh* 657 LAN. (Allegory): It is to turn to the metaphorical meaning when the real meaning of the specific speech becomes unknown.

al-*tsbīḥ* 658 THEO. (Glorification): glorification of the Truth from the shortcomings of possibility and creation.

al-*tsbīg fī al-‘urod* 659 PRO. (tashīgh in prosody): it is to add a vowelless letter [heavy chord] to the poetic meter such as to add *nun* a at the end of a *fā’īlaṭun*. The meter becomes —after replacing *alif* with *mun-* *fā’īlaṭān*, which shifts to *fā’īlān* and this is called *musbagh*.

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654 Tahanawi, *Kashshāf*, p.423
655 Kušab al-Qiyān, p.47
656 See in this thesis the term No. 334
657 Tahanawi, *Kashshāf*, p.426
659 Tahanawi, *Kashshāf*, p.427
**al-tasari** FIQ. (Marriage of a slave woman with the intention of giving birth): copulating with a slave woman without using contraceptive measure.

**Al-tasalsul**, PHIL. (series): serialization of infinite matters

**al-taslim** TAS. (submission): submission to the Almighty Allah's order and refraining from objectionable matters. *Taslim* is to fulfil the Divine Decree with pleasure. It is said *taslim* is to encounter disaster with patience so that an afflicted person has to keep internal and external states composed.

**al-tasmi** PRO.: to compose lines of poetry provided each one consists of four measures three of them with the same rhymes. The forth one runs according to the final rhymes of the poem until the poem is concluded. e.g.

\[ \text{wa ḥarbin waرادta wa thaghrin sadata wa 'iljin shadata 'alayhi al-hibala.....(1)} \]
\[ \text{wa malin ḥawayta wa khaylin ḥamayta wa ḥayfin qarayta yakafu al-wakala... (2)} \]

**tshbih al-banāt** OTH.: courting and expressing love towards girls, mentioning their praises in detail.

**al-tshbih** LAN. (simile): literally it signifies the sharing of meaning between two things. The first one is called *mushabih* (assimilated) and the second is *mushabah bihi* (assimilated to). The common element between them is called *wajh al-tashbih* (similitude). However *tashbih* requires the tool of simile, object and assimilation. According to the rhetoricians, *tashbih* signifies common psychological [personal] character between two things, such as bravery with reference to the lion and light with reference to the Sun. *Tashbih* is either single or compound. The single is shown in the saying of the Prophet (Allah blesses him and grant him salvation): {the guidance and knowledge that Allah has put in me are like rain that hit a land...etc. The Prophet in this report similes the
knowledge that was given to him with rain and those who benefit from it by the fertile land and those who did not by the sandy desert so those similes stand for various singular comparisons. The example of the compound simile has been presented in the saying of the Prophet (Allah blesses him and grant him salvation): “the similitude between the previous Prophets and me is like a man who constructed, enhanced and beautified a building in a proper way except the locus of one brick [that left the whole building unfinished]”. The simile of this example is a comparison between two collective pictures because the similitude [wajh al-tashbih] presented here is a rational that is derived from different dimensions. Thus the prophethood represents the whole building.

\[\text{351} \quad \text{al-tashkiki bi al-awwalwaynah}^{660}\] 

PHIL. (ambiguity in priority): difference of views among individuals regarding priority or its absence that relate to certain things such as their views on existence as a necessity and a possibility. Existence in relation to the first situation [i.e. necessity] is quite confirmed and vivid compared to the second situation [i.e. possibility]. In terms of the speed and delay in obtaining meaning, existence is arrived at necessity before possibility.

\[\text{352} \quad \text{al-tsih}^{661}\] 

FIQ. (Correction): literally it refers to removing illness from the patient. Technically it means to avoid the deficiency while dividing the share of inheritance among the heirs.

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\[^{660}\] To see the theological aspect of the term see al-Juwayni, \textit{al-Irshād}, p. 27, and the logical one see al-Farabi's \textit{Kitab al-Jadai}, p. 21.

\[^{661}\] Tahanawi, \textit{Kashshaf}, P. 449
353 al-tṣḥifi LAN. (Alteration of the written material): misreading or reading a written material contrary to the intention of its writer or reading contrary to what was agreed upon.

354 al-tṣḍiq LAN. (Assent): to ascribe—voluntarily—the truth to the informant.

355 al-tṣrīf LAN. (Inflection): inflecting the root [as one word] to different forms of words that express [specific] intended meanings are specifically limited to such words. taṣrīf as a discipline has rules through which the [different] structures of the [indeclinable] word can be recognized.

356 al-taṣawwur662 LOG. (Conception): the arrival ḥusul of the meaning of a thing in the mind.

357 al-taṣawwur663 TAS. (Sufism): it represents the external and internal actualization of manners and conducts that are acceptable by Islam. In taṣawwuf the external conduct that has to be actualized externally could be practiced in an internal sense, and the eternal ones which has to be actualized eternally could be practiced in the external sense. Both levels of practice judgement can provide the individual, who seeks to educate himself, a higher degree of perfection. As a belief, Sufism is a serious way of life that has nothing to do with jocularity. It is said Sufism refers to the purification of the heart in order to follow the ethics of [true] nature al-akhlaq al-ṭabiʿyyah and not to follow the [customary acts of the ordinary] people, to repress the corporeal characteristics, to avoid psychological impulses [or passion] of the soul and to seek spiritual benefit, to seek knowledge of the truth and to act for the hereafter, to provide

advises for all nations and to give, consciously and sincerely to Allah. To follow His messenger Muhammad (s.a.w.s) in the shari'ah. It is said taşawwuf is to abandon free choice [ikhtiyar]664, [i.e. let Allah choose for you]. It means to expend the effort and to have intimacy with the Lord. It is said taşawwuf means to live in top secret even from your own-self [hifiz ħawasak min muraʾīl anfasik] and avoid [the manner of] transgression. It is said taşawwuf reflects purity in dealing with the Almighty Allah, which basically means to free the self from temporal concerns or to be patient in Allah's command and prohibition. To offer the service with a feeling of honor, to be delighted, and to avoid bothering others. It is said, taşawwuf means to follow the realities, to speak with balance and accuracy, and to expect nothing from people.

358 al-tdāuf 665 LOG. (Correlation): two correlated things, each one works as a cause to another such as the relation between fatherhood and sonship, so the conception of each one is subject to the conception of the other.

359 al-tadmīn 666 PRO.(implication): in poetics it means strong connection of the meaning of the specific poetic verse with that of the verse that precedes it, in such that the meaning becomes incorrect if disconnected. tadmīn muzdawaj (double of tadmīn) when the phrase, whether prose or poetry, implies two completed rhymed words such as Allah says {wa jiʾtuka min sabāʾ binabāʾ yaqīn, i.e. {and I have come to thee from Sabāʾ with tidings true"}667, and the

664 The meaning of ikhtiyar, as mentioned here, is not the same to that of which al-Attas has defined as: (cognitive act of choosing for the better of two alternatives in accordance with virtues that culminate in justice to oneself and which is, as such, an exercise of freedom). Perhaps al-Jurjānī meant to declare the position of Sufism as against the concept of freedom as articulated by the Muʿtazilah.

665 Tahanawi, Kashshuf, P.468

666 Ibid., p. 469.

667 Al-Qurʾān, Surah al-Naml (27:22)
saying of the [Prophet] peace be upon him: “believers are [hayimin layimin] easiest and peaceful”. In poetry [the intended words are wahb and nahb] as they come in the verse: ta’awada rasm al-wahb wa nahb fi al’ula’ wa hazan waqtu al-lutf wa al-’unf d’bahu.

360 al-tatbīq LAN. [lit. equivalence]: It is also called mutabaqah, tībaq, takāfu’ and tadād: it means juxtaposition of contrast words of the same category i.e. verb with verb and noun with noun as Allah says: {let them laugh a little: much will they weep}668.

361 al-tatawwu669 FIQ. (the voluntary act): a name for the optional religious practices, which is allowed by the religious norm to be practiced beside the compulsory religious practices.

362 al-ta’twil LAN. (Prolixity): to add words over the required meaning. It is said ta’twil refers to the meaningless word, which is added to the speech with a complete meaning.

363 al-ta’ajub LAN. (Astonishment): irritable reaction of the soul due to an event, which its originated cause is hidden.

364 al-tīrīf 670 PHIL. (the definition): mentioning something, the knowledge of which is necessary to know of something else.

365 al-tīrīf al-haqiqi PHIL. (the essential definition): another concept should be used to express the concept of the subject that is needed to be defined.

366 al-ta’rīf al-lafzi LAN. (definition by single term): to expose a term of a clear meaning that is used to express specific things by another term, one that is more

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668 al-Qur’ān, Surah al-Tawbah (83:9)
669 Al-Juwayni, Kitāb al-’ijtiḥād, p. 41. Tahānawī, Kaskhaf, p. 473
670 al-Sahrwardi, hitkamah al-’ishraq fi i’tiqad al-’Iḥkamā’t, p. 18
clear than it in expressing the said thing such as you may say: [al-ghidafar (lion) howa (is) al-asad [al-asad is a clear name for a lion]. Such a definition is not similar to that of al-t’arif al-haqiqi, which is intended to add [in the mind] a new concept for that thing, contrary to the lafzi which aims to determine the meaning of the term ghidanfar with regard to all other meanings.

367 *al-ta’rid fi al-kalam* LAN. (insinuation): when the audience grasps the meaning that is significant to him without the need of using frank and clear words.

368 *al-ta’zir* FIQ. (censure): a chastisement [or punishment] less than the hadd (fixed punishment) [i.e. for which hadd has not been applied]. It is derived from ‘azr, which means “to repel”

369 *al-ta’assuf* LAN. (an arbitrary or inaccurate manner of using Arabic language): intentional misinterpretation of meaning, which can not lead to the right conclusion. It is said ta’assuf is the manner of taking from a fake or inauthentic resource (or acceptance without evidence). It is also considered as weakness of speech.

370 *al-ta’aqid* LAN. (lit, sophistication): when the term does not have a clear meaning for some defects that may link either with; [1] Defect that links to the structure of the sentences, such as the order of the words does not arrive in consistence with the order of the meanings because of bring forward, delaying, dropping, ellipsis, or other reasons that might cause difficulty in understanding the meaning. [2] Or with the defect that may link with the faculty of transferring the meaning of the words from the mind into reality. Such defect due to some difficulties related to the linguistic problems that include weak indications.

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hidden links and far exigencies besides the hidden meaning of the speech that makes its understand too difficult.

\textit{al-ta'alif}⁶⁷² FIQ. (Causation): affirmation of the cause [as given premise] in order to prove the effect. \textit{al-ta'alif fi ma'rad al-nass} (reasoning in justifying the position that stands against the order of the text): the conclusion according to this reasoning comes against the judgement of the text. For example Iblîs dispute {I am better than he: Thou didst create me from fire, and him from clay}⁶⁷³ encounters the Almighty Allah's command {prostrate to Adam}⁶⁷⁴. \textit{Ta'ilil} is to proceed from the given cause to the effect [result] as the logical inference from the fire to the smoke, whereas the demonstration \textit{[istidlal]} stands for the logical transition from the effect to the cause. It is said \textit{ta'ilil} is to disclose the causation of a thing whether it is complete or incomplete, but the approved definition of \textit{ta'ilil} is [as mentioned before] "to affirm the existence of the cause in order to prove the effect". Whereas \textit{istidlal} is to affirm the existence of the result [effect] in order to prove the cause. It is also said, \textit{istidlal} is to affirm the evidence [as given fact] to prove whether the result \textit{madallul} proceeded from the effect to the cause or vice-versa or from any of the two effects to the other.

\textit{al-t'a'in}⁶⁷⁵ PHIL.(specification): by which a thing is distinguished in such a way that nothing can share with it the same character.

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⁶⁷³ Al-Qurûn, Surah al-'Araf (7:12)
⁶⁷⁴ Al-Qurûn, Surah al-'Araf (7:11)
⁶⁷⁵ Al-Razî, Fakhr al-Dîn, \textit{Muhâsîb afkâr al-Mutaqadîmîn wa al-Muta'khîrin min al-'ulamâ wa al-Ikâmâ} wa al-Mutakalîmîn, p.75.
al-taghib FIQ. (predominancy, preponderance): to give preponderance to one of the two given terms. In order to prevent similarity [mushakalah] between the two, it is recommended to replace the two terms by the predominant one.

al-taghiyir PHIL. (change): to make a thing different from its previous nature. Taghiyir is to transform a thing from its given situation to another.

al-tfruqah TAS. (dispersion): it refers to the idea of occupying the mind by a thing that is different that has nothing to do with the metaphysical realm. It is what is disagreed upon. It is said it refers to matters related to living and daily temporal life such as conditions, manners and dealing.

al-tfrid TAS. (isolation, peculiarity): when the will of Allah is backing you in all practices [through this temporal life] as long as the[will of] Truth is identical with [the will of] His slave based on the statement of the Prophet (s.a.w.s): “I – i.e. Allah- will be his hearing and sight”.

al-tfrā’ OTH. (ramification) making a thing come after another for the need of a subsequent for antecedent.

al-tfsir OTH. (Explanation): basically it refers to the idea of disclosure and manifestation, technically it means explanation in clear terms, the meaning, the significance, the story and the revealed reason of the [specific] Quranic verse.

al-tafakkur TAS. / PHIL. (profound thinking, meditation and contemplation): the meditation of the heart on the meanings of the things aiming to recognize the facts that are sited behind them. Tafakkur works as the

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677Tafruqah, according to Sufi means mortification.
678al-’Askari, al-furuq al-lughawiyah, P.155.
floodlight of the heart through which the good, evil, advantages and disadvantages can be recognized. Every heart lacks such a gift will act recklessly among darkness. It is said [Many descriptions have been said on the definition of tafakkur] it refers to conscious presentation of the knowledge that is acquired by the heart based on [available] things. Purification of the heart by [illuminated] knowledge. It is the guided light of superiority and the key of volition. It garden of the trees of realities and iris of the pierced lights. It is the farm of reality and water hole (source) of the shari'ah. It means vanishing of temporal life, the scale of the immortality and the gift of the hereafter. It is a net by which the bird of wisdom is caught. It is to express a thing [in symbolic language that is] easier than its real words.

al-tfik LAN. (lit. fragmentation): [grammatically,] dissemination of the pronoun between the conjunctive attracted and attracting.

al-tfhim LAN. (Instruction): the process of conveying meaning to the audience through language.

al-taqaddum al-zamān PHIL.(Antecedence in time): the condition of being earlier in a succession of events.

al-taqaddum al-tahi PHIL.(lit. Antecedence by nature): While the existence of a thing [say ‘A’] is necessary for the existence of another thing [say ‘B’], the existence of ‘B’ is not necessary for the existence of ‘A’. Because A is not a complete cause of B, thus it is said A preceded B by nature. If A is a

al-Ghazālī, Maqāsid al-Fulāsifah, P. 187.
M Saeed Sheikh, A Dictionary of Muslim Philosophy, Institute of Islamic Culture, 1970, Lahore
Al-Amidi, Ghāyah al-Murām fi ‘ilm al-Kalam, p.258. Tahanawī, Kashshaf Igtīhād al-fumun, pp124. also A. al-nābī, Dastūr al-‘ulama’ V1, pp.495
complete cause of B it would say A preceded B by cause, such as the movement of hand precedes the movement of the key. As A is not a cause of B it is said A preceded B by nature e.g. number 'one' precedes 'two', so as two is in need of one but its existence is independent of one.

\[\text{al-taqdir}^{683}\] THEO.(destiny): it is the limiting of every created being within its limits [before it comes into existence in this world] which is found with regards to goodness, badness, advantage, disadvantage ...etc.

\[\text{al-tqdis}^{684}\] THEO.(sanctification) literally, it is purification. Technically it is to sanctify the Lord from all unsuitable [attributes] to His majesty, as well as to sanctify Him absolutely from cosmic imperfection and from all that is considered as perfect with reference to a being other than Allah, whether tangible or intangible beings. However \text{tanzih}, in terms of quality and quantity, is more peculiar and deeper than \text{tassbih}. Therefore it comes after they recite (\text{subuh qududs}). It is said \text{tassbih} is only like \text{tanzih} at the station of undifferentiated mode, whereas \text{taqdis} is \text{tanzih} at the station of undifferentiated and differentiated mode. Therefore \text{taqdis} in terms of quantity is more than \text{tassbih}. \text{Taqdis} is to eliminate the Lord from all that is inappropriate to the deity.

\[\text{al-tqrib}^{685}\] LOG. (lit. coming close, approximation): to proceed the evidence in manner that entails the required. If the required is not necessary and the necessary is not required then \text{taqrib} becomes impossible. \text{Taqrib} means to proceed the premises in a manner that leads to the required or to proceed evidence in a way that forces the person who raised allegation to accept the

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argument. It is said that *taqrib* is to make the evidence identical with the allegation [argument].

*al-tqārīr* L.A.N. (Report): the difference between it and *tahrīr* (editing) is that *tahrīr* is to explain the meaning metaphorically, whereas *taqrib* is to explain verbally.

*al-tqālīd* FIQ. (Imitation): to adopt the ideas or acts of other/s believing on them as facts without questioning the validity of the proof [on which those ideas and acts are based]. The *muqallid* (imitator), by such behavior, puts those ideas and acts around his neck as if they are necklace. Imitation is to accept ideas that belong to others without argument or evidence.

*al-taqwā* TAS.(piety): in language it means to avert, in the sense of being watchful and controlled. In the people of reality [Sufis], *taqwa* is to avoid the punishment of Allah by obeying Him, which stands for the protection of the self from that which may make it punishable due to disobedience to the orders of Allah. *Taqwa*, means sincerity with reference to obedience, and neglect and hesitation with reference to the act of disobedience [sin]. *Taqwa* is said to refrain all things save the Almighty Allah. It means to observe the *shari`ah*’s etiquette and to avoid all things that take you far from Almighty Allah. To neglect the fortunes of the self and to breakaway from the prohibited thing. To see nothing, in your own realm, except Allah. It is said *taqwa* is to see yourself not better than any human being. It is to renounce all things [whether physical or metaphysical world] save Allah. The [true] follower [of Islamic teachings],

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646 Al-Qushairi, al-Risalah al-Qushairiyyah, pp.141-146
according to them [i.e. the Sufi scholars] is the one who abandons the impulses, and [instead] is guided by the model of the Prophet (s.a.w.s) in his speech as well as his act.

\textit{takāthuf} PHIL.(lit. thickness): it refers to the idea of breaking down \textit{intiqād} of the compound parts without breaking away from each other.

\textit{al- tkār} LAN.(repetition): to repeat the same thing from time to time.


\textit{al- talbīs} LAN. (Covering): to cover the truth by portraying it contrary to its nature.

\textit{al- tāhīn} OTH. (Intonation): committing solecism, for melodic purposes, by changing the word [or the form of the word]. Such an act is reprehensible since it is considered a sort of innovation.

\textit{al- tālātūf} LAN. (lit. lightness): to mention the essence of one of the two correlatives without the annexation of the other correlative.

\textit{al- tilmīḥ} LAN. (Insinuation): to mention, indirectly, a story or a poem, for the purpose of emphasizing the purport of the speech.

\textit{al- tlwīn} TAS. (lit. Coloration): as a Sufi term it refers to the station of demand and inquiring through [the journey of seeking] straightness.

\textit{tamathul al- 'adadayin} OTH. (similitude between two numbers); when each of them equal each other, for example three to three and four to four.

\textit{al- tamatu'FIQ.}: joining \textit{hajj} (the pilgrimage) and \textit{'umrah} in one travel, by starting and finishing the rituals of \textit{'umrah} followed by those of \textit{hajj}, while
assuming ihram\textsuperscript{688} separately for each, without returning home during the gaps between the two rituals. Whoever returns home, after doing ‘umrah without offering an immolation, his ‘umrah is correct while his tamatu’ is nullified. By saying “without returning home” he mentions what is necessary (i.e. the ilmām) in referring to the result of ilmām, which is the nullification of tamatu’. If the mutamatti’ offered the immolation his return would not be considered correct since he is not allowed to break the norms of ihram., if he does, then he must return to it. If he does so and resumes ihram of ḥajj then he is considered mutamatti’.

\textit{al-tamthīl}\textsuperscript{689} FIQ. (Analogy): to apply an established judgment of [specific] matter to another one for common cause between the two. Such analogy is known among Muslim jurists as qiya’s. The established part of the two judgements is called base, the other is called branch and what is common between the two is called cause or common factor, as it states:

“The world is a compound, which entailed [by necessity], was created as the case of the house”. Meaning the house is created because it is a compound, and such a cause [of synthesis] is common between the universe and the house.

\textit{al-tmkīn} TAS. (Firmness or stability): the station of footage and stability [throughout the journey] of straightness. As long as the slave of Allah who is going on [the correct] way [towards Allah] is [considered] in the state of talwin\textsuperscript{690} (variegation) because such a slave is promoted from state to another,

\textsuperscript{688}ihram is state in which one is prohibited to practice certain deeds that are lawful at other time. When one assumes the state of ihram, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing ḥajj and ‘umrah.


\textsuperscript{690}See the definition of number 406.
and transformed from a character to another. If the said person arrives at the state of union, he obtains the station of stability.

402 tamlik al-dain min ghair min 'alaihi al-dain FIQ. (to give an authority to someone to own an indebtedness that does not belong to him): it can be illustrated as when heirs compromise with one of them to waive his/her share in the indebtedness of the heritage in favor of them. Such compromise is unlawful since it legalizes the possession of the debt that belongs to the conciliator to someone who doesn’t belong to him, whereas such an act is lawful if heirs stipulate to repudiate the share of the conciliator in the indebtedness. Because this is an act comes under legal practice of making someone own a debt that belongs to him.

403 al-tamarî LAN. (Wish): request to obtain something whether such a request is possible or impossible. The pronoun H in (darîh) distinctive by knight, which does not return to [any] specific antecedent.

404 al-tamyîz LAN. (distinctive): what clarifies the ambiguity in the clear noun e.g. “minwān of ghee”, tacit noun such as “how excellent the knight”.

405 al-tanafur LAN. (inharmonic, inconsonant): a characteristic in word that makes the word heavy in pronunciation such as al-h’kha’ or msutashzrāt.

406 al-tanafî691 LOG. (Incompatibility): the possibility of joining two things in one at the same time such as blackness with whiteness and existence with nonexistence.

691 al-Ash’arî, Maqalât al-islâmiyyyn, P.388.
al-tamāsukh PHIL. (metempsychosis): transmigration of the soul from a dead body to another [living] one in no time, due to the natural affection between the soul and the body.

al-tanāqūd LOG. (Logical contradiction): the difference between two [negative and affirmative] propositions [having the same subject and predicate], which the truth of one of them and the falsehood of the other are required by themselves e.g. Zaid is a man and Zaid is not a man.

al-tanānud FIQ.: it refers to the idea of equal sharing in traveling, i.e. each one of the companionship must pay his share equal to that of his companion.

al-tnbih FIQ. (Premonition): some sort of exhortation that the speech of the speaker to his audience connotes. In language it signifies the thing which is omitted by the audience. Technically, it refers to what could easily be understood from profile of the address, indicating the intention of the speaker to the audience. It is said tnbih is a rule by which the forthcoming indications [of the speaker’s intention] can be recognized by sentence.

al-tanzīl OTH. (coming down): the manifestation of the Qurānic verses in the heart of the Prophet (Allah blesses him and grant him salvation) through angel Gabriel according to need. The difference between inzāl and tanzīl is that the former is used to express rapid descent whereas the latter is used in gradual descent.

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692 See the refutation of metempsychosis in Ibn Khaldun, Lubāb al-Muḥāṣīl, p.124.
693 al-Farabi, Kitāb al-Jadal, p.25.
412 al-tanzih THEO. (De-anthropomorphism)\textsuperscript{696} to exempt the Lord from the characteristics that is possessed by human beings.

413 tansiq al-sifā fi ṣan‘ah al-badi’ LAN.(arrangement of the characteristics in the Art of rhetoric): to describe someone’s [or something’s] characteristics in a sequence, whether these are praising attributes, such as, Allah says {and He is the Oft-Forgiving, Full of loving-kindness, Lord of the Throne, Full of all glory, Doer ‘without let’ of all He intends}\textsuperscript{697}, or disparaging characteristics such as they say: “Zaid is dissolute, gratuitous, cursed and a thief”.

414 al-tanqīḥ\textsuperscript{698}, LAN. (Revision): it means conciseness with clarity.

415 al-tawwīn LAN. (Modulation) it consists of an augmented quiescent letter of nun added to the end of the word, not for confirmation of the verb.

416 tanwīn al-tarrnum\textsuperscript{699} PRO. (Chanting modulation added to the loose rhyme [as a whole] instead of its letter]. The loose rhyme is one which results the letter of madd.

417 tanwīn al-ghāl\textsuperscript{700} PRO.(lit. modulation of dearness): added to the end of the quiescent rhyme.

418 al-tawābi' LAN.(followers): the nouns, the declension of which follows that of others. They are five types; confirmative, quality, substitute, explicative attraction, and attraction by letters.

\textsuperscript{696}See Taqdis, definition No. 384

\textsuperscript{697} al-Qur‘ān, Surah al-Burūj, 85.14/16

\textsuperscript{698}Tahānawi, Kashshaf, P.519.


\textsuperscript{700}Tahānawi, Kashshaf, P.520.
al-tabi\textsuperscript{701} LAN.: every second [the follower] that follows the declension of its antecedent [the followed] from one side [i.e. for one reason].

al-tawātūr OTH.: [In Ḥadith Science] the authentic report of a large number of narrators whose agreement upon a lie is inconceivable.

\textit{al-tawa\textsuperscript{702}jād}\medspace FlQ. (Simulated sadness): intentional histrionic summoning of sadness. The person who does so, does not have perfect passion, because all the characteristics that comes in the form of passion, do not, in general, have real existence such as lack of caution and inattention. Some scholars reject it due to the affectation and histrionics, others permit it for those who seek to obtain real passion of sadness depending on the saying of the Prophet (Allah blesses him and grant him salvation) “if you do not shed tears then sniveling”. The hadith addresses those who have really prepared themselves to obtain the status of \textit{bukā’} and does not address the inattentive and frivolous people.

tawāfuq al-\textit{adadayin} OTH. (Harmonization between two numbers): the big number should not be divided by the small, instead both of them is to be divided by a third number such as 20 and 8 can be divided by 4. They agree with 4 because it is their common divider.

al-tawāmān OTH. (Twins): two boys have been delivered by one mother in which the time of delivering is less than 6 months about.

\textit{al-tawbāh}\textsuperscript{703} TAS. (repentance): returning to Allah by freeing the heart from restraint, and then fulfilling all the rights of the Lord.

\textsuperscript{701} See Definition No. 291
\textsuperscript{702} Al-Shatbi, al-\textit{Fiṣām}, Vo.L I, P. 194.
\textsuperscript{703} al-Qushairi, al \textit{Risālah al-Qushairiyah}, P. 128.
al-tawbah al-nasuhah FIQ.704 / TAS.705 (sincere repentance): It is to consolidate the firm resolve not to return to the same acts [of disobedience].

According to Ibn 'Abbas (may Allah blesses him): "the sincerest repentance is to remorse with heart, to ask Allah's forgiveness by tongue, to abstain physically and intend seriously not to return [to such sin]. It is to clean your deeds from the hidden and overt sin. It is which gives its doer success in this temporal life and hereafter. Tawba means giving up, remorse and abstention. However it has three levels: the first is to regret, the second is to decided not to return to the practices that prohibited by Allah and the third is to make effort to end the grievances that you made.

al-tawjih LAN.(direction): Directing the speech to bear two phases of different meanings, e.g. one says to the one-eyed [tailor] who is called 'Amr; "'Amr has stitched for me a garment I wish if [he or it] were has two proper eyes. tawjih also means to present speech in a way that can push the argument of the opponent. It is said tawjih is a statement that refutes the argument of the opponent.

al-tawhid706 THEO. (Monotheism): As far as language is concerned it means considering a thing, by the scale of judgment, as well as reality, as one. According to the people of reality, the term refers to the idea of eliminating the concept of deity from all that is conceived by human understandings or imagined by illusions and minds. tawhid stands on three comers: (1) knowing

the concept of Lordship of the Almighty Allah (2) affirmation of His Oneness(3) absolute negation of anything that [seems] resembling Him.

428

al-tawadud OTH. (Endearing): showing a love to the qualified people. This act should be justified, as reasons of an endearment are many-sided.

429

tawriyah707 LAN. (punning in rhetoric): when the speaker intends by his speech to reach the meaning that is different from the clear meaning of the words that he used, such as, one says in war: imāmakum (lit. your imam) has been killed, meaning one of the two duelist that was belonging to your side.

430

al-tawshī708 PRO.: when the sentence concludes with a dual, which is distinguished by two nouns, the second of them is attracted to the first such as man, as a whole, will get old with the exception of his two characteristics that are covetousness and expectation.

431

al-tawdīn LAN. (Clarity): disclosure of the hidden meaning that pertains to knowledge.

432

tawaqūf al-shayi ‘ala al-shayi709 LOG. (dependence of a thing on another): if the beginning of a thing depends on another thing it is called premise. If such relation deals with feelings, it is called knowledge. If, as a relation between two things, it deals with existence then, it is either one of the parts of another, e.g. standing and bowing with reference to prayer, are not parts of the prayer. If not a part of the other, but has an effect over it [the other] it is called efficient cause, such as, the place where prayer is performed and the prayer itself. If it doesn’t have an effect it is called a condition, whether it is a positive condition as

707Tahānawi, Kāshīf, P.530
708Tahānawi, Kāshīf, P.531.
709Tahānawi, Kāshīf, P.532.
ablution with reference to prayer or a negative such as the removal of impurity with reference to prayer.

433  
*al-tawfiq* FIQ. (Success): when Allah harmonized the acts of some of His slaves to meet His desire and satisfaction.

434  
*al-tawakkul*\(^{710}\) TAS. (trust in Allah): reliance on what is with Allah and despairing of what is in the hands of people.

435  
*al-tawkiil* FIQ. (mandate): when someone appoints someone else to deal with his properties as a legal representative.

436  
*al-tawallud* PHIL.(autogenetic): when an animal generates with no father and mother, such as that which generates out of the stagnant summer water.

437  
*al-tawlid*\(^{711}\) THEO.(generation): when the occurrence of the effect [from it’s original source] needs another cause such as the movement of the key requires the movement of the hand.

438  
*al-tahawur* PHIL.(rashness): a condition that affects the nervous faculty by which man can prepare himself to do something that he shouldn’t have to do e.g. fighting against non-believers whose numbers are more than double to that of Muslims.

439  
*al-tawliyah* FIQ.: resale at cost price.

440  
*al-tawahhum*\(^{712}\) PHIL.(illusion): recognition of the partial meaning that is related to sensation.

441  
*al-tayammum* FIQ. (Lit. intention): technically, it means to use, in a specific way, clear sand [instead of water] in removing impurity.

\(^{710}\)Tahānawi, *Kashshāf*, p.532


al-tharm⁷¹³ PRO.: [In prosody] it refers to the idea of deleting the letter fā and nūn from faʿulun to become ‘ul and then transformed to faʿul, and thus it is called athram.

al-thiqah FIQ.(reliability): The criterion on which the words and acts depend.

al-thulathi LAN.(tripartite): the verb whose past tense consists of three letters.

al-thalm⁷¹⁴ PRO.: (in prosody) it refers to the idea of deleting fā from faʿulun to become ‘ulun and then transformed to faʿulun and it is thus called athlam.

al-thumamiyyah⁷¹⁵ SEC.: the followers of Thumamah Ibn Ashras. According to them, in the hereafter, the Jews, Christians and atheists will be turned into earth i.e. non-of them would be placed in paradise or in hell.

al-thana’ Ilshai LAN. (to praise someone or something): some sort of an act that gives sense of glorification [of something or someone].

al-thawāb⁷¹⁶ FIQ.(reward): on which one [may] deserve the mercy and forgiveness of the Almighty Allah as well as the intercession of the Prophet (s.a.w.s). It is also said⁷¹⁷ reward is to give what fits the nature [of man].

⁷¹³ Al-Khatib al-Baghdādi, al-Kāfi al-ʿUrd wa al-Qawājī, P.27.
⁷¹⁴ Al-Khatib al-Baghdādi, al-Kāfi al-ʿUrd wa al-Qawājī, P.27
⁷¹⁵ al-Baghdādi, al-Furq Bāin al-Firaq, P. 175.
CHAPTER JIM

449  al-jahiziyah\textsuperscript{718} SEC. (branch of M'tazilah): the followers of 'Amru Ibn Bahar al-Jahiz. According to them jawhar (substance, atom) is immortal [endless] and that good and bad is originally an act of human being i.e. created by them, the Qur'an is corporeal; and that it transforms once into male and another time into female.

450  al-jarudiyah\textsuperscript{719} SEC. (extremist Shia'h): the followers of Abi al-Jarud. Regarding the issue [of the legitimacy] of the imamate, they believe that the Prophet (Allah blesses him and grant him salvation) had verbally mentioned [or confirmed] the description, and not the name, of 'Ali (may Allah be pleased with him). They believe, the companions [of the Prophet] who did not agree with 'Ali or did not appoint him as guide [example] immediately after the prophet (Allah blesses him and grant him salvation) were non-believers.

451  al-jari min al-ma'\textsuperscript{71} LAN. (lit. running water): the water whose current is capable of removing one single hay.

452  jami' al-kalim LAN.(comprehensive expression): short words with comprehensive meanings such as the saying of Prophet (Allah blesses him and grant him salvation): “the paradise is surrounded by abhorrents, whereas hell is surrounded by appetites”. He states say “the best options is the middle one”.


\textsuperscript{719} al-Ash'ari, Muqallat al-Islamiyyin, p. 133
SEC. (branch of Mu'tazilah): the followers of Abu 'Ali Muhammad Ibn 'Abid al-Wahāb al-Jubā', one of the Mu'tazilite leader of Bisra. Juba’iyah believed that Allah speaks and His speech comprises letters and sounds, which the Almighty Allah creates in bodily form, and that Allah would never be seen in the hereafter. Man creates his own acts. The perpetrator of the biggest sin is neither a believer nor unbeliever, so if he dies before repentance he will remain forever in hell. The saints have no *karāmāt*.

TAS. (Omnipotence): According to Abu 'Abd al-Makki’s views, it refers to the realm of majesty. He means by such the realm of Divine names and attributes. According to the majority of Muslim scholars, it refers to the middle realm that is known as *al-barazakh* (Partition) which surrounds the huge matters.

SEC. (determinism): it is derived from *jabr* which refers to the idea of ascribing the human acts to Almighty Allah. Jabriyah is divided into two schools of thought; moderate, such as the school of the Ash'ariyah, which attributes the acts to the human being, and the extremist, such as Jahamiyah, which completely denies any sort of human acquisition [with reference to such acts].

PHIL (cowardice): a condition that related to the nervous faculty. According to it man will hesitate in taking positive or negative decision.

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721 *karamat* is the plural of *karamah*, which is less degree than miracle.

722 Tahanawi, Kashshafi, p.551.
al-jahd LAN. (denying, in grammar letter of denial): to clip the past verb with the letter lam [negative verb to be], which indicates that the person had not done the act in the past.

al-jad al-sahih FIQ. (real grandfather): the males from whom the genealogy of the father has been derived.

al-jidah al-sahihah FIQ. (real grandmother): The grandmothers and the mother of the grandfather from the line of father.

al-jidd223 FIQ. (seriousness): when the real or metaphorical meaning of the term is intended. It is opposite to triviality.

al-jidâl THEO. (disputation): some sort of dogmatic argumentation concerning clarification and affirmation of beliefs.

al-jadâl224 LOG. (dialectic): syllogism, which consists of mashhurat (well known) and musalamaâl (accepted) premises to compel the adversary [by contradicting his theses] and overcome him who doesn’t recognize the demonstrative premises. Dialectic means to push [or to refute] the argument of the adversary by either another [contrary] argument or by raising suspicion on his argument. Or it is meant to correct the discourse of the adversary, which is considered as conflict in the art of the truth manifestation.

al-jarîh al-mujarad225 FIQ. (refutation of a testimony ‘for non-specific purpose’226): which invalidates the witness, but is not considered as a reason for punishing the witness such as, for example, one testifies that the two

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223 Ibn Qâim al-Jawziyyah, I’lam al-Muwaqi’ In, an Rab al-’Alamîn, Vol.3.
225 Tahanawi, Kashshaf, p. 557.
226 Abd al-nabi, Dastur al-’ulama’ V1, pp. 269.
witnesses have recently been drinking wine [i.e. they can not be punished due to such testimony], or one testifies that they have intentionally killed someone [i.e. they can not be sentenced to death or punished by fine due to such testimony]. The testimony of an immoral, a *murābi*\(^7\) and heir shall be rejected.

\(\textit{al-jars} \text{ LAN.} \) (lit. ringing of a bell, sound, tone): descending of the Divine inspiration into the heart. Its arrival into the heart is overwhelming. Hence the Prophet (s.a.w.s) equated the [descending of] revelation with the ringing of the bell as well as with waterfall over rocks\(^7\)\(^2\). According to him, the later sort [i.e. waterfall] is the strongest kind of revelation. That is quite normal since the process of revealing the details of the *shari'ah* rules from the metaphysical realm is indeed a very difficult one.

\(\textit{al-juz} \text{ THEO.} \)\(^7\)\(^2\) \(\text{PRO.} \) (lit. part): It is a part of the combination of a thing. According to the prosodists, *juzi* is considered as a criterion used in poetic measure.

\(\textit{al-jaz} \text{ PRO.} \) (lit. shear off)\(^7\)\(^3\): (As a prosodic term), it refers to the idea of deleting two separate parts from two hemistiches i.e. deleting the ends of the two parts is called *majzu*'.

\(^7\)\(^2\) \(\text{the person who deals with usury.}\)

\(^7\)\(^2\)\(^2\) \(\text{See al-Bukhārī, Kitāb Bidi' al-Wahi, report No.2.}\)

\(^7\)\(^2\)\(^3\) \(\text{al-Ash'ārī, \textit{Maqalāt al-islāmiyyin}, p.301}\)

\(^7\)\(^3\) \(\text{Tahānawī, \textit{Kashshāf}, p.557}\)
al-juz' al-lazī lā yatajahz' THEO. (a part that can not be further divided): a substance that, at the levels of rationality or imagination, can not be divided at all. Bodies consist of some of its united parts.

al-juzī al-ḥaqiqi THEO. (individual particular): it is the thing that has an independent [exclusive] feature not shared by others such as our idea about person X. It is called partial because the concept of partiality is understood in relation to the universal, which itself is a part of the partial so it should be related to the part and what could be related to the part is partial, as opposed to the real universal.

al-jasad PHIL. / TAS. (Body): every-spirit represented by (al-khayāl al-munfaṣil) and actualized in an igneous form such as the Jin or in an illuminated form as in the angelic and human spirits. Such entities have been emphasized, by their own-selves, in different forms, therefore can not be confined in specific partition forms.

al-jism PHIL. / THEO. (body): it is a substance that has three dimensions. It is said body embodies the essence.

al-jism al-ta'ālimī OTH. (mathematical body): where it's length, width and depth are divisible. The end of its surface is the same with the natural body. It is called a learning body because it is used as a subject of the learning sciences.

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731 al-Ash'arī, Maqālāt al-islāmiyyīn, P.
734 Kāshānī, Isfahān al-Sufīyyah, p.52.
735 al-khayāl al-muṣṭarak means the universal or idea separated from the particulars and subsisting in the realm of platonic idea a view held by Plato and the Platonists.
736 Al-Ḥarabī, Falsafah Aristotelis, p. 93.
737 al-Ash'arī, Maqālāt al-islāmiyyīn, PP. 281, 301, 314.
i.e. the mathematical ones that is concerned with the inferential and discrete
subjects of mathematical sciences. These subjects, for theirs easiness, have
been taught to the youth as introductions to the intellectual sciences.

*al-ja'fariyah* SEC.: the followers of Ja'far Ibn Mishrib Ibn Ḥarab, who agreed
with the *Iskafiyah* sect. They believed that the mischievous among the Muslim
is worse than the non-believers and Magi. They also stated that the punishment
for drinking wine, which was established by the consensus of Muslim
[scholars] is faulty since the source for capital punishment is the text [i.e. the
Quran]. The thief, regardless of the amount he steals, is considered
mischievous dissipated and faithless.


*al-jalāl* TAS. (loftiness): an attribute related to subjugation and anger.

*al-jalād* FIQ. (whipping): it is punishment for non-married fornicator since
stoning is already fixed for the married one.

*al-jalawah* TAS. (lit. wedding night): As a Sufi term it refers to the situation of
the worshipper when he comes out from the solitude imbibing with the divine
attributes so that his essence as well as his organs are [metaphorically] severed
from his own self. His organs adherent to the truth without their physical
aspects. Such is the case in Allah's saying { ... when thou threwest (a handful)
of dust, it was not thy act, but Allah's} 740. And {verily those who plight their
fealty to thee plight their fealty in truth to Allah} 741.

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738 Kashāni, *Istīlah al-Sufiyyah*, p.53
739 Tahānawi, *Kashshaf*, p.569
740 al-Qur'an, Surah al-Anfāl (8:17)
741 al-Qur'an, Surah al-Anfāl (48:10)
al-jamāl\textsuperscript{42} TAS. (beauty): an attribute that relates to satisfaction and graciousness.

al-jam' \textit{wa} al-tafriqa TAS. (Unification and difference): \textit{farq} is what has been attributed to you whereas \textit{jami'} is what has been extracted from you. Thus means \textit{farq} is attained when the slave [of Allah] fulfils his duty as the duty of being the slave of Allah and what deserves the circumstances of the human being. Whereas the blessings that come from the Truth such as illuminated knowledge, Providence and kindness is a business of \textit{jami'}. Both attributes are necessary for the servant of Allah, and who does not have \textit{farq} will not reach the station of slavehood \textit{'ubudiyah} and whoever doesn't have \textit{jami'} will not have knowledge. So the saying of a servant \{Thee do we worship is an affirmation of \textit{tafriga} and slavehood and by saying \{and Thine aid we seek\} is a request of asking \textit{jami'}, therefore \textit{tafriga} is the beginning of the will whereas \textit{jami'} is its end.

\textit{Jam'} al-jam'\textsuperscript{43} TAS. (Union of union): it is another station, which is more perfect and higher than \textit{al-jam'}, since \textit{jam'} refers to the witness of things through the help of Allah and to declare that mightiness and power are only limited to Allah. Whereas \textit{jam'} \textit{al-jam'} refers to the absolute Evanescent in Allah and to be completely independent from all save Allah; this is called the status of Singleness.

\textit{al-jam'} al-ṣaḥīḥ LAN. (Perfect plural): where the form of its singular remains unchanged.

\textsuperscript{42} Kāshānī, \textit{Istilāh al-Ṣuyūṭī}, p.56

\textsuperscript{43} Tahanawi, \textit{Kashshaf}, p.575.
**jam' al-qilah** LAN. (Minor plural): when no evidence it is applicable to number ten and the numbers that less than ten. With existence of evidence it is used for those more than ten.

**jam' al-katharah** LAN. (Major plural): it is the opposite of minor plural, [but for a specific case] each term can be separated such as Allah says {....three Qur’ (monthly periods)....}744 instead of three iqra’.

**jam' al-muzakar** LAN. (Masculine plural): its last form is followed by the letter wāw provided that the letter comes before it is vocalized with damah or the form might be followed by yā: what comes before it must be maksūr and end with an open (i.e. vocalized by fatah) nu’un.

**jam' al-mukasar** LAN. (Irregular plural): its singular form is [always] subject to change such as rijāl in the case of rajul.

**jam' al-mua’nnath** LAN. (Feminine plural): its last form has to be followed by alif and tā whether for feminine such as muslimat or masculine such as durayhimāt.

**al-jam’iyyah** TAS. (Association): the agreement of the collective desire for the purpose of worshipping the Almighty Allah and to be occupied by Him alone. The opposite of jam’iyyah is tafruqah (individualization).

**al-jumlah** LAN. (Sentence): it comprises two words one of which establishes [complete] relation with the other. Such composition either has useful meaning such as Zaid is standing up or is meaningless such as the sentence “if he honors me...”, which -in order to be meaningful- requires the addition of the main

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744 Qur’ān, Surah al-Baqarah (2:228).
clause of the conditional sentence. Therefore the sentence is more general compared with [the result of] the speech.

488 *al-jumlah al-mu’taridah* LAN. (Parenthetical clause): a sentence which occurs in the middle of an independent sentence, which establishing a meaning related to it or to one of its part, such as: “Zaid long life to him is standing up.

489 *al-jamam* PRO.: it refers to the idea of deleting the letters *mīm* and *lām* from the measure *mafa’īlatun* to be *fa’tun* and then transformed to *fa’iln* and called *ajam*.

490 *al-jumād* THEO. (stagnancy): it is a behavior that is linked to the soul. It prevents a person from achieving what ought to be achieved and avoid what ought to be avoided.

491 *al-junahiyah* SEC. (sect): the followers of Abduallah ibn Mua’wiyyah Ibn ‘Abdillah Ibn Ja’far dhi al-Juniilayn. They believe in metempsychosis so, according to them, the spirit of Allah reincarnated in Adam and from Adam it was transmitted into Sheeth and then to the rest of the Prophets as well as the Imams, and ended in Ali, his three sons and Abdullah [the leader of this sect].

492 *al-jimāyah* FIQ. (serious crime): every prohibited [or illegal] action that harms the self or others.

493 *al-jins* LOG. (Genus): a name that indicates many, which their species disagree to each other. Genus is a universal that indicates many, which is different in reality with reference to the answer of the question “what is it?” in such a way that the answer must indicate the reality in absolute sense [i.e. concerns with the essence of a thing], therefore the universal is genus. By

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745 Al-Kindi, Yaqob ibn ishhaq, Rasâ’il Falsâfiyyah, PP.125, 126, 128, 129.
saying "different in reality" indicates that the species, proper, and the near class are not included in the definition. By his saying "in the question of what it is" the remote class and the general accident are not included. The refuted general accident is called "near" if the answer of the question that concerns with the essence and some [qualities of] the jins that share the same qualities is the same answer that concerns with the essence and all [qualities of] the jins, (e.g. animal with reference to man). If such answer is different it is called remote general accident (e.g. the growing body with reference to man).

al-junûn746 FIQ. (Insanity): it is a mental disorder that prevents, in most cases, the course of the rational acts and sayings. According to Abu Yusuf747, such behaviors are called absolute insanity if the habit persists most of the year and is called incomplete madness if the sickness is less than one year.

al-jihād FIQ. (Lit. struggle /strive): an invitation for practicing true religion.

al-jaḥ748 THEO. (Lit. ignorance): believing in something against its true nature [i.e. misconceive]. Some people disagree with this definition since ignorance might be concerned with nihilism and nihilism is not a thing. Such argument can beushed by considering nihilism as a thing in mind (i.e. merely mental).

al-jaḥ al-hāṣīf THEO. (Simple ignorance): the behavior of ignoring simple and common facts.

al-jaḥ al-murakkab THEO. (Compound ignorance): false affirmed belief.

746 Tahānawi, Kashshāf, P. 597.
747 student of Abu hanifa
SEC. (sect): the followers of Jahm Ibn Safwān. They have stated that man, is basically, powerless and has neither effective power nor an acquired one yet man is like an inanimate being. The paradise, hell and their inhabitants are mortal so nothing would remain save Allah.

(al-jāhmiyyah) the followers of Jahm Ibn Safwān. They have stated that man, is basically, powerless and has neither effective power nor an acquired one yet man is like an inanimate being. The paradise, hell and their inhabitants are mortal so nothing would remain save Allah.

(al-jūd) (openhandedness): as a characteristic it is a principle of ‘giving advantage, with no compensation to the one in need. Thus if someone donates a book whether to an inappropriate or appropriate person seeking temporal or afterlife compensation it would not be considered as jūd.

(jawadah al-faham) LOG. (high standard of understanding): valid inference from the given premises to the conclusions.

(al-jawhar) (Substance): it is a quiddity if it exists in reality it will be in no subject [i.e. in no place]. It could be epitomized in five [forms]: primordial matter, form, body, soul and intellect. Its existence is either abstract [i.e. mental] or not [abstract]. The abstract one is either connects with the body and manifests its conducts and behaviors -which is called the soul- or it does not connect with the body, which is called the intellect. The non-abstracted is either compound or not compound. The compound one is called body and the second [non-compound] is either hāl or mahal (space), the first [i.e. the hāl] is called form and the second [mahal] is called primordial matter, which is – substantial fact- called, according to the Sufis, the Divine Soul as well as the universal primordial matter, and what is extracted from it becomes a

749 al-Baghdadi, al-_Common Bain al-Firaq, p. 211.
750 al-'Askari, Abu Hilāl, al-faraq al-iṣ'ābīyyah, p. 196.
752 hāl is mode of existence located between being and non-being.
determinate entity known as the Divine Words, as Allah says: [if the ocean were Ink 'wherewith to write out' the words of my Lord sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid]. It must be evident that Jawhar has been divided into: [1] Spiritual simplicity (such as intelligences and pure abstract souls) [2] subtle body (as the elements), [3] mental concept (which does not have real existence as substantial quiddities that consist of genus and differentia) and [4] the component of genus and differentia such as the metals, plants and animal.

CHAPTER ḤAʾ"
As such it is similar to the faculty of *al-khayal* relative to the common sense.

*al-ḥall* LAN.  / TAS. (Condition /State): literally it refers to the end of the past and the beginning of the future. Technically [i.e. in grammar], it is an adverb, used to express—in clear terms—the condition of the direct object and the subject, such as: “I was standing up while I was hitting Zaid”. Or “Zaid is now standing up inside the house”. *ḥall* according to the Sufis refers to the meaning, which spontaneously comes into the heart with no need of affectation, din, joy, sorrow, displeasure, delight sadness or veneration. It will vanish when its effect reaches the soul, whether it is succeeded by another *ḥall* or not. If such state continues for long time it is called *maqām* (station). However *ahwāl* (the states) are considered as gifts [granted by Allah] and *maqa-māt* (stations) are acquisitions that acquired by individual efforts.

*al-ḥall al-muaʾkkadah* LAN. (confirmative adverb): it is that which the qualified noun is always linked to so long as the noun exists e.g. your father Zaid is kind.

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756 *Waham* is an “apprehension of the meanings of the sensible objects, a kind of cognitive experience which is also available to the animals, and one on the basis of which they are enabled to draw inferences for their physical well-being and safety”. See M. Saeed Sheikh, A Dictionary of Muslim Philosophy, P143.

757 According to the philosophers there are two kinds of *khayal* (1) *al-khayal al-muttaṣil*: the universal or Idea as embodied in and conjoined with the particulars of which it is the universal-a thesis of Aristotle and the Aristotelians. (2) *al-khayal al-munfaṣṣl*: the universal or idea separated from the particulars and subsisting in the realm of (Platonic) Ideas-a view held by Plato and the Platonist.


759 Quoted from Kāshānī, *Iṣṭilāḥ al-Ṣufiyyah*, p.78.

al-ḥall al-muntaqīlah LAN. (common adverb) which is different from the above-mentioned adverb.

al-ḥajj⁷⁶¹ LAN. (Pilgrimage): it refers to the intention of obtaining the greatest thing. Technically, it is the intention of visiting the house of Allah in a particular manner and at a specific time with particular conditions.

al-ḥijab⁷⁶² TAS. (Veil): anything that covers your need. According to the Sufis it is the impression of the physical forms over the heart which could prevent the manifestation of Allah.

Hijāb al-gharrah⁷⁶³ TAS. (The ignorance or white veil): it is the blindness and disorientation that affects the individual’s essence and prevents it from the revealed perceptions. The prevention of these perceptions is considered as a perpetual veil against creatures.

al-kājib FIQ. (Deprivation): literally it means deprival, and technically it refers to the idea of depriving, completely or partially, a specific heir from his/her share in inheritance due to the existence of another heir. The complete deprival is called disinheritance and the partial one is diminution.

al-hajir FIQ. (Prohibition): literally it means total deprival. Technically it refers to the idea of preventing the act of saying, not practice, of a person who is either a minor or a slave or an insane.

al-hujjah⁷⁶⁴ LOG. (Argument): which indicates the validity of the assumption. It is said that ḥujjah and dalīl have the same meaning.

⁷⁶¹ Al-Shāfi‘i, al-Risālah., 197.
⁷⁶² Quoted from Kashānī, Iṣlāḥu‘u al-Sufīyyah, p.78.
⁷⁶⁴ Al-Fārābī, Kitāb al-Jadal, pp.56, 57, 58.
al-hadd LOG.\(^{765}\) TAS. (Definition): literally it means prevention, and technically it is a saying that includes similarity and dissimilarity [of a thing with reference to the other]. Hadd is a saying that indicates the quiddity of a thing. According to the Sufis it is the partition between you and your Lord such as the practices of your worship as well as your spatial confinement in a specific time and place.

\(\text{hadd al-i'jāz}\)\(^{766}\) THEO. (The Miracle point): when the discourse goes beyond the rhetorical capability of the human beings, it becomes challenging for them to articulate a discourse similar to it.

al-hadd al-tām\(^{767}\) LOG. (The perfect Definition): which consists of the proximate genus and differentia, such as the definition of man as a rational animal.

al-hadd al-Mushtarak LOG. (Common limit): intersection between two things in which the first ends with it and the second begins with it. Such intersection is different from the both.

al-hadd al-nāqiṣ LOG. (Imperfect Definition): Either the definition depends on the differentia only or on the differentia and the remote genus such as the definition of man as one who is rational or a body which is rational.

al-hadath\(^{768}\) FIQ. (Spiritual impurity): impurity that hinders the performance of prayer and other [rituals].

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\(^{765}\) al-Farābī, al-Maddākhā, pp.62, 72, 80, 81, 85.


\(^{767}\) Ibn Sīnā, al-Burḥān, pp. 5, 226.

al-ḥads\textsuperscript{769} PHIL. (intuition): the quickness of the mind in capturing the necessary connection between general principles [premises] and conclusions. It is similar to the (logical) reasoning that is considered as the lowest level with regards to the degrees of the sources of knowledge.

al-ḥadthīyār\textsuperscript{769} PHIL. (things proved by intuition): things that can immediately be proven by the mind [i.e. no need for the normal process of logical inference], so by frequent observations we conclude that the light of the moon is derived from the sun since the moon’s degrees of color is formed according to its location [far or near] from the sun.

al-ḥuduth\textsuperscript{770} THEO. PHIL. \textsuperscript{771} (Creation): it refers to the existence of a thing that did not exist before.

al-ḥuduth al-zāt\textsuperscript{772} PHIL. (essential existence): when the existence of a thing rely on the existence of another thing.

al-ḥuduth al-zamānī PHIL. (existence preceded by time): it means that existed of a thing is preceded by nihility in time. The first [i.e. essential existence] is absolutely more general compared with the temporal one.

al-hudūd FIQ. [Plural of hadd\textsuperscript{773}]: literally it refers to deprivation and technically it refers to specific punishments, stipulated by Almighty Allah.

\textsuperscript{769} Ibn Sina, Kitab al-Shifa, \textquotedblleft al-Nafs\textquotedblright, p. 219.

\textsuperscript{770} Ibn Fork, Mu'arrad Maqalāt al-Ash'ārī, P. 27

\textsuperscript{771} Ibn Sina, Kitab al-Shifa, \textquotedblleft al-Illahiyāt\textquotedblright, p. 262

\textsuperscript{772} al-Rāzī, Fakhr Lubāb al-īshārat.

\textsuperscript{773} Al-Āmūdī, al-Ikām Fi Usūl al-Ahkām, vol. 4, P. 389
al-hadith al-sahih OTH. (The sound prophetic tradition): it is which its linguistic structure is correct and its meaning does not conflict with the Qur'ānic verse or hadith mutawātir⁷⁷⁴ or consensus and its narrator, contrary to the weak hadith, is reliable.

al-hadith al-qudsi OTH. (The Holy report): in terms of meaning it is revelation, which the Almighty Allah inspired into the Prophet [mind] (s.a.w.s) either in a state of a wakefulness or during sleeping. The Prophet conveyed them using his own expression. Hence this hadith is ranked lower than the Qurān.

al-hadhīf⁷⁷⁵ PRO.: (As prosodic term), it refers to the idea of deleting (wataḍ majmū‘)⁷⁷⁶ as deleting of the measure ‘išun from mutafā‘išun to be come mutafā’ and then transformed into fa‘išun and thus called ahadha.

al-hadhīf⁷⁷ PRO. (lit. deleting): deleting of sabab khāfīf such as the last two letters lām and nun from the measure mafā‘išun to become mafā‘i and then transformed into fa‘išun and, after deleting the same letters, into fa‘u, which is transformed into fa‘alā, and hence this is called mafdhuf.

al-harārah OTH. (Heat): a manner by which the dissimilarities can be separated and the resemblances can be united.

al-hirs LAN. (Carefulness): to exert the effort in obtaining a [specific] thing.

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⁷⁷⁴mutawātir is a report of large number of narrators whose agreement upon a lie is inconceivable

⁷⁷⁵al-Khaṭīb al-Baghdādi, al-Kāfī fi al-‘Urūd wa al-Quwāfī, p. 145

⁷⁷⁶wataḍ majmū‘ in prosody, which compounds from two ftīhah preceded by sukuṭ. see Majdi Wahbah, M’ujjam al-mustaghfah al-‘arahiyah fi al-lughah wa al-‘Adah, Maktabat Libnan, 1984, p

⁷⁷⁷al-Khaṭīb al-Baghdādi, al-Kāfī fi al-‘Urūd wa al-Quwāfī, P. 131, 134.
al-harf LAN. (lit. letter): that which conveys meaning when connected to others.

al-harf al-asli LAN. (The genuine letter): an established word that can be inflected, verbally or orally.

harf al-jar LAN. (Preposition): it is used in transferring the verb or its meaning to the noun that comes after e.g. I have passed Zaid or I am now passing Zaid.

al-harf al-zaid LAN. (Additional letter): what has been dropped in the process of inflecting a word.

al-harq TAS. (Burn): the center of manifestations that leads to the Evanescence, in which the light is its first manifestation and the self-effacement is its end.

al-harakah THEO.778 PHIL.779 (movement/change): the gradual transformation from the status of power to the status of action. By ‘gradual’ is meant here to distinguish [the Divine Sudden Action known as the result of Be (KUN) decision]. It is said harakah refers to the notion of filling in the vacuum space after another [i.e. the movement of a body from one place to another]. It is said that it is considered as two formations occurring simultaneously in two places. While staticness is the state of two existences in two different times, but in one place.


al-ḥarakah al-ḥaḍīyyah THEO. / PHIL. (Intentional movement): it is not subject to an exterior order, and its manifestation should be related with feelings and desires such as the movement that comes from an animal by its own will.

al-ḥarakah bi maʿāna al-tawasut PHIL. (moderate movement): when the body reaches a [specific] point of distance in a [specific instant of] time such that the same body can not reach the same point before or after that time.

al-ḥarakah bi maʿāna al-qat' PHIL. (ultimate movement): its distance starts when the body begins to move to its destination, where such movement could be defined as the extension from the first point of the distance up to its end.

al-ḥarakah al-zatiyyah PHIL. (the self movement): the movement's effect is restricted to its body [i.e. not through an intermediary].

al-ḥarakah al-ṭabiʿiyyah PHIL. (natural motion): its occurrence is not subject to external decisions, and the moving body is not associated with feeling and will, such as when a stone falls towards the ground.

al-ḥarakah al-ʿaradiyyah PHIL. (accidental movement): the movement that effects the body indirectly such as the case of a man sitting in a [moving] boat.

al-ḥarakah fi al-kam PHIL. (quantitative change): transformation of the body from one unit to another such as growth and decay.

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781 See ʿal-ḥarakah bi ʿtibāʾ al-wasat ʿal-Ḥāfīz al-Ghazālī, Maqāṣid al-Falāsīfah, p. 311.
784 ʿUyn al-Maṣāʾil fi al-Mantiq wa ma baḍī al-Falāsīfah, p. 10.
al-ḥarakah fi al-kaif

PHIL. (qualitative change): qualitative transformation of a body from one state of quality to another, such as the heating and freezing of water. This movement is called transformation istihalāt. al-ḥarakah fi al-kaif is the state of the movement from the beginning to the end, which is a manner that can be actualized in reality.

al-ḥarakah fi al-wad

PHIL. (change of position): A circular movement that revolves the body from one position to another. The change in the parts of the circular mover is equal to that of its new position, which never departs its place, such as the case of the millstone. It is said that such movement has firm connection with time, i.e. its occurrence cannot be conceived outside time.

al-ḥarakah al-qasriyah

PHIL. (forced movement): originally it is caused by external leaning such as the movement of a stone thrown upward.

al-ḥurūf TAS (lit. letters): As a Sufi term it means the subtle facts (or realities) derived from the archetypes [or concert existences].

al-ḥurūf al-ʿaliyāl

(the sublime ‘heights’ letters): particular matters, which are located in the meta metaphysical (ghaib al-ghiuūb) such as the potential existence of the tree latent in a seed which sheikh Muḥammad Ibn al-ʿArabī referred to in his poetry:

We were [i.e. in the potential ontological existence] sublime letters, we did not say such realities existed at the top of the peak.

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785 al-Fārābī, ʿUūn al-Masālīl fi al-Manṭiq wa ma ṣādi al-Falsafah, P.10.
787 Quoted from Kāshshānī, Ḥṣāḥāl al-Sulḥiyyah.
**huruf al-tin** L.A.N. (soft letters): wāw, yā and alif. They are called as such because -phonetically speaking- they are expandable.

**al-hurīyah** T.A.S. (freedom): a term used by the people of reality [i.e. the Sufis] it means to free the self from enslavement to creatures, and cut off all (temporal) relations and affairs [with them]. Freedom is actualized in different degrees. The freedom of the general public refers to the idea of freeing the self from the subjugation of appetites the freedom of the particular people means freeing the self from the subjugation of aspirations because their volitions obliterated within the Volition of the Truth. Whereas the freedom of the most particular persons is from bodies, formalities and signs due to their obliteration into the manifestation of the sublime light of the Divine lights.

**hazm** L.A.N. (Firmness / resolution): treating matters seriously.

**al-huzn** L.A.N. (Sadness): what follows an abhorrent event or loss of something lovely.

**al-his al-mushtarak** P.H.I. (the common sense): the faculty which visualizes the forms of the tangible particulars or details. The five visible senses represent work as spies to serve this faculty, and the soul can recognize what has been reported by these five senses. This faculty is located in the beginning of the first hollow of the brain. As such it is like a spring which is divided into five streams.

**al-hasah** L.A.N. (Nobility of descent): thing which man considers as a pride to him and to his ancestors.

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788Quoted from Kāshānī, Ḥayāt al-Sufiyyah

al-hasad LAN. (Envy): discontent about the success of others and the desire to possess it.

al-hasrah LAN. (Regret): deep sorrow that exhausts the heart until it finds no room for extra sorrow, such as the discomfited vision that has no power to see.

al-hasan⁷⁹⁰ THEO. (Good): what is befitting with the nature of Allah’s) nature (taha’ or fitrah) such as gladness or what is considered as a perfect attribute such as knowledge or what is related to glorification such as worship. al-hasan is what is related to glorification in this temporal life and what is related to reward in hereafter.

al-hasan lima’na fi nafsihi ⁷⁹¹ THEO. (Good by itself): what is considered as good for something in itself [i.e. for internal and not external reasons] such as faith in Allah and Allah’s Attributes.

al-hasan lim’na’ fi gharih ⁷⁹² FJQ. (Good owing to the existence of others or good for external reason): what is considered as good for external reason such as the holy war (Jihād) which is not good by itself because its direct meaning denotes the destruction of the world and torturing and killing humankind. The Prophet Muhammad (Allah blesses him and grants him salvation) says: “Man is the construction of the Lord. Whoever destroys him is damned”. But such work is good for elevating Divine principles and the destruction of Allah’s enemies due to their ingratitude and denial.


⁷⁹¹Tahānawi, Kashshaf, p. 668.

⁷⁹²Al-Shashi, usul al-Shashi, p. 142.
al-ḥasan min al-ḥadīth⁷⁹³ OTH. (The agreeable prophetic tradition): whose narrator is well-known as truthful and reliable, but the degree of his report is less than the authentic report, as it is less accurate and certain, but is generally plausible.

al-ḥashwu⁷⁹⁴ LAN. (Tautology, padding, verbiage): literally it is the material that filling the pillow, technically it refers to the meaningless addition [or a useless addition].

al-ḥāṣr⁷⁹⁵ LAN. (Restriction): to limit thing in specific numbers.

ḥāṣr al-kuli fi ajzāʾīhi⁷⁹⁶ LOG. (Limiting the whole in its parts): the term which its whole can not carry the name of its parts. For instance the tractate of five chapters should be restricted to all five chapters since one chapter is not to be called tractate.

ḥāṣr al-kuli fi jujayyātihi LOG. (Limiting the whole to its particulars): It is permissible to call every particular of the whole as a whole since limiting the introduction muqadimah of the logic book to the meaning of the concept of logic is the necessity of logic and its subject.

al-ḥāḍanah⁷⁹⁷ FIQ. (Nursery): a period of nursing and nurturing a child.

al-ḥāḍarāt al-khamsah al-ilahiyyah TAS. (The five Divine Presences): the Presence of the Absolute Unseen⁷⁹⁸ which is located in the realm of the

⁷⁹³ Tahānawi, Kashshaf, P. 670
⁷⁹⁴ Ibid., p.676.
⁷⁹⁵ al-'Askari, al-furuq al-lughawiyah, P. 131.
⁷⁹⁶ al-Baghdādi, al-Mu'tabar fi al-lkmaḥ, P. 76.
⁷⁹⁷ Tahānawi, Kashshaf, P. 681.
⁷⁹⁸ see al-Attas Prolegomena p258
permanent archetypes at the Presence of [ideal] knowledge. The absolute Presence of (sense and sensible experience), which is opposite to the above-mentioned one, and is represented by the world of possession. The presence of inconsiderable unseen (or sub-unseen), which is divided into: (1) the semi absolute unseen, which is represented by the realm of the mightily omnipotent [compelling] and heavenly spirits [angels] i.e. the world of intelligible and pure souls. (2) the semi absolute world of sense and sensible experience which is represented by the ideal world that is named as heavenly world. The fifth is the Inclusive Presence, which includes the four Presences that were mentioned before. It is represented by the world of man [as all encompassing], which includes all visible and invisible realms in such that 'alam al-mulk is a reflection of 'alam al-malakū, which is at the same time represented by the absolute ideal realm. The latter is considered as a reflection of 'alam al-jabarū i.e. the realm of pure meanings, which is the manifestation of the permanent archetypes that is manifested by the Divine names and presence of the oneness, which is the manifestation of the uniform presence.

al-ḥāzr (Prohibition): a thing which whoever avoids will be rewarded and whoever commits will be punished.

al-ḥaṣiyah (SEC.: the followers of Abu Ḥāṣ Ibn Abi al-Miqdām. Ḥaṣiyah has gone with their views beyond the principles of the ibaḍi school. They have stated that between faith and polytheism stands the knowledge of Allah [i.e. whoever knows Allah will not be a polytheist because knowledge as an

799 al-Attas Prolegomena, P262
800 ibid, P. 262
802 al-Baghdādī, al-Farq Bāín al-Firaq, P. 104.
attribute, according to them, is a characteristic that stands between faith and polytheism].

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\textit{al-hifz}^{803} \text{PHIL.} (memorizing): the faculty of the mind in memorizing recognized pictures.

572

\textit{al-haqq}^{804} \text{THEO.} (The truth): literally it refers to an established matter, which can not be denied. Technically [i.e. according to the ontologists and logisticians], it refers to judging, which is applicable to reality [or in a real situation\(^{805}\)]. It has been used in verifying [judging] statements, believes (dogmas), religions and ideologies. Its opposite is \textit{bajf} (false)\(^{806}\), whereas \textit{\$diq} (truth) is popularized, particularly, in the statements. The opposite of \textit{\$diq} is \textit{kazib} (lie) but it is possible to distinguish between \textit{haqq} and \textit{\$diq} that is, in \textit{haqq} the reality (\textit{\$aqi'}) has to be established with \textit{\$ukm}, whereas in \textit{\$diq} the \textit{\$ukm} has to conform to reality.

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\textit{\$aqq al-yaqin}^{807} \text{TAS.} (Certainty)\(^{808}\): evanescence of the worshipper in Allah (or losing the human consciousness of the subjective self or ego) and subsisting in Him consciously at the level of knowledge, vision and taste i.e. not only knowing, so that the idea of the rational man about death is called \textit{\$ilm al-yaqin} and when he or she see the angels it is called \textit{\$ayn al-yaqin} and when death is tasted it is called \textit{\$aqq al-yaqin}. Other views consider \textit{\$ilm al-yaqin} as the literal or direct meaning of the \textit{shari'ah} and \textit{\$ayn al-yaqin} is the sincere

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\(^{803}\)Tahanawi, \textit{Kashshaf}, p. 682.
\(^{805}\)al-Attas Prolegomena, p. 125
\(^{806}\)Ibid. 126
\(^{807}\)Kashani, \textit{Istilāhāt al-Sufīyyah}, p.80
\(^{808}\)al-Attas translated the term as “Direct experience”, see his \textit{Prolegomena to the metaphysics of Islam}, p. 105.
performance of the requirements of the shari'ah and haqq al-yaqin means to reach the state of inspiration by such sincerity.

574

haqaiq al-asma\textsuperscript{809} TAS. (The realities of the names): these are the archetypes and proportions of essence because they are attributes that distinguishes a man from another.

575

al-hiqid OTH. (Malevolence): it could be defined as the behavior of seeking vengeance. Such a mood is reached when anger is actualized and represses the heart of a person who fails to shun it immediately. Such restrained feeling would engross in the unconsciousness and remain there as a (pure) malevolence. Ḥiqid is considered an aggressive mood resulting from mistrust of the heart about humankind.

576

al-haqiqah\textsuperscript{810} LAN. (Reality): a name comes in measure of fa'ilah derived from haq (truth) as [to say] huqqa al-shi' idha thabata (a thing gets into reality if it is established). The last letter tā in the term ḥaqiqah is used for transforming the word ḥaqīq from the state of description (adjective) to the state of nomination (noun) rather than used for tānīth (feminine) as in the case of 'allāmah (distinguished scholar) does not used for feminine. Technically it means the real popular meaning as used by the ordinary people and not the unreal scientific conventional meaning. For example salah (prayer) it means du'ā (invocation) in the real ordinary language, whereas in the technical juristic sense it is [practical] pillars and [oral] invocation of specific rite [which includes standing, reciting, bowing, prostrating, sitting, etc.]. Al-

\textsuperscript{809}Kashani, Istilāh al-Sufiyyah, p.80

\textsuperscript{810}Abu al-Husain al-Basrī, al-mu'tamad fi usul al-Fiqh, pp. 16-19. Al-Sharṣānī, nihāyah al-iqdām fi 'ilm al-kalām, p.135. Also see Tahānawī, Kashshāf, P. 682.
*Haqiqah* is the real original meaning of a term, or the meaning which is used by the ordinary people.

577

*haqiqah al-ḥaqaqīq*\(^{811}\) TAS. (The truth of the truth): the status of Oneness that includes all realities. It is called inclusive Presence and Presence of Being.

578

*haqiqah al-shay*\(^{812}\) THEO. (Thing as it is): the quiddity\(^{813}\) of a thing such as the definition of the ‘rational animal’ with reference to ‘man’. This is in contrast to the ‘laughing animal’ and the ‘writing animal’ since it is possible to conceive of the concept of man without referring to such characters.\(^{814}\) It might be said the reality of a thing is called so with reference to its actualization and with reference to its individualization, it is called identity otherwise it is called quiddity.

579

*al-ḥaqiqah al-ʿaqliyah* LAN. (Lit. rational reality): a sentence said by the speaker in which a verb is used as a predicate of the subject, such as a believer says: “Allah grows legumes”, which is quite different from the statement: “his day fasting” since a day can not fast.

580

*al-ḥaqiqa al-muḥammadiyah*\(^{815}\) TAS. (The reality of the Prophet Muhammad): the essence in it is the first individuation that represents the grand name.

581

*al-hikāyah*\(^{816}\) OTH. (Narration): It is the art of transmitting word from one place to another without changing its vocalization or formularization. It is said

\(^{811}\) Quoted from Kashani, *Islahat al-Ṣufiyyah*, p. 80.


\(^{813}\) al-Atlas Prolegomena, p 224

\(^{814}\) Ibid., p 224

\(^{815}\) Quoted from Kāshānī, *Islahat al-Ṣufiyyah*, p. 80.

\(^{816}\) Tahanawi, *Kashshaf*, p. 692
**hikayah** is to repeat the term as it was, or to use the term by transmitting it from its first place to another without changing its first meaning or form.

**Al-hukm**

LOG. (Judgment): to ascribe [specific] matter to another, whether the ascribed matter is affirmative or negative. Accordingly the non-judgment such as the restrictive relation is not included.

**al-hukm al-shar'i**

FIQ. (The legal judgment): it is the judgement of Allah addressed to adult people.

**al-hukama'**

PHIL. (philosophers/wise people): whose ideas and practice [conduct] are consistent with the sunnah (behavioral mold of the Prophet).

**al-hikam**

PHIL. (plural of wisdom): replacing thing in its proper place. It is said it is what has good consequence.

**al-hikmah**

PHIL. (wisdom): A science in which a human being searches to disclose realities of things as they existed in nature by using human capability. It is a theoretical and not mechanical [practical] science. Hikmah is also defined as a condition of a scientific intellectual faculty that moderates between rashness that is considered as the extravagant use of this faculty, and stupidity which is considered as the negligence of this faculty. Hikmah has been articulated in three meanings: the first is creating, and the second is knowledge and the third is known as al-aff'āl al-muthalatha such as the sun and the moon ... etc. According to Ibn 'Abāss, (peace be upon him and his father), the meaning of wisdom as a Qurānic term is the knowledge of the lawful and

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817 Al-Fārābī, Kitāb al-Qiyas, PP. 43, 48, 50, 51, 58, 62. al-Ghazālī, Maḥāk al-Nażar pp. 23, 25, 64. al-Ghazālī, al-Qiftās al-Mustaqim, pp.50


819 Al-Kindi, Rasā'il Falsafiyyah, P. 177. al-Fārābī, al-Ta'liqāt, P.9.
the unlawful. Literally it means fruitful knowledge i.e. knowledge that commensurates with deed. Ḥikmah is what can help us in presenting truth according to our own human capacity. It is said Ḥikmah is every speech that conforms to the truth. It is said Ḥikmah is the concise plausible speech that is free from tautology.

587

al-Ḥikmah al-ilahiyah\textsuperscript{820} PHIL. (the Divine wisdom): A science that is concerned with the metaphysical entities whose existence is not subject to our capacity and desires. It is said it refers to the knowledge of the realities of the things as they are and acting in accordance to such knowledge. Hence it has been divided into theoretical and practical knowledge.

588

al-Ḥikmah al-maskū‘anā\textsuperscript{821} TAS. (Tacit or non cited wisdom): it is the secrets of reality which is concealed from the scholars of the tradition as well as from the public for such knowledge will harm and destroy them. It was narrated that while the Messenger of Allah (SAAW) was walking, with his companions, around al-Madina a woman insisted on them to enter her house. Inside her house they saw her kids playing a round a flaming fire. She said: “O Prophet of Allah is Allah more merciful to his creatures than I am to my kids?”

“Allah is more Merciful, indeed of all the merciful He is the most merciful” he replied.

“O Messenger of Allah, do you ever think that I have the desire to throw one of my kids into the fire?” she asked.

“No”, he replied.


\textsuperscript{821}Quoted from Kashani, Iṣṭilāḥat al-Ṣufiyah, p.80.
"Then how can I understand that Allah is the most Merciful of all when he throws His servants into the fire?" she concluded. The narrator continues to say that the Messenger of Allah (s.a.w.s) wept and said: "What I have said [to you] is what has been revealed to me".

589 al-ḥikmah al-mantuq biḥā TASN. (the explicit Wisdom): it is the sciences of sharī'ah and the (Sufi) path.

590 al-ḥalal FIQ. (lawful): every thing [act or behavior] which is not subject to punishment [of the otherworld].

591 al-ḥilm FIQ. (Indulgence): it is to show tranquility instead of presenting vehement anger. It is said ḥilm is to delay the penalization of the oppressive.

592 al-hulul al-jawārī THEO. (lit. fusion of neighborhood): when each one of the two bodies becomes vessel of the other, as is the case of water in the mug.

593 al-hulul al-sarayānī THEO. (Flowing fusion 'or union'): [A complete] unification of two bodies in such a way that whenever reference is made to one of them it includes the other such as the fusion of the fragrance [water of rose] into the rose flower. The flowed one is called ḥal and the penetrated called maḥal (place).

594 al-ḥamād FIQ. (Praising/commendation): fine praising for the purpose of glorification.

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822 Quoted from Kashani, Istiḥāṣ al-Sufiyah, p.80
al-hamd al-hālī TAS. (Continuous / commendation): what is done by the soul and the heart such as realizing perfection in knowledge as well as in practice and qualifying himself by Divine conduct.

al-hamd al-ʻurfī TAS. (Conventional praising): an act that gives sense of glorifying the Benefactor due to his donations which is [i.e. al-hamd al-ʻurfī] more inclusive than the oral and practical performance.

al-hamd al-fiʻīlī TAS. (Practical praising): to offer physical acts seeking the pleasure of the Almighty Allah.

al-hamd al-qawwī TAS. (lit. oral praising): It is to praise Allah by tongue as He praised Himself by the words that the Prophets have transmitted to us.

al-hamd al-lughawī LAN. (Praising by ordinary expression): it is the good description that is limited to tongue, aimed at glorification and veneration.

al-ḥamzīyah SEC.: the followers of Ḥamzah Ibn Aḍrak. They agreed with the heresy of Maymoniyah, but Ḥamzīyah went further to declare that the infants of the infidels will be punished in the Hell in the hereafter.

ḥaml al-mawātā n 826 LOG. (Perfect attribution of a predicate): when the thing comes directly to the subject as predicate based on its essential characteristic as we say: “man is a rational animal” which is opposite to the imperfect [or partial] predication of a subject in which the predicate does not completely belong to the subject as it is said “man possesses whiteness” or “the house has a roof”.

al-himālah TAS.: when the soul reaches its possible status of perfection and maturity and meets its rational and practical faculties.

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al-hammiiyih FIQ. (Zealotry): the behavior of protecting honor and religion from accusation.

al-huwâlah\(^{827}\) FIQ. (bill of exchange): Derived from \(\text{tahawul}\) (transferring) in the sense of \(\text{intiqal}\). Technically, it refers to the process of transferring of debt from the responsibility of the original debtor to a new one.

al-hayâ\(^{828}\) FIQ. (Shyness / modesty): the aversion of the soul when countered by something it desires to do or avoids carefully any desire to performing blamable matters. It has two types: psychogenetic which the Almighty Allah has created in [all] souls such as the mode of shying in revealing the private parts [strict pudenda] or practicing sexual intercourse in open-air. Fiducial [acquired by faith] such as the believer preventing the soul from committing sins as a matter of religious devoutness.

al-hayâ\(^{829}\) THEO. (Life): a character which gives consciousness and capability to the entity that is described as a living being.

al-hayâl al-dunyiyah TAS. (The worldly 'or temporal' life): which occupies man from preparing himself for the hereafter.

al-hayiz al-\(\text{tabi}^{\prime}\) PHIL. (natural space 'spatial'): a place where a thing naturally localizes.

al-hayiz 'inda al-mutakalimûn\(^{830}\) THEO. (hayiz according to Muslim theologians): It is an imaginary vacuum that is occupied by an extended or a non-extended thing such as a body and an atom [or monad]. According to the

\(^{827}\)Ibn Qaim al-Jawziyyah, \(\text{Idam al-Muwaghi}\) 'In, \text{'an Rab al-\'Alamin\)} Vol.2, P.8.

\(^{828}\)Ibn Daqiq \text{ihkam al-\'Akhâm Sharh \text{'Umdah al-\'Akhâm\)}} Vol. 1, P. 137.

\(^{829}\)As\'a\'r, \text{Maqâla\text{o} al-islâmîyn\)} PP. 334, 337. al-Maturidî, \text{Kitâb al-Tawhîd\)} P. 261. al-Ghazâlî, \text{Fai\text{s}al al-Tafrih\)} p.41.

\(^{830}\)al-Baqillânî, \text{In\text{sa\text{i} Asbah al-Khilâf\)} P. 16. al-Ghazâlî, \text{Fai\text{s}al al-Tafrih\)} P.41.
philosophers it is the interior surface of the container, that lies between the exterior surface and the container.

610 al-ḥayiq\textsuperscript{831} FIQ. (Menstruation): literally it means flowing. Technically, it means a blood that is ejected by the womb of a matured and healthy woman. He mentioned (womb of a woman) to avoid other blood that come from other places. By mentioning (healthy) he avoided the blood of delivery, which is measured as illness even if it is considered as some sort of 'enuresis'\textsuperscript{832}. By mentioning [mature] he avoided a blood that might be seen in a girl of nine which is -according to jurists- inconsiderable blood.

611 al-hilah\textsuperscript{833} FIQ. (Trick): a name derived from ihtiyal (trickery) which can transform a person’s dislike to his likes.

612 al-ḥayawan (animal): the growing sensitive body that moves by will.

\textsuperscript{831} Al-Bukhari, kashf al-Asrār An Usul Fakhr al-İslâm al-Bazdawi, Vol.4.
\textsuperscript{832} The correct Arabic word is salas instead of thalath that comes in the original text.
\textsuperscript{833} Ibn Qaim al-Jawziyyah, Ilām al-Mawaqi' In, 'an Rab al-'Ālāmīn, Vol.3. P.159.
613. *al-khashi*\(^{834}\) THEO. (Humble): the person who realizes the state of humility spiritually as well as physically.

614. *al-khaṣṣ* LAN. (Particular): every term, which is originated to express a well known and singular [one] meaning, whether that meaning is essence or accidental. The meaning of 'singular meaning' is restricted to this term for the purpose of distinguishing the mentioned term from the common.

615. *al-khaṣah*\(^{835}\) LOG. (Property / particular): a universal logical statement that accidentally originated to individualize all or some of individuals who possess only one common fact. As to ascribe the character of writing, that exists in potentiality to every man or to attribute the character of writing that exist in actuality to some men thus, in the latter case, the universal is excluded to some numbers of the class. By the word 'only' [which is included in the definition] the genus as well as the common accidental are exempted because they have been originated to express more than one fact. By saying (accidentally) we exempted species and *differencia* because they signify essence, not accident.

616. *al-khāṭir* TAS. (Spontaneous idea): the idea that suddenly comes into the heart or without intentional processes of thinking. Khāṭir that has the character of conversation has been divided into four: 1) Divine, which is the first and precise in the absolute sense, which is known as powerful, effective and

\(^{834}\) Al-Ma'ārūdi, *Tā'wilāt ahl al-sunnah*, p. 142.

\(^{835}\) Al-Farābī, *al-Maddkhal*, p. 61, 76, 83, 84, 86
deliberate. 2) Angelic, which encourages individuals to perform the recommended or obligatory deeds and is called inspiration. 3) Psychogenetic that is restricted to the passion of the soul. It is called obsession. 4) Satanic, which encourages people to stand against the truth, as the Almighty Allah says: {Satan threatens you with poverty and bids you to conduct unseemly}.

al-khabar LAN. (Predicate of a nominal clause): a term that is free of verbal agents. Either it predicates verbally (i.e. in a written form) to its antecedent as in the Arabic statement Zaid qām (he is standing) in which the predicate comes after its antecedent (Mubtada) or it might be estimated as in the sentence aqām Zaid in which the predicate comes first. It is said that khabar is the (term or meaning) by which the understandable speech can be concluded. It is also considered as speech that bears both truth and lie.

khabar inaa wa akhawātahā LAN.: the predicate that comes after inaa or after one of its sisters.

al-khabar al-mutawātar OTH. (Report ensured by many lines of transmission): the report that is transmitted, through generations, by a large numbers of narrators. Mutawātar has been distinguished from the famous and singular hadīth as follows: the denier of the mutawātar is considered, by consensus of jurists, as infidel, whereas jurists disagreed in judging the denier of the famous hadīth. While some consider him infidel others do not. The correct view was the former, whereas no jurist applies infidelity to the denier of the singular hadith. The mutawātar report is the report that established by a large number of narrators whose agreement upon a lie is inconceivable.

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837 i.e. according to the author.
620. *khabar al-kādhīb* OTH. (the false report): the report that does not reach the degree of *tawatur*.

621. *khabar kāna wa akhāwātahal*LAN.: the predicate that comes after *kāna* and its sisters.

622. *khabar lā al-lai' lnafiyy al-jins* LAN.: it is the predicate that comes after the particle *lā*.

623. *khabar mā wa lā al-mushabahatain bi laysa* LAN.: the predicate that comes after particles *mā* and *lā*.

624. *kharāj al-muqāsamah* FIQ. (Land tax): the fixed tax, [taken from a product of a land] and estimated by a quarter, one fifth ... etc.

625. *al-kharāj al-muwazzāf* FIQ. (Land tax): a determined tax that is imposed by the governor on a land as ‘Umar (May Allah bless him) imposed a specific amount of tax on the fertile land of Iraq.

626. *al-kharrb* PRO.: deleting of *mīm* and *mūn* from the measure *mafā’il* to become *fā’il* which is then transformed to *maf’ūl*, and this is called *akhrab*.

627. *al-khurq al-fāhish fi al-thawb* FIQ. (Big hole or tearing in the garment): the majority of people refrain from wearing it in this condition. The garment having a small hole, contrary to the big one, has some benefit regardless its shortcoming imbedded in the small hole which is nothing more than imperfection.

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838 This is not a proper technical definition.
628. *al-khurm* \(^{843}\) PRO.: deleting the letter *mīm* from *mafa‘īln* to be *fa‘īln*, which is transformed to *ma‘ulan*, and this is called *akhram*.

629. *al-khazā‘* \(^{844}\) PRO.: it is the subaudition and flexion that comes out of *mutafa‘īln* where its *ta‘* is vocalized by *sukūn* and its *alif* deleted to become *mutfa‘īln* which is transformed to *muṣf‘īln*, and this is called *akhzal*.

630. *al-khishyah* TAS. (Fear): A suffering of the heart that is caused by the expectation of a future misfortune. Such feeling sometimes comes as a result of committing a lot of sins and sometimes as a result of recognizing the majesty and veneration of Allah and this latter feeling represents fear belonging to the prophets.

631. *al-khūṣūṣ* TAS. (Particular): the individuality of a thing over all things due to its distinctive character, so everything has a particular characteristic.

632. *al-khaḍr* \(^{845}\) TAS. (Lit. the green and tender plant): It symbolizes expansiveness whereas *al-Yās* (Elijah) stands for contraction. The mood and spiritual faculties of the *al-khaḍr* are expanded to cover the visible and invisible realms.

633. *al-khaṭṭ* \(^{846}\) PHIL. (lit. line): in portraiture it means the ornamentation of the term using alphabetical letters. According to philosophers, it refers to a thing that is concluded by point which is while its length divisible its width and depth indivisible. But it should be pointed out that, according to the philosophers, the line, the surface and the point are accidental and have no independent existence because according to them, the three are terminals of

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\(^{844}\) Ibid., p.144.

\(^{845}\) Quoted from Kāshānī, *Istilāḥ al-Sufīyāh*, p.169.

quantities. As they believe, the point is the end of the line, the line is the end of the surface and the surface is the end of the mathematical dimension of the body. But some Muslim theologians proved that the line and the surface have independent existence. According to this group, an atom extends along the length producing line, the lines extend along width producing surface, and the surfaces extend along depth, which—all—produce the body. The line and surface, according to this group, are substances by necessity since what consists out of atom is not an accident. A line is which has length but doesn’t have width or depth.

634. al-khata\textsuperscript{847} FIQ. (Lit. fault): Non-intentional mistake which is considered as a useful or acceptable justification that may remove the punishments of the hereafter particularly when dealing with \textit{ijtihad} matters. It is also considered as the element of suspicion against implementation of some temporal punishments, whether they are moral, \textit{hadd} (the capital punishment that is stipulated in the Quran), or retaliation punishment. However, if the rights of a people is not annulled, in specific punishments the perpetrator has to pay compensation or blood money in the cases of accidental homicide. For examples while one thinking he is hunting an animal shooting a person or to kill Muslim when thinking he is a non-Muslim fighter or to shoot a person while shooting something else or when a falling sleeper kills another one etc.

635. al-khatâbah\textsuperscript{848} LOG. (oratory): It is an analogy composed of accepted or presumed premises raised by a person who believes in \textit{khatâbah} validity. Its purpose, according to orators and preachers, is to incite the desire of people to

\textsuperscript{847} Al-Juwaynî, \textit{Kitâb al-Ijtihād}, 59.

\textsuperscript{848} al-Fârâbî, \textit{Kitâb al-Hidayat}, PP. 148, 210, 211, 225.
be more careful about what could benefit them in their temporal lives and the lives hereafter.

al-kha'tabiyyah\textsuperscript{849} SEC.: the followers of Abi al-khatâb al-Asdî. They believed that the Imams were the prophets and that Abi al-khatâb was one of them. According to them their supporters were permitted to use [even] false evidence against their opponents. They stated that paradise is nothing more than the luxury of temporal life, and hell is its discomfort.

al-khaft\textsuperscript{850} L.A.N. (lit. concealed): the hidden meaning that is hidden for incidental purpose that is not included in the structure of the original text. In order to be disclosed it requires implementation of \textit{Ijtihâd} (independent reasoning). For example the verse of larceny clarifies the case of a larcener as one who takes [steals] the guarded property in a hidden way. But it [i.e. the verse] doesn’t verify the cases of a pickpocket and a gravedigger. Thus the question is open for them [i.e. pickpocket and a gravedigger] whether they have to be taken according to their names [which did not mention in the verse] or according to their acts [which are similar to larceny]? [Thus in order to reply to such a question we need to implement \textit{ijtihâd}].

\textit{Khafa} [secrecy] according to the Sufis, is a subtle Divine entity existed, by potentiality, in the soul. Such entity would not be active unless the divine flow over the Sufi reaches overdose. At this station the faculty of the \textit{laiifa} will act as a device (mediator) between the Divine Presence and the soul to regulate the manifestations of the Divine attributes as well as the Divine flow, which could both be seen and tested by the soul.

\textsuperscript{849} al-Baghdâdi, \textit{al-Farq Bain al-Firaq},

\textsuperscript{850} Al-\textit{Shashi}, \textit{usul al-\textit{Shashi}}, P. 80.
According to Plato it is a created dimension. According to Muslim theologians it is an imaginary [conceptual, abstract, mental] space i.e. it could be imagined by the brain as [abstract] demarcation that separates the body and the other that surrounds it, such as the space inside the jug that is filled by water or air. Such imaginary void [space inside the jug] represents the thing or the container in which the body is localized. By this criterion, i.e. as a container, the theologians considered it as space for the body. Before the body has been localized in it [i.e. as an empty space] they consider it as void. Thus void, according to them, is the unoccupied emptiness i.e. not filled by anything therefore it would be nothing because the imaginary emptiness is not existed in reality but only exists in the mind. If it existed in reality, it must be a created dimension. The existence of void is impossible, according to the peripatetic philosophers, whereas Muslim theologians affirmed its possibility [as it was explained before]. However, what is behind the determined body is not a dimension, because all the dimensions vanish by the vanishing of the determined body, thus it is neither increaseable nor decreaseable because it is not a thing. Therefore, by the two meanings\(^{852}\), the void does not exist. It is true that the existence of the container entails the void if and only if the contained thing did not exist and that is impossible.

\(\text{al-khila}^{853}\) THEO. (Controversy): dispute between opponents aim to verify right or to refute false.

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852 The two meanings refer to the views of mutakalimun and the peripatetic philosophers.

al-khul\textsuperscript{854} FIG. (lit. taking off): as a juristic term it means divorce at the request of the wife who pays a compensation.

al-khalafiyah\textsuperscript{855} SEC.: the followers of Khalaf of the kharijite sect. They believed that the children of the polytheists would be in hell even if they did not practice polytheism.

al-khulq\textsuperscript{856} PHIL. (behavior, conduct, manners)\textsuperscript{857}: it is a deep-rooted faculty of a soul from which actions, spontaneously and easily, come-out. If convention and reason consider such actions as good then such hay'ah (faculty) is called "good hay'ah". If what has been derived are bad actions it would be called bad manners. We call it deep-rooted because those who rarely and accidentally give money would not be considered as generous unless such a characteristic should firmly be rooted in them soul. It also has nothing to do with gentleness for those who are seized by their anger since such manners is accidental and not habit to them. However action is not a proper criteria to distinguish between good and bad manners, since some people are really generous, but do not have enough money to spend or they might have other reasons that prevent them to do so. The same is true with those who are seized by stinginess who may be seen giving but who might act so for personal reasons or hypocrisy.

\textsuperscript{854} Tahanawi, Kashshaf, P. 760.
\textsuperscript{855} al-Baghdadi, al-Farq Bain al-Firaq, P. 96.
\textsuperscript{856} al-Farabi, Kitab al-Tanbih 'Ala sahil al-Sa'adah, p.6. al-Farabi, Kitab al-Jadal, p. 95.
\textsuperscript{857} The popular translation of Khuluq or akhlāq in the bilingual Dictionaries is morals, morality and ethics. It seems to me the term has, wrongly, been understood according to its positive sense as it denotes good conduct, whereas this term is neutral. In other words whenever it is mentioned, in its Arabic context comes with additional of praising or dispraising words, (i.e. akhlāq hasanah 'good manner' or akhlāq sayi'ah 'bad manner'). Thus we prefer the neutral term conduct or manner as equivalent to akhlāq.
644. **al-khalq** UTH.: a cooked combination of juices that are extracted from dates and raisin, and cooked in a light fire.

645. **al-khalwah**858 FIQ. (Lit. solitude or closed meeting): As a Sufi term it means conversation with the Truth with the heart, where nobody, including an angel, exists.

646. **al-khalwah al-ṣaḥīḥah** FIQ. (lit. Valid Privacy): As a juristic term it means a meeting between a man and his wife in seclusion without prohibitive reasons859 that prevent him to practice intercourse with her.

647. **al-khumāsī** LAN. (Lit. quintuple): a grammatical term that refers to a verb of five original letters such as *juhmursh*, which means an old woman.

648. **al-khunthā** FIQ. (Bisexual): literally it is derived from **al-khunth** which is the softness. Technically it refers to an individual who has or lacks both female and male genitals [sex organs].

649. **al-khawārij** SEC.: who takes **al-'uṣhr**860 without presidential permission.

650. **al-khawf**861 FIQ. (fear): expectation of hateful incident or loss of lovely thing.

651. **khiyār al-ta‘yfn** FIQ. (Optional choice stipulated by specification): to buy, for instance, one of the two garments by ten provided that the buyer was given a choice to chose any one of them.

652. **khiyār al-ruiyah** FIQ. (optional choice of cancellation stipulated by viewing): whoever buys any unseen item has a right to reject it whenever he likes.

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858 Quoted from Kāshāni, *Iṣṭiḥāṣ al-Sufiyah*, p.170
859 Muslim jurists identified many reasons that prevent the legal sexual intercourse, which are categorized under three categories as natural, legal and physiologic impediments.
860 *uṣhr* is one tenth taken, as a taxation, from: 1) a free non-Muslim merchant living in a Muslim territory as well as 2) non-Muslim merchant who crossed Muslims territory while their country is involved in war with Muslims. 3) land production.
653. *khiyar al-shart* FIQ. (optional choice of cancellation stipulated by condition): a condition made by one of the two contracting parties, provided the time from the day of contract deal does not exceed three days.

654. *khiyar al-‘ayib* FIQ. (optional choice of cancellation stipulated by imperfection): optional choice in rejecting the sold item due to its imperfection.

655. *al-khayāl* PHIL. (impression): it is a memorizing faculty that saves the image of the visible things which are perceived by the common sense during their absence. By such activity the common sense could return to that saved impression [picture of a thing or copy of the original picture] when necessary. Accordingly *khayāl*, which is located at the end of the first hollow of the brain, is considered as a store of the common sense.

657. *al-da* OTH. (Disease): disorder in human body [qua psychosomatic entity] which is caused by unsteadiness in ‘human humors’\(^{862}\).

658. *al-dākhil* PHIL. (lit. the interior): As a part it is called root, as an end of analysis it is called *stoicheion* (element), as applicable to the form [in potentiality] it is called *hyle* (prime or primordial matter), as an entity from which the composition has been driven it is called origin, and as space [or container] for the actual specific form it is called subject-matter.

659. *al-dai'rah* OTH. (Circle): As a geometric term it means a plane figure surrounded by one curved line that is everywhere equidistant from a given fixed point, which is called the center of the circle and that surrounding line is called the *circumference* of the circle.

660. *al-da'imah al-muflaquh*\(^{863}\) LOG. (the absolute proposition): in which the validity of the permanent affirmation or permanent negation of the predicate with reference to its subject is verified or judged since the subject still exists such as every man is an animal in which the animality of a man is verified as long as a man is existing. Type of permanent negation is expressed by the example: nothing exists in man as stone, so the permanent negation of the stony characteristic is negated from man as long as he exists.

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\(^{862}\) According to the ancient medicine, the four humors of the human body are blood, phlegm, yellow bile and black bile.

661. *al-dibaghah* OTH. (tanning): the process of removing the stinking and filthy moisture from [the dead animal] skin.


663. *al-dastūr* FIQ. (lit. statute/regulations): senior executive governor, whom people refer to in solving their problems according to the regulation that he establishes.

664. *al-da‘ah* LAN. (Repression): Control or (repression) against agitation.

665. *al-da‘awah* FIQ. (Lawsuit): literally it is derived from the term *al-du‘ā* (invocation), technically it is an application based on a claim, and submitted [to the court] by a person who requests the court to affirm his claim.

666. *al-dalālah* FIQ. (signification): the condition or meaning of a thing that entails another meaning. The first meaning is called *dāl* (signify) and the second is *madlul* (signified). The conditions on which the term might indicate specific meaning- according to the scholars of the foundations of Islamic jurisprudence- is limited to three factors: 1) The terms of the text (i.e. the literal words) 2) the terms of the indication (indirect meaning) 3) the linguistic or direct meaning of the terms 4) the conventional meaning of the terms. To express such points we would say: the judgment, which is extracted from the text, either affirmed directly with the text itself [as in the case of No.1] or not. In case of No.1 either the meaning of the literal words indicates the judgment directly which is *‘ibārah* or indirectly which is *isharah* (2). In case of *isharah* either the indirect meaning that indicates the judgment has been understood at the literal level which is *dalālah* (No.3) or understood technically which is *iqtida* (No.4). The *dalālah* of the *nāṣī‘* is the literal indication by which
normal people who speak the same language can, spontaneously, recognize it, as meaning *ta’ifi* (word that connotes contempt) in the Quranic verse: {...say not to them ‘i.e. the parents’ *uff* ‘i.e. word of contempt’}^864. So the prohibition of *taiff*, which is nothing more than immaterial contempt, which by necessity involves prohibition of material [or physical] contempt. Such conclusion could be reached spontaneously [i.e. there is no need to implement *Ijtihad* (reasoning) in order to prove prohibition of physical contempt against parents whatever circumstances might be].

667. *al-dalalah al-lafi'iyyah*^865* LOG. (The conventional verbalized meaning): it means that whenever the meaning of the term is mentioned or imagined it should be recognized as it is conventionalized. It is divided into *dalalat mu'afaqah*^866, *dalalat ta'dmin*^867, and *iltizam*^868. The three divisions are expressed by ‘man’ who, completely indicates the meaning of ‘rational animal’ by *mu'afaqah* and partially [i.e. rational or animal] by *ta'dmin* and indicates the character of the learnable by entailment.

668. *al-dawara-n*^869 LOG. (Circulation): literally it means circumambulating around a thing. Technically it refers to the process of inferring things from another in such that the latter works as a cause of the first as diarrhea and drinking of *siqmoniyah* (laxative herbal). The first thing is called *da'ir* (D) and the second is *madar* (M). The latter has been divided into three: 1) whenever (M) exists (D) will exist by necessity but [at the same time] the non-existence of M does

^864 Qur’ān, surah al-Isrā': (17:23)
^866 Identical meaning in which the conventional term indicates the full meaning
^867 Inclusion, which indicates the partial of the meaning.
^868 Requirement or association, which indicates the meaning by the mental entailment
not entail -by necessity- the non-existence of $D$ [i.e. $(p \land q)$]. For example drinking of $siqamuniyali$ entails by necessity the existence of diarrhea, but its absence does not entail the absence of diarrhea, for it might be caused by another drug. 2) The non-existence of $M$ in the second type entails by necessity the non-existence of $D$ but the existence of $M$ does not entail by necessity the existence of $D$, such, as life with relation to knowledge [which could be expressed by the rule $\neg p \land q$]. 3) The case of $D$ in the third type follows, by necessity, the case of $M$ [in affirmation as well as in negation] such as the affirmation or negation of stoning as punishment for fornication with reference to the married person [which could be expressed by the rule $p \lor q$].

669. 

\textit{al-dawr}\footnote{Aristo, (Aristotle), \textit{al-Burhün}, p.44. al-Farabi, \textit{Kitab al-safsafah}, p. 153} LOG. (Circularity): when two things have mutual dependence upon each other such as $A$ on $B$ and vice-versa, it is called clear dependence. Another example of dependence, is actualized in different degrees as the dependence of $A$ upon $B$ and $B$ upon $C$ and $C$ upon $A$, it is called tacit circularity. The difference between circularity and the definition of a thing by itself is that in the clear circularity the defined thing must precede itself by two degrees whereas in the second case it is by one degree.

670. 

\textit{al-ddahr}\footnote{al-Tawhidi, Abu ‘f-1ayyan \textit{Kitat al-Muqaasat}, p. 278. Ibn Sina, \textit{‘Ou’n al-Hkmah}, p.28. al-Ghazali, \textit{al-Ma’ārif al-‘Aqliyyah}, p. 104.} PHIL. (lit. time): the continued duration of time which is considered as an extension of the Divine Presence as well as the innermost essence of time by which pre-eternity is unified with everlastingness.
al-dayn al-ṣaḥīḥ ⁸⁷² Fiq. (The correct financial claim): the one, which would be invalid by only repayment or exemption. With regards to badal al-kitābah, it is considered as an incorrect financial claim since it becomes invalid with neither repayment nor exemption and refers to the person who fails to fulfil the contract.

al-dīn wa al-millah ⁸⁷³ Fiq. (lit. religion and nation): dīn and millah they denote one essence and yet have different connections. Shari'ah in the sense of submission is called dīn as unites nations [that believe in it] it is called millah, and as a reference [in solving multifarious problems] it is called madhhab (school of thought). Some views distinguish between them by ascribing dīn to Allah, millah to the prophet and madhhab to the mujtahid (the scholar that originated the madhhab).

al-dīyah ⁸⁷⁴ Fiq. (Blood money): money that is paid as compensation to the avenger of blood.

CHAPTER DHAL

al-dhāt ⁸⁷⁵ Phil. (particular, essential): dhāt for everything is the essential part by which a thing is distinguished from others. It is said that dhāt al-shī' refers to itself as well as to its essence. From this standpoint it is considered an

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⁸⁷² Ibn Nujaim, al-Ashbah wa al-Nasīr, p.421.
⁸⁷⁴ Ibn Nujaim, al-Ashbah wa al-Nasīr, p.413.
⁸⁷⁵ al-Kindi, Rasa'il Falsafiyah, pp. 125, 266,
essence having some accident. The difference between dhat and shakh is that the former is more inclusive than the later since dhat designates the body and other than body, whereas shakh only designates the body.

675. **Al-dhubul** PHIL. (decay): decreasing in volume of a body when loses some rates over all its parts.

676. **al-dhimah** FIQ. (Agreement, obligation, covenant, debt, oath): literally it refers to agreement because its violation entails dham (dispraise). Some scholars consider dhimah as description and define it as a description by which a person becomes legally competent. Some others consider it as a described entity and define it as a self that has a covenant, since man contrary to animals -according to all jurists- is born with a valid covenant.

677. **al-dhannb** TAS. (sin): what makes a veil between you and Allah.

678. **al-dhihn** PHIL. (mentality): It refers to the faculty of the soul that includes the physical as well as spiritual senses and is prepared to acquire knowledge. It refers to the perfect preparation in a process of acquiring all disciplines of knowledge by intellect.

679. **al-dhuwq** TAS. (Sense of taste): As a physical sense it is a faculty that is infused in the nerves of the tongue by which, and by the assistance of the saliva that is mixed with the eaten food, the various foods could be recognized and distinguished from each other. As spiritual sense in dealing with the

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knowledge of Allah, *dhawq* has been defined as an illuminated light that Allah ejects into the heart. As manifested in the hearts of His saints by which [i.e. by the ejected illuminated light] they can distinguish between right and wrong without following an ordinary process of education, as taking such information from book or alike.

680. *dhu al-`aqiq*\(^{879}\) TAS. (Intelligent person): Who sees the visible creatures as clear entities and see, Allah as an Interior Hidden Entity; so from this standpoint, Allah according to him, is a mirror through which he could see the creature, but as far as mirror processing is concerned the pictures of creatures would veil the mirror, i.e. would not be seen.

681. *dhu al-`aql wa al`ayn*\(^{880}\) TAS. (Person of intellect and insight): who sees Allah within creatures, due to the performance of supplement deeds, and sees creatures within Allah, due to the performance of obligatory deeds, and uses both dimensions of sight in such a way that nothing of them could conceal the other. So he sees, on one side, all Being as one truth and multi-creatures, on the other. In other words the multiplicity would not prevent him to see the One Singular Face since the seen objects would not veil the gazing delighted Singular Face, and since the evidences of multiplicity are scattered everywhere, the same case, with evidences of the Singular Essence that manifested in everywhere. However the three degrees of vision were mentioned by the saint Muḥī al-Dīn Ibn ʿArabi in his following poetry:

If you have an (eye), you can see [the Essence of] the Truth manifested in the presence of creatures! If you have an intellect you can see the creatures

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\(^{879}\) Quoted from Kāshānī, *Istilāh al-Ṣufyāyah*. P. 173.

[manifested] through [the manifestation of] the Truth. If you have both faculties you can see both [ontological existences] as one, the only difference is formality.

682. *dhu al-‘ayn*⁸⁸¹ TAS. (the person of insight): who sees the Truth qua a clear manifestation and sees the visible creatures qua hidden entities. Thus the creature is, according to him, a mirror through which he can see the Truth, for the creatures are hidden into Him as picture hides into the mirror.

683. *dhawū al-’arḥām*⁸⁸² FIQ. (Lit. relatives): in language it means relatives in a general sense and technically it means the relatives who do not have a share in inheritance.

**CHAPTER RA’**

684. *al-rān*⁸⁸³ TAS. (The veil): the veil between the heart and the sacred divine realm. Such miserable condition occurs because the detained faculties of the soul are replaced by deep-rooted corporeal obscurities which completely veils the heart from the illuminated Divine lights.


⁸⁸¹ Ibid., p.173.
⁸⁸³ Quoted from Kāshānī, *Iskāḥat al-Sufiyah*, p.156.
al-riba\textsuperscript{884} FIQ. (Usurious interest): literally it means surplus. Technically it means a conditioned surplus that is mentioned in the contract in which one party of the contractors has been obligated to pay surplus to the other party with no compensation for the former party.

al-rubā': OTH. (Quadruple): A term for a past verb that has four perfect letters.

al-raja\textsuperscript{7}: TAS. (Hope): literally it means hope. Technically it refers to the eagerness of the heart while waiting to obtain a lovely thing in the forthcoming future.

al-raja'ah fi al-ṭalaq FIQ. (Return in divorce): [receiving back a wife, who has been divorced,] which means continuance of the marriage bond.

al-rajul FIQ. (Adult): human male who has passed childhood and entered the state of adolescence.

al-rujū': OTH. (Backward): unidirectional step of a distance that is exactly equals to the first i.e. contrary to the detour [i.e. u-turn].

al-rahmah FIQ. (mercy): desire in doing common good [charity]

al-rukhsah\textsuperscript{885} FIQ. (Permission): literally it means easiness. Technically it is a name originated to meet the exceptional judgments that is permitted in a particular and prohibited in a general. It is said rukhsah is what human excuses are based on.

al-radd FIQ.: lit., it means rejection. Technically it refers to the idea of distributing the surplus after ‘ašāb al-faraīd\textsuperscript{886} have taken their shares from


\textsuperscript{885} Al-Shafi‘i, \textit{al-Risalah}, P. 545.

\textsuperscript{886} the heirs of fixed share
the inheritance that does not have ‘asabah⁸⁸⁷ who deserves such a surplus. The surplus has to be distributed to ashab al-farādīd according to the fixed rate of their share.

695. *al-rida*⁸⁸⁸ TAS. (Lit. gown): As a Sufi term, it means the manifestation of the Divine attributes in a person.

696. *al-rizamiyah*⁸⁸⁹ SEC.: according to them, Ali (may Allah blessed with him) as legal Imam should have been succeeded by Muhammad Ibn al-Ḥanafiyyah who should have been succeeded by his son ‘Abdillah. They permitted what Allah prohibited.

697. **al-rizq** FIQ. (Livelihood): it is the name for foodstuff that is provided by Allah to the animal which can eat the permissible as well as the prohibited ones. According to the Mu‘tazilah it is a possession eaten by the possessor hence prohibition is not a riziq.

698. **al-riziq al-hassan** FIQ. (Good livelihood): what is accessed easily or is provided from non-expected source and without acquisition.

699. **al-risālah** FIQ. (Lit. tractate): it is a journal that includes a number of questions from similar subjects. The journal is the text that includes judicial rulings.

700. **al-rasam**⁸⁹⁰ TAS. (Lit. description): a description [or judgment], which would be actualized in the eternal future as it was actualized in the eternal past i.e. according to the prejudgement of the Exalted.

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⁸⁸⁷ A legal term for male relatives by the father’s side, agnates.
⁸⁸⁸ Quoted from Kāshānī, *Iṣṭiḥād al-Ṣūfīyah*. P. 156.
al-rasam al-tam\textsuperscript{891} LOG. (Complete description): it includes the approximate genus and property such as defining man as ‘a laughing animal’.

al-rasam al-nāqīs\textsuperscript{892} LOG. (Imperfect description): it includes the property only or property along with the remote genus such as the description of man as ‘one who laughs or a laughing body’ or may be referred to accidents that concerns with one fact such as the description of man as one who walks on his feet, who has wide nails, naked cuticle, stands and laughs by nature.

al-rasūl\textsuperscript{893} FIQ. (Lit. messenger): a human being sent to creatures, by Allah, to communicate and explain for them the [Divine] injunctions. In Islamic jurisprudence the term means the one who is ordered, by Allah, to communicate and explain the divine message—to creatures— in a proper and perfect manner. According to Kalbi and Farā every Messenger is a Prophet and the vise-verse is not correct contrary to the belief of the Mu‘tazilah who considered them as similar terms having the same meaning as Allah addressed Muhammad sometimes by the term of Messenger and sometimes by the term Prophet.

al-rashwah FIQ. (Bribe/hush money): which is given to falsify the truth or to actualize the false.


al-ridā’ FIQ. (Fosterage): when the child sucks the breast of a fostering woman during the period of fostering.

\textsuperscript{891} Quoted from al-Abhari, \textit{al-mantiq fihidayyah al-ikhmah}, p.11.
\textsuperscript{892} Ibid., p.11
\textsuperscript{893} bn Hazm, \textit{al-ikh ham fi usul al-ahkam}, vol.1, P.40.
al-rufubah PHIL. (moisture): a condition through which the process of formation, segregation and conjunction could, easily, be achieved.

al-ru’unah^{894} TAS. (lit. frivolity): as a Sufi term, to follow the pleasures and natural demands of the self.

al-riq^{895} FIQ. (Slavery): literally it means weakness e.g. 'weakness of the heart'. Technically it is considered as unjust inability, which is originally invented to designate the punishment that is applied against infidelity. It is considered as an inability because the slave lacks what a free man possesses such as the possibility of being witness, judge etc. Its called a *hukmi* (unjust or irrational) judgement because the slave, as laborer, may achieve more, due to his physical power, than the free man.

al-ruqbi^{896} FIQ.: *ruqbi* is a person who gives someone a material item saying that is for you as long as you’re living, but if you die before me it must be returned back to me. As if each of them is observing and waiting for the death of other.

al-raqiqah^{897} TAS. (Subtlety): spiritual delicacy, sometime may designate the subtle mediator that connects two things such as, the continued divine aid that links between the Truth and [His] slave, which is called the subtlety of the descent by means of which the slave comes close to the Truth, such as, knowledge, good deeds, good behaviors and obtains high stations, which might be called the subtlety of the return or of the ascent. Subtleties may be

^{894} Quoted from Kashani, *Istilahat al-Šufiyyah*, P.159.

^{895} Quoted from Al-Taftazani, *Sharh* al- p.463.


^{897} see Kashani, *Istilahat al-Šufiyyah*, p. 160.
applied to the sciences of the path, ethics and all matters that smoothen the heart of the devotee and eliminates the thickness of the soul.

712.  
\textit{al-rikāz} FIQ. (minerals and a released hidden treasure): the underground wealth whether its minerals or currency.

713.  
\textit{rukn al-shay}^{898} FIQ. (the core of the thing): Its strong side i.e. its core. Technically it refers to what makes a thing valuable. Thus the thing has a meaning, only, by its core not by its meaning otherwise the agent would be considered as a core of the verb, the body as a core for the accidental and the described entity [or description] as a core for the attribute [or adjective]. It is said that the core of a thing is a part of it, contrary to the condition, which is external to it, and by which the thing is complete.

714.  
\textit{al-raml} FIQ. (Haste): the hasty walking with shoulders shaking as if the doer is fighting between two rows.

715.  
\textit{Al-rahm}^{899} FIQ. (Mortgaging): literally it means detention. Technically it means the legal depositing or freezing of assets which is considered as a refundable property i.e. similar to the indebtedness. \textit{Marhu'n} (mortgaged property) is considered as subject of infinitive.

716.  
\textit{al-rūḥ al-a'zam} TAS. (Superior soul): it is the human soul which is considered as the manifestation of the Divine Essence with reference to its Lordness [i.e. as He is a Cherisher and Sustainer]. Therefore nothing will be around such highest position and even nothing could think of it. Nothing knows its reality except Almighty Allah and nothing could achieve such desire except Him. It is the first intelligence, the great Sign of the Prophet Muhammad (s.a.w.s), the


\textit{Ibn Nujaim, al-Ashbah wa al-Nazār, P. 327.}
one soul and the reality of the Names. It is the first creature that Allah created according to His form (i.e. Adam), the grand vicegerent, the quiddity of illuminated light, where its quiddity is the manifestation of the essence, and its light is the knowledge of the essence. It is called, with reference to its quiddity, 'one soul' and with reference to its light 'first intelligence'. As it has many manifestations and names in the macrocosm realm (such as first intelligence, the highest Pen, light, universal soul, Preserved Tablet etc) it has also some manifestations and names in the microcosm realm that fit with its pretences and degrees in that particular realm. It is, according to the Sufi, “the secret, mystery, spirit, word, piety, heart, chest, intellect and soul”.

717. 

al-ruḥ al-insān  

PHIL. (human soul): the subtle faculty of acquaintance and realization, which is located in the animal spirit. It slides from the realm of kun (Be), which the minds are incapable of conceiving its essence because this spirit might be abstracted sheer and might be imbedded inside the body.

718. 

al-ruḥ al-ḥaywān  

PHIL. (the animal soul): a subtle body that is derived from the physical heart ventricle and spreads through the main arteries to all parts of the body.

719. 

al-rāwī  

PRO. (lit. parotid gland): it means a quick vocalization in which the deaf can not recognize [see] the movement of anything like even a mouse.

720. 

al-rāwī  

PRO.: (is term used in prosody) it designates the letter on which the rhyme of the poem is established and the poem is named so that it may be said such is the poem of the letter dal or ta. 

900 al-Farābī, Kitāb al-Fusūs, PP. 10, 13.
901 Ibn Tufail, Hay Ḣayn Yaqūthun, p.47.
902 the term has been used in the discipline of the recitation of the Quran.
721. *al-riya'*. TAS. (Duplicity): neglecting sincerity in work by observing in it something other than Allah.

722. *al-riyādah*. TAS. (Education): tenderizing the psychological behaviors by purifying it from the errors and disputes of the mood.

### CHAPTER ZAIN

723. *al-zā'īr*. ⁹⁰³ TAS. (Faculty of repression/rechecking): the sermonizer of Allah in the heart of the believer. It is the light that is thrown [by Allah] and guides the heart to the Truth.

724. *al-zihāf*. PRO.: in prosody it means change in the eight measures of the verse whether they are in the beginning of the verse or in the beginning of its second part or in its *hashw*. ⁹⁰⁴

725. *al-zurāriyah*. SEC.: [the followers of] Zurārah Ibn A‘un who considered the attributes of Allah as created entities.

726. *al-za‘farāniyah*. SEC. (Sect): According to them the speech of Allah is something other than Him and everything other than him is created. Thus they believed whoever claimed that the Qur‘ān is not created is an infidel.


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⁹⁰⁴ *hashw* as a term of prosody it means the other parts with the exemption of the type of (*duruḥ*) and (*urūd*).
al-zakāt FIQ.: literally it means to flourish. Technically it means spending some money for a particular amount of property for a particular person.

al-zaman PHIL.905 / THEO.906 (Time): it is measured, according to philosophers, by the movement of the grand celestial sphere. According to Muslim theologians it is a known variable estimated by another unknown variable: ‘I will come to you at sunrise since the time of sunrise is known, whereas the time of his coming is unknown; it becomes clear when the unknown is connected with the known.

al-zumurrd TAS. (Lit. emeralds): As a Sufi term it means the Universal soul. It is named by an essence that is described by mixed green-black color when the possibility of its existence germinates due to the reason that is caused by its existence, as well as due to itself.

al-zīnā FIQ. (Fornication): coitus between man and woman who did not marry to each other and have no suspicion in such act.

al-zīnār OTH. (Belt) band or rope in the size of the thickness of a finger that is tied around the waist, which is other than kistījī.

Zuhd TAS. (Asceticism): literally abandoning tendency towards things. Technically (i.e. as a Sufi term), it means disliking temporal life, and renouncing it. It is said it refers to the idea of seeking the comfort of the hereafter by neglecting the comfort of the temporal life. It is said it is ‘not to think of a thing that you do not have’.

734. *al-zawaj* OTH. (Even number): integral number that can be divided by two.

735. *al-zaytun*°7 TAS. (olive trees): As a Sufi term it symbolizes the self that has been prepared, due to its strong intellect, to be illuminated by the Divine light.

736. *al-zayt*°8 TAS. (lit. oil): original light that makes the above monitored self ready for illumination.

737. *al-zayff* FIQ. (lit. forgery): Dirhams that are not credited by the house of treasury [a traditional Muslim financial institution].

**CHAPTER Sin**

738. *al-sādah* LAN. (Leader): pl. of *sayyid* ‘leader’ who is capable to lead the community.

739. *al-sākin* LAN. (Consonant): what could bear three kinds of vowelization regardless of its original form such as the letter mīm in ‘Amr.

740. *al-sālk* TAS. (Lit. wayfarer) as a Sufi term it means the one who passes through the Sufi spiritual stations by his mood not by his knowledge or intellectual vision. Accordingly the knowledge he has acquired thus is concrete, has come from an authentic source and prevents him to go stray.

741. *al-sālim* LAN. (lit. intact, integral sound, completed, perfect etc.): as a morphological term it refers to the term whose three original letters which are

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°7 Quoted from Kashani, *Iṣṭiḥāḥ al-Ṣufiyyah*, p.77
°8 ibid., p.177.
represented by fā, 'ayn and lām, should be free from the weak hamazah and
double letters. However the first condition (being free from a weak letter) is
the only requirement according to grammarians. Therefore the two schools
accept the verb naṣar as salim and both of them reject rama', whereas bā'a is
rejected by the morphologists and accepted by the grammarians contrary to
islanqā' which is accepted by the former and rejected by the latter.

742. al-sā'imah OTH. (Freely grazing livestock): the animals that one considers as
freely grazing livestock most of the year.

743. al-sabab FIQ.⁹⁰⁹ / PHIL.⁹¹⁰ (Cause): literally it means a name through which the
aim can be reached. Technically, it refers to the means or reason that leads to
[or establishes] the judgement, provided it does not effect the judgement
itself⁹¹¹.

744. al-sabab al-tam PHIL. (sufficient cause): the cause, the existence of the
judgement of which is, completely and essentially, restricted to its existence.

745. al-sabab al-thaqīf⁹¹² PRO. (lit. the heavy cause) two non-consonant letters such
as laka and lima.

746. al-sabab al-khasīf⁹¹³ PRO. (lit. light cause): non-consonant letter followed by a
consonant one.

747. al-sabab al-ghair al-tām PHIL. (insufficient cause): it is that the existence of
the effect depends on it, but not necessarily restricted to it.

⁹¹⁰ al-lārābi, Kitaab al-Fuṣūṣ, P.17.
⁹¹¹ Such as time with reference to prayer
⁹¹² al-Khaṭīb al-Baghdādi, al-Kāfī fi al-‘Uruḍ wa al-Qawāfī, p. 3
⁹¹³ Ibid., pp.17,18.
al-sabkhah TAS. (Lit. salt land or salt swamp): the habā' (dust particles floating in the air or atoms scattered in all directions) which is the darkness in which Allah creates the creatures and spreads His light over them, whoever touches the light gets guidance and whoever ever misses it goes astray and will tyrannize.

al-sabr wa al-taqsim914 THEO. (Lit. measuring and classification): as juristic term, it has one meaning, which means to present and refute the descriptions of origin (i.e. on which the analogy relies). The un-refuted characteristics are considered as cause, for example, the cause, which proves that the house is a created entity either refers to the composition or the possibility. The second option is impossible by the law of *ad absurdum*, since the characteristics of necessary being are possible for itself and not for the created. Thus the first is proved.

al-sabāiyah SEC.: the followers of Abdullahi Ibn Sabā who Ali (may Allah bless him) banished to the city of al-madāin as a punishment for believing in Ali as God. Ibn Sabā denied Ali’s death and declared that Ibn Muljam (Ali’s killer) had killed Ali’s specter. Ali, according to him, is in the clouds, thunder is his voice and lightning is his quirt. Ali will come down to implement justice over the world. When the members of this sect hear the thunder they greet Ali (may Allah be pleased with him) by saying: “O the prince of the believers, peace be upon you”.

al-Satuqah FIQ.: Dirhams that most likely are considered as fake.

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752. *al-saj* PRO. (rhyme): when two verses in prosaic article agree in the last letter of each one. If the harmonization of the last word of each one comes as a result of the agreement in the letter and measure [meter] such as *mahya"* with *majra"* and *qalam* with *nasam* it is called a parallel rhyme. If the agreement comes only in the last letter as *ramīm* with *umam* it is known as *muṭraf*.

753. *al-sudāṣi* LAN. (Sextuple): in which the past verb consists of six original letters.

754. *al-Sir* TAS. (the inmost ground of the soul): subtle entity that is located in the heart as a spirit that infused the body. It is the place of the illuminated witness as the spirit is the place of love and the heart is the place of knowledge.

755. *Sir al-sir* TAS. (lit. The secret of the secret): what distinguishes between the Truth and His slave as regards knowledge of the details of the facts, which exists -as they are- in a very concise manner within the realm of unity. He says: 'with Him are the keys of the unseen, the treasures that none known but He.'

756. *al-sariqah* FIQ. (Theft): Literally it refers to taking property of others without previous notification [i.e. in a hidden way]. Technically, as in the punishment of cutting off hand, it applies when a responsible person took, in a hidden way, an amount of a preserved credit of ten dirhams without any legal suspicion that may justify such taking. If the stolen property is less than ten it would not be considered as theft deserving punishment of amputating a hand, but it is called

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916 al-Qur'ān (6:59)
theft in order to bring-back, to the owner, what has been stolen. The minimum amount of amputating the hand, according to Shafi'i's school is quarter of dinar which was questioned by a poet named al-Mu'izī who addressed his critical poetry to Imam Muhammad, may Allah have mercy upon him, by saying:

A hand that may set free with five hundred (pieces) of gold why should it cut off for a quarter of a dinar?

Muhammad replied as follows:

It was worthy [i.e. the hand] when it had been faithful, but when it committed the offense, it became worthless.

757.  
\textit{al-sarmadī} \textsuperscript{917} PHIL. (eternal): being that who is having neither beginning nor end.

758.  
\textit{al-sataḥ} OTH. (plane): a surface the entire parts of which are sited in straight lines.

759.  
\textit{al-saṭḥ al-ḥaqiqī} OTH. (The genuine plane): the one that ends in a line and its width as well as length are divisible contrary to its depth which is indivisible.

760.  
\textit{al-safātīj} FIQ. (Mutual loans or bills of exchange or credit letters): plural of \textit{safātājah} which is Arabized and vocalized as \textit{saffāth} \textsuperscript{918}. Literally it means \textit{muḥkam} (compact). Technically\textsuperscript{919} it means mutual loans offered to avoid the risk of traveling.

\textsuperscript{917} See different definitions to the term in Ibn Sina, 'Qūn al-Ḥkmah, p.28., Ibn Rushd, \textit{Tafsīr mā ḥad al-fahīmah}, p.1568, and al-Razī, Fākhr al-Dīn, \textit{Muḥṣl afkār al-Mutaqādīmīn wa al-Mutakalīmin}, p.73.

\textsuperscript{918} \textit{saffāth} is a Persian term

\textsuperscript{919} the word was shifted from its original meaning to meet an Islamic financial term
al-safar FIQ. / TAS. (Traveling/journey): lit. It means traversing a distance. Technically it means departure with the intention of crossing a distance that is covered in at least 72 hours by camel or on foot. As a Sufi term safar means spiritual journey, the heart being directed towards the Truth through invocation. Journeys in such a sense are of four types. The first is the journey that refers to the idea of disclosing the veil of multiplicity that covers the phase of Oneness. Such a journey is known as traveling to Allah that starts from the stations of the self [soul] and move along -by removing all kinds of passion pertaining temporal interests other than Allah- up to the destination of clear horizon, which is the final station of the heart. The second is to disclose the veil of Oneness that covers the deeply recognized multiplicity, which is known as journey within Allah by realizing His attributes and verifying His names. It is a journey within the Truth by the truth up to the destination of the highest horizon that represents the end of the presence of Oneness. The third is the journey in which the law of contradiction does not work which results in the meeting of the external and internal, all together in the oneness of the essence of unity. Such a situation is considered as ascent to the essence of unity and to the Presence of Oneness, which is known as the station at a distance of 'Two-Bow length' as long as the duality [of external and internal] remains. If it vanishes it is 'even nearer [to the Two-Bow length], which is the end of sainthood. The fourth journey is returning back from the Truth to creatures known as the Oneness of unity and separation at which the Truth fuses within the creature and the creature vanishes into the Truth until the
The essence of unity can be seen [manifested] in the form of multiplicity and the form of multiplicity in the essence of unity. This is traveling in Allah and through Him for obtaining [spiritual] perfection which is the station of *baqā* (existence) that comes after *fanā* (evanescence) and *farq* (separation) that followed *jam* (union).

762. *al-safsafah* al-LOG. (Sophism): it is a false analogy that consists of merely imaginary data or premises and aims at silencing the adversary [in a deceiving way], such as the following statement: Essence is existed in the mind and everything that exists in the mind is already established in it, which is accidental, therefore essence is accidental.

763. *al-safah* al-FIQ. (Frivolity): a mode of frivolity that effects the person due to the temper of gladness or anger. Such a mode makes the person behave against the principle of reason and requirements of the religion.

764. *al-saqīm* al-OTH. (Week): as a term applied in *hadīth* science it refers to that which is contrary to the correct. A narrator who practices against the ruling of the report, that he had narrated, considers [i.e. such a practice] as sufficient evidence hence making such a report incorrect.

765. *al-sakar* al-FIQ. (Intoxicant-wine): a foamy juice of unripe dates that is heated to boiling point. By such condition *sakar* judgement is similar to that of *badhīq*.

766. *al-sukr* al-FIQ. (Intoxication): incaution that caused by overdose of joy which affects the mind of a person who deals with specific kinds of food that cause

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924 a sort of wine.
such mental defect. As a Sufi term it is a particular kind of unconsciousness caused by strong metaphysical messages that give delight and pleasure, which is stronger and more perfect than the ordinary unconsciousness. Sign of getting intoxicated by wine, according to Abi Ḥanifah, is that a person ceases to differentiate between heaven and earth. According to Abi Yusuf, Muhammad and Shafi‘i such case can be recognized by the inconsistent talks of the suspicious person. Some jurists consider inconsistent walking as a sign of intoxication.

767. al-sukūt OTH. (Silence): abandoning of speaking despite having the capability of doing so.

768. al-sukūn THEO. (Calmness): calmness pertaining to a thing that possesses the character of movement since it [i.e. calmness] cannot be ascribed to a thing that is motionless in its nature. Thus such a thing cannot be described as calm or moving.

769. al-sakinah TAS. (Tranquility): the state of tranquility of the heart of a person while receiving the light of the unseen that is thrown into him. This light, as combining him for long time, is a sign of tranquility and beginnings of direct vision.

770. al-salām TAS. (Peace): when the self turns away from the temporal and hereafter ordeals.

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927 See the translation of the term (‘ayn al-yaqīn) in al-Attas’ prolegomena pp. 105
771. *al-salāmah* PRO. (safety): as a prosodic term it signifies that the *jaza'* of the poetry that remains in its original state.

772. *al-salb* \(^{928}\) LOG. (Negation): the negation of the predicative relation.

773. *al-salakh* PRO. (lit. take off): the term, as applied in prosody, signifies a case at which the person replaces, with full intention, full meaning of every word of a poetic verse with another word that has the same meaning such as:

\[ d' \quad al-makārim la trḥal libughyatahā wa q'ud fa'i'nākā anta al-tāīm al-kāsi. \]

774. *al-salam* \(^{930}\) FIQ.: literally it means forward and receipt in. Technically it is a name of a contract of sale which requires immediate payment of the price, whereas the transfer of the commodity to the possession of the seller should be delayed. The commodity is called *musalam fīhi*, and the price is called *ra's al-māl*, and the seller is called *musalam ilayhi*, and the buyer is called *rabu al-salam*.

775. *al-sulaymāniyah* SEC.: the followers of Sulaymān Ibn Jarīr. The position of the imamate, according to them, is subject to consultation among the nation. The candidate for the position of the imam requires the recommendation of two Muslim gentlemen. *Sulaymāniyah* legalized the leadership of Abu Bakar and 'Umar according to the principle that permits the leadership of the better with the existence of the best. But, as they believe, in such an election, i.e. of Abu

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\(^{928}\) Aristis, *Al-Tabarani*, p.65.

\(^{929}\) The verse meaning: you are not in need of seeking the title of munificence as long as you are offering foods and garments.

\(^{930}\) Originally it is type of tree.
Bakar and 'Umar instead of 'Ali, is a minor mistake of the nation, which dose not reach the degree of aberration. Sulaymaniyyah considered 'Uthman [the Caliph], Ṯalahah, Zubair and 'Aiysha -may Allah bless them- as infidels.

776. *al-samaḥah* FIQ. (wideness): to offer that which ought not to be offered [i.e. free of services charge] as grace.

777. *al-samağını* FIQ. (Oral): literally it is what is ascribed to hearing. Technically it refers to the term that lacks the rule which can explain its details.

778. *al-samat* LAN. (lit. road, way): one straight line that links [or demarcates) with two spaces such as this figure——

779. *al-simsimah*931 TAS. (Single seed of sesame): knowledge that is not expressed by ordinary language.

780. *al-sama‘* OTH. (Hearing): a faculty that is located in the nerves which is scattered in auditory meatus. With such a faculty, and with the aid of the adapted air, different voices can be recognized.

781. *al-sanad*932 FIQ. (Evidence): evidence on which prevention is based, i.e. either this thing is impossible by itself or the prevention is based on claim. *Sanad* (in this sense) has three formulas: the first “we would not accept, for it may not be X”. Secondly “we would not accept such a conclusion, it is correct only if it has a specific condition”. Thirdly “we would not accept that it is X, how it could be so since we know it is Z”.

782. *al-sanah al-shamsiyyah* OTH. (Calendar Year): of three hundred and sixty five days.

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931 Quoted from Kāshānī, *Istilāḥ al-Ṣafi‘iyah*, P.120.
783. *al-sanah al-Qamariyah* OTH. (Lunar Year): around three hundred and fifty-four and one third day, i.e. less than the calendar year by 11 day and 21/24 hour.

784. *al-sunnah* FIQ. (Lit. way, norm, rule, convention, custom, law, mores, practice, tradition, usage etc): in language it means the way of life whether good or bad. Technically it refers to the idea of practicing -voluntary- the deeds, which are *not* obligatory, but *appreciated* by the religion. The *Sunnah* is what the Prophet (s.a.w.s) has often practiced, which is divided into two. If his practice is considered as devotional norms then it is called the *sunan* (plural of *sunnah*) of guidance, which is understood as a complement any deed of the religion, therefore omitting it is considered as a reprehensible act. If such a practice is considered as part of the Prophet's character and personal manner, like his standing, sitting, dressing and eating, it is called *sunan* of supererogatories, which is good to be practiced but the omission of which is irreproachable.

785. *al-sawa* TAS. (Equality): the essence of the truth that is concealed in the creatures since the concrete existence of the creatures is considered as Allah's veils beyond which -as essences of the truth in creatures- the Truth is manifested. However the creatures as concept [essence], regardless of its evanescent physicality, is eternal and its existence is recognized in the existence of the Truth that could be seen through the existence of the creatures itself.

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sawād al-wajah fi al-dārayn⁹³⁴ TAS. (Blackness of the face in this world and the hereafter): [as a Sufi term] it means the complete evanescence of the person in Allah i.e. nothing remain from him whether inwardly or outwardly, in this world as well as in the hereafter, which is a true kind of poverty that leads back to a genuine kind of nihility. Thus they [the Sufis] have said: “if poverty has been actualized, then it is Allah”.

al-sual OTH. (Ask, request): the request of the junior to the senior.

al-sūr⁹³⁵ LOG. (quantifier): as logical proposition, it is the term that indicates the quantity of individuals of the substratum.

al-sawam FIQ. (Bargaining): agreement upon the sale by the price that is determined according to the mechanism of the market.

al-siwal TAS. (lit. the other):⁹³⁶ the creatures meaning entities according to their own essences.

CHAPTER SHIN

al-shādḥ⁹³⁷ FIQ. (Lit. irregular): a thing against the rule which is inconsiderable whether it has minor or major existence.

al-shādḥ fi al-ḥadith OTH. (Lit. irregular report): as applied in the science of hadith it refers to the report that has one way of narration [i.e. not confirmed by another source of narration] whether its narrator is reliable or not. Such

⁹³⁴ Quoted from Kāshānī, Iṣṭilāḥ al-Sufiyyah, P.120.
⁹³⁵ Ibn Zaraḥ, al-‘ibārah, p.40.
hadith will be rejected if an unreliable person narrates it, and suspended if its narrator is reliable.

793. al-shahid TAS. (Witness): literally it is one who attends. As a Sufi term it refers to a thing that attends in, and frequently reminded by, one’s heart. If such a thing is dominated by knowledge it is called the shahid of knowledge. If it is dominated by love, then it is called the witness of love, and if it is dominated by Truth, it is called the witness of Truth.\(^{938}\)

794. al-shubhah FIQ. (Suspicion): the non-clear thing or act that falls between the legal and illegal.

795. shubhah al-’amad fi al-qatl FIQ. (quasi-intentional killing): according to Abi Hanifah it is intentional hitting using no weapons or its like. According to his disciples (Muhammad and Abu Yusuf) killing using a big stone or a big piece of wood is intentional killing, whereas quasi-intentional killing is caused by instruments that usually are not used in killing such as a whip, a small stick or a small stone.

796. al-shubhah fi al-fi’ii\(^{939}\) FIQ. (Dubious act): what has been permitted by suspicious evidence as permitting the act of copulation with a parent’s woman slave.

797. al-shubhah fi al-mahal\(^{940}\) FIQ. (suspicion about copulation in a place): done according to a permitted evidence that permits the prohibition in itself. For example, an act of copulation with a son’s woman slave and similar act of a

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\(^{938}\) While al-Jurjani shows originality in this definition as did not follow any of the famous Sufi master in this respect al-Naqshabandi (d. 1311AH) quoted from him the same definition. See al-Naqshabandi Ahmad al-Kamshkhawi, Kitab Jami’ al-Uslul fi al-Awliya’, al-Mu’ta’ah al-wahhlyah, Misr, 1298 AH, p. 164.

\(^{939}\) Ibn Nujaim, al-Ashbah wa al-Nu’air, p.142

\(^{940}\) Ibid., p.142.
husband with a divorced wife during a waiting period whose divorce has been pronounced by a metaphorical term. The justification of the first case depends on the Prophet's (s.a.w.s) statement: "You and your properties belong to your father". The second practice depends on some companions saying "The metaphorical formula is reversible". So regardless the intention of the actions and the available evidences may permit such practices.

798. *shubhah al-milk* FIQ. (Suspected copulation): such as the act of copulation with a prohibited woman believing that she is his wife or his woman slave.

799. *al-shatam* FIQ. (Swearword): insulting and scorning another by words.

800. *al-shaja'ah* \(^941\) PHIL. (bravery): faculty related to the nervous system which moderates man's nature, between rashness and cowardice, through which a person can do something that ought to be done, such as fighting against infidels, unless their number exceeds the Muslims by more than double.

801. *al-shajarah* \(^942\) TAS. (Lit. the tree): as a Sufi term it refers to the perfect man, who demonstrates and controls all the body functions, comprehends all kinds of widespread realities, in details, that covers everything. He is like a centralized tree grown in open plain which allows it to receive the rays of the Sun perpetually \(^943\). Its root is deeply and firmly fixed inside the 'lowermost earth' \(^944\) and its branches reach the higher heaven \(^945\). Its veins are its limbs and its branches are its spiritual realities. Its fruit is the self-manifestation that is

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\(^941\) al-Farabi, *Kitab al-Tanbih 'Ala Sabit al-Sa'udah*, p.11.


\(^943\) He refers to the Blessed Tree that mentioned in the Qur'an, Surrah al-Nur (24:35).

\(^944\) As far as the literal meaning is concerns, where Qur'an mentions that there are seven earths and seven heavens See (65:12), then the lower earth is number seven (downward) and the higher heaven is number seven (upward).

\(^945\) He refers to the Qur'an, Surrah Ibrahim (14:24)
specified by the unity of its realities, which comes as a result of the secret of the verse; {...verily I am Allah, the Lord of the worlds}\(^{946}\).

802. \textit{al-shar}\(^{947}\) PHIL. (evil): a thing which is in disharmony with the nature of a thing.

803. \textit{al-shirb} FIQ. (Watering): right of watering for the purpose of irrigation or something else.

804. \textit{al-shurb} FIQ. (Beverage): to swallow a non-chewable thing till it reaches the stomach, as it is i.e. with no change.

805. \textit{al-shar}\(^{948}\) FIQ. (Condition, prerequisite): the relation that connects a thing with another in such a way that whenever the first exists the second will exist by necessity. It is said \textit{al-shar} represents the prerequisite of the existence of a thing, but not a part of that existing thing nor that its existence affects, positively or negatively, the validity of that existing thing. It is said \textit{shar} is a pre-requisite on which a judgment is established.

806. \textit{al-shar'iyah}\(^{949}\) LOG. (Conditional proposition): which consists of two propositions and works as a pre-requisite of a thing, but not a part of its nature nor affects its validity. The first is called condition and the second conditioned e.g. ablution with reference to prayer, which is prerequisite for its performance, but it is not part of the formality of its performance, hence it does not affect it.

\(^{946}\) Perhaps Jurjānī refers to the Qur'ān, Surrah (28:30)


al-shar^{950} FIQ. (The canonical law of Islam): literally it means obviousness, communiqué and declaration. When said, “Allah has declared this” it means He made it as a way of life and belief. From it mashra’ah (water hole or drinking place) has been derived.

al-shari’ah^{951} FIQ. (lit. water hole, the main road of (or inside) the city ...etc): it means a command of worshipping Allah. It is said it is the way of practicing religion.

al-shaf\^{952} TAS. (Ecstasy)^{953}: it is a word that connotes a scent of frivolity and denotes a ‘religious’ claim; it comes without Divine permission from a knowledgeable person who tries to express a valid claim in such a manner that indicates his acumen and insight. As such Shaf\ is considered as a fault [or lapse] of apprehended knowledgeable people.

al-shafir PRO (lit. split): deleting one hemistich of the poetic verse which is called split verse.

al-shi’ir OTH. (Poetry): literally it means notification. Technically it is an intentional measured rhythmic speech. The condition of intentionality excludes some of the Quranic verses from being a part of the poetry definition. For example Allah says: [alladhy anqa\da \dahrak wa rafa’ana laka dhkrak]^{954}, which is in terms of measure is rhythmic speech but it does not consider as poetry due to its context that has nothing to do with an intentional

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^{950} Ibn Hazm, al-ikh\am fi u\l al-\h\m, vol.1, p.52. Al-Zarkashi, al-Bahr al-Muh\f, vol. 1, p.235.

^{951} Ibn Hazm, al-ikh\am fi u\l al-\h\m, vol.1, p.46. Ibn Qaim al-Jawziyyah, I’il\m al-Muwaqi’in, ‘an Rab al-’Alamin, Vol.3, p.46.


^{953} I borrowed the translation of the term from Carl W. Ernst, Words of Ecstasy in Sufism, p.10

^{954} 94:3/4 (the which did gall thy back, and raised high the esteem in which thou art held)
articulation of poetry. *Shi‘ir* according to logicians is a syllogism consisting of imaginative data that aiming at affecting a soul using an attractive and repellent approaches as: “wine is a liquid *corundum* and honey is bitter and vomited”.

812. *al-shu‘ūr* FIQ. (feeling): knowing a thing through sense.

813. *al-shu‘aybiyah* SEC.: the followers of Shu‘ayib Ibn Muhammad. They agreed with *maymuniyah*\(^{955}\) sect in all matters except the Divine Decree.


815. *al-shafā‘ah* FIQ. (lit. Intercession): when a sinner asks who has a right of forgiveness.

816. *al-shuf‘ah* FIQ. (Preemption): superiority of preemption claimant to others in possessing immovable property due to neighborhood or companionship.

817. *al-shafāqah* FIQ. (Compassion): to offer an effort in removing a disaster from the people.

818. *al-shakk*\(^{956}\) PHIL. (suspicion, skepticism): full equal hesitation [i.e. fifty-fifty] between two contradictory options or two things. If the skeptic partially surpasses one over the other option it is called conjecture. If he/she accepts one completely and removes the other from mind it is called strong conjecture which might be considered as some sort of certainty.

819. *shukr* FIQ. (Gratitude): it is a favor that remunerates grace whether this favor done by tongue, hands or heart. It is said it refers to the conduct of praising someone who offers the beneficence by mentioning his/her blessing. Thus a

\(^{955}\) see Maymoniyyah in definition No.1555.

\(^{956}\) al-Kindi, *Ras'all Falsafiyyah*, p.174
slave of Allah thanks his Lord i.e. by praising Him and mentioning His blessings that He has bestowed upon him, whereas Allah thanks His slave by accepting his gratitude that reflects his submission.

820. al-shukr al-lughawî FIQ. (Literal meaning of gratitude): articulation of a beautiful description with the intention of glorification and veneration for the bestowed blessings by the tongue, the heart and the senses.

821. al-shukr al-'urfi FIQ. (Conventional gratitude): when a person restricts all that has been given to him, as hearing, seeing, etc, for fulfilling the ultimate purpose of life. Thus between the literal meaning of gratitude and the conventional one there is an absolute generalization and specification as in the case between conventional praise and conventional gratitude. But the generalization and specification between literal and conventional praising is, to a certain degree [i.e. not absolute], similar to the case between the literal meaning of praising and the literal meaning of gratitude. While there are absolute generalization and specification between conventional praising and conventional gratitude there are generalization and specification in certain degree between conventional gratitude and literal meaning of praising, whereas no difference between literal meaning of gratitude and conventional praising.

822. al-shakal OTH. / PRO. (Form): body shape that surrounds external material. In a ball the surrounding material is one piece, whereas in others like polygons such as square and hexagon they have more than one piece. In prosody shakal means deleting the second and seventh letters from fa'ilatin to be fa'ilât and such a verse is called ashkal.
al-shakīr Fiq. (a very grateful person): who sees himself as incompetent against the duty of giving thanks. It is said he who spends his best effort in giving thanks in terms of believing and acknowledging, by heart, tongue and senses. al-shakīr is he who gives thanks in welfare and donation, whereas al-shakīr is the one who gives thanks in affliction and deprivation.

al-sham Oth. (Smell): a faculty that is located in front of the brain by which the living entity recognizes, through nasopharynx, smells that is carried by the air carrying the smell of a thing.

al-shams Oth. (The Sun): a planet that shines during the day.

al-shahādah Fiq. (Testimony): in Islamic law it is a notification that is based on concrete knowledge which has relation with the right of another that is claimed upon another. Such notification must be said in the Court and according to the conventional formula of a testimony. However, notifications in such context are of three kinds. Either notification that [said by a third part) indicates that one part has a right taken by the other, which is the testimony; or notification by the claimant himself that indicates that he has [or they have] a right taken by the defendant; which is called lawsuit, or notification of the defendant in which he confesses that the claimant has a right with him, which is called cognovit.

shahāmah Oth. (Magnanimity, generosity): bent on doing great deeds that entail and merit good reminiscence.

al-shuḥūd Tas. (lit. pl. of shahīd witness): viewing the Truth by true means.

958 Quoted from Kāshānī, Islāḥat al-Sūfyyah, P. 161.
al-shahwah OTH. (Desire): a movement of the self towards its fitness.

al-shahid FIQ. (Martyr): an adult clean Muslim who was killed illegally and does not have compensation of blood money, whether he/she dies immediately or is wounded and dies later provided he/she does not eat or drink from the time he was wounded up to his death.

shawāhid al-ḥaq959 TAS. (Signs of the Truth): realities of creation that indicates [the existence of] the Originator.

al-shawq TAS. (Longing): the state of the heart in need of meeting the beloved.

al-shay960 THEO. (Thing): literally, according to Sibawayhi, it is a thing that is understandable and expressible. It is said shay' stands for a being who is a name for all creations, whether an accident or an essence. Technically it is a being that has established existence [in the mind] and is concrete in reality i.e. it is verifiable outside the mind.


al-shayṭanah LAN. (Deviltry): universal status that includes all types of misleading names.

al-shi'ah SEC. (lit. supporters): those who support Ali (may Allah bless him), and believe in him as an imām after the Messenger of Allah, and that Ali’s descendants, through generations, must inherit the position of imamate.

959 Ibid., P.161.
al-ṣa‘iqah OTH. (Thunderbolt): Sound combined with fire. It is said the tremendous sound of thunder, which may cause unconsciousness or death to man.

al-ṣāliḥ FIQ. / THEO. (Good): which is clear from all kinds of defect.  

al-ṣāliḥiyah SEC.: One of the Mu‘tazilah sects, which was established under al-ṣalihī leadership. According to them knowledge, capability, hearing and seeing can possibly be ascribed to a dead person. They believe that it is possible for the essence to exist free from all accidentals.

al-ṣabr TAS. (Patience): Giving up complaint about the pain which results from disaster to other than Allah. However complaining to Allah is recommended since Allah commended Job (s.a.w.s) for being patient by His saying: {Truly, We found him full of patience and constancy}  

Even though Job prayed to Allah to cure him from illness as Allah says: {And (remember) Job, when he cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful"}  

By such notification we have been made to know that the prayer of a man to Allah, to cure him from illness...
affliction, does not defame his patience. Prayer for such a purpose is required otherwise the claim of patience in bearing difficulties that is given by Allah might be considered as some sort of resistance against the Almighty. Almighty says: {We inflicted punishments on them, but they humbled not themselves to their lord, nor do they submissively entreat (Him)!}⁹⁶⁴. The complaint to Allah or looking for other means in solving the problem does not defame the acceptance of the Divine Decree. It defames only our acceptance of the current situation which the religion does not require us to accept. The prophet (s.a.w.s) says: Whoever found good have to praise the Lord and whoever found contrary to that have to blame his own-self⁹. It only requires the (psychological) acceptance of the Divine Decree, because the slave must accept his Lord’s judgement.

⁸⁴¹ al-sāhābi OTH. (the companion): it is the one who saw the prophet (s.a.a.w.s) and accompanied him for a long time—or short time in the views of others—even though he did not narrate from him any hadīth.

⁸⁴² al-sāḥḥah⁹⁶⁵ Fiq. (Health, exactitude, validity): A state or faculty due to which actions originate their sources in a proper manner. According to jurists, the act—in ritual practices—need not to be repeated. In dealing with businesses it is a cause by which the required fruits can be achieved. In this context saḥḥah countered invalidism.

al-ṣāḥif966 TAS. (Wakefulness): the return of the Sufi from the state of unconsciousness to consciousness after he had lost his sense.

al-ṣāḥif fi alʿibāda wa almuʿamalāt Fiq. (valid in ritual and business practices): which is valid in judgement when its ārkan (plural of rukn)967 and conditions are altogether sound.

al-ṣadar PRO.: the first part of the first hemistich in the poetry verse

al-ṣidq968 TAS. (Validity): literally it means identicality of the judgement to the reality. Technically, according to the Sufi, it refers to “speaking truth in matters that may lead to death”969. It is said that to speak the truth in a situation where nothing can save except lying. Qushairi has stated that “you are considered as truthful if your conditions have no blemish and your belief has no doubt and your deeds have no shame”970. It is said the truth, contrary to lying, which means giving true news about an event as it had occurred.

al-ṣadaqa Fiq. (charity): charity given for the purpose of getting reward from Allah, the Exalted.

al-ṣadiq971 TAS. (friend): what has been said by his tongue would be verified by his heart and practices.

966 Quoted from Qushayri, al-Risālah al-Qushayriyyah, p.41.
967 See definition of rukn No.712
969 This statement was quoted from Qushayri, al-Risālah al-Qushayriyyah, p.105.
970 We do not know from where he quoted? Indeed Qushayri had mentioned in his Risālah the above-mentioned statement “speaking truth in matters that may lead to death” as we referred to in the previous notice. However to check Qushayri’s reaction to this term see his Risālah, pp. 105-106.
971 It is either sadiq (friend) or siddiq (veracious), for the latter see Kashāni, istilahāt al-Sufiyyah, p. 139. Most likely Jurjani meant the former.
al-ṣarf FIQ. (Exchange): Literally it means pushing, technically it refers to the dealing of exchange.

al-ṣariḥ I.AN. (Clear): name for the open purpose of speech used as such due to abundant formulas of contracts whether these formulas are used by real or metaphorical meaning. By the last condition some formulas are exempted such as “I bought” and “I sold” which are judged according to the affirmation of the offer with the exemption of the intention.

al-ṣa'q\textsuperscript{972} TAS. (Stunning): evanescence in Allah at the Divine self-manifestation that comes in company of some glorification that burns the all save Allah.

Ṣafā' al-zihin (lucidity): it stands for the readiness of the soul in giving, without fatigue, spontaneous presentation of the required.

al-ṣifā' al-jalāliyah THEO. (Loftiness of attributes): that are related to compulsion, self-esteem, majesty and abundance.

al-ṣifā' al-jamāliyah THEO. (Aesthetic attributes): that are related to graciousness and mercy.

al-ṣifā' al-zatiyah\textsuperscript{973} THEO. (Intrinsic attributes): the attributes by which Allah has been described such as power, dignity and majesty ... etc, whereas it is impossible to describe Allah with attributes opposite to them.

\textsuperscript{972}Quoted from Kashani, Istilahat al-Sufiyah, P.150.

\textsuperscript{973}al-Shahrstani, Nihayat al-ɪqda'm fi 'ilm al-Kalām, p. 107. al-Amidi, Ghāyah al-Murarāfī fī 'ilm al-Kalām, p.155.
al-ṣifāt al-fi‘iliyah THEO. (Attributes of divine action): attributes by which Allah can be described by their negative attributes, as the attributes of satisfaction, mercy annoyance, anger etc.

al-safaqah FIQ. (Deal): literally it refers to the clapping of the hands as a sign of concluding a contract and technically it refers to the contract itself.

al-ṣifah LAN. (Attribute): It is a name that indicates some of the manners of describing personal qualities such as tall, short, rational, fool ...etc. which indicate the essential signs of description that distinguishes it from others.

al-ṣafwah\textsuperscript{974} TAS. (Elite): those who are described as pure against the impurities of others.

al-Ṣafī OTH. (Selective): precious things that the prophet (s.a.w.s) had selected for himself such as sword, horse and slave girl.

al-salah FIQ. (Prayer): literally it refers to supplication, technically it stands for specific rules and well-known rituals based on specific conditions for fixed times. A prayer also refers to the demand for the glorification of the Prophet (s.a.w.s) in this world and hereafter.

al-ṣulh\textsuperscript{975} FIQ. (Peacemaking): literally it is a noun for reconciliation which means ‘peace after conflict’. Technically it is an agreement that resolves the conflict.

\textsuperscript{974}Quoted from Kashānī, Ḥāša’il al-Sufīyyah, P.150.

863 *al-ṣalīḥah*[^76] SEC. (khawārij): The followers of ‘Uthmān Ibn Abi Alsaq, which is like the sect of ‘Ajaridah, but ṣalāḥah added that he who enters Islam and asks for our patronage we must patronize him with the exception of his children who would be asked to convert to Islam when they become adults.

864 *al-ṣalām*[^77] PRO.: To delete (*watad mafruq*)[^78] e.g. like deleting the letters *lā* from the measure *māfūla* to be *māfū* which will be shifted to *ji*’*lin* and called *ašlam*.

865 *al-ṣināʿah*[^79] PHIL.: (craft): it is a psychological faculty from which emanates voluntary acts spontaneously. It is said to be a condition related to the manner of work.

866 *al-ṣayh* FIQ. (Alliance by woman, relative in-law, affinity): According to al-Kalbī, your ṣayh is the one with whom you are permitted to marry, whether it is your relative or not. According to al-Dāhāk ṣayh is the one who shares sucking (from the same woman) with you, and its prohibition is similar to the case of affinity. It is said ṣayh is the prohibited members of affinity.

867 *al-sawāb*[^80] THEO. (Soundness): Literally it means *sadād* (accuracy) and technically it refers to the proved matter which can not be refuted. Ṣīdāq refers to the state when the information in the mind is identical with reality, whereas ḥaqq refers to the state where the information in reality is identical with that of the mind.

[^78]: It is a prosody term lit. means divided peg, see its technical definition in No. 1641
THEO. (Voice): a matter exists in the air which works as media in transferring the voice to ears.

PHIL. (form of a thing): What remains after deleting the (external) tangible parts. It is said to be the form of a thing that actualizes the thing (in reality).

PHIL. (corporal form): simple extended substance, inseparable of its place (or its receptacle) and, at first glance, has three recognizable dimensions.

PHIL. (substantial form): a simple substance that cannot exist in reality without its place.

FIQ. (Fasting): literally it means abstention. Technically it stands for an intentional specific abstention which refers to refraining from foods, drinks and sex from dawn up.

FIQ. (Hunting): It refers to a wild animal which cannot be caught without trick whether its wildness is the result of its wings or its legs or whether it is eatable or not.

al-Ash'ari, Maqādat al-islāmiyya, P. 425
Jābir ibn Ḥayyān, Mukhtār Rasā‘l, P. 542. al-Kindi, Rasā‘l falsafiyyah, PP. 125, 126.
874 al-ḍal FIQ. (slave who has gone astray): a slave who loses his way, without intention, while going to his master's house.

875 al-ḍabt OTH. (Lit. control): literally it means firmness and technically it means hearing the speech as it ought to be heard, and understands its meaning and memorizes its words and sticks to it, including its footnotes, till it is transferred to other people.

876 al-ḍāḥik OTH./FIQ. (Laugh): it refers to the unstable manner that suddenly comes out of the soul's movement which reflect the amazement of the laughing person. The hearing range of [legal] laugh should not exceed the territory of the laughing person to his neighbors.

877 al-ḍaḥkah OTH. (Subject of laugh): whom the people laugh at whereas al-ḍaḥkah is the one who laugh at the people.

878 al-ḍadān986 LOG. (lit. two antagonists): two ontological attributes alternating in one place, but are impossible to combine in one place at the same time, as black cannot combine with white.

879 al-ḍarb OTH. / PRO. (Multiplication): in numbers, out of two numbers one number is multiplied by another. In prosody987 darb is the last part of the second hemistich of the poetry verse.

al-darūrah\textsuperscript{88} FIQ. (necessity): It is derived from \textit{darar} (harm) which implies disaster that could not be avoided.

\textit{al-daruriyyah al-mutlaqah}\textsuperscript{89} LOG. (Absolute necessary proposition): It is, in which the object is attributed to the subject, either by necessity or by negation as long as the same subject exists. The first case, i.e. in which the object is attributed to the subject by necessity, is called affirmative necessity such as our saying “every man is an animal by necessity”, which its judge refers to the affirmation of animal with reference to the man in all its ontological existence. Whereas that which is judged by necessity of negation is called negative necessity such as our saying “nothing of man is stone by necessity”. Thus the judgement in this statement negates by necessity the stony nature from man in absolute sense.

\textit{Da‘af al-ta‘lif}\textsuperscript{90} LAN. (weakness in synthesis): when synthesis of parts of speech are contrary to the rules of grammar, as verbal and meaning ellipsis e.g.

\textit{daraba ghulāmah za‘id}

\textit{al-da‘if} LAN. / OTH. (Weak): that the acceptance of which is questionable such as \textit{qurtas} (stationery) instead of \textit{qirtas}. The weak in prophetic report is that which comes second to the accepted one. It is weakness that comes as a result of weakness in the series of narration with reference to the question of justice, weak memory, suspicion in belief or elsewhere weakness like \textit{irsal}, \textit{inqi‘} and \textit{tadlis).

\textsuperscript{88}Al-Taftazani, \textit{Sharh al-Tawih ʿAlā al-Tawdiḥ}, vol.1, P.176.
\textsuperscript{89}Al-Qadhwini, \textit{al-Risalah al-Shamsiyyah fi al-Qawa'id al-mantiqiyah}, p 13.
\textsuperscript{90}Tahānawi, \textit{Kashshaf}, P. 118.
al-dalālah\textsuperscript{991} FIQ. (Going astray): losing the way that leads to the requirement. It is said \textit{Al-dalālah} is a behavior that can lead to the requirement.

\textit{a/-ifala7ah} FIQ. (lit. absent or uncertain): (in terms of money) it refers to useless money such as that which is taken by force or denied money which doesn’t have legal proof (to be repaid or settled, i.e. debt deemed uncollectable).

\textit{Dāmān al-dark} FIQ. (Guarantee for defective title): It is to return back the cost to the buyer. The seller would say to the buyer “I offer to you guarantee in case of any loss that harms you regarding the sold quantity”.

\textit{Dāmān al-rahan} FIQ. (Guarantee of mortgage): guaranteed by the minimum value.

\textit{Dāmān al-ghadab} FIQ. : Guarantee by value.

\textit{Dāmān al-mabi’} FIQ. (Guarantee of a sold commodity): guaranteed by cost whether more or less.

\textit{al-danā’in}\textsuperscript{992} TAS. (lit. plural of \textit{danīn} ‘chary/tenacious’): particulars of saints whom Allah keeps for His own due to their preciousness as the Prophet (s.a.w.s) says: “Allah has valuable people who are dressed with bright light, they are live and die in a healthy environment”.

\textit{al-diyā’}\textsuperscript{993} TAS. (Brightness): to view the others (creature) by the eye of Truth (Allah) because Truth is bright by itself that is neither recognized nor can be recognized by others. But the brightness of the names of Truth is

\textsuperscript{991}Al-Shatbi, \textit{al-I’tisam}, vol.1, p.98.

\textsuperscript{992}Quoted from Kashani, \textit{Istilahā al-Sufiyyah}, P.174.

\textsuperscript{993}Kashani, \textit{Istilahā al-Sufiyyah}, P.174.
recognizable and others are possibly recognized through it. If the heart is manifested as a means of recognition its light can lead the bright insight to see the others. The brightness of the names as concerning with the universe is mixed with blackness [of the universe]. Thus the brightness was concealed therefore [i.e. due to such concealment] the others [i.e. the universe] have seen as the delicate cloud can be seen while it comes across the sun disk.

CHAPTER TA

al-tā'ah Theo. (Obedience. submission): according to us⁹⁹⁴ it is that which meets the (divine) order. According to the mu'tazilah⁹⁹⁵ it is that which meets (divine) will.

al-tāhir TAS. (The pure): A person who Almighty Allah prevents from committing sins.

Tāhir al-bājin TAS. (Pure inner part): a person who Almighty Allah prevents from scruples and obsessions.

Tāhir al-sir TAS. (pure in the inmost ground of the soul): a person whose mind does not absent from remembering Allah even for a blink of time.

Táhir al-sir wa al-‘alaniyáh TAS. (Pure in inwardly and outwardly): who fulfilled the rights of the Truth and creatures because of his extensive care for both of them.

Táhir al-záhir TAS. (pure in exterior): whom Allah prevented from committing transgressions.

al-tib al-ruháni TAS. (Spiritual medicine): The knowledge of perfect, epidemic, disease and medicine of the hearts and what keeps them in health and balance.

al-ţaba PHIL. (natural mood): that which occurs over the control of a person. It is said that ṭab’a is the disposition on which Allah has created man.

al-ţabíb al-ruhání TAS. (Spiritual physician): The sage who is aware of the spiritual medicine and capable to guide and perfect others.

al-ţabi’áh PHIL. (nature): living power in bodies by which the body can reach its natural perfection.

al-ţarab TAS. (Delight): light-mood that affects man due to sadness or joy.

al-ţard LOG. (Inherence extension): That which requires the same judgement due to the existence of the same cause which is the concomitance in the affirmation.

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996 al-Ghazáli, Maqáṣd al-Falasifah, p. 263.
al-tariq LOG. / TAS. (Lit. way): the method that leads the intellect to the requirement. According to the people of reality it is the way that stands for the Almighty Allah's commands and His compulsory legal judgements that have no concession. The behavior of focussing on concessions makes soul the weak in its journey (to the Truth).

al-fariq al-in LOG.: In which the middle term should not be a cause of the judgement but it stands for affirming the claim by refuting its negation as to affirm the eternity of the intellect by refuting the counter claim that considers the intellect as a created being. As to say: the intellect is eternal, if it is a created being it would be a material entity because matter precedes every created being.

al-fariq al-limi LOG.: in which the middle term must be a cause of the judgement in reality as it is a cause in the mentality e.g. we say this person has a fever because his humors are moldy. Every person whose humors are moldy is feverish. This person is feverish.

al-tariqah TAS. (lit. the way): the way that is limited to travelers who direct themselves towards the Almighty Allah by passing over statuses and getting promotion within stations.

al-tughyan FIQ. (tyranny): going far in disobedience

al-tla' OTH.: grape-juice that is cooked till less than two thirds of it gets evaporated.

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998 see al-Burhan al-'aini in definition No 266.
999 see al-burhān al-Qāmi in definition No 266.
1000Quoted from Kashānī, ʻIstilāh al-Ṣufiyyah, P.84.

Talaq al-ahsan ¹⁰⁰² FIQ. (The better kind of divorce): the divorce that takes place when a wife to be divorced is in a state of purity (i.e. when she is no longer in the state of menstruation). When her husband has not practiced yet intercourse with her during the period between the termination of menstruation and the announcement of divorce. He must wait, without pronouncing a new divorce, till the termination of her waiting period ('iddah).

Talaq al-bid'ah ¹⁰⁰³ FIQ. (innovation divorce): in this kind of divorce the husband repudiates his wife by pronouncing divorce three times, either one time altogether or three times within one duration at which his wife in state of purity.

Talaq al-sunnah ¹⁰⁰⁴ FIQ. (sunnah divorce): in this kind of divorce the husband repudiates his wife by pronouncing divorce three times along three periods of purity [i.e. each divorce in one period].

al-tams ¹⁰⁰⁵ TAS. (Effacement): complete disappearance of a Sufi's characters in the attributes of the light of the lights. Thus the characters of the slave (of Allah) fuses in the attributes of the Truth, the Exalted.

al-taharah ¹⁰⁰⁶ FIQ. (Purification): literally it stands for cleanliness. Technically, it refers to the washing of specific organs in a particular manner.

¹⁰⁰² See 'ahsan al-talāq, definition No.47.
¹⁰⁰³ Quoted from Kashani, Istilahat al-Sufiyyah, P.84.
¹⁰⁰⁴ Ibn Nujaim, al-Ashbah wa al-Nazār, P.192.
al-tawālî {1005} TAS. (Indications): It represents the first appearance of the manifestations of the Divine names over the inner self of the worshipper, thus his manners and characters would be improved for the illumination of his inner-self.

al-fā' {1006} PRO. : (In prosody), it refers to the idea of deleting the fourth consonant letter such as fā' in mustaf'īlun to be must'īlun and shifting to mufta'īlun and it is named matwī (lit. replicate).

CHAPTER ZA'

al-zāhir LAN. (The clear term): It is the noun of speech, the meaning of which becomes, directly, clear to the hearer in the same form, and it is bearable for indirect interpretation as well as specification.

Zāhir al-‘ilm TAS. (Direct knowledge): According to the people of verification (Sufi) it stands for the visible contingents.

Zāhir al-mumkinat {1007} TAS. (Clear contingent): the manifestation of the Truth in concrete forms and qualities of contingents which is known as the divine existence. It may be called the direct existence or exoteric (direct) doctrine and narration (i.e. the direct meaning of religious thought and text). The two latter

{1005}Quoted from Kashāni, Istilāhāt al-Ṣuṭṭiyah, P.83.
{1006}al-Khatib al-Baghdādi, al-Kāfi fī al-‘Urūd wa al-Qawāfī, pp.80, 144.
{1007}Quoted from Kāshāni, Istilāhāt al-Ṣuṭṭiyah, P.175.
are widely mentioned in books of (al-Mabsout, al-jām‘ al-kabīr, al-jām‘ al-
ṣaghīr and al-sīyār al-kabīr)\textsuperscript{1008}. The indirect meaning of the school of
thought and indirect meaning of the religious text are available in al-
Jurjaniyat, al-kisaniyat and al-haruniyat.

\textit{Zāhir al-wujud} TAS. (Direct existence): It is the manifestation of the names.
The distinction in the direct knowledge is real and unity is subjective, whereas
in the direct existence the unity is real and distinction is subjective.

\textit{al-ẓarf al-lughawi} LAN. (Adverb): the adverb agent should be mentioned e.g.
Zaid available at home.

\textit{al-ẓarf al-mustaqir} LAN.: the adverb agent should be estimated e.g. Zaid is at
home.

\textit{al-ẓarfiyah} LAN. (Circumstantial): replacing a thing not in a real sense such
as ‘the water is in the jug’ or metaphorically like ‘salvation is in telling truth’.

\textit{al-ẓil}\textsuperscript{1009} (shadow): what is made by the Sun (in its journey) from sunrise to
sunset. According to the Sufi it refers to the secondary existence as manifested
in the individuation of the contingents’ concrete archetypes and their norms.
Such norms are non-existent entities which are replaced by the light that
represents the external existence that ascribed to them (non-existent entities).
By virtue of the veil of the darkness of the non-existent entities the light that
appears in the forms of the darkness becoming shadow, the Almighty Allah
said: {Hast thou not see how thy Lord?- How He doth prolong the

\textsuperscript{1008} books of Muhammad ibn al-Hasan al-Shaibani (d. 1891), the student of Abu Ḥanīfah.

\textsuperscript{1009} Quoted from Kāshānī, Islahāt al-Sufīyyah, P.175.
shadow!}^{1010}, i.e. Allah has extended the secondary existence in a form of contingencies.

\[ Zil al-ilah^{1011} \text{ TAS. (The shadow of the Divine): the perfect man that is verified by the Presence of the Divine unity.} \]

\[ al-zil al-awal^{1012} \text{ (the prime shadow): first intellect because it is the first essence that appeared with the aid of the Divine light.} \]

\[ al-zullah \text{ TAS. (lit. a shaded corridor between two houses): One of its two sides in a house and the other in the neighbor's house.} \]

\[ al-zulum^{1013} \text{ FIQ. (Injustice): placing a thing on a place that does not belong to it. Technically it refers to the deviation of truth to untruth in the sense of injustice. It is said it is zulm, that is, to abuse (use) the property of the other/s and exceeding the limit.} \]

\[ al-zulmah \text{ TAS. (Darkness): Absence of light in things considered to be lighted. Zulmah is the shadow thrown by thick bodies. It might imply the knowledge about the Divine essence. Such knowledge does not reveal with it something different from it. Knowledge concerning the essence produces darkness that does not allow things to be recognized similar to the case of the eyes that get hazed by sunshine, particularly, when eyes focus on the center of the sun disk that emits sunlight. Therefore nothing the tangible things can be seen.} \]

\[^{1010}\text{al-Qur'an, Surah al-Furqan (25: 45).}\]
\[^{1011}\text{Quoted from Kashani, Istilaha al-Sufiyyah, P.176.}\]
\[^{1012}\text{Quoted from Kashani, Istilaha al-Sufiyyah, P.176.}\]
\[^{1013}\text{Al-Juwayni, Kitab al-Ijtihad min kitab al-Talkhis li Imam al-Hramayn, P.39.}\]
al-żan PHIL. (suspicion): preponderant belief with the possibility of the occurrence of the contrary option. It is used in certainty as well as in doubt. It is said ẓan is the preponderant side in the two sides (options) of doubt.

al-żihār FIQ. (Repudiation): It is when one resembles his wife or what representative her body or one of her parts with another woman’s part which is prohibited for him to look at. Because he was prohibited to marry such woman whether this prohibition based on relatives or suckling such as his mother, doughtier and sister.

CHAPTER OF ‘AIN

Al ‘adah FIQ. (Habit): that which people continue to do, and redo from time to another, consistently according to the norms of reason.

al-‘ażiriyah SEC.: those who condone the minor mistakes of ignorant people.

al-‘ārid li al-shai PHIL. (incidental to thing): what is attributed to the thing but not part of it. ‘ārid in this sense is more general than ‘arad

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1016 al-Fārābī, Kitāb al-Hurūf, P. 96.
(accidental), therefore essence is said to be 'ārid incidental and not 'ārad incidental as the form is incidental to the primordial matter.

936 al-‘āriyyah\textsuperscript{1017} FIQ. (Gratuitous loan): Owning benefit without compensation. There are four types of owning: owning property by compensation which is sale, owning property without compensation is hibah (gift), owning benefit with compensation is ijārah (rent) and owning benefit without compensation is ʿāriyah.

937 al-ʿūshir FIQ. (tax collector): a person who is appointed by the imām to locate himself on the (main) road to collect charities, from the traders passing through as long as the basic conditions of the collected money are realized.

938 al-ʿālam\textsuperscript{1018} THEO. (World): literally it stands for what makes thing known. Technically it refers to all beings save Allah for it makes Allah’s names and Attributes known.

939 al-ʿām\textsuperscript{1019} LOG. (General): the term conventionalized in singular meaning specifically to express many that are unlimited, and the term must absorb all that suits it. By saying ‘conventionalized in singular meaning’ the common term that is used for more than one is refuted\textsuperscript{1020}. By saying ‘for many’ refutes the term that is not used for many as Zaid and ‘Amr. By saying ‘unlimited’ refutes numbers e.g. “hundred” is singular used to express many as well as it absorbs all its members but those members are limited to hundred. By saying

\textsuperscript{1017}Ibn Nujaim, al-Ashbah wa al-Nazā’ir, P.327.
\textsuperscript{1018}Quoted from al-Juwaynī, al-Irshād, P. 121.
\textsuperscript{1019}Ibn al-Muqafa’ Kitab al-Mantiq, p.63.
\textsuperscript{1020}The common term as defined by Amidi “A singular term that used for more than one thing...”, Saif al-din al-amidi, al-mubīn fi sharh maʿani alfāz al-hukamāʾ wa al-muṭakalimin p71, maktabat wahbah, 2nd print, Cario 1993.
'it must absorb all that suits it' refutes the denial plural e.g. I have seen 'men' because -as denial plural- all of the men can not be seen. However the general either general by its formula and sense as al-rijal (the men) or general in the sense only like al-raḥ (family) and al-qawm (relative).

940 al-ʿāmil LAN. (Active agent): when it imposes on a word cause specific symbol of declension at the end of the word.

941 al-ʿāmil al-maʿnawi LAN. (Moral active agent): which is perceived by the mind and not by the tongue.

942 al-ʿibādah1021 FIQ. (Worship): It is an act of a responsible person, which is performed, against the desire of the individual for the purpose of glorifying the Lord.

943 ʿibārah al-naṣ1022 (phrasal text): it stands for a meaningful composition for which the speech is formulated. It is called ʿibārah (phrasal) because by it the logician passes from the verse to the meaning and the speaker from the meaning to the verse. Thus it (i.e. ʿibārah) becomes a place of crossing. If it has been used according to the requirement of the speech such as order and prohibition, it is called, by the phrasal of the text, inference.

944 al-ʿabath OTH. (Vainness): to act on something of unknown benefit or incorrect aim with reference to its doer.

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1021 Al-Kolozâni, al-Tamhid fi Usul al-Fiqh, Vol.1, 64.
1022 Al-Shashi, usul al-Shashi, p.99.
al-'ubudiyyah TAS. (Slavery): is to fulfil covenants, to stick on the requirements [of the religious obligations], to have contentment and to be patient in loss.

al-'itq FIQ. (Liberation): literally it means power and technically a power of law by which the slave becomes responsible in his act and legal dealings.

al-'atah FIQ. (Idiocy): It is a psychological disease which results mental disorder in such that the patient's mind becomes confused. While some of his speeches are similar to rational people others are like insane ones. Thus 'atah does not like scurrility as it (i.e. scurrility) is not like insanity. Manners of scurrilous person are affected by frivolity either due to joy or due to anger.

al-'Ajāridah1023 SEC. (Khawārij): the follower of Abdulkarim Ibn ‘Ajrad. They believe that the children of infidels in Hell.

al-'ujab OTH. (Elation): it stands for a person who imagines himself to have a position that he doesn’t deserve.

al-'ajab OTH. (Wonderment): changing in the self due to unknown and unfamiliar reasons.

al-'ujmah LAN. (Not Arabic): A word that doesn’t subject to the measures of Arabic.

al-'ad OTH. (Enumeration): counting something in detail.

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1023 Al-Ash'arī, Maqāla‘ī al-islāmīyīn, p.164.
al-ʿadālah  

FIQ. (Justice): literally it means uprightness and technically it stands for straightness that is based on right, meaning to avoid what is prohibited by religion.

al-ʿadāwah

FIQ. (Hostility): It is that which is firmly located in the heart with the intention of harming and taking revenge.

al-ʿadl

FIQ. (Impartiality): moderate matter between immoderation and negligence. According to grammarians it stands for the change of a noun from its original formula to another one. According to the jurists (the) ʿadl is a person who refrains to commit great sins and does not persist on committing minor mistakes, whose right deeds are more than his mistakes and who avoids vile acts such as eating and urinating on the road. It is said ʿadl in language is an infinitive which means justice i.e. moderation and straightness that inclines towards truth.

al-ʿiddah

FIQ. (Woman’s prescribed retreat or waiting period): a term of probation incumbent upon woman in consequence of dissolution of a confirmed marriage or its suspicion.

al-ʿarsh

THEO. (The Throne): the Body that surrounds all bodies. It is called as such due to its highness or to its similarity to the chair of a king who is sitting on it while ruling and issuing decrees. It takes its magnitude from neither its form nor its body, but from the one whose sitting on.

1027 Al-Shafi‘i, al-Risālah, P.200.
al-‘araḍ ¹⁰²⁹ PHIL. (accident): it is the existence that needs subject i.e. a place whereby it can subsist as color needs a body to be adhered to. However accidentals are divided into two; immanent nature (qār al-Dhār)¹⁰³⁰, whose parts, in existence, are collected together such as whiteness and blackness, and that which is contrary to immanent like movement and inactivity.

al-‘araḍ al-‘am ¹⁰³¹ LOG. (General accident): a universal concept that said accidentally to individualize members of one fact (category) as well as of other than one fact (i.e. said to many¹⁰³²). The latter specification (other than one..) exempted, species, the specific difference and proper since they are only used with one fact. By our saying “said accidentally” the genus is exempted because it is an essential saying”.

al-‘araḍ al-lāzīm ¹⁰³³ LOG. (Inseparable accident): It is impossible to be separated from the quiddity as holding potential character of writing with reference to man.

al-‘araḍ al-mufāriq LOG. (Separable accident): possible to be separated from the thing which either vanishes very fast, such as blushing of shyness and paleness of fear, or slowly like the period of oldness and youth.

al-‘arḍ OTH. (Width): the extension along the sides, not along the length.

¹⁰³¹ Ibn Sīna, al-maddkhal, PP. 85, 86, 111.
al-‘urf\textsuperscript{1034} Fiq. (Convention): what is accepted (for long) by heart and natures based on the testimony of intellects. It is also considered as an argument, but one quickly understood. Similar to that is the habit, which refers to what people have practiced for long and come back to it according to the judgement of intellects.

al-‘urfīyyah al-‘amah\textsuperscript{1035} Log. (General conventional proposition): the argument, which its predicate is either perpetually affirmed or perpetually negated to the subject as long as the subject takes the same judgement of perpetuity. Example for the first is ‘every writer moving fingers as long as he is writing’, and for the second is ‘nothing of the writer’s fingers is unmoving as long as he is writing’.

al-‘azl Fiq. (Lit. separation): preventing sperm from reaching the womb of a woman which can cause contraception.

al-‘uzlah Tas. (Isolation): It refers to the idea of the renunciation of interaction with people by being desolate and disconnected with them.

al-‘azīmah\textsuperscript{1036} Fiq. (Will): literally, it stands for a firm will as Allah says: \{And We found on his part no firm resolve.\}\textsuperscript{1037} i.e. he doesn’t have a definite decision will in connection with the act that he has been ordered to perform. Technically, it stands for a noun that is considered as foundation for the requirements that have no relation with accidental matters.

\textsuperscript{1034}Al-Juwayni, Kitāb al-Ijtihād min kitāb al-Talkhīṣ li ‘Imām al-Haramayn, P.58.
\textsuperscript{1035}al-Qadhwinī, al-Risalah al-Shamsīyyah, p.13.
\textsuperscript{1036}Al-Shashi, usul al-Shashi, P.383.
\textsuperscript{1037}Qur’ān, Surah Tahah 20:115.
**968**  
**al-‘aṣb** PRO.: (in prosody), to make quiescence in the fifth open letter as *lām* in *mafa‘alatun* to be *mafa‘altun* and written as *mafa‘ilun* and called *ma‘ṣub*.

**969**  
**al-‘aṣabah bi ghyrih** FIQ.: women who have share of half and two thirds in inheritance. They get such judgement by the relationship of their brothers.

**970**  
**al-‘aṣabah bi nafsihi** FIQ.: relation on father’s side.

**971**  
**al-‘aṣabah ma‘a ghyrihi** FIQ.: every female become ‘aṣabah when combined with another female such as a sister with daughter.

**972**  
**al-‘ismah**\(^{1038}\)  
THEO. (Inviolability): the faculty that refrains from sins although it possesses capability of committing such offenses.

**973**  
**al-‘ismah al-muqawamah** FIQ.: infallibility that, if unraveled, leads to temporal punishment either of retaliation or blood money.

**974**  
**al-‘ismah al-muathimah** FIQ.: infallibility that, if unraveled, leads to excommunication.

**975**  
**al-‘isyān** FIQ.: it is to reject submission (and disobedience).

**976**  
**al-‘adḥ** PRO.: deleting *mim* of *mafa‘ilatun* in order to be *fa‘ilatun* and to be written as *muṣfa‘ilun* and called *ma‘ṣub*.

**977**  
**al-‘aṭīf** LAN. (Attraction): it is a follower that has an intended meaning with reference to its followed noun. One of the ten letters that are used in attraction must intermediate between the follower and the followed such as Ẓaid and ʿAmr have stood up. Thus ʿAmr is considered as an intended follower while ‘standing’ is ascribed to both of them.

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`Ataf al-bayan LAN. (Explicative attraction): a follower that is not characteristic and can clarify its follower. By saying (a follower ‘tābi’) it includes all the followers. The saying “it is not a characteristic” refutes characteristics. The saying “it can clarify its follower” refutes other followers that do not capable in clarifying their followers. Example of `ataf al-bayan is Abu Ḥaṣṣ `Umar has sworn by Allah. In such statement `Umar is a follower which is not characteristic and it can clarify its follower.

al-‘ifah\textsuperscript{1039} (Abstinence): a faculty for a moderate appetite power that measured between libertinism i.e. immoderation of this power, and extinction which refers to the negligence of such power. The abstainer is who deals with matters according to the law of Islam.

al-‘uqāb PHIL. (lit. eagle): the pen that refers to the first intellect which is created in the beginning with no cause. Because no reason caused the first self-emulation of this entity except the providence. Absolutely, no request was made, as it does not need pre-preparation (in order to be existed) since it was the first created being. Because the first intellect was superior to all beings of the divine realm it was called ‘uqāb, which is the highest flyer with reference to all birds.

al-‘aqrār FIQ. (Real estate): immovable object such as land and house.

al-‘aqāid THEO. (Beliefs): refer to non-practiced aspect of believing (i.e. theoretical).

\textsuperscript{1039} al-Taftazani, Shurh al-Tulwih `Alī al-Tawdhī, Vol.2, P. 49.
al-ʿaqd FIQ. (Contract): tying the parts of the agreement by legal offer and acceptance.

al-ʿuqr FIQ. (Non-intentional fornication): who commits such non-intentional act has to pay an amount [as fine] that equal to the sex fee when fornication was permissible. Other views have stated that such amount should be equal to the ʿidāq (bridal money) of confreres of the patient. With reference to the virgin freeborn female, other view estimated her fine as equal to one tenth of the ʿidāq of her confrere, and one twentieth if she is not virgin. In case of slave female it is one tenth of her price if she is a virgin, and half of the given amount if she is not virgin.

al-ʿaql PRO.: (as a term of prosody) it refers to the idea of deleting the open fifth letter of ʾmfaʾilatun -i.e. ʾlām- to be ʾmafaʾitun and written as ʾmufaʿalun and called maʿquṣ.

al-ʿaqil1040 PHIL. (reason): An essence that is free from matter. It can be recognized by its action. It is represented by the rational soul that every one refers to as “I am”. It is (also) stated that ʿaql is spiritual essence that Allah the Almighty created related to human body. It is also said that ʿaql is a light in a heart, which recognizes truth and false. It is said its an abstract essence (free from matter) related to the human body and guides it. It is said that ʿaql is a faculty of a rational soul. It is impossible that the rational faculty should be something different from the rational soul and, that the subject in reality is the soul and reason is its instrument; a relation that is similar to the relation

1040 Al-Kindi, Yaqob Ibn Ishhaq, Rasāʾil Falsafiyah, pp.165, 302, 353, 357. al-Fārābī, Kitāb al-Judal, p.81,97. Risālah fi al-ʿaqil, pp. 4,7,8,9,12.
between knife and cutter. It is said that ‘aql, soul, and mind are (three names for) one faculty. It is called ‘aql because it is a faculty of recognition and, it is called soul because it determines and it is called mind because it’s predisposed for recognition. ‘Aq! is what recognizes the realties of things stoned in the brain or in the heart. Literally, the meaning of the term ‘aql has been taken from the tie of a camel. It prevents wise people from going astray from the straight path. Indeed it’s an essence that recognizes the invisible (metaphysical) matters by means of inference and visible matters by observation.

987 al-‘aql bi al-fi’¹⁰⁴¹ PHIL. (intellect in act): when information is stored in the intellective faculty through repeated acquisitions until it (i.e. intellective faculty) becomes capable of retrieving the information whenever it is necessary without the need for new acquisition. Such a faculty is invisible in reality.

988 al-‘aql bi al-malakah¹⁰⁴² PHIL. (habitual intellect): knowledge of necessities and the preparation of the soul with such knowledge for acquiring information (theories).

989 al-‘aql al-mustafād¹⁰⁴³ PHIL. (acquired intellect): to retrieve recognizable information which it retains.

¹⁰⁴³ Al-Kindi, Ṭasā‘ī Falsafīyyah, p.365.
al-‘āql al-hiulānī PHIL. (primordial intellect): it is the pure predisposition for recognizing intelligible concepts, which is a pure inactive faculty similar to that of infants. It is referred to ascribed to *hyle* because the soul in this stage resembles the abstract primordial that is in essence free from all forms.

al-‘aks LAN. / FIQ. / LOG. (Reverse): literally it refers to the idea of restoring a thing to its origin status. For example a shinning surface of a mirror reflecting your face when you look at it. According to the jurists\(^{1044}\), ‘aks refers to establishing the contrary of the sated ruling due to its contrary stated determine cause, based on another principle, such as our saying: “what obligated by vow is obligated by (the beginning)\(^{1045}\)” such as pilgrimage. The contrary of such statement is “what is not obligated by vow is not be obligated by the beginning”. Thus ‘akis, in this sense, is contrary to inherence. ‘aks (as a logical term)\(^{1046}\) is correlation in a selected meaning namely whenever the definition is invalid the defined is invalid. It is said ‘aks means nonexistence of judgement due to nonexistence of cause.

al-‘aks al-muwṭawi\(^{1047}\) LOG. (Direct conversion): shifting the first part of the proposition to the second and, the second to the first without, changing the validity and the quality of the proposition. For example the conversion of “all men are animal” to “some animals are men” and similarly, “nothing of man is stone” becomes “nothing of stone is man”.


\(^{1046}\) Ibn Sina, *al-Qiyās*, p. 75.

'aks al-naqîd\textsuperscript{1048} LOG. (Inverse of contraposition): replacing the contradiction of the second part of the proposition in the first and the contradiction of the first in the second without changing the quality and validity of the proposition. So the proposition "every man is animal" inverts to "everything that is not animal is not man". ’aks al-naqîd is also to make the contradiction of the given predicate as a subject and the contradiction of the given subject as predicate.

al-'alāqah LOG. (Relation): it is something by which the first follows the second, like causation and correlation.

al-’alam PHIL. (proper name): what is reserved for (specific) thing, which is either an intended name or what has been agreed upon, meaning non-intended knowledge that has evolved as ’alam not because it is articulated by a (specific) person, but due to its frequent use as surname (name). ’alam also refers to a name that is used for a specific thing whether it exists in reality (outside the mind) or in the mind and is not subject to causation.

’alam al-jins LAN. (Proper noun of genus): what is articulated, in the mind, for a specific thing such as the name usāmah is articulated for something that exists in the mind.

al-’ilm PHIL. (knowledge): is a firmed and absolute belief that is identical with reality\textsuperscript{1049}, the wise people (philosophers)\textsuperscript{1050} have defined it as the obtainment of an image of a thing in the mind. The first definition is more

\textsuperscript{1048} Ibn Sina, al-Qiyār, P.93.
\textsuperscript{1049} according to al-Baqlani “knowing the knower (the subject of knowledge) as it is”. See his Tamḥid, p.34.
specific than the second one. It is said 'ilm is to know a thing as it is. It is said that 'ilm is to uncover what is known, as opposed to ignorance, which means to cover what is known. It is said that 'ilm does not need any definition. It is said that 'ilm is a profound quality by which the universality and particulars could be recognized. Another definition is that 'ilm is the arriving of the soul to the meaning of a thing. Or as said "it is a specific addition between the intelligent and the intelligible. It is said, it is a characteristic with attribute.

998 *al-'ilm al-iktaṣabī* PHIL. (acquired knowledge): knowledge that is obtained through cause and effect.

999 *al-'ilm al-ilahi* PHIL. (Metaphysics): which deals with beings of metaphysical nature that, their existence, do not require matter or *hyle* (primordial matter).

1000 *al-'ilm al-infaṭiḥi* PHIL. (impressive knowledge): the recognition of a thing after the mind had received its image, hence it is called acquired knowledge.

1001 *al-'ilm al-infaṭiʿī* PHIL. (interactive knowledge): what is reciprocated from others.

1002 *'ilm al-badī†* LAN. (Rhetoric): it is a method of enhancing speech after ensuring that the speech conforms to its meaning and is clear in its semantics i.e. articulated and free from complicated meaning.

1003 *'ilm al-bayān* LAN. (Eloquence): science by which one meaning could be expressed in different ways with different degrees of clarity.

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1004 *al-‘ilm al-*huḍuri* PHIL. (in presence knowledge): acquiring the knowledge of a thing without retrieving its image from the mind such as Zaid recognizing himself.

1005 *al-‘ilm al-*tabī‘i* PHIL. (natural science): a science that studies the natural body (or matter) in relation to its movement and static conditions.

1006 *al-‘ilm al-*fi‘īlī* PHIL. (active science): one which is not acquired from another.

1007 *‘ilm al-*kalām*\(^{1052}\) THEO. (Theology): dealing with the exact essential accidents of being according to the principle of Islam.

1008 *‘ilm al-*m‘ānī* LAN. (Semantics): the science by which the context of the Arabic term is determined in conformity to its situation.

1009 *‘ilm al-*yaqīn*\(^ {1053}\) PHIL. (knowledge of certainty): the science which provides evidence for portraying things as they are.

1010 *al-*‘ilah* LAN., FIQ., PHIL., PRO. (Cause): literally it means a change from one state to the other. Thus, the sickness is called ‘*ilah*, because it changes the state of the infected person from strength to weakness. As a juristic term it is a reference upon which a judgement is based. Thus ‘*ilah* is what the existence of a thing depends upon. (Although) it affects the thing, yet ‘*ilah* is not part of it. In prosody, particularly when connected with ‘*arud* and ‘*darb*, it refers to the change in the eight parts (of poetry).


1011 *al-‘ilah al-tāmah* PHIL. (the sufficient cause): It causes a thing to exist. It is said *‘ilah tāmah* is the total cause/s on which the existence of thing depends. It is said it’s the complete cause/s on which thing depends, meaning the existence has no cause beyond what has been mentioned.

1012 *‘ilah al-shā`i* PHIL. (the cause of a thing): is what that thing depends on. It is divided into two: the first is the part of the quiddity that constitutes its existence, which is called the cause of quiddity. The second, which is called cause of existence, is the factor upon which the external existence (i.e. existence in external reality), of the above-mentioned quiddity, depends. The cause of the quiddity either causes the existence of effect in actuality or in potentiality. In the first case it is called material cause, in the second it is called the formal cause. The existence cause either produces the effect, i.e. it affects and produces the effect, which is the effective cause, or otherwise. If so then the cause of existence would be the purpose of the effect, which is called the final cause. If not then it is the condition if the effect exists, if it does not exist it is called elimination of the opposition.

1013 *al-‘ilah al-mu‘addah* PHIL.: Cause, which the effect depends on with no necessity for simultaneously existence of the two such as steps.

1014 *al-‘ilah al-naqisah* PHIL. (insufficient cause): it is contrary to the above-mentioned cause i.e. contrary to *al-‘ilah al-mu‘addah*.

1015 *al-‘alf Li nafsihi* TAS. (Self-elevated): who, by the perfection that he possessed, takes up all existed and non-existed matters whether they were praised or condemned in terms of custom, reason or religion.
al-‘amā’ TAS. (lit. blindness): (a symbol for) status of oneness.

al-‘umarawiyyah SEC. (sect): similar to the sect of Wasiliah, but they condemned the two parties [that was led by Mu‘awiyah and ‘Ali] which involved in ‘Uthmân’s and ‘Ali’s (May Allah be pleased with them both) matter. The followers of ‘umarawiyyah have been ascribed to ‘Amru ibn ‘Ubaid who was one of the hadith (Prophet traditions) narrators and known for his asceticism. ‘Amru followed the principles of Wāsīl ibn ‘Aṭā’, but goes beyond the latter in generalizing his condemnation.

al-‘umr F IQ. (Donation for life, as juristic term): donating something to be used during the entire life span of the recipient or donor on condition that the property is returned (to the owner) after the death of the recipient. For instance, one says (to other): I donate to you my house as long as I am living. Such an act, legally, is valid whereas, the condition is invalid.

al-‘umq OTH. (depth): the dimension that crosses length and width

al-‘umum TAS. (General): literally, it means to surround all of the individuals. As a Sufi’s term it refers to common attributes between the Truth and human being whether those attributes refers to the Truth such as life and knowledge or to attributes of man such as anger and laughter. On such common ground unity is established between divine and human attributes.

al-‘inādiyyah SEC. (obstinatists): (the philosophic sect) who denied the realities of things, such beliefs as they claim, are illusions and imaginations

1054 al-Baghdādi, al-Farq Bān al-Firaq, P.120.
1055 the leader of the Mu’tazilah sect who established the five principles of the mu’tazilah
like incisions on water, which is a proposition that is incompatibility since its two sides are incompatible, regardless of the reality, as odd and even, stone and tree and that Zaid [walks or sits] on [the water of] the sea but he does not submerge.

1022  
_al-'indiyah_ SEC. (subjectivism ‘sophism’): those who say that the realities of things are subject to (individual) beliefs such that if we believe in something as essence then it has to be an essence or accident then it has to be an accident or eternal then it has to be eternal or created then it has to be created.

1023  
_al-unsur_ PHIL. (element): the origin from which the different bodies in nature are composed. It is four: earth, water, fire and air. The heavy element is which moves down. If it moves to such direction entirely then this it is heavy in absolute sense such as the case of the earth. Otherwise it moves to the lower direction partly such as the case of the water. The light element most likely moves to the upper direction. If it moves there entirely then it is an absolute light, such as the fire, otherwise it moves partly such as air.

1024  
_al-'anqa_ TAS. (Phoenix): (used by Sufis as a symbol for) the primordial dust through which Allah manifested the tangible elements of the word even though it (i.e. 'anqa) doesn’t have concrete existence except the form through which it has opened. It is called 'anqa' because its name has been mentioned and, it can, mentally be recognized, but it doesn’t have concrete existence in reality.

1058 Kashānī, _Istilāh al-Sufiyyah_, P.143.
al-‘innin Fiq. (Impotent): one who is incapable of copulation due to sickness or old age or capable with a deflowered woman rather the virgin one.

al-‘ahd Fiq. (Covenant): etymologically, it is in principle preserving something and taking care of it from time to time. Then the term is used for covenant, which has to be honored, this is the intended meaning.

al-‘ahd al-kharij Fiq. (Covenant in reality): in which the subject must be mentioned.

al-‘ahd al-dhnni Fiq. (Mental covenant): in which the subject is not mentioned.

al-‘uhdah Fiq. (Contractual obligation): compensating the buyer in case of loss or defect to the product.

al-‘awrid al-zatiyah LOG. (Subjective accidents): accidents that related to the nature of a thing like amazing mood that related to the essence of man, or to part of him as movement by will that related to man as an animal, or to external thing [i.e. out of his parts] but not alien to his nature as laughter that is caused by amazement.

al-‘awrid al-samawiyah Fiq. (Divine calamities that lead to loss of rights): those which no body can avoid as they have been sent [by Allah] from heaven such as immaturity, insanity and sleeping.


**FIQ. (Acquired accidents):** those which have some sort of human acquisition due to the law of causation, such as intoxication [drinking wine or delaying in removing doubt as living in ignorance.

**FIQ. (Self-refutation eversion):** as a matter declared for the benefit of the people but, (in specific circumstance), embodies harm, for instance people were ordered to deal in trading and fishing for their own benefit. Such orders have to be understood as permissible otherwise if they were made obligatory then the matter would contradict its objective since such practices (if made obligatory) would amount to sins if neglected and hence deserves punishment.

**FIQ.:** Literally, inclination towards oppression and transgression. Technically (i.e. as juristic term), reducing the shares of heirs that have a fixed share by increasing the number of those who have non-fixed share.

**FIQ. (dependents of a guardian):** those live with him, and he is obligated to spend on them, such as his slave/s, wife/s and children.

**FIQ. (enormous defect):** defers from small defect in a sense that the defect of the enormous one can not be corrected.

**FIQ. (small defect):** is one which can be corrected. Such a defect has been estimated in goods as addition of .5 in every 10, and in animals one dirham for each and for real state is two dirhams for each.

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al-‘ayn al-thabitah\textsuperscript{1062} TAS. (Fixed prototype): fact existing in the presence of revealed perception, and not in external reality. It is non-existed there, but firmly established in the Divine Knowledge.

‘ayn al-yaqīn TAS. (Exact certitude): That which is confirmed by observation and revelation.

al-‘ayinah FIQ. (credit in sale): [see bay‘i al-‘aynah, definition No (283)]

CHAPTER OF GHAIN

al-ghāyah\textsuperscript{1063} PHIL. (final aim): is for which the thing existed.

al-ghibtah FIQ.: Wishing to obtain the same blessing state that had already obtained by other person without wishing to be vanishing from him.

al-ghbn al-fāhish FIQ. (Overt deception): which [its value] is overestimation of the experts.

al-ghbn al-yasīr FIQ. (slight deception): what could be estimated by one expert.

al-ghurāb\textsuperscript{1064} TAS. (Lit. the raven): the universal body and the first form accepted by the essence of primordial dusts, and through it vacuum, an

\begin{footnotesize}
\textsuperscript{1062}Quoted from Kāshānī, \textit{Isḷāḥat al-Suf̣iyah}, P.143
\textsuperscript{1063}Ibn Sīnā, \textit{Kitāb al-Shifā}, “al-Nafs”, PP.257,283.
\textsuperscript{1064}Quoted from Kāshānī, \textit{Isḷāḥat al-Suf̣iyah}, P. 177.
\end{footnotesize}
imaginary empty dimension, is spread. Since among the (different) forms the universal body has accepted the form of circle, thus it indicates that the empty space is a circle. And since such body represents the origin of the bodily form that is dominated by darkness, located further from the sacred realm and presence of (divine) unity, hence it is called Ghurāb due to its furtherness and darkness.

\(al-\text{farābāh}\) TAS. (Strangeness): it stands for a word, which is strange, unclear and unfamiliar in usage.

\(al-\text{ghurābiyyah}\) SEC. (sect of Shi’ite extremist): group of people who say: resemblance between Muhammad (s.a.w.s) and ‘Ali (may Allah pleased with him) is more clear than the similarity between crow and another crow, and flies and another flies. In such a circumstance, Allah sent Gabriel to ‘Ali but Gabriel lost his way [to Muhammad s.a.w.s]. Therefore they use to curse of the feather, meaning Gabriel.

\(al-\text{gharar}\) FIQ. (risk): unknown consequence i.e. uncertain whether it would occur or not.

\(al-\text{ghaurrah min al-\text{\text{`}}abīd}\) FIQ. (best kind of slaves): slave who its cost is two twentieth of the blood money.

\(al-\text{ghurur}\) TAS. (Conceit): when the soul tranquilizes to the conduct that conform vagary and to what the mood inclines to.

\(al-\text{gharib min al-hadīth}\) OTH. (Strange Prophetic report): a report which has a connected chain to the prophet (s.a.w.s) but narrated by a single narrator.
either belong to the second or third generation of the companion of the Prophet (s.a.w.s).

al-ghishāwah TAS. (lit. haze): the rust that covers the mirror of the heart, weakens the eyesight, and pollutes its mirror face.

al-gašb LAN. / LOG. / FIQ. (Confiscation): literally, it is unjust acquisition of something such as money. Gašb in conduct of intellectual discourse it refers to the idea of preventing [the claimant to apply the impermissible] demonstrative premise. Prevention is based on refuting the validity of such premise before the claimant is given a chance to prove its validity, regardless whether his final argument would affect the final judgement or not. As a juristic term it stands for taking openly a valuable property without the permission of the owner. Therefore gašb is neither valid in a dead animal -as it is not a money- nor in ḥūr (water, air, earth ...etc), nor in wine that belongs to a Muslim -as it is non-validate- nor in war spoils because it is not protected by law. By saying "without the permission of the owner" to distinct gašb from deposit, and by saying "openly" to differentiate it from theft.

al-gaḍab OTH. (Anger): change that correlates to the fermentation of the heart blood which entails revenge.

Ghaflah TAS. (Inattention): following the lustiness of the soul. Sahal said; ghaflah is to waste time idly. It is said "to omit something means not to remember it".

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1066 Deposit, mortgage, and loan. See Tahanawi, pp 1254
al-ghallah FIQ. (returns): Dirhams supplied by the public treasury and taken by traders.

al-ghanimah FIQ. (Booty): a term that is used for properties, which are taken by force by the victors from the infidels, in holy war. One fifth of the total has to be given to the public treasure and the remainder is shared among the victors.

al-ghawth TAS. (lit. the helper): is a qutb [Sufi leadership]. It is called ghawth while people seek his help otherwise they would not call him by such a name.

al-ghul OTH. (Ghoul): the killer, hence anything that kills something is called ghoul.

al-ghaib al-maknûn wa al-ghaib al-muţlaq TAS. (lit. concealed and preserved secret): It is the Divine secret and its essence that no body known save Allah. Therefore, it is preserved from others and concealed from the reach of intellects and insights.

Ghaihb al-hawiyah wa ghaihb al-muţlaq TAS. (absence of identity and absoluteness): the Essence of the Truth that is indeterminate.

al-ghaibah TAS. (Unconsciousness): the absence of the heart from temporal life on matters related to the creatures and itself for receiving the inspiration of the Truth (particularly) when it receives an enormous inspiration and is dominated by the holder of the truth. Thus the absent heart is conscious of the

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1067 Quat literally, is the pole of millstone or the axis, see al-Mu'jam al-wašit, p.743.
1068 Quoted from Kashânî, Istålahat al-Şufiyah, P.178.
1069 Quoted from Kashânî, Istålahat al-Şufiyah, P.178.
truth absent from itself and from the creatures. Such claim is verified by the story of women who cut their hands when they saw Joseph. If viewing the beauty of Joseph leads to such result then how would it be in the case of viewing the lights of Allah.

1063 *al-*ghibah*⁷⁰⁷* FIQ. (Backbiting): to say of a Muslim something that he does not like. If what you have said is true, you have backbited him, and if it’s a false accusation, you have slandered him, i.e. you have mentioned on him something he didn’t do (or say). *ghibah* is to mention the shortcomings of a person in his absence provided that those shortcomings are in him, if not then what you have said is a slander and if you say it before him then you are abusing him.

1064 *Ghair al-munṣarif* LAN. (Unvaried): is what possesses two out of nine characters or one of the nine that represents two of them. It does not accept the presence of both *kasra* and modulation.

1065 *al-*ghirah OTH. (Jealousy): to dislike others to share with you something you owned.

1066 *al-*ghain*⁷⁰⁷* TAS. (Rust): is, less than *rain* (heavy veil), the rust that forms light veil that can be removed by purification and by the light of manifestation that is coupled with faith. Whereas *rain* is the heavy veil that comes between the heart and the faith. Therefore *ghain* has been described as veil between the person who holds a correct doctrine and the vision of Allah.

al-fāḥishah Fiq. (Fornication): which requires the hadd [one hundred lashes or stoning to death] punishment in this world and affliction in the hereafter.

al-fāsid\textsuperscript{1072} Fiq. (Invalid): It is the valid (contract) in principle but not by its description. Thus it justifies the ownership by holding the sold item. Therefore if someone bought a slave by wine and free him thereafter it is considered valid act. According to Shāfi‘ī, al-fāsid and al-bā’il convey the same ruling.

al-fāsiq\textsuperscript{1073} Fiq. (Sinner): one who witnessed (by tongue) and believed (by heart), but did not practice (the requirements of his faith).

al-fāslah al-ṣqr\textsuperscript{2} PRO.: a word that compound of three non-consonantal letters followed by consonant one as bulaghā (dual of eloquent) and yadukum (your hands).

al-fāslah al-kubrā\textsuperscript{2} PRO.: is four inconsonant letters followed by consonant such as halaqakum (you received) and ya‘idakum (he promises you).

al-fā‘il LAN. (agent): is what the verb or the semi verb is ascribed to in the sense that the fi‘il (verb) is done by the fa‘il.


\textsuperscript{1073}See (fisq) in Al-Zarkashi, al-Bahr al-Muhīf, vol.4, p.278.
al-fā′il al-mukhtar LAN. (Intentional agent): one who does the act willingly and intentionally.

al-fatrah TAS. (Languor): extinguishing the burning fire beginning due to the effect of desire that narcotized the faculty of desire.

al-fitnah FIQ. (Test): it is a test, which determines the state of a person as good or bad. Therefore it is said you tested the gold by fire if you burned it with the intention of knowing whether it is pure or blemished. From it the name fattan was derived, referring to the stone that is used as a criterion by which gold and silver are tested.

al-futuh TAS. (Lit. openings): refers to an acquisition of something unexpected.

Futuwah TAS. (Chivalry): literally it stands for generosity. Technically, (i.e. as a Sufi term) futuwah is to sacrifice the self for the sake of people in matters related to this world as well as to the hereafter.

al-fujur FIQ. (Immorality): the state of the soul in which a person acts contrary to shari‘ah and chivalry.

al-fahsha‘ FIQ. (Whoredom): something repugnant to a sound nature and a sound mind.

al-fākhr OTH. (Pride): is to raise the self over others by mentioning one’s virtues.

al-fida‘ FIQ. (Ransom): It is happened when the Muslim ruler frees the infidel captive by exchanging him with money or another Muslim captive.
al-fidyah wa al-fid'a: FIQ.: is the compensation by which the responsible person could redeem his misfortune.

al-faraşah TAS. (Insight): literally, it is verification and vision. Technically (as in Sufi literature) it refers to uncovering the certainty and viewing the unseen.

al-firâsh FIQ. (Lit. couch): it means that wife is limited to produce children for one husband.

al-farâd FIQ.: is a science related to the distribution of inheritance to the heirs.

al-farah FIQ. (Delight): the pleasure in heart after having obtained the desired.

al-fard FIQ. (Single): concerns with one single thing that is incomparable with others.

al-fard FIQ. (The obligatory duty): is what has been established by a definitive proof that has no ambiguity. The denier of fard is considered as an infidel and one who (believes in it but) does not practice it has to be punished.

al-fara FIQ. (Lit. branch): it is different from the origin. It is a name for a thing that relies on others.

1076 Al-Shafi‘i', al-Risalah, PP. 176, 545.
al-farq al-awal\textsuperscript{1078} TAS. (First separation): It is a separation between creatures and the Truth, where the features of creatures would remain unchanged.

al-furqān\textsuperscript{1079} TAS. (The criterion): the detailed knowledge that separates truth from false.

al-fasād\textsuperscript{1080} PHIL. (corruption): removing the form from the matter (substance).

al-fasād 'inda al-fuqaha\textsuperscript{1081} FIQ. (fasād as a juristic term): it refers to what is valid in principle (i.e. legal in itself), but invalid in [at least one of] its necessary conditions. According to Shāfi‘i ‘fāsād and hujjān are the same, which is not the case with us (i.e. according to Hanafism).

al-faṣāḥah LAN. (Eloquence): literally, it stands for clarity and manifestation (of the meaning). In a single word it means freeing the term from inconsistency in letters, strangeness and disagreement with the language rules and standard. In speech, it is freeing the sentences from the weakness of composition and inconsistency between words and eloquence (of such compounded words). It has been added to the conditions of eloquence to avoid some poor expression e.g. Zaid ajlal wa sha‘rahu mustashzr wa anfahu

\textsuperscript{1078}Quoted from Kāshānī, Isfahān al-Ṣafiyyah, P.146.
\textsuperscript{1079}Ibid., P.146.
\textsuperscript{1080}In al-Maḥbūsāt, p.311, of Abu Ḥayān al-Tawḥīdī, fasād means (transformation (or movement) of a thing from effect to power). See also al-Farābī, Fīṣāfah Aristotelis, p.100.
Eloquence in the speaker refers to the faculty (in the speaker) by which the speaker becomes capable of expressing his/her intention by an eloquent term.

\textit{al-faşal} \footnote{Aristo, (Aristotle), kitāb al-Jadal, PP. 561, 628, 643, 644.} LOG. (differentia): is a universal term used as a response to “the what-ness or quiddity of a thing” (i.e. what kind of a thing with reference to its essence, regardless of its accidental) such as ‘rationality’ and ‘sensitiveness’. So the term universal is a genus that includes all kinds of universals. The specification of the quiddity implies that species, genus and general accident are exempted because the two latter are used in response of “what is this?” whereas the general accident has not been used in the answer at all. The specification of “in its essence” exempted the “proper”, which is the quality that has nothing to do with the quiddity of a thing. The differentia is called “near” if it differentiates a thing of nearest quality from other things such as ‘rational’ with reference to man. It is called remote differentia if it differentiates a thing of remote quality from other things such as ‘sensitive’ with reference to man. \textit{Faşl} as a semantics term it refers to the idea of omitting the letter as an article of link in coupling sentence to another. \textit{Faşl} (also) is used as a name of door, which is an independent piece.

\textit{al-faşl al-muqawim} LOG. (Subsidiary differentia): is a part of the quiddity structure, for example rational part of the quiddity of a man since his mental and concrete existence completely depend on it.

\textit{al-faşal} FIQ. (favor): offering charity of favor without compensation.
al-fudulî FIQ. (uncommissioned agent): is a non-official agent who is neither the owner of the property nor an agent or party to the contract.

al-fadîkh FIQ. (Date juice): cooking date after extracting its juice by boiled water. The jurists considered its judgements similar to al-baziq. If it is cooked very slightly then it’s similar to muthalath.

al-fitrah PHIL. (disposition): a disposition nature that is prepared to accept Divine revelation.

al-fi‘îl PHIL. / LAN. (Act, verb): an accidental condition of a cause that occurs due to its effect which affects over other subjects such as the condition of a cutter while cutting. According to grammarians, fi‘il is what gives meaning to itself combined with a notion of one of the three dimensions of time, (future, present and pass). It is said fi‘il stands for the state in which thing effectuates the other such as the cutter while cutting.

al-fi‘îl al-‘ilajf PHIL. (Physical act): what requires physical movement, as hitting and uttering abuse.

al-fi‘îl al-ghair al-‘ilajf PHIL. (Non-Physical act): what does not require physical movement such as knowing and conjecture.

al-faqr TAS. (Destitution): it means losing what is needed. Hence losing what is not needed is not considered as destitution.

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1083 Grape juice, has been boiled till less than half of its quantity has been evaporated
1084 A juice that been boiled till its two third been evaporate.
1085 Fāṭimah bint Ḥayyān, Mukhtar Rasā‘l, P.128.
1086 al-Kindī, Rasā‘l Falsafiyah, P. 166. al-Ghazālī, Maqāṣd al-Falāṣīfah, PP.200, 209. Tahāfut al-Falāṣīfah, PP.79, 82, 84, 85, 137.
al-faqrah LAN. (Paragraph): is a noun that stands for any jewelry that is molded in a form of vertebral column. And then the meaning has been borrowed to express the best verse in the poem as an art of similitude between such verse and jewelry, and then used metaphorically for any paragraph of speech as an act of similitude between it and the best verse in poem.

al-fiqh\textsuperscript{1087} FIQ. (Science of jurisprudence in Islam): literally it means to comprehend the purpose of the speaker’s speech. Technically it is the comprehension of the practical judgements derived from their detailed sources. It is said fiq\textit{h} is to apprehend the hidden meaning, which the judgement depends on. It is a discipline originated by reason and requires insight and intellectual contemplation. Therefore, it is prohibited to call the Almighty Allah as \textit{fagh\textit{i}}h (one who practice \textit{fiq\textit{h}}), because nothing is hidden from Him.

al-falsaphah\textsuperscript{1088} PHIL. (philosophy): is to exert effort in obtaining eternal happiness in accordance to the manner of Allah as long as the human capacity permits. As the Prophet (s.a.w.s) has ordered, saying \{conduct yourselves according to the manners of Allah i.e. resembling Him in knowledge and spirituality.

al-fikr\textsuperscript{1089} PHIL. (intelect): organizing the known (given premises) to reach the unknown (results).

\textsuperscript{1087}Al-Jass\textsuperscript{ass}, \textit{usul al-Fiqh}, Vol. 3, P. 271. al-Ba\textsuperscript{s}r\textup{i}, \textit{kitab al-M\textup{\textsuperscript{t}}amad fi usul al-Fiqh}, vol. 1,P. 8. al-Juw\textsuperscript{ayn}, \textit{Kitab al-F\textup{\textsuperscript{i}}f\textit{h\textup{\textsuperscript{d}}} min kitab al-Talkh\textit{i}s li lm\textit{\textsuperscript{m}}m al-Hramayn}, p. 27. al-Ghaz\textsuperscript{ali}, \textit{Kitab al-Mustasf\textup{\textsuperscript{j}}a min I\textup{\textsuperscript{m}}m al-U\textup{\textsuperscript{\textsuperscript{su}}l}}, Vol. 1, p.4.

\textsuperscript{1088}Such attempt of islamizing philosophy could be traced in al-Kindi’s early definition to philosophy. See his \textit{Ras\textsuperscript{ayl}}, p.172. The others peripatetic philosophers such as al-Farabi, Ibn Sina’ and Ibn Rushd have not shown such concern.

\textsuperscript{1089}al-Tawhidi, Abu Hay\textsuperscript{\textsuperscript{\textsuperscript{y}}\textsuperscript{n}}, \textit{Kitab al-Muq\textsuperscript{\textsuperscript{\textsuperscript{a}}}bs\textsuperscript{\textsuperscript{\textsuperscript{i}}}}, PP. 203, 313, 333.
**al-falak** OTH. (Orbit) spherical body surrounded by two parallel external and internal surfaces, which have one center.

**al-fanāʾ** TAS. (Self-annihilation): doing away with bad attribute as *baqāʾ* stands for securing good attributes. It is of two types: the first is what has been mentioned which is acquired by extensive (spiritual and physical) exercise. The second refers to the notion of one becoming insensitive to the physical and spiritual realms (save Allah), which is acquired by absorption into the majesty of Allah and viewing the Truth. The sages defined it as by their saying “destitution is the blackness of the face in the two worlds”, i.e. annihilation in spiritual and physical realms.

**Fināʾ al-miṣr** OTH. (Courtyard of the border that separates between two): the border area that has a contact with property and is considered a part of it.

**al-faham** PHIL. (understanding): apprehending the meaning from the speaker’s speech.

**al-Fawāniyyah** TAS. (Challenging appearance): resistive message of the Truth through the ideal realm.

**al-fawr** FIQ. (Immediately): which requires an immediate implementation on the first possible time in such that any dealing in this context is blamable.

**al-fiʿah** FIQ. (band): a group (civilian) that is located behind the army, whom the army can return to as a shelter, in case of defeat.

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1096 *al-Qushairi, al-Risālah al-Qushairiyah*, p.39..


1098 *Kashshani, Iṣṭilāḥāt al-Ṣufiyyah*, p.147.
al-fai’ (booty pillage): what Almighty Allah returns to the people of His religion (Muslims) taken without fighting, from the property of those who disagree with Islam. Such property is obtained without fighting i.e. either by withdrawal of the enemy or by establishing reconciliation with them on specific condition of taxation or any other conditions. ghanimah (booty) is more specific than fai’ and nafl (superfluous) is more specific than the two. Fai’ is a shadow of a period between midday and sunset whereas zil is a shadow of a period between dawn to the midday.

\[^{1095}\text{Ibn Daqiq ihkam al-Ahkām Sharh 'Umdah al-Ahkām, Vol.1, P.339.}\]
CHAPTER QAF

1116 Qab Qawsain TAS. (lit. two bow-lengths): the station of proximity that related to the [Allah's] Names with reference to the contrast of the names in the divine command that is called the circle of the existence such as initiation, reiteration, descending, ascending, reactive and perceptive. Such status, which is expressed by the term approaching, represents the state of union with the Truth as long as distinction between the two is existed. Nothing highest than this station except the station of (aw adna')\(^{1094}\), which is the oneness of the unity of the essence as expressed by His saying \{aw adna'}\(^{1095}\) where no distinction or nominal dualism exist due to pure annihilation and complete effacement\(^{1096}\) of the forms.

1117 al-qādir\(^{1097}\) THEO. (The capable): one whose act is based on intention and freewill.

1118 al-qā'idah LOG. (Rule): a universal proposition that includes all the particulars of its subject.

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\(^{1093}\) See definition No 325 (al-tudanī).

\(^{1094}\) It means or even near than the distance of qaba qawsain. For more information see the definition of tudanī, No.325

\(^{1095}\) al-Qur'ān: (53:9)

\(^{1096}\) see definition of tamis, No 913

\(^{1097}\) al-Ash'arī, Maqālaṭ al-islāmiyyān, PP. 164-167, 187.
al-qāfiyah PRO. (Rhyme): last letter, or the last word, in a line of a poetry verse.

al-qānit OTH.. (Obedient): one who always observes obedience.

al-qānun LOG. (Rule): a universal matter that conforms all of its particulars which their judgement are subject to it as the grammarians stated that “the subject is marfu', object is mansūb and annexing is majrūr.

al-qā'f OTH. (lit. skilful in knowing footsteps): one who knows the lineage of a newborn by looking at his/her physical features.

al-qābd PRO. (lit. skilful in knowing footsteps): one who knows the lineage of a newborn by looking at his/her physical features.

al-qahīd wa al-bast TAS. (Constraint and expansion): two states subsequent to the Sufi’s promotion from the state of fear and hope. Constraint, with reference to the Sufi, is like fear with reference to one that was given covenant of security. The difference between fear and hope on one hand, and constraint and expansion on the other hand, is that the two formers correlate with futuristic matter whether desired or not. Whereas the two latter correlate with present matter that comes into the heart of the Sufi from metaphysical source.

1098 Raf in syntax is the natural situation of the word free from all oral active elements used for reference. See al-Dahdah, Mu‘jam lughah al-Nahw, p.560.

1099 Nash as grammatical concept is a situation that requires vocalization of the word ending by means of vowel of the letter 'a', or any other sign of declension able to replace it. See ibid., p. 640

1100 Jar [reduction] is a situation that requires the ending of the word by means of vowel of the letter 'i' or any other sign of declension able to replace it. See ibid. p.204
**al-qabih** THEO.\(^{1101}\) / FIQ\(^{1102}\). (Disgraceful act): an act, which deserves immediate defamation and postponed punishment.

**al-qattat** FIQ. (Talebearer): one who listens to the conversation of people without their knowledge and backbites.

**al-qatl** FIQ. (Killing): an act that leads to the death of the living entity. According to Abu Hanifah and his two [famous] students\(^{1103}\), intentional killing refers to the usage of arm or a like, which fractures the parts (of the body) as pointed wood, sharp stone and fire. According to al-Shafi‘i it is an intentional knocking, whether by a big stone or wood, which is unbearable to the body. _Al-qatl bi al-Sabab_ (lit. killing by cause) is like one who caused the death of someone indirectly, for example, by digging a well or by putting a stone outside his personal domain.

**al-qadar**\(^{1104}\) THEO. (Divine destiny): the attachment of the essential wills with things in a specific time, hence attaching every state of an essence with a specific time and cause is called destiny. It [also] means the process of actualization of the contingent entities —one by one— from the state of non-existence to existence to conform with predestination. Predestination is destined in the eternal past, whereas _qadar_ is still run as [continued events]. The difference between the two is that _qada..._ refers to the existence of all beings in the preserved tablet as one unit, whereas _qadar_ refers to its existence

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\(^{1103}\) Abu Yosuf and Muhammad.

that is scattered in every single essence at a time where their proper condition is obtained.

**al-qudrah** [1105] FIQ. (capability): the characteristic by which a living being can act, according to his will, whether positively or negatively.

**al-qudrah al-mumakinah** FIQ. (potential ability): the minimum capacity, whether physical or economical, that allows the directed person to fulfill the requirements asked of him. Thus such kind of capacity is a prerequisite in performing any matter of obligation, hence the impossible requirements are avoided.

**al-qudrah al-muyasirah** FIQ. (Active ability): the capacity that makes the performance of the requirement done in a quite easy way. It has superiority over potential capacity by one degree since through the active capacity - contrary to the potential one- both functions [of imkān and usīr] can be established. The active capacity is stipulated in financial -and not in physical- obligations due to a greedy nature of oneself while dealing with money; hence it is considered as the mate of the self. In juristic judgement, [The jurists] have differentiated between the two capacities since the potential one was considered merely a prerequisite with reference to the fulfillment of the duty. Therefore the continued existence of the duty itself [with the exception of its fulfillment] is not binding to the existence of such capacity. The active capacity is not a mere condition as long as the fulfillment of the requirement is not obtained.

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not binding to it. The active capacity according to the Sunni and Ash'arite 1106-and contrary to the Mu'tazilah- correlates [simultaneously] with the performance of the act because it is an accident that occurs in one time. If it antecedes the act that may indicates the existence of the act without the existence of the capacity which is impossible. But it might be possible as an example of such accident that might occur frequently. Thus the continued availability of the active ability is a condition for affirmation of the duty, therefore we have stated that there is no Zakāt by loss of the niṣab 1107 and the tax of one tenth by the loss of the tribute. Such statement is contrary to al-Shafi'i 1107 who secured the payment regardless of the loss since zakāt and the tax were actualized, but [for some-reason or another] did not perform.

1132 al-qadariyah 1108 SEC. (sect): [this term refers to] those who claim every person creates his own acts and thus do not believe that infidelity and the act of committing sins are destined by Almighty Allah.

1133 al-qidam al-dhati PHIL. (Sempiternity): it means that a thing has an independent existence.

1134 al-qidam al-zamānī PHIL. (eternity): it means that a thing was not preceded by annihilation.

1135 al-qadim 1109 PHIL. (Eternal): it is applied to the Being that has an independent existence, which is the sempiter, or that which is not preceded by

1106 ahl al-sunnah is a term generally applied to a large group of Muslims including the ash'arite itself. They all have acknowledged the first four caliphs to have been the rightful successors of the Prophet.

1107 Niṣab is a property or estate on which Zakat must be paid


1109 al-Ghazâlî, Maqâṣid al-Falâṣifah, P.141. Jabir ibn Ḥayyân, Mukhtâr Rasa'il, PP.544,545.
annihilation which is the eternal. The sempiter opposes the being that is created out of another thing i.e. its existence depends on another, whereas the eternal opposes the being that is preceded by time. Every sempiter is eternal but not every eternal is sempiter. Thus the latter is more particular than the former. Accordingly the being that is created out of a thing is more general than that which is created in time. Because the opposite of the particular is more general than that which opposes the general, and that which contradicts the absolute general is more particular than that, which contradicts the particular, it is said the eternal thing is that which has no beginning, and the created thing is other than that. Thus an existed being is the fixed entity which is opposed by non-existence. It is also said that the eternal is that which has neither beginning nor end.

1136 *al-Qur'ān* OTH. (The Holy Qur'ān): the revelation that descended to the Prophet, written in books and conveyed [through generations], without suspicion, by many sources. Qur'ān according to the people of reality refers to the Divine omniscience that compounds all realities.

1137 *al-qira-n* FIQ.: Performing 'umrah along with *hajj* by keeping the state of *iḥrām* for both, and in one journey.

1138 *al-qurb* TAS. (Lit. nearness): actualizing submission. The intended nearness, here, is that of the slave towards Allah, the Almighty in every step that gives him/her happiness, and not the nearness of the Truth from the slave [of the Almighty]. Because according to the meaning of {And He is with you
wheresoever ye may be¹¹¹⁰ such nearness is general whether the individual status is happy or gloomy.

1139 *al-qarinah* LOG. (Evidence): it comes in a sense of phrase. Literally it conforms the measure of *fa‘ilah*, in a sense of interaction, which is derived from comparison. Technically it is evidence that indicates the requirement.

1140 *al-qasāmah* FIQ. (Oath): an oath, which a large numbers of people are required to take as were been accused of killing someone.

1141 *al-qsm* FIQ. (lit. distribution): equality of a husband who is married to more than one wife with reference the period of time where he spends at home with one of his wives.

1142 *Qism al-shai‘* LOG. (Part of a thing): that is classified as a subtitle of a thing but more particularly than it, e.g. name, which is more particular than a word but is considered as a branch of it. Be known that the particulars that are included under the universal are either different from each other by essences, or accidents, or both. In the first case it is called differentia, the second is called classes and the third is parts (or divisions).

1143 *al-qismah¹¹¹¹* FIQ. (Distribution): literally, it is derived from *iqtisam* [distribution]. Technically it means a distinction of rights and shares.

1144 *al-qismah al-awaliyah* FIQ. (First rank of division): division between classes according to essence such as the division of an animal into a horse and a donkey.

¹¹¹⁰ al-Qur‘ān, Surah al-Ḥadid (4:57)
al-qismah  al-tha'niyah FIQ. (The second rank of division): differing according to accidental qualities such as a Romanian and an Indian [nationality].

Qasim al-shai LAN.: a thing that is equivalent to a specific thing; both of theses things are included in another thing such as a name that equalizes a verb and both are included in the other thing which is the word that is considered more significant than them.

al-qiṣāṣ¹¹¹² FIQ. (Retaliation in punishment): the principle of retaliation between punishment and crime.

al-qāṣr LAN./ PRO. (confinement): Literally it means confinement as to say “the milch she-camel is limited to my horse, if its milk is being limited to feed such a horse”. Technically it refers to the restriction of another specific thing; the first is called confined and the second confined to. Thus qāṣr with reference to subject and predicate is as we saying “Zaid is standing”. With reference to a verb and an agent as to say “I hit no body but Zaid”. Confinement in prosody is to delete the consonantal of al-sabab al-khafīf¹¹¹³ and then making its non consonantal-consonantal e.g. deleting the consonantal nun in the measure fa‘ilatun and make its non consonantal ta‘ consonant to become fa‘ileāt and thus it is called confined.

al-qāṣr al-ḥaqqīf LAN. (lit. real confinement): to limit a meaning for a specific thing according to the real meaning of the words. Such meaning

¹¹¹² Ibid. PP.144, 407.
¹¹¹³ see the meaning of sabab khasīf in the definition No 754.
should not go beyond the specified matter at all. *al-qasr al-iḍāfi* \(^{1114}\) is to specify a thing to its annexation. A thing should not extend the specific meaning of its annexation although it can extend in other than such specification \(^{1115}\).

\(^{1110}\) *al-qāṣm* PRO: it comes in sense of ‘aṣb [grip] and ‘uḍb [prevention]. Technically [i.e. as a term of prosody] it refers to the idea of deleting mim from the measure *mafa‘ilatihī* and make its letter lām consonant in order to be fa‘althu which is shifted to *mf‘ulun* and is called *aqṣam*.

\(^{1111}\) *al-qāda*\(^{7}\) LAN. / THEO. / FIQ. (Judgement): literally it means judgement. As a theological term it means universal Divine judgement applied to the determinant existed beings as they are according to the continuous circumstances from eternity in past to eternity in the future. As a juristic term \(^{1116}\), it means to perform a similar act of a duty [that you did not perform on time] due to cause.

\(^{1112}\) *al-qāda*‘ala’ *al-ghir* FIQ. (Judgement against another): when the matter becomes obligatory, which was not so before the declaration of the judgement.

\(^{1113}\) *al-qāda‘ifi al-khuṣumah* FIQ.: verification of the truth.

\(^{1114}\) *Qaqa*‘yashbah *al-adā* FIQ. (Compensation similar to immediate performance): it is only applicable in a plausible example based on inductive

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\(^{1114}\) *al-qasir al-iḍāfi* is a form of exclusion applied in rhetoric.

\(^{1115}\) E.g. “Ali is standing”. The quality of standing is restricted to Ali whose not allowed to be described as sitting, but others quality rather than sitting are opened for him. *Dastur al-‘ulamā* P.699

\(^{1116}\) See definition No. 1154.
judgement, such as the compensational performance of fasting and prayer because each one is like the other in terms of form and meaning.

al-qādīyā al-lati qiyāsahā ma‘aha\textsuperscript{1117} LOG. (Self-evident propositions): propositions in which reason can judge quickly with an alert intuitive faculty of the mind which is never absent while apprehending [or imagining] premises and conclusion of an argument. We say for example: “four is an even number due to an intuitive alert faculty of the mind which immediately realized that such number is dividable by two”.

al-qādīyah\textsuperscript{1118} LOG. (Proposition): a verifiable statement whether true or false.

al-qādīyah al-basīfah\textsuperscript{1119} LOG. (Simple proposition): whose reality and meaning are either affirmative only or negative only. In the first as we say “every man is an animal by necessity” which means nothing but affirming animality to man. The second as we say, “as nothing of man is stone by necessity” which means nothing but negating the nature of stone from man. al-qādīyah al-basītah whose truth of universal reality is judged outside the mind whether accurately or approximately or being inexistent in it at all.

al-qādīyah al-haqqiyah\textsuperscript{1120} FIQ. (real proposition): whose verification of the truth includes the validity of the matter whether outside or inside the mind.

\textsuperscript{1117} Ibn al-Marzabban, Kitab al-Tahsīl, p. 97. al-Ghazālī, Maqāṣid al-Falasifah, P.48.
\textsuperscript{1119} al-Abhari, al-Manṭiq fi Hulūiyah al-Ḥikmah, p.67.
\textsuperscript{1120} al-Sanusi, Mukhtasar fi ‘ilm al-Manṭiq, p.171.
**al-qadiyyah al-tabī‘yah** LOG. (Neutral proposition): whose reality is judged according to the neutral form of reality as in the statement “animal is genus while man is species” which produces “animal is species” which is an impermissible judgement.

**al-qadiyyah al-murakbah** LOG. (Compound proposition): it includes both affirmative and negative sides. For example, “every man is laughing, but not always [doing so]”. Such statement indicates simultaneously the affirmation and negation of laugh with reference to man. The perfect compound matter that bears truth and false is called proposition as long as it includes judgement. As it bears truth and false it is called report. As it indicates judgement it is called notification. As it is part of the evidence it is called premise. As required by evidence it is called requirement. As it is produced from evidence it is called result. As it is recognizable and questionable it is called question. Thus while the essence is one differences in statements are due to different considerations.

**al-Quṭb** TAS. (Sufi leading personality): it might be called *ghawth* while one, who is in need, seeking his help. *Quṭb* is a person that Allah gives him in every time special care. He was given the divine grand enigma by which *quṭb* infuses a seen and hidden entities of the universe as a spirit of the soul infuses the body. On his hand is the balance of the great flow [*emanation*].

His estimation follows his knowledge and his knowledge follows the

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1123 See definition of *ghawth* in No.1057.
knowledge of the Truth which [in turn] follows the non-created essence. [By such] qubh emanates the spirit of life on lower and higher universes. With regards to his angelic share, and not human aspect, he is the heart of the angel Israfil\textsuperscript{1124} that carries the spirit of life and senses. His relation with Gabriel\textsuperscript{1125} is located in the case of the rational soul in early emergence of human life, whereas in the case of Michael he represents the attractive faculty of such rational soul, and represents the faculty of defense in when he is compared with 'izr\textsuperscript{1126}.

\textit{al-qubhiyah al-kubra}\textsuperscript{1127} TAS. (lit. the great pole): the status of the pole of poles which represents the innermost part of Mohammed's (peace be upon him) Prophecy. This rank is limited to his heirs [saints]\textsuperscript{1128} where perfection was specifically given to them. Therefore the seal of the saint and the pole of the poles only emerges out of the innermost part of the sealed prophecy.

\textit{Qur al-dairah} OTH. (Diameter): the straight line that connects the side of circumference with the other one across the center of the circle.

\textit{al-qat' PRO. / PHIL.:} [As used in prosody] it is to delete the consonantal letter of watid majju\textsuperscript{1129} and makes its non-consonantal consonantal as the case of n\textsuperscript{m} and l\textsuperscript{m} in f\textsuperscript{m}iln which is shifted to f\textsuperscript{m}il and then to f\textsuperscript{m}alun as well as in the case of deleting the m\textsuperscript{n} of mustaf'ilun which is called maqt\textsuperscript{u}.

\textsuperscript{1124} It is the angel who will sound the trumpet at the last Day
\textsuperscript{1125} It is the angel of revelations.
\textsuperscript{1126} It is the angel of death.
\textsuperscript{1127} Quoted from Kashani, \textit{Islah\textae\textemdash al-Sufiyyah}, P.153.
\textsuperscript{1128} According to the prophetic tradition, the heirs of the prophets are the scholars.
\textsuperscript{1129} For watid majju' see definition No. 1615
Qat, according to philosophers, is the process of separating a body due to the penetration of another one in it.

\[1165\] *al-Qatf* PRO. (lit. picking): in prosody it refers to the idea of deleting a light sabab after making a letter that precedes to it a consonant such as deleting tun [\(\text{tā'}\) and \(\text{mīn}\)] from the measure *mufāʾilatun* in order to be *mufāʾil* and then it is shifted to *faʿulun* and is called *maqtuʿ*.

\[1166\] *al-qalb*\textsuperscript{1130} TAS. (Heart): subtle Divine entity having relation with that pineal piece of meat that is located in the left side of [a human being’s] chest. Such subtle entity represents the reality of man which the philosopher calls the rational soul or the internal soul. However the animal soul is compound which is the recognized and knowledgeable part in man. It is also the addressee, and the one who is asked, and the one to whom admonition is addressed.

\[1167\] *al-qalam* TAS. (Lit. the pen): it is the knowledge of detail that similar to the details of letters that are seated in the inkwell in a general form which would never accept details while it is in such status. When the ink comes into the pen letters are transformed through the tablet into the state of details where knowledge has also been brought into state of details for specific. These processes are similar to that of sperm, the secret of human life. It represent the totality of human form when it was in Adam’s back where no details are possible while it was there. When transformed to the tablet of the womb by man’s pen [penis] the image of man comes into details [pluralism].

\[\textsuperscript{1130}\] Quoted from Kashani, *Istilahāt al-Sufyīyah*, P. 154.
al-qimār Fiq. (Gambling): what one takes gradually from his playmate during a game.

al-qimār fi laʿīb zamānāna Fiq. (Gambling of our time): every game has a condition that the winner has to take something [of value] from the defeated player.

al-qinn Fiq. (a slave born of slave parents): the slave that can neither be sold nor bought.

al-qanāʾih Tās. (Satisfaction): literally it means satisfaction in share. Technically [i.e. as Sufi term] it refers to the state of tranquility in an abnormal positions.

al-qantarāh Oth. (Arch): what is built of baked brick and stone in a specific place and of a low level of height.

al-qahqahah Fiq. (Guffaw): laughing, which the laughing person himself as well as his neighbors can hear.

al-quwah PHIL. (Power): the capacity that allows the animal to slog hard work. While the vegetable power is called natural faculty animal’s power is called psychic and the faculty of man is called rational. The rational power as a faculty that recognizes the universal [concepts] is called theoretical power and as a faculty that extracts practical intellectual principles by reason out of the given theoretical evidences is called practical faculty.

al-quwah al-ba’ithah PHIL. (Incentive faculty): the faculty that leads the active power to mobilize the organs to grip or to avoid an image of desired or hateful matters that appear in the imaginative faculty. It is called sensual power if pushed to hold such desired matter and called anger power if pushed to avoid such hated matter.

al-quwah al-haﬁzah PHIL. (Faculty of memory): which memorizes the Divine meanings that are recognized by the imaginative faculty. It works as a store for imaginative faculty and its relation with it is like that between imagination and common sense. The human faculty is called intellectual faculty, and this is due to its function in recognizing the universals and judging them according to affirmative and negative relation known as theoretical faculty or theoretical intellect. And due to its capability in extracting pragmatic programs from intellectual principles and practicing the principle of consultation and deliberating views in matters related to subjective knowledge, it is called practical faculty or practical intellect.

al-quwah al-‘aqilah PHIL. (Intellective faculty): it is a spiritual faculty which is not infused in body and it is used for intellectual purposes. The faculty of intuition is one of its sparkling lights which is known as Divine light.

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1132 Ibn Sina, Rasa’il fi ahwāl al-Nafs, P.167.
1178 *al-quwah al-fā'iliyah* PHIL. (efficient faculty): which stimulates the muscles to cause systolic movements and release them to cause diastolic movements according to the steering [requirement] of the incentive faculty.

1179 *al-quwah al-mufakirah* PHIL. (Cogitative, speculative faculty): the physical faculty that [due to its activity] veils the light, which discloses the hidden meanings.

1180 *al-qawl* LOG. (Statement): It refers to the compound term in verbalized proposition or rational compound concept in the rational proposition.

1181 *al-qawl bi mujib al-‘ilah* LOG. (Statement due to cause): sticking to what has been determined by the cause with consideration of difference. It would say that such a statement is based on cause i.e. the acceptance of the cause proof with consideration of difference such as the statement of *al-Shafi‘i*, may Allah give him mercy: “As the specification of the original meaning of fasting is required, its description is also required”. Because according to him “as the meaning of worship is basically considerable, its description is also considered, because each one is required [religiously]”. We would say such demonstration [of *al-Shafi‘i*] is incorrect for one might say “we would agree that the specification of fasting *ramadān* is essential, but such specification can be obtained by the absolute intention of fasting, therefore, no need to specify verbal description”. Such saying is known as a statement due to a cause because *al-Shafi‘i* obligates us by his justification that stipulates the intention of specification. We accept such specification but when we considered the


absolute intention, as some sort of specification, difference [between him and us] remains as it is.

al-qiyaṣ LOG. / FIQ. (Syllogism, analogy): [According to the logicians] 1136, it is a statement that is composed of premises which if are valid they produce another statement. For instance, the universe is variable. Every variable entity is created. That kind of statement consists of two premises which if they are valid would alone produce that the universe is created. Such a form of statement is originated [and used] by logicians. According to the jurists 1137, qiyaṣ is considered as an indication which resembles the judgement of precedents according to its cause that resembles their causes. The selection of the term ‘indication’ instead of affirmation lies in the fact that qiyaṣ indicates the judgement rather than establishing it. The reason for mentioning ‘resemblance of judgement and cause’ is to avoid identicality of qualities between the two cases. The selection of ‘precedents’ [lit. the mentioned] is to include the current and past cases. Qiyaṣ is either clear which is direct apprehension or hidden which is contrary to the clear. The hidden one is called istihsān 1138, but istihsān is more general than it because although every hidden qiyaṣ is istihsān not every istihsān is hidden qiyaṣ. This is because istihsān can be applicable to the judgement that established by [literal] text, consensus and necessity. However, generally speaking, whenever istihsān is mentioned the hidden analogy is intended.

1138 See the definition of istihsān 84.
al-qiyaṣ  al-istthnāʾ

LOG. (exceptional analogy): in which the conclusion or its contrary has to be mentioned [i.e. mentioned in the form of the syllogistic proposition] such as: if this is a body then it is spatial. It is a body. It produces, “it is spatial”. Or as to say: it’s not spatial. It produces: “it is not a body”, which is contrary to “it is a body” that is mentioned in the syllogism.

al-qiyaṣ  al-iqrārīm

LOG. (Categorical syllogism): it is contrary to exceptive syllogism, in which neither the same result nor its contrary are mentioned as in the statement; a body is compound and every compound entity is created. It produces: a body is created, which is neither it nor its contrary are mentioned in syllogism.

Qiyāṣ al-musawāt

LOG. (Syllogism of equality): it is of which the predicate of the minor premise exists in the subject of the major premise. The entailment of such syllogism does not come by itself but by [non-mentioned] an external premise which is valid due to necessity as in the statement:

A = B, B = C then A = C since what equals X equals other things that equals the same X. But such law is not applicable to the following formula: A = ½B and B = ½C. Then A ≠ ½C. This is because the half of ½ does not equal half [½]. It is rather ¼.

al-qiyaṣī

LOG. (Syllogistic): is what includes a specific controller. Whenever such a controller exists, it exists.

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1141 Ibn Sina, Kitab al-Ishārāt wa al-Tanbihāt, P.495.
CHAPTER KAF

1187  
al-kāmilīyah  SEC. (Sect): the follower of Abi Kāmil who applied infidelity to all the companion of the Prophet (may Allah be pleased with them) by rejecting Ali’s pledge, and applied infidelity to Ali [himself] by tarrying in the demand of right.

1188  
al-kāhin  OTH. (Soothsayer): the fortuneteller who speaks about future events and claims that he knows the secrets and reveals the unseen.

1189  
al-kabirah  FIQ. (The grave sin): it is the clearly forbidden sin, and its punishment has clearly been ordained by a clear [Divine] text in both temporal and a hereafter.

1190  
al-kitāb  al-mubīn  TAS. (the archetypal Plan): it is the Preserved Tablet that is intended in the Exalted saying; {there is not a grain in the darkness (or depth) of the earth, nor anything fresh or dry (green or withered), but is (inscribed in a Record clear).}

1191  
Alkitābhh  FIQ. (Writing): according to litterateurs, it refers to the [art of] prose composition. Prose also refers to the composition of versification. Whatever the case, it seems, handwriting is not meant here for such a term.

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1142 al-Shatbi, al-‘īṣām, Vol., P.312
1143 Quoted from Kashānī, Iṣṭihlāl al-Ṣufīyyah, P.86.
1144 See the English interpretation of the verse (6:59), in The Holly Qur’ān, English Translation of the meanings and Commentary, the King Fahad Holy Qur’ān printing complex.
Writing [according to jurists], refers to [the agreement\textsuperscript{1147} of] freeing the slave's hand [earnings] immediately -in order to protect his earnings from his master- and his self subsequently\textsuperscript{1148}.

\textit{Kazib al-khabar} OTH. (Falsity of the report): a report that does not conform with reality. It is said \textit{Kazib al-khabar} is a notification which does not reflect the reality of the event, the subject of notification.

\textit{al-kāramah} OTH. (Sainthood, (less than miracle)): occurrence of an abnormal act from a person who is not at the level of prophethood. So whatsoever does not meet the requirements of faith and good deeds is considered as \textit{istikdrāj}\textsuperscript{1149}, and whatsoever meet the requirements of prophethood is considered as miracle.

\textit{al-kurah} OTH. (Ball): a body surrounded by one piece of surface whose center has a point to which coming or going lines are equal.

\textit{al-kārim} OTH. (Generous) who extends benefit to others without compensation. The generous act is to extend benefit as a duty and not for [personal] interest. Who donates money for acquiring benefit or avoiding harm is not generous. Therefore our comrades\textsuperscript{1150} have stated that it is impossible for Allah to do something for such interest, otherwise the idea of getting such

\textsuperscript{1147} Between the slave and his master
\textsuperscript{1148} Due to his [i.e. the slave] fulfillment of commitment that subject to his freedom.
\textsuperscript{1149} See the definition of \textit{istikdrāj}, No.87.
\textsuperscript{1150} i.e. the leaders of the author's intellectual school
benefit indicates that His Perfection depends on others and not self-sufficient which is impossible.

1197  *al-kasb*\textsuperscript{1151} THEO. (Acquisition): that leads to bringing of benefit or avoiding of harm. Thus Allah’s Act is not described by acquisition because He is far above from the idea of acquiring benefit or pushing harm.

1198  *al-kisṭij* OTH.: a thick thread around the size of finger made of wool. That is worn by *Zinār*\textsuperscript{1152} and it is different from *( al-zinār of ibrisim)*\textsuperscript{1153}.

1199  *al-kasr* OTH. (Fraction): separation of a sold body [from each other] by a heavy hit which does not penetrate into it.

1200  *al-kasf* PRO.: [in prosody] it means to delete the seventh non-consonant letter such as deleting of *ta*‘ in the measure *maš’ulat* in order to be *maš’ulā* and then is shifted to *maš’ulan*, hence it is known as *mksuf*.

1201  *al-kashf* TAS. (Disclosure): literally, it means to take off the veil and technically it is to know what is been located beyond the veil whether metaphysical or physical matters in terms of finding and witnessing.

1202  *al-ka’biyah* SEC.: the followers of Abu al-Qāsim Muhammad Ibn al-Ka’bī one of the Baghdadian Mu’tazilat leader. They believed that the act of Allah occurs without His will and He sees nothing of Himself or of others unless his seeing comes in the sense of knowledge.


\textsuperscript{1152} *al-zimī* is the non-Muslim, who pays tribute to Muslim governor for which he enjoys protection.

\textsuperscript{1153} see the definition of *Zinār*, 731.
al-kaff PRO.: [In prosody] it means to delete the seventh consonant letter as the deleting of the nun in the measure mafā’ilun to be comes mafā’il, thus is known as mkfūf.

al-kafā’h FIQ. (Competence): it means that husband is coequal to his wife.

al-kafāf\textsuperscript{154} THEO. (Subsistence): what fulfills the basic needs.

al-kfrūn FIQ. (Infidelity): to hide the grace of the Gracious by denial or by an act that indicates denial.

al-kālam\textsuperscript{155} THEO. (Theology): [In sense of speech] it means the sentence that includes [at least] two words having relation to each other. As a theological term, Kalām means discourse that concerns with Essence and attributes of the Almighty Allah and the contingent matters as beginning of life and resurrection according to the principles of Islam. The last specification eliminates the Divine philosophy i.e. not included in the definition. Kalām is a science that concerns with matters that established the existence of resurrection and what is related to it such as Paradise, Hell, Straight Way\textsuperscript{156}, Scale, Reword and Punishment. It is [also] said kalām is a science based on the legal principle of beliefs that were inferred by demonstrative evidences. According to the grammarians, kalām refers to the compound meaning which includes complete relation [between words].

al-Kull (the wholeness): in language it refers to the noun of the total meaning, which is represented by single word. In grammar it is noun for a sentence that

\textsuperscript{154} al-Juwaynī, al-Irshād, P.324.

\textsuperscript{155} See the previous term 'ilm al-Kalām No.1006.

\textsuperscript{156} Bridge upon the chasm of hell.
compounds from phrases. As a Sufi term, it is a name of the Almighty Allah with reference to the universal presence of the Divine oneness of the Names. Thus we refer to Him as one with reference to His essence and total with reference to His Names. It is said *kull* is noun for a sentence of exclusive phrases. The word of *kull* has general sense includes the generality of Names, which is exclusive inclusiveness whereas the word of *kullama‘* (whenever) indicates the generality of verbs.

1157 *al-kalimāt al-ilahiyah* TAS. (Lit. Divine Words): the entities of essential reality which were determined and brought into the state of existence.

1209 *al-kalimāt al-qawliyah wa al-wujudiyah* TAS. (Verbal and ontological words): stand for specified archetypes that are recognized by the soul. While human soul recognizes the verbal words the Divine soul recognizes the ontological ones that represent the forms of the universe such as primordial essence which is the essence of nature. Hence the forms of being are the accidental of the Divine soul that represent the existence.

1210 *al-kalimah* TAS. (The word): the term, which stands for individual meaning. According to the people of reality, it is what is applied metaphysically to express each one of the concrete existences of quiddities and substances by the ordinary meaning words while the ontological words are applied to express the metaphysical and external realms. The separative [or immaterial] words (*mufaraqāt*) are applied in the mental existences.

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1157 Quoted from *iṣṭilāḥat al-Sufiyyah* of al-Kāshshānī, p. 86.
Kalimah al-ḥaḍrah 1AS. (lit. word of attendance): it refers to His saying (Be\textsuperscript{1158}) that represents the absolute Will.

al-kullī  al-iqāfī LOG. (Relative universal): which is more general than a thing. For instance when we say “an animal is universal concept”, it indicates three matters: [1] the concept of animal in reality as it is [2] the concept of universal as an abstract sense [3] the concept of “a universal animal” that compound from [1] and [2] (i.e. from animal and universal). The difference between the three concepts is clear since the concept of universality as one unit does not prevent it from association with other individual concepts, whereas the concept of animal is determined as “a growing sensitive body that is moved by will”.

Thus, the first concept is known as natural universal concept since it exists in natural reality (i.e. outside the mind) and the second is called logical universal as long as it is subject to logic, whereas the third is considered as abstract universal because it does not exist except in the mind. The universal is either essential or accidental. the essential is that which is a part of its particulars e.g. “animal with reference to man and horse”. The accidental is that which is not a part of its essential particulars such as a characteristic of laugh with reference to man.

al-kullī al-haqqī LOG. (The real universal): it is a concept of universality as one unit that does not prevent itself to be associated with other individual concepts such as the concept of man. It is called universal because the universality of a thing is understood with reference to the particular and the universal is considered as part [in composition] of the particular, therefore,

\textsuperscript{1158} Qur‘ān, (36:82) \{Verily, when He intends a thing, His command is, “Be”, and it is!\
such a thing is ascribed to the universal and which is ascribed to a universal is universal.

**Text subtitled 1215**

*al-kamāl* THEO. (Perfection): what accomplishes species either by perfecting its essential or its accidental aspects. The first i.e. what perfects the essence of the species in itself is prime. This is due to its supremacy to the species, and the second (i.e. what perfects the characteristics of species) is the attributes following the species. That is secondary perfection due to its coming later to species.

**Text subtitled 1216**

*al-kināyah* LAN. (Allusive noun): speech whose meaning has been hidden due to its usage even though literally *kināyah* has obvious meaning whether metaphorically or clearly which produces hesitation in apprehending the significant. Therefore, the intention or what substitutes it is required in clarifying such matters and determines the exact intended meaning as in the case of pronouncing the divorce. *Kināyah*, according to rhetoricians, is to express a thing, whether this thing is a term or a meaning, by a term that does not have obvious or direct meaning. Such usage is either for purpose of confusion as to say “X is coming” or for eloquence as to say “X produces a lot of ashes’ meaning he is giving foods i.e. generous. The term which its meaning is hidden needs additional indication in order to be known. Therefore, rhetoricians designate letter of *ta* in *anta* [you] and *ha* in *inah* [it is he/it] as letters of *kināyah* as in the case of saying *hu* [he is /it is]. *Kinayyah* drives from the saying “*kanawtu* or *kanayt al-shā’* meaning I covered this thing”.

**Text subtitled 1217**

*al-kanz* FIQ. (treasure): money stored or hidden underground
al-kanz al-makhfi\textsuperscript{1159} TAS. (The hidden treasure): Unique identity hidden in the unseen, which the interior of the innermost of the inner part.

Kamid OTH. (Ungrateful): who recognizes disasters and forgets bounties.

al-kunyah LAN. (Surname): is to attribute a person to one of his/her parent such as the son or daughter of X, or the father or mother of X.

al-kawakib OTH. (Stars, planets): are subtle bodies fixed in the orbits as gem in finger ring. Each of them is self-shined except the moon.

al-kawn\textsuperscript{1160} PHIL. (Universe): a name for an entity that happened [in one push] as one unit, such as transformation of water into air since the image of air was water in the state of potentiality and it suddenly transformed into a state of actuality. If such a transformation happens gradually, then it is called movement. It is said that Kawn means the first occurrence of the form into matter. According to the people of verification, Kawn stands for the existence of the universe in a sense of universe and not in a sense of truth even though such a concept, according to philosophers, is identical with the absolute general existence which comes in sense of Kawn as they believe.

al-kaid OTH. (Cunning): desire to harming other in secret way. As a manner of human behavior it is considered a bad trick. As an act of Allah, it is considered as right planning in penalizing the act of the creatures.

\textsuperscript{1159} Quoted from kashâni, istilâhat al-sufiyyah, p.86.

\textsuperscript{1160} al-Kindi, Rasa'il falsafiyyah, p.118. al-Farabi, falsafah aristutalis, P.100. al-Tawhidi, Abu Hayyan Kitab al-Muqabas, P.311.
al-ka'if\textsuperscript{1161} PHIL. (Quality): inseparable faculty of a thing which, by itself, neither divisible nor related to others. His saying "faculty" includes all accidents and "inseparable" eliminates the movable faculty as movement, time, act and passion. His saying "indivisible" eliminates the quantity. His saying "nor related to others" eliminates the related accidents. His saying "by itself" includes the qualities that required division, or relation, due to the requirement of its place\textsuperscript{1162} which are four types. The first are the sensible ones which is either inseparable as in the case of a sweetness of honey and a saltiness of sea water which is called sensations or movable like blushing of shyness and paleness from fear which are called passions for they cause passions of the soul. The movement in such a type is called transformation as in the case of a changing of grape into black color and a boiling of water. The second is called the qualities of the self, which is either inseparable or unstable. The inseparable one is like the art of handwriting with reference to the one who possesses such a ability by training which are called skills. The unstable is like handwriting with reference to non-trained person which are called conditions. The third qualities concern quantities which are either concerned with continuous ones such as tripling quadruplication, straightness and curvature, or disjunctive qualities as even and odd. The forth are the predispositional qualities which are either predisposed toward submission like softness and satisfaction which are called weak predispositions, or toward a resistance like solidity and healthiness which are called power.

\textsuperscript{1161} Ikhwan al-Safā', Rasā'ı l'ikhwan al-Ṣafā', Vol.1, P.327. al-Fārābī, Kitāb al-'ibarah, p.15.

\textsuperscript{1162} Such as weightiness of the surface, see istilāḥat al-funun, pp1394.
Kimya’ al-Khawaṣ 1AS (Alchemy of particulars): what saves a heart from [the side effect of] the creatures by making it (i.e. the heart) occupied by the essence of the creatures.

Kimya’ al-Sa’ādah TAS. (Alchemy of happiness): to purify a soul by refraining vices and practicing virtues. By such an act the soul is purified from the first acts and enhanced by the second ones.

Kimyā’ al-‘Awām TAS. (Alchemy of common people): to substitute worth things that lead to perpetual pleasure in hereafter by worthless things that lead to temporal pleasure in this world.

CHAPTER LAM

al-‘a‘adariyah SEC. (Agnosticism): are those who do not believe that knowledge is capable or incapable in affirming or negating the existence of a thing. They claim that they are skeptical and skeptical that they are in a state of skepticism, etc.

al-lāzim LOG. (inherent): inseparable from the thing that is attached with.

al-lāzim al-muhain LOG. (Clear inherent): the condition in which the reason is sufficient to affirm the implication between the lāzim (inherent) and its malzum (a thing in which the inherent is inhered) by conceiving the lāzim and

1163 al-Farābī, al-Maṣalīḥ, pp. 127, 129.
its *malzum* such as divisibility into two equal with reference to four. Who conceives the four and conceives the concept of dividing into two equals affirmed intuitively that four is divisible to two equals. It might be said that the *(al-Lāzim al-Mubain)* is similar to the *lāzim* which the conception of its *Malzum* produces [by necessity] its conception such as that two is double to one. So who conceives the meaning of two recognized that two is double to one. However, the first exposition for this term is more general [compared to the second one] since the conception of *malzum* suffices within the conception *luzum*, consequently the *lāzim* is conceivable within the conception of *malzum*. The second exposition of this term stands for the *al-lāzim al-bain* in particular sense as long as the possibility of conceiving more than one does not suffices to conceive other one, otherwise it would be called *lāzim mubain* in a general sense.\(^{1164}\)

1231 *al-lāzim al-ghair al-bayyin\(^{1165}\)* LOG. (Unclear inherent): is one, which the reason needs external means in order to conceive the implication [of the *luzum*]. For instance, the equality of the three angles to two right-angles is not quite sufficient evidence to prove that angles of [any] triangle are equal to two right-angles. To do so another means is needed which is the geometric demonstration.

\(^{1164}\) i.e. as in the case of the first exposition. For more details see the concept of *lāzim in dastur al-ʻulamā* p.762.

Lazim al-māhiyyah\textsuperscript{1166} LOG. (Inseparable of the quiddity): it is inseparable from the abstract quiddity regardless of the accidents such as the potentiality of laughing with reference to man.

al-lāzīm min al-fi'LAN. (Permanent verb\textsuperscript{1167}): it is a verb that concerns the subject.

Lazim al-wujūd LOG. (Existence by necessity): it is, with specific accident, inseparable from the quiddity, but it could be separable from the abstract quiddity as the cause of blackness in the case of abyssinian.

Lām al-amr LAN. (lām of the command): it is the command, requiring to act.

La' al-nāhiyyah LAN. (lit. no of interdiction): by which giving up of the act is required. The ascription of the act to it is merely metaphoric because the interdictor is the speaker who used such letter to convey his command.

al-Lub TAS. (heart): the intellect that is illuminated by the pure sacred light which is refined from the false of illusions and the false of imaginations.

al-laḥn fī' al-Qur'ān wa al-Azān FIQ. (Melody in reciting Qur'ān and calling for prayer): means making the short phrase long and the long short.

al-ladhah\textsuperscript{1168} PHIL. (pleasure): it is recognition of the suitable with reference to its fitness. For example a taste of sweetness with reference to the sense of taste, light with reference to photoreception, attendance of the expected with reference to the imaginative faculty and that matters that occurred in the past.

\textsuperscript{1166} Ibn Taymiyyah, al-Rad 'Alā' al-Mantiqiyyān, vol.1, P.83.

\textsuperscript{1167} The permanent verb is that which its action fixes in its agent. see mu 'jam lughat al-nahw pp 436

\textsuperscript{1168} Ibn Baijah, al-Rasā'il al-Hāfiyyah, p.129

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gives pleasure when the faculty of memory memorized them. The condition of *haythiyyah* [lit. consideration] i.e. to recognize the matter as long as it is fit, to avoid the recognition of matters that are not fit with regard to the organs of senses, but due to benefit which is not considered as pleasure such as useful bitter medicine that is considered suitable due to its benefit. Thus the pleasure of such medicine not due to its sour taste [but due to its benefit].

1240  *al-luzum al-khari* 169 LOG. (Implication outside the mind): it is the actualization of the name of a specific phenomenon in reality that implies the actualization of the phenomena itself. In such a case the movement of the mind does not require establishing such relation such as in the case between existence of daytime and sunrise.

1241  *al-luzum al-Dhihin* 170 LOG. (Mental implication): it is the apprehension of the name of a specific concept in mind that connotes the concept itself. Thus, the movement of the mind actualizes from the name to the concept such as double and two.

1242  *Luzum al-waqq* 171 FIQ. (The legal implication of *waqq*): the person who assigned *waqq* does not have a right to take it back nor a judge has the right to cancel.

1243  *al-luzumiyah* LOG. (Conditional conjunctive): which its judgement is subject to the validity of another proposition due to a necessary correlation between them.

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171 *waqq* is a property assigned for the service of the Almighty Allah
Lisân al-haq\textsuperscript{1172} TAS. (lit. the tongue of the Truth): the perfect man that is actualized on the form of the spoken name.

al-lasin LAN. (eloquent): the mediator that transmits the Almighty’s statements to the ears of the knowledgeable people where the Divine eloquence has been recognized.

al-latīfah\textsuperscript{1173} TAS. (subtlety): every indication of subtle meaning that looming to the understand although it can not be expressed by words such as the sciences of tastes.

al-Latīfah al-insāniyyah\textsuperscript{1174} TAS. (the human subtlety): the rational soul that is known by them as a heart, which leads the soul to the stage that near to the spirit in one side and near to the soul in another side. The first face was called chest and the other was called heart.

al-li‘īn\textsuperscript{1175} FIQ. (Mutual cursing): It is a [four times]\textsuperscript{1176} testimony, which is confirmed by oath and concluded by curse. By such testimony, the husband does not deserve punishment of being slandering his wife and she, if holds the same testimony does not deserve the punishment of adultery.

al-la‘īb OTH. (Playing): it is the act of boys that causes fatigue without bringing benefit.

\textsuperscript{1172} al-Kāshānī, Ḥijābat al-ṣūṣiyyah p.89.
\textsuperscript{1173} Ibid. P.89
\textsuperscript{1174} Ibid. P. 89
\textsuperscript{1175} See in the Holy Qur’ān the verses of li‘īn in Surah al-nūr (24: 6,7,8,9).
\textsuperscript{1176} al-Qur‘ān, Surah al-nūr (24: 6,7).
1250  *al-la’n* FIQ. (Curses): it applied by Allah it means banishment of man due to Allah’s disaffection. If applied by man is an invocation of deserving such disaffection.

1251  *Lughz* PRO. (puzzlement): like hidden meaning, but it presents in interrogative formula such *al-Hariri*’s saying about wine in the following poetry verse:

What is that thing if it is spoiled it would result in guidance.

1252  *al-lughah* LAN. (Language): it is a means that every nation use to express its purpose.

1253  *al-laghw* FIQ. (Chitchat): it means the speech that includes what has no significance that is meaningless in establishing judgement.

1254  *al-laf* LAN. (Word): it is what is verbalized by man or alike whether such word has been in the state of omission or in usage.

1255  *al-laf wa al-nashr* LAN. (Lit. pleating and spreading): [as a term of rhetoric] it means figuring the speech, consisting of two objects followed by their explanations in general and undetermined description believing that an audient could [easily] figure out such generality and gives each term its adequate meaning, as Allah the Exalted saying that {It is out of His Mercy that He has made for you Night and Day,- that ye may rest therein, and that ye may seek of His Grace} 1177. In poetry: were you not that one whoever associates with your boons and modesty has sheltered and laden?

1177  *al-Qur’an, Surah al-Qasas* (28:73), by reason one can infer that rest hours are during night and work hours during Day.
1256 *al-latif* *al-mafīq* PRO: which its first and last letters in the threesome measure have softened as *waqa*’ [protect].

1257 *al-latif* *al-maqrūn* PRO: which its second and last letter in the threesome measure have been soften as *qawā*’.

1258 *al-laqāb* LAN. (surname): an additional name to the original one which - according to its meaning- may indicate praise or dispraise.

1259 *al-laqṭah* FIQ. (Waif): ownerless property, found in a public area, literally comes in an exaggerated measure. As desirable property, *laqṭah* [lit. taken] has been given a metaphorical name for it, as it would be subject to picking whenever seen.

1260 *al-laqīt* FIQ. (Forsaken children): it literally means ‘picked up’ and technically a name stands for forsaken children who have been left on a public area due to fear of sustenance or accusation of adultery.

1261 *al-lams*¹¹⁷⁸ PHIL. (feeling): it is a faculty that absorbed the entire parts of the body. By such faculty one can feel heat, coldness, wetness and dryness.

1262 *al-lahw* FIQ. (Entertainment): it is what brings to man amusement and temporal pleasure, and soon vanishes.

1263 *Laylah al-Quadr*¹¹⁷⁹ TAS. (Night of power): a night in which the Sufi is favored by special manifestation. By such manifestation he can know himself as well as his status with relation to his Lover. Its time starts with the


beginning of the Sufi destination to the status of ('Ain al-Jam') and the station of those who were deep-rooted in knowledgeable.

CHAPTER MIM

1264 \textit{al-mā'} \textit{al-musta'ml} FIQ. (The used water): it is any water that is used in removing ritual impurity or used, as general, in cleaning the body.

1265 \textit{al-mā'} \textit{al-muṭlaq} FIQ. (Natural water): the water that remained intact i.e. neither mixed with filth, (nor with non-filth material). It is said that \textit{ma'}[water] ascribed to \textit{mā}[what] as a \textit{mahiyah}, which is originally \textit{mahiyyah}, but the letter \textit{ha'} has been changed to \textit{hamza} for distinction from \textit{mahiyyah}. Perhaps more probable it is ascribed to \textit{mā hou}[what it is], and then the two words \textit{[mahou]} are formed in one word \textit{i.e. mahou}.

1266 \textit{al-mājin} FIQ. (Impudent): someone who is dissolute and careless in his acts and utterances. His actions are in accordance with manner of dissolute men.

1267 \textit{Māddah al-shai'} PHIL. (the matter of a thing): it is to which thing is attached potentiality. It is said that it refers to the attached additional material.

\footnote{1180} Perhaps he meant that sometimes the non-filth causes serious change in water's original characteristics like smell, color and taste.

al-mādī LAN. (the past): it indicates an event happened past [meaning before the moment at which you are living]

al-mānī' min al-irth FIQ. (Disinheritance): it is the nullity of judgement due to the existence of evidence.

al-mahiyya1182 PHIL. (essence): in most case is used to express the recognizable matter as in the case of a man who has been described as a rational animal regardless of its reality outside the mind [i.e. in the external world]. Such matter that has been used in the answer of the question that inquired about the nature of a thing [i.e. what it is?] is called essence, and with reference to its established existence outside a mind is called reality [or fact]. As distinct from the others, māhiyah is called identity, and as attached with inseparable entities it is called dhāt [essence]. As it can be extracted from a word it is called signified, and as a receptacle and a place of accidents it is called essence and so on so forth.

al-mahiyyah al-i'tibāriyyah PHIL. (fictive essence): It exists only exists in the mind of a person as long as he is thinking about it.

al-mahiyyah al-jinsiyah PHIL. (generic essence): it differs from an individual to another as rationality is necessary in man, but not in the case of other animals.

Māhiyyah al-shay'i1183 PHIL. (Essence of a thing): It indicates the reality of a thing as it is, which neither exist, nor not exists, neither universal nor partial,

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1182 al-Fārābī, Kitāb al-Ḥuruf, PP. 99, 116, 118.
neither particular nor general. (It is said that maḥiyah is an ascription of mā, and the original is the maʿiyah but the letter hamzah has been changed to hā for distinction from maʿiyah of mā [water]. Perhaps more probable it is ascribed to mā hou [what it is], and then the two words [ma hou] are formed in one word [i.e. mahou].)¹¹⁸⁴.

¹²⁷⁴  *al-maḥiyah*  *al-nawʿiyah*  PHIL. (specific essence): it is contrary to the generic essence which requires equality between its individuals as in the case of a human being that requires what is in Zaid to be similar to what is in Amr.

¹²⁷⁵  *al-mubah*¹¹⁸⁵  FIQ. (Permissible): it is what is neither prohibited nor required.

¹²⁷⁶  *al-mabādi*¹¹⁸⁶  PHIL. (principles): it is on which the subjects of science depend, such as editing chapters and defending beliefs. Thus, research has three chapters that have been ordered each upon another. These chapters are the principles, intermediaries and conclusions. Principles are premises at which evidences and arguments, such as necessaries, axioms, vicious circle and succession are ended. Mabādi does not require demonstrative evidence which is contrary to masʿīl that is established by the clear evidence.

¹²⁷⁷  *al-mubāraʾh*  FIQ. (Divorce based on the consent of the couple): the term should not be written as mubarat, which is an error. The term refers to a specific amount given by a husband to his wife who accepts it as compensation of her divorce.

¹¹⁸⁴  he repeats the definition of No.1265
¹¹⁸⁶  al-Farahi, Mabāʾ al-falsafah , p.7.
al-mubāsharah PHIL. (Direct movement): it is similar to the movement that doesn’t have intermediacy as the movement of a hand.

al-mubaharah al-fahishah FIQ. (To begin the act of adultery): when his nude body touched her nude body while his penis is erected and touched her pudendum.

Mubtadā’ LAN. (Primate): it is the noun that is free from any oral active element destined to be the subject of a predicate. Or it is a quality that comes after the letter alif of interrogation or the letter of negation, which makes it a regular noun e.g. Zaid is standing, are the two Zaids standing and the two Zaids did not stand.

al-mabthath THEO. (Chapter): is a chapter in which the author has directed his argument [approach] around negation or affirmation.

al-muba’at PHIL. (The innovated entities): those, which are not preceded by matter or time. Matter means either body or its dimension or part.

al-mabnī LAN. (Non-declined): its move and consonant not caused by an active element.

al-mabnī al-lazim LAN. (Non-declined by nature): which connotes the meaning of letters such as where, when, how or alike such as al-ladhi (who) [that is used for masculine] and al-lati (who) [that is limited to feminine] and alike.
al-mutabayin\textsuperscript{1187} LOG. (Different): which its term and meaning are different to its counter such as man and horse.

al-mutakhailah\textsuperscript{1188} LOG. (Imaginative faculty): the faculty that selects and forms the tangible images and their partial meanings synthetically and analytically. Thus, it can create in the mind an image of a man of two heads or without a head. If such a faculty is used by the mind it is called reflective faculty. The place where the common sense and imagination are located is the first domain of the brain. The brain has been divided into three. The first is the biggest one followed by the third, whereas the second, which annulated in a vermiciform, links between the first and the third. The common sense is located in the beginning of the first domain and the imagination at the end. The illusive faculty and faculty of memory are located in the third domain, the first one (i.e. the illusive faculty) in the beginning and the second (i.e. the faculty of memory) at the end, whereas the imaginative is in the middle.

al-mutarādīf\textsuperscript{1189} LOG. (Synonym): which has one meaning and more than one name. It is contrary to the common. Mutarādīf is derived from trāduf (synonymy) literally, means two ride one sumpter i.e. as if the meaning is ridden by two terms such as layth and asad, which are the names for one animal that is the lion.

al-mutashābih LOG. / OTH. (Similar [as a term of logic]\textsuperscript{1190}, Hard to understand, intricate [as a term of tafsīr]): the exact meaning of which,

\textsuperscript{1187} Ibn Sīna, \textit{al-maqlulāt}, p.16.
\textsuperscript{1188} al-Fārābī, \textit{Kitāb al-Fuṣūṣ}, P.12.
\textsuperscript{1189} Ibn al-Muqafā\‘, \textit{Kitāb al-Mantiq}, P.24.
\textsuperscript{1190} Mutashabih also is a logical term, see al-Ghazālī, \textit{mi\‘yār al-\‘ilm}, P. 375.
according to its term itself, is hidden and it is impossible to be apprehended such as discrete letters at the commencement of the Quranic chapters [pl. of surah].

al-mutasarifah\(^{1191}\) PHIL. (imaginative): [see definition of al-mutakhailal in No 1165]

al-muta’adī LAN. (Transitive verb): it can not be understood without its object. It is said muta’adī is which opened (nasaba) the object.

al-mutaqabilan\(^{1192}\) LOG. (Two opposites): are the two matters that can not meet together in one thing from one side. The last specification is done to include the two correlatives in the definition because fatherhood and sonship as correlative may meet in one as the cause of Zaid that having son and father from two side but not one. If the definition does not specify by such specification it will result in the elimination of the correlative. Mutaqabilan are of four types: opposition, correlation, opposition of ‘affirmation and negation’ and opposition of ‘deprivation and possession’. However, no opposition occurs between two non-existed entities. If they existed, then either each one can be recognized without the other, which is called didān, or need the other in order to be recognized, which is mutaḍāśiān. If one of them has a quality of possession and the other does not then the latter either does not possess temporally, which is called opposition of deprivation and possession, or it is deprived in absolute sense, which the third type that is called opposition of affirmation and negation as in the case of nationality e.g. “either one is Persian

\(^{1191}\) Tusi, Tahjīf al-Falāsifah, p.321.

\(^{1192}\) al-Farābi, al-Ta’līqāt, P.7.
or he is not Persian". The example for the fourth type is either one possesses clear-sight or blindness and as in the case between knowledge and ignorance. The negative quality of both examples is accessible.

1292  *al-mutaqābilah* FIQ. (Fighters): people who are able to fight.

1293  *al-mutaqadim bi al-ruubah* PHIL. (Anterior by degree): two things one of them is most closest to the principle that is specified for them than the other competitor. Its anteriority by degree represents such nearness. They are either natural (i.e. the specific principle has not originated by convention, but by nature, such as anteriority of genus to species) or conventional, e.g. ordering of lines of prayers, inside the mosque, with reference to the *mihrāb* (i.e. anteriority of the first line to the second and the second to the third up to the end).

1294  *al-mutaqadim bi al-zaman* PHIL. (anterior in time): it is one who have anteriority in time such as the anteriority of Noah to Abraham (peace be upon them).

1295  *al-mutaqadim bi al-sharaf* PHIL. (anterior by honor): who preponderates the others by honor as Abu Bakar preponderated ‘Umar (may Allah be pleased with them altogether).

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1194 A niche in the center of a front wall of mosque denoting the direction of the Qiblah; also, used by the Imam to lead prayer.


al-mutaqadim bi al-ṭab. PHIL. (anterior by nature): which is nothing can exist without its existence, but it maybe exist where nothing is existed. For example the superiority of number ‘one’ to ‘two’ as ‘one’ is superior to ‘two’ by nature. In this context we have to add another condition that such kind of superiority of the first has no effect on the second, hence we can eliminate the al-mutaqadim bi al-ʿiliyyah (Anterior by causation) from al-mutaqadim bi al-ṭab.

al-mutaqadim bi al-ʿiliyyah PHIL. (Anterior by causation): it is the effectual cause that affects its effect by necessity. Its anteriority by causation because it is the efficient cause as in the case of a movement of a hand that precedes the movement of a pen by a principle of causation even though they started simultaneously.

al-mutaqī FIQ. (a pious person): is one who believes, prays and gives obligatory alms according to [Divine] guidance. It is said the mutaqī is one who fulfils entire obligations. The meaning of obligation that is presented here is that which was established by clear or conjectural evidence.

al-mutawātir OTH. [an information repeated by many]: the established report of a large number of narrators whose agreement upon a lie is inconceivable, either due to their large number or authenticity. An example of such an established report is that the Prophet (s.a.a.w) claimed the prophecy and showed miracles. It was called Mutawātir because it does not occur one time but successively [i.e. generation upon generation].

1197 al-Razi, Fakhr al-Din, al-Mahāth al-Mashriqīyyah fi ʿilm al-ilāhiyyat wa al-Ṭabīʿīyyat, P.446.
1198 Ibn Sīnā, al-maqūlāt, P.268.
**al-mutawāfī** LOG. (Univocal): a universal concept whose meaning and validity affect, equally, all its members, whether those members are in a mind or in a reality such as the meaning of a man and that of a sun. The former has members in reality, which their memberships are equal and each one has the same degree with reference to the others. A sun has mental members [i.e. abstract and of metaphoric meanings] each one equal to the others and have the same degree with reference to the sun.

**al-mata** PHIL. (lit. where): its circumstance occurs to the things due to its being originated within time.

**al-mithāl** LAN.: is the verb whose first measure is subject to defection as wa'ada [promise] and yasur [getting ease]. Mithāl in the sense of example is that which is mentioned to explain the rule in a perfect manner.

**al-muthanā** LAN. (Dual): is the noun, which ends with an open letter, either alif or ya that is preceded by broken nu>n.

**al-majāz al-'aqli** LAN. (Figurative expression): a noun that expresses the intention of the speaker, and not the conventional meaning of the term, due to a relation between the intended and conventional meaning such as to call a brave man a lion. It comes on the measure of maf'al in sense of agent. It is derived from jāz [passed] when a term transited its conventional meaning similar to the meaning of mawla (slave) in sense of wāli [guardian]. Majāz is called as such because it is a transitive in terms of meaning from a real to the metaphoric meaning. The definition has mentioned that majāz has a relation

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1199 al-Ghazali, *mi'yar al-'ilm*, P.373.
with the real meaning in order to avoid the term that is not used in its proper place whether extemporaneous or erroneous. Majāz is either called isti‘arah, (if the relation between the two terms established due to some sort of similarity as a ‘lion’ that is used to express human bravery), or mursal (if the relation established on something other than that such as ‘hand’ is used to express boon). For instance, if one say “his hands have great significance to me”. This statement means that he received benefits from him. The relation in this context is that the hand, -(which is a specific organ [in human body])- is used in handing over benefits is considered as source of such benefits. The difference between the two meanings i.e. majāz mursal and majāz isti’ārah is that the metaphor is used first a name for the handled item and in the second for the conveyance. Accordingly, mushabah bih, which is ‘the ravenous animal’, is named as musta‘ār minhu [borrowed from] and mushabah, which is ‘the brave’ known as musta‘ār lahu [borrowed to]. The term asad [lion] is called musta‘ār [a borrowed subject] and the speaker who used the term ‘lion’ instead of ‘brave’ is called musta‘ir. The point of resemblance, which is ‘the bravery’, is called ma bihi  al-istiārah. It is clear that such derivations of metaphor are not applicable to the first meaning [majāz mursal].

1305 al-mujānasah LOG. (lit. congeneric): is a union in genus.

1306 al-mujahadah TAS. (resistivity): literally it means fighting, technically is to resist the soul that inclined to evil by overloading it with the religious obligations that make it in a state of exhaustion.
al-mujtahid\textsuperscript{1201} FIQ. (Scholar of Islam): who apprehended the knowledge of the Book [Qur'ān] with its various ways of interpretation and knowledge of the Sunnah with its various ways of transmission, textual criticism and meanings. [In addition to that] he must be competent in applying analogy and aware with customs of people.

al-majdhub\textsuperscript{1202} TAS. (who was influenced by the Divine attraction): the one who the Truth has selected for His own, who has chosen to attend the cordial Presence and who has given the accessibility to see the Divine secret, hence he won the entire stations and degrees without cost or difficulties.

al-majarabāt PHIL. (Experimental or observable things): things on which a reason needs a frequent observation in order to give a firm judgement upon them. For instance, the statement which indicates that "the drinking of sigmoniyah causes diarrhea", is established due to a frequent observations.

al-mujarad\textsuperscript{1203} PHIL. (abstract): according to philosophers, it is neither a place (or subject) of an essence nor it is infused in another essence nor it is compound from both of them.

al-mjrurat LAN. (nouns with reduced ending): they are the discipline of al-mudāf ilaihi [governed word].

al-majalah FIQ. (Magazine): the book on which the articles of law have been written.

\textsuperscript{1201} In a narrow meaning the term is widely known as 'one who contributes to Islamic jurisprudence in various affairs.'

\textsuperscript{1202} Quoted from Kāshānī, Islāhāt al-Sufiyyah, P.93.

\textsuperscript{1203} Tusi, Tahafut al-Falāṣifah, PP.240, 241.
Majjma' al-addād\(^{1204}\) TAS. (lit. gathering point of contradictions): the absolute identity which refers to the hugging of the ends of opposite sides.

Majjma' al-bḥrain\(^{1205}\) TAS. (lit. confluence of two seas): the Presence of two bow-length at which the necessity and contingency meet each other. It is said the term refers to the presence of the existence gathering in consideration of the gathering of Divine's names and realities of the universe.

al-mujmal\(^{1206}\) FIQ. (Indefinite ‘general’): it is the concept the meaning of which is concealed in such a way that does not recognize by its own term, unless the one who offers the speech explains its meaning. Such concealment might be occur either due to a large number of meanings that having equal opportunity, such as a common term, or due to a strangeness of the term as hlu‘ [hasty], or due to the transformation of the term from its clear meaning to unknown one. Thus, applying for explanation, asking assistance of other and meditation [for apprehending the meaning of specific terms] such as prayer, alms and usury [is required]. For instance, the literal meaning of prayer is ‘invocation’, which is not required, as the Prophet (s.a.w.s) has practically explained it. Such a selective term on which the meaning of prayer has been explained is still requires more interpretation, hence we need to know whether a meaning behind such a term is humbleness and reverence or the specific act of the prayer. Then, the meaning may exceed beyond that to the prayer of funeral and its rules.

\(^{1204}\) Quoted from Kashānī, Iṣṭiḥāṣ al-Sufīyah, P.94

\(^{1205}\) Quoted from Kashānī, Iṣṭiḥāṣ al-Sufīyah, P.94.

\(^{1206}\) al-Shashi, waṭf al-Shashi,85.
**al-mjnun** FIQ. (Insane): whose speech and acts show inconsistency. A type of insane that is called *muṭḥaq* (absolute), according to Abi Ḥanīfa (may Allah bless his soul), is that which affects a person for [at least] a month as this period makes him disqualified to perform the fasting of *ramadān*. the period according to Abu Yusuf1207 is one day as it makes him disqualified to perform his five prayers. According to Muhammad1208 (may Allah bless his soul), the period is one year, which is a correct view because such period it can disqualify him to perform all the religious obligations such as fasting, prayer and Zakāt.

**al-majhuliyyah**1209 SEC.: Are the ones whose belief similar to ḥāzmiyah1210, but [the only difference] is that they stated that enough for believer to know some of Almighty’s names.

**al-Muḥādathah** TAS. (lit. conversation)1211: the message of the Truth to the knowledgeable [creatures]1212 [who addressed them] from (the natural metaphysical realms)1213 like the call of Moses (p.b.u.h) from the tree.

**al-Muḥādaraḥ**1214 TAS. (Attendance): the presence of the heart with the Truth due to its [i.e. the heart] abundant remembrance of the Almighty’s Names.

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1207 Student of Abi Ḥanīfa
1208 Student of Abi Ḥanīfa
1209 Sect of khawarij, see al-tahānawi, *istilahāt al-funun*, pp 1479
1210 Sect of khawārīj, see mawsu‘aṭ al-jama‘at wa al-madhāhib, pp. 324
1212 the term ‘arifin in this context should not be applied to people only as the author did not specify it, hence it may means “people”, “jinn” etc.
1213 For ‘Allam al-mulk wa al-shahādah see definition No. 1498.
1214 Quoted from Kāshānī, *Istilāḥāt al-Ṣufīyyah*, P. 96.
al-muḥāqalah FIQ. (specific bartering): it means to barter an spiked dry wheat by another one on base of an estimated measure.

al-muḥāl PHIL. (impossible): a thing which is impossible to be exist in reality. It is used [by philosophers]¹²¹⁵ to express a thing which its existence is absolutely impossible as characteristics of movement and inactivity are impossible to meet simultaneously in one part. muḥāl (referred to) means a meaning which is soundly transited [or referred] to another meaning [in order to be understand].

al-muḥdath¹²¹⁶ PHIL. (Created entity): That which is preceded by matter and time. It is said, muḥdath is the one which has a beginning with reference to its existence.

al-muḥraz FIQ. (Fortified): the property that is protected [by law] from disowned hand whether it is kept in a house or a store.

al-muḥaram FIQ. (The prohibited): what its evidence of prohibition is established without opposition. Almighty Allah rewards who avoids muḥaram and punishes who practices it, whereas the judgement of infidelity has been applied to those who licenses such an act.

al-muḥṣlah¹²¹⁷ LOG.. (Proposition with a finite subject): the proposition in which the letter of negation is neither a part of the subject nor of the predicate whether such proposition is an affirmative or a negative one such as Zaid is either a writer or not a writer.

¹²¹⁵ al-Kindi, Rasa'i l Falsafyyah, P.169.
¹²¹⁶ Ibn Sina, Kitab al-Najat, pp.218,223
¹²¹⁷ Ibn Rushd, al-'ibārah, p.84.
FIQ. (Married man): a freeborn, responsible [i.e. rational] and Muslim who coupled on [an Islamic] correct contract of marriage.

TAS. (obliteration): *mhq* is annihilation of the slave in the essence of the Almighty, whereas *mahw* [effacement] is annihilation of the slave's actions in the action of the Truth, and *tams* means annihilation of human characteristics in the attributes of the Truth.

FIQ. (Lit. precise): It is the meaning which is firmly consolidated from substitution and change, namely the specification, hermeneutic interpretation and abrogation. The term has been taken from the Arabic statement; *bina‘ muhkkam* (a sold building) i.e. perfect and saved. The examples of *al-muhkam* is represented by the verses that indicated Allah Essence and Attributes such as {And know that Allah is well acquainted with all thing}.

This is because essence and attributes of Allah are not subject to abrogation, hence any term that has a clear meaning and does not subject to abrogation is a *muhkam*. If a term is subject to abrogation and does not bear a 'hermeneutic interpretation', it is called *muqaddsr* (interpretable). If it is subject to hermeneutic interpretation as the text directly and clearly indicates to meet such meaning of interpretation it is called text, otherwise it is called clear text. If it is a clear text but it is concealed for external reason [i.e. outside the verbal formula of the text] it is called a specification. If it is concealed due

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1219 al-Shashi, *usul al-Shashi*, P.80
1220 al-Qur'an, Surah al-Baqarah (2:231).
1222 Namely it does not bear *ta‘wil* as well as does not have such indication then it’s a clear text.
to its own formula but it is recognized by reason it is called problematic. If it is recognized by the assistance of the text it is mujmal. If it does not recognized at all it is called mutasha<bih.

1329 *al-mahmul* 1223 LOG. (lit. carried): it is a matter that is in the mind.

1330 *Mahw* 1224 TAS. (Abolition): when the normal faculties of a person did not work due to the absence of a mind, hence he/she acts and utters something irrational as if he/she is a drunk.


1332 *Mahw al-ʿubudiyyah wa mahw ʿayn al-ʿabd* TAS. (Abolition of slavery and Abolition of the individual essence) 1226: when the existence is ascribed to the essence.

1333 *al-mukhabarah* FIQ. (Agricultural partnership): it is the cultivation of a land based on partnership with profit of fixed percentage either one third or quarter.

1334 *al-mukhālafah* LAN. (Disagreement): it is originated from [an Arabic] term that is against the rule of the Arabic Language, such as a requirement of *iʿlá̂l* in qām and idghām in madd.

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1224 see Kashānī, *Iṣṭīḥāṭ al-Ṣufiyyah*, pp.95,96.
1225 Quoted from Kāshānī, *Iṣṭīḥāṭ al-Ṣufiyyah*, pp.95
1226 Quoted from Kāshānī, *Iṣṭīḥāṭ al-Ṣufiyyah*, pp.95,96.
1335  *al-mukhtar lahu* FIQ. (lit. the planned): the first governor of a conquered land.\textsuperscript{1227}

1336  *al-mikhda*\textsuperscript{1228} TAS. (lit. chamber): it is the hideout of the *quyb* from his colleagues who has no authority upon them as all in the same level of knowledge, but he has been chosen for managing purpose.

1337  *al-makhrūt al-mustadir* OTH. (Cone of revolution): a [geometric] body one of its terminations is a circle which is its ground. The other, which is its head, is a point. Its two terminations are connected with straight lines that constitute its surface.

1338  *al-mukhas* TAS. (Sincerer): [one of those] who have been purified from polytheism and sins by Allah. *al-mukhlas* [one of] those who worship Almighty alone, and they did not believe in polytheism or disobey Him. It is said, it is the one who hides his good deeds as he hides the bad ones.

1339  *al-mudāhanah* FIQ. (Flattery): it means to come across the bad that you are capable to correct but you didn’t either because of making consideration to its actor or to someone else or because of religious carelessness.

1340  *al-madh* OTH. (Commendation): praising by tongue those who voluntary and intentionally practice good deed.

1341  *al-mudrik* FIQ.: one who catches a congregation [of prayer] after the imam has said the first *takbir* [by saying Allah is great] in the beginning of the prayer.

\textsuperscript{1227} See Dastūr al-ʿulama pp816

\textsuperscript{1228} Quoted from Kashani, *Isīlahāt al-Sufiyyah*, P.97.
al-mudda’i’ Fiq. (Pretender): is the one who, if he disclaims, the court does not force him to resume his claim.

Almudda’a ‘alayhi Fiq. (libeele) who will be required to present the evidence that supports his claim.

al-madlul Fiq. (Signified denotation): it is a knowledge that leads, by necessity, to the knowledge of something else.

Muddmin al-khmr Fiq. (Bibulous): one who drinks wine with the intention of drinking more whenever he comes across it.

al-muzakkar LAN. (Masculine): it is contrary to feminine gender, and it does not have the three signs (i.e. tāʾ, alif and yāʾ).

al-madhhab al-kalam7 THEO. (Theological approach): the discourse is considered theological if it has a capability to present the argument of the requirement according to the methodology of the theologians. E.g. to present the mulāzamah1229 with the exemption of malzum or the contrary of lāzīm, or an conjunctive indication may be presented for inferring to the requirement. Examples of that is the Almighty saying: {If there were, in the heavens and the earth, other gods besides Allah, there would have been ruin in both}1230 meaning: the negation of ruin entails the negation of the divine pluralism. Also the Almighty says {"But when it set, He said: "I love not those that set."}1231 , (i.e. the planet was set and my Lord does not, resulting that the planet is not my Lord).

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1229 For the meaning of mulāzamah, malzum and lāzīm see definition No.1379.
1230 al-Qurʾān, Surrah al-Anbiyah, (21:22)
1231 al-Qurʾān, Surrah, al-Anʾām, (7:76)
al-mirah FIQ. (Unproductive dispute): it is a refutation of the discourse of a person by presenting its shortcoming for only degrading that person.

al-murābah FIQ. (Sale with profit): it is selling a product by more than its first price.

al-murād TAS. (Targeted): it stands for the one whose is taken by his will and who having such circumstances is considered as beloved. One of the characters of the beloved is to be tested by difficulties. If he is tested he is nothing more but a beloved.

al-murādīf LAN. (Synonym): it is one entity having many names, which is different than the common.

al-muraqabah TAS. (Monitoring): it is the state of the slave who always knows that the Lord is watching him and knows his different situations.

al-murāhiq FIQ. (Adolescent, teenage): it is the boy about to reach adolescence, his penis erected, and he has inclination towards erotic.

al-Martabah al-Ahadiyyah1232 TAS. (The status of oneness): if it has been taken alone with reference to the fact of existence it is the status that consumed all the names and attributes, which is called the sum of the sums and the fact of the facts as well as the 'blindness'1233.

al-Martabah al-Insān al-kāmil, TAS. (the status of perfect man): it includes all the divine and cosmological statuses which compose from intellects, universal and partial souls as well as the statuses of natures and all of being. Its

\[1232\] see al-maratih al-kuliyyah in istilāhāt al-Sufiyah of al-Kashshāni, pp.97,98.

\[1233\] see the definition No.1012.
also called the blind status, which the same as the Divine status with the exception of the Lordliness. Thus the perfect man became the successor of the Almighty Allah.

1356 al-murtajal LAN. (Improvised extemporaneous): the term that is intentionally¹²³⁴ used against its conventional meaning.

1357 al-mujiah SEC.: school of thought stating that sin does not harm the belief as enjoining Allah’s command does not benefit infidelity.

1358 al-mursal min al-hadith OTH. (A Prophetic report of incomplete transmission): it is a narration ascribed to the Prophet (s.a.a.w.s) by the first or second generation of the Companions without mentioning the companion who narrated the report directly from the prophet. An example is the narrator would jump over generation and say: “the prophet has said so and so”.

1359 al-mursalah min al-amlāk FIQ. (Public properties): it is properties whose ownership belongs to the public due to the specific reason, as in the case of public dirhams.

1360 al-murshid OTH. (Supervisor): One who leads to the straight path before going astray

1361 al-marád FIQ. (Illness): it is which is affecting and disordered the body.

1362 al-mrfu’ min al-hadith OTH. (A report that is ascribed to the Prophet): it is what a narrator of the Companion has directly ascribed it to the Prophet (s.a.w.s).

¹²³⁴ see Dastur al-ʿulamāʾ pp.825
al-mrfu'at LAN. (plural of particular masculine): they are the noun of the measure fa'iliyah.

al-murakkab\textsuperscript{1364} LOG. (Compound): a term which a part of its term indicates a part of its meaning.

al-murakkab al-tām\textsuperscript{1365} LOG. (Complete compound): it is which is meaningful by itself whether it gives us new information as “Zaid is standing up” or not as “heaven is over us”.

al-murakkab al-ghair al-tām\textsuperscript{1366} LOG. (Incomplete compound): a sentence of incomplete meaning. It is either a conditional when it is conditioned by the second e.g. al-hāwāyn al-nātiq (the rational animal); or it is not a conditional if it is compounded with a noun and an article e.g. fi al-Dār (in the house); or it is compounded with a word and an article e.g. qad qāma man qad qāma zaid (indeed he stood up who indeed he stood up Zaid)\textsuperscript{1369}.

al-murid TAS. (One who loves): is a one whose will is being stripped off.

The Shaikh ibn Arabi (may Allah beatifies his secret) in his book al-fatih al-makî\textsuperscript{1367} states that; “whoever consciously, deliberately and sincerely makes himself free for the seek of Allah will come to the point that nothing happens in the universe without the Will of the Almighty Allah. Thus, this person is

\textsuperscript{1363} Such as tashhe, sije etc.

\textsuperscript{1364} Ibn Sīnā, al-Sajasātah, p. 84. al-Ghazālī, mi’yar al-‘ilm, p.182.

\textsuperscript{1365} al-Ghazālī, mi’yar al-‘ilm, P.78.

\textsuperscript{1366} Sec al-Murakkab al-Naqis in al-Ghazālī, mi’yar al-‘ilm, p.374.

\textsuperscript{1367} these are meaningless Arabic phrases.

\textsuperscript{1368} the correct name of Ibn ‘Arabi’s book is al-futūhat al-Makkiyyah
going to annihilate his will in a sense that he will do nothing more than what is Allah likes.”

al-muzābanah\textsuperscript{1241} FIQ.: it is bartering the unripened dates with ripened ones on the estimation of dry measure.

al-mazaj\textsuperscript{1242} PHIL. (temperament): it is a similar manners that affect the body which is consisting of an inconsistent elements. The inconsistency is due to the mutual clash between the inconsistent nature of these elements.

al-muzdariyyah SEC.: the followers of Abu Musa ‘Isā ibn Šubaiḥ al-muzdar. According to him, people are capable in originating a similar but even better than the language structure and rhetoric of the Qur’ān. He stated that who believes in the eternity of the Qur’ān or the creation of [human] actions or the Vision [of Allah] is an infidel likewise, who accompanied the governor is an infidel so neither he inherits other nor other inherits him.

al-muzdawaj PRO. (Double): it happens when the speaker observes the rule of rhythm while mentioning two terms of similar meter and rhyming letter in one sentence, such as sab’ and nab’ in the Almighty say [and I have come to thee from Saba’ with tidings {nabā‘} true]\textsuperscript{1243}. And hain and lain in the Prophet say: “believers are hain (flexible) and lain (have an easy manner)”.

al-mass bi shahwah FIQ. (Physical touching with sexual drive): it happens when a heart of a person desires in and pleases with such kind of touching [of

\textsuperscript{1241} al-Shafi’i, *al-Risalah*, p.334.

\textsuperscript{1242} The original text of Tu’rifā‘ is indeed problematic due to misspelling, linguistic structure and conciseness. For proper reading to this definition see al-Ghazali, *Maqāsid al-Falāṣifah*, p.335.

\textsuperscript{1243} al-Qur’ān, Surah al-Naml (16:22)
sexual drives]. The status of women in this matter is nothing more than what has been described, whereas penises, in the case of some men, are erected or enlarged which is [i.e. enlargement] the correct description [to this matter].

1373  
*al-musāfir* FIQ. (Traveler): who, intentionally, on a middle journey that takes three days and nights and gets away from his relatives homes.

1374  
*al-musāqāt* FIQ. (Share cropping contract): allowing others to cultivate trees on share cropping basis.

1375  
*al-musāmahah* FIQ. (Lit. pardon): renouncing, as a way of disdain, things that ought not to be renounced.

1376  
*al-musāmarah* \(^{1244}\) TAS. (Lit. confab): talking of Allah, to the knowledgeable people, from the hidden and secret realms. Such talks, that is conveyed by Gabriel, indicate that the Universe and what has been included in it as genus, species and individuals are the details of the appearances and manifestations of the Truth.

1377  
*al-masā'ī* \(^{1245}\) PIIIL. (Required subject): the subjects which are required to be proofed by the science [discourse]. The object of such science aims to present such subjects.

1378  
*al-masbuq* FIQ.: one who catches the imam after the latter finishes at least one bow before finishing the prayer. He has to follow his imam in completing such ritual i.e. he must recite from the Qur'ān as the imam has recited the first

\(^{1244}\) This is a very rarely time in which the author gives a definition independent to al-Kashāni although he (i.e. Jurjānī) based his definition on Ibn 'Arabi's concise concept of *musāmarah*, see the definition of *musāmarah* in Ibn 'Arabi, *al-ta rifat*, p17. Al-Qashāni, *istilāhāt al-Ṣufyīyāh*, p.98.

\(^{1245}\) Ibn Sina, *al-Burhan*, p.98.
chapter of the Qur'an and any other chapter. His completion is necessary
because the released part, which he didn’t attend, is essential in such a rite.

1379 *al-mstahadah* FIQ. (Woman having vaginal bleeding): A woman who has a
vaginal bleeding at the time which is neither during the regular period nor the
postpartum.

1380 *al-mstahab* FIQ. (Preferred): it is a name for what is declared by *shari'ah*
as additional deeds to the obligatory ones. It is said the *mustahab* also is what
Allah appreciates, but He does not make it as an obligation.

1381 *al-mustarih min al-'ibād* TAS. (Comfortable person): one whom Allah
makes aware of the predestination secret. He realized that every destined
matter it has to be occurred at its accurate destined time, and that which was
not destined it would not happened, hence he frees himself from the fatigue of
waiting and inquiring about matters that has not yet happened.

1382 *al-mustaqbal* I.AN. (Future): which is expected to be occurring after the
moment you are living. It is called so because it is received by the [present]
time.

1383 *al-mustanad* FIQ. (the evidence): it is what is similar to *al-sanad*.

1384 *al-masru-r* OTH. (lit. non-discovered): in science of *hadith*, it refers to the
narrator whose authenticity has not been tested yet, hence his report does not
authorized in *hadith* science.

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1248 See *al-sanad* in definition No. 789.
1385 *al-mustawlada* Fiq.: a woman who delivered a boy whether under a normal contract of marriage or according to a slavery code.

1386 *al-mash* [wiping]: means passing the wet hand over [the head] without water flowing.

1387 *al-mskh* Oth. (disfigured): to transform an image of a thing into an ugly one which is more bad than its first image.

1388 *al-musrif* Fiq. (Spendthrift): who spends a lot in a worthless thing.

1389 *al-musalamāt*1249 Log. (Axioms): the premises that accepted by the adversary. On those premises the arguments that target to push such adversary are established. *Musalamāt* is either accepted by an adversary and his opponent or by the people of the related science, such as jurists accept particular issues in jurisprudence. For example the jewelry of the mature woman requires *Zakāt* according to the Prophet's statement that *Zakāt* of jewelry is obligated. If adversary said "this is a singular report and we would not accept it". We would say to him such report is being accepted in the science of jurisprudence and we have to accept it.

1390 *al-mushāghibah*1250 Log. (Untrue premises): they are premises which are similar to well-known premises.

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1250 Al-Abhar, *al-manātiq li bidāyat al-hkmah* p.26
LOG. (sensible data): it is what is judged internally or externally by the senses, such as: "the Sun is shining", "the fire is burning" and "we have anger and fear".

TAS. (Observation): means observing things according to the signs of monotheism and the Truth through things, as they reflect His face, according to His manifestation in everything.

SEC. (anthropomorphists): those who describe Allah by human qualities

LOG. (Common): the term, which has many literal and conventional meanings such as eye, is common to many meanings. By many meaning we mean more than one, thus the term of two meanings is included such as Qur'a' and shafaqi. Such term remains common for all possible usage and vague to each one. Common between two things is called similitude if they belong to the same species, e.g. the common ground of humanity between Zaid and 'Umar. It is called resemblance if they belong to the same genus as the case of man and horse in animality. It is called material if they belong to accidental things of measurable [quantitative] nature as in meter of wood and meter of garment with reference to length. If those things belong to qualitative nature, it is called likeness as in the case of man in blackness like stone. If the relation by addition it is called relative-ness such as Zaid and 'Umr under sonship of Bakr. If it is by shape it is called mushakalah [likeness]. If it is by specific location it is called balance in which parallelism is required in each


\[1252\] al-Farabi, Kitāb al-'iḥrār, p.141. al-Ghazālī, Mi'yar al-ʿilm, p.81.
location of orbit parallels to each other. If it is by terminations, it is called identical as the case between two handles of pliers.

1395 *al-mshruṭiyah al-khāṣṣah* \(1^{253}\) LOG. (Conditional specific proposition): it is similar to the general one with cancellation of continuance according to the case. Its example in affirmative proposition is to say “it is necessary that every writer moves his fingers as long as he is writing but not all the time”. Such proposition consisting of affirmative general conditioned proposition, which is the first part of the proposition, and absolute general negative proposition, which is the meaning of non-continuance i.e. nothing in the fingers of the writer is moving in actuality. If the affirmation of the predicate to the subject does not continue in absolute manner the affirmation would not be actualized in all time. If the affirmation does not actualized in all time, the negation would be actualized in all time, which means the absolute negative proposition. If the proposition is negative like “it is by necessity that noting from the writer’s fingers is inactive as long as he is writing but not always”. Such proposition consists of general negative conditional proposition which is the first part, and affirmative absolute general one (i.e. every writer’s finger is inactive in actual), which is the meaning of non-continuance. Because, negation if not an absolute one that means not being actualized in all time. And if not actualized in all time then the affirmation would be in all time, which is the absolute general affirmation.

al-mshru'ah al-‘āmah\(^{1254}\) LOG. (General conditional proposition): it refers to the predicate that is affirmed to the subject by necessity or negated from it provided that the essence of the subject is described by the description of the subject. In other words the description of the subject is involved in actualization of necessity. The example of affirmative one is our saying: Every writer is moving his fingers by necessity as long as he is writing. The movement of the fingers [as quality] is not affirmed by necessity to the essence of the writer. Such necessity comes due to its existence in the description of writer’s status. The example of the negative one is our saying: ‘By necessity nothing in the fingers of the writer is inactive as long as he is writing’. The negation of the quality of inactivity of the fingers with reference to the essence of the writer is not necessary unless it is referred to the quality in the process of writing.

al-mshru' FIQ. (Legal): it is what is required by shari‘ah regardless of the obligation or permissibility.

al-mushakik\(^{1255}\) LOG. (Analogous): the universal proposition which its validity is not identical with all its members, but in some of them. Such validity is more suited or senior or stronger than the other, as the Existence in necessity is more suited, senior and stronger than in possibility.

al-mushki\(^{1256}\) FIQ. (Ambiguous): it requires intellectual meditation in order to be apprehended. It has similarity with its partners and what is alike. It derives from their say ‘ashkal’ i.e. having a shape, as one would say ‘ahrama


\(^{1255}\) al-Ghazālī, mi‘yār al-‘ilm, PP.83. 375.

\(^{1256}\) al-Shashi, usul al-Shashi, p.81.
if he inter the *haram* area and becoming sacred". Its example in the Almighty's saying [Cryst al-clear, made of silver]^{1257}. The literal meaning of the verse indicates that crystal of silver is the material from which the paradise's vessels are made which is ambiguous due to the impossibility of making crystal from silver. After applying the deliberation we come to the point that such vessels are neither made of crystal nor made of silver, but the quality of both in such that crystal is used metaphorically for purity and silver for whiteness. Thus, the purity of vessels is like crystal and they are white as silver.

1400 *al-mashūr* OTH. (Popular prophetic report): which, originally [in the first generation], transmitted by singular narrator and then became well known through the narration of a large number of narrators whose agreement upon a lie is inconceivable. Thus, at the end of the first century, it becomes similar to [the transmission of] *mutawātir*.

1401 *Mashīāh Allah*^{1258} THEO. (the inclusive Will of Allah): the manifestation of the Essence and the Providence that preceded the creation of the non-existed or the vanishing of the existed entity. His *irādah* [will] stands for His manifestation for creating the non-existed entity, hence *mashīah*, in a specific way, is more inclusive than *irādah*. Accordingly, whoever tracing the usage of *mashīah* and *irādah* in the Qur'ān recognized such meaning even though in language they have both used as equivalent to each other.

1402 *al-maṣṣ* OTH. (Sucking): the business that limited to the lips.

{\footnotesize
^{1257} *al- Qurʾān*, Surah *al-Dahr* 76:16

}
al-muṣadarah 'alā al-mafūb\textsuperscript{1259} LOG. (the fallacy of petitio principii): when the result of the analogy comes as a part of the analogy or from the part of the analogy the result is required as to say: man is humankind and every humankind is laughing therefore man is laughing. The major premise and the requirement in such demonstration are one thing since mankind and man are synonymous, which is known as union in concept, therefore the major premise and the result are one.

\textit{Miṣdāq al-sha'} OTH. (Evidence of truthfulness of a thing): what indicates its veracity.

\textit{al-mīdar} LAN. (Infinitive): the noun from which the verb is derived.

\textit{al-misr}: which the capacity of its biggest mosque is less than the number of its population.

\textit{al-muṣqar} LAN. (Diminutive): the term which has additional supplementary to indicate lessening.

\textit{al-muṣibah} FIQ. (calamity): which causes disorder in nature as death and alike.

\textit{al-muḍārabah} FIQ.: it comes in conformity with the measure \textit{muḍā'ah}. It is derived from \textit{darb} [literally] means travelling. Technically it signifies a contract of co-partnership, of which the first party, i.e. the proprietor, is entitled to a profit on account of the stock, and the other party is entitled to a profit on account of his labor [i.e. manager]. Such kind of contract is

\textsuperscript{1259} al-Fārābī, \textit{Kitab al-safsatah}, p. 151.
considered, at the beginning, as entrustment, and authorization when the manager running the business, and partnership makes profit, and taking the money by force if the business goes against the contract. If the whole of the profit be stipulated to the proprietor of the stock it is called bid'a\textsuperscript{1260}, and loan if it is stipulated to the manager.

\textit{al-mudār} LAN. (Present tense) it begins with one of the following letter: hamzah, nun, ya\textsuperscript{\textdegree} or ta\textsuperscript{\textdegree}.

\textit{al-muda\textsuperscript{a}af} LAN. (Doubled-lettered): in the triliteral and mazi\textsuperscript{1261}, where its lam and fa are identical as radd and a\textsuperscript{add}. In the quadriliteral, its fa and its first lam are identical or its ‘ain and second la\textsuperscript{m} such as zalzal.

\textit{al-mudāf} LAN. (Annexed): every noun subjoined to another. The first, which is called annexed, causes reduction of the second that is called governed.

\textit{al-mutadāyifān} LOG. (Two correlatives): they are two existing opposite matters, each one recognizes the other as in the case of fatherhood and sonship. The first is inconceivable unless linked with the other and vice-versa.

\textit{al-muṭābaqah}\textsuperscript{1262} LOG. (Antonym): to unify two compatible matters with their contrary. If you make the compatible subject to a specific condition you have to do the same for their contrary. For example the Almighty says: {So he who gives [in charity] and fears Allah. And [in all sincerity] testifies to the best, We will indeed make smooth for him the path to ease. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the best, we

\textsuperscript{1260} a share in a mercantile adventure
\textsuperscript{1261} derivative system of a verb
\textsuperscript{1262} Kitab al-Isharāt wa al-Tanbīḥāt, PP. 187,227.
will indeed make smooth for him the path to misery\textsuperscript{1263}. Giving [in charity], fearing Allah and testifying are against prevention, arrogance and dishonoring truth. The first group is a condition for obtaining bliss, and the second for misery.

\textit{al-Mutâla'ah}, TAS. (Contacting): favors endowed, immediately, by the Truth to the knowledgeable people with no request or question.

\textit{al-muṭâwa'ah} LOG. (Lit. willingness): the occurrence of the effect of the transitive verb upon its object. For example ‘I hit the vessel and, due to that, it was damaged’. Hence the result comes in conformity with the agent of the transitive verb, which is \textit{kasartu}, but instead it is said that the result comes in conformity with the verb that indicates it. \textit{Muṭâwa'ah} indicates the nomination of a thing by the name of its coherence.

\textit{al-maṭraf} PRO.: it is the rhyme the two rhymed words of which differ in measure such as \textit{waqārā} and \textit{afwārā} as mentioned in the verses [What is the matter with you, that ye are not conscious of Allah's majesty, seeing that it is He that has created you in diverse stages?]\textsuperscript{1264}.

\textit{al-muṭlaq}\textsuperscript{1265} PHIL. (the Absolute): which indicates one that is undetermined.

\textsuperscript{1263} \textit{al-Qur'ān}, \textit{Surah al-Layl} (92: 5,6,7,8,9,10)

\textsuperscript{1264} \textit{al-Qur'ān}, \textit{Surah Nūh}, (71 (13, 14)

\textsuperscript{1265} \textit{al-Razi}, Fakhr al-Din, \textit{al-Mabahth al-Mashriqiyah fi 'ilm al-ilāhiyyāt wa al-Tahi'īyyat}, PP.12,14.
al-muṭlaqah al-i‘tibariyah LOG. (Abstract essence): an essence that exists in the mind as it is imagined but does not have real existence in the reality.

1420 al-muṭlaqah al-‘ūmah LOG. (Absolute general): in which the predicate affirms or negates the subject. The example of the affirmation: ‘absolute every man is breathing’. In negation: ‘absolute nothing of man is breathing’.

1421 al-maẓnunah LOG. (Opinions): the propositions in which reason can establish a judgement that base on the preponderant probability, whereas the occurrence of contrary of such judgement is possible, as we say: X wanders a during night and everyone who wanders during a night is a thief. The analogy that compounds from the accepted data and opinions is called oratory.

1422 al-mu‘araḍah LOG. (Opposition): literally it means countering in the sense of resistance. Technically it means to establish evidence against what has been established by the adversary. If the opponent uses the same evidence on which his adversary has established his judgement, it is called qalb (turn). If he borrows the form only it is called mu‘araḍah bi al-Mithl (lit. opposition by the same weapons) otherwise it is called mu‘araḍah bi al-ghayar (lit. opposition by other means). Such a situation can be explained as that when the opponent denies the validity of one or all of the evidences -separated from each other- on which the result has been established, and it is called pure denial, contradiction.

1266 see muṭlaqat mujaṣrāt in maḥāk al-nadhār of al-ghazali pp22/3.
1268 Ibn Sīnā, al-Burḥān, P.20
and detailed refutation. In such kinds of denial the opponent is in no need to present the alternative correct evidence. If he does so, then what he presents is called sustainer of the denial. If he denies an unspecific premise, as he would say “your evidence with its entire premise is incorrect”, that means they include some sort of defect, which is called general refutation. In this case he is required to present his evidence. If he denies nothing from the premises, whether specific or unspecific, but he presents evidence that refutes the result of the adversary, it is called opposition.

1423 \textit{al-mu\'ānadh} \textsuperscript{1270} PHIL. (obstinacy): when one disputes a scientific issue with another who is neither aware of his talks nor his partner’s discourse.

1424 \textit{al-ma\'ānī} \textsuperscript{1271} PHIL. (Meanings): as the terms have been conventionalized to express them, they are called mental images. The images that are apprehended by the intellect, in sense that the term has been directed to them, are called concept. As the meaning expressed in the answer of what is the essence of a thing it is called quiddity. If the meaning is established in outside the mind [i.e. in reality], it is called the truth; and if it has distinction from others it is called identity.

1425 \textit{al-mu\'āzilah} SEC.: the followers of Wasil Ibn ‘Atā’ al-Ghazal who dissociated himself from the colloquium of \textit{al-Ḥasan al-Baṣrī}.

1426 \textit{al-mu\'ātal} LAN. (weak): in which one of the letters of its root is weak, which are wāw, yā’ and alif. [According to its measure] in the case of the first letter,

\textsuperscript{1270} Ibn Sina, \textit{Kitab al-Jadul}, PP. 15, 16.

it is called \textit{mu'tal al-fā}, in the case of the second, it is \textit{mu'tal al-'ayain} and in the case of the third letter it is called \textit{mu'tal al-lām}.

\begin{itemize}
\item \textbf{1427} \textit{al-ma'tūh} OTH. (Idiotic): One who has stupidity, inconsistent talk and erroneous planning.
\item \textbf{1428} \textit{al-mu'jīzah} OTH. (Miracle): an extraordinary matter that invites to good deeds and happiness and linked with mission of the prophecy intended to manifest the validity of the person who claimed that he is a messenger of Allah.
\item \textbf{1429} \textit{al-mu'idāt} PHIL. (Lit. equipment): it stands for what a thing depends on but itself is independent in its existence, as steps lead to destinations, but are separated from them.
\item \textbf{1430} \textit{al-ma'dulah}\textsuperscript{1272} LOG. (A negative term proposition): the proposition in which the negative letter constitutes part of its one or two terms. If it is a part of the subject it is called a proposition whose subject is negative, as we say ‘the non-living entity is an inanimate entity. If it is part of the predicate it is called proposition whose predicate is negative as to say: “the inanimate entity is senseless”. If both of them are negated, it is called proposition with two negative terms as to say: “the non-living being is senseless”.
\item \textbf{1431} \textit{al-mu'rāb} LAN. (Declined): it is a term that is ending with one of the declination signs or letters, whether verbal, estimated meaning by the agent, form or meaning. It is \textit{mu'rāb} if the end of which changes according to the change of the active elements.
\end{itemize}

\textsuperscript{1272} al-Ghazali, \textit{mi'yar al-'ilm}, P.114.
1432 *al-mu'araf* LOG. (The defined): that the concept of which entails the acquisition of the concept of the defined thing by its essence or by its distinction with reference to all things other than it. Thus the definition includes the incomplete definition and description, the concepts of which do not entail the essence of a thing rather than its distinction with reference to all things other than it. By his saying “the concept of which entails” it exempts the assents, and by ‘acquisition’ it exempts the *malzūm* with reference to its clear consequences.

1433 *al-ma’rifah* LAN. / PHIL. (Knowledge): what is originated to indicate specific thing, which are pronouns, nouns, undefined, what is defined by *lām* and the governed. *al-Ma’rifah* [knowledge] also could be defined as the apprehension of an essence of a thing. It is preceded by an oblivion which is occurred after apprehension, hence it is contrary to ‘*ilm*’. Thus the Truth, the Exalted has been called ‘*a’lim* instead of ‘*ārif*.

1434 *al-ma’rif FIQ. (The good): everything that is approved by the religion.

1435 *al-m’siyah* FIQ. (Sin): intentional disobedience to the [religious] injunction.

1436 *al-ma’qulat al-ula’* LOG. (Primary intelligibles): by which, being can exist, and can be recognized in reality as the nature of animal and man which

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1273 For the meaning of *ma’lūm, lāzīm* and *līzīm* sec Definition No 1108
1274 *ma’rifah* in Sufism in the sense of ‘*irfān* is equivalent to gnosis of in theosophy, see R. A Nicholson, *The Mystic of Islam*, p.71.
1276 Thus ‘*ilm* according to him it is a knowledge which is not subject on oblivion.
works as predicate of the being that exists in reality, as to say: "Zaid is a man and a horse is an animal".

al-m'qulat al-thaniyah LOG. (The abstract concepts): which could not be recognized in the external existence of a thing such as species, genus and differentia. It can not be used as predicate for beings that exist in reality.

al-ma'qul al-kuli LOG. (universal concept): which is equivalent to a form in reality as man, animal and laughing.

al-mu'allaq min al-hadith OTH. (hadith having an interrupted series of transmission): in which one or more than one of its narrators have been missed. The missing is either occurs in the first series, which is mu'alaq, or in the middle, which is munqati, or at the end which is mursal.

al-ma'lul al-akhir PHIL. (The effect): which would never be a cause of anything at all.

al-m'tumiyyah SEC.: its principles of faith are like those of the sect of khazimiyyah, but the believer -according to them- is the one who knows Allah by all His names and attributes. Who does not know Him as such is considered as ignorant rather than believer.

al-ma'mariyyah SEC.: the followers of mu'amur Ibn 'abbad al-sulami. They stated that Almighty Allah creates nothing except bodies. Bodies [and not Allah], as they believe, have created the accidental characters, either according

1280 Ibn Sina., al-maqulat, P.95.
1281 See definition No. 1527.
1282 See definition No. 1358.
to their nature [i.e. with no intention] like fire with reference to burn, or according to their intention like animal with reference to colors. They have [also] stated that Almighty Allah is not described by eternity as eternity has some sort of link with time and that Almighty has nothing to do with time. Allah [according to them] does not know Himself, otherwise the knower and the known [subject of knowledge] would unite, which is impossible.

1443  
\textit{al-ma'\textsuperscript{nawi} LAN.} (Spiritual): it is a meaning, which has no link with a tongue, but can be recognized by a heart.

1444  
\textit{al-ma'\textsuperscript{ni} LAN.} (intended): what is intended by a specific thing.

1445  
\textit{al-ma'\textsuperscript{nah} TAS.} (supernatural): An abnormal matter that is linked with a normal person who aims to free people from ordeals and disasters.

1446  
\textit{al-muq\textsuperscript{alafah}}\textsuperscript{1283} LOG.(fallacy): invalid analogy either due to the form [the premises] of the proposition or its content. In the first case, the premises is considered as unproductive due to the deficiency of condition that relates to the quality or the quantity or the direction such as the major premise of the first figure comes in partial sense or its minor one comes as negative or possible. In the second case, [i.e. invalidity related to the content] either the required result and some of the premises are one thing, which is \textit{petitio principii}, to say "every man is a human being and every human being is laughing, then every man is laughing". Or some of the premises are invalid, even though they look like valid. Such invalidity either refers to the form, as we would say about the picture of a horse that is hanging on a wall: "it is a

\textsuperscript{1283} al-Far\textsuperscript{\textael}b\textsuperscript{\textael}, \textit{Kitab al-safsatah}, PP.135, 164. Ibn Sina, \textit{al-Safsatah}, PP.4,9,87,90.
horse and every horse is snorting, then such picture is snorting". Or refers to the meaning due to the absence of the subject in the affirmative proposition:

"Every man and horse is man and every man and horse is horse, therefore some of men are horse". The error in this syllogism is that the subject of the two premises does not exist since nothing is known, in reality, as horse and man. The same error occurs when the neutral proposition is used as universal as we say that man and animal are genus, therefore man is genus. It is said muqālaṭah consists from premises that look like truth, but not true in reality and is called sophistry or like the well-known data is called mushāghibah1284.

1447 al-maghrûr FIQ.(misled): is a man who has a sexual intercourse with a woman believing as his slave or his wife and then after the woman delivered, another man proved that she belongs to him. He is called maghrûr because the seller deceived him by selling a slave woman that does not belong to him.

1448 al-maqfirah FIQ.(forgiveness): it happened when a capable person conceals an infamous deed of someone who is less in power than the capable person. Thus, it is not considered as forgiveness if the slave conceals the misconduct of his master to avoid the latter admonition.

1449 al-maghiriyyah SEC.(sect): they are the followers of maghirah of Ibn Said al-‘Ajli who stated that the Almighty is a body in a form of man of light. On His head that a crown of light and His heart is a source of wisdom.

1284 See Definition No. 1490.
1450 *al-mufārqah* \(^{1285}\): PHIL. (immaterial essence): the transcendental, self-dependency quiddities.

1451 *al-mafawadah* FIQ. (Partnership): it is a company between two \(^{1286}\) equal sharing, dealing and credit.

1452 *al-muṣīf al-majin* FIQ. (impudent muṣīf): one who teaches people legal tricks or who offers legal opinion based on ignorance.

1453 *al-mifrad* \(^{1287}\): LOG. (single): it is what the partial of its term does not indicate partial of its meaning, and it is perfectly defined as that what its partial conventional term does not indicate its part. The difference between singular and one is that the first might be real or abstract and it might be applicable to all genuses, whereas the latter is only applicable to the real one.

1454 *al-muṣasar* OTH. (laid open): it is the verses of the Quran that its text has a clear meaning in such a way that does not bear any kind of specification if it is general, or hermeneutic interpretation if it is particular. There are some sort of indication that the text might indicate to them as clear meaning as in the Almighty’s saying: {So the angels prostrated themselves, all of them together} \(^{1288}\). So the name “Angels” is general, which is applicable to specification as the Almighty has said {Behold! the angels said: “O Mary!”} \(^{1289}\), whereas the intended one is Gabriel (s.a.w). By His saying, in the first verse, “together” the meaning of which does not subject to specification

\(^{1285}\) Bahminyar ibn al-Mrzabān, *Mā Ba ʿd al-Ṭabiʿah*, P. 12

\(^{1286}\) or more than two


\(^{1288}\) al-Qur’ān, *Surah al-Ḥijr*, 15: 30

\(^{1289}\) al-Qur’ān, *Surah al-ʿUmran* 3: 42
but it might bear hermeneutic interpretation in sense of ‘separation’, but such a possibility no longer works by His saying “all of them”.

1455 \textit{al-maf‘ul bihi} LAN. (direct patient): what undergoes the agent’s action without or with the intermediary of the reduction letter. It is also called non-intended circumstance if its agent is mentioned. It is called established if its agent is mentioned or obtainment and additional to that is estimated.

1456 \textit{al-maf‘ul fihi} LAN. (circumstantial patient): it is what has been subject to the act of the agent that has been verbally mentioned or is estimated.

1457 \textit{al-maf‘ul lahu} LAN. (causal patient): it is what explains the reasoning why the act has been done, such as “I hit him in educating him”.

1458 \textit{Maf‘ul mā’ lm usama fa ‘ilahu} LAN. (Passive voice): every patient that replaced its deleted agent.

1459 \textit{al-mfqūd} FIQ. (the absent): the absentee whom nobody knows his location or whether he is alive or dead.

1460 \textit{Mafhum al-mukhālafa}\footnote{1290} FIQ. (comprehension of a contradiction): what can be understood through the implication of the term. It is said that \textit{Mafhum al-mukhālafa} occurs when the judgement of the tacit matter establishes, contrary to what is established with reference to the mentioned matter.

1461 \textit{Mafhum al-muwaṣṣaqah}\footnote{1291} FIQ. (comprehension of equivalence in meaning): what is understood from speech through equivalence.

\footnote{1291} Ibid., vol.2, 375.
al-mufawidah FIQ. (woman that has now šidāq\textsuperscript{1292}): the woman who gets married without šdāq.

al-mufawiddiyah SEC.: whose members stated that Muhammad (s.a.w.) was given an authority of creating the Universe.

al-maqāī' LOG. (the results): the premises, to which the evidences and arguments are concluded from necessaries and axioms, such as circular, succession and existence of two contradictions.

al-maqām TAS. (station): as a Sufi term, it stands for that which is obtained through some sort of dealing and actualized by some sort of requirement and difficult degrees of ascension. The station of everyone is where he is located.

al-muqāyadhah FIQ. (bartering): bartering commodity by another one.

al-maqbulat\textsuperscript{1293} TAS. (accepted information): matters that are taken from those who believe on them either due to divine support such as miracles and karamat\textsuperscript{1294} with reference to Prophets and saints respectively or for those who were given profound intellect and piety such as the scholars and ascetic people. Such matters are useful with reference to glorification of Allah and sympathy with His creatures.

al-muqtadi FIQ. (Leaded one): one who performs prayer with the imam at first takbirah in the beginning of a prayer.

\textsuperscript{1292} Šidāq is the bridal money.

\textsuperscript{1293} al-Farābī, al-Maddkhul, P.64.

\textsuperscript{1294} See the Definition of Karamah No. 1193.
Muqtada' al-nasṣ 1295 [FIQ.(the requirement of the text): the implied meaning or term that is not overtly expressed in a text, but due to the requirement of the term is considered as more general than legal or rational. When it is said Muqtada' al-nasṣ it means to make the non-recited term, for purpose of correcting it, a recited one. For example: {free a self} 1296, is required by shari'ah because such self is a slave since nothing is required to be free unless owned by man. Thus, the sentence can be completed by the mind as [freeing a slave].

**al-miqdar** 1297 [PHIL.(quantity): the accidental dimension which is neither the form of the body nor its quality. It is either one dimension, which is a line or two which is a surface or three, which is a mathematical body. Thus, miqdar, in its literal sense, is the quantity and technically it refers to the extended quantity that simultaneously includes the body, line and thickness. In that sense the quantity, identity, shape and mathematical body are accidents that have one meaning in the parlance of the philosophers.]

**al-muqadimah** 1298 [LOG.(introduction): it sometimes introduces the subjects of the book and sometimes it is used in the sense of a prepositional premise and in another sense it is used to signify what is the validity of the evidence depends on [the categorical premise].]

**al-muqadimah al-gharibah** [LOG.(foreign premise): the premise which is not mentioned, neither actually nor potentially, for example in the syllogism we...]

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1296 al-Qur'ān, Surah al-Nisā' (4:92).
1297 al-Razi, Fakhr lubāb al-usharat, P.16.
1298 al-Farābī, Kitāb al-Qiyas, P.76. Kitāb al-Jadali, PP.63, 64, 67. al-Ghazālī, Maqāyd al-Falasīfah, P.47. mi'yar al-ilm, PP.70,132,213,376.
say: $A = B$, and $B = C$. It produces that $A = C$, based on a rule that if $X$ equals $Y$ then everything equals $Y$ is equal $X$.

1473

*Muqadimah al-kitāb [wa muqadimah al-‘ilm]* THEO.(the introduction of the book [and the definition of the science (intellectual discourse)]): the first refers to what is mentioned before the main subjects of the book due to the concrete relation between the two, i.e. the subjects and the introduction of the book. Whereas the definition of science is subject to the introduction of the book. The later is more general than the former, but both of them have an absolute generality and specification. The difference between them is that the introduction is more general than the definition. The subjects of the science depend on the latter without mediator whereas the application of the mediator may requires and may not in the case of the former.

1474

*Al-muqar lahu bi al-nasab ‘ala’ al-ghqir* FIQ.(the one whose lineage that linked with others been confirmed by another): for example $X$ confessed that $Y$ is his brother which is the confession that $Y$ is the son of $Z$ [who is the father of $X$].

1475

*Al-maqta‘ min al-hadith* OTH.(prophetic report lacking continuous reference to the Prophet): it is a series of transmission of the narration stopped in the acts and sayings of the second generation of the Prophet.

1476

*Al-maqalāt al-lā ṭaqa‘ fiha‘ al-ḥarakah arb* LOG.(the categories on which the motion occurs are four types): the first is the quantity, which has four phases, known, respectively as rarefaction, condensation, growth and

\[1299\]

decay. The second is the quality and the third is the place as the motion of the orbit that fixed over itself in order to fulfil the conditions of spatial motion, which makes its position subject to change. The fourth is the position of the motion, which is the transformation that is called, according to theologians, the movement. The remained of the ten categories are inactive which are controlled by the following poetical verse:

The star that has infrequent beauty makes domain fine, if it is raised for the purpose of lighting my grief then it would not be declined\textsuperscript{1300}.

\textit{al-mugaiyyad}\textsuperscript{1301} FIQ.(limited): it is what is limited due to some of its qualities.

\textit{al-mukabarah}\textsuperscript{1302} PHIL. (obstinacy): it is the dispute in scientific issue not for verifying the truth but obsessing the adversary. It is said that the \textit{mukabarah} is to reject the truth that you have known.

\textit{al-mkari} \textit{al-muflis} FIQ.(A muleteer who owns no mount): is one who is renting his sumpter and he depends on such hire. Thus, in travelling he does not have a sumpter to ride. It is said \textit{makari muflis} is that who accepts hiring of camels. hence does not have a camel or a animal to depends on as well as does not have money for buying sumpters.


\textsuperscript{1300} Such poetry verse does not include any one of the six remained categories, which are substance, time, relation, possession, state and passion. Perhaps it has been mentioned in the next line of verse.

\textsuperscript{1301} Al-Shashi, \textit{usul al- Shashi}, P.138.

\textsuperscript{1302} al-Farâbi, \textit{Falsafah Aristutalis}, P.82.
**al-mukāfā‘h** Fiq. (rewarding): it means to match good by the same or by more good than it.

**al-makān** Phil. / Theo. (Place): according to philosophers\(^{1303}\), it is the internal surface of the encompassing body that touches the external surface of the encompassed body. According to theologians\(^{1304}\), it is the imaginary vacuum that is occupied by the body, which is extended, by its dimensions, inside it.

**al-makān al-mubham** Phil. (place designated by a position in three dimensions): it stands for a place whose its name has been conventionalized due to a matter that has no relation to its nomination. As it is called *khul*\(^{1305}\) (*reductio ad absurdum*) because it is located in a place that has no relation with its nomination.

**al-makān al-mu‘ayan** Phil. (specific place): it stands for a place that takes its name from its nomination [function], for example, a house is called as such due to the existence of the wall, roof ... etc, which are all included in its name.

**al-makr**\(^{1306}\) Tas. (cunning): when it is applied to Almighty Allah it means that He is giving extra bounties to those who are still committing sin, and he keeps the situation of those who have no etiquette without change and

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\(^{1305}\) *Khul* is “the antithesis of a thesis or a proposition, which falsifies another proposition; in general it means simply an objection”. A Dictionary of Muslim Philosophy, pp 50.

\(^{1306}\) Quoted from Kāshānī, Isfahān al-Ṣufīyyah, P. 104.
manifesting karamah\textsuperscript{1307} through one who does not deserve. When it is applied to man, makr, means to hurt people in a hidden way.

\textit{al-makrāmiyyah} SEC.: the followers of Makram al-'Ajli who announced the infidelity of one who does not perform the prayer not because of not performing the prayer, but due to his ignorance of Almighty Allah.

\textit{al-makruh} FIQ.(abhorrred): it is, which is recommended to be renounced. If it looks like a semi-prohibited, its renunciation will be due to the tendency of avoiding prohibition. If it is semi-permitted, its renunciation will refer to ascetic tendencies. Whatever the case might be their makruh is not subject to punishment.

\textit{al-muka'ab} OTH.(cube): it is a geometrical figure that has six surfaces.

\textit{al-mala'}\textsuperscript{1308} \textit{al-muashabih} PHIL.(symmetrical bodies): the orbits and elements with the exception of the convex surface of the grand orbit which is surface. The symmetrical comes in a sense of harmonization in natures.

\textit{al-mulāzamah}\textsuperscript{1309} LOG.(inherence): literally, it means a thing that is inseparable from another one. lizum and talazum come in the same sense of mulazamah. Technically, it means the judgement that implies another one by necessity, e.g. smoke indicates fire during the day and fire indicates smoke during night.

\textit{al-mulāzamah al-kharijiyah} LOG.(inherence in reality): it is inherencc between two things in reality, i.e. in themselves [i.e. not only mental

\textsuperscript{1307} See the definition of karamah


\textsuperscript{1309} Ibn Sina, al-maqulāt, P.249.
inseparable]. In such case, whenever the conception of malzum is established in reality, the concept of lazim is established attached to it. As in the above-mentioned example as well as in the concept of even for number two, so whenever the concept of two is established in reality the concept of even will be establish attached with it.

1492 \textit{al-mulāzamah al-zihniyah} LOG.(mental inherence): inherence between two in mind i.e. whenever the concept of malzum is established in the mind the concept of malzum is necessarily implied, e.g. the clear-sight with reference to blindness. Whenever the mind conceives the blindness the clear-sight is conceived.

1493 \textit{al-mulāzamah al-‘aaiyah} LOG.(imaginary inherence): the possibility of the intellect to conceive the opposite of the actual fact such as imaging the corruption of the world due to the plurality of gods as having possible agreement.

1494 \textit{al-mulazamah al-‘aqliyyah} LOG.(rational necessity): it is impossible of the reason to conceive contrary to the lazim e.g. white with regards to the whiter as long as it still have the white color.

1495 \textit{al-mulāzamah al-mulaq} LOG.(absolute inherence): it means when the existence of a thing implies another by necessity. The first thing is called malzum and the other is lazim as in the case of daytime that indicates the Sunrise, so the first is lazim and the second is malzum.
**al-milāl** OTH. (boredom): the apathy that effects an individual due to the abundance practice of specific thing, which entails fatigue, leading to renounce the thing.

**al-malāmiyyah** SEC.: they are those whose exteriors do not know what is in their interiors. They spend effort to realize perfect sincerity. They placed matters in their proper places as they have been destined at the hidden courtyard [perceived tablet]. Their will and knowledge conform with the Almighty’s Will and Knowledge. They do not neglect causes unless for specific matters which require such negligence, and they do not affirm it unless the matters require such affirmation. Whoever neglects the cause in a matter in which the Source of the cause is affirmed he has discredited and ignored the majesty of such a Source. And whoever affirmed it in a place where been neglected he is a polytheist and a disbeliever. *malāmiyyah* are those whose description have been mentioned in the sacred report “those who are under My tombs no body knows them except Me”.

**al-mulk**\(^{1310}\) TAS. (realms of testimony): the Universe that includes natural entities as *ʿArsh* [Throne] and *Kursī* [Throne], and every body that could be recognized by *al-khayāl* \(^{1311}\) *al-munfasil* that have metaphorical and elementary quality of heat, coldness, moisture, dryness, which is every body compose from *ustuqsāʾ*.

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\(^{1310}\) Quoted from Kāshani, *Iṣṭilāḥat al-Ṣafāyyah*, P.104

\(^{1311}\) See the meaning of *Khayāl mustarak* in No 262.
al-milk\textsuperscript{1312} THEO. (lit. private, possession): according to theologians, it is the state that affects a thing due to the condition that makes it encompassed and inherent with another entity as in the case of the head being turbaned and body being clothed. According to jurists, it refers to the legal possession of something by man. Such condition makes the hand of the owner free in dealing with his possessed item and sized of the hand of the other. A thing is considered possessed rather than a slavery, but whoever lies under a condition of slavery is considered possessed.

al-mulk al-muflaq FIQ. (unverified possession): it is a thing which the reason of being possessed has not been mentioned. As in the case a person who claims the possession of a thing without mentioning how he possessed it. If say, for instance, that he bought or inherited it, then his claim will no longer be considered as mukk muflaq.

al-malak OTH. (angle): it is a subtle and lighted body that formed in different kind of shapes.

al-malakah\textsuperscript{1313} PHIL. (faculty): it is a character that is deep-rooted in the self. It is actualized when the self possesses a faculty due to specific act. Such a faculty is called in psychological condition. If it can vanish soon, it would be called a state. If it affects the self frequently and gradually having some sort of stability of slow vanishing, it is called faculty or habit.

\textsuperscript{1312} Yahyah (al-Imām) ibn al-Husain, \textit{al-Rad 'Ala' al-Mujirah al-Qadariyyah}, p.78.

\textsuperscript{1313} al-Farābī, \textit{Kitāb Tuḥṣīl al-Saʿādah}, p.40
al-malakū'\textsuperscript{1314} TAS.(spiritual world): the invisible world that concerns with the souls and spirits of the existences.

al-mumāna'ah LOG.(objection): the refusal of the interrogator to accept the unproved answer that is stated by the defender.

al-muntani' bi al-dhāt\textsuperscript{1315} Theo.(impossible by itself): which is the nature of which requires its nihility.

al-mamduūd LAN.(prolonged): the word that has the letter Alif followed by hamza as kisā' and riddā'.

al-mumkin bi al-dhāt\textsuperscript{1316} Theo.(possible by itself): which is the nature that requires it is not necessary to be or not to be as in the case of the universe.

al-mumkinah al-khaṣṣah\textsuperscript{1317} LOG.(proposition of specific possibility): the proposition which its affirmative and negative parts have absolutely negated.

For instance, if we have said that “every man is a writer by specific possibility” or “nothing of a man is writing by specific possibility”, it means that the affirmation or negation of writing from man is not necessary. But the negation of the necessity affirmation is a negative general possibility and the negation of the necessity negation is an affirmative general possibility. The specific possibility whether affirmative or negative is consisting of two general possible propositions that one of them is affirmative and the other is negative. The only difference between negative and affirmative parts is in term rather

\textsuperscript{1314} See Kashani, Islahāt al-Šafiyyah, P.104.

\textsuperscript{1315} al-Shahrstani, Niḥayat al-Iqām fī 'ilm al-Kalām, p.21.

\textsuperscript{1316} al-Rażī, Fakhr al-Dīn, Muhāṣṣl afkar al-Mutaqadimīn wa al-Muta'khirīn min al-ʿulamāʿ wa al-Hkamāʾ wa al-Mutakalimīn, PP.59,66.

\textsuperscript{1317} al-Qadhwinī, al-Risālah al-Shamsiyyah, p.15.
than in sense; hence it is considered as affirmative if it is expressed positively and negative if it is expressed negatively.

1509  *al-mumkinah* *al-‘āmah* \(^{1318}\) LOG. (Proposition of general possibility): in which absolute necessity that has been negated from the side \[\text{of the proposition}\] counters the conclusion of the judgement. The meaning of possibility is to negate the necessity of negation if the judgement in a specific proposition is affirmative. If the judgement is negative, the meaning of possibility is to negate the necessity of affirmation since it is the side that counters the negation. If we have stated that every fire is hot by general possibility, it means that the negation of hotness from fire is not necessary. If we have said that nothing of hot is cold by general possibility, it means that the affirmation of coldness to hot is not necessary.

1510  *al-mumawaha* LAN. (lit. camouflaged): its exterior is different from its interior.

1511  *al-munāda* LAN. (vocative): who is required to come by vocative particle in the sense of ‘I call’ either verbally or not \(\text{i.e. or estimated}\).

1512  *al-munasakha* Fiq: it comes in measure of *mufa‘alah* that literally means transcribing and changing. Technically, it refers to the idea of transferring some of the heirs’ share after the death of the inherited person and before the legal disruption of the inheritance.

\(^{1318}\) Ibid., p.14.
al-munāzarah LOG. (lit. intellectual disputation): it is derived from *naṣîr* in the sense of equivalent or it comes from looking by insight. Technically, it means insight investigation aiming at establishing truth between two persons having different views.

*al-munāfiq* FIQ. (hypocrite): a one who is infidel by heart and declares faith by tongue.

*al-munāqāda* 1319 LOG. (refutation): literally, it is to refute the statement by another one. Technically, it is to reject a specific one of the demonstrative premises. As a condition in refutation, the premise must not be a primary, axiom and not rejected. However, the premise will be refutable if it is one of empirical, intuitive or *mutawatir* 1321, as it is not evidence against the others.

*al-munawalā* 1322 FIQ. (lit. handing): it is a process in which one of the scholars gives his book which contains the knowledge that he had heard from others, to one of his students as a license to inform others by its content on his behalf. Handing only is not sufficient for such license.

*al-muntashirah* 1323 LOG. (Necessary temporary proposition): in which the predicate is necessary, but temporary it is affirming the subject or negating it in an unspecific time within which the subject is taking place. If it is affirmative, as we say “every man is breathing by necessity but not always”. It means that such a proposition consists of absolute affirmative *muntashirah*,

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1320 Ibid., p.336.
1321 *mutawatir* is a piece of information repeated by many sources. See the term *mutawair* in a definition No.420.
which is the first part (i.e. every man is breathing by necessity but not all time) and absolute negative, which is the second part that constitutes the concept of inconstancy. If it is negative as we say “nothing of man is breathing by necessity during sometime but not always” it consists of negative muntashirah, which is the first part and general absolute affirmative that represents the concept of inconstancy.

1518  

**al-mandub**[^1324]  
FIQ. (an act encouraged by law): literally, it refers to the matter whose lost has been regretted by the letters ya' or wa'. According to jurists, it refers to the matter, whose performance neglected permission according to the law that is more probable than its permissible neglect.

1519  

**al-mnsub**  
LAN. (related): the noun that is ended with double ya', preceded by the reduced letter as a sign of relation as in the case of feminine ta' as baṣṣyī and hāṣhīmīyī.

1520  

**al-munshai‘bah**  
LAN. (derivative): the terms that are derived from [one] root by adding the letter or making it double as akram and karam

1521  

**al-munṣṣaf**  
OTH.: the grape juice which is boiled till it is half that evaporated.

1522  

**al-munfaṣlah**[^1325]  
LOG. (disjunctive proposition): it happens when two of its parts simultaneously contradict each other in the sense that can it not simultaneously be judged as true or false: for example “either this number even or odd”, which is impossible to be even and odd at the same time or

neither even nor odd at the same time. Such a type is called real disjunctive. Or it is impossible to be judged altogether as true, but it is possible to be judged as false, e.g. "either this thing is tree or stone". In such an example it is impossible to be a tree and a stone at the same time, but it is possible to be judged as false as neither tree nor stone but animal. Such type is called incompatibility. Or it is impossible to be judged altogether as false, but it may be judge as true as we say "this thing is neither stone nor tree". So it is impossible to be judged altogether as false otherwise such a thing has to be a tree and a stone at the same time. However, it is possible to be judged as true when such a thing [for instance] is an animal. Such a type is called disjunctive negation. If the judgment negates the contradiction, it is called negative disjunction. If the judgment negates true and false altogether it is called real negative disjunctive as we say "it is not that either this man is black or writer". In such an example it is possible to be black and writer at the same time or it is possible to be neither black nor writer. If the judgment negates the contradiction in the true value, it is called an incompatible negative proposition as we say "it is not that this man is either animal or black". In such example it is possible to be animal and black at the same time, but it is impossible to be neither animal nor black. If the judgment negates the contradiction in the false value only, it is called negative disjunctive negation as we say "it is not that this man is either Romanian or Negro. It is possible to be neither Romanian nor Negro but it is impossible to be affirmed altogether.
al-mansūb bi lā al-latī li nafi al-genus. LAN. (noun with open ending caused by No of generic negation): it is the subject that is preceded by such kind of negation.

al-mansuriyah SEC.: the followers of Abī Mansūr al-'Ajī. They have stated:

"Messengers would not be sealed absolutely, Paradise is a man that we have been ordered to follow i.e. the imam, Hell is a man that we have been ordered to hate. Such a man stands against the imam and he is considered his adversary as Abi Bakr and 'Umar (may Allah be blessed with them). The obligatory required rituals are names of men that we have been ordered to follow and the forbidden deed are names of men that we have been ordered to hate.

al-manṭiq LOG. (logic): is a canonical tool which protects mind from error while processing intellectual thinking, hence it is a practical and instrumental science while philosophy is non-instrumental and a theoretical science. 'Tool' in such context [of logic definition] is genus and 'canonical' that makes other partial tools used by the professionals are disregarded. By his saying that 'it protects mind from error while processing intellectual thinking' exempted the other canonical sciences that is useless in such a specific function but it might be helpful in [for instance] the art of writing as in the case of the Arabic language sciences.

al-munfasil minhu OTH. (missed): it is a prophetic report in which more than one narrator have been missed before the process of transmission reaches the follower [of the second generation of the prophet] narrator.
al-munqati' min al-hadith OTH.: the Prophetic report from which one narrator has been missed before the process of transmission reaches the follower [of the second generation of the prophet] narrator. It is similar to the mursal as each of them has disconnected series of transmission.

al-mnquīs LAN.(abbreviated): is a noun ended with ya‘ preceded by kasrah as al-qādī

al-mnquīl LAN.(transmitted meaning): the common meaning which its first original meaning has omitted but still named by it original meaning because it has been transformed from it. The transmitter used it for either religious purpose or convention. The religious purpose as in the case of prayer and fasting, which literally mean invocation and fasting respectively. They have been transformed to meet the specific ritual acts and specific ritual of fasting with intention. Transformation of other than religion is known as convention which is called conventional fact as in the case of dābah, which originally means every thing that walks on the earth and transformed conventionally to meet the rideable animal of four legs as horses, mule and donkeys. Another kind of transformation that is known as specific conventional transformation is the convention of the grammarian and intellectual scholars [philosophers, theologian and jurists]. Example for technical term in the grammatical parlance is the ‘verb’, which originally means the act that is done by the agent as eating, drinking and hitting, and then it is transformed by the grammarian word that indicated meaning by itself and related to one of the three dimensions of times. Example for term in the domain of intellectual discourse is rotation which originally means movement in roads transformed by the
intellectual scholars to infer the effect from the cause such as smoke from fire as the latter is fit to be a cause of the former. If the term is still being used by its first meaning, it is called real. It is called metaphor if the same term used by its transformed second meaning. For example, lion is used as a name for a wild animal and also been transformed and used as characteristics for brave man due the quality of bravery that is linked each one to the other.

1530  
*al-munkar* OTH.(weak): it is a prophetic report that is narrated by one man and it does not have any other phase other than such narration, neither the same nor different. *Munkar* in the juristic parlance means saying or acting, which do not please Allah, and the opposite of it is called *ma’rūj*.  

1531  
*al-muhāyā’h* Fiq.(Sharing): distributing of usufruct according to succession and alternation.  

1532  
*al-muhmalāt* LAN.(omissions): the terms that do not have conventional meaning  

1533  
*al-mahmūz* LAN.(having *hamzah* as genuine letter): it is one of its root letters that is *hamzah* whether it became intact as *sa’l* or transformed as *sal* or deleted as *sil*.  

1534  
*al-mawāt* Fiq.(wasteland): the land that has no owner and it is useless either because of drought or due to abundant rain or for other reason that prevents its utilization.  

1535  
*al-mawāzanah* PRO.(cadence rhyme): it means when two words come in the same measure but without similarity in the rhyming letter, as in the case of *namariq msfusah* and *zarabi mhthulah* in the Almighty saying {And Cushions
set in rows, and rich carpets (all) spread out).\textsuperscript{1327} \textit{msfufah} and \textit{mbthuthah} are equal in measure but their last letters \([f	ext{"u} \text{"a} \text{"a} \text{"a} \text{"a}]\) disagreed for the letter of \textit{ta} which is not original in both of them.

1536 \textit{al-mawāsah} TAS.(consolation): wishing the good to the other as you wish to yourself and pushing harm from others as you push it from yourself. Whereas altruism is to give priority, in both positions, to the other rather than to yourself and such priority represents the ultimate standard of love in brotherhood.

1537 \textit{al-mawt} TAS.(death): it is an ontological characteristic created to counter life. According to the people of reality [Sufism], it refers to the idea of the suppression of the self-whim. Whoever killed himself and leave his whim alone, indeed he is living by his guidance.

1538 \textit{al-mawt al-abyād}\textsuperscript{1328} TAS.(lit. the white death): it is [according to Sufism] hunger because it lights the interior and whites the face of the heart. Thus, those whose stomach is dead his intelligibility is alive.


1540 \textit{al-mawt al-akhḍar}\textsuperscript{1329} TAS.(lit. green death): wearing the thrown torn patchy that is valueless which indicates satisfaction as it greens his living.

\textsuperscript{1327} Qur'an, 88:15,16
\textsuperscript{1328} Quoted from Kashani, \textit{Istilahat al-Sufiyah}, P.106
\textsuperscript{1329} Ibid., P.106.
1541 *al-mawt al-aswad*\(^{1330}\) TAS.(black death): bearing the harm of the creatures which is the fusion in Allah, since His [creatures'] harm has been tested by viewing the fusion of the acts in the act of the Lover.

1542 *al-mujib bi al-dhat*\(^{1331}\) THEO. (The necessary in itself): a thing that caused an act by necessity and without intention or will if it is a perfect cause, e.g. the emanation of radiance from the Sun and burning from fire.

1543 *al-mawlud*\(^{1332}\) THEO.(Being): the original of the effects and the manifestation of beings in reality. The philosophers have defined *al-mawlud* as that what is possible to be informed about, whereas the non-existed is contrary to it.

1544 *al-mawsul* LAN.(lit. connected): it is what it can not become perfect part unless it is linked with relation and returning pronoun.

1545 *al-mawdu*\(^{1333}\) PHIL.(the subject): it is a place for accident which relates to it.

It is said also, the *mawdu* is the matter that exists in the mind.

1546 *Mawdū‘ kul ‘ilm* PHIL.(the subject of any science): it is which investigates the subjective matters of such science as human body with reference to the medicine which investigates its conditions with regard to health and sickness, and as words with regard to the grammatical science which investigates its conditions that relates to declension and structure.

\(^{1330}\) Quoted from Kashānī, *Istilāh al-Ṣufiyyah*, P.107

\(^{1331}\) al-Shahrstānī, *Nihayah al-Iqāmah fi ‘ilm al-Kalam*, p. 14


Mawdū' al-kalām THEO. (the subject of Islamic theology): the well-known premises, either directly or indirectly, affirm religious beliefs. It is said the subject of Islamic theology is the investigation of the essence of the Almighty Allah in the relation to Attributes and Acts.

al-maw'izah LAN. (sermon): which humanizes the callous heart, blears tearless eyes and reforms the bad deeds.

al-muwafaq FIQ. (Fortunate): a person who has been guided to the straight path after going astray.

al-mawqūf min al-hadīth OTH. (Lit. suspended report): a report that concerns the acts and saying of the Companion, rather than [act, saying and tacit approvals of] the Prophet (s.a.w).

al-mulī FIQ. (one who takes an oath for abstention from his wife): is a one who is not allowed to have sex with his wife unless he does the necessary requirement.

Mawlah al-muwālah FIQ. (Partisanship): a person of no relative who establishes a partisanship with one who has relative. The former would say to the latter: “If I have committed a crime, you should pay the blood money, and if I have property, it will be yours after my death”. If the latter accepts the statement -which is called partisanship-, such relation would be called supporter of the partisanship.

Ma'inah FIQ. (cost of living): a name of a burdensome cost of family living which a guardian has to take over its burden. The Koufian grammarians have

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1334 such as offering expiation of his oath.
stated that the measure of ma’unah is maf’alah rather than maf’ulah. Some of them believe that it has been derived from al-awn in the sense of heaviness, and others believe it that is derived from al-ayan [fatigue].

\[1554\]  
**al-mayl\[1335\]** (Inclination): a condition by which the body resists against obstacle on its way. This is a condition that effects body, and counters its natural movement. Such countering could be observed when the body being free from such obstacle. As it is observed in the stone that is thrown by the hand and the balloon full of air that are located under water. The theologians call mayl the i’timād.

\[1555\]  
**al-maymoniyah** SEC.: the followers of Maymūn ibn ‘Imrān. They believe in the capability of human beings in creating their own acts. Thus the capacity should be before the act and that Allah wants good rather than evil and committing sins. They believe that the children of infidels are in paradise. It is reported that they permit marriage with granddaughters and grandnephews. They deny the surah of Yusuf.  \[1336\]

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\[1336\] Quran Surat 12.
CHAPTER NUN

1556  *al-nādir* LAN. (Rare): the term, which is rarely to be found even though it does not contradict the rule.

1557  *al-nār* PHIL. (Fire): a burning subtle essence.

1558  *al-nāqiṣ* LAN. (imperfect): which is soft in its last letter.

1559  *al-nabāṭ* PHIL. (Plant): a compound body, which its substantial form, comprehensively, affects its types in sense of growth, feeding and keeping its composition [of different characteristics] in harmony. The plant is a primary perfection for natural growing body as having qualities of fertilization, growth and feeding.

1560  *al-nabahrājah* FIQ. (Faked money): which the merchants do not accept.

1561  *al-nabi* THEO. (the Prophet): who receives revelation through angel or his heart has been inspired or his intention has been turned by good dream. However the Messenger is given the higher status than the Prophet, as favored with revelation that is superior to the revelation of the Prophecy, because the Messenger has particularly received the Book of Allah through Gabriel.

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1094 Ibn Rushd, *risalah al-Samā‘ Wa al-‘alam*, P.34,60,82.
al-najaryyah SEC.: the followers of Muhammad Ibn al-Ḥassan al-Najjār. They agree with the Sunni school with regard to the creation of [human] acts.

al-nujaba1097 TAS. (Generous saints): the forty who occupy themselves by taking the burdens of creatures. Such burdens are, in general, every event that the human being's capacity does not bear. They took such jobs because they have been favored with abundant kindness and natural [innate] mercy. They have limited themselves in serving others, because their promotions are limited to such kind of job.

al-najjash FIQ.: to increase the price of commodities with no intention of buying.

al-nahw LAN. (Grammar): rules of science by which the structures of Arabic word, such as inflection and formation ... etc, could be recognized. It is said that nahw is a science by which the different situations of the word, with regard to substitution, could be recognized. It is also said nahw is a knowledge of principles by which validity and invalidity of the word could be recognized.

al-nadam OTH. (Regret): a grief that affects a person because he does not like to be in a specific status.

al-nadhr FIQ. (A vow): when one obligates himself to do a permissible act of glorifying the Almighty Allah.

al-nazahah FIQ. (Impartiality): gaining money without offending or being unfair to others.

al-ntuzl OTH. (Food for hospitality): the food offered for hospitalizing a guest.

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al-nisbah LAN. (Relation): the occurrence of a relation that has links with two things.

al-nisbah al-thubutiyyah LAN. (Affirmed relation): a thing that affirms another in accurate manners.

al-nasskh FIQ. (Abrogation): literally it comes in a sense of removal and transformation. Technically it refers to the idea of issuing later legal judgement that counters the first one. Such manner, according to our knowledge [as human beings], is some sort of alteration. According to the knowledge of Almighty Allah it means a declaration which indicates that the period of the [first] judgement is vanished.

al-nasayân FIQ. (Forgetting): inattention of a well known [obligatory requirement]. With exception of the requirements that categorized under preferred act, its repetition does not contradict the necessary requirement or the necessary redoing.

al-nâṣ al-TAS. (Honesty): sincerity in performing deeds that free of corruption.

al-naṣîjah FIQ. (Advice): call for what produces good and interdiction from what produces corruption.
al-nusayriyyah SEC.: they have stated that Allah has incarnated in Ali (may Allah be blessed with him).

al-nasari PHIL. (Theoretical knowledge): a thing that is apprehended through intellectual meditation and [epistemological] acquisition as recognition of the soul and intellect, and assentation about the fact that the world is a created entity.

al-nazm LAN. (Composition of the speech): literally it means suiting pearls in wire. Technically it refers to the art of synthesizing words and sentences in systemizing meanings and harmonizing indications according to the requirement of reason. It is said nazm refers to the words, which is put in order, and which its indications are intended and considered according to the requirement of reason. nazam refers to the phrases, which are included in the early books in which the [holy] Qurān has, literally and phraseologically, been written. Nazm with reference to its description has four types; particular, general, common and hermeneutical. The reason for such specification is that if the term is formed for one meaning it is called specific. If for more than one, it is called general if it included the entire intended meaning. It is called common if no way to give preponderance to any one of its meanings. If possible to give preponderance to one of them it would be called hermeneutical [text]. Term, which has a clear meaning, is called clear. If the degree of clarity increased as the speech directly leads to the meaning, it is called text. If it has more clarity that makes no need for hermeneutic interpretation and specification it is called explained. If it has enough clarification that prevents an abrogation it is called perspicuous.

al-nażam al-ṭabi‘ī

LOG. (Progression in logic): transition from the subject of the required to the middle term and from it to its predicate until the conclusion is inferred from them as in the case of the first figure of the four logical figures.

al-nizamiyah

SEC. (Sect): the followers of Ibrahim al-nażām, one of the Mu‘tazilah devils, who had read the books of the philosophers and mixed their discourse with al-mu‘tazilah’s principles. His followers believe that Allah is incapable of doing something, in temporal life, against the benefit of His slaves. Allah according to them is incapable to increase or decrease the reword and punishment of the inhabitants of the Paradise and Hell.

al-na‘īt

LAN. (Adjective): a follower that indicates an absolute meaning over what is followed. The specification [which indicates by the term ‘absolute’] eliminates “I have struck Zaid” even it looks like follower having a meaning, but such meaning is limited to the condition within which the act is running.

Na‘am

LAN. (Yes)

al-ni‘mah

FIQ. (Bounty): done in intention of benevolence and benefit with no material purpose or compensation.

al-nifas

FIQ. (Puerperium): a blood of postpartum

al-nifaq

FIQ. (hypocrisy): to express faith by tongue while heart concealing infidelity.

\[1099\] A repeated definition, see the definition of bala‘ in No. 279.

\[1100\] See definition of munafiq, No. 1514.
al-nafs\textsuperscript{1101} TAS. (The soul): it refers to the subtle ephemeral essence, which is the source of the vital energy, the sense and the voluntary corporeal movement. The philosopher has called it the animal soul. It is an essence that lights the body. The interior and exterior aspects of the body lose such light when death occurs, but during sleeping the exterior only is subject to such loss. That is an indication that death and sleep can be classified under one category since the former is complete loss and the latter is incomplete. Thus it is clearly evident that the Wise and Omnipotent arranged the relation of the spirit to the body in three levels. If the light of the spirit covers all the parts of the body, whether interior or exterior, it is called wakefulness. If it covered the interior with the exception of the exterior it is called sleep. If the body lose such light completely it is called death.

al-nafs \textit{al-ammār}\textsuperscript{1102} TAS. (Sensuous soul): which inclines towards the corporeal nature and pushes the person towards hedonism and lowering the heart. Thus it is the abode of evil and the source of immorality.

Nafs \textit{al-amr} THEO. (Lit. accuracy): it is the substantial knowledge that encompasses all forms of things whether universal or particular, minor or major, generally and infrequently whether practical or theoretical.

al-nafs \textit{al-insān}\textsuperscript{1103} FIQ. (Human soul): it is the first perfection of the natural growing body with reference to the capability of recognizing universal matters and practicing intellectual activities.

\textsuperscript{1101}Quoted from Kashani, \textit{Iṣṭīḥādat al-Ṣafayyāh}, P.109.
\textsuperscript{1102}Ibid., P.110.
\textsuperscript{1103}Ibn Sina, \textit{Kitāb al-Šifā}, "al-Nafs", P.32.
al-nafs al-haywānī PHIL. (Animal soul): it is the first perfection of the natural growing body with reference to the capability of recognizing the details and moving voluntary.

al-nafs al-rahmānī TAS. (The Divine soul): it is the general extended Existence that includes the archetypes and the primordial matter, which encompasses the forms of the existed beings. The existence of the divine soul is a result of such general extended Existence. It is called rahmāni to resemble the soul of man who has different forms although he is merely a simple spirit. The philosophers called it [i.e. al-nafs al-rahmānī] nature, and the archetypes were given the name of words to resemble the terms of the physical languages, whose articulation affects the human soul. As words indicate rational meanings, archetypes [also] indicate their Creator as well as His names, Attributes and the all of His perfection that affirmed to Him according to His essence and statuses. The cause of such existences refers to the Command of Be. It is called word as [sometimes] cause is used instead of the effect.

al-nafs al-lawwāmah TAS. (The accusing soul): it is that which is illuminated by light of the heart until the heart becomes aware of the effect of inattention. Thus whenever it is committing sin, according to its dark nature, scolds itself and repents.

al-nafs al-mutmainnah TAS. (Tranquil soul): which, completely, illuminated by the heart’s light until it has been divested of its wicked qualities and it has been moulded by commendable conduct.

1104 Ibid., P. 32.
1106 Quoted from Kāshānī, Istilāḥat al-Šuṭūyyah, P. 110.
1107 Quoted from Kāshānī, Istilāḥat al-Šuṭūyyah, P. 110.
al-nafs al-nafs al-nafiqah FIQ. (The rational soul): the essence that is divested from the matter but similar to it in terms of activities that is the same case with the astral souls. If the soul accepts the [divine] command with some sort of disorder that results from its rejection of the corporeal desire it is called accusing soul. It is called as such because it accuses the person’s shortcomings in worshipping Allah. If left the rejection and submits to the hedonic desires and drives of the devil it is called sensuous soul.

al-nafs al-nabāṭī 1108 PHIL. (Vegetative soul): a primary perfection for a natural growing body that possesses qualities of fertilization, growth and feeding. It is meant by the perfection the thing, which, essentially, perfects the species. It is called primary perfection, as the piece of iron is essential for perfecting sword. It is called secondary perfection with reference to the qualities of the sword like any other accidental qualities of the species as the function to cut with regards to the sword, moving for body and knowledge for human being.

al-nafs 1109 FIQ. (Lit. surplus): literally is a name for surplus, hence by which the booty is named. Because it is additional to the aim of jihad as aiming at raising the name of Allah and suppression for his enemies. Technically it is a name for the legal acts that is additional to the obligatory and necessary ones. It is [also] named mandūb, mustahab and taṣawwū’.

al-nafṣ 1108 FIQ. (lit. negation): in which [as grammatical term], the elided la’ does not work. It means notification for renouncing the act.

1108Ibn Sina, Kitab al-Shifaa, "al-Nafs", p.32.
1109Al-Shashi, usul al- Shashi, p.380.
**al-nuqabā**

LAN. (lit: chiefs or representative leaders, as Sufi term): those who verified by the interior name, hence they monitor the interior [psychological] aspects of the individuals and bring out the secrets of consciences because the veils were opened for them where they can view different kinds of souls. Such souls have been divided into three: the superior souls that stand for the universal realities, the lower souls that stand for creatures, and the middle ones that stand for human realities. Each soul involves divine and universal mysteries belong to the Almighty. The number of the *nuqaba* are three hundreds.

**al-naqḍ**

FIQ. (Refutation): literally it means ‘break’. Technically it indicates the refutation of a judgement which its affirmation or negation have already claimed. It is to demonstrate that the claimed judgement, in some aspect, does not conform to the demonstrator's demonstration. If the judgement has been prevented to agree with the premises of the demonstration, in general, it is called a general refutation. If the prevention occurred with evidence or without it, it is called a detailed refutation because it prevents a specific premise of the demonstration.

**Naqīḍ**

LOG. (Contradiction): anything refuted the validity of such proposition. If we have stated that every man is an animal by necessity its contradiction is 'nothing of man is an animal by necessity'.

**al-niḥah**

FIQ. (Marriage): literally it means joining and gathering. Technically it is a contract by which a man has the right to establish a sexual relation with a woman. The last specification eliminates the contract of buying (and other ways of

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110 Quoted from Kāshānī, *Iṣlāḥat al-Ṣufiyyah*, P.111.
possessing) the slave as such an act gives the buyer the right of possessing the slave
herself which connotes possession of benefit of copulation.

1603  **Nikāh al-sir** FIQ. (Secret marriage): marriage without announcement.

1604  **Nikāh al-mt'ah** FIQ. (Marriage of temporary pleasure): when a man, in offer, says
to a woman who accept his offer: “take this ten [dirhams, dinar etc] as a hire of
allowing me having [sexual] enjoyment with you for a limited period of time”.

1605  **al-nukktah** LAN. (Joke): a witty matter that is formulated in an accurate and
profound thought. It is derived from *nakatā rimation al-ard* [his spear speared the
earth] in a sense, his spear made mark on the earth. It is called as such because its
inference affects the hearts.

1606  **al-nakirah** LAN. (Unknown): which is used for unspecific things, like a man and a
horse.

1607  **al-nammam** FIQ. (Talebearer): a man who talks with people in purpose of
talebearing. He reveals which is people detest to hearing whether this detestation
comes from a person who did the detested matter or that who received it or ‘the third
party’[^1114], whether this matters have been conveyed by a clear and direct words or by
indirect or by any other means.

1608  **al-numu**[^1115] PHIL. (Growth): increasing of the size in all parts and dimensions of the
body at a natural rate in each part and dimension contrary to fatness and tumor. As in
the case of fatness, increase does not actualize in all dimensions of a body since

[^1114]: Perhaps he means the conveyer.

length does not affect by such increase. As in the case of tumor increase does not actualize in a natural rate.

1609 al-nahk PRO. (Diminution): to delete two thirds of a poetry verse. The last part or what remains after it is called manhuk (exhausted).

1610 al-nhi' FIQ. (Prohibition): it is formula is contrary to that of the command. It refers to the command of the senior to the junior as "do not do".

1611 al-nur PHIL. (light): a condition that is recognized by perspicacity and through it by the others eyesight.

1612 Nur al-nur TAS. (the Light of the light): the Almighty Allah.

1613 al-nu LOG. (Species): a name indicates many things of different characteristics.

1614 al-nu al-idâfi LOG. (Annexed species): it is an essence that is, directly, shared by more than one thing which is called genus as a man and a horse with reference to animality. If one asks about the essence of man and horse, the answer indicates that their essence is an animal. Such meaning is called annexed species because the quality of its species is annexed to its supreme ones as animal, growing body, body and essence. However class is not included in the above-mentioned definition due to the specification of "directly" that is mentioned in the definition. Class is a universal that is simultaneously with others is mentioned in the answer related to the essence? Even if it has been asked about the essence of Turkish and horse the answer will be an animal, because categorization of the class under genus is not directly but

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1117Quoted from Kashâni, Ištâlîf al-Sufiyah, P.114.

1118Aristo, (Aristotle), al-Maqulat, pp.8, 9,11.

indirectly through making species as predicate of the class. Thus, by the consideration of direct assertion the class is eliminated from the definition because it is not an annexed species.

1615  *al-nu*· *al-ḥaqiqi*\(^\text{1120}\) **LOG.** (Real species): a universal that categorized under one or many categories that agreed with each other in the answer that relates with the essence. The “universal” is the genus and “one” indicates the species that limits to an individual. By “many” is intended to include the species of many individuals. By saying “they agree with each other in essence” is intended to eliminate the genus that categorized under many that disagree with each other. By saying “in the answer related to the essence” is intended to eliminate the three remaining categories. I mean specific, proper and the general accident because they are not asserted in the answer related to the essence as long as its quality concerns with one reality that is common in its members.

1616  *al-nawm*\(^\text{1121}\) **PHIL.** (Sleep): natural condition by which the faculties of the person became inactive due to the ascent of the [subtle] vapors to the brain\(^\text{1122}\).

1617  *al-nūn*\(^\text{1123}\) **TAS.** [As a Sufi symbol] it refers to knowledge in its totality, referring to the inkwell. The letters, which represent the forms of knowledge, are totally existed in its ink. Thus the Almighty say *{Nūn. by the Pen}* indicates the total knowledge in the Presence of Oneness and the Pen refers to the Presence of details.

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\(^{1120}\) Ibid. pp. 5, 6.


\(^{1122}\) According to al-Tahānawi such vapors make spirit of the soul thick and prevent it from doing its ordinarily function over the external senses, but the internal ones are always active during sleep. See *istilāḥat* pp.1734.

\(^{1123}\) Quoted from Kashānī, *Istilāḥ al-Sufiyah*, P.113.
CHAPTER HA’

1618 *al-haba*”¹¹²⁴ TAS. (The primordial dust): through which Allah manifested the tangible elements of the word even though it doesn’t have concrete existence except the form through which it has opened. It is called ‘*anqa*’ [phoenix] because its name have been mentioned and people heard about, but it doesn’t have concrete existence in reality. It is also called primordial matter. *Haba*’ as comes in the forth level of status -with reference to the ontological orders- after the first intellect, universal soul and universal nature it is favored as an essence within which the forms of the bodies have been manifested. It is the status of the ontological order followed by the universal body. Such status of the primordial dust is unrecognizable unless in the concept of whiteness and blackness in white and black colors. Black and white [as concepts] is recognized by the mind and as colors are recognized by the sense.

1619 *al-hibah* FIQ. (Donation): literally it means donation. Technically it refers to the legal process of transferring the ownership of a thing without compensation.

1620 *al-hijrah* FIQ. (Immigration): to emigrate from the homeland that is dominated by infidels to a land that is dominated by Muslims.

1621 *al-hidayah* FIQ. (Guidance): sign that leads to the requirement. It might be defined as taking an approach that leads to the requirement.

al-hadi' FIQ. (Sacred boundary): [Specific] animal that is taken to the sacred boundary of Mecca in order to be offered as sacrifice.

al-hadiyah FIQ. (Gift): which is taken with no condition of repayment

al-huzailyyah SEC.: the followers of Abi al-Hudhail, the intellectual leader of al-mu'tazilah. They do not believe in Predestination and that people of the hereafter will be living in an eternal state of inactivity.

al-hadhal FIQ. (Joking): an expression of which neither real nor metaphoric meanings are intended. It is contrary to seriousness.

al-hushamīyyah SEC.: the followers of Hushām ibn ‘Amr al-Fuṭī. They believe that Paradise and Hell are not created yet. They have stated that there is no evidence with regard to the permissible and prohibition. The position of imamate according to them is unlawful with existence of disagreement upon the imam.

al-ham OTH. (Determination): decision of the heart to do something, whether good or bad.

al-himmah TAS. (Lit. energy): direction of the heart with its entire spiritual faculty towards the Truth to achieve perfection for the sake of its own or its other.

Alhu TAS. (He): the absence that the other cannot see, as the absence of the identity whose reality has been expressed by the indefinite, which is the deepest absence.

al-hawa"¹¹²⁵ FIQ. (Whim): the deviation of the soul towards pleasure that does not conform to the divine law.

**al-hawiyah**\(^{1126}\) PHIL. (identity): the absolute reality which includes the realities as the seed includes the tree in absolute potentiality. It is which infused in all beings as long as the reality of the existence has been taken without condition of things or conditions of nothing.

**al-haibah wa al-uns** TAS. (Veneration and entertainment): two spiritual states that are located above contraction and expansion as the two latter preceded the states of fear and hope. Thus veneration requires absent, whereas *uns* (entertainment) requires consciousness and awareness.

**al-hyula**\(^{1127}\) PHIL. (Primordial matter): it is a Greek term means origin and [primordial] matter [of a thing]. Technically it is an essence of the body that accepts the effect that counter its body in the sense of conjunction and disjunction, which is the place of the quantitative and qualitative forms.

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\(^{1126}\) al-Fārābī, *Kitāb al-Fuṣūṣ*, P.362.

\(^{1127}\) al-Kindī, *Rasāʾīl Falsafīyyah*, P.166.
CHAPTER WAW

1634 *al-wājib fi al-ʿamal* FIQ. (Necessary in religious practice): a name for a [religious] obligation which obligated to us by an evidence that has some suspicion as the obligation of a singular hadith, juristic analogy, specific general and Quranic verse that is subject to hermeneutic interpretation as in the *sadaqah* (charity) of fasting and *udhiyah* (sacrifice).

1635 *al-wājib li dhatihi* PHI. (Necessary by itself): the being which is impossible to be non-existed. Its existence is subject to itself and not to other than it. If it is as such, it is called necessary by itself. If it is existence subject to something other than itself, it is called necessary by other.

1636 *Wājib al-wjūd* PHI. (Necessary being): it is which acquired its existence from itself, hence it is independent in such a context.

1637 *al-wārid* TAS. (Descendent thought): all the metaphysical meanings that may, spontaneously come into man’s heart.

1638 *al-waṣīliyyah* SEC.: the followers of Abi Ḥudhaifah Waṣl ibn ‘Aṭā’. They deny the Attributes of the Almighty Allah and ascribed the capacity [of an act] to the human being.

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1128 al-Razi, Fakhr Lubāb al-ishesrārāt, P.81
1130 Quoted from Kashānī, *Islāhāt al-Ṣafayyah*, P.70
al-wāqi' PHILO. (lit. real): it is the Preserved Tablet according to theologians, and agent intellect according to philosophers\(^{1131}\).

al-watid al-majmu PRO.: two non-consonantal letters followed by a consonantal letters like lakum and biha\(^{\text{a}}\).

al-watid al-mafreq PRO.: a consonantal letter between two non-consonantal ones like qāl and kāfa.

al-wajd TAS. (Passion, spontaneous ecstasy): what spontaneously encounters the heart. It is said wajd is the light that are lighting and vanish in a quick manner.

al-wijdāniyyāt TAS. (Emotions): which are recognized by the internal senses.

Wajh al-ḥaq\(^{1132}\) TAS. (The Face of the Truth): the aspect whereby a thing really exists, and a thing is meaningless without [the existence of] the Almighty. This is the meaning of the Almighty's Words {whithersover ye turn, there is Allah's Face}\(^{1133}\).

al-wujūh THEO. / FIQ. (Necessity): [According to the theologians]\(^{1134}\), when implementation of the requirement that is related to something becomes necessary to be done or actualized in reality. According to jurists\(^{1135}\) the term means to occupy the self [by the duty].

\(^{1131}\)The term does not mention in the encyclopaedia of Arabic terminology of philosophy, the encyclopaedia of Islamic Theology nor encyclopaedia of Arabic terminology of Logic. Those encyclopaedias published recently by maktabāt Lebanon nashrīn.

\(^{1132}\)Quoted from Kāshānī, Īṭlaḥāt al-Ṣufiyāh, P.72.

\(^{1133}\)al-Qur'ān, Surah al-Baqarah (2:115)


Wujub al-ada' FIQ. (Obligation to settle debts): seeking something in order to make the conscientiousness free of obligation.

al-wujub al-shari'i FIQ. (Religious obligation): omission of which requires dispraise and punishment.

al-wujūd: TAS. [As a Sufi term] it refers to the spiritual status in which the slave of Allah loses his human characters and gains [instead] the divine ones. Because there is no room for human characters while the sultan (essence) of reality is manifested. This fact makes sense for the saying of Abi al-Husain al-Nuri, who states: “For twenty years I have been living between gain and loss, when I found my Lord, I lost my heart.” Junaid also has said in the same sense “The science of monotheism is different from its existence in the heart and its existence is different from its science. The monotheism is beginning and its realization is the end and ecstasy is something that lies between the two”.

al-wujudiyah al-ladaimah LOG. (Copula proposition): it is the absolute generality with condition of discontinuity. Whether it is affirmative or negative, it consists of two absolute general propositions. One of them is affirmative and the other is negative because the first part is absolute general and the second part represents the meaning of continuity that, as we have seen in the above-mentioned example, indicates an absolute general proposition. The affirmative and the negative example for that as we have already mentioned is “every man is laughing in actuality but not always” and “nothing of man is laughing in actuality, but not always”.

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136 Quoted from al-Qadhwinī, al-Risālah al-Shamsiyyah, PP. 14, 15.
al-wujūdiyyah al-lādariyyah \textsuperscript{1137} LOG. (Possible proposition): it is the absolute general proposition with exemption of the condition of necessity. It consists of the absolute general affirmative proposition and the general possible negative proposition if it is affirmative as in our saying, "every man is laughing in actuality, but not by necessity". The first part of the given example represents the first proposition, whereas our saying "nothing of man is laughing in actuality, but not by necessity" represents the latter proposition. Such example consists of the absolute general negative proposition which the first part and affirmative general possible proposition is the meaning of non-necessity. Thus if negation is not necessarily in such context there is the negation of necessarily negation which is the general affirmative possibility.

al-wājīh OTH. (Notable): Who possesses benign characteristics which make him/her well known that would not be denied.

al-wādī‘ah FIQ. (Trust): trust, which is left [with another] in order to be preserved.

al-warā\textsuperscript{1138} FIQ. (Piety): to avoid suspicious matters in order not to fall in to prohibited ones. It is said warā' refers to regular performance of good deeds.

al-warqa\textsuperscript{1139} TAS.: the universal soul, the Preserved Tablet, the Tablet of the Destination and the spirit that inspired into the body that formed perfectly. It is the first being that exists due to [specific] cause. This cause is the first intellect that exists by nothing more than the divine providence and endowment. Thus the first intellect has one face by which it accepts the existence that is endowed by the Truth.


\textsuperscript{1138}Ibn Hazm, \textit{al-iḥkām fi wuj al-aḥkām}, vol.1, PP.45,51.

\textsuperscript{1139}Quoted from Kashānī, \textit{I斯塔hat al-Sufiyyah}, P.72.
whereas the soul has two faces; one refers to the Truth and the other to the intellect that caused its existence. Every being has face by which it accepts existence, whether its existence has been caused or not. As the soul possesses the subtlety of descending from its sacred presences towards ghosts that well formed, it is called warqa' for such fine descending from the Heaven in simple subtlety towards the earth. Some philosophers called it the particular souls.

1655 *al-wasat*¹¹⁴⁰ LOG. (Lit. middle): what has connection with our assertion as one says: such happened because of such. [For instance] if we have stated that the world is created because it is variable. So the variability has connection with our assertion, hence it is called wasat.

1656 *al-wasilah* OTH. (Lit. means): means through which one can approach another.

1657 *al-wasf*¹¹⁴¹ PHIL. (Description): which indicates the self by a meaning that is intended by the essence of the [descriptive] letters. In other words it indicates the self by a characteristic as [for instance] red. It is, by the essence of the letter, the concept of redness as an intended meaning. Thus description and characteristic are two infinitives as wa’d [promise] and ‘uddah [equipment]. However the theologians have distinguished between the two. According to them a description is related to the describer and the characteristics of the described. It is said a description is which is matching the meaning of the agent.

1658 *al-wasl* LAN. (Connection): coupling some sentences with others.

al-waṣḥyyah FIQ. (Legacy): a decision that is made by a person during life in favor of another, which transfers the ownership of something to the legatee after the death of the legator.

al-waq’ LAN. / PHIL. (Specification, terminology): literally situating the term instead of the meaning. Technically it means specification of a thing by a thing in such was that whenever the first has been ‘used’ or ‘touched’ indicates the second. By “used” we means “employment of the term to indicate the meaning” whereas “touching” means that the term has been used to indicate, in the first place, something more than the meaning. According to philosophers, waq’ is an accidental condition upon a [specific] thing due to two relations. The relation between its parts to each other, and the relation between its parts and the matters in reality [i.e. outside the thing]. Like standing and sitting, each one is an accidental condition related to the person due to the relation between the parts of the person and matters outside the person.

al-wadu FIQ. (Ablution): it is derived from wada’h [brilliancy] it means goodness. Technically it means to wash and wipe off specific part of the body. It is said wadu is to pass, with intention, water through the four parts of the body.

al-wad‘ah FIQ. (Lit. lowly): when one refuses to sell at the first offer, but later [for reason or the insistence of] sell by less than the first offer.

al-watån al-aşlı FIQ. (The original homeland): it is the birthplace of a person and the land in which he/she is living. Country of residence is which a person having an intention to stay at for fifteen days or more without having the intention of making it his homeland.
1664 *al-wa’ż* OTH. (Preaching): reminding by the good that makes the kindness of the heart.

1665 *al-waḏā’* TAS. (Sincerity): to be consolatory and faithful with your associates.

1666 *al-waḏār* TAS. (Staidness): to be deliberate while processing to approach the aims.

1667 *al-waqt* TAS. (Time): it reflects the condition within which you are living which is the result of your natural predisposition.

1668 *al-waḏtiyyah* LOG. (Absolute temporary proposition) \(^{1142}\): logical proposition in which the predicate affirmed or negated the subject in specific time within which the subject’s existence is subject to discontinuity. If it is affirmative one as we say “Every moon is subject to eclipse during the intersection of the earth between the moon and the Sun and not always”. Then such a proposition composes from absolute affirmative a temporary proposition which is the first part (i.e. every moon is subject to eclipse during the intersection) and an absolute negative general proposition which represents the concept of discontinuity. We say “nothing of the moon is subject to eclipse in absolute generality”. If it is negative like saying: “By necessity nothing of the moon is subject to eclipse during the time of quadrant, and not always”. It composes from an absolute general negative temporary proposition, which is the first part of the proposition, and absolute general affirmative proposition, which says: “Every moon is subject to eclipse in absolute generality”.

1669 *al-waḏš* PRO. [As prosodic parlance], it refers to the idea of deleting *ta’* from the poetic meter of *mfā’ilatun*, then shifted to *maḏā’il* and called *awqaś*.

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al-waqf PRO: literally it means detention. In prosody it is to make the non-consonantal seventh letter consonant as ta' in maf'ulatan to be maf'ulat, and this is called mawqaf. In juristic parlance it means, according to Abu Ḥanifah, to limit the property of waqf [entailed estate] to the waqif [donator] and its benefit to the charity. But the waqif [who does not inherit] is given the right to cancel the waqf [during life]. According to them [his two students], waqf is immediately considered public property, and its benefit as charity. Thus, somehow, waqf property has been ascribed to the Almighty Allah. Waqf in reading means pause.

al-waqaфа٠ TAS. (lit. pause): detention between two [spiritual] stations in the sense that the Sufi does not fulfill the requirements of the station which he quit and did not merit to enter the supreme level of which he is going to. So as if he is in position of attraction between the two.

al-wakil FIQ. (Agent): whose dealing on behalf of the other due to the incapability of his/her client.

al-wala‘ FIQ. (lit. allegiance): inheritance that a person’s deserves either for emancipating a dead one or due to the contract of partisanship that he had made with the dead person.

al-wilayah FIQ. / TAS. (Guardian / Sainthood): derived from al-wali (guardian) in sense of intimate relation, a relation that establishes by contract either of emancipation or of partisanship. [As a Sufi term] it indicates that the slave [of

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1143 The entailed estate does not included in inheritance after the death of the waqif. Legally, it is considered as public property.


1145 Quoted from Kasmani, Isfahat al-Sufiyyah, P.75.

1146 Ibid., P.76.
Allah] has fulfilled the duty when obtaining the station of self-annihilation. In juristic parlance, it comes in the sense of implementation of the statement against another, whether desired or not.

1675 \textit{al-wali} TAS. (Guardian, saint): it comes in the measure of \textit{fa'il}, either in sense of an agent, who possesses an absolute obedience over other, or in a sense of a patient, who successively receives the benevolence and graces of Allah. \textit{Wali} (saint) [as a Sufi term] means acquainted with knowledge related to Allah and His Attribute according to the [human] capacity. Who preserves the commands of obedience, avoids sins and shuns hedonism.

1676 \textit{al-wahm} PHIL. (Estimation): corporal faculty of a human being. It is located in the posterior part of the middle ventricle of the brain. It recognizes the partial meanings related to sensibilities as bravery and generosity of X. By such faculty the sheep [for example] recognizes that a wolf [is an animal] it has to flee from and [its] lamb is a subject of [its] sympathy. Such faculty controls the entire corporal faculties and directs them as the intellect controls over the entire rational faculties in matters related with the recognition of partial meaning that is related to sensible meaning.

1677 \textit{al-wahmi al-mutakhayyal} PHIL. (Imaginative illusion): the image that is created by imagination with assistance of such illusion as the image of canine tooth or claw in death [disaster] that metaphorically has been associated with predatorial animal.

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PHIL. (Imagined statements propositions): invalid propositions by which imagination gives an assertion on an intangible matter such as stating that beyond the Universe is infinite vacuum.

CHAPTER YA‘

TAS. (Lit. a red piece of corundum): it is [called] the universal soul as its illumination mixed with the darkness of the body which the soul attached with, contrary to the separated intellect that known as the white pearl.

PHIL. (Dryness): a condition requires difficulty in formation, separation and connection.

FIQ. (Orphan): who lost the father because the child depends on a father for the cost of living rather than on the mother. In beasts it is the mother since mother is its source for milk and food.

TAS. (lit. two hands): [according to the Sufi] they refer to the contrasted names of Allah as activity and disposition. Therefore the Almighty has cursed the Devil by saying: {what prevents thee from prostrating they self to one whom I have created with my hands?} As the Presence of Names represents the

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al-Ghazâlî, Maqâṣîd al-Fâlasifah, p.49.
Quoted from Kashani, Islaḥât al-Ṣufîyyah, p.85.
Ibid., p.85.
al-Qur’an, Surah Sad (38:75)
meeting station of the Presence of Necessary and Contingency some have stated that the two hands represent the two Presences, but the right thing is to say that taqābul is more inclusive than what have been stated. For instance the faʿiḥīyyah (the quality of interaction) may get something to contrast with such as beautiful with lofty, and the most kind with vanquisher, and beneficent with harmful. The same is true with qabiliyyah (contrast) as in sociable with venerable, hopeful with fearful and usufructuary with the injured.

1683  

al-yazidīyyah SEC.: the followers of Yazīd Ibn Anisah. They have added more than what has been stated by the Ibadī sect. Such as they believe that there will be a Prophet from the non-Arabs who have a book that is written in the heaven and descended to him entirely and in one time. The sharīʿah of Muhammad (s.a.w), according to them, would be left to the šābiʿah that Qurʿān has referred to. People who commit sins that deserve capital punishment ( hudūd) as stipulated in the Qurʿān [according to yazidīyyah] are polytheist and [as general] every sin whether major or minor, is considered as polytheism.

1684  

al-yaqīzah TAS. (Consciousness): understanding the meaning of the Almighty cursing.

1685  

al-yāqīn THEO. / TAS. (Certainty): literally it means knowledge of no doubt. Technically [as a theological term] \(^{1152}\) it is to [1] believe in a specific thing as something [2] with firm belief that it would not be rather than what you had believed, [3] which conforms the reality [4] and such judgement is not subject to change. The first condition is genus also includes conjecture. the second eliminates conjecture, the third eliminates ignorance and the fourth eliminates the belief of the

imitator that conforms to the truth. According to the Sufi, yaqīn is to see the concrete reality by the power of faith rather than by logical argument and demonstration. Or viewing the unseen by the purified hearts. Or to observe the secrets by intact ideas. Or it refers to the tranquility of the heart regarding reality of a thing. It is said, “water is yaqīna in the pool” if water becomes calm inside the pool. It is said yaqīn refers to the vision of the concrete reality. It is said to realize the unseen truth by eliminating all doubt and suspicion. It is said yaqīn is contrary to doubt. It is to see the concrete reality by the light of faith. It is said it refers to the condition when in which doubt is been pushed at the scene of unseen. It is said, it refers to the knowledge that is acquired after doubt.

al-yāmīn FIQ. (Oath): literally it means power. Technically it refers to the oath by Almighty Allah for the purpose of strengthening the affirmative or negative side of the report [news]; or for the purpose of suspending the judgement by the condition as in the oath, which does not require mentioning of the name of Allah. If one [for instance] offers an oath that he will never give oath in the future, and said one day; “if I entered my house I will emancipate my slave”. Such a person is considered as breaking the oath. To forbid the lawful is considered as an oath as Almighty says, {why holdest thou to be forbidden that which Allah has made lawful to thee} up to Almighty say, {Allah has already ordained for you, the expiation of your oaths (in some cases)}.

Yamin al-ṣahr FIQ. (Lit. oath of patience): in which a person consciously intends to stand against the truth in order to dissolve the property of [another] Muslim. It is

\[\text{al-Qur'an; Surah al-tahrīm (66:1).}\]
\[\text{al-Qur'an; Surah al-tahrīm (66:2).}\]
called as such because the perjurer intends to give such an oath even though he/she is aware of the penalties related to such act.

1688  
*al-yamin al-ghamus* Fiq. (False swearing): false swearing concerning confirming or disconfirming matters that happened in the past.

1689  
*al-yamin al-laghw*\(^\text{155}\) Fiq. (Thoughtlessness in oath): when one swears believing the case is as he believes, whereas the reality, which he does not know, is contrary to his believe. According to al-Shafi`(may Allah give him mercy), it is which a person utters without having heart intention, as one say "No by Allah" and "yes by Allah".

1690  
*al-yamin al-mun'aqidah* Fiq.: to swear to do or not to do something that is expected to occur in the future.

1691  
*Yawm al-jam* TAŠ. (Gathering Day): the time of meeting and destination to the substantial union.

1692  
*al-yunisyyah* SEČ.: the followers of Yunus ibn 'Abd al-Rahmān. They believed that Almighty Allah has sitting on the Thrown, held up by the Angels.

It is [i.e. the book] finished by the aid of the Almighty.

\(^\text{155}\)Al-Qur'ān, Surah al-Baqarah, (2:225).
CHAPTER THREE

An Evaluation of al-Jurjāni’s Academic Authorization

Confusion of the Author’s Surname

The classic intellectual Islamic history of the district of Jurjān\textsuperscript{140} produced hundreds of names, the rest of them have shared one surname that known as (al-Jurjānī)\textsuperscript{141}. However only two of those scholars have long been popularized and widely considered as most influential figures along the spacious intellectual history of Islam. Abu Bakr ‘Abd al-Qāhir Ibn ‘Abd al-Rahman al-Jurjānī (d.471/1078) and ‘Ali ibn Muhammad al-Sharīf Jurjānī (d.816/1413) both of them have been given proper position in contemporary intellectual writings of Islamic and Western civilizations\textsuperscript{142}. However although both scholars have mastered different field of sciences and living in different intellectual epochs (three centuries gaps between them) still middlebrow people confused to differentiate between the two due surname of “Jurjānī”, which they have both shared\textsuperscript{143}. The first one, who is not covered by this study, is the one, who


\textsuperscript{141} Abu al-Qāsim, Hamzah ibn Yusuf al-Jurjānī has mentioned a total of 1193 Jurjānī’s scholars who were living in the district of Jurjān between the first and fourth centuries of Islam, see his book \textit{Tarikh Jurjān}, ‘Ālm al-Kutub, Beirut 1981.

\textsuperscript{142} See Jurjānī, in the \textit{Encyclopedia Britannica}, New York, 1911, where it was recorded that “the name of (Jurjānī) refers to two Arabic scholars”. The two distinguished names have been introduced in such reference in a very short article.

\textsuperscript{143} Sometime such confusion takes place even among the most distinguished writers of Islamic philosophy, that kind of error will be indeed very dramatic but in most cases such confusion is considered as non-intentional mistake as the case was happened with professor Majid Fakhry in his thesis \textit{Islamic Philosophy, Theology and Mysticism: short introduction}, see p.150, Oneworld Publication, Oxford, England, 2000.
was well known as an effulgent philologist, literary theorist, grammarian and minor poet.

Thus perhaps due to the field of specialization, as language and literature are most popular sciences, whenever the name of al-Jurjānī being mentioned middlebrow people will think straight to the first one. Whereas the second Jurjānī (d.816/1413), who is the main subject of this study is well known among those who were concerned with Islamic theology, traditional Arabic logic and, to some extent, classical Islamic philosophy, Sufism and Islamic Jurisprudence (Fiqh). He was a productive author and widely known by his two influential books. The most popular among the entire scholars of various Islamic fields is his influential lexicon al-Ta‘īrīfāt (lit. the Definitions), the main subject of this study, which indicates that the Islamic-Arabic Sciences have reached the phase of constitution and maturity. The second book is the most influential in Islamic theology entitled as “Sharh al-Mawāqif”, which is alone qualified to classify our productive author as most influential Islamic theologian. However by his entire publications, which exceeded fifty books, our author could easily be classified, beside brilliancy in theology, as a prominent logician, theosophist and, to some extent, minor jurist and prosodist. However his position as scholar of Arabic language, as we could see along this chapter, is


145 Encyclopedia Brittanica, New York, 1911, has stated that he was an “Arabian grammarian, wrote a famous grammar, Kitāb al-‘Awamil al-Mi’a, which was edited by Urpēnius (Leiden,1617), by Baillie (Calcutta,1803), and by A. Lockett (Calcutta,1814). Another of his grammatical works on which several commentaries have been written is Kitāb Jumal fi al-Naww.”


147 Jirār Jahāmi, in the introduction of Mawsu‘ah Mustalahāt al-Falsafah ‘ind al-Arab, Maktabat Libnan Nashrān, 1998, p.VI., considers al-Muhīn, the small book, of al-Amīdī (d.1233AD) and al-Tarīfāt of al-Jurjānī (d.1414AD) as the first perfect work that gathered and identify the precise terminology of Islamic intellectualism.
questionable. Although the nomenclature related to the sciences of language have been calculated in this study as the second major part in the entire nomenclature of the 
Ta'rifāt.\footnote{For the quantity of each part see the enclosed illustrated diagrams along this chapter.}

His al-Jurjani's Biography:


\footnote{The title of ‘Sayyid’ or ‘Sharīf’ in Islamic culture is usually offered to an Arab, who lives among non-Arab Muslim community. Such community believes that the lineage of such person could be traced up to the family of the Prophet Muḥammad.}

He was born in Persia in 740H/1330 in the city of Jurjān\(^{158}\), where his education journey was started from Ḥerāt to Egypt, and ended in Constantinople in 1374AD. From Constantinople he returned back to his born home and settled in Shiraz until Taimur conquered it in 1387. Taimur took al-Jurjānī to his new capital, Samarqand, to which al-Jurjānī had remained until Taimur's death in 1405. In the same year al-Jurjānī has returned to Shiraz, where he died and buried on Wednesday 60/04/816H/1414.\(^{159}\)

Without no conservativeness one can describes the Islamic environment of Persia, at which al-Jurjānī was born, grown and died, as an atmosphere of intellectualism where Muslims have established and popularized their thought quite early. Indeed this thought has clearly shown conflicting in politics, theology and philosophy. Perhaps such peculiarity of intellectual movements was due to effects and characters of the locality of Persia whether due to factors refer to ideology\(^{160}\), economy\(^{161}\) or even historical fact.\(^{162}\)

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\(^{158}\) al-Siūṭī, Baghiyat al-wu‘ā, V2 P196. In al-Kanawi, al-Fawā‘id’ P.134, he was born in Iranian village called Taghu.


\(^{160}\) For instance Shi‘i school of thought has early activated political and theological thought as quite early had isolated from the Arabs state of Ummad.

\(^{161}\) The author of Tārikh Jurjān has mentioned names of twelve Companions found living in the city of Jurjān - the home of our author - the fact which indicates that large numbers of the Arabs have immigrated, perhaps for economical purpose, to the region of Persia which Muslims had conquered during the time of the second khalifa ‘Umar Ibn al-Khattāb.

\(^{162}\) Before Islam conquest, Persia was known as a land of civilization where the institutions of knowledge have already expected to be there. For example Chosroes I (Anushirwan) founded, around 555, the school of Jundishapur, the great center of Hellenic studies and medical research, see Majid Fakhry, Islamic Philosophy, Theology and Mysticism: short introduction, p.1, Oneworld Publication, Oxford, England, 2000. Thus, under the authority of Islam, the existed institutions expected to be rehabilitated instead of being destroyed.
Era of Intellectual Conflict and Methodological Crisis:

After the decline of the Mu'tazilah's radical rationalism by virtue of the efforts of al-Ash'ari (d. 935), the intellectual movements in Islamic world have been reflected in various scientific disciplines led by theology. However the efficient conflicting movements during the 7/13th to 8/14th centuries, the time where its latest quarter has witnessed al-Jurjani's birth, could be divided into three mainstream schools.

a The rational traditionalist Sunni trend led by post-Ash'ariyyah scholars, whom chronologically might be ordered according to the author's death system as: Al-Fakhr al-Razi(d.606/1209), Abu al-Fadl al-Nasafi'(d.684)

163 Frank, R. stated in the Ash'arite Analysis in Medieval Islamic Thought, Toronto, 1984, p53. "Because of the differences in language and conceptualization between the Ash'ari theology of the classical period and that of later times, especially after al-Razi, it is impossible to define or characterize the tradition in terms of a single way of conceiving, formulating, and dealing with theological and metaphysical problems. The original success of Ash'ari theology stemmed from the kind of coherent balance it achieved between rational understanding and a religious sense that was rooted in a basically conservative reading of the Qur'an and the sunnah. Its development followed the religious and intellectual evolution of Sunni Islam. The unity of the school lies largely in its common adherence to a basic set of theses, which sets it apart from other Muslim schools of speculative theology, such as the Maturidiyah, on the one hand, and in its conceptual rationalization of these theses, which sets it apart from the more rigid traditionalists, on the other. Above all, it is the tradition's sense of its own continuity, beginning with the immediate disciples of al-Ash'ari, that allows it to be identified by itself and others as Ash'ari".

164 Fakhr al-din al-Razi was one of the most controversial writers on Islamic philosophical theology. In jurisprudence he followed the Shafi'i's school and due to his outstanding in intellectual sciences he was the head of his late Ash'ari colleagues, perhaps, tell his death in the beginning of 7th AH century where al-Jurjani took his place. He was born in Rayy in 544/1150, after several traveling he settled and worked, as teacher, in Herat where he died in 606/1209. Al-Razi's most significant works were sharh Kitab al-isharatu wa al-tanbihat of Ibn Sina, al-Mabahth al-Mashriqiyyah (in both he was influenced by ibn Sina') and Mufattah al-ghayb. His Majfith al-ghayb, is one of the most greatest controversial commentaries on the Qur'an. See Kholeif, F. A Study on Fakhr al-din al-Razi and His Controversies in Transoxiana, Beirut, Dar al-Machriq, 1966.

al-Baidawi\textsuperscript{166} (d.701/1286), Abu al-Barakat al-Nasafi (d.710)\textsuperscript{167}, al-lji (d.756/1355), al-Taftazani (d.791/1389)\textsuperscript{168}, al-Jurjani (816/1414), al-Dawani (d.908)\textsuperscript{169}, whom entirely belonging, specifically, to the latest twin (Asha'irah-Madurtiyyah)\textsuperscript{170} schools. Among those scholars of 7\textsuperscript{th}/13\textsuperscript{th} century it was born the school of al-lji, in which al-Jurjani has shown a brilliant intellectual leadership as articulating an intensive theological, philosophical and traditional exposition of the school's manual, which al-lji, wrote under the title of \textit{al-Mawaqif fi Usul al-Din}\textsuperscript{171}.

\textsuperscript{166} Abdallah ibn Umar al-Baidawi, was born in Fars, and died in Tabriz. His chief work is the commentary on the Qur'an entitled (\textit{Awn\textsuperscript{a}r al-Tanzil wa Aqr\textsuperscript{a}r al-ta\\textsuperscript{a}wil}). Many super commentaries have been written on it (one of them was of al-Jurjani). He also wrote several theological treatises. See, \textit{al-Du' al-Lami\textsuperscript{a}} v.5, p329, \textit{al-Badr al-Tali\textsuperscript{a}} v.1, 488, \textit{Encyclopedia Britannica}, New York, 1911.


\textsuperscript{168} Sa'ad al-din Mas'ud Bin 'Umar (1322 – 1389), was born in Taftazan, Khurasan. He wrote on Fiqah, logic, metaphysic and theology. More information about him in the following pages.


\textsuperscript{170} During the 7\textsuperscript{th} century and onward it was too difficult to distinguish between the followers of al-Ash'ari and of al-Maturidi. E.g. although al-Razi, Dawani and Laqani (d.1041/1631) are Ash'aris influenced by Maturidi, Abu al-Barakat Nasafi and Taftazani may be regarded as belonging primarily to the Maturidi-Hanafi line and only secondarily to Ash'arism as accepted the theory of atoms.

\textsuperscript{171} \textit{al-Mawaqif fi Usul al-din} (Stations in the fundamentals of the religious Creed) is a deepest manual of philosophical theology. Among the various commentaries written on it, the most propounded, detailed and widely used is that of al-Jurjani. It has gone through a large number of printed editions since three centuries ago. It was composed of 6volumes, from 1-4 treat of logic, natural philosophy and general ontology. The last two have started by the \textit{ilahiyyat} (essence, unity and attributes of Allah) and concluded by the tradition. The book or parts of it have been studied, in the past and still, in a few greatest Islamic teaching-centers such as al-Azhar of Egypt (till the beginning of the twenty-century), and still in the ISTAC, IIUM. We call it a book of philosophical theology since it does not have distinction between 'philosophy' and 'theology' as far as modern sense is concerned. Its approach aiming at harmonizing \textit{kalam} with philosophy, either by giving philosophical refutation to the opponents of both Mu'tazili and Muslims peripatetic, or philosophizing the problems and arguments of the \textit{kalam} by presenting them within the framework and vocabulary of philosophy. al-Jurjani's approach of al-Mawaqif in this sense resemble the \textit{Ma\textsuperscript{a}wil} of al-Razi, which was also served the latest rational Sunni trend before the appearance of al-Mawaqif, both have employed the schemas of philosophers.
The *Shi'i* trends that led by the school of al-Tusi\(^\text{172}\) (d. 672), which influenced the whole community of the *Shi'i* sects. It was popularized by the founder's prominent students headed by al-Hili (d.726). Regardless of al-Tusi's questionable manners of his ideological background\(^\text{173}\) and autobiography\(^\text{174}\) the above-mentioned rational Sunni scholars gave much concern with his publications as well as he did with them\(^\text{175}\). However the major works of such Sunni trends, whether rational or conservative, had reacted negatively to the al-Tusi's school.\(^\text{176}\)

c The conservative traditionalist Sunni Hanbali trend led by the controversial methodology of Ibn Taymiyyah (d.728/1327). Such conservative trend has opposed, in absolute way, any philosophical, logical and theological tendency in sustaining the claims of Islamic creed and thought. However its absolute

\(^{172}\) Muhammad ibn Fahraddin Nasiruddin (672 H/1273 A.D.). He was born in Tus and buried in Baghdad. Very little is known about his childhood and early education, apart from what he writes in his autobiography, (Sayr wa suluk). He wrote numbers of work on astronomy, ethics, history, jurisprudence, logic, mathematics, medicine, philosophy, theology, poetry, etc.

\(^{173}\) He was apparently born into a Twelver Shi'i family. Around 634/1236 and under Isma'ili political power he was shifted physically and spiritually to Alamut, the center of Nizari Isma'ili, government where he was living and gave intellectual support and affiliation to Isma'ili ideology. Thus he climbed and took the highest scholarly rank of the Isma'ili mission (da' i al-Du'at). When they lost the power Tusi denouncing his Isma'ili allegiances and shows affection to the twelve Shi'i ideology. See the introduction of the *Ethics of Islam* (collection of classical ethical book), translated by Ali Bin Amrullah &Muhammad Hadimi, printed by Hakikat Bookstore, Istanbul, 1998. Badakhchani, S. J. *Contemplation and Action: The Spiritual Autobiography of a Muslim Scholar* (London, I. B., 1998).

\(^{174}\) During the Mongol invasion he was one of the persons who was instrumental of Hulagu's destruction of Baghdad and mass killings. He became the Prime Minister of Hulagu and given the full authority of administering the finances of religious foundations (awqaf). His controversial engagement with Mongolian and Isma'ili regimes has been justified by his followers as to served Muslims as he founded a library that included 400,000 books and a planetarium and an Academy. Badakhchani, S. J.

\(^{175}\) While his *Kitab al-Fusul* (written in Persian), was translated into Arabic by al-Jurjani, his *Talkhis al-muhassal* was a summary and commentary on *al-Razi's Muhassal*, in which he employed neo-plotinism more than did al-Razi.

\(^{176}\) While *Sharh al-Mawāqif* can be regarded as an indirect reaction to Tusi's school, *Sharh al-Maṣūṣ* of al-Taftazānī has directly included strong critical reaction against al-Tusi whom in his *al-Tajrīd*, according to Taftazānī, have (supported and affirmed the false views 'nāsar al-Abīl wa qarār al-Akāzīb' as the greatest people around the Prophet and sons of 'Ali whom infallible in narration [of Hadith] and gifted in understanding its meaning do not have mentioned such historic rancor and fanaticism) see V5, P.265. More sharp criticism to al-Tusi's methodology and autobiography in Ibn Taymiyyah's *Minhāj al-Sunnah* which he published in face of the Tusi's school of *Minhāj al Karamah* of al-Hili, the student of al-Tusi.
opposition, particularly against the first school, was arguable from two phases. Firstly al-Ash'ariyyah, historically speaking, considered themselves as defenders of Hanbalism\(^{177}\), and secondly, Ibn Taymiyyah, whether he was conscious or not, employed the same rational methodology in refuting the rationalists thesis. However the struggle between Hanbaliyyah and Ash'ariyyah became sharp and even violent, whereas the Sufi Hanbalist al-Anšāri\(^{178}\) (d.481) have wrote his famous book *fi Dhamm al-kalam wa ahlih* (lit. *Condemnation of Theology and the Theologians*), Ash'ari's tombstone was destroyed, Kunduri was cursed from the pulpits of Nishapur and Juwaynī(d.478) was obliged to take refuge in Baghdad.

With regards to the second school, ibn Taymiyyah stands against the Shi‘ī thesis due to the historical issues that related the implications of the Imamah. Whereas the first trend stands against Shi‘ah due to the same historical reasons, in addition to the limited Mu‘tazillah tendency that influenced the Shi‘ī theology. However the sympathy with the mystical trend shown in both schools\(^{179}\) put them, together with Sufism, under the attack of ibn Taymiyyah’s weapons. But due to his controversial

\(^{177}\) Ash’ariyyah on its first phase had acknowledged Ibn Hanbal, but considered itself as defender of the result which he directly understood from the tradition. The only different is their methodology of which they recommend to reach the conclusions of the traditionalist by rational approach and to overcome the Mu’tazilah by their weapons and on their own ground. Such philosophical approach makes them under the attack of those who opposed rationalism that based on *kalam*, logic and philosophy.


\(^{179}\) For instance al-Jurjānī wrote annotated expositions for many Sufi work such as ‘Awārif al-Ma‘ārif of al-Sahrāwī (see *al-Du‘ al-Lami‘*, V.5,p329), showed respect to Ibn ‘Arabi and a lot of the Sufi terms have been included in *al-Ta‘rifāt*. 
unique approach ibn Taymiyyah was found struggling under the weapons of the all\(^{180}\), including Sufism\(^{181}\), traditional Hanbalis\(^{182}\) and other traditionalists.\(^{183}\)

Along this struggled epoch that extended up to two centuries (7\(^{th}\) and 8\(^{th}\)), al-Jurjānī was not considered as only a witness to such period or merely a participant in its intellectual component but also has led its most influential school. His participation extended from theology to the sciences of Arabic language and its literature, sufism, exegesis and jurisprudence.

Jurjānī's listed works bellow, teachers and students explained what kind of scholarship, intellectual leadership and encyclopedic culture he had possessed.

**Academic contribution of al-Jurjani:**

Most of al-Jurjānī's work have been missed, some are available in non published manuscripts and the others, have been published. Herewith we have ordered his works alphabetically\(^{184}\) (notice the Arabic definite article [al-] is omitted).

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\(^{180}\) In the 7th-8th centuries, Ibn Taymiyya was attacked, condemned and jailed under the pressure of the deferent opponents that he made.

\(^{181}\) The astonishing is that Sufism, was also anti to Sunni rationalism, conservative traditionalism and Shi'ah although Sufi have common ground with the all as the their fundamental questions involved with theology, philosophy and metaphysic. Their highest emotional tendency to the Prophet and his family is inimitable and their respect to the traditions of the prophet is incomparable.

\(^{182}\) The Hanbali scholars condemned ibn Taymiyyah's methodology as using the same weapons of the Mwaqalim in defending the Sunni traditional thought.

\(^{183}\) Beside Hanbalism, there were a few Maliki scholars have stand against kalam.

\(^{184}\) Some of the intensive information regarding the lists of al-Jurjani's intellectual works in this thesis are scattered in various introductions of the numerous editions of al-ta'rifat. Here also I have to acknowledge the information which I have been took from the internet, particularly from the website of the Congress library as well as the study of Sharh Abyat al-Mufasad of al-Jurjani that done by Mr Ahmed EL-Amir EL-Said Mohamed. I have organized and checked such information and I added more from the original sources that I have cited along those lists.
A- Published Works

1) Ḥashiyah ‘Alā Mukhaṣṣar muntahā al-Su‘āl wa al-‘Amal li Ibn al-Ḥāfīz, Ḥajar al-Asatānah N.D.

2) Ḥashiyah ‘Ala Sharḥ al-Kāfīyyah l’Ilraḍī, printed enclosed with Sharḥ al-Raḍī by Dār al-Kutub al-‘ilmīyyah, Beirut 1310H.


4) Ḥashiyah ‘Alā Taṣfīr al-Kashshāf li al-Zamakhšārī [incomplete]. Printed enclosed with al-Kashshāf by Dār al-Fikr 131977\(^{186}\).


6) Ḥawāshi‘ al-Sayyid ‘Alā al-Muṭawal li al-Taftazānī: Maṭba‘at al-Asatānah 1310H\(^{188}\).

7) Kitāb al-Ta’rifāt, the subject of this study, which have been printed ten times by different publishers in different places and times since the beginning of nineteenth century up to date. The oldest versions were printed in Constantiopie 1837, Leipzig 1845, Cairo (1866, &c.) and Petersburg (1897). Recently the book has been published frequently in Lebanon, Egypt, Syria, Tunisia, etc.

\(^{185}\) see al-Mu’jam al-Shāmīl V2 P51

\(^{186}\) ibid. V2 52

\(^{187}\) ibid. V2 52

\(^{188}\) ibid.V1 679

9) *Sharḥ 'Ala al-Taṣrif al-'Izī*, corrected by Muṣṭafaʿ Afandi and published by sharīkah khairiyah Ṣahāfiyyah, Istanbul 1318H.189

10) *Sharḥ al-Sirājyyah illsiāwandī*, Matbaʿat sharikat Islām, Tehran 1266H/1849. The same book has been published by Matbaʿat ʿAmirah, Istanbul 1269/1904, and revised by Muḥīʿ al-dīn ʿAbd al-Ḥamīd and published by al-Ḥalabī, Cairo 1363/1943.190


12) *al-ūṣūl al-Manṭiqīyyah*, printed by Matbaʿat al-Muaʿyad of Cairo 1321/1903 under title of Mirāṣāghiyāṭ. The same book has been revised by Muḥīʿ al-dīn al-Kurdiʿ and published under the series of ʿRasāʾl Falsafiyyahʿ by Muṭbaʿat Kurdistan in Cairo1328/1910.192

13) *Zafr al-Amanī fī Mukhtaṣar al-Jurjānī* li Abī al-Ḥasanāt Muhammad ʿAbd al-Ḥayyʿ al-Laknawī; haqqqaqahu wa-kharraja nuṣūṣahu wa

189 ibid., 2/51
190 ibid. 2/51
191 ibid. 2/52
B. Manuscripts:

1) Ḥāshiyah 'alā sharḥ Mubarak Shah ‘alā ĥkmah al-‘ain; maktabat al-Zahiriyah; index No3123 (general).

2) ʾIrāb al-Awāmil; maktabat al-Zahiriyah, index No. 9480/1707/1771 (general).

C. Missed works

Around fifty of the Jurjānī’s books have been missed. Those works have been mentioned in the classic autobiographical books that recorded the intellectual history of the 8th/14th – 9th/15th centuries such as al-ḥuʾ al-lāmiʾ li Aḥl al-Qarn al-Tasi 194 (Lit. the Shinning Light of the People of the Ninth Century) in which 47 titles of Jurjānī’s missed books have been mentioned. The remains have been mentioned in Kashf al-Zunun 195, al-Badr al-Ṭali 196, al-fawāʾid 197, al-Rawdat 198, Baghiyyat al-Wuʾā 199, Ḥadyyat al-ʿārifin 200, Miṣṭah al-Saʿādah 201, iydāḥ al-maknun 202 and ʿiqd al-Jumān 203.

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193 See Muʾjam al-Maṭbuʿat al-ʿArabyyah V1, P680


195 Ḥājī Khalīfah, Kashf al-Zunān, Māṭbaʿat al-Muṭhanna, Baghdād 1362H

196 al-Shawkānī, al-Badr al-Ṭalīʾ bi maḥāsin min baʿd at-Qarn al-Sabīʾ, V1, P. 489.

197 al-Kanāwī, al-Fawāʾid al-bahiyyah fi Tarajim al-Ḥanafiyah, Dār al-Maʿrifah, Beirut 1324H

198 al-Khawānsānī, Rawdat al-Janāt fi ʿAḥwāl al-ʿUlamaʾ wa al-Sādā, Māṭbaʿat Iran 1347


200 Ḥadyyat al-ʿārifin fiʾasmaʾ al-mualifin wa ʿālāhu ʾl-muṣafīn.

201 Tāḥ Kūbraʿ Zadah, Miṣṭah al-Saʿādah wa miṣbāḥ al-Naydah, Dār al-Kutub al-Ḥaḍithah.


The following titles have been referred to in the above mentioned books:

1. al-Ajwibah 'An as 'ilah Askandar Sultan
2. Fan al-Ma'm wa Ta'asarifahu wa A'malah
3. Ḥāshiyah 'Ala Awa'il Sharh Mukhtasir al-Muntahā li al-'Aḍād
4. Ḥāshiyah 'Ala' Awārif al-Ma'ārif fi al-Taṣawwuf ilsahrawardī
5. Ḥāshiyah 'Ala al-Hidayah li al-Ḥanafiyyah
6. Ḥāshiyah 'Ala Hikmah al-Ishrāq
7. Ḥāshiyah 'Ala Matn Ashkāl al-Tasīs
8. Ḥāshiyah 'Ala 'Ashārī al-Mafsiṣṭah al-Dīn al-Khaṭīb
9. Ḥāshiyah 'Ala al-Muqadmat al-Ārba
10. Ḥāshiyah 'Ala al-Muwashah fi Sharh al-Kāfiyyah li Abi Bakr al-Khaṭīb
11. Ḥāshiyah 'Ala risālat al-Wad
12. Ḥāshiyah 'Ala Sharh al-'Aḍād
13. Ḥāshiyah 'Ala Sharh al-Bukharī li Hikmat al-'Ain li al-Qizwīnī
14. Ḥāshiyah 'Ala Sharḥ Ḥidāyat al-Ḥikmah
15. Ḥāshiyah 'Ala Sharḥ Naṣārīkār
16. Ḥāshiyah 'Ala Sharh shakk al-Irshādāt li al-Tusi
17. Ḥāshiyah 'Ala Sharh Ṭawāli' al-Āṣbahānī
18. Ḥāshiyah 'Ala Tafṣīṣir al-Bayḍāwi

204 al-Du' al-lāmi V5 P. 329.
205 al-Rawdat V5 P301 & Ḥadīyyat al-'Arifīn V1 729.
207 al-Du' V5, P329 & Kashf V1, P1177.
208 al-Badr V1, P 488 & Kashf V2, P2038.
209 al-Badr V1, P 488 & al-Du' V5 P329.
210 al-Du' V5, P329 & al-Badr V1, P488.
211 al-Du' V5, P329 & Kashf V2, P1700.
212 Kashf V1 & P498.
213 al-Du' V5 P329 & al-Kashf, V2 P1375
214 Ḥadīyyah al-'Arifīn V1 P729 & al-Badr V1, P 488& al-Du' V5 P329
215 al-Du' V5 P329
216 al-Du' V5 P329 & Kashf, V1 P 685
217 al-Badr V1, P 488 & Kashf V2, P2029 & al-Du' V5 P329
218 ibid. V5 P329
219 al-Fawā'id al-Bahiyyah P132 & al-Badr V1, P 488 & al-Du' V5 P329
220 al-Badr V1, P 488 & al-Du' V5 P329
221 al-Badr V1, P 488 & Kashf V2, P193
19 Ḥashiyyah 'Alā Tahrīr al-Ṭusi' li kitāb iqlīdas fī uṣl al-Handasah
20 Ḥashiyyah 'Alā al-Talwīf fī 'kashf ḥaqāiq al-Tanqīḍ
21 Ḥashiyyah 'Alā Ṭawālī al-Anwār li al-Qāḍī al-Baydawi
22 Ḥashiyyah 'Alā al-Tuhfah al-Shahīyyah fī al-Hayyah li al-Qūṭ al-Shirāzī
23 Ḥashiyyah al-Mishkkat
24 al-Misbah fī Sharḥ al-Miftah
25 Muqadimah fī al-Ṣaḥf bi al-ʿAjjamiyyah
26 Kulliyat fī Mahiyyat al-Asyāya
27 al-Risālah al-Sharīfyyah
28 Risālah al-Qadar
29 al-Risālah al-Mirāfīyyah
30 Risālah fī al-Anfus wa al-ʿAqāq
31 Risālah fī al-Ṣarf (written in Persian)
32 Risālah fī al-Ṣawf
33 Risālah fī al-Mawjudāt wa Maratibha
34 Risālah fī al-Nahw (written in Persian)
35 Risālah fī al-Wujūd wa al-ʿAdam
36 Risālah fī al-Wujūd
37 Risālah fī Taqsīm al-ʿUlum
38 Risālah fī ʿīlm al-Adwār

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222 al-Du', V5 P329 & Kashf VI P139
223 al-Du' V5 P329 & al-Kashf, V1 P 497 & al-Badr V1, P488
224 Kashf, V1 P 1116
225 al-Du' V5 P329 & al-Kashf, V1 P 368
226 al-faw'd P331 & al-Du' V5 P 329
227 ibid, V1 P729
228 al-Du' V5 P329 & al-Badr V1 P488
229 Hadīyyat al-ʿArifin VI 729
230 al-Fawāʾid, P131
231 idah al-Maknūn V1567
232 Kashf V1, P889
233 al-Du' V5, P329
234 al-Rawdat V5, P301 & al-Fawāʾid, P130
235 al-Du' V5, P329
236 Kashf V1, P894
237 al-Fawāʾid, P 130
238 al-Du' V5, P329
239 Kashf V1, P897 & al-Du' V5, P329 & al-Fawāʾid P.130
240 Kashf V1, P856
241 al-Du' V5, P329
In the light of the above-mentioned three observations can be record:

First, those miscellaneous titles indicate that al-Jurjānī was a polymath who wrote on various topics and touched, if not all, the most essential scientific disciplines and fields of his time.

Second, most of those titles are commentaries and expositions for books which were written either during the century of Jurjānī or the century that preceded his time.

Third, some of those books belong to different opponent of al-Jurjānī’s school such as Mu’tazilah and Shi’ah. Such observation may indicate the great tolerance of al-

\[\text{\underline{242}}\text{\hspace{1em}Kashf V2 1842, al-Du’ V5, P329}\]
\[\text{\underline{244}}\text{\hspace{1em}al-Du’ V5 P329 & al-Badr V1 P488 & al-Baghiyyah V2 P196 & al-Rawdāt V5, P 301}\]
\[\text{\underline{246}}\text{\hspace{1em}al-Du’ V5 P329 & al-Badr V1 P488 & al-Rawdāt V5, P 301.}\]
\[\text{\underline{248}}\text{\hspace{1em}Hadiyyat al-’Arifin V1 729.}\]
\[\text{\underline{250}}\text{\hspace{1em}al-Du’ V5 P329 & Kashf al-Znūn P319.}\]
\[\text{\underline{252}}\text{\hspace{1em}Most of those books belong to the schools of ’Ashari and Maturdi.}\]
Jurjānī, who sometimes may praise those writers as he did with the Mu'tazilite leader al-Zamakhshārī.\(^{253}\)

**His Teachers:**

1. Akmal al-Dīn Muḥammad ibn Māhmūd al-Bābarī\(^\text{254}\) (d.818): Student of Qawām al-dīn al-Sakkākī, Shams al-Dīn al-Asfahānī and Abī Ḥayān Bābarī, who was born in Baghdad, was considered as the greatest ḥanafi jurist in his time. He has published many books in the field of jurisprudence such as Sharḥ Mashārīq al-Anwār, Sharḥ al-Hīdāyah, Sharḥ al-Sirājyyah etc. Jurjānī met al-Bābarī in Cairo and learned from him fiqh and Shā'ī\(^\text{254}\).


3. Quṭb al-dīn Muḥammad ibn Muḥammad Abu ‘Abd Allah al-Rāzī known as al-Quṭb al-Taḥṭānī (d.766). Logician and philosopher\(^\text{255}\) wrote in logic great books such as Sharḥ al-Maṭāl of al-Armawī and Sharḥ al-Risālah al-Shamsīyyah of al-Kāṭābi. Al-Jurjānī attended his lectures in Hurāt (Damascus)\(^\text{256}\).

4. Mubārak Shāh al-Mantaqī (the logician): al-Quṭb al-Rāzī has advised his student al-Jurjānī to travel to Cairo to resume his study under supervision of


\(^{255}\) Siddiq ibn Hassan Tāqnujī, V3 P106

\(^{256}\) al-Shawkānī, al-Badr al-Tālī‘ V1 489


6. Sa’d al-dīn ibn ‘Umar ibn ‘Abd Allah, al-Taftzānī (722-792/1322-1390): One of the great polymaths of the Shafi‘i school. He authored books in exegesis (tafsīr), theology (kalām), usul, fiqh, logic, grammar, rhetoric, and philology. Jurjānī acknowledged the professorship and influence of intellectual leadership of Taftzānī upon his early life although relation between them was worsen during their latest days, perhaps due to academic competition and position upon Taymur’s palace 259.


His Students:

1. Abī al-Futūḥ Nur al-dīn Ahmad al-Shirāzī al-Tawwī: al-Jurjānī taught him Talkhis al-Miftah and the Hashiya [Gloss] that written by al-Jurjānī concerning al-Sharḥ al-Muṭawwal [the elaborate commentary], followed by the text of this commentary, which was written by ‘Umar al-Taftzānī on “Talkhis al-Miftah”. 261

2. Ahmad ibn ‘Abd al-‘Aziz al-Shirāzī’, known as Humām al-dīn 262

3. As‘ad ibn Muhammad al-Sadiqī al-Kāzrumī 263.

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257 al-Kanawi, *Fawa'id al-Bahiyyah* P127, & al-Shawkani, al-Badr al-Tāli‘i’ V1 490
258 al-Badr, V1 P490
259 al-Fawā’d al-Bahiyyah P136
260 al-Du’ al-Lāmi‘ V5, P328
261 al-Rawdat V5 P308 & al-Du’ al-Lāmi‘ V5, P328
262 al-Rawdat V5 P303
263 al-Kuna‘ wa al-Alqāb V2 P358 al-Rawdat V5 P308
4 His son, al-Sayyid Muhammad al-Jurjani’ (d.838), known as Shams al-Din, he wrote on grammar and translated some works of his father from Persian into Arabic.264

5 al-Sayyid Muḥammad, known as Nur Bakhsh, who believed that his teacher Jurjani’ was one of the Immate Shi’i’s philosophers265.

6 al-Sharīf Nur al-dīn ‘Āli’ ibn Ibrahim al-Shirāzi’ (d.863).266

7 Jalāl al-dīn al-Duwānī’.267


9 Sayyid ‘Āli al-‘Ajami269.

10 Shams al-dīn Muḥammad ibn Marhān al-dīn al-Shīrāzī270.

11 Fāṭḥ Allāh al-Sharwānī271.

12 Ḥakhr al-dīn al-‘Ājm272.

13 Muḥammad Ḥājjī’ ibn al-Shaykh al-Sa’īd ‘Umar ibn Muḥammad273.

14 Mużhir al-dīn Muḥammad al-Kazrūnī274.


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264 al-Wuat V1 P196 & al-Fawād’ V5 P330
265 al-Rawdāt V5 P302
266 Kashf al-Zunūn V2, P1376
267 al-Rawdāt V5 PP303/308
268 al-Kūnā’ wa al-Alqāb V2 P358 & al-Rawdāt V5 P308
269 al-Fawād’ P130
270 al-Rawdāt V5 P308
271 al-Fawād’ P130
272 al-Fawād’ P132
273 al-Baghdādi’ Muqaddimah al-Khizānah V1 P29.
274 al-Rawdāt V5 P308
275 al-Rawdāt V5 P308 & al-Kūnā’ wa al-Alqāb V2 P358.
Al-Jurjānī’s works, teachers and students are sufficient evidences for affirming his scholarship, encyclopedic culture and intellectual leadership.

The content of al-Ta‘rifāt

The content of al-Ta‘rifāt is a multi-large numbers (around 1700) of nomenclature, which al-Jurjānī had avowed in his short introduction that he has nothing to do with the honor of originating them rather than the careful compilation. He mentioned, in general, that those nomenclatures have been taken from the books of the experts, which were accessible to him during the time, where he was living. However, in specific way, neither the author nor his interpreters have trying to answer from which books those nomenclatures have been taken? The most serious attempt that we have accessed offered, in this context, sources that were published after the death of al-Jurjānī276. Moreover Professor Pierre Lory in his introduction to the French translation (the sole western language translation)277 indicated, contrary to this study, that no body could be able to answer such question i.e. from where those definitions have been taken? Another fundamental questions, which our critical study trying to answer are related to the nature of al-Ta‘rifat, its approach and the motive of the author for such kind of work.

The 1700 numbers of nomenclature have touched various kind of disciplines such as jurisprudence and the science of its principles, sciences of language, philosophy, theology, logic, Taṣawwuf, sectarianism, sciences of the Qur‘ān, sciences of Hadith, prosody, ethics, education, medicine, dietetics, biology, physics, chemistry,

276 Mr. Basil in his non critical study have mainly depend on Ištilahāt al-Funūn of al-Tahanawi, which is useful in understanding the qunisness of al-Ta‘rifat but has nothing to do with the mentioned question.

mathematics, geography, astronomy, astrology, soothsaying and other necessary and unnecessary nomenclature of matters that were related to the daily life of that era.

According to the size of the nomenclature of each field the book could be divided into nine categories.

<table>
<thead>
<tr>
<th>Contents of the book</th>
<th>FIQ.</th>
<th>LAN.</th>
<th>TAS.</th>
<th>PHIL.</th>
<th>LOG.</th>
<th>OTH.</th>
<th>THEO.</th>
<th>SEC.</th>
<th>PRO.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequent No.</td>
<td>462</td>
<td>276</td>
<td>260</td>
<td>205</td>
<td>147</td>
<td>136</td>
<td>98</td>
<td>69</td>
<td>58</td>
<td>1711</td>
</tr>
<tr>
<td>Percentage</td>
<td>%27</td>
<td>%16</td>
<td>%15</td>
<td>%12</td>
<td>%9</td>
<td>%8</td>
<td>%6</td>
<td>%4</td>
<td>%3</td>
<td>%100</td>
</tr>
</tbody>
</table>

In general, with exception of the miscellaneous group (OTH.), each one of those nine can be regarded as an independent discipline. But due to nature of interference between each, those nine could be reclassified into five and, successively, the five into three units. The following diagrams illustrate our classification to the book in which our vision aims to answer one of the fundamental questions that related to the nature of the main theme, which dominated the book.

The categories of *tasawwuf*, philosophy, logic, theology and Sects, which altogether represent 46% of the book are interdependent and possible to be united in one unit sense such subjects represent, altogether, the subject of Islamic philosophy. Thus the second phase of the book classification could be illustrated as follow:
But as we know the field of Islamic Philosophy is less narrow compared with that known as Islamic thought. Indeed the only discipline that makes the umbrella of the later, which represent its all subjects, much wider than that of Islamic philosophy is the discipline of Fiqh and its principles. That is quite reasonable, as the science of Islamic Jurisprudence, according to the author himself “is a science that depends on the reason and its intellectual task”. Thus the third phase of the classification may lead us directly to our target in which we have tried to evaluate *al-Ta‘rifāt* as a concise encyclopedia of selective nomenclature of Islamic thought. In such attempts we may also consider that the Arabic language with its rich rules as vessel through which the Islamic thought was articulated, sophisticated and flourished.

In the table below we have renamed the category of language by vessel of Islamic thought, and added the category of (FIQ.) to the category of the subject of (Islamic philosophy) and renamed as subject of (Islamic Thought).

<table>
<thead>
<tr>
<th>Subject Islamic Thought</th>
<th>Vessel of Islamic thought</th>
<th>Others</th>
<th>Prosody</th>
</tr>
</thead>
<tbody>
<tr>
<td>73%</td>
<td>16</td>
<td>8%</td>
<td>3%</td>
</tr>
</tbody>
</table>

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278 See the Definition of Fiqh of No. 1105
If we carefully investigated the small category of (OTH.), interestingly we will find that many terms of Qur'anic and Hadith Sciences are included there.

As those subjects (i.e. Qur'an and Hadith) are cores of Islamic thought as well as the vessel of Islamic thought is inseparable to the subject of Islamic thought. Thus one could easily conclude that more than 90% of the nomenclature of al-Ta'rifūt are related to the field of Islamic thought. Therefore the third phase of al-Ta'rifūt classification might be illustrated as follows:

In general, those are nine categories which all related to the discipline of Islamic thought with the exception of smallest unit of prosody (3%) and some miscellaneous terms in the category of (OTH.). In details we may give a brief description and analytical approach for each category as follow:

1- The Science of Fiqh and its principles:

The author has stated that such science is inferred by reason from the sources of revealed knowledge. Such process of inference is required 'intelligent and powerful mind' \(^{279}\), 'insight and intellectual meditation' \(^{280}\). In general, we frequently notice

\(^{279}\) See istihbāt, Definition No. 104?

\(^{280}\) See definition No. 1105.
interference between Fiqh, theology and philosophy and some times Taṣawwuf might be included beside the above mentioned three.

The author sometimes reflects Fiqh in the framework of logic as in the case of Ijtihad which the most distinguished character of the scholar of Fiqh. In rarely cases he may try to free Fiqh from the rigorous logical framework to the wide horizon and tolerance of Taṣawwuf, e.g. his articulation on Istihsan or on Jihād.

He mentioned all divisions of Fiqh such as heritage, family, commerce, agriculture, wars, adoration, slavery etc.

He compared in many times the school of Shafi’i with his Ḥanafi school where the superiority of the later was emphasized over the former.

The author indeed offered keen formulation for specific definitions that related to the juristic issues of daily life, which might be subject to change due times and places.

2- Sciences of Language:

He defined a language, simply, according to its function, and manifested the Arabic as physical and metaphysical language.

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281 As in the case of ithm, see definition No. 22.
282 As in the case of iradah, see definition No. 73.
283 Definition No. 26.
284 Definition No. 84.
285 Definition No.492
286 Contrary to his ash‘iri theological school which is mainly adopted Shafi’i law Jurjāni was a Ḥanafi perhaps that was due to the influences of the maturidi jurists as it (i.e. Maturdiyyah) has no essential intellectual conflict with Ash‘ariyyah. However, precisely speaking, such juristic position of Jurjāni was due to the influence of his first teacher al-Babartā’i (d.818), the greatest Ḥanafi. He has published many books in the field of jurisprudence such as Sharḥ Mashāriq al-Anwar, Sharḥ al-Hidāyah, Sharḥ al-Sīrājyyah etc. Jurjānī met al-Babartā’i in Cairo and learned from him fiqh and Shari‘ah. See more information about al-Jurjānī’s teachers on page 58.
287 For instance see definition No.627.
288 Definition No.1252
289 Definition No.39.
He brought up sciences such as *isti’arah* (metaphor) *ishtiqāq* (derivation, etymology), *al-l’rāb* (analysis) *bādi’* (rhetoric), *bayān* (eloquence), *ilm al-ṣarf* (morphology) *waḍ’* (terminology), *‘ilm al-ma’ānī* (semantics), *al-insha’* (phraseology/style), *al-tarāḍuf* (synonymy), *nahw* (grammar/syntax), etc.

He infused theological concepts through linguistic ones e.g. *istīraḍ* and *istifḥām*. He also formulated the terms of language in theological sense.

He emphasized the richness of Arabic such that the same terms that related to Arabic could be used in geometry, Taṣawwuf and Fiqh as *istiqāmah*, or used as term of language, *ḥadīth* science and logic as in the case of *ismad*. Indeed the book was full of linguistic errors, which were not easy to be accepted as misspelling or printing errors, the fact which might sustains his critics who stated that “al-Jurjānī was gifted in knowledge of wisdom but does not have proper knowledge of Arabic sciences *lam yourzaq ‘ilm al-Arabīyyah bal kana ḥakim*.”

3- al-Taṣawwuf:

Although, in terms of quantity, this is the third group that comes after *Fiqh* and *language*, it is the most important material that influenced the whole text. A lot of original terms that belong to other established themes have been completely ignored.
and instead replaced by Sufi ones such as \textit{i’itikāf}, \textit{ihṣān}, etc. Sometimes the recent quoted \textit{Sufi} term would be mentioned as a well known term more than any other concept shared the same term. For instance \textit{tajrīd} is basically a rhetoric term which is an old term compared with the recent quoted Sufi \textit{tajrīd} but still the author mentioned the old \textit{tajrīd} by additional definition as \textit{tajrīd fi al-Balaghah}, whereas the Sufi term has been mentioned as merely \textit{tajrīd}. The author has formulated linguistic terms to serve Sufi and metaphysical purposes such as the concept of \textit{iḥāfah}. Such terms were given superiority and absolute sense as \textit{Adab}, which is according to him is a conduct rather than the well-known discipline known as literature.

The terminological concepts that belong to the theme of exegesis of the holy Qur’ān have been colored by Tasawwuf as the concept of \textit{al-’A’rāf}, ‘\textit{Ararsh}, \textit{Kursī}, ‘\textit{Ain al-yaqīn}, etc. Other terms, which have physical sense, have been borrowed to express spiritual realities as the case of \textit{dhawq}. The concept of \textit{Shari’ah} is identical with the Sufi concept of \textit{ḥaqiqah}, and the essence of the world was epitomized in the essence of human being. The idea of renouncing the world is central for human being as engagement in day-to-day activities is considered as major obstacle in winning hereafter. The author has shown a huge capability of manipulating

\footnotesize{\begin{itemize}
\item[297] Definition No.162.
\item[298] Definition No. 52.
\item[299] Definition No.306.
\item[300] Definition No.39.
\item[301] Definition No.62.
\item[302] Definition No166.
\item[303] Definition No.29.
\item[304] Definition No.29.
\item[305] Definition No.573.
\item[306] Definition No.678
\item[307] Definition No.357.
\item[308] Definition No.221.
\end{itemize}}
words, giving vagueness and sometimes weakness of expression. However such characters are natural in the domain of Sufi language. Finally the rational or intelligent person (dhu al-'Aql) does not represent a philosopher or a logician but the Sufi who sees creatures in the external reality and internalize the reality of the Truth (God).

4- Philosophy:

In terms of quantity, it’s the fourth group in the book and the second one if logic was considered as part of philosophy. The most significant remark in this context is the author’s serious attempt of what could be called as Islamization of philosophy. The author showed this clear position in the definition of the term philosophy. According to him philosophy is to simulate the manner of God, within the possible capability of human capacity. Its final aim is to obtain eternal happiness according to the teaching of the Prophet. The explanatory example that he offered in this context was a transmitted prophetic words of the Prophet Muhammad (p.b.u.h): “conduct yourself by the manner of God”.

To explain specific complicated philosophical ideas, in many cases, the author offered examples from daily juristic life. Thus the reader may notice that the sayings of the philosophers have completely excluded in such contextual exposition. The philosophers, according to him, are those, whose theoretical and practical

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309 Definition No.282.
310 Definition No.330.
311 Definitions No.679,699.
312 Definition No.1106
313 Definition No.1106
314 Definition No.1106
315 Definitions Nos. 1293, 1294, 1295.
contributions have to be consistent with the Islamic teachings and creeds\textsuperscript{316}. Such definition has completely disagreed with Muslim peripatetic philosophers\textsuperscript{317} but its roots could be traced in the philosophy of al-Kindi\textsuperscript{318}.

Knowledge -according to him- requires a previous forgotten information\textsuperscript{319} (i.e. previous knowledge). Such view ensure that knowledge is a process of memorizing previous knowledge which, i.e. the previous knowledge, could be regarded as an innate ideas which the revealed knowledge of Islam indicates from many different resources that man forgot such knowledge after he had been taught by God. His Islamic approach to philosophy also could be shown in his conceptual meaning of the intellect ('\textit{iqal}) which is defined as “spiritual essence created by God”\textsuperscript{320}.

Standing on the same view of Islamizing philosophy, the ontological existence is nothing more than three levels\textsuperscript{321} Either eternal in the past as well as in the future, which is \textit{Allah} or that which is eternal only in the future, which the \textit{hereafter life} or neither eternal in the past nor in the future which is the \textit{temporal life}. Islamization of philosophy also can be seen in its axiological aspect where the value of evil has been defined as status of inconsistency with nature\textsuperscript{322}. Such view makes evil as temporal, which indeed represents the worldview of Islam towards present theories about the

\textsuperscript{316} Definition No.584.

\textsuperscript{317} Muslim peripatetic philosophers, such as al-Farabi, Ibn Sina’ and Ibn Rushd, believing in philosophy as an absolute discipline that superior to religious knowledge. See, for instance, al-Farabi, \\textit{Kitab ta\textsuperscript{32} f\textsuperscript{i}l al-sa\textsuperscript{3}\textsuperscript{2}dah} pp.38, 41.

\textsuperscript{318} See al-Kindi, \textit{Ras\textsuperscript{3}\textsuperscript{1} Falsaf\textsuperscript{i}yah}, p.172. Also it seems that \textit{Ikhw\textsuperscript{3}\textsuperscript{1} al-Safa’} in their \textit{Rasa\textsuperscript{3}l} (vol.1, p.317) have quoted al-Kindi’s view.

\textsuperscript{319} Definition No.1433.

\textsuperscript{320} Definition No.983

\textsuperscript{321} Definition No.80.

\textsuperscript{322} Definition No.801.
problem of evil with reference to man’s soul and nature\textsuperscript{323}. In the same context the
Islamicity of values could be observed in the value of ‘\textit{iffah}' (abstinence), \textit{shajā’ah} (bravery) ... etc. where these values have been measured according to the
criteria of Islamic teachings. Another significant notice is that the term of \textit{akhlāq} (morality), contrary to contemporary philosophical heritage, is neutral, i.e. such term
requires an additional word or phrase in order to have positive or negative sense as
(\textit{akhlāq hasanah}) “good manner” or \textit{akhlāq sayi’ah} “bad manner”.

Finally, it is quite logical to see how philosophy has clearly been colored by
ta\textsuperscript{ş}awwul\textsuperscript{326}, since Jurjānī ended his life as theosophist.

5- Logic:

It is the fourth group, which is defined as a tool and a neutral science.\textsuperscript{327} Thus his
definition has been come in harmony with Muslim peripatetic philosophers.\textsuperscript{328}

By neutralizing the discipline the author not only affirmed that no conflict
between logic and the Islamic creed, but he opened the door for employing logic in
supporting the intellectual Islamic discourses. Thus he utilized logic in articulating the
theological and metaphysical issues\textsuperscript{329} as well as the Islamic jurisprudence and its

\textsuperscript{323} Mainly there are three theories in the problem of evil with reference to human nature. The
materialistic theory, which believes that man, was born as neutral i.e. like white-sheet (blank page) that
engraved by experiences through times. The second belongs to Christianity, which considers evil or
great sin as original in which man was born. The third was the Islamic one, which believes that the
good is origin in man disposition whereas evil is temporal. Many verses of the Qurān such as (30:30)
confirms that the last position is the worldview of Islam. However Marxism believes from deferent
prospective on the same view.

\textsuperscript{324} Definition No.978.

\textsuperscript{325} Definition No.799

\textsuperscript{326} Sec for instance definition No. 669.

\textsuperscript{327} Definition1525.

\textsuperscript{328} Sec for instance al-Farābi, \textit{al-Madkhal} pp.55,59. ibn Sinā', \textit{al-Madkhal} p.16, \textit{al-\textit{isharat wa
al-\textit{lanbíhá\textsuperscript{1}}}., p.177.

\textsuperscript{329} Definition No.262.
principles.\textsuperscript{330} The author, frequently offering examples from the daily juristic life to explain logic and its problematic issues and propositions\textsuperscript{331}.

But in general, Jurjānī treated logic according to the Aristotelian schemas, sometimes with modifications (notably the four or even five figures of the syllogism). Yet the old argumentation from two terms does not entirely disappear but the implicit middle term is often suppressed in favor of the argument from authority (of a fact or of a text) or in favor of the dialectical judgement of existence\textsuperscript{332}.

6-Theology:

Kalām for him is nothing more than the arguments, which established to defend the fundamental principles of Islam.\textsuperscript{333} Thus while he agrees with the majority of Muslim thinkers he disagreed with those who do not believe that the term is necessarily limited to defend belief with the framework of Islamic principles\textsuperscript{334}. But with reference to the sources which the author depended on\textsuperscript{335}, the reader may notice that the author limited himself not only to the wide framework of Islam but basically to the Sunni school according to the understanding of Ashā'īrah and to some extent

\textsuperscript{330} Definition No.26

\textsuperscript{331} Definition Nos. 805, 1389.

\textsuperscript{332} See Definition No. 266.

\textsuperscript{333} Definition No.1006.

\textsuperscript{334} For instance while he agrees with Ghazālī, \textit{al-Mungidh min al-Dalāl}, p.16, and Ibn Khaldun (\textit{al-Muqadimah}, pp.363, 392), he disagrees with the peripatetic philosophers as represented by Ibn Rushd, who believes that Kalām had been employed to defend [religious] views believed to be correct [whether belong to Islam or other principles] 'īm al-Kalām yoqṣad bih masrah ara' qad u 'tuqida fihā anuḥa šāhiḥah. See Ibn Rushd, \textit{Tafsīr ma ba'ad al-Tabi'ah}, p.44. as far as I know Farabi and Ibn Sinā avoided to over definition to kalam.

\textsuperscript{335} See the references in the footnote of each theological definition along this thesis.
Maturdiyyah. Thus, due to the leaders of such schools, as al-Ghazālī, the definition might be limited to the less specific approach within the framework of Islam.\[\text{336}\]

Indeed the author has articulated certain fundamental theological terms that have great philosophical implication such as the concept of 'Alam\[\text{337}\] in which he gave clear differentiation between God and the world, which (i.e. the world) includes all physical and metaphysical beings with exception of God. Such definition eliminates the accusation of pantheism from the mystical trend of al-Jurjānī. In the theory of creation he strictly disagrees with peripatetic philosophers as for him world is created out of nothing and not eternal\[\text{338}\]. follows Asha’īrah and in general 7-Sects:

He mentioned from them 69 sects\[\text{339}\] of Islamic and non-Islamic. Although he offered abundant information about them but sometimes gives either wrong information\[\text{340}\] or unreliable ones\[\text{341}\]. Sometime he deviates from the established scientific behaviors and objective criticism by insulting his rivals\[\text{342}\].

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\[\text{336}\] Al-Ghazali, the great master of the Ash’ari school has limited the definition of kalam within the Sunni framework: “it mean the protection of the creed of the Sunni people from the confusion of the heresiarches.” see al-Munḏih min al-Dalal p.16.

\[\text{337}\] Definition No.994.

\[\text{338}\] See the definitions of ibda’ No. 8, huduth No.523 and huduth zamānī No.525.

\[\text{339}\] He wrote about the 72 Muslim groups at the end of his book Sharh al-Mawaqif.

\[\text{340}\] See Imamiyyah in definition No. 201.

\[\text{341}\] For instance see Ḥādiyyah in definition No. 2.

\[\text{342}\] See in definition No.1581 how he insulted ʿĪbrāhim al-Nāẓām while giving information about his Nizāmiyyah sect.
This is the only independent group, which does not have direct relation with Islamic thought. The clear objective indicates that the author aiming at explaining one of the basic characters of the rhythmic Arabic poetry. This is perhaps due to personal of interest in Arabic poetry. Perhaps indirectly the author aims to prove that such rhythmicity of Arabic poetry, generally, has nothing to do with the distinguished style of the Qurʾān and Hadith languages although in specific cases the author tries to explain prosody by Quranic verses or Hadith report.³⁴³

9-(Other) or Miscellaneous terms

The book includes various terms which many of them have relations with Islamic thought such as exegetic, that concern with Qurʾānic and hadith sciences, ethics, education, psychology and other religious terms. Other terms like mathematics, geometry, geography, astronomy, nutrition, biology botany etc. have been scattered along the book.

A few terms which seems nonsense such as ʾibīlāʾ (swallowing)³⁴⁴ Maṣṣ (sucking)³⁴⁵, ʾisṭīʾ (specific thread)³⁴⁶, kasr (fraction)³⁴⁷ etc. might have significance during the author’s time or might have some indirect relation with juristic issues of daily life.

³⁴³ For instance, see the definition No.338.
³⁴⁴ Definition No.7
³⁴⁵ Definition No.1402.
³⁴⁶ Definition No.1198
³⁴⁷ Definition No.1199
Some of the very obvious terms that need not to be defined have been given keen and accurate definitions, which make some significance to them such as *huzn* (sadness).\(^{348}\)

**10- General Remarks**

In exposition to some terms that belong to certain field he may shift from such specific field to another different ones as in the exposition of the term *hafidhah*\(^{349}\) that belongs to the theme of logic might be extended to reach the field of biology.

He employs the rules of logic and of fundamental Islamic jurisprudence to give precise formulation of some linguistic key terms that have major effects in Islamic thought such as the term of *itqān*, which has general sense of meaning as good deed, preciseness, perfectibility or high quality.

He tries to give positive or negative value for some terms that seemed to have neutral values such as *hasab*.\(^{350}\)

In specific terms, where preciseness and scientific neutrality are highly required, he doesn’t to be so as in definition of the sect of *ibadiyyah*. Sometimes he completely missed the point and give wrong information as in the definition of the sect of *imamiyyah*.

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\(^{348}\) Definition No.554.

\(^{349}\) Definition of No 505.

\(^{350}\) Definition of No.556
Sometimes we may need tolerance to understand the disfiguration in specific meaning of specific terms, which its real meaning have completely changed based on no rules such as *inzi‘aj*\(^{351}\), *zājir*\(^{352}\), and the various kinds of death\(^{353}\).

The book was full of defected generality\(^{354}\), defected conciseness\(^{355}\) broken formulation\(^{356}\), and amusing stories.\(^{357}\)

It is true as it was mentioned in the introduction of the French translation, that the book includes a group of nonsense definitions. But what is hidden from the author of the French introduction that those small insignificant numbers may have significance during the time of the author. For instance *kistīj*\(^{358}\) illustrated by such introduction as sample of nonsense definitions whereas the term has been used as a dress sign that distinguish none Muslims from Muslims.

\(^{351}\)Definition of No219.

\(^{352}\)Definition of No722.

\(^{353}\)Definitions of Nos. 1538, 1539, 1540, 1541.

\(^{354}\)For example definition of Nos. 1026, 1027.

\(^{355}\)For example definition No.145.

\(^{356}\)Definition of Nos. 193, 222. See for instance the poor style of language in definition No 234 in writing *al-araḥa‘ah al-arkan* (the four corners) instead of *al-arkān al-araḥa‘ah*.

\(^{357}\)Concepts like *imāmān* (200), *awtiđ* (234), *Budalā* (259), etc. have no based in the Qur‘ān or the Sunnah as well as such concepts could not be verifiable or rationalized.

\(^{358}\)Definition of No.1198.
CHAPTER FOUR

Findings and Conclusion

Generally this research discusses, evaluates and translates a very substantial subject in a very wide but integrated field among the various disciplines that have been developed by Islamic civilization and historically known as Islamic sciences. This subject is the problem of terminology (the rise, development and crystallization) and that integrated wide field is considered as Islamic Thought. In this reach Islamic disciplines such as falsafah (philosophy), mantiq (logic), 'ilm al-kalâm (theology), taqwawâf (mysticism), Fiqh and usul al-Fiqh are considered altogether as subject-matter of Islamic Thought. By this sense the terminology of the Islamic Thought as case-study, whether in Arabic language or in English, does not exist. This lackness perhaps what makes some difficulties of the introductory chapter of this thesis which, i.e. the introductory chapter, provides an intensive historic and evaluated approach that presents, analyzes, criticizes, and evaluates the intellectual efforts of Muslim scholars in institutionalizing the Islamic scientific intellectual terms since the end of the first century AH up to the appearance of al-Ta‘rifat at the end of the 8th century AH. This chapter constructs a new –if not the first- approach in studying and evaluating the development of Islamic intellectual terminology within its different processes and along three main stages named here as stage of the emergence, development stage and the stage of crystallization. As the researcher detects pioneers of each stage he rejects central view of some western historians on such stages by highlighting intensively and critically on the emergence stage as well as pointing to
the normality and abnormality of the progression from stage to other. In this context the assertion that considers the translation of Greek legacy during the third/ninth century as the first stage of originating technical vocabulary of Muslims' intellectual thinking is refuted. Nevertheless the ground for the early stage of that technical vocabulary admitted in this introductory chapter has been called by the researcher “political theology” that raised by the early Muslim scholars of the first century during the first Muslim political crisis known as al-Fitnah al-kubrah that produced the first Muslim civil war. The intellectual leadership of the academic circle created and leaded by al-Hasan al-Basri ((21/642-110/728) played the crucial role in originating such stage. Thus al-Hasan al-Basri, the Sunni scholar, and his students in that circle, e.g. Ma‘bad al-Juhanî (d.83/703), Gaylân al-Dimashqî (d.730), the second caliph ‘Umar ibn ‘Abd al-‘Azîz (63/682-101/720), Jahm ibn Ṣafwân (d.128/746.) and Wâsil ibn ‘Atâ (d.131/748), are considered in this introductory chapter as pioneers of this stage.

The scholarly works of the mother books which have been elaborated on this first stage of the new technical vocabulary, developed the second and constructed the third phase have been examined along this chapter where the counteraction and conformity between al-Ta’rifât as one of them and the authors of those mother books, who constituted the technical terms of Muslims thought, is also highlighted along this chapter. The result of such comparison is that al-Ta’rifât, the book that has not been rendered into English yet is a unique scholarly work and a turning point in the history of Islamic lexicography as it sealed the efforts of institutionalizing the intellectual scientific technical terms of the miscellaneous disciplines which, altogether the researcher called ‘Islamic thought’.
The second chapter offers the first English translation of this book which the researcher endorsed by intensive explanatory annotation. While al-Jurjâni admitted that he took such definitions from books which he did not identify in his very brief introduction, the annotation of the unique English translation identified the main sources on which al-Jurjâni had depended in writing this important book which he called *Kitâb al-Ta‘rifât*. Reading over such primarily sources of al-Ta‘rifât indicating the following results:

1) Along the footnotes of the translated text, we have referred to each single term from its original sources.

2) In most cases we have succeeded to trace more than 80% of the entire definitions.

3) In *fiqh* and its fundamental principles he depended on the scholars of his Ḥanafi school, and some Shafi‘i jurists such as: Abu Yousif (182), al-Shâyi‘bânî (189), Al-Shâfi‘î(204), Al-Shâshi(344), Jaṣṣâs(370), Al-Bâji (474), Al-Juwaynî (478), Al-Sarkhasi (490), Al-Ghazâlî(505), Al-Râzi, Fakhr al-dîn(606), Al-Amidi(631), al-Nasafi‘(701), Ibn al-Sabkî(771), Al-Asnawi(772), Ibn Nujaim(790), Al-Šâṭî, al-Taftazânî(793).

4) In philosophy he quoted al-Kindî (256), al-Fârâbî(339), Ikhwan al-Šafâ(407), Ibn Sinâ(428), al-Ghazâlî(505), al-Fakhr al-Râzi, (606) etc.

6) In theology he depended on Ash‘ārī-Maturdī lines such as: al-
Ash‘ārī (324), al-Maturidi (332), al-Bāqilānī (403), Ibn Furak
(406), al-Baghdādi (429), Al-Juwaynī (478), Al-Ghazālī (505), al-
Shahrstānī (548), al-Razī (606), al-Amīdī (631), etc.

7) In Taṣawwuf he basically depended on Iṣṭilāḥ al-Ṣūfiyyah of al-
Kāshānī and to a lesser degree on ibn ‘Arabi’s Iṣṭilāḥ. Perhaps it
was the most important observation in this study to discover that
more than 90% of his Sufi terms have been copied from Kāshānī’s
Iṣṭilāḥ.

8) In the endeavor (of tracing the primary sources) done in the
annotation less concern was given with regards to the language,
prosody and the miscellaneous terms however, perhaps, it is useful
for those who are interested in such sciences to know that al-Jurjānī
had some allegiances to the school of Basra. This may give light to
understand from where his grammar and related sciences,
originated.

9) Very important to know that al-Jurjānī did not take blindly from those
different sources, but he allowed some other views of his opponents in
this book although he wrote it to serve his Ash‘ārite school

10) Although many Greek terms, particularly in the logical and
philosophical fields are lifted as they are, still some foreign key terms
such as falsafah were Islamized.
11) In most cases the literal and conceptual English equivalent for each Arabic term is detected and written between the bracket ( ) whereas expression which were written inside [ ] is not a translation of the original Arabic text. It is rather an explanation of the translator for better understand of the condensed meaning of al-Jurjāni's definitions.

12) The order of the translated Definitions is made to match the alphabetical arrangement of the English Dictionaries.

Chapter three discusses the biography, the intellectual environment and the scholarly leadership of al-Jurjāni. It is also evaluated the main themes and contents of al-Ta'rifāt. In details the author’s life, the environment and intellectual movements of his age, his teachers, his scholarly works, his students, his school of thought, his personal and intellectual leadership and his contemporary intellectual opponents have been discussed. This chapter also highlighted on al-Jurjāni’s distinguished approach in which he employed the philosophers' schema in defending the Sunni traditional thesis. By such approach he constituted with other the last phase in the last theological technical term which the researcher called the stage of ‘philosophical theology’.

This chapter concluded with intensive analysis, classification and evaluation of al-Ta'rifāt where a descriptive and analytic approach is applied in examining and evaluating the early concerns of al-Ta'rifāt manuscript as well as its important in modern age. Here conclusion is made and proved that although the book has been published since 1837 in Istanbul and was given special care of Arabic editing by a non-Arab scholar yet there is still no serious study has been done to it with the exception of the recent and single French translation of Mr. Maurice Gloton, which was introduced by Professor
Pierre Lory. With the exception of this French study nothing has been done in English and yet no serious Arabic endeavors have been made to this important book. Many Arab publishers, along the past century and a half, satisfied with reprinting many of copies from the Flugel’s edition. However the most recent and useful editions of those copies were mentioned in this chapter. This chapter also gave classification, analysis and examination to the main themes of the book, which was divided into nine units. Each unit has been studied separately as well as with relation to each other. The genuine and weakness in each unit have been presented. The common ground between those units indicate that the Ta’rifat is an encyclopedia of nomenclature of Islamic thought. The sources on which al-Jurjānī depended on have been traced, examined and selected out. The sources have clearly detailed in each term and along the footnotes of the translated text.
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GLOSSARY

ALIF

al-âhîq Fiq. Rebellious
al-ibâdîyâh Sec.
al-âb the father
al-ibtida' PRO. / LAN. lit. beginning
al-ibtida' al-'urfi LAN. lit. The conventional beginning
al-ibtida' Theo. Invention
al-ibtîla' OTH. lit. swallowing
al-ibda' PHIL. creativity
al-ibdâl LAN. substitution
al-âbad PHIL. eternal without end
al-âbâdî PHIL. eternal
al-ibn LAN. the son
al-ittihâd LAN. Union
al-ittihâd fi al-jins LOG. union by genus
al-ittihâd TAS. [as a Sufi term]
itîsâkal-turbi' OTH. quadratic connection, and juristically it is "disputed contiguous"
al-ittijây THEO. Accuracy
al-ittijâyâh LOG. lit. agreement
al-ihbat PHIL. affirmation
al-âhâr PHIL. effect
al-âhâr PHIL. effects
al-ithm THEO. Sin
al-ijârah Fiq. rent
al-i'timâ TAS. meeting
i'timâ al-sâkinayn 'alâ hidâh, encounter of two quiescent letters as singular case
al-i'tishâd Fiq. exerting the utmost effort
al-âjram al-falâkiyâh PHIL. the celestial bodies
âjza' al-shi'îr PRO. poetic rhythm or meters
al-âjsâm al-tabi'iyâh TAS. natural bodies
al-âqsid al-'unsiyâa TAS.
al-âqsâm al-Mukhâlifat al-tabâ'ti' PHIL. bodies having different natures
al-i'jmâ' Fiq. Consensus
al-i'jmâ' al-Murâkkab Fiq. compound consensus
al-ijmâl LAN. generalization
al-ajwâf LAN. lit. concave verb
al-âqîr al-khas Fiq. private hireling
al-âqîr al-mushtarak Fiq. common hireling
âh, [or] uh LAN. it indicates chest pain
al-âhâmah PHIL. comprehensive or inclusive knowledge
al-âhâmah LAN. as a rhetoric term it means
al-ihtirâs LAN. a rhetoric term
al-ihtikâr Fiq. monopoly
al-ihtimâl TAS. bearing
al-ihtiyât Fiq. precaution
al-ihsâ' THEO. generation, creation
Ahâl TAS. one/unique/single
al-istighraq LOG. Absorption
al-istighfār FIQ. / THEO. asking for forgiveness
al-istihām LOG. interrogation
al-istiqāmah OTH. straightness
al-istiqlāl LAN. Future
al-istiqrā' LOG. induction
al-istinbāt FIQ. extraction, deduction
al-istihlāl FIQ. lit. beginning
al-istihlaq FIQ. wastefulness, immoderation
al-istinbīt FIQ. the element
al-istinbāt FIQ. the method of the wise
al-ism LAN. noun 'grammar'
Asmā' al-af'āl LAN. verbal nouns
Asmā' al-'adad LAN. Numerical nouns
Al-asmā' al-maqūrah LAN
al-asma' al-mansūrah LAN
ism lā alati tinafi al-jins LAN. noun of lā that is used for generic negation
ism al-ālih LAN. Noun of instrument
Ism al-istikāhā LAN. Demonstrative pronoun
al-ism al-a'zam TAS. The Grand name or Allah's most glorious name
ism inna wa akhawātāha' LAN. noun of inna "indeed" and its sisters
al-ism al-tam LAN. The perfect noun
ism al-tadāf LAN. noun of preference
ism al-jins LAN. Noun of gender
ism al-zaman wa al-makān LAN. noun of time and place
ism al-fā'il LAN. agent noun
al-isma' 'ilīyah SEC
al-ism al-mu'tamakkin LAN. declinable noun
ism al-maf'ūl LAN. noun of patient
al-ism al-mansūb LAN. relative noun
al-ismsūd LAN. reference
al-isnādiyyah SEC
al-ishārah FIQ. Indication of the text
Istihārat al-nass FIQ. Indication of the text
al-istiqāq LAN. Etymology. Derivation
al-istiqāq al-akbar LAN. The major derivation
Istīqāq al-sa'aqīr LAN. minor derivation
al-istīqāq al-kabīr LAN.
al-istīqāq TAS. yearning
al-ashribah FIQ. drinks
al-aththāf LAN. light pronunciation of a vowel
al-ashhur al-hurūm FIQ. the sacred Muslim months
ashhāb al-farā'ad FIQ.
al-īṣār FIQ. lit. persistent
Aliṣlah LAN. convention
al-āṣfūlah PHIL. relation
al-awwāl OTH. the Voices
Uṣul al-fiqh FIQ. principles of Islamic Jurisprudence
al-īṣāfah PHIL. relation
al-udhīyah FIQ. special blood sacrifices
al-imkān al-khaṣ PHIL. conditional possibility
al-imkān al-ʾam PHIL. general possibility
al-amliq al-mursalah FIQ. Common property
al-amn LAN. Security
al-umur al-ʾammah THEO. general affairs
al-ʾān PHIL. / LAN. Instant
al-ʾāniyah PHIL
al-inābah TAS. repentance
al-intibāḥ TAS. attention
al-inḫinaʾ OTH. curvature
al-inzīʾaʾFIQ. lit. disturbance, technical piety
al-ḥanān PHIL. humanitarian
al-ʾīnsan al-kāmil THEO. Complete human
al-ʾīnshaʾFIQ. Phraseology, lit. composition
al-ʾīndāʾFIQ. lit. fraction
al-ināf THEO. turn around
al-infaq FIQ. Expenditure
Al-infiʾālFIQ. passion
An yafʾal PHIL
al-ʾaṭīm LAN. Moan
al-ihāb LAN
ahl al-ahwāʾ SEC. sectarians/people of prevention
ahl al-zawq TAS. lit. people of the taste
al-ahliyāh FIQ. capacity
al-ahliyāhFIQ. capacity
al-awwād TAS. lit. dowels
al-awwāt OTH. lit. Middles
al-awwāl THEO. the first
al-ʾawāl FIQ. prior
al-ʾāyāh FIQ. lit. hopeful
al-ʾiḫāb FIQ. offer
al-ʾiḫāf LAN. conciseness
al-ʾiḏā dheen FIQ. entrustment
al-ʾiḏal LAN. going far
al-ʾiḏqān bi al-shayʾ THEO. certitude about thing
al-lāʾFIQ. oath
al-ʾimaʾ LAN. gesture
al-ʾimām THEO. faith
al-aynPHIL. place
al-ʾiḫām LAN. delusion

Bāʾūd

Bah al-šabāb FIQ. Grand door
al-bāʾīqa TAS. Glimpse
al-bātīl FIQ. Vain
al-batiriyyah SEC. Sect
al-bahth LOG.
al-BukhārīFIQ. Stinginess
al-bud THEO
al-ḥadād THEO.
al-bidāyah SEC. an extremist Shiʿi Sect
bidʿah FIQ. Heresy
al-budālah ′TAS
al-badihi PHIL. self-evident
Bara'ih al-istihaal LAN
al-barzakh TAS. Partition, bar or barrier
al-barzakh al-jam'i TAS. The Grand barrier Barzakh
al-barquhiyyah SEC
al-barq TAS. Lighting
al-burhan LG. Demonstration
al-burudah PHIL. coldness
al-bustan OTH. Private garden
al-basfit PHIL. subtle
al-barzakh al-jam 'i TAS. The Grand barrier Barazakh
al-harquthiyyah SEC
al-harq TAS. Lighting
al-burhan LOG. Demonstration
al-burj PHIL. Some
al-bus1an OTH. Private garden
al-basij PHIL. subtle
al-bishriyyah SEC. one of the mu'tazilah sect
al-bisjar OTH. eyesight
al-bajirah TAS. insight
al-bid' LAN.
al-ba'ad PHIL. Some
al-bu'd PHIL
balaghah fi al-muwakalim LAN. The eloquence of the speaker
al-blaghah fi al-kalam LAN. Rhetorical speech.
Bala' LAN. Yes indeed, surely
al-bayan Fiq. Obviousness in expression
Al-bananiyyah SEC
al-ba'id' TAS. Whiteness
al-bay' Fiq. Sale.
al-bay' bi al-raqam Fiq. Selling against hidden price
Bay' al-talji 'ah Fiq. Simulated/protective sale
Bay' al-`aynah Fiq. Selling by credit
Bay' al-gharar Fiq. It is the kind of sale contracts in which
Bay' al-wafii Fiq. A mortgage conditional sale
al-bayhusiyah SEC. Branch of Khawarij

TAS.

Taw

ta' al-ta'nih LAN.
al-tabi LAN.
al-tas LAN.
al-ta'kid LAN. Confirmation
al-ta'kid al-lafzi LAN. Oral confirmation
al-ta'uf wa al-ta'if THEO. Unification, harmonization and composition
al-ta'wil THEO. Deeper interpretation
al-tabain LOG. Dissimilarity
Tabaun al-'adad OTH.
al-tabassum LAN. Smiling
al-tabzir Fiq. Waste
al-tabshir LAN. Announcement
al-tabwiah Fiq.
al-taimim Fiq. Lit. Complement
al-tijarah Fiq. Commerce
Tajahul al-`arif LAN. Ignoring with knowledge
al-tajrid TAS
al-tajrid fi al-balaghah LAN. Lit. Abstraction in rhetoric
al-tajalit TAS. Manifestation
al-tajali al-dhahi TAS. Self-manifestation
al-tajali as'sfati THEO. Manifestation of the attributes.
al-tajnis al-mudari' LAN.similar paronomasia

tajnis al-tahrif LAN.

tajnis al-tašhif LAN.

tajnis al-tasrif LAN.

al-tahzir LAN.caution

al-tahariq LAN.investigation

Al-tahrif LAN.distortion

al-tuhfaq LAN.gift

al-tahfif FIQ.interaction

al-takhris FIQ.specification

al-tahris 'ind al-nuha'h LAN.specification according to the grammarians

al-tadakkul THEO.interference

Tadakhul al-'adada'yn OTH.interference between two numbers

al-tadami TAS.coming close

al-tadabbur PHI.Pondering

al-tadhib FIQ.THEO.Planning

al-tadqiq PHI.Verification

al-tad/tas OTH.Fraud

al-tadaliq FIQ.Inheritance

al-tarikh LAN.hope

al-tarajjfi a/-~an LAN.Intonation of the ~an

al-tarkhim LAN.Euphony

al-tarsf PRO.inlaying, rhymed prose

al-tarf PRO.to add light chord [vowel letter]

al-tarikha FIQ.Inheritance

al-tarikh LOG.composition

al-tasā'īn LAN.Allegory

al-tashfiθ THEO.Glorification

al-tasbih fi al-`urūd PRO.tashīgh in prosody

al-tasāri FIQ.Marriage of a slave woman with the intention of getting childbirth

Al-tasalsūl, PHI.series

al-taslim TAS.submitting

al-tasmi PRO

tasbiθ al-ba`da` OTH

al-tasbiθ LAN.simile

al-tashkik bi al-awwlawiyah PHI.ambiguity in priority

al-tashīθ FIQ.Clarification

al-tashfiθ LAN.Alteration of the written material

al-tashīq LAN.assent

al-tašrif LAN.Inflexion

al-tasawwur LOG.Conception

al-tasawwuf TAS.Sufism

al-tašīf LOG.Clarification

al-tašmin PRO.implication

al-tibīf LAN

al-tasawwur FIQ.the voluntary act

al-tawīl LAN.Prolixity

al-ta'ajub LAN.astonishment/surprise
al-t'rif PHIL. the definition
al-t'rif al-haqiqi PHIL. the essential definition
al-ta'rif al-laf`an LAN. definition by single term
al-ta'rid fi al-kalam LAN. insinuation
al-ta'zir FIQ. censure
al-ta'asul LAN. an arbitrary or inaccurate manner of using Arabic language
al-ta'aqid LAN. lit. sophistication
al-ta'llif FIQ. Causation
al-t'a'in PHIL. specification
al-taqdihr FIQ. predominancy, preponderance
al-taqhyir PHIL. change
al-taqwah TAS. dispersion
al-ta'ifid TAS. isolation, peculiarity
al-tafi' OTH. ramification
al-tafsir OTH. Explanation
al-taqdir FIQ. Censure
al-taqdir al-kalam LAN. insinuation
al-taqaddum al-zaman PHIL. Antecedence in time
al-taqaddum al-tab'i PHIL. Antecedence by nature
al-taqdir THEO. destiny
al-taqdis THEO. sanctification
al-taqrib LOG. lit. coming close, approximation
al-taqribi LAN. Report
al-taqiyya' FIQ. Imitation
al-taqa'wa' 'TAS. piety
al-takht PHIL. lit. thickness
al-takhrir LAN. repetition
al-takwin THEO. PHIL. formation
al-tahbis LAN. Covering
al-tahkan OTH. Intonation
al-talattuf LAN. lit. lightness
al-talinh LAN. Insinuation
al-talwin TAS. lit. Coloration
tamathul al-'adadayin OTH. similitude between two numbers ;
al-tamatu'FIQ. joining hajj. the pilgrimage
al-tamthil FIQ. Analogy
al-imkin TAS. Firmness or stability
tamilik al-dain min ghair min 'alaihi al-dain FIQ.
tamilik al-dain min ghair min 'alaihi al-dain FIQ.
al-tanayz LAN. distinctive
al-tanawur LAN. inharmonious, inconsonant
al-tanawif LOG. Incompatibility
al-tanawik PHIL. metempsychosis
al-tanawid LOG. Logical contradiction
al-tanawid FIQ
al-tanbih FIQ. Premonition
al-tanzil OTH. Coming down
al-tanzih THEO. Deanthropomorphism
tansiq al-sif`at fi san`ah al-hadi' LAN. arrangement of the characteristics
al-taqih, LAN. Revision
al-tanwin LAN. Modulation
tanwin al-tahimm PRO. Chanting modulation added to the loose rhyme
tanwin al-ghali PRO. lit. modulation of dearness
al-tawābi' LAN.followers
al-tabī' LAN.
al-tawātūr OTH.,
al-tawjīd FIQ.Simulated sadness
tawāfuq al-‘adādatīn OTH.Harmonization between two numbers
al-tawāmīn OTH.Twins
al-tawbah TAS.repentance
al-tawbah al-nasūkah FIQ./TAS.sincere repentance
al-tawjīh LAN.direction
al-tawhīd THEOMonotheism
al-tawālah OTH.Endearing
tawriyah LAN.pun "rhetorical term"
al-tawshīh PRO.
al-tawādūd OTH.Endearing
tawrīyah FIQ.

THA’
al-tharm PRO. In prosody
al-thiqah FIQ.reliability
al-thulathī LAN.Tripartite
al-thakīm PRO.in prosody
al-thumāmiyyah SEC.
al-thana‘ al-shai LAN.to praise someone or something
al-thawāb FIQ.reward

JIM
al-jahiziyah SEC.branch of M’tazilah
al-jūriyyah SEC.extremist Shia’h
al-jāri min al-mā’ LAN.lit. running water
fāmi‘ al-kalim LAN.comprehensive expression
al-jubaiyyah SEC.branch of Mu’tazilah
al-jabarūth THEO.Omnipotence
al-jabriyyah SEC.determinism
al-jahniyih THEO./ PRO.lit. part
al-jāhidiyyah SEC.branch of M’tazilah
al-jāhīd LAN.denying, in grammar letter of denial
al-jad al-jāhīf FIQ.real grandfather
al-jihād al-sāhibīn FIQ.real grandmother
al-jild FIQ.seriousness
al-jidāl THEO.disputation
al-jadad LOG.dialectic
al-jirah al-mujārada‘ FIQ.refutation of a testimony ‘for non-specific purpose’
al-jārī LAN.lit. ringing of a bell, sound, tone
al-juz THEO./ PRO.lit. part
al-jaz' PRO.lit. shear off .As a prosodic term ,
al-jaz' al-laz' yatajaz' THEO.a part that is can not be further divided
al-jazl al-haqqiqi THEO.individual particular
al-jasad PHIL/ TAS.Body every-spirit represented by .al-khayal al-munfa'il
al-jism PHIL/ THEO.body
al-jism al-ta' alimi OTH.mathematical body
al-ja'fariyah SEC.
al-ju'ul FIQ.commission
al-jalal TAS.loftiness
al-jald FIQ.whipping
al-jala'ah TAS.lit. wedding night
al-jamal TAS.beauty
al-jam' wa al-tafriqa TAS.Unification and difference
Jam' al-jam' TAS.Union of union
al-jam' al-sahih LAN.Perfect plural
jam' al-qilah LAN.Minor plural
jam' al-katharah LAN.major plural
jam' al-muzakar LAN.Masculine plural
jam' al-mukasar LAN.Irregular plural
jam' al-munannah LAN.Feminine plural
al-jam'ihyah TAS.Association
al-jumlah LAN.Sentence
al-jumlah al-mu'tariqah LAN.Parenthetical clause
al-jamam PRO.
al-jumād THEO.stagnancy
al-junahiyah SEC.sect
al-jināyah FIQ.serious crime
al-jirs LOG.Genus
al-junun FIQ.insanity
al-jihād FIQ.lit. struggle /strive
al-jah THEO.lit. ignorance
al-jah al-basāli THEO.Simple ignorance
al-jah al-murakah THEO.Compound ignorance
al-jahmiyyah SEC.sect
al-jūd.openhandedness
jawwādat al-faham LOG.high standard of understanding
al-jawhār PHIL.Substance

H_news

al-hadith THEO.lit. created thing
al-harithiyah SEC.sect the followers of Abi al-h
al-hafidhah LOG.Memory
al-hall LAN. / TAS.Condition /State
al-hall al-mu'a kadah LAN.confirmative adverb
al-hall al-muntasilah LAN.common adverb
al-hajj Pilgrimage
al-hijāb TAS.Veil
Hijab al-ghrrah TAS.The ignorance or white veil
al-hajj FIQ.Deprivation
al-hajr FIQ.Prohibition
al-hujjah LOG.Argument
al-hadd LOG. / TAS.Definition
hadd al-ti'ijaz THEO.The Miracle point
al-hadd al-tam LOG.The perfect Definition
al-hadd al-Musharaf LOG.Common limit
al-hadd al-naqiš LOG.Imperfect Definition
al-hadath FIQ.Spiritual impurity
al-hadż PHIL.Intuition
al-hadhiyyah PHIL.things proved by intuition
al-hudūd THEO.PHIL..Creation
al-huduth al-zāyī PHIL.essential existence
al-hudūth al-zamānī PHIL..existence preceded by time
al-hudūd FIQ.Plural of hadż,
al-hadīth al-sāhib OTH..The sound prophetic tradition
al-hadīth al-qudsī OTH..The Holy report
al-hadūth PRO..As prosodic term :
al-hadif PRO.lit. deleting
al-harara OTH..Heat
al-hirṣ LAN.Carefulness
al-harf/LAN.lit. letter
al-harf al-aslī LAN..The genuine letter
al-harf al-jār LAN..Preposition
al-harf al-zābīd LAN..Additional letter
al-harq TAS.Burn
al-harakah THEO.PHIL..movement/change
al-harakah al-irādīyyah THEO./ PHIL..Intentional movement
al-harakah bi ma`ana al-tawasul PHIL..moderate movement
al-harakah bi ma`ana al-qāf` PHIL..ultimate movement
al-harakah al-zātiyyah PHIL..the self movement
al-harakah al-ī‘tīyiyyah PHIL..natural motion
al-harakah al-‘aradīyyah PHIL..accidental movement
al-harakah fi al-kam PHIL..quantitative change
al-harakah fi al-kaif`/ PHIL..qualitative change
al-harakah fi al-wad` PHIL..change of position
al-harakah al-qasriyyah PHIL..forced movement
al-huruf TAS..lit. letters
al-huruf al-‘aliyāt the sublime ‘heights’ letters
al-huruf al-lī‘n LAN..soft letters
al-huriyah TAS.freedom
ḥazm LAN.Firmness / resolution
al-hazn LAN.Sadness
al-his al-musharaf PHIL..the common sense
al-hāsāb LAN.Nobility of descent
al-hāsād LAN.Envy
al-hāsrāh LAN.Regret
al-hāsan THEO.Good
al-hāsan lima`na fi naṣiḥi THEO..Good by itself
al-hāsan lim`na` fi ghariḥi FIQ..good for external reason
al-hāsan min al-hadīth OTH..The agreeable prophetic tradition
al-hashwā LAN.Tautology, padding, verbiage
al-hashr LAN.Restriction
ḥāsr al-kuli fi qasī‘iyyih LOG.Limiting the whole in its parts
ḥāsr al-kuli fi juziyya‘iyya LOG.Limiting the whole to its particulars
al-hadānāh FIQ.Nursery
al-hudārāt al-khamsah al-ilāhiyyah TAS..The five Divine Presences
al-huṣr FIQ.Prohibition
al-haṣṣiyah SEC
al-hifẓ PHIL..memorizing
624 kharaj al-muqasamah FIQ.Land tax
625 al-kharaj al-muwazzaf FIQ.Land tax
626 al-khurb PRO.
627 al-kharq al-fahish fi al-thawb FIQ.Big hole or tearing in the garment
628 al-khurm PRO
629 al-khaz PRO.
630 al-khishyath TAS.Fear
631 al-khurna TAS.Particular
632 al-khadr TAS.Lit. the green and tender plant
633 al-khadi PHIL.lit. line
634 al-khat' FIQ.Lit. fault
635 al-khatibah LOG.oratory
636 al-khatabiyah SEC.
637 al-khafj LAN.lit. concealed
638 Khaf [secret]
639 al-khala' PHIL.vacuum
640 al-khalaf THEO.Controversy
641 al-khu FIQ.lit. taking off
642 al-khalafiya SEC.
643 al-khu FIQ.behavior, conduct, manners
644 al-khalq OTH
645 al-khatawah FIQ.lit. solitude or closed meeting
646 al-khatawah al-sahihah FIQ.lit. Valid Privacy
647 al-khumsa LAN.Lit. quintuple
648 al-khunha FIQ.Bisexual
649 al-khawarij SEC
650 al-khawf FIQ.fear
651 khyar al-ta'yin FIQ.Optional choice stipulated by specification
652 khyar al-ruiyath FIQ.optional choice of cancellation stipulated by viewing
653 khyar al-sharief FIQ.optional choice of cancellation stipulated by condition
654 khyar al-'ayib FIQ.optional choice of cancellation stipulated by imperfection
655 al-khayal PHIL.impression
656 al-khayayyiah SEC

DAL

657 al-da' OTH.Disease
658 al-dakhil PHIL.lit. the interior
659 al-daiyrah OTH.Circle
660 al-da'mah al-mutlaqah LOG.the absolute proposition
661 al-dibaghah OTH.tanning
662 al-dark FIQ.guarantee
663 al-dastur FIQ.lit. statute/regulations
664 al-da'ah LAN.Repression
665 al-da'awah FIQ.Lawsuit
666 al-dalalah FIQ.signification
667 al-dalalah al-lafsiah LOG.The conventional verbalized meaning
668 al-dawaran LOG.Circulation
669 al-dawrah LOG.Circularity
670 al-ddahr PHIL.lit. time
671 al-din al-shih
672 al-din wa al-millah FIQ.lit. religion and nation
673 al-diyah FIQ.Blood money
DHAL

674  al-dhā'ī  PHIL. particular, essential
675  Al-dhūbi  PHIL. decay
676  al-dhimah  FIQ. Agreement, obligation, covenant, debt, oath
677  al-dhann  TAS. sin
678  al-dhihn  PHIL. mentality
679  al-dhāwq  TAS. sense of taste
680  dhu al-‘aqil  TAS. Intelligent person
681  dhu al-‘aqi  wa al-‘ayn  TAS. Person of intellect and insight
682  dhu al-‘ayn  the person of insight
683  dhawu al-arham  relatives who do not have a share in inheritance

RA'

684  al-rān  TAS. The veil
685  al-rānih  OTH. Monk
686  al-rībah  FIQ. Usurious interest
687  al-rubā‘  OTH. Quadruple
688  al-raja‘  TAS. Hope
689  al-raja‘ah fi al-salāq  FIQ. Return in divorce
690  al-raju‘  FIQ. Adult
691  al-ruju‘  OTH. Backward
692  al-rahmah  FIQ. mercy
693  al-rukhshah  FIQ. Permission
694  al-radd  FIQ
695  al-ridā‘  TAS. Lit. gown
696  al-rizāmiyah  SEC
697  al-rizq  FIQ. Livelihood
698  al-riziq al-hassan  FIQ. Good livelihood
699  al-risālah  FIQ. Lit. tractate
700  al-rasam  TAS. Lit. description
701  al-rasam al-tam  LOG. Complete description
702  al-rasam al-naqis  LOG. Imperfect description
703  al-rasūl  FIQ. Lit. messenger
704  al-rashwah  FIQ. Bribe/hush money
705  al-rida‘  TAS. Lit. Satisfaction
706  al-rida‘  FIQ. Fosterage
707  al-ru‘ubah  PHIL. moisture
708  al-ru‘unah  TAS. lit. frivolity
709  al-riq  FIQ. Slavery
710  al-ruqbī  FIQ
711  al-raqiqah  TAS. Subtlety
712  al-rikāz  FIQ. minerals and a released hidden treasure
713  rukn al-shayFIQ. the core of the thing
714  al-raml  FIQ. Haste]
715  Al-rahnFIQ. Mortgaging
716  al-ruh al-a‘zam  TAS. Superior soul
717  al-ruh al-insānī  PHIL. human soul
718  al-ruh al-haywānī  PHIL. the animal soul
719  al-rawn  PRO. lit. parotid gland
720  al-roww/PRO. is term used in prosody
721  al-riyā‘  TAS. Duplicity
722  al-riyādah  TAS. Education

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ZAY

723 al-ṣājir TAS.Faculty of repression/rechecking
724 al-zhaf PRO
725 al-zurāriyah SEC. [the followers of]
726 al-ṭa'farāniyah SEC.Sect
727 al-ṭa'am LAN.claim
728 al-zakāf FIQ
729 al-zamān PHIL. / THEO.Time
730 al-zumurār TAS.Lit. emeralds
731 al-ṣināFIQ.Fornication
732 al-ṣinār OTH.Belt
733 Zuhd TAS.Aseticism
734 al-zayjāg OTH.Even number
735 al-zaytun TAS.olive trees
736 al-ṣayy TAS.lit. oil
737 al-zayyf FIQ.lit. forgery

SAIN

738 al-sādah LAN.Leaders
739 al-sākin LAN.Consonant
740 al-sālkh TAS.Lit. wayfarer
741 al-sālim LAN.lit. intact, integral sound, completed, perfect etc.
742 al-sā'mah OTH.Freely grazing livestock
743 al-sāhab FIQ. / PHIL.Cause
744 al-sāhab al-tām PHIL.sufficient cause
745 al-sāhab al-thaqīl PRO.lit. the heavy cause
746 al-sāhab al-khāfj PRO.lit. light cause
747 al-sāhab al-ghair al-tām PHIL.insufficient cause
748 al-sābhāk TAS.Lit. salt land or salt swamp
749 al-sābr wa al-taqsfm THEO.Lit. measuring and classification
750 al-sāhiyah SEC
751 al-Sātiqah FIQ
752 al-sāj' PRO.rhyme
753 al-sūdāsī LAN.Sextuple
754 al-Sir TAS.the inmost ground of the soul
755 Sir al-sīr TAS.lit. The secret of the secret
756 al-sāriqah FIQ.Theft
757 al-sārmādi PHIL.eternal
758 al-sātah .plane
759 al-sāth al-haqiqi OTH.The genuine plane
760 al-safāFIQ.Mutual loans or bills of exchange or credit letters
761 al-safar FIQ. / TAS.Traveling/journey
762 al-safṣār LOG.Sophism
763 al-safṣāh FIQ.Frivolity
764 al-saqīm OTH.Week
765 al-sakār FIQ.Intoxicant-wine
766 al-sukr FIQ.Intoxication
767 al-sukūt OTH.Silence
768 al-sukūn THEO.Calmness
769 al-sakinah TAS.Tranquility
770 al-salām TAS.Peace
771 al-salāmah PRO.safety
772 al-salb LOG.Negation

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al-sham OTH.Smell
al-shams OTH.The Sun
al-shahdah FIQ.Testimony
shahamah OTH.Magnanimity, generosity
al-shuhud TAS.lit. pl. of shahid witness
al-shahwah OTH.Desire
al-shahid FIQ.Martyr
shawâhid al-haq TAS.Signs of the Truth
al-shawq TAS.Longing
al-shây THEO.Thing
al-shâyâniyyah SEC.Deviltry
al-shaytanah LAN.Devilry
al-sh’ah SEC.lit. supporters

SAD

al-ṣâ’iqah OTH.Thunderbolt
-sâlih FIQ. / THEO.good
al-ṣâlihiyyah SEC
al-ṣâbr TAS.Patience
al-ṣâhibi OTH.the companion
-sâhih FIQ.Health, exactitude, validity
al-ṣâhâw TAS.Wakefulness
al-ṣâhî fi al-‘âdâr wa almu’amalât FIQ.valid in ritual and business practices
al-ṣâdar PRO
al-ṣâdhq TAS.Validity
al-ṣâdaqah FIQ.charity
al-ṣâdiq TAS.friend
al-ṣarf FIQ.Exchange
al-ṣarîh LAN.Clear
al-ṣârîq TAS.Stunning
al-ṣâ’iq TAS.Stunning
al-ṣifâ al-jalâliyyah THEO.Loftiness of attributes
al-ṣifâ al-jâmâliyyah THEO.Aesthetic attributes
al-ṣifâ al-zâtiyyah THEO.Intrinsic attributes
al-ṣifâ al-fi’îliyyah THEO_Attributes of divine action
al-ṣâfaqah FIQ.Deal
al-ṣifâh LAN.Attribute
al-ṣafwâh TAS.Elite
al-Ṣâfi OTI.Selective
al-ṣâlah FIQ.Prayer
al-ṣâlah FIQ.Peacemaking
al-ṣâliyyah SEC.khâwarîj
al-ṣâlam PRO. To delete .watad mafruk
al-ṣina’ah PHIL.craft
al-sâhir FIQ.Alliance by woman, relative in-law, affinity
al-sawâb THEO.Soundness
al-ṣawt THEO.Voice
ṣûrah al-shâi PHIL.form of a thing
al-ṣûrah al-jîsmiyyah PHIL.corporal form
al-ṣûrah al-nawwâr’îyyah PHIL.substantial form
al-sawwâm FIQ.Fasting
al-Ṣây’d FIQ.Hunting
al-dāl FIQ.slave who has gone astray
al-dāḥīb OTH.Lit. control
al-dāḥik OTH./FIQ.Laugh
al-dūkkah OTH.Subject of laugh
al-dīdān LOG.lit. two antagonists
al-dārīb OTH./PRO.Multiplication
al-dārūrah FIQ.necessity
al-dārūriyāh al-muṭlaqah LOG.Absolute necessary proposition
Da‘af al-ta‘īf LAN.weakness in synthesis
al-di‘f LAN. / OTH.Weak
al-dalalāh FIQ.Going astray
al-dīmar FIQ.lit. absent or uncertain
Daman al-dārk FIQ.Guarantee for defective title
Daman al-raḥan FIQ.Guarantee of mortgage
Dāmān al-ghādāh FIQ.
Dāman al-mabī‘ FIQ.Guarantee of a sold commodity
al-dānā‘īn TAS.lit. plural of ḍānīn ‘chary/tenacious’
al-dīya‘ TAS.Brightness

al-tā‘ah THEO.Obedience, submission
al-tāḥīr TAS.The pure
Tāhir al-batin TAS.Pure inner part
Tāhir al-sīr TAS.pure in the inmost ground of the soul
Tāhir al-sīr wa al-‘alāniyāh TAS.Pure in inwardly and outwardly
Tāhir al-zāhir TAS.pure in exterior
al-tīb al-rūḥānī TAS.Spiritual medicine
al-tābā‘ PHIL.natural mood
al-tābī‘ah PHIL.nature
al-tā‘ah PHIL.nature
al-tāfarah TAS.Delight
al-tārīq LOG.Inherence extension
al-tārīq LOG. / TAS.Lit. way
al-tārīq al-atīt LOG
al-tārīq al-atīt LOG
al-tārīqah TAS.lit. the way
al-tughīyān FIQ.tyranny
al-tula‘ OTH
al-tulāq FIQ.Divorce
Tulāq al-ahsan FIQ.The better kind of divorce
Tulāq al-bid‘ah FIQ.innovation divorce
Tulāq al-sunnah FIQ.sunnah divorce
al-tams TAS.Effacement
al-takhārūf FIQ.Purification
al-tawā‘īl TAS.Indications
al-ta‘al OTH. .In prosody

al-zāḥīr LAN.The clear term
Zāhir al-ʿilm TAS. Direct knowledge
Zāhir al-munkīnār TAS. Clear contingent
Zāhir al-wujud TAS. Direct existence
al-zarf lughwī LAN. Adverb
al-zarf al-mustaqrīr LAN
al-zarfīyah LAN. Circumstantial
al-zīl shadow
Zīl alilah TAS. The shadow of the Divine
al-zīl al-awal. The prime shadow
al-ṣullah TAS. Lit. a shaded corridor between two houses
al-ṣulmFIQ. Injustice
al-ṣulmah TAS. Darkness
al-ṣan PHIL. Suspicion
al-ṣihr FIQ. Repudiation

'Ain

Al ʿadah FIQ. Habit
al-ʿaṣiryyah SEC
al-ʿaṣīd līshāl PHIIL. incidental to thing
al-ʿaṣīryyah FIQ. Gratuitous loan
al-ʿaṣhir FIQ. Tax collector
al-ʿalam THEO. World
al-ʿām LOG. General
al-ʿamīl LAN. Active agent
al-ʿāmil al-maʿnawī LAN. Moral active agent
al-ibādah FIQ. Worship
ʿibārah al-nas. Phrasal text
al-ʿabāth OTH. Vainness
al-ʿabdiyyah TAS. Slavery
al-ʿiṣq FIQ. Liberation
al-ʿatāh FIQ. Idiocy
al-ʿājīrīdah SEC. Khawarij
al-ʿajāb OTH. Elation
al-ʿajab OTH. Wonderment
al-ʿajmah LAN. Not Arabic
al-ʿaḍ FIQ. Enumeration
al-ʿadālah FIQ. Justice
al-ʿadāwah FIQ. Hostility
al-ʿadl FIQ. Impartiality
al-ʿiddah FIQ. Woman’s prescribed retreat or waiting period
al-ʿirāsh THEO. The Throne
al-ʿirād PHIIL. Accident
al-ʿirād al-ʿām LOG. General accident
al-ʿirād al-ʿizzim LOG. Inseparable accident
al-ʿirād al-mafāriq LOG. Separable accident
al-ʿārd OTH. Width
al-ʿurf FIQ. Convention
al-ʿurfīyyah al-ʿāmah LOG. General conventional proposition
al-ʿazl FIQ. Lit. Separation
al-ʿazlah TAS. Isolation
al-ʿaẓmahFIQ. Will
al-ʿasēb PRO. In prosody
al-ʿasahah bi ghyrīh FIQ.
al-‘innin FIQ. Impotent
al-‘ahd FIQ. Covenant
al-‘ahd al-khārijī FIQ. Covenant in ‘reality’
al-‘ahd al-dīhān FIQ. Mental covenant
al-‘uhdah FIQ. Contractual obligation
al-‘awārid al-zatiyyah LOG. Subjective accidents
al-‘awārid al-samtiyyah FIQ. Divine calamities that lead to loss of rights
al-‘awārid al-muktasabah FIQ. Acquired accidents
‘awd al-shai‘ ‘ala‘ mawdu‘ihi bi al-naqid FIQ. Self-refutation eversion
al-‘awul FIQ.
‘iyāl al-ra’jul FIQ. Dependents of a guardian
al-‘ayb al-fahish FIQ. Enormous defect
al-‘ayb al-yasfr FIQ. Small defect
‘ayn al-thabitah TAS. Fixed prototype
‘ayn al-yaqīn TAS. Exact certitude
al-ghībah FIQ. Credit in sale

GHAIN

al-ghaybah PHIL. Final aim
al-ghibbāh FIQ.
al-ghīb al-fāḥish FIQ. Overt deception
al-ghīb al-yasfr FIQ. Slight deception
al-ghurāb TAS. Lit. the raven
al-tarābuh TAS. Strangeness
al-ghurabiyah SEC. Sect of Shi‘ite extremist
al-ghazar FIQ. Risk
al-ghaurrah min al-‘ābid FIQ. Best kind of slaves
al-ghurar TAS. Conceit
al-gharib min al-hadīth OTH. Strange Prophetic report
al-ghishāwah TAS. Lit. haze
al-ghaṣb LAN. / LOG. / FIQ. Confiscation
al-ghadab OTH. Anger
Ghaflah TAS. Inattention
Gaflah TAS. Inattention
al-ghanīmah FIQ. Booty
al-ghawth TAS. Lit. the helper
al-ghuṭūl OTH. Ghoul
al-ghaib al-makmūn wa al-ghaib al-masīn TAS.Lit. concealed and preserved secret
Ghaib al-hawiyah wa ghaib al-muṭlaq TAS. Absence of identity and absoluteness
al-ghaibah TAS. Unconsciousness
al-ghibah FIQ. Backbiting
Ghair al-muṭṣarif LAN. Unvaried
al-żīrah OTH. Jealousy
al-ghīrah TAS. Rust

FA‘

al-fāḥishah FIQ. Fornication
al-fāṣid FIQ. Invalid
al-ṣīq FIQ. Sinner
al-sīlah al-saqrā‘ PRO.
al-sūlah al-kubra‘ PRO
al-ṣa‘īl LAN. Agent
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al-qabid wa al-bast TAS.Constraint and expansion
al-gabiḥ THEO. / FIQ.Disgraceful act
al-gati̇ȧ FIQ.Talebearer
al-qati̇l FIQ.Killing
al-qadar THEO.Divine destiny
al-qudrah FIQ.capability
al-qudrah al-mumakinaFIQ.potential ability
al-qudrah al-muyasirah FIQ.Active ability
al-qudariyyah SEC.sect
al-gidam al-dhatPHIL.Sempiternity
al-gidam al-zamanī PHIL.eternity
al-qadim PHIL.Eternal
al-Qur'ān OTH.The Holy Qur'an
al-qiran FIQ
al-qurb TAS.Lit. nearness
al-qarinah LOG.Evidence
al-qasamah FIQ.Oath
al-qism FIQ.lit. distribution
Qism al-shai' LOG.Part of a thing
al-qismah FIQ.Distribution
al-qismah al-rawliyyah FIQ.First rank of division
al-qismah al-thāniyyah FIQ.The second rank of division
Qasim al-shai'LAN..
al-qi'ah FIQ.Retaliation in punishment
al-qasr LAN. / PRO.confinement
al-qasr al-hāqiqiLAN.lit. real confinement
al-qasr PRO
al-qaddā'LAN. / THEO. / FIQ.Judgement
al-qaddā' ala al-ghir FIQ.Judgement against another
al-qaddā'fi al-khusumah FIQ
Qaddā'yashbah al-adā'FIQ.Compensation similar to immediate performance
al-qadā'īyyah LOG.Proposition
al-qadā'īyyah al-basīthah LOG.Simple proposition
al-qadā'īyyah al-haqqiyah FIQ.real proposition
al-qadā'īyyah al-tabi'iyah LOG.neutral proposition
al-qadā'īyyah al-murakabah LOG.compound proposition
al-Qubh TAS.Sufi leading personality
al-qubhiyyah al-kubrah TAS.lit. the great pole
Qur al-dā'irah OTH.Diameter
al-qaf PRO. / PHIL. [As used in prosody]
al-Qaf PRO.lit. picking al-Qaf PRO.lit. picking
al-qalb TAS.Heart
al-qalam TAS.lit. the pen
al-qimār FIQ.Gambling
al-qimār fi la 'ih zamānānaFIQ.Gambling of our time
al-qinā FIQ.a slave born of slave parents
al-qinā'h TAS.Satisfaction
al-qantarāh OTH.Arch
al-qahqawah FIQ.Guffaw
al-qawāw PHIL.Power
al-qawāw al-bā'ithah PHIL.Incentive faculty
al-qawāw al-hāfizah PHIL.Faculty of memory
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al-lazīm LOG.Inherent, consequent
al-lazīm al-mubāin LOG.Clear consequent
al-lāāzīm al-gha'ir al-bayyin LOG.Unclear consequent
Lāāzīm al-māhiyyah LOG.Inseparable of the quiddity
al-lāāzīm min al-fi'I LAN.Permanent verb
Lāāzīm al-wujūd LOG.Existence by necessity
Lām al-amr LAN.lam of the command
La' al-nāhiyyah LAN.lit. no of interdiction
al-Lāub TAS.heart
al-ladhāh FIQ.pleasure
al-līzum al-ḵārīf LOG.Implication outside the mind
al-lūzūm al-Dhihn LOG.Mental implication
Lūzīm al- waqf FIQ.The legal implication of waqf
al-lūzumīyyah LOG.Conditional conjunctive
Lūzīm al-haq TAS.lit. the tongue of the Truth
al-lāsīn LAN.eloquent
al-Laṭīfah TAS.subtlety
al-Laṭīfah al-insāniyyah TAS.the human subtlety
al-li'an FIQ.Mutual cursing
al-la’āb OTIL.Playing
al-la‘ān FIQ.Curses
lūghtz PRO.puzzlement
al-lughah LAN.Language
al-lāqab LAN.Surname
al-läqtah FIQ.Waif
al-lāqīf FIQ.Forsaken children
al-lāms PHIL.Touching, feeling
al-lāhw FIQ.Entertainment
laylāh al-Qadr TAS.Night of power

al-mā' al-mustā’ml FIQ.The used water
al-mā' al-mulaq FIQ.Natural water
al-mājīn FIQ.Impudent
Māddah al-shā'ī PHIL.the matter of a thing
al-mādī LAN.the past
al-mani'm min al-irth FIQ.Disinheritance
al-māhiyyaPHIL.essence
al-māhiyyah al-i'ṭibā'īyyah PHIL.fictive essence
al-māhiyyah al-jinsiyyah PHIL.generic essence
Māhiyyah al-shā'ī PHIL.Essence of a thing
Māhiyyah al-naw iyyah PHIL.specifc essence al-shā'ī PHIL.Essence of a thing
al-mubah FIQ.Permissible
al-mabūd PHIL. principles
al-mubahah FIQ. Divorce based on the consent of the couple
al-mubasharah PHIL. Direct movement
al-mubaharah al-fābīshah FIQ. To begin the act of adultery
al-muba'īrah PHIL. The innovated entities
al-mubnī LAN. Non-declined
al-mutakhairah LOG. Imaginative faculty
al-mubda'īrīfah PHIL. Imaginative
al-mutawātir LOG. Univocal
al-mutaqadim bi al-rotbah PHIL. Anterior by degree
al-mutaqadim bi al-zaman PHIL. Anterior in time
al-mutaqadim bi al-ṣharāf PHIL. Anterior by honor
al-mutaqadim bi al-jab PHIL. Anterior by nature
al-mutaqadim bi al-ṣīlyah PHIL. Anterior by causation
al-mutaqaddim fiQ. A pious person
al-mutahārah LOG. Two opposites
al-mutaqābilān LOG. The innovated entities
al-mutakhālah LOG. The innovated entities
al-mutāthir LOG. Different
al-mutanābāt TIAS. resistivity
al-majdhuq TAS. transced, who was influenced by the Divine attraction
al-muṣaffarah TIAS. Attendance
al-majmū'ah FIQ. Indefinite 'general'
al-muṣāfaqah FIQ. Insane
al-mujāzah FIQ. Magzine
al-mujarrad PHIL. abstract
al-majmal FIQ. Indefinite 'general'
Majīma' al-addād TIAS. lit. gathering point of contradictions
Majīma' al-addād TIAS. lit. confluence of two seas
al-mujāmai FIQ. Indefinite 'general'
al-mujāna TIAS. Insane
al-mujāla PHIL.不可能
al-muṭlak PHIL. Created entity
al-muhāzah FIQ. Fortified
al-muhāram FIQ. The prohibited
al-muṣulah LOG. Proposition with a finite subject
al-muṣān FIQ. Married man
al-muṣq TAS. Obliteration
al-muṣkat FIQ. Lit. precise
al-muṣrūf PHIL. Lit. carried
Mal\,w TAS. Abolition

Mal\,w al-Jam' wa al-Mahw al-haqiqi TAS. Abolition of multiplicity and the real abolition

Mal\,w al-ubudiyah wa mahw 'ayn al- 'abd TAS. Abolition of slavery and the individual essence

al-mukhabarah FIQ. Agricultural partnership

al-mukhaalafah LAN. Disagreement

al-mukhtati lahu FIQ, lit. the planned

al-mikhda TAS. lit. chamber

al-makhrut al-mustadir OTH. Cone of revolution

al-mukhas TAS. Sincerer

al-mudahanah FIQ. Flattery

al-mad\,y OTH. Commendation

al-mudrik FIQ

al-mudda\,t' FIQ. Pretender

Almudda'a 'alayhi FIQ. libel

al-madlul FIQ. Signified denotation

Muddmin al-khmr FIQ, Bibulous

al-muzakkar LAN. Masculine

al-mud\,y THEO. Theological approach

al-mirah FIQ. Unproductive dispute

al-murah FIQ. Sale with profit

al-mur\,d TAS. Targeted

al-mur\,d TAS. Monitoring

al-mur\,a\,qah TAS. Adolescent, teenage

al-mur\,a\,h fiq. Adherent to the prophet

al-mu\,tahab THEO. Preferred

al-mu\,zadabiyyah THEO. Mood

al-muz\,adhiyin THEO. Mood

al-muz\,adaj FIQ. Share cropping contract

al-muz\,amahah FIQ. Lit. pardon

al-mus\,amarah TAS. lit. confab

al-mus\,amahah FIQ. Lit. pardon

al-maz\,aqah FIQ

al-mut\,ahadah FIQ. Woman having vaginal bleeding

al-mut\,ahadah FIQ. Preferred

al-mu\,t\,ar\,i\,h min al-ib\,a\,ad TAS. Comfortable person

al-musat\,ah\,l LAN. Future
1383 al-mustanad FIQ.the evidence
1384 al-mastür OTH.lit. non-discovered
1385 al-mustawladah FIQ
1386 al-maṣḥ [wiping
1387 al-msṭh OTH.disfigured
1388 al-musrif FIQ.Spendthrift
1389 al-musalamāt LOG.Axioms
1390 al-mushāqibah LOG.Untrue premises
1391 al-mushānadā PHIL.sensible data
1392 al-mushāhadah TAS.Observation
1393 al-mushabihā SEC.anthropomorphists
1394 al-musharāt LOG.Common
1395 al-mashriqiyah al-khasṣah LOG.Conditional specific proposition
1396 al-mashruṭah al-‘āmah LOG.General conditional proposition
1397 al-mashru ‘FIQ.Legal
1398 al-mushakik LOG.Analogous
1399 al-mushkīl FIQ.Ambiguous
1400 al-mashūr OTH.Popular prophetic report
1401 Mashhār Allah THEO.the inclusive Will of Allah
1402 al-mass OTH.Sucking
1403 al-musadarakā ‘alā’ al-maṣ‘ah LOG.the fallacy of petitio principii
1404 Miṣlaq al-sha’ OTH.Evidence of truthfulness of a thing
1405 al-mṣdar LAN.Infinite
1406 al-mīṣr
1407 al-musqāqar LAN.Diminutive
1408 al-musibah FIQ.calamity
1409 al-mudārābah FIQ
1410 al-mudār’ LAN.Present tense]
1411 al-muda‘af LAN.Doubled-lettered
1412 al-mudāf LAN. Annexed
1413 al-mudāṣīfān LOG.Two correlatives
1414 al-muṣābahah LOG.Antonym
1415 al-Mutāla‘ah, TAS.Contacting
1416 al-muṣawa‘ah LOG.Lit. willingness
1417 al-maṭrafi PRO
1418 al-muṣāq PHIL.the Absolute
1419 al-muṣāqāth al-i tibrīyāh LOG.Abstract essence
1420 al-muṣāqāṭ al-‘āmah LOG.Absolute general
1421 al-mazmu‘āt LOG.Opinions
1422 al-mu‘aradah LOG.Opposition
1423 al-mu‘ānādah PHIL.obstinacy
1424 al-ma‘āni PHIL.Meansings
1425 al-mu ‘aṣīlah SEC
1426 al-mu‘at LAN.Weak
1427 al-mu‘āth OTH.Idiotic
1428 al-mu‘jāzah OTH.Miracle
1429 al-mu‘idār PHIL.Lit. equipment
1430 al-mu‘dālaḥ LOG.A negative term proposition
1431 al-mu‘raḥ LAN.Declined
1432 al-mu‘araq LOG.The defined
1433 al-mu‘rafāh LAN. / PHIL.Knowledge
1434 al-ma‘rūf FIQ.The good
1435 al-m ū sīḥah FIQ.Sin
1436 al-m qūlā al-wā‘ah LOG.Primary intelligibles
al-μ'qulat al-thāniyah LOG. The abstract concepts
al-ma 'qul al-kulli LOG. universal concept
al-mu 'alāq min al-hadīth OTH. hadīth having an interrupted series of transmission
al-ma 'lul al-akhīr PHIL. The effect
al-m 'umiyyah SEC
al-ma 'marīyyah SEC
al-ma 'nāwī LAN. Spiritual
al-ma 'nī LAN. intended
al-ma 'unah TAS. supernatural
al-muqālajah LOG. fallacy
al-maghrīb FIQ. misled
al-maṣahir FIQ. forgiveness
al-maghiriyah SEC. sect
al-muṣāqat PHIL. immaterial essence
al-maṣīfī al-majīn FIQ. impudent muftī
al-mufrad LOG. single
al-mufrasar OTH. laid open
al-maqūl bihi LAN. direct patient
al-maqūl fīhī LAN. circumstantial patient
al-maqūl lāhu LAN. causal patient
Maṣ'ul mā' īm usama. fa 'ilahī LAN. Passive voice
al-mufiqūd FIQ. the absent
Maṣhum al-muḫikāla ḍaFIQ. comprehension of a contradiction
Maṣhum al-muwaqtāqah FIQ. comprehension of equivalence in meaning
al-muwaṭīdah FIQ. woman that has now dowry
al-muwaḍīq yah SEC
al-maqālī ' LOG. the results
al-maqām TAS. station
al-maqqālāt TAS. bartering
al-muqābulah TAS. accepted information
al-muqāṭadat FIQ. Leaded one
Muṣṭada. al-nāṣṣ FIQ. the requirement of the text
al-miqdār PHIL. quantity
al-muqaddimah LOG. introduction
al-muqaddimah al-gharībah LOG. foreign premise
Muṣqadimah al-kitāb THEO. the introduction of the book
al-muqara. bi al-nasab 'alā al-ghaṭīr FIQ. the one whose lineage that link with other been confirmed by another one
al-maṣīത min al-hadīth OTH. prophetic report lacking continuous reference to the Prophet
al-muṣqulāt al-ṭarīqa faṣa 'alā ḍaḥākāh arb LOG. the categories on which the motion occurs are four types
al-muṣqāsīyyah FIQ. limited
al-muḳābah PHIL. obstinacy
al-muḳārah FIQ. A muleteer who owns no mount
al-muḳāshāfah TAS. revealing of Divine secret
al-mukafṣah FIQ. rewarding
al-muḳān THEO. Place
al-mukan PHIL. / THEO. Place
al-muḳān al-mubḥah PHIL. place designated by a position in three dimensions
al-muḳān al-mu'ayan PHIL. specific place
al-mukr TAS. cunning
al-mukra. miy. SEC
al-mukrūḥ FIQ. abhorred
al-muka 'īb OTH. cube
al-malā' al-mutashabih PHIL., symmetrical bodies
al-mulā'zamah LOG., inheritance
al-mulā'zamah al-kharājiyyah LOG., inheritance in reality
al-mulā'zamah al-zihniyyah LOG., mental inheritance
al-mulā'zamah al-`ādiyyah LOG., imaginary inheritance
al-mulā'zamah al-`aqliyyah LOG., rational necessity
al-mulā'zamah al-muṣlaqh LOG., absolute inherence
al-milāl OTH., boredom
al-malāmiyah SEC
al-ma'miyyah TAS., realms of testimony
al-milk THEO., lit. private, possession
al-milāl al-muṭlaq FIQ., unverified possession
al-malak OTH., angle
al-mulākah PHIL., faculty
al-malaκū TAS., spiritual world
al-mumāna'ah LOG., objection
al-mun-tamī' bi al-dhā' THEO., impossible by itself
al-ma'mūd LAN., prolonged
al-munmīn bi al-dhā' THEO., possible by itself
al-mumkīnah al-khūṣṣah LOG., proposition of specific possibility
al-mumkīnah al-`ūmah LOG., proposition of general possibility
al-mumawāhā LAN., lit. camouflaged
al-munādā' LAN., vocative
al-munāzakka FIQ
al-munāzarah LOG., lit. intellectual disputation
al-muṣnaqīq FIQ., hypocrite
al-munaqādah LOG., refutation
al-munāwālah FIQ., lit. handing
al-muntaṣhirah LOG., Necessary temporary proposition
al-muṣħib FIQ., an act encouraged by law
al-muṣṣūb LAN., related
al-munšai bi la l-`aṣmus LAN., noun with open ending caused by a letter la
al-mansūriyah SEC
al-mantiq LOG., logic
al-munṣafīl minhu OTH., missed
al-munqati' min al-hadīth OTH
al-muqūs LAN., abbreviated
al-muqūl LAN., transmitted meaning
al-munkar OTH., weak
al-muḥāyā'h FIQ., Sharing
al-muḥmalāt LAN., omissions
al-mḥmīz LAN., having hamzah as genuine letter
al-muwāāf FIQ., wasteland
al-mawāsīna PHRO., cadence rhyme
al-mawāsāī TAS., consolation
al-mawāt OTH., death
al-mawt al-`ābyaṣ PHRO., the white death
al-mawt al-`ahmar OTH., red death
al-mawt al-akhdar OTH., green death
al-mawt al-`aswad OTH., black death
al-mujīb bi al-dhā' THEO., The necessary in itself
al-mawju’d THEO. Being
al-mawsul LAN. lit. connected
al-mawḍū’ PHIL. the subject
Mawḍū’‘ kul ‘ilm PHIL. the subject of any science
Mawḍū‘ al-kalām THEO. the subject of Islamic theology
al-maw’ẓah LAN. sermon
al-muwafaq FIQ. Fortunate
al-mawqif min al-hadīth OTH. Lit. suspended report
al-malī FIQ. one who takes an oath for abstention from his wife
Mawlah al-muwalāh FIQ. Partisanship
Ma‘ūnah FIQ. coast of living
al-mayl PHIL. Inclination
al-maymoniyah SEC
al-nadir LAN. Rare
al-nār PHIL. Fire
al-naḍiq LAN. imperfect
al-nabār PHIL. Plant
al-nabahrajāh FIQ. Faked money
al-nabī THEO. the prophet
al-najaryyah SEC
al-nujaba TAS. Generous saints
al-najjash FIQ
al-nawwāl LAN. Grammar
al-naddam OTH. Regret
al-nadhīr FIQ. A vow
al-na‘zahah FIQ. Impartiality
al-nuṣūl OTH. Food for hospitality
al-nisbah LAN. Relation
al-nisbah al-thubutiyah LAN. Affirmed relation
al-nasakāh FIQ. Abrogation
al-nasayyān FIQ. Forgetting
al-nays FIQ. Text
al-nuṣḥ TAS. Honesty
al-nasihah FIQ. Advice
al-nasayriyyah SEC
al-nazari PHIL. Theoretical knowledge
al-nazam LAN. Composition of the speech
al-nazām al-tabī’ī LOG. Progression in logic
al-nisāmiyyah SEC. Sect
al-na‘t LAN. Adjective
Na‘am LAN. Yes
al-ni‘mah FIQ. Bounty
al-nifas FIQ. Puerperium
al-ni‘faq FIQ. Hypocrisy
al-nafs TAS. The soul
al-nafs al-ammārīh TAS. Sensuous soul
Nafs al-amr THEO. Lit. accuracy
al-nafs al-insānī FIQ. Human soul
al-nafs al-haywānī PHIL. Animal soul
al-nafs al-ruḥmānī TAS. The Divine soul
1593 al-nafs al-lawwimah TAS. The accusing soul
1594 al-nafs al-mutaimmah TAS. Tranquil soul
1595 al-nafs al-na'i墙面 FIQ. The rational soul
1596 al-nafs al-nabaḍ FiQ. Vegetative soul
1597 al-nafi FIQ. Lit. surplus
1598 al-nafi FIQ. Lit. negation
1599 al-muqabal LAN. Lit. chiefs or representative leaders, as Sufi term
1600 al-naqīd FIQ. Refutation
1601 Naqīd LOG. Contradiction
1602 al-nikāh FIQ. Marriage
1603 Nikāh al-sīr FIQ. Secret marriage
1604 Nikāh al-mt'ah FIQ. Marriage of temporary pleasure
1605 al-nukkath LAN. Joke
1606 al-nakirah LAN. Unknown
1607 al-namūnām FIQ. Talebearer
1608 al-numu PHIL. Growth
1609 al-nahk PRO. Diminution
1610 al-niḥ FIQ. Prohibition
1611 al-mu PHIL. Light
1612 Nur al-mu TAS. The Light of the light
1613 al-mu LOG. Species
1614 al-mu al-idef FIQ. Annexed species
1615 al-mu al-haqqī FIQ. Real species
1616 al-nawm PHIL. Sleep
1617 al-min TAS. As a Sufi, symbol

Hel

1618 al-habā TAS. The primordial dust
1619 al-hibah FIQ. Donation
1620 al-hijrah FIQ. Immigration
1621 al-hā LOG. Sacred boundary
1622 al-hadīyah FIQ. Gift
1623 al-hudayyah SEC.
1624 al-hudayyah SEC.
1625 al-hadhal FIQ. Joking
1626 al-husāmiyyah SEC.
1627 al-ham OTTH. Determination
1628 al-himmah TAS. Lit. energy
1629 Alhu TAS. He
1630 al-hawa FIQ. Whim
1631 al-hawiyah PHIL. Identity
1632 al-habah wa al-uns TAS. Veneration and entertainment
1633 al-hyula PHIL. Primordial matter

Waw

1634 al-wājib fi al-'amal FIQ. Necessary in religious practice
1635 al-wājib li dhāḥīh PHIL. Necessary by itself
1636 Wajib al-wjūd PHIL. Necessary being
1637 al-wārid TAS. Descendent thought
1638 al-waṣṭiyah SEC.
1639 al-wāqi PHIL. Lit. real
1640 al-wātīd al-majmū PRO
1641  
"al-waṭid  al-mafruq" PRO
1642  
"al-wajd" TAS.Passion, spontaneous ecstasy
1643  
"al-wajidāniyāt" TAS.Emotions
1644  
"Waḥ  al-haqq" TAS. The Face of the Truth
1645  
"Wujūb  al-ṣaḥāf" FIQ.Necessity
1646  
"Wujūb  al-adā'" FIQ.Obligation to settle debts
1647  
"al-wujūb  al-ṣharī'" FIQ.Religious obligation
1648  
"al-wuṭūd" TAS. [As a Sufi term]
1649  
"al-wuṭūdiyyah  al-ladārū'yyah" LOG.Copula proposition
1650  
"al-wuṭūdiyyah  al-ladārū'yyah" LOG.Possible proposition
1651  
"al-wujiḥ" OTH. Notable
1652  
"al-waṭi'ah" FIQ.Trust
1653  
"al-warāfi" Q. Piety
1654  
"al-waqqūd"-TAS.
1655  
"al-waṣāṣ" LOG.Lit. middle
1656  
"al-waṣīlah" OTH.Lit. means
1657  
"al-wasf" PHIL.Description
1658  
"al-waṣīl" LAN.Connection
1659  
"al-waṣīyyah" FIQ. Legacy
1660  
"al-waḍ'" LAN. / PHIL. Specification, terminology
1661  
"al-waḍūh" FIQ.Ablution
1662  
"al-waḍi'ah" FIQ.Lit. lowly
1663  
"al-waṭā' al-ṣaḥīf" FIQ.The original homeland
1664  
"al-wa'z" OTH.Preach
1665  
"al-waṣā'" TAS. Sincerity
1666  
"al-waṣār" TAS. Staidness
1667  
"al-waqī" TAS. Time
1668  
"al-waqtīyyah" LOG.Absolute temporary proposition
1669  
"al-waqṣ" PRO. [As prosodic parlance]
1670  
"al-waqṣ" PRO
1671  
"al-waqīfah" TAS. lit. pause
1672  
"al-waqīl" FIQ.Agent
1673  
"al-waṭā'" FIQ.lit. allegiance
1674  
"al-walīyāh" FIQ. / TAS. Guardian / Sainthood
1675  
"al-walī" TAS. Guardian, saint
1676  
"al-wahm" PHIL. Estimation
1677  
"al-wahmiyyah" PHIL. Imaginative illusion
1678  
"al-wahmiyyāt" PHIL. Imagined statements propositions

Ya`

1679  
"al-yaqūtah  al-hamrā`" TAS. Lit. a red piece of corundum
1680  
"al-yahusūrah" PHIL. Dryness
1681  
"al-yātim" FIQ. Orphan
1682  
"al-yādān" TAS. Lit. two hands
1683  
"al-yāzidīyyah" SEC.
1684  
"al-yāqīzah" TAS. Consciousness
1685  
"al-yāqūn" THEO. / TAS. Certainty
1686  
"al-yāmin" FIQ. Oath
1687  
"Yamin  al-sabr" FIQ. Lit. oath of patience
1688  
"al-yāmin  al-ghāmus" FIQ. False swearing
1689  
"yāmin  al-ṭagḥw" FIQ. Thoughtlessness in oath
1690  
"al-yāmin  al-mun`āqīdah" FIQ
1691  
"Yawm  al-jam`" TAS. Gathering Day
1692  
"al-yunisīyyah" SEC.