KITĀB AL-MUẒHIR OF JALĀL AL-DĪN AL-SUYŪṬĪ: A Critical Edition and Translation of Section Twenty on Islamic Terms

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Abstract

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

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

A. Introduction

Al-Muẓhir fi Īlām al-Lughā (the Luminous Work Concerning the Sciences of language) is among the most important works by al- Suyūṭī
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(d. 911/1505) which has contributed significantly to the study of linguistics. The book contains fifty sections discussing the Arabic language: eight examine Arabic in terms of its transmission (ismanād), thirteen discuss it in terms of its pronunciation (laṣf), another thirteen deal with it in terms of meaning (ma'na), five focus on its beauty (laṭā'if), and the rest deal with the figures (rija'ī) and transmitters (ruwaṭ). The book is al-Suyūṭī’s compilation of earlier philologists’ ideas on linguistics and his own compendium of other linguistic works such as al-Jamhara of Ibn Durayd’s (d. 321/933), al-Amālī of al-Qāṭī’s (d. 356/967), al-Khāṣṣā’is of Ibn Jinnī (d. 392/1002), and Fiqh al-Luğha of Ibn Faris (d. 395/1004). Only a few of al-Suyūṭī’s own opinions are found in this book. Nevertheless, the book provides broad information on philological sciences from the earlier scholars’ period until the period of the author, and is evidence that the author had broad knowledge of Arabic literature and made every effort to compile it.

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

B. Al-Suyūṭī: A Short Biography

Abu al-Faḍl Abd al-Rahmān ibn al-Kamāl Abī Bakr al-Suyūṭī al-Shāfī‘ī al-Khuḍayrī, known as Jalāl al-Dīn al-Suyūṭī, was an Egyptian

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writer, jurist and *mufassir* whose works deal with a wide variety of subjects: Qur’anic exegesis, prophetic tradition, Islamic law, linguistics, history, philosophy and rhetoric.\(^3\) He was born in the month of Rajab 849 AH (1445 AD) in Cairo. His father died when he was very young (five years old). He memorized the Qur’an before eight and memorized some important books: *al-‘Umdah*, *Minhâj al-Fiqh wa al-Uṣûl*, and *Alfiyah* of Ibn Malik. He began his learning activities when he was 15 years old (864/1460). He studied *fiqh* and Arabic grammar with several scholars of his time, and took the laws of inheritance (*‘ilm al-fara‘id*) from Shaykh Shihâb al-Dîn al-Shârâmsâhî, who was very old when al-Suyûtî met him. He obtained his teaching license of the Arabic language at the beginning of 866 (1462). In the same year he composed his first work *Sharh al-Isti‘aza wa al-Basmala* (The Explanation of the seek of protection and Basmala).\(^4\)

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

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\(^3\) According to al-Suyûtî’s testimony, he best mastered in Arabic grammar and Islamic jurisprudence, and then rhetoric and tradition science. He knew the laws of inheritance (*fara‘id*) only by partnership (*musharaka*). His knowledge of astronomy and of the theory and practice of versification (*‘aru‘d*) was not really significant, and he was not seriously engaged in logic and philosophy because both were forbidden as mentioned by al-Nawawî (d. 676/1300) and other scholars. See: al-Suyûtî, *al-Tahadduth bi-Ni‘mat Allah*, ed.: E.M. Sartain, (Cairo: al-Matba‘a al-‘Arabiyya al-Haditha, 1975), p. 138.


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

\(^6\) Al-Suyûtî, *al-Tahadduth*, pp. 5-8.
the surname al-Khuḍayrī led them to the district al-Khuḍayriya in Baghdad. His great grandfather, Humām al-Dīn was a Sufi shaykh and among the folk of al-ḥaqīqa. His other forebears held some positions in government; one was an officer in his city, another in Ḥisba, another was a businessman alongside the Emir Shaykhūn and built a school in Aṣyūṭ and gave it as an endowment. Among his forebears were rich men but, according to him, none of them had served Islamic sciences as his father did.

Al-Suyūṭī studied with a large number of scholars at his time. In the early of his life, al-Suyūṭī was tutored by a Sufi friend of his father who lived near to the tomb of Sayyida Nafīsa. He studied fiqh with Shaykh ʿIlm al-Dīn al-Bulqīnī (d. 868/1464), who wrote a gloss for both of his works: Sharḥ al-Iṣṭiʿāza wa al-Basmala and Sharḥ al-Ḥayʿala wa al-Ḥawqala, and had accompanied him for a long time. He studied ḥadīth and Arabic with Taqīyyu al-Dīn al-Shibli al-Hanāfī, who wrote a gloss for both Sharḥ Alfiyyat Ibn Mālik and Jamʿ al-Jawaʿī, and had accompanied him for 4 years. He studied many subjects such as tafsīr, the principles of Islamic jurisprudence (uṣūl fiqh), Arabic and rhetoric, with Muḥy al-Dīn al-Kaʿfaya.

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

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

8 Ḥisba is considered as a religious duty which is defined as societal responsibility to enjoin right conduct when it is abandoned, and to forbid indecency when it is conducted in order apply Islamic law (shariʿa). The position of ḥisba is a medium between the legitimate judicial law (aḥkām al-qadāʾ) and violations against law (aḥkām al-maẓālim). See: Kamaluddin Imam, Uṣūl al-Ḥisba fi al-Īslām, (Cairo: Dar al-Hidaya, 1998), p. 16; al-Mawardi, al-Aḥkām al-Sultāniyya wa'l-Wilayāt al-Dinīyya, ed.: Dr. ʿAhmad Mubārak al-Baghdādī, (Kuwait: Kuwait University Press, 1989), pp. 315-8.


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

11 Takrur was an old empire of West Africa, including Ghana, Senegal and the Western Sahara desert.
traveling to Hijaz, he composed al-Nahla al-Zakiyya fi al-Riḥla al-Makkiyya (the Pure Bee of Traveling into Mecca) and al-Naṣḥa al-Miskiyya wa al-Tulḥa al-Makkiyya (the Fragrant Gift and the Meccan Masterpiece), and recorded his traveling to some learning centres in Egypt in al-Ightibaṭ fi al-Riḥla ‘ila al-Iskandariyya wa Dimyāt (The Happiness of Traveling into Alexandria and Dimyat). He began his teaching in 870/1466 and giving fatwas in 871/1467. He had been a teacher at the Mosque of Ahmad Ibn ʿulūn from 872/1468 and at the Shaykhuniyya from 877/1472. In 1486 he was appointed as the head of Khāniqaṭ (Sufi lodge) Baybarsiyya where he was involved in a conflict with some of the Sufi scholars.12 He retired from teaching and giving fatwās, and withdrew from people in 889/1484, busyng himself with writing and worshiping until his death.13 Among his students were al-Dawudi (d. 944/1538, the author of Tabaqaṭ al-Mufassirin), Ibn Iyas (d. 930/1523, the author of Badāʾiʿ al-Zuhūr), and Shams al-Dīn ibn Tuḥlūn (d. 953/1546).

Al-Suyūṭī admitted that he had mastered seven important subjects: tafsīr, hadīth, fiqḥ, Arabic grammar, ‘ilm al-maʿānī, al-bayān, and al-baḍīʾ (three sciences of rhetoric) according to the eloquent Arabs’ understanding, not the understanding of non-Arabs and philosophers. Hence, he claimed himself an absolute reformer (al-mujtahid al-mutlaq) in fiqḥ, hadīth, and Arabic.14 Al-Suyūṭī is an author of many works of various disciplines. He appears to have written more than 500 works in tafsīr, Qur’anic sciences, hadīth, fiqḥ and its principles, philology, and logics. His authorship of innumerable works has faced different receptions among his

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


contemporaries and current scholars. Some scholars consider him not an original writer, but some others regard him as a prominent scholar with a broad knowledge and appreciate his brilliant effort in compiling many works which were considered lost, recognizing his particular ability to sort and select those works and make them useful. The way he wrote makes some accuse him of committing plagiarism. Robert Irwin refers to al-Sakhawi (d. 902/1497), one of al-Suyūṭī’s teachers, who maintained that his student stole some of his ideas, as well as some works by former scholars which were not well-known, taking credit for their authorship. It is not clear whether this accusation was based on al-Sakhawi’s objectivity when he wrote al-Suyūṭī’s biography in his al-Ḍawʾ al-Lāmiʿ or was based on his personal suspicion, since there was a lot of hostility between them. As a counterattack, al-Suyūṭī composed a book Maqāmat al-Kāwī fi al-Radd ‘alā al-Sakāhāwī (The Pressure in countering al-Sakhāwī).\footnote{See: Paul Meisami, Julie Scott, and Starkey (eds.), \textit{Encyclopedia of Arabic Literature}, (London and New York: Routledge, 1998), vol. II, p. 746; and see also: al-Sakhawi’s \textit{al-Ḍawʾ al-Lāmiʿ fi Ayyān al-Qarn al-Taʾṣī}.}

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

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

As suggested by Arnoud Vrolijk, catalogues are the main entry to start studying manuscripts.\footnote{Arnoud Vrolijk, \textit{Bringing a Laugh to a Scowling Face}, (Leiden: Research School CNWS, 1998), pp. 62-70.} In his \textit{Geschichte der Arabischen Litteratur}, Brockelmann gives eight places (Berl. 6772, Ms. or. Oct. 3887, Leid. 95/7, BDMG 87, Paris 3984/6, 4859, 6503/4, Br. Mus. Suppl. 879, Mosul 183, 238, gedr. Bulaq 1282) in which manuscripts of al-Muzhrī are well preserved.\footnote{Carl Brockelmann, \textit{GAL}, vol. II, p. 155, no. 258.} GAL only gives us the information about where the manuscripts are preserved, but does not provide the details of the


\footnote{16 Arnoud Vrolijk, \textit{Bringing a Laugh to a Scowling Face}, (Leiden: Research School CNWS, 1998), pp. 62-70.}

\footnote{17 Carl Brockelmann, \textit{GAL}, vol. II, p. 155, no. 258.}
manuscripts through which we may have the information about physical description of manuscripts or the author's autograph. In order to make a critical edition of a section of Kitāb al-Muzhir, I am not going to work with all existing manuscripts of al-Muzhir, but I will limit myself to the manuscripts which are preserved in the library of the University of Leiden. Based on the information from Voorhoeve's Handlist of Arabic Manuscripts and Inventory of the Oriental Manuscripts of the Library of the University of Leiden, there are three manuscripts of Kitāb al-Muzhir fi 'Ulam al-Lugha by al-Suyūṭī in the Library: MS. Or. 39 (Arabic, paper, 173 ff, dated in 954 AH), MS. Or. 347a (Arabic, paper, 255 ff, undated), and MS. Or. 347b (Arabic, paper, 219 ff, dated in 977 AH).

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

The colophon of MS. Leiden Or. 39 only provides the name of the scribe and the date of its completion. It was copied by Ibrahim ibn Najīm al-Ḍīn ibn Yaḥyā, known as Ibn al-Muballaṭ, who completed its copying in 954/1547. The owner's name and his personal seal are to be

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

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

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

MS. Or. 347b was written by Ali ibn Ahmad on Ramadān 19, 977 (1570). It belonged to Ubaidullāh ibn Abdillāh ibn Laṣfīlāh, known as
Ibn Bahā’ al-Dīn. It contains 219 folios (1b-219a), and each folio has 33 lines. Catchwords are to be found on the b side. It measures 27.4 x 18 cm, and the body of the text has 19.5 x 11.5 cm. It was written in black ink and in the naskh script. The scribe uses red ink to write sections and to indicate the beginning of poetries, different opinions and fa‘ida (excursion). He wrote the remaining letters of incomplete words at the left margin if the there was no more space left.

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

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

Abū al-Faḍl Abd ar-Rahmān ibn al-Kamāl Abū Bakr ibn Muḥammad ibn Śādiq al-Dīn ibn al-Fakhr al-Uṭḥmān ibn Nāṣir al-Dīn Muḥammad ibn Sayf al-Dīn Khidr ibn Najm al-Dīn Abī al-‘Ayyūb ibn Nāṣir al-Dīn Muḥammad ibn Shaykh Humām al-Dīn al-Khūḍayrī al-Suyūṭī. I surely mention my biography in this book following the muhaddthin (the scholars of prophetic tradition). It is scarce that one of them wrote about history but he mentioned his biography in it. Among them who did it are al-Imām Abd. al-Ghāfīr al-Fārsī in Tariḥ Nisābūr (History of Nisabur), Yaqut al-Ḥamawī in Mu‘jam al-Udabā’ (the encyclopedia of the writers), Lisān al-Dīn ibn al-Khaṭīb in Tariḥ al-Gharānīqa (History of Granada), Taqī al-Dīn al-Fārisī in Tariḥ Makka (History of Mecca), al-Ḥāfīdī Abū al-Ṭālīb ibn al-Ḥājar in Qudūṭ Misr (Egyptian Judges) and Abū Shāma in al-Rawdātayn, he is the most amazing and modest among them. Then I say: My great grandfather, Humām al-Dīn, was among
the folk of al-haqiqa and a Sufis shaykh—I would mention him in the chapter “Sufism”-, others held positions in government; one was an officer in his city, another was in Hisba, another was a businessman alongside the Emir Shaykhun and built a school in Asyūt, and gave it as an endowment. Among them were rich merchants, but I do not know among them who served in knowledge but my father—I would mention him in the chapter “Shafiite jurists”-. About our surename to al-Khudayri, I know nothing about this surname but al-Khudayriyya, a district in Baghdad. Someone, whose word I trust, told me that he heard my father—may God bless him—said that his great grandfather was an ajam (non-Arab) or came from the east. Apparently the surname is ascribed to the mentioned district. I was born after maghrib Saturday night at the beginning of Rajab 849 AH. I was brought, when my father was still alive, to shaykh Muhammad al-Majzuub, among the greatest saint close to the tomb of Sayyida Nafisa. I was lied down. I well grew up and have memorized before eight years old. I memorized al-'Umda, Mihaṣj al-Fiqh wa al-Usāla and Alfiyya of Ibn Malik. I began to my learning activities at the beginning of 864. I learned fiqh and Arabic grammar from a large group of scholars, and took the laws of inheritance (al-fara'id) from Grand Shaykh Shihab al-Din al-Sharmshahi who was very old, much more than 100 years old. God knows best. In this circumstance I read his explanation of al-Majmu' in front of him. I obtained the license of teaching of the Arabic language at the beginning of 866 AH in which I composed my first work Sharh al-Isti'aza wa al-Basmala (The Explanation of the seek of protection and Basmala). I presented it to my teacher, Shaykh al-Islam Ilm al-Din al-Bulqini, and he wrote a taqrid on it. I learned fiqh from him for a long time. I read in front of him from the beginning of al-tadrîb of his father until al-wikala. I listened to him from the beginning of al-Ḥawī al-Saghir until al-'adad, and from the beginning of… (a citation of the author’s biography at the beginning of MS. Or. 347b).23

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

21 Taqrid (gloss) in Ḥusn al-Muhādara and in al-Taḥadduth.
22 Something is missing in this part. In Ḥusn al-Muhādara “…and I accompanied his son. I read in front of him from the beginning of al-tadrīb of his father…”
23 The scribe did not complete the citation.
this part in a different script? One reason that might be considered is that one scribe would be able to present different Arabic scripts. If so, the manuscript was probably copied from the author’s autograph or another manuscript written under the supervision of the author, since its copying was still close to the author’s lifetime. It was completed 72 years after the death of the author.

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

D. Collating the Manuscripts: Categorization and Authorization

Writing and learning tradition through which knowledge is transferred and transmitted is a cultural phenomenon. To identify how a text in a certain society was and is transmitted is a task we cannot avoid, but we must strive to understand the culture itself. Arabic manuscripts have been written by several scribes with different standards of writing and different types of script. Some of them are clearly readable whereas some require more attention to read, because they might be written by unprofessional scribes, or the scribes probably wrote the manuscripts for their own consumption. Categorization of Arabic manuscripts has been made based on authorization. Wadad al-Qadhi (2007) clearly makes manuscript categorization and classifies manuscripts into the active and passive authorization. The active authorization includes (1) the author’s autograph, (2) a copy dictated by the author to the student and read back to him (قراءة ‘وسام’), (3) a student’s copy read by the author and the author indicating by the statement of reading (قراءة ‘وسام’), (4) a copy dictated by the author and having a statement indicating the occurrence of hearing (سام), and (5) a copy read by the student to
the author and having a statement indicating the occurrence of reading (qirāʿa); while the passive authorization includes (6) a copy made by a student from an approved copy by the author which was handed over by him personally (muna>wala), (7) a copy made by a student from an approved copy by the author which was requested by correspondence (mukātaba), (8) a copy made by a student from an approved copy by the author which was licensed by him (iţāza), (9) a copy collated with the author’s autograph, and (10) a copy collated with an approved copy by the author.24

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

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

To prove that a manuscript is an autograph seems to be an important task. At least there are two methods considered valid to identify the author’s autograph: internal and external evidence. The first method can be performed by the help of textual criticism25 or, in other words,

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

25 Textual criticism is the means by which problems in reconstructing the original wording of a text can be solved. It is the way to approach the so-called ‘lost manuscript of the author; J.J. Witkam, “Establishing the Stemma: Fact or Fiction?”, Manuscripts of the Middle East Journal, (Leiden: Ter Lught Press, 1988), vol. III, p. 88.
by examining the text and comparing it with all other text-bearers in order to prove if it contains true authorial evidence where others do not. The second method is by finding other specimens of the author’s handwriting that can be attributed to him, such as personal notes and drafts, with or without corroborative statements by contemporaries.²⁶ If the manuscript has the same style of writing to that of the valid specimen, it could be concluded that the manuscript is the author’s autograph.

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

Figure 1: Two examples of al-Suyūṭī’s handwritings

Many works have been dedicated to certain figures by the authors themselves among whom are Ibn Khaldun (d. 808/1406) who dedicated an edition of his Tārīkh to a Mamluks ruler, al-Ẓāhir Sayf al-Dīn Barquq (d. 1399), by adding his name al-Ẓāhirī fī al-ʿIbar fī Akhbār al-ʿArab wa al-ʿĀjam wa al-Barbar; or Ibn Faris who composed a book on linguistics in the name of al-Ṣāhib ibn ʿAbbād (d. 385/995) and called it al-Ṣāhibī fī Fiqh al-Lugha wa-Sunan al-ʿArab fī Kalāmiḥah.²⁷ al-Suyūṭī himself had

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²⁶ Arnoud Vrolijk, Bringing a Laugh, p. 88.
²⁷ The book deals with the rules of speech by the Arabs and Arabic philology. The reason why the author named the book as al-Ṣāhibī was because when he composed it, he deposited it in the library of al-Ṣāhib ibn ʿAbbād (d. 385/995), a Buwayhite wazir. See: Ibn Fāris, al-Ṣāhibī, (Cairo: al-Maktaba al-Salafīyya, 1910), p. 2.
composed a book on foreign vocabularies in the Qurʾān dedicated to an Abbasite caliph of Cairo, al-Mutawakkil III (d. 945/1536) and called it *al-Mutawakkilī*. The problem we have here is that we have no idea about the owner’s biography: when and where he lived. However, we still have enough evidence that the author did not dedicate this book to the owner, Khalifa ʿAbd al-Bāqī al-ʿIlmi, since the author mentioned the title of the book with its original title, *al-Muzhir fī Ulūm al-Lugha*, without adding any word referring to a certain figure in MS. Or. 347a. The manuscript is bound with a likely Islamic bookbinding of the sixteenth century similar to the binding style of MS. Or. 347b. Therefore, we might assume that the writing period of MS. Or. 347a is still close to that of MS. Or. 347b, and accordingly it might belong to the passive authorization.

E. Collating Manuscripts: Editing Section 20

1. The Importance of Section 20 (al-Nawʿ al-ʻIshrūn)

As mentioned before, al-Suyūṭī is very much considered as an encyclopedic writer. *Kitāb al-Muzhir* itself is his compilation of earlier philologists’ ideas on linguistics. Only a few of his opinions can be found in this book. He begins his book with the definition and genesis of language whether it is revealed by God (*wahy, tawqīf*), or part of human creation (*ištīlāh, tawātūr*), or a combination between God’s revelation and human creation. He mentions different linguistic opinions of philologists and scholars from different schools of theology. The first opinion is basically based upon God’s speech: And He taught Adam the names of all things (Q. 2:31) and the idea that God taught Adam those names and

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

29 At the beginning, the discussion about the genesis of language is closely related to the theological and philosophical issues. Therefore, most of the scholars from whom al-Suyūṭī quoted their philological and linguistic ideas were theologians -or at least familiar with certain theological and philosophical doctrines-, such as al-Ashʿarī (d. 936), al-Ghazālī (d. 1111) and Fakhr al-Dīn al-Rāzī (d. 1209), who belonged to the Sunni school, and Abū ʿAbī al-Fārisī (d. 988) and Ibn Jinnī (d. 1002) who belonged to the Muʿtazili school.
then taught human beings language through prophets after him. While the second refers to the idea that if language were divinely revealed, there must be a medium (*silâ*) between God and humans, that was, a prophet because it is impossible that God speaks to every one of us. However, this idea is unacceptable because of the fact that every messenger sent by God was only situated in the language of their people: *And We did not send any messenger but with the language of his people* (Q. 14:4).30 The third one seems to fill the gap between these two different opinions; it is very possible that language has different sources. The discussions, however, tend to support the idea that God taught Adam the language, and then he spread it to human beings.

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

Some other words have not been used anymore because they lost their meanings. The author mentions some words such as *al-Mirbâ’, al-*

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

Furthermore, since the advent of Islam there have been many words and expressions produced by Muslims that subsequently become the words of the community. The term al-jahiliyya, for instance, is a term produced during the Islamic period to indicate a period before it. The Prophet Muhammad was also a very productive agent in the sense that there are many words and expressions coming from his sayings such as the word al-muharram, which replaces the sacred month named in the jahiliyya period safar al-awwal, and the sentence màta hātfa anfibī, which means somebody who naturally died, not because of murder. Some words and expressions had also been produced by other persons. We know the word al-jolbuma from Abu Sufyān (d. 630) which means a side of a valley.³⁵ We know the word ba'jan wāhidan from Uthmān ibn

³³ Ibid., pp. 296-7; see also footnote by the editors.
³⁴ It has been reported that the Prophet said: “Truly among you do not say khababhat nafsī but say it laqisat nafsī.” These two expressions have the same meaning, but it is detested to use the word khababtha due to its ugliness. Abī ʿUbayd al-Qāsim ibn Sallām al-Harawī, Gharīb al-Ḥadīth, (Haydarabad: Dāʾirat al-Maʿrīf ʿal-ʿUthmānīyya, 1966), vol. III, pp. 333-4.
³⁵ It has been reported in a hadith that Abu Sufyān asked the Prophet for permission, but he retarded him, and then permitted him. Then Abu Sufyān said to him: “You hardly allow me until you allow a stone between two sides of a valley.” The Prophet said: “Oo, Abu Sufyān, you are like that who said: all hunted animals are in the grip of a wild donkey.” The Prophet said this because he intended to soften the heart of Abu Sufyān towards Islam. Ibn al-Manzūr, Lisān al-ʿArab, (Cairo: Dar al-Maʿārif, 1981), vol. V, pp.3367-8; Abī ʿUbayd al-Qāsim ibn Sallām al-Harawī, Gharīb al-Ḥadīth, pp. 325-6.
The verbal noun of *fāda al-mayyit*, *bādhb anawān faudāb* (it is the time of his death), is known only from Shurayh (d. 632), and the plural of *al-dajjāl, al-dajjājila*, is only known from Malik ibn Anas (d. 795). Investigating language from this perspective is known as sociolinguistics.


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

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

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38 At the beginning of the book, the author intended to present philological doctrines and included the marvels of the Arabic language in a well-arranged book. Such this work, according to him, had not been done by earlier philologists.
النوع المشاركون: معرفة الأفكار الإسلامية. قال ابن فارس في قوله الله باب الأسباب الإسلامية كانت

العرب في جاهلية على إرث من أرث آبائهم في لغتهم وأداتهم ونسائكم، قلنا جاء الله تعالى بالإسلام حالت أحوال ونسخت ديانات وأبطلت أمور واقتلت من اللغة أفكار من مواضع أخرى.

برادات زيد وعمر شرعتا Afterwards 40 فمعنى الآخر الأول، فكان ما جاء في الإسلام ذكر المحسن والمسلم والكافر والمنافق. وإن العرب إذا غرفت الأفكار من الأفكار والإيمان هو التصديق. ثم زادت الشريعة شرائع وأوصافها بما سمي المؤن بالإطلاق مهما. وكذلك الإسلام والشريعة إذا غرفت منه إسلام الشعيب ثم جاء في الشريعة من أوصافه ما جاء. وكذلك كانت لا تعرف من الكفر إلا الطغاة والمستر. فأما المنافق فاسم جاهد به الإسلام لقوم أبطوا غير ما أظهرهم، وكان الأصل من نافذة البريع، ولم يعرفوا في الفسق إلا قولهم فسمت النص الشريعة.

خرجت من رجل ما، وجاء الشيء بأن الفيصل الإفصاح في الخروج عن طاعة الله تعالى.

وما جاء في الشريعة الصلاة.34 وأصله في لغتهم الدعاء. وقد كانا غرفوا الركوع والسجود وإن لم يكن على هذه الليلة. قال أبو عمرو: أسلد 42 الرجل: طأطاً رأسه وачفي. أنشد: فقلن 43 له: أسلم لليل فأسجدوا يعني البصر إذا طأطاً رأسه تركبته. وكذلك القاسم أصله عند م. الإمساك. ثم زادت الشريعة

التوبة وحظرت الأكل والباحة وغير مما من شرائع الصوم. وكذلك الحج لم يكن عند م. فيه.

غير القصد، ثم زادت الشريعة ما زادته من شرائع الحج وشعائرها. وكذلك الزكاة لم يكن العرب تعرفها إلا من ناحية النماذج وازداد الشرع فيها ما زاده، وعلى هذا سائر أبوب الفقه. قال فيه في هذا سل الإنسان عنه والغة، وذكر ما كانت العرب تعرفه ثم جاء الإسلام به وكذلك سائر

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39 C: بن فارس  
40 A and C: mentioning afterwards  
41 A and C: الصلاة  
42 C: سجد  
43 C: فقدا  
44 C: الزكاة  
45 A: إذا سل عنه الإنسان
و قال في باب آخر قد كانت حدثت في صدر الإسلام أسماء وذلك قولهم 47 من أدرك الإسلام من أهل الجاهلية محمد بن أحمد سولى بن حسن 48 وهو من عباس الحشيشي عن إسماعيل بن أبي عبيد الله 50 قال المخضرمون من الشعراء من قل الشعر في الجاهلية ثم أدرك الإسلام فهمهم حسان بن ثابت وعبد بن ربيعة وابن جعدة وأبو زيد وعمرو بن شأس والزوجان بن بدر وعمرو بن معدد كرب وكتب بن زهير وعمر بن أسحوق ومخلص وThan يشئ أي قطعتم وخصصم فإن عطيته أي قطعمه فسمى هؤلاء خضرميين كأنهم قطعوا عن الفكر إلى الإسلام ويكون أن يكون ذلك لأن رتبتهم في الشعر نقصت لأن حال الشعر تقامت في الإسلام، لما أنزل الله تعالى من الكتاب العربي. 51 وهذا عدنان هو الوجه لأنه لو كان منقطع لكل من قطع إلى الإسلام من الجاهلية مخضرما، والأمر بخلاف هذا.

و من الأسماء التي كانت فزالت بزوال معانيها قولهم المراع والنشيطة والفضل ومذك الصفاء، لأن رسول الله صلى الله عليه وسلم قد أطغض في بعض غزواته وخصوص بذلك، وزال اسم الصفاء لما توفي صلى الله عليه وسلم. وهما ترك أيضا الأتاوة والكس و hülah المكان، وكذلك قولهم آمن صابا وأعين قلاما، وقولهم للملك: أثبت اللعن. وترك أيضا قول الممالك الملوك: ربي، وقد كانوا يجتاحون ملكهم بالأرباب. قال الشاعر: 

و أسلمت فيها رب كدة وابنه ورب معد فين خبت وعطر

46 C: بن فارس.
47 C: قولهم.
48 A and C: أبو الحسن.
49 A and C: حديثا.
50 A and C: بن أبي عبيد الله.
51 C: العربي الغزيز.
52 C: This seems to be right word because the word алким does not fit the context.
وترك أيضاً تسميته من لم يحج صورةً لقوله صلى الله عليه وسلم: "لا صورةً في الإسلام، وقيل: معناه الذي يدع النكاح تبنا أو الذي يحدث حديثاً ويلجأ إلى الحرم. وترك أيضاً قولهم لإلزام تساق في الصداق النواح. وما كره في الإسلام من الألفاظ قول القائل: "بَخُبْت نفسي للهِي عنِه في الحدث. وكره أيضاً أن يقال استائر الله بلالا. وما كانت العرب تستعمله ثم ترك قولهم حجروا. فقَلَ نحن السماع أنه يرد أن يحجوا. ومنه قوله: 

حتى إلى النخلة القصوى. فقلت لها: حجر حرام ألا تأكل الدها رياس.

ووجه آخر: الاستعادة فإن الإنسان إذا سافر فإن من يخفاء قال: حجروا حجروا. أو حرام عليك التعرض لى وعلى هذا فسر قوله تعالى "يوم برون الملكة لا يشرى" يسند للجربين وقولون حجروا حجروا. فقول الجربين ذلك ما كانوا يقولون في الدنيا. فتأتي ما ذكره ابن فارس.

و قال ابن برهان: في كتابه في الأصول مختلف العلماء في الأساسي حلق من اللغة إلى الشرع. وذكره الفقهاء والمعلّة إلى أن من الأساسي ما قال كالصوم والصلاة والزكاة والحج. وقال القاضي أبو بكر: الأسماه بائية على وضعها اللغوي غير متساوية. قال ابن برهان: الأول هو الصحيح وهو أن رسول الله صلى الله عليه وسلم نقلها من اللغة إلى الشرع، ولا حجج بهذا النقل عن أحد قسمي كلام العرب، وهو 

C: ضرورة

C: ضرورة

C: is mentioned afterwards.

Based on the printed edition of Ṭīsā al-Bābī al-Ḥalabī, it is written al-qawwāl (with qaf). The scribe did not really care about diacritical dots throughout his copying.
الجائز. وكذلك كلا استشهد به أهل العلم والصناعات من الأساسي كأهل العروض وال نحو والفقه و تسميتهم
النظر والمثل والكر والقلب وغير ذلك واللغة والنصب والمخلص والمطلب. قال: وصاحب الشروط إذا
أمي هذه الغرائب التي اشتملت الشرعية عليها من العلوم حار الأطول والآخرون في معرفتها لم يخطر ببال
العرب بل بلاد من أساسي تدل على تلك المعاني الناهية
ومن صحح القول بالنقل الشيخ أبو إسحاق الشيرازي وأليماً قال الشيخ أبو إسحاق: و هذا في غير نظرة
الإيбан فإنه سبقي على موضوعه في اللغة، قال: وليس من ضرورة النقل أن يكون في جميع الأنفاق وإنما يكون
على حسب ما يقوم عليه. و قال الراجا السبكي: رأيت في كتاب الصلاة 65 الإمام محمد بن نصر عن أبي
عبد أن استدل على أن الشروط نقل الإيبان عن معناه اللغوي إلى الشرعية بأنه نقل الصلاة 66 والمج
غيرما إلى معان آخر قال: فما بال الإيبان؟ قال السبكي: وهذا يدل على خصيص محل الخلاف بالإيبان. 
وقال الإمام، فنهر الدين وأنبأه: وقع النقل من الشروط في الأسماء دون الأفام والمحروف، لم يوجد النقل
فيهما بطرق الأصالة بالاستثناء بل بطرق النسخة، فإن الصلاة 67 تستلزم صلاة، وقال الإمام: ولم يوجد النقل
في الأسماء المتزكدة لأنها على خلاف الأصل، فقد ر 68 بقدر الحاجة، وقال الإمام الصوفي الإندبي بل وجد
فيها في الفرض والواجب والترويج والإباح.
و قال الراجا السبكي: شرح المنهج الأفلاط المستعملة من الشروط وقع منها الاسم الموضع بإزاء المبايع
المجلي كالأصلاء 69، والصدر في أن طالط طلاق، واسم الفاعل في الأصل طلاق، و آناء ضمان، واسم المعول
في الطلاق والعنق والنكبة، والصفة المشهورة في لح حراء، والفعل الماضي في الإنشاءات، وذلك في العقود كلا
والطلاق، والمضارع في نفظ أشهد في الشهادة وفي اللعن، والأمر في الإباح والاستنجاب في العقود.

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65 C: الصلاة
66 C: الصلاة
67 C: الصلاة
68 A: بقدر
69 C: الصلاة
70 C: The word "طلاق" is not included.
و وقال ابن دريد 71 في الجماعة: الجواز العطاء الواحدة الجائزة قال: وذكر بعض أهل اللغة أنها كلمة إسلامية وأصلها أن أميرا من أمراء الجيوش وافق العدو و苌مه نهر. فقال من جاز هذا النهر فله كذا وكذا فكان الرجل يعبر النهر فيأخذ مالا. فقال أخذ فلان جازه فسميت جوازه بذلك. وقال فيها: فكل الحرم مغروبا في الجا ميلة، وإقما كان يقال له ولفصر 72 الصفرن، وكان أول الصفرن من أشهر الحرم. فكان العرب تارة تقوم وترارة تقاتل فيه وتحرم صفر الثاني مكانه.

قلت: وهذه فائدة لطفية لم أرها إلا في الجماعة. فكانت العرب تسمي صفر الأول وصفر الثاني وربع الأول وربع الثاني وخماسي الأولى وخماسي الآخرة فمما جاء الإسلام وأبطل ما كانوا يتعلمون من النسبي سماح النبي صلى الله عليه وسلم شهر الله الحرم (كما في الحديث أفضل الصيام بعد رمضان شهر الله الحرم). 73 وذلك عرفت النكهة 74 شهر الله، ولم يرد مثل ذلك في بقية الأشهر لا رمضان. وقد كتبت سلك من مدة عن النكهة في ذلك ولم يحصرني فيها شيء حتى وقفت على كلام ابن دريد 75 فعرفت به النكهة في ذلك.

و في الصحاح قال ابن دريد 76 الصفران شهران في السنة سمي أحدهما في الإسلام الحرم. وفي كاب ليس لابن خالد بن نفط الجا ميلة اسم حدث في الإسلام لزمن الذي كان قبل البعثة. والمنافق اسم إسلامي لم يعرف في الجا ميلة وهو من دخل في الإسلام بمسانده دون قيله. فسمي منافقا مأخوذ من نافقه الريوع. وفي الجمل قال ابن الأعرابي 77 لم نسمع 78 في كلام الجا ميلة ولا في شعر من فاسق قال: وهذا عجب وموكل.

71 C: بن دريد
72 C: الصفر
73 C: The hadith between the brackets is not included.
74 A: في قوله
75 C: بن دريد
76 C: بن دريد
77 C: بن الأعرابي
78 C: لم نسمع
عربية ولم يأت في شعر جاهلي، وفي الصحاح نحوه. وفي كتاب ليس لم يعرف تفسير الضراب إلا من الحديث.

قال: هو بيت في السماء بإزاء الكعبة.


79 B: The sentence "إذا مات الإنسان" is written twice by the scribe.
80 C: بن دريد: ما: ما
81 A: وسمعه: A and C: ما: ما
82 A and C: بن دريد: ما: ما
83 C: بن دريد: ما: ما
84 C: الآن
85 A and C: لا يلدع with 'ayn.
86 C: خدية

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3. The Translation of the Arabic Text

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

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88 C: al-sībr ʿashr fī al-ḥadīth ʿan al-bāb
89 C: fī ʿaḥd al-ḥadīth
90 A and B: ʿAbī ʾSāfīyān
91 A: Ṭabīṣullāh ʿan Abī Ḥanīfah
92 C: ʿĀdī dīrīd
93 A: Abī Ḥanīfa
94 C: the word ʿādī dīrīd is preceded by waw, ʿādī dīrīd, and ʿādī dīrīd is preceded by waw, ʿādī dīrīd, and ʿādī dīrīd is preceded by waw, ʿādī dīrīd.
95 A: ʿArād ʿan al-wādī Pāzīla.
munāfiq. The Arabs merely knew *mu‘min* from the word *amān* (safety, peace), and *īmān* which means belief. The *shari‘a* (religion) adds some conditions and features due to which a believer is called *mu‘min*. It happens likewise with the words *Islām* and *muslim*. They only knew Islam from *islām al-shay‘* (to hand it over), and then the religion gives certain features to make the words as they are now understood. They also did not understand *kufr*, but only cover and veil. The word *munāfiq* is used in Islam to indicate people who conceal attitudes different from the ones they actually reveal. The term originally derives from *nāfiqa‘* *al-yarbu‘* (the hole of a rat). They did not know *fisq* but their saying “*fasaqat al-ruṭba*” when it breaks its shell. The religion thus defines that *fisq* means indifference from obedience to God.

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

He said in another chapter there were names appearing at the beginning of Islam such as *mukbaḍram* for those of *jāhilīya* people who converted to Islam. Abū al-Ḥasan Aḥmad ibn Muḥammad, *mawla* of Baṇī Hashim reported: “Muḥammad ibn ‘Abbās al-Khashkī related from Ismā‘īl ibn Aḥī ‘Ubayd Allāh: *al-mukbaḍramūn* of poets means those who
delivered poetry in the pre-Islamic period and then converted to Islam, among whom are Ḥassān ibn Thābit, Labīd ibn Rabī‘a, Nābir īn Ja‘dā, Abū Zubayd, ‘Amr ibn Sha‘sh, al-Zabarqān ibn Badr, ‘Amr ibn Ma‘dī Kariba, Ka‘b ibn Zuhayr and Ma‘n ibn Aws. The meaning of mukhāḍram derives from “khaḍramtu al-shay‘a” which means “I cut it”; “khaḍramu n ṣulān ‘aṭīyatabī” means he cut it. Those people were called al-mukhāḍramūn because they quitted being infidels in favour of Islam. It is also possible to say that their level of delivering poetry decreased because the position of poetry slackened in Islam when God revealed the Holy Arabic Book. For us, this idea is the most acceptable one because if it derives from al-qat‘, everybody who quitted from ignorance (al-ja‘hiliyya) in favour of Islam would be called mukhāḍram; the fact did not fit it.

There were words which had existed but then disappeared because their meanings disappeared such as al-mirba‘97, al-nashi‘a,98 and al-fuḍūl.99 The case is different with the word al-safīy100 because the Prophet (PBUH) chose [his share] in some of his conquests. The predicate was attributed only to him. The word al-safīy disappeared when the Prophet died. Other words -which disappeared- are al-itawa (tax taken by a king), al-maks (tax taken from the sellers in a market during the ja‘hiliyya period), and al-hulwa‘n (a fee paid for a soothsayer). This also occurred in some expressions such as an‘im sabāhn wa an‘im zalāman (God bless you in the morning and the night),101 their speech to a king: “abayta al-la‘na” (you have refused to do something bad for you).102 The same case occurs with a slave’s call to his owner “rabbī” (my lord); slaves addressed their lords with “arbūb” (sing, rabb). A poet has said:

97 Al-Mirba‘ means a quarter of the booty taken by a leader in the ja‘hiliyya period.
98 Al-Nashi‘a means what people took as booty during their peaceful travel, not from their invasion.
99 Al-fuḍūl means the small remain of the booty which was not possible to distribute to a lot of soldiers.
100 Al-safīy means part of the booty taken by a leader before its distribution (qisma) apart from his quarter.
101 This expression was used to pray for somebody.
102 This expression was used by people of the pre-Islamic period to greet their kings. Ibn al-Manṣūr, Lišān al-‘Arab, Cairo: Dar al-Ma‘arif, 1981, vol. V, p. 4044.
Truly the lord of Kinda and his son surrendered there
So did the lord of Ma‘ad between terrain and juniper.

Another word –which is not used anymore- is what they called someone who had not gone yet to the pilgrimage “ṣarūra”, as the Prophet said: “there is no ṣarūra (celibacy) in Islam.” It is said that the meaning is someone who abandons getting married in favour of celibacy, or who experiences a certain incident and then decides not to get married.

Another word is their mentioning a camel which was set as dowry “al-nawafij”. Among the expressions, which are detested in Islam, are when a person says: khabuthat nafū (I am disgusted or sick of something or somebody), because a hadith prohibits using it, and the expression: ista‘thara Allāh bi fulān (God appropriates [His paradise] for someone). Among the expressions which the Arabs used and then left is their expression “ḥijran mahjūran”. The listener understood that the speaker intended to prohibit him. One said:

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

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

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

103This expression was used when someone died and paradise was expected for him. Ibn Faris, Mu‘jam Maqāyīṣ al-Lagha (ed. Abd al-Salam Muhammad harun), Cairo: Dār Ihyā’ al-Kutub al-‘Arabīyya; ʿĪsā al-Bābī al-Ḥalabī, 1947, vol. I, p. 55.
opinion is the correct one because the Messenger of God PBUH transported them from the etymological meanings into the terminological ones. With this transportation, the words do not deviate from one of the Arabs’ classification of words, that is, metaphor (majāz). This transportation also occurs when scholars of different disciplines: scholars of versification, grammarians, and jurists, produce certain terms such as al-naqd (annulment), al-man‘ (prohibition), al-kaṣr (fracturing), al-qalb (inversion), al-rafa‘ (normative case), al-naṣb (accusative case), al-khafṣ (genitive case), al-maḏīḏ, and al-faw̱īl.” He said: “When God introduced this uncommon knowledge which was occupied by the religion, the first and the later generation did not recognize them because they never crossed to the Arabs’ mind. Therefore, there must be certain words to indicate these meanings. [end]

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

Al-Imām Fakhr al-Dīn and his pupils contended: “The transportation occurs -from God- in nouns (al-asma‘), not verbs (al-afʿāl) and articles (al-hurūf). The transportation in these two does not inductively occur through the principal process of changing (bi ṭarīq al-aṣāla), but through the derivative one (bi ṭarīq al-tabi‘yya). The word al-salā requires the verb ṣallā. He said: “There is no transportation in synonymous nouns because this contradicts with the origin; they are measured according to the necessity.” Al-Imām al-Ṣafīy al-Hindi: “Yet this happens in the words al-fard and al-wājib (obligatory), and the words al-tažwīj and al-inkāḥ (to marry).”

Al-Ṭāj al-Subkī said in Sharḥ al-Minhāj: “The transported words by God occurs in several cases such as the modified word (al-ism al-
mawdū‘) of al-ṣalā by modifying its essence, the verbal noun (maṣdar) of the sentence anti твор (you are divorced): твор, the subject (ism al-ja‘il) of the sentences anti твор and ana ẓāmin (I am the guarantor), and the object (ism al-maf‘ūl) of al-ṭalāq, al-ʿitq and al-wikāla, the šifa mushabbaha of anta ẓurr (you are free), the perfective verb of expressions (al-insha‘āt) in transaction and divorce, the imperfective verb of the word asḥadu (I witness) in testimony and curse, and the imperative form of al-ṣiḥāb and al-istījāb in transaction, for instance, bi’nī waṣḥtari minnī (sell to me and buy from me).

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

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

In al-Ṣahḥāb Ibn Durayd said: “two safars are two months of a year, one of which Islam gave a name al-muḥarram.” In the book Laysa of Ibn Khālawayh, it is mentioned: “the term al-jābiyya is a name discovered by Islam for a period before the Prophet’s mission. al-muḥārram
is an Islamic term not known in the jahiliyya period which means somebody who converts to Islam with his tongue, not his heart. He is called munāfiq deriving from nāfiqa’ al-yarbu’ (the hole of a rat).” In al-Mujmal Ibn al-Arabi said: “We never hear the term fāsiq, neither from the speech of jahiliyya people nor their poetry.” He said: “It is amazing. It is an Arabic term but never mentioned in the jahiliyy poetry.” The same opinion is mentioned in al-Ṣabīḥah. In the book Laysa: “the meaning of al-durraḥ is understood only from a ḥadīth: “It is a house in the sky equivalent of the ka’ba.

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

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

Ibn Durayd said: “Among the words which had not known from an Arab before are the sentence: lā yantatihū fihā ‘anzn (two weak persons do not fight);105 the sentence: al-‘āna ḥamīya al-waṭīs (now the thing

105The sentence indicates a certain issue about which there is no dispute. Ibid., vol. VI, p. 4459.
becomes harder); the sentence: \( \text{la\ yaldagh al-mu\text{'}min min h\text{'}ajar marratayn} \) (a believer will never fall in the same hole); the sentence: \( \text{al-\text{'}harb kbid\text{’}a} \) (war is trick); and the sentence: \( \text{\text{iy\text{’}akum wa \text{’}hadr al-diman}.} \)

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

In \( \text{al-Tahdhi\text{’}b} \) of \( \text{al-Tabr\text{’}zi} \) in has been said: “Make this thing \( \text{ba\text{’}jan w\text{’}ahidan} \) (with hamza); \( \text{ba\text{’}jan w\text{’}ahidan} \) means one way.” It has been said that the first person who mentioned it was Uthman ibn ‘Affan. In \( \text{Sharh al-Fas\text{’}h} \) of Ibn Khâlawayh: “Ibn Durayd reported from Abî  Ḥātim from al-As\text{’}mu\text{’}i: first time we heard the verbal noun (\( \text{mas\text{’}dar} \)) of the sentence: \( \text{f\text{’}ada al-mayyit} \) (he is dead) from Shurayh who said: \( \text{h\text{’}adha aw\text{’}an fawd\text{’}ih} \) (it is the time of his death).” In the book of Laysa: “We never know from anyone the plural of the word \( \text{al-daj\text{’}al} \) but from Malik ibn Anas, the jusrist of Medina. He said: “\( \text{Ha\text{’}ula\text{’}i al-daj\text{’}al} \) (They are dajjals).”

F. Concluding Remarks

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

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\(^{107}\) َاَیُـاَکَو وِحَضْرَاء الْدِّمَّنَ بَيْنَ مَعْظَمِ الدِّمَّنَ (stay away from a beautiful woman in a disgraceful place.) Musnad al-Shihâb al-Qa\text{’}d\text{’}i, no. 890; Jâmi\text{’} al-Ah\text{’}âdîrth, no. 41842 (Al-Maktaba al-Shamila).
manuscripts were meant for public consumption or as special gifts to prominent figures rather than for private use. This describes its significant value for the readers, and how the book itself has been consumed in a wide scope.

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

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