

DEVELOPMENT OF ARABIC LEXICOGRAPHY
WITH SPECIAL REFERENCE TO
THE CONTRIBUTION OF THE SUBCONTINENT

Ph. D.

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GIFT

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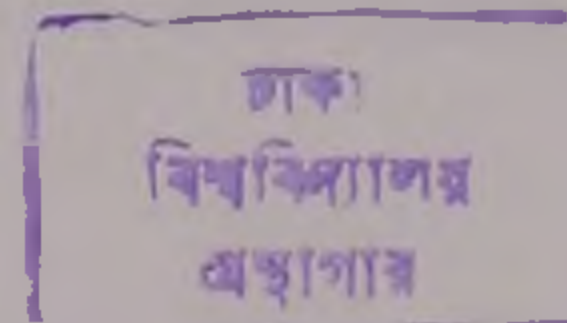
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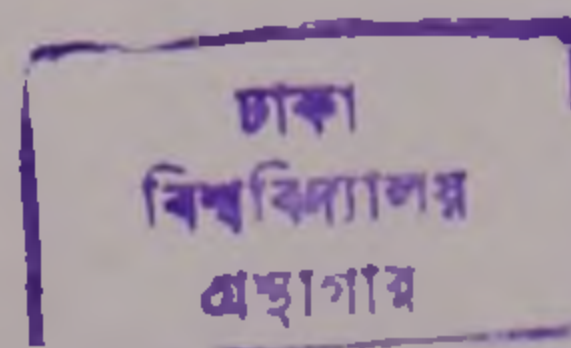


TABLE OF TRANSLITERATION

ء , l	غ gh
ب b	ف f
ت t	ق q
ث <u>th</u>	ك k
ج j	ل l
ح ḥ	م m
خ <u>kh</u>	ن n
د d	ه h
ذ <u>dh</u>	و w
ر r	ي y
ز z	ا a
س s	و u
ش <u>sh</u>	ي i
ص ṣ	ا ā
ض ḍ/z ²	و ū
ط ṭ	آ ī
ظ ḏ	ا a
ع ʿ	آ āh

1. But when initial, it is not shown.

2. "ḍ" in Arabic and "z" in Urdu & Persian.

LIST OF ABBREVIATIONS

‘Afīf: Dr. ‘Afīf ‘Abd al-Raḥmān.

AL: Arabic Lexicography.

A‘lām: al-A‘lām.

Asās: Asās al-Balāgha.

‘Aṭṭār: Aḥmad ‘Abd al-Gḥafūr ‘Aṭṭār.

‘Aṭṭār Muqaddima: "Muqaddima al-Ṣiḥāḥ" by ‘Aṭṭār.

A‘zamī: Muḥammad Ḥasan al-A‘zamī.

Azharī: Abu Manṣūr Muḥammad b. Aḥmad b. al-Azhar al-Azharī.

Brockelmann: (i) Carl Brockelmann; (ii) "Geschichte der Arabischen Letteratur" by Brockelmann.

Brockelmann Arabic: Arabic version of Brockelmann's "Geschichte der Arabischen Litteratur", translated by Dr. ‘Abd al-Ḥalīm al-Najjār.

Bughya: Bughya al-Wu‘āḥ fi Ṭabaqāt al-Lughawiyyīn wa al-Nuḥāḥ.

Contribution: The Contribution of India to Arabic Literature.

Dār al-Kutub: Dār al-Kutub al-Miṣriyya.

Darwīsh: ‘Abd Allah Darwīsh.

Dimashqī: M. ‘Aṭāyā al-Dimashqī.

Durar: al-Durar al-Kāmina.

EI: Encyclopaedia of Islam, old edition of 4 volumes.

- EI new ed.: Encyclopaedia of Islam, new edition of several volumes.
- EIB: Encyclopaedia of Islam in Bengali, entitled "Islami Bishwakosh".
- EIU: Encyclopaedia of Islam in Urdu, entitled "Dā'ira-i-Ma'ārif-i-Islamiyya".
- Fawāt: Fawāt al-Wafayāt.
- Fayyumī: Abū al-ʿAbbās Aḥmad b. Muḥammad b. ʿAlī al-Fayyumī.
- Fihrist: Kitāb al-Fihrist.
- Fīrūzābādī: Abū Ṭāhir Majd al-Dīn Muḥammad b. Yaʿqūb al-Fīrūzābādī.
- Ḥaraka: Ḥaraka al-Taʿlīf ʿInda al-ʿArab.
- Haywood: John A. Haywood.
- Ibn al-Anbārī: Abu al-Barakāt ʿAbd al-Raḥmān b. Muḥammad al-Anbārī.
- Ibn Durayd: Abū Bakr Muḥammad b. al-Ḥasan b. Durayd.
- Ibn al-Fāris: Abū al-Ḥusayn Aḥmad b. Fāris.
- Ibn Ḥajar: Ibn Ḥajar al-ʿAsqalānī.
- Ibn Khallikān: Abū al-ʿAbbās Shams al-Dīn Aḥmad b. Muḥammad b. Abī Bakr b. Khallikān.
- Ibn Manẓūr: Abū al-Faḍl Muḥammad b. Mukarram b. Manẓūr.
- Ibn Shākir: Muḥammad b. Shākir al-Kutubī.
- Inbāh: Inbāh al-Ruwāh ʿalā Anbāʾ al-Nuḥāh.
- Jamhara: al-Jamhara fī al-Luḡha.
- Jawālīqī: Abū Manṣūr Mawḥūb b. Aḥmad al-Jawālīqī.
- Jawharī: Abū Naṣr Ismāʿīl b. Ḥammād al-Jawharī.

- Juhūd: al-Juhūd al-Lughawiyya Khilāl al-Qarn al-Rābi‘ ‘Ashar al-Hijrī.
- Kaḥḥāla: ‘Umar Riḍā Kaḥḥāla.
- Kāshgharī: ‘Abd al-Rahmān al-Kāshgharī.
- Khalīfa: Ḥajjī Khalīfa.
- Lane: Edward William Lane.
- Lexicon: Arabic-English Lexicon (Madd al-Qamus).
- Lisān: Lisān al-‘Arab.
- M.: Muḥammad.
- Ma‘ājim: al-Ma‘ājim al-‘Arabiyya.
- Majd al-Dīn: Majd al-Dīn Ibn al-Aṭhīr wa Juhūduhu fī ‘Ilm Gharīb al-Ḥadīth (article).
- Maqāyīs: Maqayīs al-Luḡha.
- Mashāriq: Mashāriq al-Anwār.
- M.F. Rahman: Muhammad Fazlur Rahman.
- Miṣbāḥ: al-Miṣbāḥ al-Munīr.
- Mu‘allifīn: Mu‘jam al-Mu‘allifīn.
- Mu‘arrab: al-Mu‘arrab min al-Kalām al-A‘jamī.
- Mufīd: al-Mufīd.
- Mufradāt: Mufradāt Alfāz al-Qur‘ān.
- Mughrib: al-Mughrib fī Tartīb al-Mu‘rib.
- Mughrib Tarjama: Tarjama al-Mu‘allif (Author's Biography) in the introduction of "al-Mughrib".
- Muḥadarāt: Muḥadarāt fī al-Ma‘ājim al-‘Arabiyya.
- Mu‘jam: al-Mu‘jam al-A‘zam.
- Mukhaṣṣaṣ: al-Mukhaṣṣaṣ.

Munjid: al-Munjid fī al-A‘lām.

Munjid Urdu: Urdu version of "al-Munjid fī al-Lughā" of Louis Ma‘lūf.

Muntakhab: al-Muntakhab fī Tārīkh Ādāb al-‘Arab.

Muzhir: al-Muzhir.

Nihāya: al-Nihāya fī Gharīb al-Ḥadīth wa al-Athar.

Nukat: Nukat al-Himyān.

Nuzha: Nuzha al-Alibbā’ fī Ṭabaqāt al-Udabā’.

Qāmūs: al-Qāmūs al-Muḥīṭ.

Qiftī: Abū al-Ḥasan ‘Alī b. Yūsuf al-Qiftī.

Rāghib: al-Rāghib al-Iṣfahānī.

Ṣaghānī: Raḍī al-Dīn al-Ḥasan b. Muḥammad al-Ṣaghānī.

Shadharāt: Shadharāt al-Dhahab.

Ṣiḥāḥ: Tāj al-Lughā wa Ṣiḥāḥ al-‘Arabiyya.

Suyūṭī: Jalāl al-Dīn al-Suyūṭī.

Tahdhīb: al-Tahdhīb fī al-Lughā.

Tāj: Tāj al-‘Arūs min Jawāhir al-Qāmūs.

Ṭanāḥī: Dr. Maḥmūd Muḥammad al-Ṭanāḥī.

Ṭarāblusī: Dr. Amjad al-Ṭarāblusī.

Tartīb: Tartīb al-Qāmūs al-Muḥīṭ.

Udabā’: Mu‘jam al-Udabā’.

Wafayāt: Wafayāt al-A‘yān.

Yaqūt: Yaqūt b. ‘Abd Allāh al-Ḥamawī.

Yāsīn: "al-Ṣāḥib Ibn ‘Abbād" by Muḥammad Ḥasan al-Yāsīn.

Zabīdī: Sayyid Muḥammad Murtaḍā al-Ḥusaynī al-Zabīdī.

Zaydān: Jurjī Zaydān.

Zaydān Tārīkh: "Tārīkh Ādāb al-Lughā al-‘Arabīyya" by Jurjī Zaydān.

Zayyāt: Aḥmad Ḥasan al-Zayyāt.

Zayyāt Tārīkh: "Tārīkh al-Adab al-‘Arabī" by Aḥmad Ḥasan al-Zayyāt.

Ziriklī: Khayr al-Dīn al-Ziriklī.

Zubaid: M.G. Zubaid Ahmad.

Zunūn: Kashf al-Zunūn ‘an Asamī al-Kutub wa al-Funūn.

INTRODUCTION

The Arabs initiated producing works in lexicography in the first century A.H. Some other civilized nations namely the Assyrians, the Chinese and the Greeks preceded them in this field by producing dictionaries of their languages. Arabic lexicography, like many other sciences, originated from the holy Qur'an. Its basic elements were the difficult Quranic words and their explanations. Like the Qur'an, Ḥadīth also contributed to the growth of Arabic lexicography in the same way. In the initial stage of Arabic lexicography, short specialized vocabularies were composed. Large-scale Arabic dictionaries started from "Kitāb al-ʿAyn" of al-Khalīl. Alongside the Arabs, non-Arab scholars also contributed much to Arabic lexicography. Special dictionaries were composed to deal with the words of al-Qur'an, and al-Ḥadīth as well as the juristic and Arabicized words. In later days, technical, terminological, bilingual, trilingual and multi-lingual dictionaries were composed. Hundreds of Arabic dictionaries of different kinds and categories are produced by both the Arabs and non-Arabs all over the world including this Subcontinent. Scholars of the Subcontinent left considerable works in the field of Arabic lexicography like other subjects related to Arabic language as well as different branches of

Islamic learning. They translated Arabic dictionaries in their languages, and also produced original works. Most of these works are bilingual.

On the development of Arabic lexicography, hardly any systematic work has as yet been done. In this Subcontinent some works have been done on the study of Ḥadith, Arabic literature, Fiqh and so on, but no systematic work is done on the development of Arabic lexicography.

In order to provide information of the systematic development of Arabic lexicography in general and contribution of the Subcontinent in this field in particular, the present dissertation is planned. The dissertation entitled "Development of Arabic Lexicography with Special Reference to the Contribution of the Subcontinent" consists of five chapters.

Chapter I deals with the lexicographical works done before the Arabs by other nations—the Assyrians, the Chinese & the Greeks— and the elementary works of the Arabs in the field of lexicography.

Chapter II deals with the general comprehensive Arabic dictionaries. Seventeen representative works are included in this chapter. They are serialized in the chronological order according to death-year of their authors. In dealing with each work, biography of its author and his literary contributions have also been dealt with. The similar system

is followed in the subsequent chapters too.

Chapter III deals with the special comprehensive Arabic dictionaries. Six works are included in this chapter: one of Quranic words, two of Hadith words, two of juristic words and one of Arabicized words.

Chapter IV deals with the Arabic dictionaries produced in the Subcontinent. Thirteen works are included in this chapter. Among them two are Arabic-Persian, seven are Arabic-Urdu, one is Arabic-Urdu-Bengali and three are Arabic-Bengali dictionaries. Works of this chapter are arranged according to the date of their publication.

In chapter V a list of Arabic dictionaries is given. 431 dictionaries of different kinds are included in this chapter under 33 lingual categories. English alphabetic order is followed in arranging these categories as well as the books under each of them. After mentioning the title of each book its author's name, number of volumes and place of publication with year are also mentioned.

In the conclusion, background of the work and a gist of the contribution of the Arab and non-Arab scholars in the field of Arabic lexicography are hinted at.

The transliteration followed in this dissertation is almost similar to that of the Encyclopaedia of Islam published by E. J. Brill, Leiden. But, the transliteration has not been

followed in writing name of the persons and places which became familiar by their own spelling.

CHAPTER ONE

ARABIC LEXICOGRAPHY ORIGIN AND GROWTH

Man and language are concomitant. Language developed as the faculties of man developed. As from one pair of man different nations sprang, one language likewise gave birth to various languages of the world. Arabic being the youngest of the Semitic group of languages had scope of emulating experiences of older languages. In the field of lexicography, the Arabs found before them works of other civilized nations namely the Assyrians, the Chinese and the Greeks. The Arabs initiated their works in this field after Islam. They produced special kinds of short vocabulary in the initial years and took more than a century to produce a comprehensive dictionary. In producing their lexicographical works, Arab scholars were naturally influenced by the works of aforementioned nations. In this introductory chapter a bird's-eye view is thrown on the early works of these nations in lexicography, then attempt is made to trace the elementary works of the Arabs in this field which took shape in the form of special short vocabularies and contributed to the subsequent comprehensive Arabic dictionaries.

EARLY LEXICOGRAPHICAL WORKS OF THE ASSYRIANS

The Assyrians produced special vocabularies in their language setting the items in special order. The original sources of these Assyrian vocabularies were the lists of cuneiform signs on earthen plates prepared and preserved by the Sumerians in Babylonia. Signs on the plates with necessary explanations were usually classified under subject-headings. For instance, one plate listed nouns and verbs referring to professions, while on the reverse side were the words dealing with family relationships and the status of children and slaves.¹ The Assyrians, when they came to Babylonia, collected these earthen plates from the Sumerians and preserved them in the great library of the emperor Ashur Banipal (أشور بانپال) in Nineveh (نينوى).² The Assyrians, after collecting these Sumerian earthen plates, converted them into a lexicographical heritage. They translated the Sumerian plates. As a result, some plates became of four columns:

-
1. John A. Haywood, Arabic Lexicography (AL), Leiden 1965, p.5.
 2. Ashur Banipal (669-630 B.C.) was the last influential Assyrian emperor. He subdued the Phoenician cities, Asia Minor and Babylonia. The Assyrian state reached its hey-day under his rule. He patronized arts and culture and collected sources of knowledge in a big library in the city of Nineveh. The library had a rich collection of 25000 plates written with cuneiform signs. cf. Ferdinand T., al-Munjid fī al-A'lām, 12th ed., Beirut, p.19 (أشور بانپال) & p.712 (نينوى).

(i) Sumerian signs, (ii) their meanings in Sumerian, (iii) the Assyrian forms and (iv) the Assyrian meanings. The Sumerian earthen plates developed by the Assyrians into a lexicographical heritage, seem to be the world's first classified vocabularies. It was nearly a thousand years before the birth of Christ, that the Assyrians produced ingredients of lexicography.¹

WORKS OF THE CHINESE

The Chinese have the credit of composing a full dictionary for the first time. In the eleventh century B.C. they produced a dictionary of forty thousand entries. Bauchi (باوشي) was the author of this dictionary.² Aḥmad 'Abd al-Ghafūr 'Aṭṭār in his "Muqaddima" mentions that the name of the oldest Chinese dictionary was "Yu Pien", which was composed by Ku Ye Wang and printed in 530 A.D.³ A classified vocabulary entitled "Erh Ya" was written in between 200 B.C. and the birth of Christ. Its entries were grouped under thirteen headings: "Family Relationship", "Utensils", "Birds" etc.⁴ Another early Chinese dictionary was "Shuo Wen" by Hsu Shen. It was printed in 150 B.C.⁵ According to John A. Haywood this work was compiled in the first century A.D. and it is the earliest extant

1. Cf. Haywood, AL, p.5.

2. Jurjī Zaydān, *Tārīkh Ādāb al-Lughā al-'Arabiyya*, Beirut 1978, vol.i, p.617.

3. 'Aṭṭār, *Muqaddima al-Ṣiḥāḥ*, Beirut 1979, pp.40-41.

4. Cf. AL, p.6.

5. 'Aṭṭār, *Muqaddima*, p.41.

Chinese dictionary.¹ "Shuo Wen" contains about ten thousand six hundred entries. It is a pioneer work in the classical Chinese language. "Shuo Wen" and "Yu Pien" are considered to be the foundations of Chinese and Japanese dictionaries.²

WORKS OF THE GREEKS

In many old Greek manuscripts there exist evidences of the fact that the ancient Greeks composed dictionaries in their language. Most of the authors of these dictionaries were scholars of the institute of Alexandria since the time of Ptolemies.³ Some of these dictionaries were in alphabetical order, and some were special vocabularies dealing with the words used by Plato (427-347 B.C.) or by Hippocrate (460-377 B.C.) or by some orators. Some other dealt only with the difficult and obscure words or phrases used by them. The ancient Greek dictionaries include the following:-

- (1) Hippocrates Lexicon composed by Glaucus. It is alphabetically arranged and dates from 180 B.C.
- (2) A dictionary composed by Valerius Flaccus in the time of the emperor Augustus Caesar (63 B.C.-14 A.D.)
- (3) A dictionary composed by Yulius Pollux. It was furnished subjectwise.
- (4) A dictionary composed by Helladius (4th Century A.D.).

1. Cf. AL, p.6.

2. Cf. 'Atṭār, Muqaddima, p.41.

3. They ruled Egypt from 323 B.C. to 30 A.D.

- (5) A dictionary of dialects and places by Hesychius (4th century A.D.)
- (6) Dictionary of multimeaning words by Ammonius.
- (7) A dictionary of etymology by Arion, an Egyptian author lived between 390 and 460 A.D. It was published in Leipzig in 1820.¹

Here mention may be made of Varro's "De Lingua Latina", the greatest monument of Latin lexicography. Varro lived from 116-27 B.C.²

Besides the abovementioned heritages of the Assyrians, the Chinese and the Greeks in the field of lexicography, there is every likelihood of similar contributions by some other human civilizations. It cannot be assuredly said that the Coptic civilization of Egypt and the Aryan civilization of India did not leave any mark on the science of lexicography.

ELEMENTARY WORKS OF THE ARABS

THE ROLE OF AL-QUR'ĀN

As stated before, the Arabs started working on lexicography after Islam. The purpose of their early works in this field was to facilitate understanding of al-Qur'ān which

1. For No.1-7 vide AL, p.8; 'Aṭṭār, Muqaddima, pp.41-2.

2. Cf. AL, p.9.

contains more than one hundred non-Arabic words¹ as well as seven hundred or slightly more uncommon words and expressions.² Prophet's (S) cousin 'Abd Allāh b. 'Abbās (d.68/687) laid the foundation of Arabic lexicography by explaining these words and expressions to the learners.

Ibn 'Abbās (R), an expert philologist of his time, was well-versed in different Arabic dialects and dialectal terminologies. He possessed excellent knowledge of poetry and proverbs. His linguistic skill made him an authority to explain uncommon words and rare expressions of the Qur'ān. His explanations exist in numerous manuscripts and several printed books on Tafsīr and Gharīb al-Qur'ān attributed to him.³ "Tanwīr al-Miqbās fī Tafsīr Ibn 'Abbās" of al-Fīrūzābādī⁴ can be mentioned in this regard. These contributions of 'Abd Allāh b. 'Abbās are in fact the earliest models of dictionary in Arabic language.

After Ibn 'Abbās many other Arab scholars dealt with the uncommon words and rare expressions occurred in the Qur'ān and composed special books in the subject.

1. زنجبیل , قسطاس , سندس , استبرق , جبت etc.

2. Cf. Muṣṭafā Ṣādiq al-Rāfi'ī, Tārīkh Ādāb al-'Arab, Cairo, vol.ii, p.63.

3. Cf. Encyclopaedia of Islam, new edition, vol.i, p.40.

4. Infra., p.112ff.

THE ROLE OF AL-HADĪTH

As in the Qur'ān, there are some difficult words and uncommon expressions in the sayings of the Prophet (S) and his companions. These are known as "Gharā'ib al-Ḥadīth". Early Muslim philologists devoted their attention to disclose real meaning and significance of these Gharā'ib. "Gharīb al-Ḥadīth", an special science related to Ḥadīth literature thus came into existence, and in course of time many special books were composed in this science.

The first man composed book on "Gharīb al-Ḥadīth" is Abū 'Ubayda Mu'ammār b. al-Muḥannā (d.210 A.H.). Al-Nadr b. Shumayl (d.203 A.H.) was another prominent person of the same age who wrote on the subject. Among other scholars composing books on Gharīb al-Ḥadīth in different times are Muḥammad b. al-Mustanīr known as Qutrub (d.206 A.H.); 'Abd al-Malik b. Qurayb al-Aṣma'ī (d.216/831); Abū 'Ubayd al-Qāsim b. Sallām (d.224/838); Abū Muḥammad 'Abd Allāh b. Muslim b. Qutayba (d. 276 A.H.); Abū Sulaymān Ḥamd b. Muḥammad al-Khaṭṭābi (d.388 A.H.); Abū Bakr Muḥammad b. al-Qāsim b. al-Anbārī (d.328 A.H.); Abū 'Ubayd Aḥmad b. Muḥammad al-Harawī (d.401 A.H.); Abū al-Qāsim Maḥmud b. 'Umar al-Zamakhsharī (d.538/1144) and Majd al-Dīn Abū al-Sa'ādāt al-Mubārak b. al-Aṭhīr (d.606/1210).

The science of Gharīb al-Ḥadīth got its complete shape in the hands of Ibn Sallām, al-Zamakhsharī and Ibn al-Aṭhīr.

Ibn Sallām's book entitled "Gharīb al-Ḥadīth"¹ was published in Hyderabad from 1964 to 1967 in four volumes. Zamakhshari's book on the subject is named "al-Fā'iq fī Gharīb al-Ḥadīth".² Ibn al-Athīr has two masterpieces in this field: (1) "Manāl al-Tālib fī Sharḥ Ṭiwāl al-Gharā'ib" and (2) "al-Nihāya fī Gharīb al-Ḥadīth wa al-Athar".³ These four works in the field of Gharīb al-Ḥadīth were universally recognised and widely referred to by the authors of relative subjects. Specially, Ibn al-Athīr's "al-Nihāya" with its tremendous popularity, surpassed in quality all works produced in this field till its time. The subsequent scholars of philology, Tafsir and Ḥadīth made frequent reference to this unparalleled work.

Alongside the abovementioned works related to al-Qur'ān and al-Ḥadīth, Arab scholars produced other kinds of vocabulary also. Of them, one kind was to show different meanings of the words, and this kind is known as "Ma'ājim al-Alfāz", while another kind was to provide several words expressing certain ideas or objects, and it is called "Ma'ājim al-Ma'ānī". On the other hand, one kind was to deal with the words each having two opposite meanings, which are known as "al-Aḍḍād", while another kind to deal with the words each having a letter with all the three vowel sounds, which are called

1. Infra., p.141ff.

2. Infra., p.87.

3. Infra., p.151ff.

"al-Muthallathāt".

MA'ĀJIM AL-ALFĀZ

At the initial stage of Ma'ājim al-Alfāz, the linguist narrators gathered words of the language without any systematic arrangement. They collected materials from the Qur'ān and the Ḥadīth, and depended for more materials on which they could learn from nomadic people as well as on the ingredients of ancient literature including poetry and proverbs. Of this kind of the early linguistic works "Kitāb al-Nawādir fi al-Luġha" by Abū Zayd al-Anṣārī (d.215/831)¹ is specially worth mentioning.

In course of time these philological endeavours got the shape of systematic special booklets. Some of these booklets were alphabetically arranged and named by letters: "Kitāb al-Hamz", "Kitāb al-Jīm", "Kitāb al-Khā'" etc. Abū Zayd al-Anṣārī's "Kitāb al-Hamz" has a widespread fame among the booklets of this kind.

MA'ĀJIM AL-MA'ĀNĪ

Arab philologists, from the beginning of the art of writing, paid attention to collect synonyms of their rich language. These synonyms include different names of certain

1. Abū Zayd Sa'īd b. Aws al-Anṣārī was a leading grammarian and linguist of Basra. His "Kitāb al-Nawādir" was printed for the first time in Beirut in 1894. Of his works "Kitāb al-Maṭar" and "Kitāb al-Laban" are prominent.

things as well as the words expressing same meanings. Scholars attended to the things related to everyday-life such as camel, horse, goat, wild beasts, insects, locusts, human body, trees, plants, grapes, dates, milk, rain, sword etc.

At first they composed short booklets of this kind. Among these booklets "Kitāb al-Maṭar" and "Kitāb al-Laban" by Abū Zayd al-Anṣārī;¹ "Kitāb al-Khayl", "Kitāb al-Ibil", "Kitāb al-Shāh", "Kitāb al-Nakhl wa al-Karm", "Kitāb Asmā' al-Wuhūsh", "Kitāb Khalq al-Insān" and "Kitāb al-Nabāt wa al-Shajar" by al-Asmā'i (d.217/831)² and "Kitāb al-Ḥaṣharāt", "Kitāb Khalq al-Insān", "Kitāb al-Wuhūsh", "Kitāb al-Suyūf", "Kitāb al-Ibil", "Kitāb al-Jarād", "Kitāb al-Karm" and "Kitāb al-Nakhl" by Abū Ḥātim al-Sijistānī (d.255/864)³ are the early models of Ma'ājim al-Ma'ānī, while "Kitāb al-Raḥl wa al-

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1. Both the booklets were published from Beirut in 1809 under the title of "Al-Bulgha fī Shudhūr al-Lugha".
 2. Abū Sa'īd 'Abd al-Malik b. Qurayb al-Aṣma'i, a great linguist and litterateur of Basra. His "Kitāb al-Khayl" along with Austrian translation, was published in Vienna in 1895; "Kitāb al-Ibil" and "Kitāb Khalq al-Insān" both together in Beirut in 1322 A.H. under the title "al-Kanz al-Lughawī fi al-Lisān al-'Arabī"; "Kitāb al-Shāh" in 1896; "Kitāb al-Nakhl wa al-Karm" in Beirut in 1902; "Kitāb Asmā' al-Wuhūsh" in 1888; and "Kitāb al-Nabāt wa al-Shajar" was published in Beirut.
 3. Abū Ḥātim Sahl b. Muḥammad al-Sijistānī, author of 32 books, as mentioned by Ibn al-Nadīm in his "al-Fihrist", most of them in linguistics. His "Kitāb al-Nakhl" was published for the first time in 1837.

Manzil" ascribed to Ibn Qutayba (828-889 A.D.) and "Kitāb al-Alfāz", a more comprehensive work in this subject by Ibn al-Sikkīt (d.244/857)¹ are two prominent works of this kind of the early period.

AL-ADDĀD

These are the words each having two opposite meanings. Among the early books dealing with this kind of words were those composed by al-Anbarī (885-940 A.D.)², al-Aṣma'ī, al-Sijistanī and Ibn al-Sikkīt all in the name of "Kitāb al-Addād".³

AL-MUTHALLATHĀT

These are the words each having a letter with all the three vowel sounds (fatha, kasra and ḍamma) in different meanings. As for example: غَمْرٌ (much water), غَمْرٌ (hatred) and

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1. Abū Yūsuf Ya'qūb b. Ishāq, known as Ibn al-Sikkīt, a renowned philologist, died in Baghdad during the caliphate of al-Mutawakkil. His "Kitāb al-Alfāz" was printed in the Catholic Press, Beirut in 1895 under the title "Kanz al-Ḥuffāz fi Kitāb Tahdhīb al-Alfāz". His another famous work named "Iṣlāḥ al-Mantīq" was published in Egypt in 1907.
 2. Abu Bakr Muḥammad b. al-Qāsim al-Anbarī, a philologist and grammarian of Kufa.
 3. al-Anbarī's book was published in Leiden in the year 1881 and the books of al-Aṣma'ī, al-Sijistanī and Ibn al-Sikkīt were published together in Beirut in 1912.

غُمر (ignorant man). "Al-Muthallathāt" of Quṭrub (d.206/821)¹ is a famous vocabulary dealing with this kind of words.

All the abovementioned elementary works on the words of al-Qur'ān and al-Ḥadīth, as well as the special kinds of Arabic vocabulary produced by early Arab scholars, were the precursors of comprehensive Arabic dictionaries composed by the subsequent prominent lexicographers.

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1. Abū 'Alī Muḥammad b. al-Mustanīr. The nickname "Quṭrub" was given by his teacher Sībawayh. He was an expert of linguistics, grammar and literature, and a follower of Basran school. His book "al-Muthallathāt" was printed in Germany in 1857.

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CHAPTER TWO

ARABIC LEXICOGRAPHY—GENERAL

In the preceding chapter it has been witnessed that the Arabs absorbed more than a century after Islam in preparing themselves for systematic writing of a comprehensive general dictionary. Special kinds of vocabulary gave birth to the congenial growth of general dictionaries after the initial century of Islam. Here in this chapter, attempt is made to focus on the chronological development of general Arabic dictionaries. In dealing with the subject, each work is captioned, and subsequently the author is dealt with and then the work itself. Of the numerous works only seventeen important dictionaries are included in this chapter.

KITĀB AL-‘AYN

The first comprehensive dictionary of Arabic language is "Kitāb al-‘Ayn" of al-Khalīl b. Aḥmad al-Farāhīdī (100/712-175/786), a prominent philologist of Basra. His full name is Abū ‘Abd al-Raḥmān al-Khalīl b. Aḥmad b. ‘Amr b. Tamīm al-Farāhīdī al-Azdī al-Baṣrī.

Al-Khalīl was brought up and educated in the Iraqi town Basra. Here he studied under Abū ‘Amr b. al-‘Alā’ (70-154 A.H.)

and 'Īsā b. 'Umar (d.149 A.H.). Throughout his life he engaged himself in pursuit of knowledge and excelled in the fields of grammar, prosody and lexicography. He is called "the founder of Arabic prosody", "the father of Arabic lexicography" and "the exponent of Arabic grammar. He used to disseminate knowledge to those who frequently gathered around him. Among his students Sībawayh (d.183/796), al-Kasa'ī (d.189 A.H.), Mu'arrij al-Sadūsī (d.195 A.H.), al-Naḍr b. Shumayl (d.203 A.H.) and al-Aṣma'ī (d.217 A.H.) were prominent. He left "Kitāb al-Shawāhid", "Kitāb al-Nuqaṭ wa al-Shikl", "Kitāb al-'Awāmil", "Kitāb al-Jumal" etc. in grammar, and "Kitāb al-'Arūd" in prosody. The renowned book of Arabic grammar "al-Kitāb" composed by Sībawayh, the most prominent of his students, is also greatly indebted to him. Sībawayh inserted in this book many opinions of his teacher with clear mention of his name in all respective places.¹

Al-Khalīl followed in his "Kitāb al-'Ayn" a self-invented special alphabetic order. In inventing this, he took into consideration the points of pronunciation of the Arabic letters in the human mouth. He began from deep throat and gradually came up to the lips. The sequence of the alphabet is, therefore: ذ , ث , ظ , د , ت , ط , ز , س , ص , ض , ش , ج , ك , ق , خ , غ , ه , ح , ع ,

1. Vide for life and works of al-Khalīl: M.F.Rahman, Khalīl b. Aḥmad al-Farāhīdī, Dhaka Viswavidyalaya Patrika, vol. xxxii, October, 1988, pp.212-34.

ر , ل , ن , ف , ب , م , ا , و , ي and ء.¹ According to this phonetically arranged special sequence of the alphabet the chapters of "Kitāb al-‘Ayn" as well as the entries within each chapter were furnished.

* "Kitāb al-‘Ayn" is divided into twenty-six chapters. each of the first twenty-five chapters is captioned by one letter of the above alphabet ("Kitāb al-‘Ayn", "Kitāb al-Hā," etc. up to "Kitāb al-Mīm"), and the twenty-sixth chapter is captioned by the last four letters ("Kitāb al-Alif wa al-Waw wa al-Yā' wa al-Hamza"). The title of the entire book became "Kitāb al-‘Ayn" according to the caption of the first chapter.

During his stay in Khurasan, al-Khalīl composed "Kitāb al-‘Ayn" with the help of his pupil al-Layth b. al-Muzaffar. The author dictated its texts to scribes who put them down in writing. Many philologists and experts in Arabic lexicography opined that al-Khalīl could not complete "Kitāb al-‘Ayn" in his life. According to them, he completed only the first chapter and captioned it as "Kitāb al-‘Ayn". After his death his students and followers gave full shape of the whole work gradually.²

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1. ‘Abd al-Ḥamīd Muḥammad and Sha‘bān ‘Abd al-‘Azīm, Muḥāḍarāt fi al-Ma‘ājim al-‘Arabiyya, Cairo, pp.49-50; Haywood, Al., pp.35-6.
 2. Ibn Khallikān, Wafayāt al-A‘yān, ed. M. Muḥy al-Dīn ‘Abd al-Ḥamīd, Cairo 1367/1948, vol.ii, p.17.

The manuscript of "Kitāb al-‘Ayn" was, However, preserved in Khurasan in the library of the ruling Tahirid family. About seventy years after the death of al-Khalīl it was brought to Basra by a book-merchant in 248 A.H.¹ As the work appeared after such a long period, many scholars of Basra entertained doubts about its authorship. However, the manuscript remained in the name of al-Khalīl and in course of time, its transcripts spread far and wide.

The system of listing entries in "Kitāb al-‘Ayn" is very much peculiar. Its author wants to show all meaningful and meaningless shapes of words which could be formed with the letters of the Arabic alphabet under root-structures of three, four and five letters. This resulted in lots of meaningless entries in the dictionary alongside the meaningful words. Meaningful words are elaborately dealt with by showing their usage. On the other hand, each meaningless entry is merely put in its alphabetical position with the simple comment that, it is meaningless. According to Ḥamza al-Iṣfahānī (d. after 350/961), the total entries of "Kitāb al-‘Ayn" are 1,23,05,412.² Though he did not mention the number of meaningful or meaningless words. Abū Bakr al-Zubaydī (d. 379/989) mentioned in his "Mukhtaṣar Kitāb al-‘Ayn" 66,99,400

1. Ibn al-Nadīm, Kitāb al-Fihrist, vol.i, ed. Flugel, Leipzig 1872, p.42.

2. Jalāl al-Dīn al-Suyūṭī, al-Muzhir, ‘Īsā al-Ḥalabī, Cairo, vol.i, p.74.

words, of which only 5620 are meaningful.¹

Being the first comprehensive Arabic dictionary "Kitāb al-‘Ayn" of al-Khalīl exerted predominant influence. The subsequent development in the field of Arabic lexicography was directly or indirectly influenced by it.

Edited by Antās al-Karmalī, a portion of "Kitāb al-‘Ayn" of only 144 pages was printed in Baghdad in 1914.² Two copies of this edition exist in Cairo: one in "Dār al-Kutub al-Miṣriyya, and the other in Majma‘ al-Lugha al-‘Arabiyya.³ The complete first volume of the book containing 376 pages edited by Dr. ‘Abd Allāh Darwīsh was published in Baghdad in 1376/1967.⁴ Then five volumes of "Kitāb al-‘Ayn" edited by Dr. Ibrāhīm al-Samirra‘ī were published in Baghdad from 1978 to 1982.⁵

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1. Ibid., p.75; Aḥmad Ḥasan al-Zayyāt, Tārīkh al-Adab al-‘Arabī, 26th ed., Beirut pp.428-9.
 2. Haywood, AL, p.23; Dr. ‘Afīf ‘Abd al-Raḥmān, al-Juhūd al-Lugawiyya Khilāl al-Qarn al-Rābi‘ ‘Ashar al-Hijrī, Riyadh 1403/1983, p.151, No.630.
 3. AL, p.23.
 4. ‘Afīf, Juhūd, p.151, No.631.
 5. Loc. cit.

KITĀB AL-JĪM

Another important dictionary of Arabic language is "Kitāb al-Jīm" by Abū 'Amr Ishāq b. Mirār al-Shaybānī (d.206/820 or 210/825), a contemporary of al-Khalīl.

Abū 'Amr was a native of Kufa, who settled in Baghdad. He did not belong to the Shaybān tribe, but either he lived with them to learn pure Arabic, or taught their children, or he became a client (Mawla) to a member of this tribe, and this is why he was surnamed by "al-Shaybānī". He was originally from a noble family of Persian origin. He lived a long life of 118 years.

He belonged to the Kufan school of grammarians and lexicographers and acquired knowledge from early scholars of this school. He excelled in Ḥadīth, poetry and lexicography and possessed special skill in Arabic dialects and rare words. He studied ancient poetry under Mufaḍḍal al-Ḍabbī (d.168/786) the collector of "al-Mufaḍḍaliyyāt". Among his prominent students were Abū al-'Abbās Tha'lab (d.291/904), Ibn al-Sikkīt, Abu 'Ubayd al-Qāsim b. Sallām and his own son 'Amr.¹ His contemporary scholars considered Abū 'Amr al-Shaybānī as an authority in linguistics and poetry.²

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1. F. Krenkow, al-Shaybānī, Encyclopaedia of Islam (EI), vol. iv, p.271.
 2. But Dr. Ṭāhā Ḥusayn includes him, with Khalaf al-Aḥmar and Ḥammād al-Rāwiya, among the forgers of pre-Islamic poetry. cf. AL, p.93.

Among his lexicographical works besides "Kitāb al-Jīm" are "Gharīb al-Ḥadīth" and "Kitāb al-Nawādir". He is also the author of some short special vocabularies such as "al-Nakhla", "al-Ibil", "Khalq al-Insān" etc. "Gharīb al-Muṣannaf" and "Kitāb al-Kuttāb" are ascribed to al-Shaybanī by F. Krenkow.¹

"Kitāb al-Jīm" is the most outstanding work of Abu 'Amr al-Shaybānī. The book is also titled as (i)"Kitāb al-Ḥurūf and (ii)"Kitāb al-Lughāt".² In composing "Kitāb al-Jīm" Abū 'Amr was greatly influenced by al-Khalīl.³ In this book the author collected difficult words and uncommon expressions of Arabic language and explained them with the help of poetical quotations.

Abu 'Amr had a hobby to collect folk poetry from tribal people. For this purpose he used to go to the Bedouin Arabs taking with him jars of ink, and did not return until these were used up. Thus he collected folklore from more than one hundred Arab tribes.⁴ The difficult words found in these collections of old poetry were the main ingredients of "Kitāb al-Jīm". Abū 'Amr initially elucidated the difficult words of the collected poetic folklores, and then arranged them

1. "al-Shaybānī", EI, vol. iv, p.271.

2. 'Aṭṭār, Muqaddima, p.74.

3. Cf. "al-Shaybānī", EI, iv, 271.

4. AL, p.93.

under dictionary arrangement. According to John A. Haywood it is a tabulated collection of obscure poetical words.¹

In this dictionary the author, unlike al-Khalīl, followed the normal alphabetic order: ا , ب , ت , ث , ج , ... ي in arranging the chapters. Each chapter is named after a letter of the alphabet. Thus the book has twenty-eight chapters: "Bāb al-Alif", "Bāb al-Bā'", "Bāb al-Tā'", "Bāb al-Thā'", "Bāb al-Jīm" etc. Then the whole work has been divided into ten parts each containing one or several chapters. They are:

Part I: Bāb al-Alif, Bāb al-Bā', Bāb al-Tā', Bāb al-Thā',

Bāb al-Jīm;

Part II: Bāb al-Hā';

Part III: Bāb al-Khā', Bāb al-Dāl, Bāb al-Dhāl;

Part IV: Bāb al-Rā';

Part V: Bāb al-Zā', Bāb al-Sīn, Bāb al-Shīn;

Part VI: Bāb al-Ṣād, Bāb al-Ḍād, Bāb al-Ṭā', Bāb al-Zā' & a portion of Bāb al-‘Ayn;

Part VII: Rest of Bāb al-‘Ayn & Bāb al-Ghayn;

Part VIII: Bāb al-Fā', Bāb al-Qāf;

Part IX: Bāb al-Kāf, Bāb al-Lām;

Part X: Bāb al-Mīm, Bāb al-Nūn, Bāb al-Waw, Bāb al-Hā', Bāb al-Yā'.

According to ‘Aṭṭār, the dictionary was thus arranged fully

1. AL, p.95.

by the author himself.¹ But F. Krenkow thinks that Abū ‘Amr could complete only the first part i.e. upto the end of Bāb al-Jīm, and the book was later brought to its end by some of his students.² For reason unknown, the title of the book was given by the name of the fifth chapter i.e. the last chapter of part I.³

In "Kitāb al-Jīm" which is considered to be the first ever Arabic dictionary composed under the modern dictionary arrangement, the author maintained sequence of the alphabet only in arranging the chapters, where he brought entries according to their initial radicals. But within the chapters he did not set entries in alphabetic order. "Bāb al-Alif", the first chapter of the book, therefore, begins with the entry "أوق" followed by "أب" then "أفول" (root أفل) then "أفوق" (أفق) then "أزوح" (أزح) then "أموم"

1. Muqaddima, pp. 74-5.

2. EI, iv, 271.

3. "There remains the question as to why the title "Jīm" came to be used. Qifṭī tells us that Abū ‘Amr did not explain the meaning of the title: certainly not in the Escorial manuscript. Perhaps this was added later. Perhaps it was just an attempt by the author, or his pupils, or later Kufan scholars, to show that if the Basrans had their "‘Ayn", the Kufans had their "Jīm".— John A. Haywood. AL, p. 95.

This chapter ends with the word "أداة"². "Bāb al-Bā'"¹ (the second chapter) begins with "بيرة" followed by "بركة", then "بسيل", then "بذغ" and so on. For this anomaly in the arrangement of entries, it is much laborious to find a word in "Kitāb al-Jīm". The book ends with the entry "يمامة"³, the last entry of "Bāb al-Yā'" which begins with "يقنة" followed by "يبس".

"Kitāb al-Jīm" is not a voluminous work. It is a small dictionary dealing with only the difficult and uncommon words occurred in the author's own collection of old Arabic poetry. Its entries are, therefore, very much limited. The manuscript preserved in the Escorial Library of Madrid (MS No.572) contains only 287 leaves with about 400 words per page.⁴ It is undoubtedly smaller and less comprehensive than the book of al-Khalīl, which was an attempt to record the whole vocabulary-content of Arabic language. Considering its limitation John A. Haywood degraded "Kitāb al-Jīm" from being

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1. المأموم : وهو البعير اذا عمد وأكل الدهر سناسه .
quoted by 'Aṭṭār, Muqaddima, p.75.
 2. والادة : زماع أمر القوم واجتماعه . قال : وياتوا جميعا سالمين وأمرهم +
الى ادة حتى اذا الناس أصبحوا .
Loc. cit.
 3. واليمامة : القصد . قال المرار : اذا جف ماء المزن عنها تيممت +
يمامتها أي العداد تروم .
Loc. cit.
 4. 'Aṭṭār, Muqaddima, p.74; AL, p.94.

a dictionary in true sense.¹ Besides, the book could be taught or dictated to none during the lifetime of its author. Only after his death it was made public.²

"Kitāb al-Jīm" was published by "Majma' al-Luġha al-'Arabiyya", Cairo in 1974-1975 in three volumes edited by Ibrāhīm al-Abyārī (vol.i), 'Abd al-'Alīm al-Taḥāwī (vol.ii) and 'Abd al-Karīm al-Gharbāwī (vol.iii).³

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1. "The jīm is only a dictionary in the sense that early Sanscrit and Greek lexicographical works can claim that title." AL, pp.94-5.
 2. Cf. "al-Shaybānī", EI, iv, 271.
 3. Cf. 'Afīf, Juhūd, pp.39, 171.

AL-JAMHARA

"Al-Jamhara fī al-Lughā" or "Jamhara al-Lughā" is the most remarkable Arabic dictionary after "Kitāb al-‘Ayn". The author of this dictionary is Abū Bakr Muḥammad b. al-Ḥasan b. Durayd al-Azdī al-Baṣrī (223/837-321/934). He is called Ibn Durayd, being "Durayd" the name of his grandfather.

Ibn Durayd was born at Basra in a noble Arab family during the rule of Abbasid caliph Muṭaṣṣim Billāh (218/833-227/842). In Basra he was brought up and received his basic education. When in the month of Shawwāl, 257 A.H. the Zanjis invaded Basra and killed a large number of its inhabitants, Ibn Durayd along with his paternal uncle Ḥusayn b. Durayd fled to Oman and lived there on the coast of the Persian Gulf. After twelve years he returned to Basra and stayed there for some time. Then he went to Fāris and became a close companion of Shāh ‘Abd Allāh b. Muḥammad b. Mīkāl and his son Isma‘īl Abū al-‘Abbās, the administrators of Fāris. After dismissal of ‘Abd Allāh and Isma‘īl from Fāris in 308/920, Ibn Durayd went to Baghdad. The caliph Muqtadir Billāh granted him a monthly allowance of fifty dinars, which continued till his death. He died at Baghdad on 18th Sha‘bān, 321 A.H./12th August, 934 A.D. at the age of ninety-seven.¹

1. Ibn Khallikān, Wafayāt, vol.i, p.497; Hājji Khalīfa, Kashf al-Zunūn, vol.vi, No.12807; al-Jamhara, Hyderabad, vol.i, introduction, p.9; M. F. Rahman, Abu Bakr Muhammad B.

Ibn Durayd was one of the greatest Arab philologists. He specialized in language, lexicography, genealogy and poetry.¹ He himself was also a poet.

He lived in an age of luminaries and drunk deep at the fountain of their knowledge. To quench his thirst, he travelled far and wide and received knowledge from many of the contemporary scholars, of whom the following are most outstanding:-

Abu Hātim Sahl b. Muḥammad al-Sijistānī (d.255/864); Abū ‘Uthmān Sa‘īd b. Hārūn al-Ushnāndānī (d.288 A.H.); Abū al-Faḍl al-‘Abbās b. al-Faraj al-Rayyāshī (d.257/871); ‘Abd al-Raḥmān b. ‘Abd Allāh; Ḥusayn b. Durayd (his paternal uncle); Abū ‘Imrān al-Kilābi; Abū Ma‘ādh Ma‘rūf b. Ḥassan; Abū Bashār Aḥmad b. ‘Īsā; al-Sakan b. Sa‘īd; al-Ḥasan b. Khidīr; ‘Abd al-Awwal b. Mazīd; al-Faḍl b. Muḥammad b. al-‘Allāf; al-‘Utbī; Yazīd b. ‘Amr al-Ghanawī; Ḥamīd b. Ṭarafa; Abū Ishāq Ibrāhīm b. Sufyān al-Ziyādī (d.249/863); Abū ‘Abd Allāh Muḥammad b. al-Ḥusayn; Abū Haffān ‘Abd Allāh b. Aḥmad (d. 195 A.H.).²

Durayd and his Contribution to Arabic Lexicography, The Dhaka University Studies, Part A, volume 48, No.1, June 1991, p.141.

1. "كان من اكابر علماء العربية مقدا في اللغة و انساب العرب و اشعارهم." —Ibn al-Anbārī, quoted in the introduction to al-Jamhara, p.7.
2. Al-Jamhara, Introduction, p.5; M. F. Rahman, op. cit., pp.141-2.

In his time, Ibn Durayd assumed a remarkable place as an uncommon scholar. Many seekers of knowledge flocked to him and benefitted themselves at his erudition. Of them the following left indelible mark on the passage of time:-

Abū al-Faraj al-Iṣfahānī (d.356/967); Abū Sa'īd al-Ḥasan b. 'Abd Allāh al-Sayrāfī (368 A.H.); Abū 'Alī al-Qālī; Abū Muḥammad 'Alī b. 'Abd Allāh b. al-Mughīra al-Jawharī; Abū al-Ḥasan 'Alī b. Ḥasan al-Mas'ūdi (d.346/956); Abū al-'Abbās Isma'īl b. 'Abd Allāh Ibn Mīkāl; Abū al-'Abbās Aḥmad b. 'Alī al-Qāsānī; Abū Ishāq Ibrāhīm b. al-Faḍl al-Hāshimī; Abū Bakr Aḥmad b. Muḥammad al-Khazzāz (d.381 A.H.); Abū al-Ḥasan 'Alī b. Muḥammad; Abū al-Ḥasan Aḥmad b. 'Alī al-Duraydī; Abū al-Qāsim 'Amr b. Muḥammad b. Sayf; Abū 'Alī Muḥammad b. al-Ḥasan b. al-Muẓaffar al-Ḥatimī (388/998); Abū al-Ḥusayn Muḥammad b. Aḥmad al-Akḥbārī and Abū 'Alī al-Fārisī (d.987 A.D.).¹

Ibn Durayd left a good number of works on different subjects. His works include the following:-

- (1) al-Jamhara fī al-Luḡa: his famous dictionary and the most important of his works;
- (2) "al-Maqṣūra" or "al-Maqṣūr wa al-Mamdūd": a long Qaṣīda of two hundred twenty-nine verses composed in praise of Shāh 'Abd Allāh b. Muḥammad Ibn Mīkāl and his son Ismā'īl Abū al-'Abbās of Fāris, printed with Latin translation

1. Jamhara, Introduction, pp.5-6; M. F. Rahaman, op. cit. pp.142-3.

- in 1773 & 1776, MSS in most of the big European libraries;
- (3) al-Ishtiqāq: in genealogy. It lists, in the lexicographical method, names of the Arab tribes and their branches along with the names of their leaders, poets and other champions. Gottingen 1854 & Cairo 1958;
- (4) Kitāb al-Malāḥin: contains about four hundred ambiguous words, Cairo 1347 & Leiden 1859;
- (5) Kitāb al-Wishāḥ: deals with the by-names of poets and the historical and genealogical topics;
- (6) Kitāb al-Mujtanā: a miscellany of remarkable sayings of the Prophet(S) and his successors, Dā'ira al-Ma'ārif al-'Uḥmāniyya, Hyderabad 1342 A.H.;
- (7) Dīwān: a collection of his poetry collected by Badr al-Dīn al-'Alawī, Cairo 1360/1946;
- (8) Kitāb al-Khayl al-Kabīr: a large vocabulary for horses;
- (9) Kitāb al-Khayl al-Ṣaghīr: a short vocabulary for horses;
- 10) Kitāb al-Anwā': a vocabulary for rain and storms;
- 11) Kitāb al-Saḥāb wa al-Ghayṭh: a vocabulary for clouds, Leiden 1859;
- 12) Kitāb al-Sarj wa al-Lijām: a vocabulary for saddles and bridles, Leiden 1859;
- 13) Kitāb al-Nawādir: a book dealing with rare words and expressions;
- 14) Gharīb al-Qur'ān: a list of uncommon expressions occurred in the Qur'ān.
- 15) Kitāb al-Lughāt: a book of dialects;

- (16) Kitāb al-Silāḥ: a vocabulary for arms and weapons;
 (17) Kitāb Fa'altu wa Af'altu: in grammar;
 (18) Taqwīm al-Lisān: in philology;
 (19) Kitāb al-Mutanāhī: also in philology;
 (20) Adab al-Kuttāb;
 (21) Kitāb al-Muqtanā;
 (22) Kitāb al-Muqtabas;
 (23) Kitāb al-Amālī;
 (24) Kitāb Zuwār al-‘Arab;
 (25) Kitāb al-Malāḍ;
 (26) Kitāb al-Anbāz.¹

Among these works "Kitāb al-Khayl al-Kabīr", "Kitāb al-Khayl al-Ṣaghīr", "Kitāb al-Sarj wa al-Lijām", "Kitāb al-Anwā'", "Kitāb al-Saḥāb wa al-Ghayth", "Kitāb al-Silāḥ", etc. are small dictionaries of objects, and "al-Jamhara fī al-Luḡha" is a comprehensive dictionary of general words arranged in the alphabetic order according to the modern dictionary arrangement.

Ibn Durayd composed "al-Jamhara" during his stay in Fāris. He dedicated his work to Shāh ‘Abd Allāh b. Muḥammad

1. Vide for No.1-26: Jamhara, Introduction, pp.8-9; ‘Aṭāyā al-Dimashqī, al-Muntakhab fī Tārīkh Adab al-‘Arab, Cairo 1913, p.59; Zayyāt, Tārīkh, p.375; Zaydān, Tārīkh, vol.i, pp.497-8; ‘Afīf, Juhūd, pp.134, 164; EI, new ed. vol.iii, p.757; M. F. Rahman, op. cit., pp.143-4.

Ibn Mīkāl and his son Ismā'īl Abū al-'Abbās, the administrators of Fāris. Significance of the title "al-Jamhara" (the great mass) is that the author dealt in his book with only the common and widely known words leaving off the unknown and odd ones. He states in the preface:

وانما أعرناه هذا الاسم لأننا اخترنا له الجمهور من كلام العرب وأرجأنا
الوحشي المستنكر . ١

Ibn Durayd opposed the sequence of al-Khalīl's phonetic alphabet and followed in his "al-Jamhara" the normal alphabetic order, with which the common people were familiar. He classified the entries into some major groups on the basis of the radicals' number, and embodied each group under a caption indicating the number of radicals of its entries. Thus the caption of the first major group is ² أبواب الثنائي الصحيح and the entries therein are like *أَب , مَر , رَم* etc. Captions of the other two major groups are ³ أبواب الثلاثي الصحيح and ⁴ أبواب الرباعي الصحيح. Each of the major groups is divided into many chapters. Within these chapters all the roots are shown in the alphabetical order and the entries are dealt with in their respective places.

1. Jamhara, vol.i, p.4.

2. Ibid., p.13.

3. Ibid., p.193.

4. Ibid., vol.iii, p.295.

Besides general words of the language, "al-Jamhara" contains some special objective entries such as "forms of the verbal noun"¹; "foods"²; "name of the days and months in the Jahiliyya"³; "the metaphorical use of words"⁴; "foreign words in Arabic"⁵; vocabularies describing "horses"⁶, "women"⁷ etc. and a list of various "plural forms"⁸.

When including the roots within the chapters of "Jamhara", Ibn Durayd followed a new system of arrangement, under which each chapter begins with the root whose first radical is the letter of the chapter and the second radical is the letter next to it in the sequence of the alphabet. He, therefore, starts the chapter of "د", for example, with the roots of د with د, د with ر, د with ز and so on upto the end of the chapter. The early roots of د with ء, د with ب, د with ت, د with ث, د with ج, د with ح, د with خ and د with د are not included here in the beginning of the chapter of "د". Furthermore, "al-Jamhara" dealt with the words of reversed roots in the places of normal roots. For example, the words "المق"

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1. Ibid., pp.427-9.
 2. Ibid., pp.446-7.
 3. Ibid., p.489.
 4. Ibid., pp.489-494.
 5. Ibid., pp.499-503.
 6. Ibid., p.505.
 7. Ibid., p.507.
 8. Ibid., pp.508-513.

and "ملق" have been dealt with alongside the word "قلم" under the root "ق ل م".¹ It is, therefore, not so easy to find out a word in the dictionary.²

Because of its complexity, some authors have adverse opinions about "al-Jamhara". According to John A. Haywood, "The Jamhara is a rambling work of little practical use. No explanation can hide this fact that it is the most confused Arabic dictionary ever written. From the Jamhara we might almost imagine that Ibn Durayd had written a number of lexicographical works, some in dictionary, some in vocabulary form, often overlapping each other and then strung them together hastily as if they formed a single planned dictionary."³ Even some labelled charge of forging on its author. Al-Azharī writes in the introduction of his "Tahdhīb al-Lughā":

"وممن ألف في عصرنا الكتب ووسم بافتعال العربية وتوليد الالفاظ التي ليس لها أصول ' وادخال ما ليس في كلام العرب في كلامهم : أبو بكر محمد بن الحسن بن دريد الأزدي صاحب كتاب الجمهرة " ⁴

Despite these adverse opinions, "al-Jamhara" of Ibn Durayd remains a mine of linguistic information. It has left lasting

1. Jamhara, vol.iii, pp.162-3.

2. "وطريقة التفتيش فيه غير مألوفة عندنا."

—Jurjī Zaydān, Tārīkh, vol.i, p.498.

3. AL, pp.52, 53.

4. Quoted by 'Aṭṭār, Muqaddima, p.79.

influence on the development of the subsequent Arabic lexicography. On the other hand, many scholars of different periods wrote separate books on this dictionary. Among these books mention can be made of "Fā'it al-Jamhara" by Abū 'Umar al-Zāhid, "Jawhara al-Jamhara" by al-Şāhib b. 'Abbād, "Mukhtaşar al-Jamhara" by Şharaf al-Dīn Muḥammad b. Naşr Allāh al-Anşārī, "Naẓm al-Jamhara" by Yaḥyā b. Ma'aţ al-Maghribī and "Naşr Şhawāhid al-Jamhara" by Abū al-'Alā' al-Ma'arrī.¹

"al-Jamhara" was published for the first time in Hyderabad, India in four volumes from 1344/1926 to 1351/1932. Majlis Dā'ira al-Ma'ārif al-'Uthmāniyya (Osmania Oriental Publications Bureau) of Osmania University of Hyderabad took up the task of publishing the dictionary. Şhaykh Muḥammad Sūrati edited the work for its publication.² He utilized three MSS for this purpose. They are:-

- (1) MS in Aşifiyya Library of Lucknow: This MS was read to Ibn Khālawayh and the poet Abū al-'Alā' al-Ma'arrī, and had marginal notes by both of them;
- (2) MS in Khudā Bakhsh Khān Library of Bankipore;
- (3) MS in Rampur Library.³

The MS of Lucknow was taken as the basis, with which the other two were compared.⁴ Some materials were also pro-

1. Muḥādarāt, p.74; Jamhara, Introduction, p.16.

2. Jamhara, Introduction, p.2.

3. For No.1-3 cf. *ibid.*, pp.15-6.

4. *Ibid.*, p.16.

cured from "al-Muzhir" of Jalāl al-Dīn al-Suyūṭī who referred to a MS of the work in the handwriting of Abū al-Namir Aḥmad b. 'Abd al-Raḥmān al-Ṭarāblusī.¹

The "Dā'ira al-Ma'ārif" authority also obtained texts of "al-Jamhara" from MSS extant in different places of Europe through a German scholar Professor F. Krenkow. The following MSS had been referred to by F. Krenkow in this regard:-

- (1) MS in Leiden: Out of the total three volumes, the second and the third are transmitted by Abū Sa'īd al-Ḥasan b. 'Abd Allāh al-Sayrāfī (d.368 A.H.) from the author himself.
- (2) MSS in the British Museum:
 - i) only two parts out of the total seven;
 - ii) few portions of the book from its last section bearing corrections by Abū 'Umar Ghulām Tha'lab, one of the author's students;
 - iii) MS of "Mukhtaṣar al-Jamhara", written in the old caligraphy of Baghdad.
- (3) MS in Royal Library of Paris: two imperfect copies.²

The authority of "Dā'ira al-Ma'ārif" mentioned some other MSS of "al-Jamhara" which because of their imperfectness were not considered. They are in Dār al-Kutub al-Sulṭāniyya, Cairo; Jāmi' al-Qurawiyyīn, Fez (Morocco); personal library of Ṣadr al-Dīn al-Ḥusaynī al-Baḡhdādi of Baghdad; and Sultan

1. Cf. *ibid.*, p.16.

2. For No.1-3 cf. *Jamhara*, Introduction, pp.17-8.

Aḥmad Khān, Koprolozada, Aya Sofia, 'Atīf Afindī, Sultan Abā Yazīd, Dāmād Ibrāhīm and Dāmādzāda Muḥammad Murād of Istanbul.¹

This first Hyderabad edition of "al-Jamhara" was produced in four big volumes. The first three volumes contain the text and the fourth volume, as an appendix, contains a long index of the words dealt with in the whole dictionary. This index, arranged in the modern alphabetic order, serves as an essential guide for finding words in the dictionary. The first volume dates 1344 A.H. (1926 A.D.), the third 1345 A.H. and the fourth index volume dates 1351 A.H. (1932 A.D.). The number of pages covered by the text in three volumes is 1260 (vol.I: 322 pages, vol.II: 423 pages and vol.III: 515 pages).

Some abbreviations have been used in the foot-notes of all the three volumes. These are:

♣ (Hind) = MS of India;

J (Leiden) = MS of Leiden;

ب (British) = MS of British Museum;

ف (Paris) = MS of Paris;

مخ (Mukhtaṣar) = MS of "Mukhtaṣar al-Jamhara";

س (Sūratī) = Shaykh Muḥammad Sūratī;

ك (Krenkow) = Professor F. Krenkow.

1. Cf. *ibid.*, p.18.

AL-BĀRI'

The first Arabic dictionary composed in Spain is "Kitāb al-Bāri' fī al-Lughā" by Abū 'Alī al-Qālī (288/901-356/967). The full name of the author is Abū 'Alī Isma'īl b. al-Qāsim b. 'Aydhūn b. Hārūn b. 'Īsā b. Muḥammad b. Sulaymān al-Qālī al-Baghdādī. His surname "al-Qālī" is related to "Qālī Qalā", a place in Armenia having more intellectual fame than his own birth place.¹ In the East he was known as "al-Qālī", while in the West as "al-Baghdādī".

Abū 'Alī al-Qālī was born at Manazgird in Armenia in 288/901. In 303/915 he came to Baghdad in search of knowledge and stayed there for twenty-five years. Within this long period, he paid a visit to Mosul (Mawṣil) and stayed there for some days to learn Ḥadīth from Abū Ya'lā al-Mawṣilī. He returned to Baghdad in 305/917 and continued to stay there till 328/929.

1. "He found himself on the way to Baghdad in company of a number of people from Qālī-Qalā, also in Armenia. He noticed that these people were honoured wherever they went. So he adopted the name of al-Qālī." AL, p.57;

"وقيل له : القالي ؛ لأنه انحدر الى بغداد مع رفقة من قالي قلا ."
'Aṭṭār, Muqaddima, p.90;

"وانما قيل له القالي ؛ لأنه سافر الى بغداد مع أهل قالي قلا فبقي عليه الاسم ."
وفيات الاعيان ج ١ ص ٧٤ ؛

"قال القالي : لما دخلت بغداد، انتسبت الى قالي قلا، رجاء أن أنتفع بذلك ، لأنها ثغر من ثغور المسلمين ، لا يزال بها المرابطون ."

Yāqūt b. 'Abd Allāh al-Ḥamawī, Mu'jam al-Udabā' (Udabā'), vol.vii, p.27.

At the age of forty he left Baghdad for Spain and reached Cordova in 330/942, when 'Abd al-Raḥmān III al-Nāṣir was the caliph of Spain. Caliph's son and successor in caliphate al-Ḥakam b. 'Abd al-Raḥmān received him with due respect and extended him all kinds of favour. He settled in Cordova for the rest of his life. In Cordova al-Qālī obtained the patronage which he could not get in Baghdad. He was appointed in-charge of the great mosque of al-Zahrā, and was later made the Chief Judge of Cordova.¹ Thus an Armenian scholar achieved his fame and fortune in Spain. Al-Qālī died in Cordova in 356/967 at the age of sixty-seven.

Among his teachers, Ibn Durayd²; Abū Bakr Muḥammad b. al-Qāsim al-Anbārī (d.328/940); Abū 'Abd Allāh Ibrāhīm Nifṭawayh (d.935 A.D.); Abū Ishāq Ibrāhīm al-Zajjāj (d.923 A.D.)³; 'Abd Allāh Ibn Durustawayh (d.956 A.D.); Abū Ya'la Aḥmad b. 'Alī al-Mawṣilī (d.307/919); Abū Bakr b. al-Sarrāj and Abū al-Ḥasan 'Alī b. Sulaymān al-Akhfaṣh were prominent.⁴ Abū Bakr Muḥammad b. al-Ḥasan al-Zubaydī (316/918-379/989), the author of "Mukhtaṣar al-'Ayn" was one of the prominent students of al-Qālī.

1. Cf. AL, p.58.

2. Supra, p.24ff.

3. Author of "Sharḥ Abyāt Kitāb Sībawayh" and "Kitāb Ma'ānī al-Qur'ān".

4. Yāqūt, Udabā', vol.vii, p.27; 'Aṭṭār, Muqaddima, p.90; Haywood, AL, p.57.

Under his teachers he studied the Qur'ān, the Ḥadīth, grammar, ancient Arabic poetry and philology. He mastered philology and poetry, and acquired thorough knowledge of grammatical doctrines of the Basran school. He surpassed all his contemporaries in these three fields.¹

Al-Qālī had in his own collection, a MS copy of the dictionary "al-Jamhara" by his teacher Ibn Durayd in the author's hand-writing. But due to financial stringencies he was compelled to sell it only at forty mithqals. Before handing it over to the buyer he wrote few verses on its fly-leaf expressing his deep affection to the copy, his twenty years' friend.² Reading these verses the buyer was so moved that he returned the MS along with a present of another forty dinars.³

Besides "Kitāb al-Bārī", al-Qālī's another work "Kitāb al-Amālī" got world-wide fame. It is a philological and literary miscellany like "al-Kāmil" of Mubarrad. He dictated "Kitāb al-Amālī" in al-Zahrā, Mosque of Cordova. The book

1. Cf. AL, p.57.

2. The verses are:

أنت بها عشرين عاما وبعته	وقد طال وجدى بعدها وحنيني
وما كان ظني أنني سأبعبها	ولو خلدتني في السجون ديوني
ولكن لعجز وافتقار وصحيفة	صغار عليهم تستبيل شونني
فقلت ولم أملك سوابق عبرتي	مقالة مكوي للغواد حزني
وقد تخرج الحاجات يا أم مالك	كرائم من رب بهنّ ضنين

quoted by al-Suyūtī, al-Muzhir, vol.i, p.95.

3. Loc. cit.; AL, p.58.

was published in Būlāq in 1326 A.H. and Cairo in 1344/1926 in two volumes along with an appendix. He is also the author of "al-Maqṣūr wa al-Mamdūd", "Kitāb al-Nawādir", "Kitāb al-Ibil wa Natājihā", "Kitāb al-Ḥullī al-Insān wa al-Khayl wa Shiyātihā", "Kitāb Fa'altu wa Af'altu", "Kitāb Maqātil al-Fursān" and "Tafsīr al-Sab' al-Ṭiwāl".¹

Al-Qālī composed the dictionary "al-Bārī'" in Spain under the royal patronage. The successor of the caliphate al-Ḥakam b. 'Abd al-Raḥmān al-Nāṣir, a lover of knowledge and culture, encouraged him to compose it.² He began its composition in 339 A.H. with the help of a Cordovan scribe Muḥammad b. al-Ḥusayn al-Fahdī.³ Draft work was completed before the death of the author, when fair copies of only three chapters—Hamza, Ḥā' and 'Ayn could be prepared. After his death scribes continued making fair copies of the work from the scraps of paper which he left.⁴

1. Yāqūt, Udabā', vol.vii, p.29.

2. "It is a sign of the universality of Islamic culture that an Armenian scholar in Arabic philology, having failed to make his mark in Baghdad, went to Spain, and died there after achieving fame and fortune, and compiled a great Arabic dictionary under royal patronage."— Haywood. AL, p.57.

3. 'Aṭṭār, Muqaddima, pp.90-91.

4. Ibid., p.91; AL, p.59.

By composing "Kitāb al-Bāri," al-Qālī wanted to spread in the West the lexicographical movement emerged in the East. He also wished a remedy for some deficiencies which he found in "Kitāb al-‘Ayn" of al-Khalīl and "al-Jamhara" of his teacher Ibn Durayd.¹

He composed "al-Bāri," in the sequence of a phonetic alphabet slightly different from that of "Kitāb al-‘Ayn". The alphabetic sequence followed in "al-Bāri," is: ء², ح, ه, ع, خ, ب, ف, ث, ذ, ظ, س, ز, ص, ت, د, ط, ن, ر, ل, ش, ج, ض, ك, ق, غ, م, و, ا and ي; while the sequence followed in "Kitāb al-‘Ayn" is: ع, ح, ه, خ, ق, ك, ج, ش, ض, ص, س, ز, ط, ت, د, ظ, ث, ذ, ب, ف, ل, ر, ن, ا, م, و, ي & ء.³

Main chapters of the dictionary are named by letters of the alphabet according to the above sequence, and each chapter is divided into some sections according to the number of radicals of the words. An especial section is also included

1. Cf. Muḥādarāt, p.77.

2. Regarding position of 'hamza' (ء) in the phonetic alphabet of "al-Bāri," there exist different opinions. ‘Aṭṭār mentions it as the first letter forming the first chapter of the book. Cf. Muqaddima, p.91. But A. S. Fulton entertains doubt about the position of 'hamza' saying "We have no manuscript evidence as to the position of the hamza. Al-Qālī must have dealt with it either at the beginning of the alphabet, or in a special chapter at the end." Cf. AL, p.60.

3. Supra, pp.14-5.

for miscellaneous expressions ("Ḥawāshī" or "Awshāb").¹ Each chapter thus contains six divisions: (1) Bāb al-Thunā'ī al-Mudā'af;² (2) Bāb al-Thulāthī al-Ṣaḥīḥ; (3) Bāb al-Thulāthī al-Mu'tall; (4) Bāb al-Ḥawāshī aw al-Awshāb; (5) Bāb al-Rubā'ī and (6) Bāb al-Khumāsi.

"Al-Bāri'" is a voluminous and long-winded dictionary. 'Aṭṭār and Qiftī state that MS of the dictionary contains five thousand leaves.³ But according to Yāqūt it contains three thousand leaves. Yāqūt also quotes al-Shaykh al-Imām Abū Muḥammad al-'Arabī saying that "Kitāb al-Bāri'" of Abū 'Alī al-Qālī comprises one hundred volumes.⁴ When dealing with the entries, the author first brings various synonyms and then illustrates these synonyms by poetical quotations. This caused the dictionary to become long-winded. It speaks of the author's literary bent of mind which overshadowed the philological consideration.⁵ "Al-Bāri'" exceeds "Kitāb al-

1. Here the author mentions name of various sounds. Muḥāḍarāt, p.79.

2. Full caption "al-Thunā'ī fī al-Khaṭṭ wa al-Thulāthī fī al-Ḥaqīqa". Cf. 'Aṭṭār, Muqaddima, p.91; Muḥāḍarāt, p.78.

3. Muqaddima, p.91; al-Qiftī, Inbāh al-Ruwāh 'alā Anbā' al-Nuḥāh, vol.i, p.206, quoted by Haywood, AL, p.59.

4. Udabā', vol.vii, p.29.

5. "It appears that al-Qālī's personality as a litterateur dominated his personality as a philologist, and this compelled him to be longwinded and verbose as he was in the "Kitāb al-Amālī", although the subjects of the two books were completely different."— 'Abd Allāh Darwīsh, quoted

Ayn" by 5683 words.¹ Scholars, therefore, asserted this dictionary to be the largest and most comprehensive Arabic dictionary till its time.²

"Kitāb al-Bāri" of Abū 'Alī al-Qālī has been published from Beirut in 1975.³ Besides, there exist two incomplete manuscripts of the dictionary: one in the British Museum, MS No.9811 and the other in the Bibliotheque Nationale, Paris, MS No.4235. But none of these manuscripts contains any introduction by the author. The British Museum MS has been reproduced in facsimile, edited by Dr. A. S. Fulton, along with a useful introduction by the editor. This was done in London in the year 1933.⁴ According to 'Aṭṭār, Dr. Fulton photographed both the MSS and combined them into one single book.⁵

by Haywood, AL, p.59.

1. AL, p.59.
2. "In its day the most comprehensive Arabic lexicon that had yet appeared"—Dr. A. S. Fulton, quoted by Haywood, AL, p.59; "لم يصنف مثله في الاحاطة والاستيعاب."—Yāqūt, Udabā', vol.vii, p.30.
3. Juhūd, p.145, No.588.
4. AL, p.59; Carl Brockelmann, Geschichte der Arabischen Litteratur, Arabic version, translated by Dr. 'Abd al-Ḥalīm al-Najjār, vol.ii, Cairo 1961, p.279.
5. Muqaddima, p.91.

AL-TAHDHĪB

Al-Azharī (282/895-370/981)¹ is the author of "al-Tahdhīb fī al-Lughā" or "Tahdhīb al-Lughā". His full name is Abū Mansūr Muḥammad b. Aḥmad b. al-Azhar b. Ṭalḥa b. Nūḥ al-Azharī al-Harawī.²

He was born at Herat in Khurasan. After receiving primary education in his birth-place, he moved to Baghdad and studied Fiqh, Ḥadīth, Tafsīr and philology under several scholars of this great centre of learning. In the year 311/923 he performed ḥajj. When returning back from ḥajj, his caravan was attacked by Karamathians at Habir, a place between Madinah and Kufa on 18th Muḥarram, 312/26th April, 924. Some members of the caravan were killed and some other including al-Azharī were held captive. He spent two years in captivity travelling from place to place with a nomadic tribe speaking correct Arabic language.³ This brought for him an opportunity to learn numerous words and expressions, with which he could enrich his dictionary "al-Tahdhīb".⁴ After being released

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1. According to Yāqūt, Azharī's birth-year is 302 A.H. Udabā', vol.xvii, p.165.
 2. Al-Azharī: This surname is related to his grandfather's name "al-Azhar". Al-Harawī: This is related to his birth-place "Herat".
 3. "ولايكاد يكون في منطقتهم لحن أو خطأ فاحش."
—Yāqūt. Udabā', vol.xvii, p.166; also cf. AL, p.54.
 4. Cf. AL, p.54.

from this captivity he returned to Herat, where he spent the latter part of his life in teaching and composing his dictionary "al-Tahdhīb".¹

Al-Azharī, a Shafi'ite, was skilled in religious sciences. But, his main subject was philology. Among his teachers of different subjects were Abū al-Faḍl Muḥammad b. Abī Ja'far al-Mundhirī, Abū Muḥammad al-Muzanī, Abū Muḥammad 'Abd Allāh b. 'Abd al-Wahhāb al-Baghawī, 'Abd Allāh b. Muḥammad b. Hajak, Abū al-Qāsim 'Abd Allāh b. Muḥammad al-Baghawī, Niftawayh and Ibn al-Sarrāj.² His works include "al-Tahdhīb", "Ma'rifa al-Ṣubḥ", "Gharīb al-Alfāz", "al-Taqrīb fi al-Tafsīr", "Tafsīr Alfāz Kitāb al-Muzanī", "ʿIlal al-Qirā'āt", "Fī al-Rūḥ wa mā Jā'a fī-hi min al-Qur'ān wa al-Sunna", "Tafsīr Asmā' Allāh 'Azza wa Jalla", "Ma'ānī Shawāhid Gharīb al-Ḥadīth", "al-Radd 'alā al-Layth", "Tafsīr Shawāhid Gharīb al-Ḥadīth", "Tafsīr Iṣlāḥ al-Mantiq", "Tafsīr al-Sab' al-Ṭiwāl", "Tafsīr Shi'r Abī Tammām" and "Kitāb al-Adawāt".³

In his dictionary "al-Tahdhīb", al-Azharī dealt only with the words and expressions considered by him to be correct and authentic.⁴ He also tried to rectify the corrupted words

1. Loc. cit.; Brockelmann, Arabic, vol.ii, p.263.

2. Yāqūt, Udabā', vol.xvii, p.165.

3. Loc. cit.; Ibn Khallikān, Wafayāt, vol.iii, p.49.

4. He says:

"ولم أودع كتابي هذا إلا ما صح لي سماعاً منهم، أو رواية عن ثقة، أو حكايته عن خط ذي معرفة شاقبة اقترنت اليها معرفتي."

introduced in Arabic language, and this is why he named the dictionary as "Tahdhīb al-Luġha" (rectification of the language).¹

He followed footsteps of al-Khalīl in dividing the dictionary into chapters and setting entries there in the alphabetic order. He utilized exactly the phonetic alphabet of al-Khalīl, but treated 'hamza' as a weak letter (ḥarf ʿilla).² He captioned each chapter with a letter and then divided it into six sections according to the number of radicals of the entries, as Abū ʿAlī al-Qālī did in "al-Bāri". Each chapter is named as "Bāb", and each section within the chapters as "Kitāb".³ The sections within the chapters of "al-Tahdhīb" are: (1) Kitāb al-Thunāʾī al-Muḍāʿaf; (2) Kitāb al-Thulāthī al-Ṣaḥīḥ; (3) Kitāb al-Thulāthī al-Mahmūz; (4) Kitāb al-Thulāthī al-Muʿtall; (5) Kitāb al-Rubāʿī and (6) Kitāb al-Khumāsī.⁴

Al-Tahdhīb, Introduction, quoted in Muḥāḍarāt, p.57 & ʿAṭṭār, Muqaddima, p.85.

1. "سميت كتابي تهذيب اللغة؛ لأنني قصدت بما جمعت فيه نفي ما أدخل في لغة العرب من الألفاظ التي أزالها الأغبياء عن صيغها، وغيرها الغث من سننها، فهذبت ما جمعت في كتابي من التصحيف والخطأ بقدر علمي." Tahdhīb, Introduction, quoted in Muḥāḍarāt, p.56 & Muqaddima, pp.84-5.

2. Muḥāḍarāt, p.57; Muqaddima, p.83.

3. e.g. "Bāb al-ʿAyn" and "Kitāb al-Thulāthī al-Muḍāʿaf.

4. Muḥāḍarāt, p.57; Muqaddiam, p.84.

For composition of "Kitāb al-Tahdhīb", the author mainly depended on the contents of "Kitāb al-‘Ayn". He took which he found correct in al-Khalīl's book and opposed which he found incorrect there. But, he was not fully satisfied with the contents of only "Kitāb al-‘Ayn". He, therefore, added to it many things acquired from other sources, specially which he learned from his teacher Abū al-Faḍl Muḥammad al-Mundhirī and which he acquired during his two years' captivity.

When al-Azharī deals with a root, he mentions all its variations together with comments and definitions by other lexicographers.¹ He also devoted special attention to include in his dictionary the name of towns, places, rivers etc.² "Al-Tahdhīb" thus became a voluminous dictionary, although its author thinks it a small and concise work.³

1. 'Aṭṭār quotes from Madinah MS of the book:

"هيش أهمله الليث ، وروى أبو العباس عن ابن الأعرابي أنه قال: الهيش : ضرب التلف . وقد هيشه ، إذا أوجعه ضرباً . وقال اللحياني : هو يهيش لعياله ويهيش ، معناها يكب ويطلب ويحتال . وقيل : الأصمعي : والهباشة والحباشة : الجماعة من الناس . وقال الرواسي : إن المجلس ليجمع هباشات وحباشات ، أي ناسا ليسوا من قبيلة واحدة ، وقد تهيشوا أو تحبشوا إذا اجتمعوا . ومنه قول رؤبة :
لولا هباشات من التهبيش + لمبينة كأفرخ العشوش"

Muqaddima, p.84.

2. Ibid., p.85.

3. "ولو أنني أودعت كتابي هذا ما حوته دفاتري وقرأته من كتب غيري ، ووجدته في الصحف التي كتبها الوراقون ، وأخذها المصحفون ، لطال كتابي ، ثم كنت أحد الجانبين على لغة العرب ولسانها ، ولقليل لا يخرى

Azharī's "Tahdhīb" is, however, an important source of Arabic lexicography. Its long introduction is also of special interest, as it contains a critical discussion on the history of Arabic lexicography up to the author's time.¹ The dictionary has been frequently utilized and quoted by many of the subsequent lexicographers including Ibn Manẓūr, author of "Lisān al-‘Arab".

"Al-Tahdhīb" was published in Egypt in 1964 for the first time and in 1967 for the second in fifteen volumes.² Manuscripts of the work are preserved in different museums and libraries of the world, such as al-Maktaba al-Aḥmadiyya, Aleppo; Maktaba ‘Ārif Ḥikmat Allāh, Madinah; Dār al-Kutub al-Miṣriyya, Cairo; Aya Sofia, Nūr ‘Uṭhmāniyya and Kobrili, Istanbul; British Museum, London; Bankipore and Rampur, India.³

K. V. Zettersteen edited a portion of the work including its long introduction and some pages from the beginning.⁴

صاعبه، خير من كثير يفضله.

Tahdhīb, Introduction, quoted in Muḥāḍarāt, p.59 & Muqaddima, p.85.

1. Cf. AL, p.54.
2. ‘Afīf, Juhūd, p.152, No.635.
3. ‘Aṭṭār, Muqaddima, p.86; Brockelmann, Arabic, vol.ii, pp. 264; AL, p.54.
4. K. V. Zettersteen, Aus dem Tahdib al-Luga al-Azhari's in "La Monde Oriental", 1920, vol.xiv, pp.1-106, quoted by Haywood, AL, p.54.

AL-MUHĪT

Abū al-Qāsim Ismā‘īl b. ‘Abbād b. al-‘Abbās al-Ṭālaqānī, popularly known as al-Ṣāhib b. ‘Abbād (326/938-385/995) is the author of "al-Muḥīṭ", another comprehensive Arabic dictionary. He has two surnames: "al-Ṣāhib" and "Kāfī al-Kufāh". Regarding the surname "al-Ṣāhib" (the companion) there are two opinions: (1) It was given to him because of his close association with Abū al-Faḍl Muḥammad b. al-‘Amīd, vizir of Buwaihid prince Rukn al-Dawla.¹ (2) It was given to him because of his constant companionship with the Buwaihid prince Mu‘ayyid al-Dawla.² His another surname "Kāfī al-Kufāh" seems to be political.³ According to Yāqūt, both the surnames were given by the Buwaihid ruler Mu‘ayyid al-Dawla.⁴

Al-Ṣāhib b. ‘Abbād was born at Ṭālaqān, a township in the north western Iranian city Kazvin near Isfahan. His father ‘Abbād was the secretary (kātib) to Buwaihid princes Rukn al-

1. "هو أول من لقب بالماحب من الوزراء؛ لأنه كان يصحب أبا الفضل ابن العميد، فقبل له صاحب ابن العميد، ثم أطلق عليه هذا اللقب لما تولى الوزارة وبقي علمًا عليه."

—Ibn Khallikān, Wafayāt, vol.i, p.207, quoted by Muḥammad Ḥasan al-Yāsīn, al-Ṣāhib ibn ‘Abbād, Baghdad 1376/1957, p.7.

2. Yāqūt, Udabā’, vol.vi, p.173; Brockelmann, Arabic, vol.ii, p.268; ‘Aṭṭār, Muqaddima, pp.86-7; AL, p.63.

3. Cf. Yāsīn, p.9.

4. Udabā’, vol.vi, p.173; Yāsīn, p.10.

Dawla of Rayy and 'Adud al-Dawla of Fāris.¹ Ṣāhib received his elementary education from his father at Rayy and Isfahan. He also studied at Rayy under Ahmad b. Fāris, a prominent philologist of that time and the author of "al-Mujmal fī al-Lughā" and "Maqāyīs al-Lughā".² Then he travelled to Baghdad to receive higher studies in different fields from prominent scholars. Among his teachers, mention can be made of Abū al-Faḍl Muḥammad b. al-'Amīd; Abū al-Ḥusayn Ahmad b. Fāris; Abū Sa'īd al-Ḥasan b. 'Abd Allāh b. al-Marzubān al-Sayrāfī; Abū Bakr Ahmad b. Kāmil; Abū Bakr Muḥammad b. al-Ḥasan; 'Abd Allāh b. Ja'far b. Fāris; Abū al-Faḍl al-'Abbās b. Muḥammad and Abū 'Anr al-Ṣabbāgh.

After returning from Baghdad, al-Ṣāhib started his career as a junior clerk at the office of Ibn al-'Amīd, vizir of Rukn al-Dawla at Rayy.³ When Mu'ayyid al-Dawla became the ruler of Rayy and Isfahan after the death of his father Rukn al-Dawla in 366/976, he appointed al-Ṣāhib his vizir, and he continued as vizir to Fakhr al-Dawla, brother of Mu'ayyid. Being a vizir for a period of eighteen years and one month, al-Ṣāhib took active part in various literary activities. He also patronized learning by providing considerable royal

1. Brockelmann, Arabic, vol.ii, p.268; AL, p.63.

2. Infra, p.54ff.

3. "كان صاحب في يد" أمره من صغار الكتاب يخدم أبا الفضل بن العميد.."

—Yāqūt, Udabā', vi, 172.

support for the contemporary scholars like Ibn Fāris, Abū al-Faraj al-Iṣfahānī, Badī' al-Zamān al-Hamadhānī and others. He died at Rayy on 24th Ṣafar, 385/31st May, 995. After his death the entire population of Rayy including the ruler Fakhr al-Dawla rushed to the gate of his palace to pay their respects, before his body was taken to Isfahan for burial.¹

Ṣāhib b. 'Abbād was a great fond of learning as well as the learned men. He used to welcome scholars of different sciences to his court. He owned a big private library, whose collections were as same as the loads of four hundred camels.² In Ibn 'Abbād we find a multifarious talent. He was at a time an statesman, a writer, a poet and above all a great patronizer of different aspects of arts and culture. John A. Haywood describes him as "the supreme example in Arabic literary history of the man of affairs with scholarly tastes, knowledge both wide and deep in many fields and uncommon literary ability".³ According to Ibn Khallikān, he was "the pearl of his time and the wonder of his age".⁴

Al-Ṣāhib excelled in different subjects including Tafsīr, Ḥadīth, theology, philology, grammar, prosody, literary criti-

1. AL, p.64; Zayyāt, Tārīkh, p.237; Brockelmann, Arabic, ii, 269.

2. Cf. 'Aṭṭār, Muqaddima, p.87; AL, p.64.

3. AL, p.63.

4. Quoted by Haywood, AL, p.63.

cism, history and medicine. He left among others the following outstanding works:-

- (1) al-Muḥīṭ: his dictionary;
- (2) Jawhara al-Jamhara;
- (3) Rasā'il Ibn 'Abbād: 30 volumes, of which 245 pages were printed in Egypt in 1366 A.H. as selected portions;
- (4) al-Kashf 'an Masāwī shi'r al-Mutanabbī: Cairo 1342 A.H.;
- (5) al-Amthāl al-Sā'ira min Shi'r al-Mutanabbī;
- (6) al-Manzūma al-Farīda: a qasīda consisting of 64 verses;
- (7) al-Iqnā' fī al-'Arūḍ wa Takhrīj al-Qawāfī;
- (8) Kitāb al-Imāla;
- (9) al-Farq bayna al-Ḍād wa al-Zā': a booklet in philology in 13 pages, Baghdad 1958;
- 10) Kitāb al-Maqṣūr wa al-Mamdūd;
- 11) al-Ibāna 'an Maḍhhab Ahl al-'Adl bi Ḥujaj al-Qur'ān wa al-'Aql;
- 12) al-Tadhkira;
- 13) 'Unwān al-Ma'ārif: in history, Najaf 1372;
- 14) al-A'yād wa Faḍā'il al-Nayrūz;
- 15) al-Waqf wa al-Ibtidā';
- 16) Dīwān: collection of his poetry, MS Aya Sofia, Istanbul.¹

1. For No.1-16 vide Khayr al-Dīn al-Ziriklī, al-A'lām, 2nd edition, vol.i, p.313; Yāsīn, pp.199-241; Ibn al-Anbārī, Nuzha al-Alibbā' fi Ṭabaqāt al-Udabā', p.399; 'Aṭṭār, Muqaddima, p.87; Zayyāt, Tārīkh, p.238; Brockelmann, Arabic, vol.ii, p.270; AL, p.63; Juhūd, p.141.

"Al-Muḥīṭ" of Ṣāḥib b. ʿAbbād is a comprehensive and voluminous Arabic dictionary. The title itself indicates comprehensiveness of the work.¹ The dictionary was in seven volumes. In different opinion it was in ten volumes.² In "al-Muḥīṭ" Ibn ʿAbbād adopted the same phonetic alphabet of al-Khalīl in setting entries within chapters.³ He began each chapter with the words of two radicals, then three, then four and then five, as al-Khalīl did.⁴ But in classifying the chapters he followed al-Azharī.⁵

One of the striking features of his dictionary was to give wide expression in a limited space without making it unwieldy by supplying excessive examples and quoting sources.⁶ For this speciality, "al-Muḥīṭ" could become more instructive for general readers than other comprehensive Arabic dictionaries composed till its time. As such, the work is considered

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1. Literary meanings of the word "Muḥīṭ" are "comprising", "comprehensive", "ocean" etc.
 2. Cf. Yāsīn, p.235; AL, p.64.
 3. The sequence of the alphabet utilized in "al-Muḥīṭ" is therefore: ط, ز, س, ص, ض, ش, ج, ك, ق, غ, خ, ه, ح, ع, د, ذ, ظ, ت, د, و, م, ب, ف, ن, ل, ر, ث, د, ظ, ت, د, ي and ا. Al-Muḥīṭ, Baghdad MS, quoted by Yāsīn, pp.237-8.
 4. AL, p.64.
 5. ʿAṭṭār, Muqaddima, p.87.
 6. "كثير فيه الألفاظ، وقلل الشواهد، فاشتمل من اللغة على جزء متوفر." —al-Qiftī, Inbāh, vol.i, p.201 quoted by ʿAṭṭār, Muqaddima, p.87.

to be a forerunner of Fīrūzābādī's "al-Qāmūs al-Muḥīṭ", though "al-Qāmūs" for its convenient arrangement, is undoubtedly superior to "al-Muḥīṭ".

Manuscripts of "al-Muḥīṭ" are preserved in different libraries and museums of the world including the following:-

- 1) Dār al-Kutub al-Miṣriyya, Cairo: a section of the book totalling 274 pages is preserved here.
- 2) Maktaba Aḥmad al-Thālith, Turkey: 275 leaves are preserved here. A photo copy of this MS is kept in Maktaba al-Imām al-Ḥasan al-ʿĀmma, Iraq.
- 3) Maktaba al-Mathaf al-ʿIraqī, Baghdad: one complete MS copy of the book, written in two volumes by al-Shaykh Muḥammad al-Samāwī in 1354 A.H., is preserved here. The first volume consists of 444 pages and the second of 415 pages.¹

The first volume of the Baghdad MS begins with:

”كلام العرب مبني على أربعة أنحاء : الثلاثي والثنائي والرباعي والخماسي، لايجاوز ببناء الكلمة والحروف الأصلية ذلك الا أن تلحقها الزوائد ، فقد تبلغ بها حينئذ سبعة نحو القرع لانسنة وهسي دويمة .“

and ends with:

”القندر من الرجال : القصير الحاذر ، والضخم من الابل ، والأبيض من كل شيء . القفنديل : الضخم من الابل . ادلنق الرجل : أسرع وتقدم ، وغسرق مدلنق : بعيد ممتد . القفرنية : القصيرة القمئة ويقال : قفرنية بالياء .“²

1. For No.1-3 vide Yāsīn, pp.235-6.

2. Al-Muḥīṭ, Baghdad MS, quoted by Yāsīn, p.236.

The second volume begins with:

« باب الكاف - باب الشنائي المضاعف - باب الشين : كَشَّ : كَشَّ البكر يكش كشيحا : وهو صوت من الكئيب والهدير، والكشيشة : لغة تعرف لربهم - يقولونها عند كاف التانيث نحو: عليكش بكش ، وبحر لايكشكش : أي لاينزح.»
and ends with:

« اليؤيوؤ : طائر يشبه الباشق ، والجمع اليئائي ، واذا قيل : هل يزوركهم فلان قالوا : نعم يا أي نعم يزورنا، ويقولون يا اذهب : أي يا هذا ، وقرئ قوله عز وجل : (ألا يسجدوا) أي ألا يا هؤلاء اسجدوا، والياء : الحرف ، وقصيدة ياءية : اذا كانت مبنية على الياء ، ويائية ، كذلك ، وقيل ميوية ، ويئت ياء ا حسنة أي كتبت ياء حسنة.»¹

Ministry of Culture & Arts (Wazāra al-Thaqāfa wa al-Funūn)
of Iraq Government has recently published the book.²

1. Cf. Yāsīn, pp.236-7.

2. Juhūd, p.141, No.562.

"AL-MUJMAL FĪ AL-LUGHĀ" & "MAQĀYĪS AL-LUGHĀ"

Abū al-Ḥusayn Aḥmad b. Fāris b. Zakariyyā b. Muḥammad b. Ḥabīb al-Qazwīnī al-Rāzī (329/941-395/1004), popularly known as Ibn Fāris, is the author of two dictionaries—"al-Mujmal fī al-Lughā" and "Maqāyīs al-Lughā".

Ibn Fāris was a native of Hamadhān, but about his fatherland there is difference of opinion.¹ He studied first in his native town under his father and others, then travelled to Qazwīn, Zinjān, Baghdad, Makkah etc. He also went to Syria in search of knowledge.² At Qazwīn, he studied under Abū al-Ḥasan ‘Alī b. Ibrāhīm al-Qaṭṭān, and at Zinjān under Abū Bakr Aḥmad b. al-Ḥasan b. al-Khaṭīb.³ He spent the latter part of his life in Rayy, where he was called to be a tutor to Abū Ṭālib Majd al-Dawla, son of the Buwaihid ruler Fakhr al-Dawla (366/976-387/997). Here he met al-Ṣāhib b. ‘Abbād. Ṣāhib showed him due regards and studied under him.⁴ Ibn Fāris died in Rayy in the month of Ṣafar, 395 A.H. and was buried there in front of the shrine of Abū al-Ḥasan ‘Alī b. ‘Abd al-‘Azīz al-Jurjānī.⁵

1. "واختلفوا في وطنه، ف قيل : كان من رستاق الزهراء من القرية المعروفة بكرسفة وجيانا ناد." —Yāqūt, Udabā, iv, 92.

2. Cf. Ibn Fāris, Maqāyīs al-Lughā, 2nd edition, vol.i, Introduction by ‘Abd al-Salām M. Hārūn, pp.4-5; Haywood, AL, p.99.

3. Maqāyīs, Introduction, p.4.

4. Ibid., p.6; AL, p.99.

5. Maqāyīs, Introduction, p.4. The years 360, 369, 375 &

Being a non-Arab by birth, Ibn Fāris loved Arabic and utilized it as vehicle of expression and produced unmatched literature in this language. He was a prominent philologist, an outstanding grammarian of Kufic school and a poet. He devoted himself to jurisprudence (fiqh) and lexicography. He was credited with the invention of the Maqāma literature, which matured in the hands of his student Badī' al-Zamān al-Hamadhānī.

Ibn Fāris travelled far and wide in quest of knowledge and studied under several scholars of his time. Among his teachers were his father Fāris b. Zakariyyā,¹ Abū Bakr Aḥmad b. al-Ḥasan al-Khaṭīb,² Abū al-Ḥasan 'Alī b. Ibrāhīm al-Qattān,³ Abū al-Ḥasan 'Alī b. 'Abd al-'Azīz,⁴ Abū Bakr Muḥammad b. Aḥmad al-Iṣfahānī, 'Alī b. Aḥmad al-Sāwī, Abū al-Qāsim Sulaymān b. Aḥmad al-Ṭabarānī and Abū 'Abd Allāh Aḥmad b. Ṭāhir al-Munajjim. Similarly, many seekers of knowledge rushed to Ibn Fāris from far and near to quench their thirst. Among

390 A.H. are also said as the death-year of Ibn Fāris. Ibid., p.9; Brockelmann, Arabic, vol.ii, p.265.

1. In addition to his elementary education, he studied under him Shafi'aite fiqh. Maqāyis, Introduction, p.7.
2. Under him, he studied grammar of Kufic school. Ibid., p.8.
3. Under him, he studied "Kitāb al-'Ayn" of al-Khalīl. Ibid., p.8.
4. From whom, Ibn Fāris transmitted two books of Abū 'Ubayd al-Qāsim b. Sallām: "Gharīb al-Hadīth" and "Gharīb al-Muṣannaf". Ibid., p.8.

his distinguished students were Badī' al-Zamān al-Hamadhānī, al-Ṣāhib b. 'Abbād, Abū Ṭālib Majd al-Dawla (son of Buwaihid ruler Fakhr al-Dawla) and Alī b. al-Qāsim al-Muqrī.¹

Throughout his life, Ibn Fāris had been a sincere student of knowledge. His facile pen traversed a wide range of the then human knowledge and produced outstanding works in different fields. His works include the following:-

- (1) al-Mujmal fī al-Luḡha: a short dictionary of correct Arabic words;
- (2) Maqāyīs al-Luḡha: a comprehensive dictionary completed in six volumes;
- (3) al-Ṣāhibī: a book of Arabic philology composed in the name of Ṣāhib b. 'Abbād and presented to him for his library, Cairo 1328/1910 and Beirut 1963;
- (4) Jāmi' al-Ta'wīl: a commentary on the Qur'ān in four volumes;
- (5) al-Nayrūz: MS al-Maktaba al-Zāhiriyya, Damascus;
- (6) al-Itbā' wa al-Muzāwaja: a list of Arabic pairs of words like *السيف والليف* , *مايق دايق* , *ساغب لاغب* etc., Cairo 1947;
- (7) al-Lāmāt: MS al-Maktaba al-Zāhiriyya;
- (8) "Awjaz al-Siyar li Khayr al-Bashar" or "Mukhtaṣar Siyar Rasūl Allāh" or "Sīra al-Nabī (S)": a short biography of the Prophet (S) in eight pages, Bombay 1311 A.H.;

1. 'Alī studied under Ibn Fāris his book "Awjaz al-Siyar li Khayr al-Bashar".

- (9) Kitāb al-Thalātha: a list of words formed by three letters of the same kind and having similar meanings, Cairo 1970, MS Escorial Library, Madrid;
- 10) Kitāb al-Amtā': published in 1906;
- 11) Tamām Faṣīḥ al-Kalām: MSS Najaf and al-Maktaba al-Taymūriyya, Cairo;
- 12) Dhamm al-Khaṭa' fī al-Shi'r: printed in Cairo in 1349 A.H. together with the book "al-Kashf 'an Masāwī Shi'r al-Mutanabbī" of Ṣāhib b. 'Abbād;
- 13) Ma'khadh al-'ilm: MS Dār al-Kutub al-Miṣriyya, Cairo;
- 14) Mukhtaṣar fī al-Mu'annath wa al-Mudhakkār: Cairo 1969, MS al-Maktaba al-Taymūriyya, No.265;
- 15) Maqāla Kallā wa mā Jā'a minhā fī Kitāb Allāh: published by 'Abd al-'Azīz al-Maymanī in Cairo, 1344 A.H.;
- 16) "Futyā Faqīh al-'Arab" or "Kitāb al-Masā'il": MS Mashhad. From this book al-Ḥarīrī borrowed the subject matter of his Maqāma No.32;
- 17) Qaṣaṣ al-Nahār wa Samar al-Layl: MS Leipzig;
- 18) Khalq al-Insān: a vocabulary of the limbs of the human body, MS Mosul;
- 19) Ikhtilāf I'rāb al-Qur'ān;
- 20) Tafsīr Asmā' al-Nabī (S);
- 21) Dārāt al-'Arab;
- 22) "Mutakhayyar al-Alfāz" or "Mukhtār al-Alfāz": Baghdad 1970;
- 23) Dhakhā'ir al-Kalimāt;

- 24) al-Farīda wa al-Kharīda;
- 25) Ḥilya al-Fuqahā';
- 26) al-Ḥamāsa al-Muḥdatha;
- 27) Khudāra: a critique on poetry;
- 28) Uṣūl al-Fiqh;
- 29) Amthila al-Asjā';
- 30) al-Intiṣār li Tha'lab;
- 31) Muqaddima al-Farā'id;
- 32) Muqaddima fī al-Nahw;
- 33) al-‘Amm wa al-Khāl;
- 34) Akhlāq al-Nabī (S);
- 35) al-Ifrād;
- 36) al-Amālī;
- 37) al-Tāj;
- 38) al-Ḥajar;
- 39) Dhamm al-Ghayba;
- 40) Sharḥ Risāla al-Zuhrī ilā ‘Abd al-Malik ibn Marwān;
- 41) al-Thiyāb wa al-Ḥulā;
- 42) al-Farq.¹

In the field of Arabic lexicography, the skill of Ibn Fāris had been proved through his two outstanding works: "al-Mujmal fī al-Luḡha" and "Maqāyīs al-Luḡha". He followed

1. Vide for No.1-42 Maqāyīs, Introduction, p.30; Muzhir, vol.i, p.622; Zaydān, Tārīkh, vol.i, p.620; Juhūd, pp.143, 144, 178, 220, 285.

in the third sections (i.e. the sections of the roots of more than three letters, no regular alphabetic order was maintained by the author in either of the books. As such, the entries of this section of "Kitāb al-Jīm" in "Maqāyīs al-Lughā" are "جذسور", "جسردب", "جمهور", "جرشومة", "جعفل", "جلمذ", "جرهم", "جمعرة", "جسرب" and so on.¹ These third sections of "al-Mujmal" and "Maqāyīs" remain confused for this anomaly, and special mental alertness is required in looking up words here in both the dictionaries.

Of the two works, "al-Mujmal" was composed first.² It is more famous than "Maqāyīs". In "Mujmal" the author dealt with only the correct and important words of common use. Here the definitions are brief, and the examples are kept within reasonable limit.³ Entries are very short and only handful of derivatives are mentioned under each root. The title "Mujmal", which means 'summary', 'synopsis' etc., itself indicates its briefness. The work is thus not a complete dictionary in the true sense.

"Al-Mujmal" has been published by Baghdad University in 1973.⁴ Earlier, its first part edited by M. Muḥy al-Dīn 'Abd al-Ḥamīd, was published by Maṭba'ā al-Sa'āda, Cairo in

1. Ibid., pp.505-513.

2. Cf. Maqāyīs, Introduction, p.41.

3. AL, p.101.

4. Juhūd, p.71, No.48.

1366/1947.¹ The dictionary is also extant in its MS copies in Berlin, Leiden, Paris, British Museum, Oxford, Kobrili, Damascus, Cairo, Noor Osmania, Mosul, Mashhad, Alexandria etc.²

The other dictionary "Maqāyīs al-Luḡha" is a comprehensive and voluminous work. In this dictionary, Ibn Fāris tried to deal with the derivations of Arabic roots. By its title he wanted to indicate this.³ The aim of the dictionary was not, however, to define all the derivatives of various roots. Its purpose was to indicate for each root its basic meaning patterns.⁴

"Maqāyīs al-Luḡha" was edited by 'Abd al-Salām Muḥammad Hārūn and published in Cairo in six volumes from 1366 to 1371 A.H. for the first time and from 1389/1969 to 1392/1972 for the second. The first volume with a useful introduction of 47 pages comprises "Kitāb al-Hamza" to "Kitāb al-Jīm",

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1. Dr. Muḥammad Jābir Fayyād, al-Ma'ājim al-'Arabiyya, Majalla al-Buḥūth al-Islāmiyya, vol.xi, 1404/5 A.H., p.258.
 2. Cf. Brockelmann, Arabic, vol.ii, p.266; Maqāyīs, Introduction, p.35; Zaydān, Tārīkh, vol.i, p.619
 3. The title "Maqāyīs" actually means 'measures' or 'scales', but Ibn Fāris meant 'derivations' by this word.
"وهو يعني بكلمة المقاييس ما يسميه بعض اللغويين الاشتقاق الكبير."
Maqāyīs, Introduction, p.39.
 4. For example: "جحد" الجيم والحاء والداد أمل يدل على قلة الخير.
Maqāyīs, vol.i, p.425.

and the sixth volume consists of "Kitāb al-Hā," to "Kitāb al-Yā," along with an index of the whole book. The total number of pages of all the six volumes is about 3000.

A good number of early manuscripts of "Maqāyīs al-Lughā" are preserved in different libraries and museums of the world such as British Museum, Dār al-Kutub al-Miṣriyya, al-Madrasa al-Marwiyya of Tehran and Anastas al-Karmalī Library of Baghdad.

AL-SIHĀH

Abū Naṣr Ismā'īl b. Ḥammād al-Jawharī (332-393 A.H.) is the author of "Tāj al-Lughā wa Ṣiḥāḥ al-'Arabiyya", popularly known as "al-Ṣiḥāḥ" (the correct words). The title is pronounced in both the ways—"Ṣiḥāḥ" and "Ṣaḥāḥ", but the former is more common.¹

Al-Jawharī, was born in Fārāb in Transoxiana, Turkey in 332 A.H. For this he was also called "al-Fārābī". He received primary education in his native village where he studied under his maternal uncle Iṣḥāq b. Ibrāhīm al-Fārābī. Being fond of travelling, al-Jawharī preferred journey to residence and moved far and wide befriending exile to life.² In Baghdad he studied philology under Abū 'Alī al-Fārisī (288-356 A.H.) and Abū Sa'īd al-Sīrāfī (284-368 A.H.). To perfect his linguistic knowledge he went to Hejaz and visited the lands of Rabī'a and Muḍar—the tribes of classic Arabic.³ From Hejaz he went to Khurāsān, settling first in Dāmighān and finally in Nīsāpūr. Here he spent the rest of his life in teaching calligraphy and composing books.⁴ Here in Nīsāpūr he produced his famous dictionary "al-Ṣiḥāḥ". Here he died

1. Cf. 'Aṭṭār, Muqaddima al-Ṣiḥāḥ (Introduction to al-Ṣiḥāḥ), p.111.

2. "كان يوتر السفر على الحضر، ويطوف الآفاق واستوطن الغربية على ساق." Yāqūt, Udabā', vol.vi, p.153.

3. 'Aṭṭār, Muqaddima, p.108; Zaydān, Tārīkh, vol.i, p.620.

4. Udabā', vi, 153; Zaydān, Tārīkh, i, 620; Muqaddima, p.108; Haywood, AL, p.69.

in 393 A.H. In different opinion, he died in 398 A.H.¹ Jawharī's death happened in a remarkable fashion. He climbed to the roof of the old mosque in Nīsāpūr and said, "Oh people, I have done something unprecedented in this world (composition of "al-Şihāḥ"), and I will now do something unprecedented for the next world." Then he jumped to the ground attempting to fly by using a pair of folding doors as wings, and died on the spot.² On his tragic death Haywood comments, "It appears that his linguistic labours unhinged his mind."³

Al-Qiftī, al-Suyūtī and Yāqūt described al-Jawharī as the intellectual wonder of his time.⁴ He excelled in lexicography, philology, literature, prosody, grammar and calligraphy. Yāqūt mentioned him as a forerunner of philology and literature, and his handwriting as a model of excellence.⁵

The literary works left by al-Jawharī include "al-Şihāḥ", his famous dictionary; "Arūḍ al-Wurqa", a book on prosody and "Kitāb al-Muqaddima fī al-Naḥw", a book on grammar. According to Yāqūt, Jawharī's book on grammar was most reliable and popular.⁶

1. Cf. Muqaddima, p.110.

2. Cf. Ibid., p.109; Udabā', vi, 157; AL, pp.69-70.

3. AL, p.69.

4. Muḥāḍarāt, p.86; AL, p.69; Udabā', vi, 151-2.

5. "هو امام في علم اللغة والادب . وخطه يضرب به المثل في الجودة ."
Udabā', vi, 152, 153.

6. "هو الذى بأيدي الناس اليوم وعليه اعتمدهم ."
Udabā', vi, 155.

Al-Jawharī, unlike other lexicographers, dealt in his "Ṣiḥāḥ" with only the correct (ṣaḥīḥ) words. He included each word after being confirmed about its correctness, and this is why he named his dictionary "al-Ṣiḥāḥ" (the correct words).¹ Al-Jawharī through his "Ṣiḥāḥ" also introduced in the science of dictionary the method of arranging words in rhyme order, i.e. on the basis of final letters.² This rhyme order of Jawharī had been a bold departure from the Khalīl's method of arranging words on the basis of initial letters.³ Jawharī's method was followed by a number of subsequent lexicographers. According to 'Aṭṭār, but for al-Jawharī the door of Arabic lexicography would have remained cumbersome for the people.⁴

In his "Ṣiḥāḥ" al-Jawharī followed normal alphabetic sequence, though he arranged entries in his own special rhyme

1. "وأول من التزم الصحيح مقتضرا عليه : الامام أبو نصر اسماعيل بن حماد الجوهري . ولهذا سمي كتابه بالصحيح ."
Muzhir, vol.i, p.97.

2. In a short introduction to "al-Ṣiḥāḥ", the author hints to these two innovations of his own :

"قد أودعت هذا الكتاب ما صحّ عندي من هذه اللغة التي شرف الله منزلها... على ترتيب لم أسبق إليه."
Al-Ṣiḥāḥ, Beirut edition, vol.i, p.33.

3. Cf. Supra, pp.14-5.

4. "وكان تأليف الجوهري صحاحه فتحا جديدا في التأليف المعجمي، وهذا الذي وجه التأليف المعجمي بالحصة، والا لو اتبع المؤلفون طريق اللغة الخليل وأبنائها مدرسته كان دريئد والزهري وابن سيده لكانت المعجمات العربية مغلقة الأبواب امام الناس."
Muqaddima, p.154.

arrangement. Besides final and initial letters of the entries, he maintained alphabetic order in their intermediate letters also, which al-Shaybānī¹ could not do in his "Kitāb al-Jīm".² We, therefore, find in "Ṣiḥāḥ" the entry "أرب" before "أزب"; "أسب" before "أشب"; "فروجة" before "فلوجة"; "عذلج" before "عزفج"; "عبر" before "عبر" and so on.³

The assumption of some people that the purpose of al-Jawharī's rhyme order in writing dictionary was to provide qafiya for poets and saj for prose writers, is opposed by Attār. He says, rather al-Jawharī wanted to write a dictionary for all people.⁴

"Al-Ṣiḥāḥ" is the first comprehensive Arabic dictionary composed in the rhyme order. Before this, an Egyptian Jew, Sa'diyya b. Yūsuf al-Fayyūmī (892-942 A.D.) compiled a Hebrew dictionary named "Agron". It was in two parts. The first part was arranged according to initial letters, while the second was arranged according to final letters, i.e. in rhyme

1. Supra, p.18ff.

2. Cf. Muqaddima, p.120.

3. Ibid., p.124.

4. «والذى نراه أن منهج الجوهري في ترتيب صحاحه باعتبار أوامر الكلمات غير مقصود منه تيسير الأمر على الشعراء والكتّاب، بل أراد الجوهري أن يولف معجما للناس جميعا دون أن ينظر إلى طائفة واحدة يوثرها بما بعلمه العظيم.»

Ibid., p.122.

order to help the poets.¹ Besides, al-Jawharī's maternal uncle Abū Ibrāhīm Ishāq b. Ibrāhīm al-Fārābī (d.350/961) used rhyme order in his vocabulary "Dīwān al-Adab".² Al-Jawharī might have been influenced by these two works.

In "al-Ṣiḥāḥ" there are twenty-eight chapters each in the name of a letter of the alphabet except "waw" and "yā'". Within each chapter except the last one, there are several sections, which are also arranged under the alphabetic system. The chapters are named by the final letters of the entries, and the sections by their initial letters. The first chapter is of "hamza" under the caption "Bāb al-Alif al-Mahmuza". "Waw" and "yā'" are combined in the 27th chapter (Bāb al-Waw wa al-Yā'). There is another chapter of "alif" at the end of the dictionary under the caption "Bāb al-Alif al-Layyina", which deals with a limited number of words ending in alif not changed from waw or yā', such as *يا, ذا, أنا, اذا* ect. This extra chapter of alif has no separate sections like other normal chapters. Thus the total number of chapters in the dictionary remains twenty-eight corresponding to the number of the alphabet.

1. Cf. AL, p.68.

2. Ibid., p.69.

Only five chapters: (1) hamza¹, (2) lām², (3) mīm³, (4) nūn⁴ and (5) waw & yā⁵ contain all the twenty-eight sections. The chapter of alif has no separate sections. Each of the remaining twenty-two chapters has omission of one or more sections, which are shown below:-

<u>CHAPTERS</u>	<u>SECTIONS OMITTED</u>
1. Bā, ⁶	Fā', Mīm.
2. Tā, ⁷	Ḍād, Zā'.
3. Thā, ⁸	Dhāl, Zā', Sīn, Ṣād, Zā', Yā'.
4. Jīm ⁹	Dhāl, Zā', Yā'.
5. Ḥā, ¹⁰	Thā', Khā', Zā', 'Ayn, Ghayn, Hā', Yā'.
6. Kha, ¹¹	Ḥā', Zā', 'Ayn, Ghayn, Yā'.
7. Dāl ¹²	Zā', Yā'.
8. Dhāl ¹³	Tā', Thā', Dhāl, Sīn, Ṣād, Ḍād, Zā', Yā'.
9. Rā, ¹⁴	Lām.

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1. Ṣiḥāḥ, Beirut ed., vol.i, pp.34-85.
 2. Ibid., vol.iv & v, pp.1618-1656.
 3. vol.v, pp.1857-2065.
 4. vols. v & vi, pp.2067-2222.
 5. vol.vi, pp.2259-2541.
 6. vol.i, pp.86-240.
 7. pp.241-271.
 8. 272-296.
 9. 297-352
 10. 353-417.
 11. 418-435
 12. vol.ii, pp.439-558.
 13. 559-573.
 14. 574-859.

<u>CHAPTERS</u>	<u>SECTIONS OMITTED</u>
10. Zā' ¹	<u>Thā'</u> , <u>Dhāl</u> , Sīn, Dād, Zā', Yā'.
11. Sīn ²	<u>Thā'</u> , <u>Dhāl</u> , Zā', Ṣād, Zā'.
12. <u>Shīn</u> ³	Tā', <u>Thā'</u> , Dhāl, Zā', <u>Shīn</u> , Ṣād, Dād, Zā', Lām, Yā'.
13. Ṣād ⁴	<u>Thā'</u> , <u>Dhāl</u> , Zā', Sīn, Dād, Tā', Zā'.
14. Dād ⁵	Tā', <u>Thā'</u> , <u>Dhāl</u> , Zā', Sīn, Ṣād, Dād, Tā', Zā', Yā'.
15. Tā' ⁶	Tā', Dāl, Zā'.
16. Zā' ⁷	Hamza, Tā', <u>Thā'</u> , <u>Khā'</u> , <u>Dhāl</u> , Zā', Sīn, Ṣād, Dād, Tā', Zā', Hā'.
17. 'Ayn ⁸	Hā', 'Ayn, <u>Ghayn</u> .
18. <u>Ghayn</u> ⁹	Jīm, <u>Dhāl</u> , Tā', Zā', 'Ayn, <u>Ghayn</u> , Qāf, Kāf, Yā'.
19. Fā' ¹⁰	Bā', Mīm, Yā'.
20. Qāf ¹¹	Zā', Kāf.

1. Vol.iii, pp.863-902.

2. 903-994.

3. 995-1028.

4. 1029-1062.

5. 1063-1113.

6. 1114-1169.

7. 1171-1181.

8. 1183-1310.

9. Vol.iv, pp.1315-1329.

10.1330-1444.

11.1445-1581.

<u>CHAPTERS</u>	<u>SECTIONS OMITTED</u>
21. Kāf ¹	<u>Thā</u> ’, Jīm, <u>Khā</u> ’, <u>Dhāl</u> , <u>Ṭā</u> ’, <u>Zā</u> ’, ‘Ayn, Qāf, Yā’.
22. Hā ²	<u>Thā</u> ’, <u>Hā</u> ’, <u>Khā</u> ’, <u>Dhāl</u> , <u>Zā</u> ’, <u>Ḍād</u> , <u>Ṭā</u> ’, <u>Zā</u> ’, <u>Ghayn</u> .

The total number of sections (fuṣūl) existing in the dictionary is 632, though it would have been 28x28=784. So the omission is 152.

Under the novel rhyme system of al-Jawharī's "Ṣiḥāḥ", the words كتب, ضرب, حب, طاب, قطرب, and عندليب all will be found in "Bāb al-Bā’" under different sections of their initial letters. The word كتب will be found in "Faṣl al-Kāf"; ضرب in "Faṣl al-Ḍād"; حب in "Faṣl al-Ḥā’"; طاب in "Faṣl al-Ṭā’"; قطرب in "Faṣl al-Qāf" and عندليب in "Faṣl al-‘Ayn". Thus the word شرف exists in "Faṣl al-Shīn" of "Bāb al-Fā’".

Another innovation of al-Jawharī was his method of vowelizing words and other orthographical signs where necessary. His system was to mention vowels and orthographical signs in full wording, or to use familiar words as measuring models.³ Some examples of vowelizing nouns are:

(١) "الكُدَاد : بالضم"

(٢) "الْكُرْد : بالضم"

1. 1582-1617.

2. Vol.vi, pp.2223-2258.

3. Cf. AL, p.74; Muḥāḍarāt, p.88; Muqaddima, p.123.

(٣) "الشرذ : بالتحريك"

(٤) "حلَّاب : بالتشديد"^١

and some examples of vowelizing verbs are:

(١) "جَدَّ الرجل : بالكسر"

(٢) "نُؤِب الرجل : بالضم"

(٣) "جَدَّ في الأمر يَجِدُّ : بالكسر"

(٤) "حَبَّتْه أحسبه : بالضم"

(٥) "حَبَّتْه صالحا أحسبه : بالفتح"^٢

Al-Jawharī wrote his dictionary with his own hand without appointing any scribe or dictating it to any one. The author died before completing the faircopy of the book. This was carried out by his student Abū Ishāq b. Ṣāliḥ al-Warrāq.³ From author's manuscript Abū Sahl Muḥammad b. 'Alī b. Muḥammad al-Harawī (372-433 A.H.) and Muḥammad b. 'Abd Allāh b. al-Ḥasan b. al-Ḥusayn b. Abī al-Baqā' al-Baṣrī made copies.

"Al-Ṣiḥāḥ" is characterised by correct entries, brief definitions and illustrative examples from excellent poetry and outstanding Arabic proverbs. The author also paid special attention to discuss the words grammatically and identify them by philological terms such as: المعتروك , الردى , الضعيف , الأضداد , النواذر , المشترك , المعرب , المولد , المنكر etc.⁴

1. Cf. al-Ṣiḥāḥ, roots كدد , كرد , شرد and حلب .

2. Roots جدد , ذأب , جحد and حسب .

3. Cf. Muqaddima, p.149.

4. Cf. Ibid., pp.129-134.

The dictionary, however, contains some copyists' errors both in the definitions and examples. Some words are entered under wrong roots owing to faulty derivations. The chief criticism against the work is that its author had omitted much in trying to confine his work to correct words.¹ Al-Fīrūzābādī comments in the preface to his "al-Qāmūs" that "al-Ṣiḥāḥ" hardly contains half the language.² But Fīrūzābādī's comment does not hold good, because a Lebanese writer of the nineteenth century Aḥmad Fāris al-Shidyāq counted specimen sections of both "Ṣiḥāḥ" and "Qāmūs", and was surprised to discover that, excluding proper nouns, "al-Ṣiḥāḥ" contained more entries.³

"Al-Ṣiḥāḥ" thus remained a classic Arabic dictionary, and retained its position of pre-eminence for three hundred years, until it was superceded by "al-Qāmūs" of Fīrūzābādī.⁴ Aṭṭār described "Ṣiḥāḥ" as the best of all the Arabic dictionaries composed till its time without any exception.⁵

Several abridgements, supplements and commentaries of al-Jawharī's work were composed by the later lexicographers.

1. Cf. AL, p.75.

2. Al-Qāmūs, Cairo edition, 1357/1938, vol.i, p.3 quoted by Haywood, AL, p.75.

3. Cf. AL, p.75.

4. AL, p.70.

5. "الصحاح خير المعجمات التي سبقته أو عاصرتها."
Muqaddima, p.129.

Author's student Ibn al-Barrī added to his teacher's work both illustrations and omitted words. He also provided the work with necessary marginal notes. Ibn Manẓūr, author of "Lisān al-ʿArab"¹, greatly relied on these marginal notes of Ibn al-Barrī.² Al-Ṣaghānī³, in his "Takmila"⁴, made considerable additions to "al-Ṣiḥāḥ". Al-Barmakī⁵, in his "Muntahā", added a little, but rearranged the whole work in the modern alphabetic order.⁶

"Al-Ṣiḥāḥ" was first printed in Būlāq in 1282 A.H. and then in Cairo in 1934 A.D.⁷ Aḥmad ʿAbd al-Ghafūr ʿAṭṭār edited the book for its modern printing. ʿAṭṭār edition of the dictionary was published in Cairo in 1376/1956 for the first time and in Beirut in 1399/1979 for the second. It consists of six volumes together with an useful introductory volume entitled "Muqaddima al-Ṣiḥāḥ", which contains the history of early Arabic lexicography. The first volume of this ʿAṭṭār edition contains a preface by his majesty Fahd b. ʿAbd al-ʿAzīz, the present King of Saudi Arabia and the then Prince

1. *Infra*, p.101ff.

2. *AL*, p.75.

3. Raḍī al-Dīn al-Ḥasan b. Muḥammad b. al-Ḥasan al-Ṣaghānī. *Infra*, p.95ff.

4. "Al-Takmila wa al-Dhayl wa al-Ṣila". *Infra*, pp. 99-100.

5. Abū al-Maʿālī Muḥammad b. Tamīm al-Barmakī (d.397/1006).

6. *AL*, p.75.

7. *AL*, p.70; *Juhūd*, p.160.

of the kingdom. The first volume comprises "Bāb al-Alif al-Mahmūza" to "Bāb al-Khā'"; the second "Bāb al-Dāl" to "Bāb al-Rā'"; the third "Bāb al-Zā'" to "Bāb al-‘Ayn"; the fourth "Bāb al-Ghayn" to "Faṣl al-Zā'" of "Bāb al-Lām"; the fifth "Faṣl al-Sīn" of "Bāb al-Lām" to "Faṣl al-Shīn" of "Bāb al-Nūn" and the sixth "Faṣl al-Ṣād" of "Bāb al-Nūn" to "Bāb al-Alif al-Layyina", the final chapter. Total number of pages of all the six volumes is 2563.

A large number of old manuscripts of "al-Ṣiḥāḥ" are preserved in many archives, museums and libraries of the world including Maktaba al-Mathaf al-‘Irāqī, Baghdad, where several old manuscripts of the dictionary written in the sixth, seventh and eighth centuries (A.H.) exist in good condition.¹

1. Cf. Muqaddima, p.153.

"AL-MUHKAM" & "AL-MUKHASSAS"

A blind Andalusian philologist and lexicographer with extraordinary talent Abū al-Ḥasan ‘Alī b. Ismā‘īl¹ (398/1007-458/1066), popularly known as Ibn Sīda, is the author of "al-Muḥkam" and "al-Mukḥaṣṣaṣ", two representative Arabic dictionaries of the middle age.

Ibn Sīda was born in 398/1007 in Murcia, a township in the Eastern Andalusia, but settled at Denia. He received his early education from his father who also was a blind man. Later, he attended the lectures of Sa‘īd b. al-Ḥasan al-Baghdādī and received lessons from Abū ‘Umar al-Ṭalamankī. In Denia he found Prince Abū al-Jaysh Mujāhid al-‘Āmirī an excellent patron. Ibn Sīda was devoted to the Prince and dedicated to him both his works "al-Muḥkam" and "al-Mukḥaṣṣaṣ". But on the death of Mujāhid, Ibn Sīda was harshly treated by his son and successor Iqbāl al-Dawla.² So he left Denia and travelled to the courts of other Muslim princes in Spain at that time.³ But, with the help of a poem addressed to Iqbāl al-Dawla, the new prince of Denia, Ibn Sīda managed to come back soon to Denia and obtain the patronage of the

1. In different opinion Ibn Sīda's father's name was Aḥmad or Muḥammad; cf. Udabā’, vol.xii, pp.231-2.

2. "كان ابن سيده منقطعا الى الأمير أبي الجيش مجاهد بن عبد الله العامري ، ثم حدث له نبوة بعد وفاته في أيام اقبال الدولة فهرب منه ."
Ibid., p.233.

3. AL, p.65.

Prince.¹ He died in Denia in 458/1066 at the age of about sixty.

Ibn Sīda was endowed with uncommon memory. once Abū 'Umar al-Ṭalamankī came to Murcia. Learning this, the local people gathered around him to hear "al-Ḡharīb al-Muṣannaf" of Abū 'Ubayd.² Ṭalamankī asked them to bring someone to read out the book. The man brought for this purpose was Ibn Sīda. Being a blind he recited from his memory the book from its beginning to the end.³

He was devoted to philology and lexicography throughout his life, but became distinguished in lexicography for his "al-Muḥkam" and "al-Mukḥaṣṣaṣ". Also, he was an expert in grammar, poetry as well as in "Ayyām al-'Arab"—the wars of the Arabs.⁴ Among his literary contributions, were the following:-

(1) Al-Muḥkam: a comprehensive dictionary of general words;

1. Vide for the poem Udabā', vol.xii, pp.234-5.

2. Abū 'Ubayd al-Qāsim b. Sallām al-Harawī (157/774-224/838). His dictionary "al-Ḡharīb al-Muṣannaf" is one of the principal source-books of Ibn Sīda's "al-Mukḥaṣṣaṣ". Cf. al-Mukḥaṣṣaṣ, Bulāq ed., Introduction, p.12.

3. "قال أبو عمر الطلمنكي: دخلت مرسية فتشيت بي أهلها ليسمعوا عني غريب المصنف، فقلت لهم: انظروا من يقرأ لكم وأمسك كتابي، فأتوني برجل أعمى يعرف بابن سيده، فقرأه علي من أوله الى آخره من حفظه، فعجبت منه." Udabā', xii, 233.

4. "قال القاضي الجباني: ولم يكن في زمنه أعلم منه بالنحو واللفظة والأشعار وأيام العرب." Ibid., 232.

- (2) Al-Mukhaṣṣaṣ: a voluminous dictionary of objects;
- (3) Sharḥ Mushkil Shi'r al-Mutanabbī: a commentary on the poetry of al-Mutanabbī. One MS copy of the book is preserved in Dār al-Kutub al-Miṣriyya, Cairo;
- (4) al-Anīq fī Sharḥ al-Hamāsa: a commentary on "Dīwān al-Ḥamāsa of Abū Tammām;
- (5) Sharḥ Iṣlāḥ al-Manṭiq: a commentary on Ibn al-Sikkīt's "Iṣlāḥ al-Manṭiq";
- (6) Kitāb al-Wāfī fī 'Ilm Aḥkām al-Qawāfī: a book on rhyme;
- (7) al-ʿĀlam fī al-Luḡa;
- (8) al-ʿĀlim wa al-Mutaʿallim;
- (9) Shādhdh al-Luḡa;
- 10) al-ʿAwīs.¹

Among his works only three: "al-Muḥkam", "al-Mukhaṣṣaṣ" and "Sharḥ Mushkil Shi'r al-Mutanabbī" survive.

AL-MUHKAM

"Al-Muḥkam", the full title "al-Muḥkam wa al-Muḥīt al-Aʿzam" is a comprehensive dictionary of general words composed in alphabetic order. In dealing with the roots and their derivations here, Ibn Sīda borrowed materials from most of the early prominent dictionaries including "Kitāb al-ʿAyn" of al-Khalīl, "Gharīb al-Muṣannaf" of Abū ʿUbayd, "Iṣlāḥ al-Manṭiq" and "Kitāb al-Alfāz" of Ibn al-Sikkīt, "al-Jamhara"

1. Vide for No.1-10 Zaydān, Tārīkh, vol.i, p.622; AL, p.65; Udabā', xii, 233.

of Ibn Durayd etc. But the method followed in arranging the contents was only of "Kitāb al-‘Ayn". Khālil's special phonetic order of the alphabet was adopted by Ibn Sīda for captioning chapters of his "Muḥkam" without making any change except what he did in the cases of hamza and weak letters: alif, waw and yā'.¹ Divisions of the sections under each letter is also done according to the Khalīl's method which had slightly been rectified by Abū Bakr al-Zubaydī for his "Mukhtaṣar al-‘Ayn". Captions of these sections in "al-Muḥkam" are therefore: "al-Thunā'ī al-Muḍā'af al-Ṣaḥīḥ"; "al-Thulāthī al-Muḍā'af al-Mu'tall"; "al-Thulāthī al-Lafīf"; "al-Rubā'ī" and "al-Khumāsī". Only one extra section "al-Sudāsī" was included by Ibn Sīda for each of the chapters of hā', ḥā' and jīm.²

In "Muḥkam" the author paid special attention to deal with more derivations under each root rather than to introduce

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1. "While retaining al-Khalīl's phonetic alphabet, Ibn Sīda separated hamza from waw and yā'. In the other hand, he no longer treated the alif of prolongation separately. This was in line with correct philological thought, which treated this alif as a change of waw and yā', if it occurred in the position of a radical. This innovation was followed by Ibn Manẓūr in "Lisān al-‘Arab" and by Fīrūzābādī in "al-Qāmūs".—Haywood, AL, p.66.
 2. Cf. Muḥāḍarāt, p.82.

new roots.¹ Definitions and examples were often quoted from "Kitāb al-‘Ayn" and "al-Jamhara". But, the entries of "al-Muḥkam" are much longer than those in these two dictionaries. Various grammatical and linguistic matters have been dealt with in many places. When defining a word, different opinions have been quoted sometimes without mentioning their authors. For example:

"الحقل : قراح طيب يزرع فيه... والحقل الزرع اذا استجمع خروج نباته . وقيل هو اذا ظهر ورقه وأخضر، وقيل هو اذا كثر ورقه، وقيل : هو الزرع ما دام أخضر، وقيل الحقل الزرع اذا تشعب ورقه من قبل أن تغلظ سوقه ."²

The author also mentioned each exceptional category of words such as "ism maf‘ūl" having no "fi‘l"; "fi‘l" having neither "maṣdar" nor "māḍī" or having a "maṣdar" from another word; "muḥannā" having no "mufrad" and so on.³

"Al-Muḥkam" was the longest and fullest Arabic Lexicon so far composed, and was a major source for the subsequent dictionaries including "Lisān al-‘Arab" of Ibn Manẓūr and "al-Qāmūs" of Fīrūzābādī. Edward William Lane, the author of "Arabic Lexicon" says: "This is the greatest of the Lexicons composed since the age of "Ṣiḥāḥ". It is held in very high estimation for its copiousness, its accuracy, its critical remarks, and the numerous examples from classical poets.

1. Cf. AL, p.66.

2. Quoted in Muḥāḍarāt, p.83.

3. Ibid., p.82.

I have drawn from it very largely."¹ Al-Qiftī, the author of "Inbāh al-Ruwāh 'alā Anbā' al-Nuḥāh" comments that it is an unparalleled work in its subject and no work could be done like this.²

"Al-Muḥkam" was published in Cairo in 1958 & 1972 in six volumes.³ Its MS copies are preserved in British Museum, London and Dār al-Kutub al-Miṣriyya, Cairo.⁴

AL-MUKHASSAS

Ibn Sīda's other prominent work in lexicography is "al-Mukhaṣṣaṣ". It is the most voluminous dictionary of objects in Arabic language. It is a comprehensive analogical dictionary for precise terms which was composed on the same plan of "Gharīb al-Muṣannaf" by Abū 'Ubayd.⁵

Ibn Sīda divided his "Mukhaṣṣaṣ" into a number of elaborate chapters (kutub) giving each a caption indicating its contents. His arrangement of chapters is logical. He begins with human being, then turns to the animals, natural things, plants and minerals. The chapters are: Khalq al-Insān (human being); al-Gharā'iz (natural dispositions); al-Nisā' (women);

1. Quoted by Haywood, AL, p.66.

2. Cf. Udabā' (foot note), vol.xii, p.231.

3. Juhūd, p.170; AL, p.134.

4. Cf. Zaydān, Tārīkh, vol.i, p.622.

5. Cf. M. Talbi, Ibn Sīda, EI, new ed., vol.iii, p.940.

al-Libās (clothes); al-Ta‘ām (food); al-Amrād (diseases); al-Manāzil (houses); al-Silāḥ (arms); al-Khayl (horses); al-Ibil (camels); al-Ghanam (goats); al-Wuḥūsh (wild animals); al-Ḥaṣharāt (insects); al-Ṭayr (birds); al-Anwā’ wa al-Samā’ wa al-Falak (rain and sky); al-Duhūr wa al-Azmina (times); al-Ahwiya wa al-Riyāḥ wa al-Mā’ (winds, air and water); al-Nakhīl wa al-Nabāt (palms and plants); al-Ma‘ādin (minerals) and so on. These elaborate chapters are further divided into sections (abwāb) according to the branches of the original meaning under author's own logical arrangement. The following text from the introduction of the book points out the logic of author's arrangement:-

”فأما فضائل هذا الكتاب من قبل كيفية وضعه، فمنها تقديم الأعم فالأعم على الأخص فالأخص، والاتباع بالكلية قبل الجزئيات، والابتداء بالجواهر والتفقيه بالأعراض على ما يستحقه من التقديم والتأخير: وتقديم كم على كيف، وشدة المحافظة على التقييد والتحليل، مثال ذلك ما وصفته في صدر هذا الكتاب حين شرعت في القول على خلق الإنسان، فبدأت بتنقلبه وتكونه شيئاً فشيئاً، ثم أردفت بكلية جوهره، ثم بطوائفه وهي الجواهر التي تأتلف منها كليته، ثم ما يلحقه من العظم والصغر، ثم الكيفيات كالألوان، إلى ما يتبعها من الأعراض والخصال الحميدة والذميمة...”¹

Similar method was adopted by Tha‘ālibī for his "Fiqh al-Luḡha", an smaller work on the same subject. But the method of Ibn Sīda is more perfect than that of Tha‘ālibī.

1. Mukhaṣṣaṣ, Introduction, p.10, quoted by Amjad al-Ṭarābulusī, Ḥaraka al-Ta’līf ‘Inda al-‘Arab, 2nd edition, Damascus 1956, vol.i, pp.70-71.

In procuring materials for "al-Mukḥaṣṣaṣ", its author derived benefit from the outstanding works of previous lexicographers. Disclosing this in his introduction to the book, he referred to a number of prominent authors including Abū 'Ubayd, author of "Gharīb al-Muṣannaf"; Ibn al-Sikkīt, author of "Iṣlāḥ al-Mantīq", "Kitāb al-Alfāz" etc.; Tha'lab, author of "al-Faṣīḥ" and transmitter of "al-Nawādir" from his teacher Ibn al-A'rabī; al-Dīnawarī, author of "Kitāb al-Anwā'" and "Kitāb al-Nabāt"; al-Farrā'; al-Aṣma'ī; Abū Zayd al-Anṣārī, author of "Kitāb al-Nawādir", "Kitāb al-Maṭar", "Kitāb al-Laban" etc.; Abū Ḥātim al-Sijistānī; al-Mubarrad, author of "al-Kāmil"; al-Naḍr b. Shumayl; Ibn al-A'rabī; Ibn Qutayba; al-Khalīl, author of "Kitāb al-'Ayn"; Ibn Durayd, author of "al-Jamhara" and Abū 'Alī al-Qālī, author of "al-Bārī".¹

When defining entries, "al-Mukḥaṣṣaṣ" frequently quotes other lexicographers. Following is a specimen text of the book which deals with the root " شجع " :-

"صاحب العين : الشجاعة شدة القلب عند البأس . ابن السكيت : رجل شجاع وشجاع وامرأة شجاعة وقد تكون الشجاعة في القوى والضعيف . صاحب العين : رجل شجاع وشجع وأشجع وامرأة شجعاء وشجعة وشجيعة . ابن السكيت : قوم شجعاء وشجعان وشجعان ... غير واحد : شجع شجاعة . قال سيبيويه : واذا أراد الرجل أن يدخل نفسه في أمر حتى يضاف اليه ويكون من أهله فانك تقول تفعل نحو تشجع . وقال : شجعت الرجل على الأمر حملته عليه . سيبيويه : هو يشجع أي يرمي

1. Cf. Ṭarāblusī, Ḥaraka, vol. i, pp. 67-8.

بذلك ويقال له... صاحب العين : الأشجع من الرجال الذي كان به
 جنونا . وأنشد : بأشجع أخذ على الدهر حكما +
 فمن أيما تأتي الحوادث أفرق ؟¹

Ibn Sīda's "al-Mukḥaṣṣaṣ" holds such position among the dictionaries of objects as "al-Qāmūs"², "Lisān al-‘Arab"³ and "Tāj al-‘Arūs"⁴ hold among the dictionaries of words. Considering its massiveness and excellent logical arrangement, "al-Mukḥaṣṣaṣ" is adjudged to be the best comprehensive dictionary of objects in Arabic.

"Al-Mukḥaṣṣaṣ" was printed in Bulaq in seventeen volumes from 1316 to 1321 A.H. At the end of the last volume there is an alphabetic index of 27 pages, which helps readers to find out entries of the whole work. Total number of pages of all seventeen volumes is about 3700. Dār al-Kutub al-Miṣriyya preserves a complete MS of "al-Mukḥaṣṣaṣ". Besides this, some scattered parts of its MSS exist in the Oxford and Escorial Libraries.⁵

The author of "Arabic Lexicography" John A. Haywood comments: "In face of such labour, one can but wonder and

1. Mukḥaṣṣaṣ, vol.iii, p.55, quoted by Ṭarāblusī, Ḥaraka, p.73.

2. Infra, p.112ff.

3. Infra, p.101ff.

4. Infra, p.125ff.

5. Zaydān, Tārīkh, vol.i, p.622.

admire. To have written either the "Muḥkam" or the "Mukhaṣṣas" was almost a life's work : to have written both is little short of miracle — especially for a blind man."¹

1. AL, p.114.

ASĀS AL-BALĀGHA

Abū al-Qāsim Maḥmud b. ‘Umar b. Muḥammad al-Zamakhsharī (467/1075-538/1144), a Persian born theologian and philologist is the author of "Asās al-Balāgha".

He was born in the village Zamakhshar near Khuwārizm in Transoxiana on Wednesday, the 27th Rajab, 467/8th March, 1075.¹ He travelled far and wide in search of knowledge and received advanced studies in Bokhara. Later, he went to Khurāsān and Iraq. In course of his travels as a learner, he came to Makkah where he studied under Ibn Wahhās al-Sulaymānī, the then Qāḍī of Makkah. He settled in Makkah for some years and stayed in the neighbourhood of Ka‘ba, and this is why he is called by his nickname "Jār Allāh" (the neighbour of Allah).² During his long stay in Makkah, he performed ḥajj and engaged himself in learning pure Arabic from local people. Then he returned to his native land. He died at Jurjān in Khuwārizm at night of the Day of ‘Arafāt i.e. the 9th Zu‘l-ḥijja, 538/14th June, 1144.³

Zamakhsharī lost one of his legs and used to wear a wooden leg. There are three different stories about the loss of

1. Yāqūt, Udabā‘, vol.xix, p.127; Carl Brockelmann, al-Zamakhsharī, EI, vol.iv, p.1205.

2. "وكان قد سافر الى مكة - حرسها الله تعالى - وجاور بها زمانا ، فصار يقال له "جار الله" لذلك . وكان الاسم علميا عليه ."
Ibn Khallikān, Wafayāt, vol.iv, p.255.

3. Udabā‘, vol.xix, p.129; Wafayāt, vol.iv, p.259; EI, vol.vi, p.1205.

his leg. (1) He suffered from abscesses on the leg and had to cut it off.¹ (2) He travelled from his home to Bokhara in the winter and lost one leg through frostbite.² (3) In his boyhood he tied the legs of a sparrow and unwittingly allowed the bird to fall into a hole. When he tried to pull it out, it lost one of its legs. His mother was shocked, and in her anger cursed him saying: "May Allah cut off your foot in the same way". The curse came true. He fell off his mount while travelling to Bokhara and the resultant injury necessitated the amputation of one leg.³ This third explanation is ascribed to al-Zamakhsharī himself.⁴

Being Persian born, al-Zamakhsharī was an unparalleled Arabic scholar of his time. He mastered different sciences

1. "أصابه خراج في رجله فقطعها . . ." - Udabā', xix, p.127.

2. "وقيل أصابه برد الثلج في بعض أسفاره بنواحي خوارزم فسقطت رجله . . ."

Loc. cit.;

"وكان سب سقوطها أنه كان في بعض أسفاره ببلاد خوارزم أصابه
ثلج كثير وبرد شديد فسي الطريق فسقطت منه رجله . . ."

Wafayāt, iv, p.255.

3. Cf. AL, p.104.

4. "وحكي أن الدامغاني المتكلم الفقيه سأله عن سب قطع رجله فقال :
دعا الوالدة، وذلك أني أمكثُ عصفورا وأنا صبي صغير وربطت برجله
خيطة فأفلت من يدي ودخل خرقا فجدبته فانقطعت رجله . . .
فتألمت له والدتي وقالت : قطع الله رجلك كما قطعت ، فلما رحلت إلى
بخارى في طلب العلم سقطت عن الدابة في أشنع
الطريق فانكسرت رجلي وأصابني من الألم ما أوجب قطعها . . ."

Udabā', p.127. Similar story was told by Ibn Khallikān.

Cf. Wafayāt, iv, p.255.

including Tafsīr, Ḥadīth, grammar, philology, rhetoric and literature.¹ People from distant places used to come to him to acquire knowledge of these sciences.²

As a theologian, he followed teachings of the Mu'tazila and because of this, he could not receive his due fame among the Arabs.³ As a philologist, in spite of his Persian descent, he championed the absolute superiority of Arabic. He used Persian, his mother tongue only in instructing the beginners.⁴ Zamakhsharī's main fields of writing were religion and language. He left a large number of valuable literary works including the following:-

- (1) al-Kashshāf an Ḥaqā'iq al-Tanzīl: a commentary on the Qur'ān; completed in 528/1134, printed in two big volumes in Calcutta in 1856, Būlāq in 1291 A.H. and Cairo in 1307, 1308 & 1318 A.H.;
- (2) al-Fā'iq fī Ḥarīb al-Ḥadīth: a dictionary of difficult Ḥadīth words, divided into 28 sections (kutub) according to the number of the alphabet, Hyderabad 1324 A.H.;
- (3) Asās al-Balāgha: his dictionary;
- (4) Muqaddima al-Adab: an Arabic vocabulary explained in Persian, dedicated to the Sipāhsālār Atsiz b. Khuwārizm-

1. Wafayāt, p.254; Udabā', p.126.

2. " كانت تشد اليه الرجال في فنونه ."
Wafayāt, p.254; Zaydān, Tārīkh, vol.ii, p.47.

3. Cf. AL, p.104.

4. EI, vol.iv, p.1205.

shāh, Leipzig 1844;

- (5) Kitāb al-Amkina wa al-Jibāl wa al-Miyāh: a geographical dictionary, printed in Leiden in 1856 along with its Latin translation and Baghdad in 1968;
- (6) al-Mufaṣṣal: in grammar, one of the best books on the subject, written in 513/1119-515/1121, Christiania 1859 & 1879, Delhi 1891, Tehran 1969, Alexandria 1291 A.H. and Cairo 1323 A.H.;
- (7) al-Unmūdhaj: an abridgement of his "al-Mufaṣṣal", Cairo 1289 A.H., Istanbul 1298 A.H. and Beirut 1981;
- (8) al-Aḥāji al-Naḥwiyya: in grammar, Damascus 1969;
- (9) al-Mufrad wa al-Mu'allaf: in grammar, MS Koprulu No.1393;
- 10) Rabī' al-Abrār wa Nuṣuṣ al-akḥbār: a literary conversation, Cairo 1292 A.H., Baghdad 1976, MSS Leiden & Berlin;
- 11) al-Mustaḥṣā fi al-Amthāl: a dictionary of old Arabic proverbs arranged in the alphabetic order, Hyderabad 1962, MSS Dār al-Kutub and also some European libraries including a few in Istanbul;
- 12) Sawā'ir al-Amthāl: in proverbs;
- 13) Aṭwāq al-Dḥahab: a book of exhortations like Maqāmāt, printed in Vienna in 1835 with German translation and Paris in 1876 with French translation; only Arabic text was printed in Egypt repeatedly;
- 14) Nawābiḡh al-Kalim (or "al-Kalim al-Nawābiḡh"): Leiden 1772, Egypt 1287, Paris 1876 with French translation;
- 15) Naṣā'ih al-Kibār: Cairo 1313 & 1325;

- 16) Naṣā'ih al-Ṣiḡhār: Beirut 1314, Istanbul 1286 with Turkish translation; MSS Leiden No.2153 and Berlin;
- 17) Mukhtaṣar al-Muwāfaq Bayna Ahl al-Bayt wa al-Ṣaḡāba: MS Aḡmad Taymūr;
- 18) Khaṣā'iṣ al-ʿAṣhara al-Kirām al-Barara: MS Berlin No.9656;
- 19) Mutashābih Asmā' al-Ruwāh;
- 20) Maqāmāt al-Zamakhsharī: printed in 1313 A.H.;
- 21) Nuzha al-Mutaʿannis wa Nahza al-Muqtabis: in philology, MS Aya Sofia No. 4331;
- 22) al-Qiṣṭās: in prosody, MSS Berlin and Leiden;
- 23) al-Rā'id fī ʿIlm al-Farā'id: in the law of descent and distribution;
- 24) Dālla al-Naṣhīd: also in the law of descent and distribution;
- 25) Ru'ūs al-Masā'il: in Jurisprudence;
- 26) al-Minhāj;
- 27) Aʿjab al-ʿAjab fi Sharḡ Lāmiyya al-ʿArab: Cairo 1324;
- 28) al-Durr al-Dā'ir al-Muntakhab fī Kināyāt wa Istiʿārāt wa Tashbihāt al-ʿArab: recently published from Baghdad;
- 29) Diwān al-Shiʿr: collection of the verses composed by al-Zamakhsharī, arranged in alphabetic order, MS Dār al-Kutub;
- 30) Sharḡ Kitāb sībawayh;
- 31) al-Qaṣīda al-Baʿūdiyya: MS Berlin;
- 32) al-Muḡājāt wa Mutammim Mahāmmi Arbāb al-Ḥājāt: in riddles and enigmas, MS Dār al-Kutub;

- 33) Shaqā'iq al-Nu'mān fī Haqā'iq al-Nu'mān: in the virtues of Imām Abū Ḥanīfa (R);
- 34) Shāfī al-‘Īy min Kalām al-Shāfī‘ī;
- 35) Nukat al-I‘rāb fī Gharīb I‘rāb al-Qur‘ān;
- 36) Ṣamīm al-‘Arabiyya;
- 37) al-Amālī;
- 38) Jawāhir al-Lughā;
- 39) Kitāb al-Ajnās;
- 40) Tasliya al-Ḍarīr;
- 41) Risāla al-Mas‘ama;
- 42) Risāla al-Asrār;
- 43) al-Risāla al-Nāṣiḥa.¹

"Asās al-Balāgha" of al-Zamakhsharī is the first Arabic dictionary in which the author could invariably furnish all the entries under their roots according to the alphabetical order of all their component letters.² The book is divided into chapters named by the alphabet according to its normal sequence: Bāb al-Hamza, Bāb al-Bā', Bāb al-Tā', Bāb al-Thā', etc. up to Bāb al-Yā'. Each chapter consists of the roots whose first radicals are the same as the caption letter.

1. For No.1-43 vide Udabā', vol.xix, pp.133-5; Wafayāt, vol.iv, p.254; Zaydān, Tārīkh, vol.ii, pp.47-9; Juhūd, pp.118, 136-7, 167-8, 207-8, 244, 487; AL, p.105; EI, vol.iv, pp.1205-7; Encyclopaedia of Islam in Urdu (EIU), Lahore, vol.x, p.490.

2. Cf. AL, p.106; Haraka, vol.i, p.31.

As such, "Bāb al-Sīn", for example, consists of the roots whose first radicals are "sīn", and so on. Chapters are divided into sections according to second radicals of the roots. For example, "Bāb al-Hamza" is divided into sections like "al-Hamza ma'a al-Bā,"¹, "al-Hamza ma'a al-Tā,"², "al-Hamza ma'a al-Thā,"³ etc.

In "Asās al-Balāgha" the author did not set the entries in single words, but in quotations of Quranic verses, Prophetic traditions, poetry, proverbs etc.⁴ In other words, the author deals with the use of words in sentences overlooking their single meanings. He, therefore, brings a quotation containing a particular word which he intends to deal with, and throughout the dictionary he explained entries with the help of such evidential quotations from the Qur'ān, the Ḥadīth, poetry and proverbs.

In this dictionary the author devoted special attention to give metaphorical (majāzī) meanings of the words alongside their real (ḥaqīqī) meanings.⁵ When dealing with each entry, the author mentions first its real literal meanings and then

1. al-Zamakhsharī, Asās al-Balāgha, Cairo 1327, vol.i, p.3.

2. Ibid., p.4.

3. Ibid., p.5.

4. Cf. Muḥāḍarāt, p.107.

5. " وهو معجم قيم عنى فيه مؤلفه بذكر المعاني المجازية
للألفاظ الى جانب معانيها الحقيقية . "

Ḥaraka, vol.i, p.32.

its metaphorical meanings. The metaphorical meanings are often discussed more elaborately as in the following text dealing with the root "خزن" :-

" خزن المال في الخزانة : أحرزه واختزنه لنفسه ، واستخزنه المال ولـه مخزن حريز وهو صاحب مخزن الأمير . ومن المجاز : أطلب من خزائن رحمة الله تعالى ، وأخزن لسانك وسرك ، قال امرؤ القيس : اذا المرء لم يخزن عليه لسانه + فليس على شيء سواه بخزان . وقال السمهرى بن أسد العكلي : وبادر بليلى أوبية الركب انهم + متى يرجعوا يخزن عليك كلامها . واجعله في خزانتك أى في قلبك اذا لقنته علما أو أودعته سرا . وفي حكمة لقمان : " اذا كان خازنك حفيظا وخزانتك أمينة رشدت في دنياك وآخرتك . " وقولهم خزن اللحم اذا تغير ، معناه خزنه فـخـزن أى ادخره فأنف بسبب الادخار . ألا ترى الى قوله : ثم لا يخزن فينا لحمها + انما يخزن لحم المدخر . " 1

In "Asās al-Balāgha" the author did not minutely set forth various derivations of the roots. Furthermore, he omitted rare roots like those of four or five letters.² For this reason, the dictionary would not be a satisfactory aid to the understanding of Arabic poetry—particularly that of the Jahiliyya and Umayyad periods.³

"Asās al-Balāgha" was printed in Cairo in 1299 A.H., 1327 A.H., 1341 A.H., 1953 A.D. & 1972 A.D.; in Lucknow in 1311

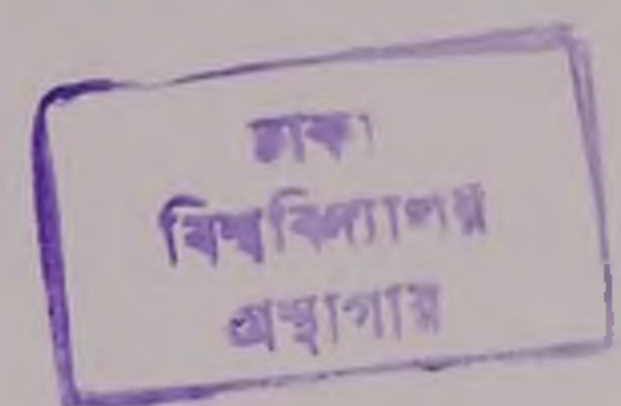
1. Asās, vol.i, pp.120-1.

2. Cf. AL, p.106.

3. Cf. Ibid., p.107.

A.H. and in Beirut in 1965 A.D.¹ Of its two volumes the first contains "Bāb al-Hamza" to "Bāb al-Shīn" covering 272 pages and the second "Bāb al-Ṣād" to "Bāb al-Yā'" covering 316 pages as in the 1327 (A.H.) edition of the book. A list of all the 28 chapters and the pages covered by them in this edition is given bellow:-

<u>CHAPTERS</u>	<u>PAGES COVERED</u>
	<u>VOLUME ONE</u>
1. Bāb al-Hamza	14 (3-16)
2. Bāb al-Bā'	24 (17-40)
3. Bāb al-Tā'	7 (40-46)
4. Bāb al-Thā'	10 (46-55)
5. Bāb al-Jīm	24 (55-78)
6. Bāb al-Hā'	34 (78-111)
7. Bāb al-Khā'	26 (112-137)
8. Bāb al-Dāl	17 (137-153)
9. Bāb al-Dhāl	9 (153-161)
10. Bāb al-Rā'	46 (161-206)
11. Bāb al-Zā'	14 (206-219)
12. Bāb al-Sīn	32 (219-250)
13. Bāb al-Shīn	23 (250-272)
	<u>VOLUME TWO</u>
14. Bāb al-Ṣād	21 (2-22)
15. Bāb al-Ḍād	12 (22-33)
16. Bāb al-Ṭā'	17 (33-49)



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1. EI, vol.iv, p.1206; AL, p.106, foot note No.42; Juhūd, pp.167-8.

17.	Bāb al-Zā'	5 (49-53)
18.	Bāb al- 'Ayn	34 (53-86)
19.	Bāb al-Ghayn	16 (86-101)
20.	Bāb al-Fā'	24 (101-124)
21.	Bāb al-Qāf	40 (125-164)
22.	Bāb al-Kāf	20 (164-183)
23.	Bāb al-Lām	22 (183-204)
24.	Bāb al-Mīm	27 (204-230)
25.	Bāb al-Nūn	45 (230-274)
26.	Bāb al-Waw	25 (274-298)
27.	Bāb al-Hā'	15 (298-312)
28.	Bāb al-Yā'	5 (312-316)

"AL-'UBĀB" & "AL-TAKMILA"

Abū al-Faḍā'il Raḍī al-Dīn al-Ḥasan b. Muḥammad al-Ṣaghānī¹ (573/1177-650/1252) is the author of two outstanding dictionaries: "al-'Ubāb al-Zākhīr wa al-Lubāb al-Fākhīr" and "al-Takmila wa al-Dhayl wa al-Ṣila".

Al-Ṣaghānī was born in Lahore² in 573/1177³ on the 10th of Ṣafar.⁴ In different opinion, his birth-place is the village "Ṣaghān" in Transoxiana.⁵ He grew up in Ghazana of Afghanistan and received education in Baghdad.⁶ He visited Makkah where he completed writing of his "Takmila" in 635 A.H.⁷ Al-Ṣaghānī spent most of his life in Baghdad and died here in 650/1252 in the month of Ramaḍān.⁸ In different opinion, his death-year is 660/1262.⁹

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1. Nisba to "Ṣaghān" or "Ṣāghān", a village in Transoxiana, the homeland of his ancestors.
 2. For this, he is also called "al-Lāhūrī" or "al-Hindī". Cf. Munjid, p.423.
 3. or in 577/1181, vide 'Aṭṭār, Muqaddima, p.168; Munjid, p.423.
 4. 'Umar Riḍā Kaḥḥāla, Mu'jam al-Mu'allifīn, Beirut, vol.iii, p.279.
 5. Cf. al-Ṣaghānī, Mashārīq al-Anwār, Urdu version, Karachi 1375, Introduction, p.7.
 6. Munjid, p.423; Kaḥḥāla, Mu'allifīn, vol.iii, p.279.
 7. Cf. 'Aṭṭār, Muqaddima, p.168.
 8. Cf. M. G. Zubaid Aḥmad, The Contribution of India to Arabic Literature, Lahore 1967, p.202; Munjid, p.423; Zaydān, Tārīkh, vol.ii, p.50; Mu'allifīn, vol.iii, p.279.
 9. Cf. 'Aṭṭār, Muqaddima, p.168; AL, p.75.

Raḍī al-Dīn al-Ṣaghānī was a great philologist, a traditionalist and a jurist of Hanafitic school.¹ He was also a leading lexicographer of his time.² He left among others the following literary works:-

- (1) Al-‘Ubāb al-Zākhīr wa al-Lubāb al-Fākhīr: a large-scale dictionary of 20 volumes;
- (2) al-Takmila wa al-Dhayl wa al-Ṣila: a dictionary composed as a supplement to "al-Ṣiḥāḥ" of Jawharī;
- (3) Majma‘ al-Baḥrayn: a combination of two prominent lexicographical works—"al-Ṣiḥāḥ" of Jawhari and "al-Takmila" of his own, completed in 12 volumes, MS Dār al-Kutub;
- (4) Kitāb al-Aḍḍād: a small but useful philological treatise dealing with the words having opposite meanings. The entries are arranged in the alphabetical order. Beirut 1913, MS Berlin;
- (5) Kitāb al-Dhi‘b: a comprehensive collection of synonymous Arabic words for "wolf";
- (6) Mashāriq al-Anwār al-Nabawiyya min Ṣiḥāḥ al-Akḥbār al-Muṣṭafawiyya: a collection of 2272 genuine Prophetic traditions collected from the two authentic Hadīth books: (i) "Ṣaḥīḥ al-Bukḥārī" and (ii) "Ṣaḥīḥ Muslim", dedicated to the Abbasid caliph Mustanṣir Billāh(623/1226-640/1243), MSS Dār al-Kutub, Paris etc.;

1. Munjid, p.423.

2. Suyūṭī, Bughya al-Wu‘āh fī Ṭabaqāt al-Lughawiyyīn wa al-Nuḥāḥ, Cairo 1326, p.227, quoted by Haywood, AL, p.76.

- (7) Miṣbāḥ al-Dujā min Ṣiḥāḥ Aḥādith al-Muṣṭafā: a collection of genuine Ḥadīth;
- (8) al-Shams al-Munīra min al-Ṣiḥāḥ al-Ma'thūra: a collection of genuine Ḥadīth;
- (9) Dār al-Saḥāba fi Bayān Mawāḍi' Wafayāt al-Saḥāba: comprising 64 pages, arranged in the alphabetic order, MS Dār al-Kutub;
- 10) 'Uqla al-'Ajlān;
- 11) Zubda al-Manāsik;
- 12) Darajāt al-'Ilm wa al-'Ulamā';
- 13) al-Tadhkira al-Fākhira;
- 14) Kitāb al-'Arūḍ;
- 15) al-Af'āl: Islamabad 1977.¹

AL-'UBĀB

"Al-'Ubāb al-Zākhir wa al-Lubāb al-Fākhir" is a voluminous Arabic dictionary which left great impact on the subsequent lexicographical works. al-Saghānī dedicated his "'Ubāb" to Ibn al-'Alqamī, the visir of the last Abbasid caliph Musta'ṣim (640/1242-656/1258).² The author arranged the words of this dictionary in the alphabetic order of the final radicals

1. For No.1-15 vide Zaydān, Tārīkh, vol.ii, pp.50-1; Munjid, p.423; Zubaid, Contribution, pp.202-3; Mu'allifīn, vol.iii, p.279; Juhūd, pp.139, 172; Ṣaghānī, Mashāriq, Urdu version, Introduction, p.7.

2. Zaydān, Tārīkh, vol.ii, p.50.

of their roots, as al-Jawharī did in his "Ṣiḥāḥ".¹ He gave examples, where necessary, from the Quranic verses as well as the Prophetic traditions in support of his descriptions of the entries.² Ṣaghānī could not complete the dictionary. He could reach only the root "بـكـم" of the chapter of "ر" before his death.³

Fīrūzābādī utilized "ʿUbāb" as one of the two principal sources for his "Qāmūs"⁴, being "Muḥkam" of Ibn Sīda the other source.⁵ "ʿUbāb" was also used by Ibn Manẓūr as a major source of his "Lisān al-ʿArab".⁶ According to Lane, after "Muḥkam" of Ibn Sīda, "ʿUbāb" is the greatest of the lexicographical works composed since the time of "Ṣiḥāḥ" of Jawharī.⁷

"al-ʿUbāb", from the beginning up to the chapter "Ghayn", was edited by Muḥammad Ḥasan Al Yāsīn and published from Baghdad in 1977-1980.⁸ The first part of the work and another

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1. Cf. ʿAṭāyā al-Dimashqī, al-Muntakhab fī Tārīkh ʿĀdāb al-ʿArab, Cairo 1913, p.97; AL, p.76.
 2. Cf. Zaydān, Tārīkh, ii, 50.
 3. Dimashqī, Muntakhab, p.97.
 4. Infra, p.112ff.
 5. Cf. Munjid, p.423.
 6. Infra, p.101ff.
 7. Edward William Lane, Arabic-English Lexicon, Introduction, p.xv, quoted by Haywood, AL, p.76.
 8. Juhūd, p.172, No.781.

four parts thereof are preserved in MS forms in Dār al-Kutub and Aya Sofia respectively.¹

AL-TAKMILA

The other glorious work of al-Ṣaghānī in the field of lexicography "al-Takmila wa al-Dhayl wa al-Ṣila" is in fact a critical supplement to al-Jawharī's "Ṣiḥāḥ". In this work the author points out and corrects the mistakes made by al-Jawharī, and at the same time deals with the entries omitted by him.²

"al-Takmila" included sixty thousand new words which were omitted by the author of "Ṣiḥāḥ".³ It includes hundreds of colloquial words also.⁴ Among the corrected words, there is a good number of proper nouns.⁵ Al-Ṣaghānī in his "Takmila", removed doubts of Jawharī and corrected his errors in respect of the Prophetic traditions quoted by him in his "Ṣiḥāḥ".⁶ Incomplete poetic examples cited by Jawharī were also completed by Ṣaghānī with necessary correction.⁷

The author of "al-Takmila" collected materials from nearly one thousand source-books on different subjects including

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1. Zaydān, Tārīkh, ii, 50.
 2. Loc. cit.; Zubaid, Contribution, pp.202-3.
 3. 'Aṭṭār, Muqaddima, p.168.
 4. Loc. cit.
 5. Loc. cit.
 6. Loc. cit.
 7. Loc. cit.

Gharīb al-Qur'ān, Gharīb al-Ḥadīth, lexicography, grammar, poetry and history of the 'Arabs.¹ The author finished composition of the work at Makkah near the holy Ka'ba on Friday in the morning at the time of opening the door of Ka'ba on the 10th day of Ṣafar, 635 A.H.² It is the best of all works done on Jawharī's "Ṣiḥāḥ"—its supplements, corrections, commentaries, abridgements etc. and remains as a major reference work for the subsequent lexicographers.

"Al-Takmila" was published in six volumes from Cairo in 1971-1978 by Majma' al-Luġha al-'Arabiyya having been edited by 'Abd al-'Alīm al-Ṭaḥāwī, Ibrāhīm al-Abyārī and Muḥammad Abū al-Faḍl Ibrāhīm.³ According to 'Aṭṭār, author's MS copy of the work in his own handwriting exists in a Turkish library.⁴ Other extant MSS are: (1) twelve volumes in Maktaba Shaykh al-Islām, Madinah, No.42; (2) six volumes in Dār al-Kutub, dated 642 A.H. and (3) four volumes in al-Maktaba al-Maḥmūdiyya.⁵

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1. Loc. cit.; Zaydān, Tārīkh, ii, 50.
 2. 'Aṭṭār, Muqaddima, p.168.
 3. Juhūd, pp.39, 172.
 4. Muqaddima, p.168.
 5. Ibid., p.169; Zaydān, Tārīkh, ii, 50.

LISĀN AL-‘ARAB

The author of the renowned Arabic dictionary "Lisān al-‘Arab" is Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukarram b. ‘Alī b. Aḥmad b. Abī al-Qāsim b. Ḥubqa b. Manẓūr al-Anṣārī al-Khazrajī al-Ifriqī al-Miṣrī (630/1232-711/1311). He is popularly known as "Ibn Manẓūr" and also as Ibn Mukarram. In the above genealogy, "Abū al-Faḍl" is the surname and "Jamāl al-Dīn" is the nickname of Ibn Manẓūr. His actual name is Muḥammad and his father's name is Mukarram.¹ He was a descendant of Ruwayfi‘ b. Thābit al-Anṣārī, who had been the governor of Libyan Tripoli after 48/668.²

Ibn Manẓūr was born in Cairo³ on Monday, the 22nd Muḥarram, 630 A.H.⁴ in a noble family.⁵ He was brought up in an academic atmosphere. He came in contact with some outstanding

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1. This is the most preferable opinion regarding Ibn Manẓūr's name and genealogy. For other opinions regarding this, vide Suyūṭī, *Bughya*, p.106; *Muḥāḍarāt*, p.92.
 2. Muḥammad Ibn Shākir al-Kutubī, *Fawāt al-Wafayāt*, vol.ii, p.524; *A‘lām*, vol.vii, p.329; *EI*, New ed., vol.iii, p.864.
 3. or in Tunis, cf. ‘Abd Allāh Darwīsh, *al-Ma‘ājim al-‘Arabiyya*, Cairo 1956, p.99, quoted in *AL*, p.77; or in Tripoli, cf. *A‘lām*, vol.vii, p.329.
 4. According to the most preferable opinion, his birth-year is 630 A.H. The other years told in this regard are 650, 680 and 690 A.H. cf. *Muḥāḍarāt*, p.92; *Darwīsh*, *Ma‘ājim*, p.100, quoted in *AL*, p.77; *Lisān al-‘Arab*, Beirut edition, Introduction, vol.i, p.5.
 5. Cf. *Zayyāt*, *Tārīkh*, p.406; *AL*, p.77.

scholars and learned from them different subjects including Ḥadīth. Among these scholars were Ibn al-Muqayyar, Murtaḍā Ibn Ḥātim, ‘Abd al-Raḥmān b. al-Ṭufayl and Yūsuf b. al-Mukḥayyalī.¹

Endowed with a stupendous memory, Ibn Manẓūr had been always engaged in instructional activities like teaching learners and writing books, even in course of his difficult official duties.² Among his prominent students were al-Dhahabī (d.748/1348), Taqī al-Dīn al-Subkī (d.756/1355) and his own son Quṭb al-Dīn.

He spent most of his life in Egypt. For some days he lived in Makkah.³ He spent the final years of his life in Cairo.⁴ He served for a long period in the secretariat of the Mamlūk rulers in Cairo and was appointed the Judge of Libyan Tripoli for a while.⁵ In the final days of his life, Ibn Manẓūr became blind.⁶ He died in Cairo in 711 A.H.⁷ in the month

1. Ibn Ḥajar al-‘Asqalānī, al-Durar al-Kāmina, quoted in the introduction to "Lisān", vol.i, p.4; Zayyāt, Tārīkh, p.407; al-Ṣafadī, Nukat al-Himyān, quoted by ‘Abd al-Qayyūm in the article "Ibn Manẓūr", EIU, vol.i, p.712.

2. Cf. AL, p.78.

3. EIU, vol.i, p.712.

4. AL, p.78.

5. Cf. Ibn Ḥajar, Durar, quoted in the introduction to "Lisān", p.4; A‘lām, vol.vii, p.329; AL, pp.77-8.

6. A‘lām, vii, 329.

7. Aḥmad Fāris states the year 771, supported by none, as the death-year of Ibn Manẓūr. Lisān, Intoduction, p.5.

of Shāḥbān.¹

A great scholar of his time, Ibn Manẓūr excelled in different fields of learning including philology, lexicography, grammar, history and calligraphy. His works, most of which were abridgements of lengthy books, covered almost all these fields.²

He was fond of summarizing standard lengthy books of prominent authors rather than composing original books. He summarized many comprehensive literary works such as "Kitāb al-Aghānī", "al-ʿIqd al-Farīd", "Mufradāt Ibn al-Bayṭār" etc.³ His "Lisān al-ʿArab" is also not an original work, but a combination of a number of outstanding dictionaries. He was more successful in collection and abridgement than in original composition.⁴ Ṣalāḥ al-Dīn al-Ṣafadī, author of "al-Wāfī bi al-Wafayāt" comments: "I do not know any lengthy book which has not been abridged by Ibn Manẓūr."⁵ Haywood comments: "There was scarcely a standard book that he failed to abridge."⁶ The number of volumes of his summarized works is

1. Bughya, quoted in the Introduction, p.4.

2. Bughya, quoted in the Introduction, p.4; Ṭarāblusī, Ḥaraka, p.36, Note No.1; AL, p.78.

3. Durar & Bughya, quoted in the Introduction, p.4.

4. Cf. Zayyāt, Tārīkh, p.407.

5. " لا أعرف في الأدب وغيره كتابا مطولا الا وقد اختصره . "

quoted in the Introduction, p.4; Zayyāt, Tārīkh, p.407.

6. AL, p.78.

about five hundred.¹ His son Quṭb al-Dīn told Ibn Ḥajar that his father left five hundred volumes in his own handwriting.²

Here is a list of some prominent works abridged by Ibn Manẓūr:

- (1) "Kitāb al-Aghānī" by Abū al-Faraj al-Iṣfahānī. Ibn Manẓūr's abridgement "Mukhtār al-Aghānī" was printed in Cairo in 1385/1965;
- (2) "al-ʿIqd al-Farīd" by Ibn ʿAbd Rabbihi;
- (3) "Jāmiʿ al-Tawārīkh" by Abū al-Muḥṣin Ibn ʿAlī al-Tanūkhī (d.384 A.H.);
- (4) "Tārīkh Dimashq" by Ibn ʿAsākir (d.571/1175), MS Koprulu and Ghotā;
- (5) "Tārīkh Baghdād" by al-Samʿānī (d.562 A.H.), MSS Leiden and Cambridge;
- (6) "Tārīkh Baghdād" by Khaṭīb al-Baghdādī;
- (7) "al-Dhakhīra fī Maḥāsin Ahl al-Jazīra" by Abū al-Ḥasan ʿAlī b. Bassām (d.303 A.H.);
- (8) "Zahr al-Ādāb wa Thamar al-Albāb" by Abū Ishāq Ibrāhīm b. ʿAlī al-Qayrawānī (d.453 A.H.). The original version is in four volumes;
- (9) "Mufradāt" by Ibn al-Bayṭār, MS Aḥmad Taymūr in the author's handwriting;
- (10) "Kitāb al-Ḥayawān" by al-Jāhiz (d.255 A.H.);
- (11) "Yatīma al-Dahr" by al-Thaʿālibī (d.429 A.H.);

1. Durar & Bughya, quoted in the Introduction, p.4.

2. Durar, quoted in the Introduction, p.4.

- 12) "Şafwa al-Şafwa" by Ibn al-Jawzī (d.597 A.H.);
- 13) "Faṣl al-Khiṭāb fī Madārik al-Ḥawāss al-Khams" by Aḥmad b. Yūsuf al-Tīfāshī. Abridged version is titled as "Surūr al-Nafs bi Madārik al-Ḥawāss al-Khams", two vols., MS Dār al-Kutub, Istanbul.¹

Among his original contributions are (1) "Niṭhār al-Azhār fī al-Layl wa al-Nahār", a short treatise on day and night, the stars and the zodiac, Istanbul 1298 A.H.; (2) "Tadhkira al-Labīb wa Nuzha al-Adīb" and (3) "Akhbār Abī Nuwās".²

Ibn Manẓūr's world wide fame is due to his exhaustive dictionary "Lisān al-‘Arab". It is the largest dictionary of words in Arabic language, and was the most copious lexicographical work in the world during its time with possible exception of Chinese dictionaries.³ Not only the largest in size, but it is also the most comprehensive of all the Arabic dictionaries even till the present time. Compilation of this copious work was completed in 689/1290.⁴

In this work the author stressed on two important matters: (i) contents and (ii) arrangement. According to him, no dictionary up to his time was perfect in respect of these two

1. For No.1-13 vide A‘lām, vol.vii, p.329; Zaydān, Tārīkh, vol.ii, pp.149-50; Zayyāt, Tārīkh, pp.407-8; EI, New ed., vol.iii, p.864; EIU, vol.i, p.712.

2. Loc. cit.

3. Cf. Ṭarāblusī, Ḥaraka, vol.i, p.39; Haywood, AL, p.81.

4. EI, New ed. vol.iii, p.864.

matters. Some were good in respect of contents but poor in arrangement, while some were well-arranged but poor in contents.¹ Ibn Manẓūr found Azharī's "Tahdhīb" and Ibn Sīda's "Muḥkam" perfect in contents and Jawharī's "Ṣiḥāḥ" perfect in arrangement. He wanted combination of both qualities in his "Lisān" in order to make it a unique work in the field of lexicography.²

"Lisān al-‘Arab" is a successful combination of the outstanding works of the previous lexicographers. But the entries are arranged in a special method and defined more elaborately with the support of appropriate quotations. The basic components of this work are five prominent dictionaries. They are: (1) "al-Tahdhīb"³ by Azharī, (2) "al-Ṣiḥāḥ"⁴ by Jawharī, (3) "al-Amālī ‘alā al-Ṣiḥāḥ" — a commentary on "Ṣiḥāḥ" — by Ibn Barrī⁵, (4) "al-Muḥkam"⁶ by Ibn Sīda and (5) "al-Nihāya"⁷

1. "وانى لم أزل مشغولاً بمطالعات كتب اللغات والاطلاع على تصانيفها، وعلل تصانيفها، ورأيت علماءها بين رجلين : أما من أحسن جمعها فانه لم يحسن وضعه، وأما من أجاد وضعه فانه لم يجد جمعها، فلم يقد حسن الجمع مع اساءة الوضع، ولانفعت اجادة الوضع مع رداة الجمع ."

—Ibn Manẓūr, "Lisān", Introduction, vol.i, p.7.

2. Loc. cit.; Muḥāḍarāt, p.92.

3. Supra, p.42ff.

4. Supra, p.63ff.

5. ‘Abd Allāh Ibn Barrī (499/1106-582/1187).

6. Supra, pp.77-80.

7. Infra, p.151ff.

by Ibn al-Athīr.¹ The author also took materials from "al-Jamhara" of Ibn Durayd through "al-Muḥkam", because the former was not in his hands at the time of compilation.²

Ibn Manẓūr compiled "Lisān al-‘Arab" quoting very honestly the sources of definition of each and every entry without adding any comment of his own. He did never claim any originality on his count, rather he acknowledged that he collected materials for compilation of his "Lisān" from some source books.³ By combining the abovementioned dictionaries and collecting materials thereof, Ibn Manẓūr accumulated almost all the roots and derivations of Arabic language in his "Lisān". It contains eighty thousand entries. This number was surpassed by one lakh twenty thousand entries of "Tāj al-‘Arūs".⁴

In the arrangement of entries under chapters and sections, the author of "Lisān al-‘Arab" followed the method of Jawhari's "Ṣiḥāḥ".⁵ The roots are, therefore, furnished under

1. Aḥmad Fāris, Introduction to "Lisān", vol.i, p.6; Zaydān, Tārīkh, vol.ii, p.149; Muḥāḍarāt, p.93; AL, pp.78-9.

2. EIU, vol.i, p.713.

3. "وليس لي في هذا الكتاب فضيلة أمثُ بها، ولا وسيلة أتصكك بسببها، سوى أنني جمعت فيه ما تفرَّق في تلك الكتب من العُلوم." Lisān, Introduction, p.8.

4. Cf. Infra, p.130; AL, p.81.

5. "جمع في اللغة كتاباً سماه "لسان العرب" جمع فيه بين التهذيب والمحكم والمصاح والجمهرة والنهاية وحاشية المصاح، جودة ما شا' ورتبه ترتيب المصاح." Durar, quoted in the Introduction, p.4.

twenty-eight chapters (Ḥurūf) arranged in the alphabetic order according to the final radicals. The chapters are captioned as "Ḥarf al-Hamza", "Ḥarf al-Bā'", "Ḥarf al-Tā'", "Ḥarf al-Thā'" and so on to "Ḥarf al-Yā'". Each chapter is divided into sections (Fuṣūl) according to the initial radicals of the entries. The sections are : "Faṣl al-Hamza", "Faṣl al-Bā'", "Faṣl al-Tā'" and so on to "Faṣl al-Yā'". "Waw" and "Yā'" are combined in a single chapter (Ḥarf al-Waw wa al-Yā'), and at the end another special chapter is included for the "alif" not changed from "waw" or "yā'" (Ḥarf al-Alif al-Layyina). Thus the number of the chapters of "Lisān" remains twenty-eight like "Ṣiḥāḥ" of al-Jawharī.¹ Each chapter begins with a mini introduction on the caption letter. Besides the final and initial radicals, alphabetic order is also maintained in the intermediate radicals of all the roots of three, four or five letters.

Ibn Manẓūr included and explained in his "Lisān" many quotations from the Qur'ān, the Ḥadīth, poetry and proverbs.² He quoted about 40,000 verses of 1700 Arab poets. Some of these verses are not available even in the diwans of the respective poets. From this point, "Lisān" is not only the largest Arabic dictionary, but also a rare collection of

1. Cf. Supra, p.67.

2. Cf. AL, p.81.

Arabic poetry.¹

The author started his "Lisān" with a brief introduction², in which he showed merits and demerits of the existing dictionaries, and then justified compilation of this work. Then he brought two short extra chapters before commencing text of the dictionary. The first contains a brief discussion on the cryptic letters existing at the head of few sūras of the Qur'ān, such as *الم , حم , ص , ق , كهيعص* etc., under the caption "Bāb Tafsīr al-Ḥurūf al-Muqaṭṭa'a"³, and the second contains an elaborate discussion on the letters of the alphabet—their surnames, nature, characteristics and other peculiarities, under the caption "Bāb Alqāb al-Ḥurūf wa Ṭabā'i'ihā wa Khawāṣṣihā"⁴. In this second extra chapter the author explains also the occult power of the letters and their effectiveness in the treatment of various diseases.⁵ Ibn Manẓūr borrowed the idea of the first chapter from al-Azharī who put such a chapter at the end of his "Tahdhīb", but the author of "Lisān" preferred to put this matter at the begin-

1. 'Abd al-Qayyūm, Fahāris Lisān al-'Arab, (1) Asmā' al-Shu'arā' (2) Fihrist Qawāfī, Oriental College Magazine, 1938-1949, quoted in EIU, vol.i, p.713.

2. comprising only three printed pages (7-9) in the Beirut edition of the book.

3. Lisān, Beirut ed., vol.i, pp.10-12.

4. Ibid., pp.13-16.

5. P.14.

ning.¹ He took the idea of the second chapter from Abū al-Ḥasan ‘Alī b. Aḥmad al-Harālī (d.637 A.H.).²

"Lisān al-‘Arab" is characterized by its copiousness. It contains most of the words of Arabic language.³ Definitions of the words are clear, and two or more definitions are often provided for a single word to ensure clarity.⁴ Entries are explained in many ways with the help of different examples. Original sources of descriptions are always mentioned by the author.⁵ Arabicized words are explained along with their foreign origins.⁶

Two complete editions of "Lisān al-‘Arab" have been published till now. The first edition was published in Bulaq in 1300-1307 A.H. by Maṭba‘a al-Amīriyya in twenty volumes covering 10,217 pages,⁷ and the second edition was published in Beirut in 1955-1956 by Dār Ṣādir in fifteen volumes each containing about 500 double-columned pages on the average.⁸ After the publication of Bulaq edition, Ibrāhīm al-Yāzījī through his journal "al-Ḍiyā'" pointed out some errors, some

1. Cf. Lisān, vol.i, p.9; Muḥāḍarāt, p.93.

2. Cf. Lisān, vol.i, p.12; Muḥāḍarāt, p.94.

3. Ḥaraka, vol.i, p.39.

4. Cf. AL, p.81.

5. Ḥaraka, vol.i, p.39.

6. Cf. EIU, vol.i, pp.713-4.

7. Juhūd, p.187.

8. AL, pp.80-1.

of which were due to author himself, and some were due to his sources. Most of these errors were corrected in the Beirut edition.¹ ‘Abd al-Salām Muḥammad Hārūn also indicates some errors of "Lisān" including printing mistakes of the Būlāq edition in his "Taḥqīqāt wa Tanbīhāt fī Mu‘jam Lisān al-‘Arab" published in 1399/1979.

Ṣalāḥ al-Dīn al-Ṣafadī (d.764/1362) saw in Cairo a MS of "Lisān" in the handwriting of the author himself, which contains comments on the dictionary by a number of contemporary scholars including Athīr al-Dīn Abū Ḥayyān.²

"Lisān al-‘Arab" is a real store-house of Arabic language. It has been an authentic source of linguistic and cultural sciences, and still remains the major reference of all kinds of philological and lexicographical studies. Aḥmad Fāris al-Shidyāq described "Lisān al-‘Arab" as a book of language, grammar, jurisprudence, literature, Ḥadīth explanation and Quranic commentary.³ John A. Haywood comments: "The reading of any of the longer articles in the "Lisān" is a linguistic and literary experience. It gives us glimpses into a whole world of Arabic culture."⁴

1. Ibid., pp.81-2.

2. Al-Ṣafadī, Nukat, p.275, quoted in EIU, vol.i, p.713.

3. « وبالجملة فهو كتاب لغة، ونحو، وصرف، وفقه، وأدب، وشعر،
للحديث الشريف، وتفسير للقرآن الكريم. »

Lisān, Introduction, vol.i, p.6.

4. AL, p.82.

AL-QĀMŪS AL-MUHĪT

The author of the most popular Arabic dictionary "al-Qāmūs al-Muḥīṭ wa al-Qābūs al-Wasīṭ" is Abū Ṭāhir Majd al-Dīn Muḥammad b. Ya'qūb al-Fīrūzābādī¹ al-Shīrāzī (726/1326-817/1414).

Fīrūzābādī was born at Kārazīn², a town near Shīrāz (Iran)³ in 726/1326.⁴ He learnt the Qur'ān by heart at the age of seven years. He began his studies at Kārazīn, then moved to Shīrāz at the age of eight for further studies.⁵ Then he went to Wasit in quest of knowledge. In 745/1344 he came to Baghdad and continued his education there. From Baghdad he went to Damascus in 750/1349 and attended the classes of Taqī al-Dīn al-Subkī (d.756/1355).⁶ In Damascus his outstanding ability was widely recognized, and students flocked

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1. Nisba to Fīrūzābād, a town in Iran, where his father and grandfather lived.
 2. "وگَارَزِين د بْفَارِس مِنْهُ مُحَمَّدُ بْنُ الْحَسَنِ مَقْرَأُ الْحَرَمِ وَبِهِ وَوَلِيْدَتْ ."
al-Fīrūzābādī, al-Qāmūs al-Muḥīṭ, Cairo 1319 A.H., vol.ii, p.195 (in the root " كرز ")
 3. For this, he was also called "al-Shīrāzī".
 4. In different opinions 729 A.H., 1328 A.D. or 1329 A.D. Vide Zaydān, Tārīkh, vol.ii, p.153; Dimashqī, Muntakhab, p.97; A'lām, vol.viii, p.19; Aṭṭār, Muqaddima, p.171; Muḥāḍarāt, p.96.
 5. Cf. Ṭāhir Aḥmad al-Zāwī, Tartīb al-Qāmūs al-Muḥīṭ, Cairo 1959, vol.i, Introduction, p. ٥; AL, p.83.
 6. Brockelmann, vol.ii, p.106, quoted by H. Fleisch, EI, new ed., vol.ii, p.926.

to him for quenching their thirst of knowledge.¹ In the same year i.e. 750 A.H. he accompanied al-Subki to Jerusalem and remained there for ten years as a teacher.² From Jerusalem he went to Cairo, where he studied under Ṣalāḥ al-Dīn al-Ṣafadī, Bahā' b. 'Aqīl, Kamāl al-Asnawī and Ibn Hishām.³ From Cairo he went on the pilgrimage to Makkah.⁴ Afterwards, he went to Asia Minor where he worked as a tutor to Bāyazīd, son of the Ottoman sultan Murād I who richly rewarded him.⁵ In 770/1368 he went to live in Makkah, but broke his stay there by travelling to India and spending five years in Delhi.⁶ In 794/1392 he went to Baghdad at the invitation of Sultan Aḥmad b. Uways, then travelled to Persia where he met Tamerlane after his invasion of Shīrāz (795/1393).⁷ Tamerlane welcomed him with great honour and rewarded him with 5000 dinar.⁸ The amount was, according to 'Aṭṭār, 100000 dirham.⁹

He spent the final days of his life in Arabia. In Rabī' al-Awwal, 796/January, 1394 he reached Yemen and lived Ta'izz

1. Cf. AL, p.83.

2. EI, new ed., vol.ii, p.926; Munjid, p.535.

3. al-Zāwī, Tartīb al-Qāmūs, Introduction, p.᠘ .

4. AL, p.84.

5. Loc. cit.

6. Cf. EI, new ed., ii, 926.

7. Loc. cit.

8. Zaydān, Tārīkh, vol.ii, p.153; AL, p.84.

9. 'Aṭṭār, Muqaddima, p.171.

for fourteen months in the house of Rasulid ruler of Yemen Sultan al-Malik al-Ashraf Ismā'īl b. 'Abbās.¹ The Sultan paid him due respect and spent for him one thousand dinar and asked the governor of Aden to arrange another one thousand.² He also appointed him Qādī al-Quḍāh (chief judge) of whole Yemen on 6 Zu'lḥijjah, 797/22 September, 1395. The Sultan allotted to him a residence in Zabīd and gave his own daughter in his marriage. He spent some time in Tā'if, Makkah and Madinah. In the latter two places he established schools and installed teachers to teach in his absence.³ He possessed property in a number of places in Arabia including a garden in Tā'if and few houses in Muna.⁴ In 802/1400 he once again performed pilgrimage, and in Ramaḍān, 805/April, 1403 he made another journey to Makkah, but without delay returned to Zabīd where he died on Tuesday, the 20th Shawwāl, 817 A.H.⁵ at the age of ninety. Till his death he held the post of "Qādī al-Quḍāh".⁶

Throughout his long life, Fīrūzābādī travelled from one country to another, studying, teaching and securing the patro-

1. EI, new ed., ii, 926; AL, 84.

2. Tartīb, Introduction, p. ٤.

3. Cf. AL, p.84; EI, new ed., ii, 926.

4. Cf. AL, p.84.

5. In different opinion, he died in 816 A.H. Vide Ḥaraka, vol.i, p.36, note No.2; AL, p.84.

6. EI, new ed., ii, 926; AL, 84.

nage of princes and nobles.¹ Whenever he visited a land, its ruler bestowed great honour upon him. Among these rulers were Shāh Manṣūr b. Shujā' of Tabrīz, al-Ashraf of Egypt, Sultan Bāyazīd of Asia Minor, Ibn Idrīs of Baghdad and Tamerlane.² When travelling, he carried with him loads of books which he used to read at the halts, and if he fell in need of money he would sell some of them.³

The memory of Fīrūzābādī was very sharp. He used to memorize one hundred lines everyday before going to bed.⁴ He excelled in the Quranic exegesis, Prophetic traditions, philology and lexicography.⁵ He was an erudite scholar, prolific writer and industrious author. His speed of composition was proverbial. He could compose a short treatise overnight. For example, when he was once asked whether honey was the vomit or excreta of bees, he wrote a treatise on the subject overnight.⁶ He left more than forty literary works in different fields.⁷ His works include the following:-

(1) Tafsīr al-Fātiḥa: a commentary on the Sūra al-Fātiḥa of the Qur'ān;

1. Bughya, p.117, quoted in AL, p.83.

2. Tartīb, Introduction, p. ٤; 'Aṭṭār, Muqaddima, p.171.

3. Cf. AL, p.83; EI, new ed., vol.ii, p.926.

4. A'lām, vol.viii, p.19; 'Aṭṭār, Muqaddima, p.171.

5. Muḥādarāt, p.96.

6. AL, p.84.

7. Zaydān, Tārīkh, vol.ii, p.153.

- (2) *Tanwīr al-Miqbās fī Tafsīr Ibn ‘Abbās*: 4 volumes, published from Cairo in 1290 and 1316 in the margin of "al-Nāsikh wa al-Mansūkh" of Ibn Ḥazm, and in 1345/1926;
- (3) *Faḍā'il Sūra al-Ikhlāṣ*;
- (4) *Sharḥ Ṣaḥīḥ al-Bukhārī*: a commentary on the "Ṣaḥīḥ" of al-Bukhārī, composed by the author during his stay in Makkah;
- (5) *Sufar al-Sa'āda*: a biography of the Prophet (S) written in Persian and translated in Arabic by Abū al-Jūd Muḥammad b. Maḥmūd al-Makḥzūmī, printed in Cairo in 1307 in the margin of "Fawz al-Kabīr ma'a Fath al-Ḥabīr fī Uṣūl al-Tafsīr" of Walī Allāh b. ‘Abd al-Raḥīm and in 1317 in the margin of "Kashf al-Ghumma" of Sha'rānī, MS Dār al-Kutub;
- (6) *al-Aḥādīth al-Ḍa'īfa*;
- (7) *Risāla fī Ḥukm al-Qanādīl al-Nabawiyya*: MS Maktaba al-Jazā'ir;
- (8) *al-Lāmi' al-Mu'lam al-‘Ujāb al-Jāmi' bayna al-Muḥkam wa al-‘Ubāb*;
- (9) *al-Qāmūs al-Muḥīṭ wa al-Qābūs al-Wasīṭ*: his renowned dictionary;
- 10) *Majma' al-Su'ālāt min Ṣiḥāḥ al-Jawharī*;
- 11) *al-Durar al-Mubaththatha fī Ghurar al-Muthallatha*: Riyadh 1982;
- 12) *Anwā' al-Ghayth fī Asmā' al-Layth*;

- 13) Taḥbīr al-Muwashshīn fī mā Yuqālu bi al-Sīn wa al-Shīn: a vocabulary of Arabic words written indiscriminately with either sīn or shīn, Algiers 1909, Beirut 1330/1912, MS British Museum;
- 14) al-Rawḍ al-Maslūf fī mā lahu Ismāni ilā Ulūf;
- 15) Tarqīq al-Asal li Taṣfīq al-‘Asal;
- 16) al-Bulgha fī Tārīkh A‘imma al-Lughā: Damascus 1972;
- 17) Baṣā‘ir Dhawī al-Tamyīz: Cairo 1965;
- 18) Ashrāf al-Ḥanafīyya;
- 19) Ṭabaqāt al-Shāfi‘īyya;
- 20) al-Mirqāh al-Wafīyya fī Ṭabaqāt al-Ḥanafīyya: MS ‘Ārif Ḥikmat, Madinah, No.128;
- 21) al-Ishārāt ilā mā fī Kutub al-Fiqh min al-Asmā‘ wa al-Amākin wa al-Lughāt;
- 22) Nughba al-Rashshāf min Khuṭba al-Kashshāf;
- 23) Nuzha al-Adhhān fī Tārīkh Iṣfahān;
- 24) al-Jalīs al-Anīs fī Asmā‘ al-Khandarīs;
- 25) Tuḥfa al-Abīh fī-man Nusiba ilā Ghayr Abīhi: MS Maktaba al-Jazā‘ir;
- 26) Tahyīj al-Gharām ilā al-Balad al-Ḥarām;
- 27) Maḥāsin al-Ṭā‘if;
- 28) Asmā‘ al-Ghāda;
- 29) Asmā‘ al-Nikāḥ;
- 30) Ziyāra al-Ḥujūn;
- 31) Iftirād al-Jihād;

32) Sharḥ Qaṣīda Bānat Su'ād.¹

Among the works of Fīrūzābādī, "al-Qāmūs al-Muḥīṭ" is the most renowned. It is the most influential and popular Arabic dictionary of classical words. The word "Qāmūs" means a dictionary at the present time. But in the past it used to mean the middle or deepest part of sea. In this meaning the word occurs in the Hadīth and is mentioned in many of the previous dictionaries including "Siḥāḥ", "Jamhara", "Maqāyīs" and "Lisān".² Fīrūzābādī entitled his dictionary as "al-Qāmūs al-Muḥīṭ" (the all encompassing ocean) maintaining consistency with this meaning of the word. By this title the author wanted to make people understand that his dictionary, in its extensiveness, is an ocean of Arabic words.³ But it is the unprecedented popularity of this great work, and its overwhelming influence over the subsequent lexicography that the word "Qāmūs" came to mean "dictionary" in general sense. Not only this, many of the general students of Arabic language still mean by a dictionary the "Qāmūs" of Fīrūzābādī.⁴

1. For No.1-32 vide Muḥāḍarāt, pp.96-7; AL, p.84; A'lām, vol.viii, p.19; EI, new ed., vol.ii, p.926; Aṭṭār, Muqaddima, p.172; Zaydān, Tārīkh, vol.ii, pp.153-4; Juhūd, pp.145, 222, 264; Zunūn, 1310 A.H., vol.i, p.343.

2. Cf. AL, p.83.

3. "وأسميته القاموس المحيط لأنه البحر الأعظم."
Qāmūs, preface, vol.i, p.3.

4. Cf. AL, p.85.

Fīrūzābādī completed his "Qāmūs" in Makkah at his house on Ṣafā near Ka'ba.¹ The main sources of the work, as stated by its author, are "Muḥkam" of Ibn Sīda and "ʿUbāb" of al-Ṣaghānī which are, according to him, the most outstanding works in this field.² Actually, he had started earlier a large-scale dictionary entitled "al-Lāmi' al-Mu'lam al-ʿUjāb al-Jāmi' bayna al-Muḥkam wa al-ʿUbāb"³ by illustrating contents of the abovementioned two dictionaries. He had estimated his "Lāmi'" to comprise sixty volumes, which would have been inaccessible to the students.⁴ He, therefore, decided to prepare a short intensive book on the same plan and produced this "Qāmūs" by omitting the illustrative examples and excluding the excess materials of his planned voluminous "al-Lāmi'".⁵ Out of the estimated sixty volumes of "Lāmi'", Fīrūzābādī could, in the meantime, complete only five volumes.⁶ He abridged the contents of "Lāmi'" and accommodated

1. The author himself says:

«وقد يسر الله تعالى اتمامه بمنزلي على الصفا بمكة المشرفة تجاه
الكعبة المعظمة زادها الله تعالى تعظيما وشرفا .»
Qāmūs, Cairo 1319, vol. iv, p. 418.

2. «فهما عُرِّتا الكتب المصنفة في هذا الباب .»
Qāmūs, Preface, vol. i, p. 3.

3. Loc. cit.

4. «غير أني خسنته في ستين سفرا يُعجز تحصيله الطلاب .»
Loc. cit.

5. «ألفت هذا الكتاب محذوف الشواهد مطروح الزوائد .»
Loc. cit.

6. Cf. Ibn al-ʿImād, *Shadharāt al-Dhahab*, vol. vii, p. 128,
quoted in EI, new ed., vol. ii, p. 926; AL, p. 88.

its sixty volumes into two MS volumes of "Qāmūs" (thirty volumes in each).¹

Fīrūzābādī noticed that Jawharī's popular dictionary "Ṣiḥāḥ" missed at least a half of the language either by omitting roots or by neglecting rare meanings.² He wished his own book to be superior to "Ṣiḥāḥ". Keeping this in view, he wrote matters missing in "Ṣiḥāḥ" in red ink³ and pointed out many errors of Jawharī as well.⁴ Nevertheless, he followed like Ibn Manẓūr the rhyme method of Jawharī's "Ṣiḥāḥ" in arranging the entries and furnishing the chapters (Abwāb) and sections (Fuṣūl) of his book.⁵

"Al-Qāmūs al-Muḥīṭ" is a comprehensive dictionary like "Lisān al-‘Arab". Being a concise dictionary of only four printed volumes, it contains most of the words of "Lisān al-‘Arab" of twenty volumes. Moreover, some words exist in "Qāmūs" which do not in "Lisān".⁶ But, as "al-Qāmūs" is the result of shortening another lengthy work of sixty vo-

1. "ولخصت كل ثلاثين سفرا في سفر ."

Qāmūs, Preface, p.3.

2. "غير أنه فاته نصف اللغة أو أكثر إما باهمال المادة أو بتترك المعاني الغريبة النادرة ."

Loc. cit.

3. Cf. AL, p.86.

4. Ibid., p.87.

5. For details vide supra, pp. 67, 107-8.

6. Cf. Ḥaraka, vol.i, pp.39-40.

lumes, its definitions of the entries are extremely brief. The author mentions only meaning of the words without giving examples. He also omitted reference to its source-books in order to save its space. Thus he was able to accommodate 60,000 entries within the modest size of "al-Qāmūs".¹

Fīrūzābādī used abbreviations in his "Qāmūs" for the first time in the history of Arabic dictionary.² His abbreviations are: "ع" for موضع (place), "د" for بلد (town), "ة" for قرية (village), "ج" for جمع (plural), "جج" for جمع الجمع (plural of plural) and "م" for معروف (known).³

He indicates pronunciation of the words by mentioning other words of similar vowels or by naming vowels of the letters. In this vowelization of the words, Fīrūzābādī adopted the method which Jawharī did in his "Ṣiḥāḥ" with slight modification.⁴

In "Qāmūs" the author paid special attention to introduce new, foreign and rare words; to mention medicinal plants and their utilities and to include the names of animals and places, as well as the names of outstanding personalities

1. Cf. AL, p.87.

2. Cf. Muḥāḍarāt, p.98.

3. "مكتفيا بكتابة ع دة ج م عن قولي موضع وبلد وقرية والجمع ومعرّوف ."
Qāmūs, Preface, p.4.

4. Cf. Supra, pp.70-1.

including traditionists and jurisprudents in particular.¹

For these characteristics "al-Qāmūs" has been a widely recognised Arabic dictionary. Similarly, its author has been criticised for failing to quote authorities for his words; including too many technical terms; introducing lots of foreign words and placing them under hypothetical roots as if they were Arabic; filling his work with geographical and other proper names; omitting words, especially those of pre-Islamic poetry; criticizing "Ṣiḥāḥ" of al-Jawharī and for choosing the rhyme arrangement.²

Scholars, therefore, continued their studies on the work and wrote separate books on it from different points of view. A few of these books are:

- (1) Tāj al-‘Arūs min Jawāhir al-Qāmūs: the most famous commentary on "Qāmūs" by Murtaḍā al-Zabīdī³;
- (2) Tartīb al-Qāmūs Muḥīṭ: by Ṭāhir Aḥmad al-Zāwī. The author rearranged the entries of "Qāmūs" according to their initial letters. 4 volumes, Cairo 1959;
- (3) Idā‘a al-Rāmūs wa Ifāḍa al-Nāmūs ‘alā Idā‘a al-Qāmūs: a commentary by Muḥammad b. Ṭayyib al-Fāsī (d.1170 A.H.);
- (4) Ṭirāz al-Lughā: by Sayyid ‘Alī Khān;
- (5) al-Jāsūs ‘alā al-Qāmūs: by Aḥmad Fāris al-Shidyāq(d.1886).

1. Cf. Muḥāḍarāt, pp.98-9.

2. Cf. AL, pp.88-9.

3. For details vide infra, p.125ff.

Istanbul 1299;

- (6) Taṣḥīḥ al-Qāmūs: by Aḥmad Taymūr Pāshā;
- (7) Hāshiya ‘alā al-Qāmūs: by Sa‘d Allāh b. ‘Īsā (d.945 A.H.);
- (8) al-Nāmūs ‘alā al-Qāmūs: by Muḥammad Amīn;
- (9) al-Qawl al-Ma‘nūs fī Ṣifāt al-Qāmūs: by Muftī Muḥammad Sa‘d Allāh (d.1287 A.H.);
- 10) Ibtihāj al-Nufūs bi-Dhikr mā Fāta al-Qāmūs: by Muḥammad al-Ḥalabī, MS Dār al-Kutub;
- 11) al-Durr al-Laḳīṭ fī Aghlāt al-Qāmūs al-Muḥīt: by Muḥammad b. Muṣṭafā al-Dawūdī known as Dawūd Zāda (d.1107 A.H.), MS Aya Sofia;
- 12) Falak al-Qāmūs: by ‘Abd al-Qādir b. Aḥmad al-Yamanī;
- 13) Talkhīṣ al-Qāmūs: by Ibrāhīm b. Muḥammad al-Ḥalabī (d.956 A.H.);
- 14) Mukhtaṣar al-Qāmūs: by ‘Alī b. Aḥmad;
- 15) al-Bābūs ‘alā al-Qāmūs: by Aḥmad b. Muṣliḥ al-Dīn Mūsā (d.963 A.H.);
- 16) al-Qawl al-Ma‘nūs bi-Taḥrīr mā fī al-Qāmūs: by Muḥammad b. Yaḥyā al-Qarāfī (d.1008 A.H.), MS Dār al-Kutub;
- 17) al-Qawl al-Ma‘nūs fī Muḡhlaq al-Qāmūs: also by al-Qarāfī, MS Dār al-Kutub.¹

"al-Qāmūs" was printed for the first time in Calcutta in 1230/1817. Its other publications are: Istanbul 1250 &

1. For No.1-17 vide ‘Aṭṭār, Muqaddima, pp.173-9; Zaydān, Tārīkh, vol.ii, p.153.

1304; Bombay 1272 & 1884; Lucknow 1297; Būlāq 1272/1856, 1289 & 1301 and Cairo 1274, 1319 (Maṭbaʿa al-Maymaniyya), 1344 & 1357/1938 (Dār al-Maʾmūn).¹ The printing of the book in Būlāq from 1272/1856 onwards made it widely available to the public.² The four volumes of 1319 edition of Maṭbaʿa al-Maymaniyya (Cairo) contain a total of 1702 pages. The first volume contains the author's preface in ornamented rhyme prose in 6 pages and a commentary on the preface and notes on the technical terms of the dictionary by Naṣr al-Hūrīnī (d.1874 A.D.) in 45 pages. These days the dictionary is usually printed in four volumes of handy size.

"Qāmūs" has been translated into Persian and Turkish. Its Turkish translation "al-Ūqiyānūs al-Basīṭ fī Tarjama al-Qāmūs al-Muḥīṭ" done by Aḥmad ʿĀṣim (d.1235/1919) was published in Būlāq in 1250 and in Istanbul in 1305. John A. Haywood quoted Nawāb Şiddīq Ḥasan of Bhopal (India) telling that in his days, eight thousand MS copies of "al-Qāmūs" were existing in the Islamic world.³

1. Zaydān, *Tārīkh*, vol.ii, p.153; AL, p.85; EI, new ed., vol.ii, p.927; Juhūd, p.180.

2. AL, p.85.

3. Loc. cit.

TĀJ AL-‘ARŪS

Sayyid Muḥammad Murtaḍā al-Zabīdī, full name Muḥibb al-Dīn Abū al-Fayḍ al-Sayyid Muḥammad Murtaḍā al-Ḥusaynī al-Wāsiṭī al-Zabīdī (1145/1732-1205/1791) is the author of "Tāj al-‘Arūs min Jawāhir al-Qāmūs", the most renowned commentary on Fīrūzābādī's "al-Qāmūs al-Muḥīṭ" and the largest Arabic dictionary in consideration of the number of entries.

al-Zabīdī was born in Bilgram, India in 1145/1732. His birth-year is also stated as 1154 A.H.¹ and 1733 A.D.² Zabīdī's forefathers lived in Wāsiṭ, Iraq.³ He grew up in Bilgram and studied under eminent Indian scholars including Muḥammad Fākhīr b. Yaḥyā al-Ilāhābādī and Shāh Walī Allāh al-Muḥaddith al-Dihlawī.⁴ For further studies he went to Hejaz and Yemen, and stayed at Zabīd for a long time. For this, he is called "al-Zabīdī" and wellknown by this surname.⁵ Zabīdī performed hajj several times and travelled far and wide in search of knowledge.⁶ He left Yemen for Egypt and arrived Cairo on the 9th of Ṣafar, 1167. He made wide travels all over Egypt to meet prominent scholars of different fields and acquire know-

1. Vide Zaydān, Tārīkh, vol.ii, p.302.

2. Vide AL, p.89.

3. A‘lām, vol.vii, p.297.

4. Tāj al-‘Arūs, Būlāq 1306-1307, Tarjama al-Mu‘allif, vol.x, p.469.

5. Loc. cit.

6. Loc. cit.

ledge from them.¹ The number of his teachers in different fields is about three hundred.² He married in Egypt and dwelt at a place named "Iṭfa al-G̣hassāl" in Cairo, where he completed composition of "Tāj al-'Arūs".³

Zabīdī was endowed with extraordinary talent and sharp memory. In addition to Arabic he knew Turkish, Persian and Georgian languages.⁴ This helped disseminating his treasure of knowledge among the people of these languages.⁵ As a philologist, a traditionist and a genealogist, his fame spread all over Egypt and everywhere in the Islamic world. People began to crowd him to quench their thirst of knowledge and compete each other in inviting him to their houses and giving him valuable gifts.⁶ The rulers of Hejaz, India, Yemen, Syria, Iraq, Turkey, Sudan and Algeria made communication with him.⁷

In the later days of his life, Zabīdī remained at home aloof from people's contact and from teaching his students.⁸ He died in Cairo of plague on a Sunday in the month of

1. Loc. cit.; Zaydān, Tārīkh, vol.ii, pp.302-3.

2. Tāj, vol.x, p.469.

3. Cf. Tāj, x, p.465.

4. Ibid., p.470; Zaydān, Tārīkh, ii, 303.

5. Tāj, x, 470.

6. Zaydān, Tārīkh, ii, 303.

7. A'lām, vol.vii, p.297.

8. Tāj, x, 470.

Sha'ban, 1205/1791.¹ His death-year is also stated as 1790 A. D.²

Murtadā al-Zabīdī was an expert in philology, lexicography, Prophetic traditions and their chains of authorities, jurisprudence and genealogy. He composed more than one hundred books on different subjects.³ His works include the following:

- (1) Tāj al-'Arūs: a large-scale commentary on "al-Qāmūs al-Muḥīṭ" by Fīrūzābādī;
- (2) Takmila al-Qāmūs;
- (3) al-Amālī al-Shaykhūniyya: in two volumes, dictated in the mosque of Shaykhūn, MS Berlin;
- (4) Risāla fī Ahādith Yawm 'Āshūrā': MS Dār al-Kutub;
- (5) Sharḥ Ḥadīth Umm Zar';
- (6) al-Mawāhib al-Jaliyya fī mā Yata'allāqu bi Ḥadīth al-Awwaliyya;
- (7) al-Mirqāh al-'Aliyya bi Sharḥ al-Ḥadīth al-Musalsal bi al-Awwaliyya;
- (8) Risāla fī Uṣūl al-Ḥadīth;
- (9) Laqṭ al-La'alī min al-Jawhar al-Ghālī;
- 10) Alfiyya al-Sanad: in 1500 verses, explained in ten booklets;
- 11) al-Azhār al-Mutanāthira fī al-Aḥādīth al-Mutawātira;

1. Loc. cit.; A'lām, vii, 297.

2. Vide Munjid, p.320; Zubaid, Contribution, p.102.

3. Tāj, x, 469.

- 12) Ghāya al-Ibtihāj li Muqtaḍā Asānīd Muslim ibn al-Ḥajjāj;
- 13) al-Qawl al-Ṣaḥīḥ fī Marātib al-Ta'dīl wa al-Tajrīḥ;
- 14) al-Taḥbīr fī al-Ḥadīth al-Musalsal bi al-Takbīr;
- 15) Nashwa al-Irtiyāḥ fī Bayān Ḥaqīqa al-Maysir wa al-Qidāḥ:
MS Berlin;
- 16) Kashf al-Ghiṭā', 'an al-Ṣalāh al-Wuṣṭā;
- 17) al-Iḥtifāl bi Ṣawm al-Sitt min Shawwāl;
- 18) al-Ibtihāj bi Dhikr Amr al-Ḥajj;
- 19) 'Iqd al-Jumān fī Bayān Shu'ab al-Īmān;
- 20) Ithāf al-Aṣfiyā', bi Salāsīl al-Awliyā';
- 21) Ithāf Banī al-Zaman fī Ḥukm Qahwa al-Yaman;
- 22) Ithāf al-Ikhwān fī Ḥukm al-Dukhān;
- 23) al-Amālī al-Ḥanafīyya;
- 24) 'Uqūd al-Jawāhir al-Munīfa fī Uṣūl Adilla Madhhab al-
Imām Abī Ḥanīfa: two volumes;
- 25) I'lām al-A'lām bi Manāsik Ḥajj Bayt Allāh al-Ḥarām;
- 26) Tuḥfa al-Qamā'īl fī Madḥ Shaykh al-'Arab Ismā'īl: MS
Dār al-Kutub, 145 pages;
- 27) Ināla al-Munā fi Sirr al-Kunā;
- 28) Īdāḥ al-Madārik 'an Nasab al-'Awātik;
- 29) Iqrār al-'Ayn bi Dhikr man Nusiba ilā al-Ḥasan wa al-
Ḥusayn;
- 30) Rashf Sulāf al-Raḥīq fī Nasab Ḥaḍra al-Ṣiddīq;
- 31) Jadhwa al-Iqtibās fī Nasab Banī al-'Abbās;
- 32) al-Rawḍ al-Mi'ṭār fī Nasab al-Sāda Āl Ja'far al-Ṭayyār;
- 33) Ithāf al-Sāda al-Muttaqīn: a commentary on al-Ghazālī's

- "Iḥyā' al-ʿUlūm", Fez 1304 in thirteen volumes, Cairo 1311 in ten volumes;
- 34) al-Qawl al-Mabtūt fī Taḥqīq Lafẓ Tābūt: a short treatise, MS Dār al-Kutub;
- 35) Rafʿ al-Kilal ʿan al-ʿIlal;
- 36) Tanbīh al-ʿĀrif al-Baṣīr ʿalā Asrār al-Ḥizb al-Kabīr: a commentary on "al-Ḥizb al-Kabīr" of al-Shādhilī;
- 37) Risāla fī Uṣūl al-Muʿammā;
- 38) Ḥusn al-Muḥādara fī Ādāb al-Baḥṭh wa al-Munāzara;
- 39) al-Fuyūdāt al-ʿAliyya bi-mā fī Sūra al-Raḥmān min Asrār al-Ṣibgha al-Ilāhiyya;
- 40) al-Taʿrīf bi Darūriyy ʿilm al-Taṣrīf;
- 41) Taḥqīq al-Wasāʿil li Maʿrifa al-Mukātabāt wa al-Rasāʿil;
- 42) al-ʿIqd al-Thamīn fī Turuq al-Ilbās wa al-Talqīn;
- 43) al-Maqāʿid al-ʿIndiyya fī al-Mashāhid al-Naqshbandiyya: in 150 verses;
- 44) al-Durar al-Muḍīʿa fī al-Waṣiyya al-Marḍiyya: in 220 verses;
- 45) Irshād al-Ikhwān ilā al-Akhlāq al-Ḥisān: in 120 verses;
- 46) Maʿārif al-Abrār fī-mā li al-Kunā wa al-Alqāb min al-Asrār;
- 47) al-ʿIqd al-Munazzam fī Ummahāt al-Nabī Sallallāhu ʿAlayhi wa Sallam;
- 48) al-Farāʿid al-Jalīla ʿalā Musalsalāt Ibn ʿAqīla;
- 49) Ḥikma al-Ishrāq ilā Kuttāb al-Āfāq;
- 50) Sharḥ al-Ṣadr fī Sharḥ Asmāʿ Ahl Badr;
- 51) al-Taftīsh fī Maʿnā Lafẓ Darwīsh;

- 52) Raf' Niqāb al-Khafā, 'amman Intamā ilā Wafā, wa Abī Wafā';
 53) Bulgha al-Arīb fī Muṣṭalah Āthār al-Ḥabīb;
 54) Kashf al-Lithām 'an Ādāb al-Īmān wa al-Islām;
 55) Safīna al-Najāh al-Muḥṭawia 'alā Biḍā'a Muzajjāh min al-Fawā'id al-Muntaqāh;
 56) Muzīl Niqāb al-Khafā, 'an Kunā Sādatinā Banī al-Wafā';
 57) Raf' al-Shakwa wa Tarwīḥ al-Qulūb fī Dhikr Mulūk Banī Ayyūb.¹

Of the works of al-Zabīdī, "Tāj al-'Arūs min Jawāhir al-Qāmūs" is most renowned. It is the largest Arabic dictionary in consideration of the total number of entries.² "Tāj al-'Arūs" surpassed even "Lisān al-'Arab" by its number of entries. The entries in "Tāj" are one lakh twenty thousand, while those in "Lisān" are eighty thousand only.³ "Tāj al-'Arūs" is, in fact, a large-scale commentary on Fīrūzābādī's dictionary "al-Qāmūs al-Muḥīṭ".

The authenticity and widespread popularity of "Qāmūs" inspired Zabīdī to explain this concize work of Fīrūzābādī for greater benefit of people.⁴ He began the work at his

1. For No.1-57 vide Tāj al-'Arūs, vol.x, pp.469-70; Zaydān, Tārīkh, vol.ii, pp.303-4; Munjid, p.320; Zubaid, Contribution, pp.102-3; A'lām, vol.vii, p.297.
 2. Cf. AL, p.89.
 3. Ibid., p.90; 'Aṭṭār, Muqaddima, p.173.
 4. Cf. Muḥāḍarāt, p.101.

residence of "Iṭfa al-Ghassāl" in Cairo and continued its dictation throughout a long period of fourteen years two months.¹ The composition was completed on Thursday, the 2nd Rajab, 1188 A.H. at the author's same residence of 'Iṭfa al-Ghassāl.² He completed the work in ten volumes and named it "Tāj al-'Arūs min Jawāhir al-Qāmūs". He invited students, scholars and intellectuals in a banquet to mark the completion of his work. They spoke high of the work and recognized its superiority.³

In "Tāj al-'Arūs" al-Zabīdī referred to about five hundred authors.⁴ In explaining the entries of "Qāmūs" as well as introducing new entries, he took help of one hundred and twenty literary works including the chief dictionaries: al-Jamhara, al-Taḥdhīb, al-Mujmal, al-Ṣiḥāḥ, al-Muḥkam, Asās al-Balāgha, al-Nihāya, al-'Ubāb, al-Takmila and Lisān al-'Arab.⁵ His sources also include linguistic treatises and books of proverbs, grammar, history, geography, literature, zoology, botany, medical science, politics etc.⁶ But, in the arrangement of roots within chapters and sections, Zabīdī

1. Tāj, vol.x, pp.465, 469.

2. "وكان آخر ذلك في نهار الخميس بين الصلاتين ثاني شهر رجب من شهر رجب سنة ١١٨٨ بمنزلي في عطفة الغسال ."

Ibid., p.465.

3. Ibid., p.469; Zaydān, Tārīkh, ii, 303.

4. AL, p.89.

5. Loc. cit.

6. Muḥāḍarāt, p.102.

made no departure from Fīrūzābādī's rhyme order. He put his additional entries at the end of each root under the caption "Mustadrak".

The author of "Tāj" kept the texts of "Qāmūs" within brackets and his own explanations, examples, quotations etc. outside brackets in a harmonious manner. He amplifies the definitions, mentions illustrative quotations along with their authorities, includes additional words under the roots of "Qāmūs" and introduces new roots also.¹ Zabīdī paid special attention to include in "Tāj al-‘Arūs" more names of great persons especially the traditionists and jurists. Also, he included in his book name of more places particularly of the Egyptian villages.² Egyptian dialect and some other colloquial dialects have also been dealt with in "Tāj al-‘Arūs".³

Zabīdī mentioned the original meaning patterns of the roots, which were left out by Firuzabadi because of conciseness of his "Qāmūs".⁴ Besides, he remained always careful to show the metaphorical meanings of the entries alongside their usual meanings. He borrowed this idea from "Asās al-Balāgha" of al-Zamakhsharī. For example, he says in the root "رفع":
 "ومن المجاز قال الأصمعي : رفع القوم فهم رافعون اذا معدوا في الجملاد ،

1. Cf. AL, pp.89-90.

2. Cf. Muḥāḍarāt, p.103.

3. Loc. cit.

4. Loc. cit.

ومن المجاز رفعوا الزرع أي حملوه بعد الحصاد إلى البيدر . ١٤

Five volumes of "Tāj al-‘Arūs" was printed in Cairo in 1286-1287 A.H.² The work was published in full by Maṭba‘a al-Khayriyya of Būlāq in 1306-1307 A.H. in ten volumes covering 5064 pages. The first volume contains a long introductory discussion, while the tenth includes a short biography of the author. Dr. ‘Afīf ‘Abd al-Raḥmān informs of another multi-volumed edition of "Tāj al-‘Arūs" by Wazāra al-Irshād wa al-Anbā, of Kuwait, of which seventeen volumes were published from 1965 to 1979.³ One MS copy of the book is preserved in Dār al-Kutub al-Miṣriyya.⁴

"Tāj al-‘Arūs" is considered as the crown of Arabic dictionaries.⁵ Its authenticity is recognized by the Arabic scholars all over the world. The book has been widely referred to by the subsequent lexicographers. Zabīdī's "Tāj al-‘Arūs" was selected as one of the two major sources of Lane's Arabic-English Lexicon. The other was "Lisān al-‘Arab" of Ibn Manẓūr. John A. Haywood, however, comments: "In any case, though accorded fame in the West as the basis of Lane's Lexicon, it has never replaced the "Lisān" in Arab estimation

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1. Tāj, vol.v, p.358.
 2. Zaydān, Tārīkh, ii, 303.
 3. Juhūd, p.167.
 4. Zaydān, Tārīkh, ii, 303.
 5. Muḥāḍarāt, p.101.

as the best large-scale dictionary."¹

1. AL, p.89.

CHAPTER THREE

ARABIC LEXICOGRAPHY-SPECIAL

Alongside general dictionaries, the Arab scholars produced special kinds of dictionary also. Stretching over five centuries since the third century Hijra, many works were done on various subjects including al-Qur'ān, al-Ḥadīth, al-Fiqh and the Mu'arrab words. Of these works six important dictionaries—one on al-Qur'ān, two on al-Ḥadīth, two on al-Fiqh and one on the Mu'arrab words—have been dealt with in this chapter.

MUFRADĀT ALFĀZ AL-QUR'ĀN

Abū al-Qāsim al-Ḥusayn b. Muḥammad b. al-Mufaḍḍal¹, popularly known as al-Rāghib al-Iṣfahānī (d.502/1108)² is the author of "Mufradāt Alfāz al-Qur'ān" or "al-Mufradāt fī Ḡharīb al-Qur'ān", an alphabetic dictionary of the Quranic words.

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1. In different opinions: (i) Muḥammad b. al-Faḍl, vide title-page of "Mufradāt" (al-Maymaniyya edition) and (ii) al-Mufaḍḍal b. Muḥammad, stated by al-Suyūṭī, cf. A'lām, vol.ii, p.279 (footnote).
 2. In different opinions 402, 452, 501 and 503 A.H. cf. A'lām, vol.ii, p.279; AL, p.103.

Rāghib, a native of Isfahan and inhabitant of Baghdad was a contemporary of Imām Ghazālī (d.505/1111) and one of the leading scholars of his time. He specialized in Quranic exegesis and linguistics. About his theological thought, there exist different opinions. Some described him as a Mu'tazilite and some others a Sunnite.¹ He composed a good number of useful books on different aspects of religion, culture and philology. His literary works include the following:

- (1) Mufradāt Alfāz al-Qur'ān: his dictionary of Quranic words, arranged in the alphabetic order;
- (2) Jāmi' al-Tafsīr: a comprehensive work on Quranic exegesis, which was frequently utilized by al-Bayḍāwī as a source of his Tafsīr; MS Aya Sofia;
- (3) Muqaddima al-Tafsīr: printed in Cairo in 1329 A.H. along with "Tanzīh al-Qur'ān 'an al-Maṭā'in" of 'Abd al-Jabbār Asadabādī and in Karachi in 1380/1961 as an appendix of "al-Mufradāt fī Gharīb al-Qur'ān";
- (4) al-Risāla al-Munabbiha alā Fawā'id al-Qur'ān;
- (5) Durra al-Ta'wīl: on the repeated verses of the Qur'ān, MS British Museum, Oriental No.5784;
- (6) Ḥallu Mutashābihāt al-Qur'ān: Cairo 1299 and 1324 A.H., MS Rāghib Pāshā, Istanbul;
- (7) Muḥāḍarāt al-Udabā' wa Muḥāwarāt al-Shu'arā' wa al-Bulaghā': a big depository of multifold literary treasures

1. Cf. Brockelmann, "al-Rāghib al-Iṣfahānī", EIU, vol.x, p.127.

on different aspects of human life;¹

- (8) al-Dharī'a ilā Makārim al-Sharī'a: Cairo 1299 and 1324 A.H., MS British Museum;
- (9) Tafṣīl al-Nash'atayn wa Taḥṣīl al-Sa'adatayn: a book on aphorism and psychology, published from Cairo, MS Dār al-Kutub;
- 10) Takhlīq al-Bayān: in philology and aphorism, MS Mashhad;
- 11) Kitāb al-Akhlāq (or Akhlāq al-Rāghib): MS Berlin;
- 12) al-I'tiqād;
- 13) Afānīn al-Balāgha;
14. Adab al-Shaṭranj.²

"Mufradāt Alfāz al-Qur'ān" or "al-Mufradāt fī Gharīb al-Qur'ān" of Rāghib Iṣfahānī is the first comprehensive dictionary of the difficult words and uncommon expressions occurred in the Qur'ān. The work played the pioneering role for all the subsequent Quranic dictionaries. Enriched by author's extraordinary linguistic knowledge the book remains an authentic source for general Arabic lexicography also.

1. "خزانة أدب وشعر وحكم وأمثال . ويبحث في كل موضوع أخلاقي اجتماعي في العلم والجهل ، والانصاف والظلم ، وفي الأخلاق والصفات ، والأهوية والهنوية ، وفي الصناعات والمكاسب ، والبخل والكرم ، وغير ذلك .." Zaydān, Tārīkh, vol.ii, p.45.

2. For No.1-14 vide Zaydān, Tārīkh, vol.ii, pp.45-6; Zirīklī, A'lām, vol.ii, p.279; Brockelmann, "al-Rāghib al-Iṣfahānī", EIU, vol.x, pp.127-8.

In "Mufradāt" there are twenty-eight chapters according to the number of the alphabet, each named by a letter—"Bāb al-Alif", "Bāb al-Bā", "Bāb al-Tā" and so on to "Bāb al-Yā". The roots beginning with 'alif' are dealt with in "Bāb al-Alif" and those beginning with 'bā' in "Bāb al-Bā", and so on. All roots within the chapters are also arranged according to the same alphabetic order. General meaning pattern of a root is mentioned first, and then all its derivations are discussed with the help of quotations from the Qur'an, the Ḥadīth, poetry, idioms etc. As for example, the root "ثمن" is dealt with as:

"ثمن" قوله تعالى : وشروه بثمن بخس دراهم ، الثمن : اسم لما يأخذ البائع في مقابلة المبيع عينا كان أو سلعة ، وكل ما يحصل عوضا عن شيء فهو ثمنه ، قال تعالى : ان الذين يشترون بعهد الله وأيمانهم ثمنا قليلا ، وقال : ولاتشتروا بآياتي ثمنا قليلا . وأثمنت الرجل بمتاعه وأثنت له : أكثر له الثمن ، وشيء ثمين كثير الثمن ، والثمانون والثمن في العدد معروف . ويقال ثمنته : كنت له شامنا أو أخذت ثمن ماله . وقال عز وجل : ثمانية أزواج ، وقال تعالى : سبعة وثامنهم كلبهم ، وقال تعالى : على أن تأجرني ثماني حجيج . والثمين : الثمن ، قال الشاعر : فأصار لي في القسم إلا شينها . وقوله تعالى : فلهن الثمن مما تركتم . " ۱

"Mufradāt" was first printed in Cairo by al-Maṭba'a al-Khayriyya in 1306 and 1322 A.H. in the margin of "Kitāb al-

1. al-Rāghib al-Iṣfahānī, Mufradāt Alfāz al-Qur'an, Karachi 1380/1961, p.80.

Nihāya"¹ of Ibn al-Athīr. Edited by Muḥammad al-Zuhrī al-Ghamrāwī, the book was separately published by al-Maktaba al-Maymaniyya, Cairo in 1324 A.H. A version of this Maymaniyya edition was reprinted in Karachi in 1380/1961 along with the author's "Muqaddima al-Tafsīr" as an appendix of the former. In this version the total number of pages is 576—text 572 and the title and introduction 4. "Bāb al-Alif" begins in the page No.4 and ends in the page No.34. Here is a list of the chapters and pages covered by them in this version of "Mufradāt" :

<u>CHAPTERS</u>	<u>PAGES COVERED</u>
1. Bāb al-Alif	31 (4-34)
2. Bāb al-Bā,	38 (34-71)
3. Bāb al-Tā,	6 (71-76)
4. Bāb al-Thā,	7 (76-82)
5. Bāb al-Jīm	22 (82-103)
6. Bāb al-Hā,	38 (103-140)
7. Bāb al-Khā,	24 (140-163)
8. Bāb al-Dāl	13 (163-175)
9. Bāb al-Dhāl	8 (175-182)
10. Bāb al-Rā,	29 (182-210)
11. Bāb al-Zā,	9 (210-218)
12. Bāb al-Sīn	37 (218-254)
13. Bāb al-Shīn	30 (254-283)

1. Infra, p.151ff.

14. Bāb al-Ṣād	11 (283-293)
15. Bāb al-Ḍād	11 (293-303)
16. Bāb al-Ṭā'	14 (303-316)
17. Bāb al-Ẓā'	6 (316-321)
18. Bāb al-‘Ayn	42 (321-362)
19. Bāb al-Ḡhayn	15 (362-376)
20. Bāb al-Fā'	22 (376-397)
21. Bāb al-Qāf	35 (397-431)
22) Bāb al-Kāf	31 (431-461)
23. Bāb al-Lām	16 (461-476)
24. Bāb al-Mīm	22 (476-497)
25. Bāb al-Nūn	35 (497-531)
26. Bāb al-Waw	27 (531-557)
27. Bāb al-Hā'	16 (557-572)
28. Bāb al-Yā'	5 (572-576)

Being vowelized by Muḥammad Sayyid Kaylānī, "Mufradāt" was again published by Dār al-Ma'rifa, Beirut bearing no date. Urdu version of the book entitled "Mufradāt al-Qur'ān" was published from Lahore in 1383/1963. Rāghib's "Mufradāt" is also extant in MS form in Bankipore, Istanbul and a number of European libraries.¹

1. Cf. Zaydān, Tārīkh, vol.ii, p.45.

GHARĪB AL-HADĪTH (BY IBN SALLĀM)

A voluminous dictionary of difficult and uncommon Ḥadīth words was composed by Abū 'Ubayd al-Qāsim b. Sallām (157/774-224/838) in the name of "Gharīb al-Ḥadīth".

Abū 'Ubayd was born in Herat, a city in North West Afghanistan in 157/774.¹ His father was a Byzantine slave to a man of Herat, while he himself was one of the clients (Mawālī) of the Azd tribe.² He is called "al-Harawī" by his birth-place "Herat" and "al-Azdī" by his masters' tribe "al-Azd". He received primary education in his native town and then visited Basra, Kufa and Baghdad for receiving higher studies from the prominent scholars of these centres of learning.³ He studied in Basra under Abū Zayd al-Anṣārī⁴, Abū 'Ubayda Mu'ammār b. al-Muthannā, al-Aṣma'ī⁵ and Abū Muḥammad al-Yazīdī and in Kufa under Ibn al-A'rābī, Abū Zayd al-Kilābī, Yaḥyā b. Sa'īd al-Umawī, Abū 'Amr al-Shaybānī⁶, al-Farrā',

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1. In different opinion, his birth-year is 154/770. Cf. Ibn Sallām, Gharīb al-Ḥadīth, vol.i, Hyderabad 1964, Introduction, p.ج; H. L. Gottschalk, "Abū 'Ubayd al-Qāsim b. Sallām", EI, new ed., vol.i, p.157.
 2. Zaydān, Tārīkh, vol.i, p.408; Gharīb al-Ḥadīth, Introduction, p.ج
 3. EI, new ed., i, 157.
 4. Supra, p.9.
 5. Supra, p.10.
 6. Supra, p.18ff.

al-Kasā'ī and al-Aḥmar.¹ He excelled in the fields of Qirā'āt al-Qur'ān, Ḥadīth, Fiqh, grammar and literature only at the age of twenty years.² He worked as a tutor in two influential families of Khurāsān.³ In 192/807 he was appointed 'Qādī' of Ṭarsūs in Cilicia by its governor Thābit b. Naṣr b. Mālik.⁴ He held this post till 210/825 for a long period of 18 years.⁵ Then he lived in Baghdad for some years and received generous patronization of 'Abd Allāh b. Ṭāhir (d.230/844).⁶ Whenever he composed a book, he dedicated it to Ibn Ṭāhir, who granted for him a lot of money each time.⁷ He set out for Makkah in 214 A.H. and performed ḥajj in 219/834.⁸ He remained in Makkah where he died in 224/838 in the month of Muḥarram at the age of sixty-seven⁹ and was buried in the residence of Ja'far b. Abī Ṭālib.¹⁰

Abū 'Ubayd was an honest and pious man. He used to divide a night in three parts: one for prayer, one for sleep and

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1. Gharīb al-Ḥadīth, Introduction, p.ج
 2. Cf. Loc. cit.; EI, new ed., i, 157.
 3. EI, new ed., i, 157.
 4. Gharīb al-Ḥadīth, Introduction, p.ط; EI, new ed., i, 157.
 5. Zaydān, Tārīkh, vol.i, p.409; EI, new ed., i, 157.
 6. Cf. Zaydān, Tārīkh, i, 409; EI, new ed., i, 157.
 7. Zaydān, Tārīkh, i, 409; Gharīb al-Ḥadīth, Introduction, p.س
 8. Introduction, p.س; EI, new ed., p.157.
 9. In different opinion, he died at the age of seventy-three. cf. Introduction, p.پ
 10. Introduction, p.پ; EI, new ed., p.157.

one for writing.¹ He learnt reading of the Qur'ān to al-Kasā'ī, Ismā'īl b. Ja'far Shujā' b. Abī Naṣr² and heard Ḥadīth from Ismā'īl b. 'Ayyāsh, Ismā'īl b. Ja'far, Hashīm b. Bashīr, Sharīk b. 'Abd Allāh, 'Abd Allāh b. al-Mubārak, Abū Bakr b. 'Ayyāsh, Jarīr b. 'Abd al-Ḥamīd and Sufyān b. 'Uyayna.³ He transmitted different branches of knowledge from Abū Zayd al-Anṣārī, al-Aṣma'ī, Abū 'Ubayda, Ibn al-A'rābī, al-Kasā'ī, al-Farrā' and others;⁴ while 'Abd Allāh b. 'Abd al-Raḥmān al-Ḍamīrī, Wakī', Abū Bakr b. Abī al-Dunyā, 'Abbās al-Dawrī, al-Ḥārith b. Abī Usāma, 'Alī b. 'Abd al-'Azīz al-Baghawī, Aḥmad b. Yaḥyā al-Balādhurī and others transmitted from him.⁵ Yāqūt quotes Abū 'Abd Allāh b. Ṭāhir saying that Islam's learned men are four: (1) 'Abd Allāh b. 'Abbās (R) in his time; (2) al-Sha'bī in his time; (3) al-Qāsim b. Ma'an in his time and (4) Abū 'Ubayd al-Qāsim b. Sallām in his time.⁶

Ibn Sallām—being a specialist in Ḥadīth, Fiqh, Qirā'āt al-Qur'ān and philology⁷— composed more than twenty books, of which the following are extant:-

(1) Gharīb al-Muṣannaf: a comprehensive dictionary of natural

1. Introduction, p. ۛ

2. Ibid., pp. ۛ-ۛ

3. Ibid., p. ۛ

4. Zaydān, Tārīkh, vol. i, p. 409.

5. Introduction, p. ۛ

6. Udabā', vol. xvi, p. 257 quoted in the Introduction, p. ۛ

7. Cf. Introduction, p. ۛ; Zaydān, Tārīkh, vol. i, p. 409.

objects like human being, foods, drinks, vehicles, arms, birds, insects, fire, the sun, the moon, etc. It deals with 17,990 entries in one thousand small chapters and contains 1200 literary quotations. Its composition took forty years. MS Aya Sofia;

- (2) Gharīb al-Ḥadīth: a dictionary dealing with difficult and uncommon Ḥadīth words;
- (3) Kitāb al-Amṭhāl: printed in Gottingen in 1836 with Latin translation;
- (4) Farā'id al-Qur'ān: MS Berlin;
- (5) Kitāb al-Qirā'āt;
- (6) Gharīb al-Qur'ān;
- (7) Ma'ānī al-Qur'ān;
- (8) ʿAdad Āy al-Qur'ān;
- (9) Kitāb al-Mawā'iz: MS Leipzig;
- 10) Kitāb al-Amwāl: in Fiqh, Cairo 1353 A.H.;
- 11) al-Aymān wa al-Nudhūr;
- 12) Kitāb al-Ḥayḍ;
- 13) Kitāb al-Ṭahāra;
- 14) Kitāb al-Shu'arā';
- 15) al-Maqṣūr wa al-Mamdūd;
- 16) al-Mudhakkār wa al-Mu'annath;
- 17) al-Nāsikh wa al-Mansūkh;
- 18) al-Ḥajar wa al-Taflīs.¹

1. For No.1-18 vide Zaydān, Tārīkh, vol.i, p.409; Dimashqī, Muntakhab, p.99; Ibn Sallām, Gharīb al-Ḥadīth, Introduc-

Of these works "Gharīb al-Muṣannaf", "Kitāb al-Amwāl", "Fa-dā'il al-Qur'ān" and "Kitāb al-Amthāl" had already been published before "Gharīb al-Ḥadīth" was printed in 1964.¹

"Gharīb al-Ḥadīth" of Ibn Sallām is the first comprehensive and perfect dictionary of uncommon Ḥadīth words. Before this, a few small and imperfect works were composed on the subject.² The author spent a long span of his life in collecting Prophet's (S) sayings containing difficult and uncommon words as well as the meanings of these words mentioned by the previous expert philologists.³ When he completed the work, his patron 'Abd Allāh b. Ṭāhir liked it very much and granted for him an allowance of ten thousand dirham per month.⁴

The author of "Gharīb al-Ḥadīth" mentions text of a Ḥadīth first, then sorts out its difficult words to explain them. He often states opinions of other philologists in respective places. A specimen text of the book is given bellow:-

قال أبو عبيد في حديثه عليه السلام : ليس في الجبهة ولا في النخّة ولا في الكسعة مدقة .
قال أبو عبيدة : الجبهة الخيل ، والكسعة الحمير ، والنخّة الرقيق ، قال الكسائي وغيره في الجبهة والكسعة مثله ، وقال الكسائي : هي النخّة برفع

tion, p.ط; Ibn Khallikān, Wafayāt, vol.iv, p.61; EI, new ed., vol.i, p.157.

1. Cf. Gharīb al-Ḥadīth, Introduction, pp.ط-٥
2. For details vide supra, pp.7-8.
3. Cf. Introduction, p.٥
4. Zaydān, Tārīkh, vol.i, p.409; Introduction, p.٥

النون - وفسرها هو وغيره في مجلسه : البقر العوامل ، قال الكسائي : هذا كلام أهل تلك الناحية كأنه يعني أهل الحجاز وما وراءها إلى اليمن . وقال الفراء : النخعة أن يأخذ المصدق دينارا بعد فراغه من أخذ المدققة .
 وأنشدنا : [البسيط]
 عمي الذي منع الدينار ضاحية + دينار نخة كلب وهو مشهود .¹

By providing accurate explanations of the rare and uncommon Ḥadīth words in "Gharīb al-Ḥadīth", Ibn Sallām helped solution of many juristic issues of Islam.² Ibn al-Nadīm described this work of Ibn Sallām as a solitary reference of the uncommon Ḥadīth words for the subsequent authors.³

"Gharīb al-Ḥadīth" was published for the first time by "Majlis Da'ira al-Ma'arif al-'Uthmāniyya" (Osmania Oriental Publications Bureau), Osmania University, Hyderabad (India). Muḥammad 'Azīm al-Dīn edited the book on behalf of the Majlis. He wrote an useful introduction (Muqaddima al-Muṣaḥḥih/ Editor's Introduction) comprising twenty printed page, which contains a biography of the author and a description of the manuscripts used in editing the book.⁴ Photographs of four

1. Gharīb al-Ḥadīth, vol.i, pp.7-8.

2. « كان أول من سبق إلى تصنيف غريب الحديث بمقدرة تامة في بيان اللفظ وصحة المعنى وجودة الاستنباط وكثرة الفقه... ومما لاشك فيه أن تأليف أبي عميد يجمع غرائب الحديث مع نوازل المسائل الفقهية المفيدة . »
 —Ibn al-Nadīm, quoted in the introduction to "Gharīb al-Ḥadīth", p. و

3. Cf. Introduction, p. ز

4. Ibid., pp. ز-ز

different MSS were procured to conduct the edit work. They are:

- (1) MS Madrasa Muḥammadiyya, Madras: two parts, 138 pages of 25 lines each, part I: pp.1-90/alif dated Jumādā al-Thāniya, 792 A.H.¹ and part II: pp.90/ba — 138/alif dated Rajab, 792 A.H.² This MS does not mention either its copyist's name or the name of the transcriber prior to him. But it mentions that the prior transcriber read his copy to Abū Ṭayyib Ṭāhir b. Yaḥyā b. Abī al-Khayr al-‘Imrānī (d.587 A.H.).³
- (2) MS Rampur Library (catalogue No.901): nine parts, 262 pages of 21 lines each. The editor could not find the name of the copyist and the date of writing in this MS because of non-existence of few concluding portions.⁴
- (3) MS Leiden (Bibliotheca Academiae Lugduno-Batava Cod or 298)⁵: written by a Maghribī (Moroccan) scribe, 237 pages of 26 lines each. This MS was extant in eleven parts out of the total twenty. The extant parts were 9th-20th excepting the 15th.⁶ Dated Zu'lqāda, 252 A.H., only 28 years after death of the author, this Leiden MS is

1. Ibid., p. ج.

2. Ibid., p. يد.

3. Ibid., p. يد.

4. Ibid., p. يو.

5. Ibid., p. يو.

6. Ibid., p. يو.

the oldest of all the four under review.¹

(4) MS Al Azhar University: one part, 88 pages of 21 lines each, dated Muḥarram, 311 A.H.²

As the Madrasa Muḥammadiyya MS was found more complete and perfect, it was taken as the basis, with which the other three were compared.³ When editing the work, all possible corrections were made in its text. Some useful additional works have also been done. They are as follows:-

(i) The meaning of words mentioned by al-Zamakhsharī in his "al-Fā'iḳ"⁴, by al-Khaṭṭābī⁵ in his book on the subject (Gharīb al-Ḥadīth) and by Ibn al-Athīr in his "al-Nihāya"⁶ are added in the footnotes in relative places.⁷

(ii) Meanings of the words have been taken from "al-Mughīth" of Abū Mūsā al-Madīnī.⁸

(iii) Critical comments made by Ibn Qutayba in his "Iṣlāḥ al-Ghalaṭ" on Ibn Sallām's explanations of Ḥadīth words, have been added.⁹

(iv) Verses and proverbs quoted by the author, have been

1. Ibid., p. ١٠.

2. Ibid., p. ١٢.

3. Ibid., p. ١٤.

4. Supra, p. 87.

5. Supra, p. 7.

6. Infra, p. 151ff.

7. Introduction, p. ١٥.

8. Ibid., p. ١٦.

9. Ibid., p. ١٧.

authenticated by mentioning their sources.¹

(v) Meters of the verses are also mentioned.²

(vi) References are given to prominent Ḥadīth books for authentication of the Hadiths quoted by the author.

The book has been produced in four big volumes comprising 1669 pages including 20 pages of the Editor's Introduction (Muqaddima al-Muṣaḥḥih) at the beginning of volume I. Volume I comprises 371 pages (20+351), volume II 309 pages, volume III 487 pages and volume IV 502 pages. In the introduction (Muqaddima) it is stated that the following seven indexes (fahāris) on the contents of the whole book would be appended,³ but they are not appended in any of the four volumes:

- (1) Fihris al-Alfāz al-Lughawiyya Murattaba 'alā Hurūf al-Hijā' (Index of the words arranged in the alphabetic order);
- (2) Fihris al-Abḥāth al-Lughawiyya wa al-Naḥwiyya wa al-Masā'il al-Fiqhiyya (Index of the philological and grammatical discussions and of the juristic issues);
- (3) Fihris al-Ash'ār wa al-Qawāfī wa al-Buḥūr wa Asmā' al-Shu'arā' (Index of the verses, their rhymes and meters and the names of the poets);
- (4) Fihris al-Amthāl (Index of the proverbs);

1. Cf. Ibid., p. يز

2. Ibid., p. يز

3. Cf. Ibid., p. ح

- (5) Fihris al-A'lām wa al-Qabā'il (Index of the eminent personalities and the tribes);
- (6) Fihris al-Amkina (Index of the places);
- (7) Fihris al-Kutub (Index of the books).

Printing of the four volumes took four successive years (1964-1967). Volume I was published in 1384/1964;¹ volume II in 1384/1965;² volume III in 1385/1966³ and volume IV in 1387/1967.⁴ Dr. Muḥammad 'Abd al-Mu'īd Khān, Professor of Arabic language and literature, Osmania University and Director, Dā'ira al-Ma'ārif al-'Uthmāniyya, performed an overall supervision on the printing and publication of the book.

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1. Printing was completed on Friday, the 15th Rajab, 1384/20th November, 1964.
 2. Printing was completed on Wednesday, the 3rd Muḥarram, 1385/5th May, 1965.
 3. Printing was completed on Friday, the 5th Shawwāl, 1385/28th January, 1966.
 4. Printing was completed on Friday, the 17th Muḥarram, 1387/28th April, 1967.

AL-NIHĀYA FĪ GHARĪB AL-HADĪTH WA AL-ATHAR

Majd al-Dīn Abū al-Sa‘ādāt al-Mubārak b. Muḥammad al-Jazarī¹, known as Ibn al-Athīr², (544/1149-606/1210) is the author of "al-Nihāya fī Gharīb al-Ḥadīth wa al-Athar", another dictionary of difficult and uncommon Ḥadīth words.

Majd al-Dīn Ibn al-Athīr was born in Jazīra Ibn ‘Umar³ in 544/1149. His father was a high official of the Zankid rulers of Mosul, stationed in Jazīra Ibn ‘Umar where Majd al-Dīn and his two brothers ‘Izz al-Dīn and Diyā’ al-Dīn were born.⁴ The family was well-to-do for owning real estate in Jazīra Ibn ‘Umar and Mosul, and by investing in commercial enterprises.⁵ Majd al-Dīn was brought up in Jazīra Ibn ‘Umar, but he moved to Mosul in 565 A.H. and joined the service

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1. Nisba to his birth-place Jazīra Ibn ‘Umar (Ibn ‘Umar Island), a city in Turkey on the river Tigris north of Mosul. Because of being surrounded by the Tigris it is called "Jazīra" (island). The island-city was founded about 961 A.D. by Ḥasan b. ‘Umar b. al-Khaṭṭāb al-Tha‘labī, by whose name it was named. cf. Wafayāt, vol.i, p.441; Munjid, p.12.
 2. "al-Athīr" is the nickname of Majd al-Dīn's father Muḥammad b. ‘Abd al-Karīm. His other two brothers ‘Izz al-Dīn Abū al-Ḥasan ‘Alī (1160-1234), a renowned historian and Diyā’ al-Dīn Naṣr Allāh (1162-1239), a renowned writer and litterateur, are also known as "Ibn al-Athīr". A‘lām, vol.vi, p.152; Udabā’, vol.xvii, p.71; al-Munjid, p.8.
 3. Vide Note No.1 (of this page).
 4. F. Rosenthal, "Ibn al-Athīr", EI, new ed., vol.iii, p.723.
 5. Loc. cit.

of Prince Mujāhid al-Dīn Qaymāz.¹ His entire adult life was spent in Mosul, where he worked for the Zankid rulers. After Mujāhid, he joined the services of Atābak Ghāzī Sayf al-Dīn b. Mawdūd (1170-1180), then Ghāzī's brother 'Izz al-Dīn Mas'ūd b. Mawdūd (d.1193) and then the latter's son Nūr al-Dīn Arslān Shāh, in whose administration he became one of the most important personalities.²

He suffered from gout resulting in the paralysis of his hands and feet, and after that he could not write any more. The illness remained till his death.³ During the period of his illness, scholars, intellectuals and high officials used to visit him at his residence in Mosul.⁴ It is said that he composed all his books during his illness with the help of his dedicated students and devotees.⁵ He died in

1. Cf. Wafayāt, vol.i, p.441.

2. Cf. EI, new ed., vol.iii, p.723; Udabā', vol.xvii, p.72; Wafayāt, vol.i, p.441.

3. ثم عرض له مرض كفيديه ورجليه فمنعه من الكتابة .
Wafayāt, i, 441;

أصيبت بالنقرس فبطلت حركة يديه ورجليه . ولازمه هذا المرض حتى أن توفي .
A'lām, vol.vi, p.152.

4. Cf. Wafayāt, i, 441.

5. قيل ان تصانيفه كلها ألفها في زمن مرضه ، املاءً على طلبته ،
وهم يعينونه بالنسخ والمراجعة .

A'lām, vi, 152;

وبلغني أنه صنّف هذه الكتب في مدة العطلّة فانه تفرغ لها وكان
عنده جماعة يعينونه عليها في الاختيار والكتابة .

Wafayāt, i, 441.

Mosul on Thursday, the 29th Zu'lḥijja, 606/24th June, 1210.¹

Ibn al-Athīr studied under a number of outstanding scholars of his time including Nāṣiḥ al-Dīn Abu Muḥammad Sa'īd b. al-Mubārak b. al-Dahhān al-Baghdādī (1100-1174); Abū al-Ḥazm Makkī b. al-Rayyān b. Shābba al-Mākisī, a blind grammarian² and Abū Bakr Yaḥyā b. Sa'dūn al-Maghribī al-Qurṭubī. In Mosul, he heard Ḥadīth from a group of Ḥadīth scholars including al-Khaṭīb Abū al-Faḍl b. al-Ṭūsī; Abū al-Qāsim Ṣāḥib b. al-Khall and 'Abd al-Wahhāb b. Sukayna. He excelled in the Qur'ān, Ḥadīth, Fiqh, linguistics, grammar, philology and literature, and wrote on each of these subjects.³ His works include the following:-

- (1) al-Nihāya fī Gharīb al-Ḥadīth wa al-Athar: a dictionary of the difficult words and expressions occurred in the Ḥadīth;
- (2) Jāmi' al-Uṣūl fī Aḥādīth al-Rasūl: a collection of Ḥadīth in ten volumes. The author collected Ḥadīth from six authentic books: (i) "Ṣaḥīḥ" of Imām Bukhārī, (ii) "Ṣaḥīḥ" of Imām Muslim, (iii) "Muwaṭṭa'" of Imām Mālik, (iv) "Sunan" of Abū Dāwūd, (v) "Sunan" of al-Nasā'ī and (vi) "Sunan" of al-Tirmidhī. He arranged the traditions in the alphabetic order and made elaborate discussions on

1. Cf. Udabā', vol.xvii, p.71; EI, new ed., vol.iii, p.723.
 2. Under Ibn al-Dahhān and Ibn al-Rayyān, Ibn al-Athīr studied grammar in particular.
 3. Udabā', xvii, p.71.

- them. "Jāmi' al-Uṣūl" is a standard reference work, which was frequently used by the subsequent authors on Ḥadīth. MS Istanbul, Feyzulla No.299;
- (3) Manāl al-Ṭālib fī Sharḥ Ṭiwāl al-Gharā'ib: another work done for explaining difficult expressions of the Ḥadīth, Makkah 1400/1980;
- (4) al-Shafī fī Sharḥ Musnad al-Shāfi'ī: a commentary on "Musnad" of Imām al-Shāfi'ī (R), about one hundred parts;
- (5) al-Inṣāf fī al-Jam' bayna al-Kashf wa al-Kashshāf: in Quranic exegesis, four volumes. It is composed by unifying "al-Kashf wa al-Bayān an Tafsīr al-Qur'ān" of al-Tha'labī (d.427/1035) and "al-Kashshāf 'an Haqā'iq al-Tanzīl" of al-Zamakhsharī.
- (6) al-Mukhtār fī Manāqib al-Akhyār: on the pious men and women of early Islam, four volumes;
- (7) al-Badī' : a commentary on "al-Fuṣūl" (in grammar) by his teacher Ibn al-Dahhān, about forty parts;
- (8) al-Bāhir fī al-Furūq: in grammar;
- (9) Kitāb al-Banīn wa al-Banāt wa al-Abā' wa al-Ummahāt wa al-Adhwā' wa al-Dhawāt;
- 10) Kitāb al-Muṣṭafā wa al-Mukhtār;
- 11) Tajrīd Asmā' al-Saḥāba.¹

1. For No.1-11 vide Wafayāt, vol.i, p.441; Udabā', vol.xvii, pp.76-7; A'lām, vol.vi, p.152; Ḥaraka, vol.i, p.32; Juhūd, p.114; EI, new ed., vol.iii, p.723.

"Al-Nihāya fī Gharīb al-Ḥadīth wa al-Aṭhar" is the most renowned book in the science of "Gharīb al-Ḥadīth". In this book the author explained difficult Ḥadīth words arranging them in the modern alphabetic order under their roots. The book is, therefore, divided into twenty-eight main chapters (Ḥurūf) in conformity with the number of the alphabet. Each chapter is captioned in the name of the first radical of the roots dealt with therein—"Ḥarf al-Hamza", "Ḥarf al-Bā'", "Ḥarf al-Tā'" etc. Within each chapter there are several sections (Abwāb) according to the second radicals of the roots—"Bāb al-Hamza ma'a al-Bā'", "Bāb al-Hamza ma'a al-Tā'", "Bāb al-Hamza ma'a al-Thā'" etc.

When dealing with an entry, the author first mentions its root, then quotes the Ḥadīth containing it and then defines it as in the following specimen text:-

- ١- أتن : في حديث ابن عباس : جئت على حمار أتان ، الحمار يقع على الذكر والأنثى ، والأتان الحمار الأنثى خاصة . ١
- ٢- بدح : في حديث أم سلمة ، قالت لعائشة رضي الله عنهما : قد جمع القرآن ذيلك فلاتبدحيه ، من البداح ، وهو المتسع من الأرض ، أى لاتوسعيه بالحركة والخروج ، والبدح العلانية ، وبدح بالأمر باح به . ٢
- ٣- تلد : في حديث ابن مسعود : آل حم من تلادى ، أى من أول ما أخذته وتعلمته بمكة ، والتالذ المال القديم الذى ولد عندك ، وهو نقيض الطارف . ومنه حديث العباس : فهي لهم تالدة بالدة الخلافة ، يعنى والبالذ اتباع للتالذ .

1. al-Nihāya, Cairo 1322 A.H., vol.i, p.17.

2. Ibid., p.78.

ومنه حديث عائشة رضي الله عنها أنها أعتقت عن أخيها عبدالرحمن
تلادا من تلادها فانه مات في منامه .¹

Ibn al-Athīr was greatly benefited by the works done before him on Gharīb al-Ḥadīth including "Gharīb al-Ḥadīth" of Ibn Sallām² and "al-Fā'iq fī Gharīb al-Ḥadīth" of al-Zamakhsharī.³ He also considered the methods of the previous authors and chose for his "Nihāya" the methods of Abū 'Ubayd Aḥmad b. Muḥammad al-Harawī (d.401 A.H.) and Abū Mūsā al-Madīnī al-Isfahānī in bringing entries and arranging them in the alphabetic order.⁴

Though "al-Nihāya" is arranged in the modern alphabetic order within the roots, the author did not always distinguish additional letters from root letters in his arrangement. He put, therefore, some words beginning with additional letters in the chapters of these letters instead of the chapters of first radicals of their roots. For example, أَجْسَل (a superlative form, plural أَجَالِد) comes after the root أَجَد, though its root is جَد. After quoting the Ḥadīth containing the word and defining it, the author says that the 'hamza' is

1. Ibid., pp.140-1.

2. Supra, p.141ff.

3. Supra, p.85ff.

4. Cf. Dr. Maḥmūd Muḥammad al-Ṭanāḥī, "Majd al-Dīn Ibn al-Athīr wa Juhūduhu fī 'Ilm Gharīb al-Ḥadīth", Journal of Faculty of Arabic Language, Umm al-Qurā University, Makkah, volume 1, 1402 A.H., p.45.

an additional letter. The reason, as stated by the author in the introduction to the book, is to protect readers from falling into confusion regarding place of such entries.¹

"Nihāya" is an unparalleled work of its kind. The book is a valuable and comprehensive work within its limited scope of Ḥadīth words. It is considered as the best dictionary of Gharīb al-Ḥadīth and had been utilized as a major source-book of all the subsequent works on lexicography, Tafsīr or Ḥadīth.

Considering importance of "Nihāya", scholars wrote separate books on this great work like supplements, abridgements etc. Ṣafī al-Dīn Maḥmūd b. Abī Bakr (d.723 A.H.) wrote a supplement to "al-Nihāya".² Īsā b. Muḥammad al-Ṣafawī (d.953 A.H.) and 'Alī b. Ḥusām al-Dīn al-Hindī known as al-Muttaqī (d.975 A.H.) wrote abridgements on the work.³ Jalāl al-Dīn al-Suyūṭī composed two books on "Nihāya": an abridgement and a supplement. The abridgement is entitled as "al-Durr al-Nathīr Tal-khīṣ Nihāya Ibn al-Athīr" and was printed in Cairo in 1311

1. " اني وجدت في الحديث كلمات كثيرة في أوائلها حروف زائدة قد بنيت الكلمة عليها حتى صارت كأنها نفسها وكان يلتبس موضعها الأصلي على طالبها ، لاسيما وأكثر طلبه غريب الحديث لا يكادون يفرقون بين الأصلي والزائد فرأيت أن أشبتها في باب الحرف الذي هو أولها وان لم يكن أصليا ، ونهيت عند ذكره على زيادته ، لئلا يراها أحد في غير بابها فيظن أني وضعتها فيه للجهل بها فلا أنسب الي ذلك ."

Nihāya, Introduction, p.9.

2. Ṭanāḥī, op. cit., p.66.

3. Ibid., p.66.

A.H. on the margin of "al-Nihāya". His supplement is very small and comprises only seven leaves existing in few MS copies.¹ 'Imād al-Dīn Abū al-Fidā' Ismā'īl Ibn Muḥammad (d.785 A.H.) render "al-Nihāya" into poetry. One MS copy of this poetic version entitled "al-Kifāya fī Nazm al-Nihāya" is preserved in the Berlin Library under No.1659.²

This special dictionary for the difficult Ḥadīth words left tremendous influence on the field of general lexicography also. Authors of the subsequent dictionaries including "Lisān al-'Arab", "al-Miṣbāh al-Munīr", "Tāj al-'Arūs" made frequent references to this great work.³

"Al-Nihāya" was published in Cairo in 1306 and 1322 A.H. by al-Maktaba al-Khayriyya in four volumes covering 1270 pages. Al-Maṭba'a al-'Uthmāniyya published it in 1311 A.H. in two volumes.⁴ A new edition of the book edited by Ṭāhir al-Zāwī and Maḥmūd Muḥammad al-Ṭanāḥī was published by Maktaba 'Īsā al-Ḥalabī, Cairo 1963-1965 in five volumes covering 2369 pages.⁵

1. Ibid., p.67.

2. Ibid., p.67.

3. Cf. Ibid., pp.67-8.

4. Ibid., p.66; Juhūd, p.114.

5. Loc. cit.

AL-MUGHRIB

Abū al-Faṭḥ Nāṣir b. ‘Abd al-Sayyid b. ‘Ali al-Muṭarrizī (538/1144-610/1213) is the author of "al-Mughrib fī Tartīb al-Mu‘rib", a dictionary of Fiqh terminology.

Al-Muṭarrizī was born at Jurjān of Khuwārizm in the month of Rajab, 538 A.H.¹, the year in which Jār Allāh al-Zamakhsharī died.² Like al-Zamakhsharī, he was a native of Khuwārizm and a Mu‘tazilite. For this, he is called "the successor of al-Zamakhsharī".³ He was brought up in his native town where he studied under his father Abū al-Makārim ‘Abd al-Sayyid. He travelled to Khuwārizm where he studied different sciences under prominent scholars. He heard Hadīth from Abū ‘Abd Allāh Muḥammad b. ‘Alī and studied "al-Fā‘iq" of Zamakhsharī to the author's student Abū al-Mu‘ayyid al-Muwaffaq b. Aḥmad al-Makki (d.568 A.H.), a great orator of Khuwārizm.⁴ He acquired knowledge of Fiqh from Najm al-Dīn ‘Umar b. Muḥammad al-Nasafī (d.537/1142) and of philology and grammar from

1. 536 and 537 are also found in different opinions as the years of his birth.

2. Udabā‘, vol.xix, p.212; Munjid, p.669.

3. ولد في السنة والبلدة التي مات فيها الزمخشرى ، ولذلك قيل له خليفة الزمخشرى ، لاسيما وقد كان على طريقته رأسا فسي الاعترال داعيا اليه .

Udabā‘, xix, 212; also cf. al-Mughrib, Hyderabad 1328 A.H., Tarjama al-Mu‘allif, pp.2, 5; AL, p.108.

4. Cf. Udabā‘, xix, 212; Wafayāt, vol.v, p.6; Mughrib, Tarjama, pp.2-3, 5.

al-Zamakhsharī by consulting their books and studying under their students.¹ On the way to Makkah to perform ḥajj in 601 A.H. he went to Baghdad, where he had the occasion of holding discussions with a group of prominent jurists.² He died on Tuesday, the 11th Jumādā al-Ūlā, 610 A.H.³ in Khuwārizm and was buried there.⁴

Muṭarrizī was a high ranking philologist and grammarian, and a jurisprudent of Hanafitic school.⁵ He was also interested in poetry and the history of the pre-Islamic period.⁶ His literary works include the following:-

- (1) al-Mughrib fī Tartīb al-Muṣrib: his dictionary of Fiqh words;
- (2) al-Muṣrib fī Sharḥ al-Mughrib: a commentary of his dictionary "al-Mughrib";
- (3) al-Miṣbāḥ: in grammar, one of the best books on the subject, consists of five chapters, printed in Lucknow, MSS in different libraries of Europe;
- (4) al-Muqaddima al-Muṭarriziyya: also in grammar;

1. Cf. Mughrib, Tarjama, p.3.

2. Cf. Wafayāt, vol.v, p.6; Udabā', vol.xix, p.212; Mughrib, Tarjama, p.4; A'lām, vol.viii, p.311.

3. 609 A.H. and 616 A.H. are also found in different opinions as the years of his death.

4. Mughrib, Tarjama, p.2; Udabā', xix, 213.

5. Udabā', xix, 212; Munjid, p.669.

6. Mughrib, Tarjama, p.2.

- (5) al-Ifṣāḥ;
- (6) al-Iqnā' li-mā Ḥawā Taḥta al-Qinā' : a categorically arranged vocabulary, MSS Paris, Berlin and Escorial;
- (7) al-Īḍāḥ: a commentary on the "Maqāma" of Ḥarīrī, MS Dār al-Kutub;
- (8) Mukhtaṣar Iṣlāḥ al-Mantiq: an abridgement of "Iṣlāḥ al-Mantiq" of Ibn al-Sikkīt.¹

"Al-Mughrib fī Tartīb al-Mu'rib" is a dictionary of Fiqh terminology particularly that of Ḥanafī Fiqh.² In this dictionary the author invariably maintained alphabetic sequence within the roots of three letters, to which the work is mainly confined. But within the rare roots of more than three, he took note of the first, second and final radicals in his arrangement. As such, the root فرقع comes between فرع and فرق,³ and the word قُرُقور comes between قرر and قرش.⁴ For the same reason, the roots قرف, قرطق, قرطل, قرم, قرطم and قرن are found in succession in one place.⁵

All the twenty-eight chapters and the entries therein are furnished in the alphabetic order. The chapters are "Bāb

1. For No.1-8 vide Munjid, p.669; Zaydān, Tārīkh, vol.ii, p.49; Mughrib, Tarjama, p.2; A'lām, vol.viii, p.311; Udabā', vol.xix, pp.212-3.

2. Mughrib, Tarjama, pp.1, 2.

3. Mughrib, vol.ii, p.93.

4. Ibid., p.115.

5. Ibid., p.118.

al-Hamza", "Bāb al-Bā'", "Bāb al-Tā'" and so on to "Bāb al-Yā'". Each chapter is divided into various sections captioned by the first and second radicals of the entries. So the sections of "Bāb al-Hamza" are "al-Hamza ma'a al-Bā'",¹ "al-Hamza ma'a al-Tā'",² "al-Hamza ma'a al-Thā'",³ and so on. After ending the dictionary the author added to it an appendix (Dhayl al-Mughrib) to elaborately discuss the grammatical matters of the book under the title "Risāla fī al-Nahw"⁴.

"Al-Mughrib" drew attention of the scholars of different ages. Many of them explained this useful and valuable work by providing notes and commentaries on it.⁵ Edward William Lane says, "It forms a valuable companion and supplement to the other lexicons, and I have constantly consulted it and drawn from it."⁶

"Al-Mughrib was published for the first time in 1328 A.H. by Dā'ira al-Ma'ārif al-Nizāmiyya, Hyderabad (India) in two parts covering 651 pages. The book has been again published by Dār al-Kutub al-'Arabī of Beirut in 1981 and Maktaba Usāma b. Zayd of Aleppo (Halb) in 1982.⁷ Besides these printed

1. Mughrib, vol.i, p.4.

2. Ibid., p.6.

3. Ibid., p.7.

4. Mughrib, vol.ii, pp.285-324.

5. Mughrib, Tarjama, p.8.

6. Lane, Lexicon, vol.i, p.xv, quoted by Haywood, AL, p.108.

7. Juhūd, p.226, No.1182.

versions, "al-Mughrib" is extant in MS forms in Berlin, Leiden, British Museum and Dār al-Kutub al-Miṣriyya.

Both the parts of Hyderabad edition of the dictionary are bound in one volume. Part I comprises 312 pages including the introduction of the book (Khuṭba al-Kitāb) and part II comprises 324 pages including the appendix containing the author's grammatical discussions (Dhayl al-Mughrib/Risāla fī al-Nahw). The main text of the part I (fourteen chapters: ا-ح) covers 309 pages and that of the part II (fourteen chapters: ح-ط) covers 282 pages. In this edition of "al-Mughrib" a biography of the author by Muḥammad Sharīf al-Dīn 'Abd al-Malik is appended in 14 extra pages (1-14). A detail of all the 28 chapters and pages covered by them, as in this Hyderabad edition is given bellow:-

<u>CHAPTERS</u>	<u>PAGES COVERED</u>
	<u>Part I</u>
1. Hamza	21 (4-24)
2. Bā'	31 (24-54)
3. Tā'	9 (54-62)
4. <u>Thā'</u>	12 (62-73)
5. Jīm	31 (73-103)
6. Ḥā'	46 (103-148)
7. <u>Khā'</u>	26 (148-173)
8. Dāl	17 (173-189)
9. <u>Dhāl</u>	8 (189-196)
10. Rā'	33 (196-228)

11. Zā'	13 (228-240)
12. Sīn	34 (240-273)
13. <u>Shīn</u>	24 (273-296)
14. Ṣād	17 (296-312)

Part II

15. Dād	10 (2-11)
16. Ṭā'	12 (11-22)
17. Zā'	5 (22-26)
18. 'Ayn	43 (26-68)
19. <u>Ghayn</u>	16 (68-83)
20. Fā'	23 (84-106)
21. Qāf	34 (106-139)
22. Kāf	26 (139-164)
23. Lām	12 (164-175)
24. Mīm	21 (175-195)
25. Nūn	43 (195-237)
26. Waw	29 (237-265)
27. Hā'	14 (265-278)
28. Yā'	6 (278-283)

AL-MIṢBĀH AL-MUNĪR

A famous orator and philologist of the eighth century A.H. Abū al-‘Abbās Aḥmad b. Muḥammad b. ‘Alī al-Fayyūmī (d.770/1368)¹ is the author of "al-Miṣbāḥ al-Munīr fī Gharīb al-Sharḥ al-Kabīr", a concise dictionary of the juristic and theological terms.² The surname "al-Fayyūmī" is related to "al-Fayyūm", the name of an Egyptian province and its capital city, where he grew up and received education.³

Aḥmad al-Fayyūmī was an expert of Arabic language and Islamic jurisprudence.⁴ He was the Khaṭīb of the great Dahṣha Mosque of Ḥamāh, a historic city in the Western Syria.⁵

"Al-Miṣbāḥ al-Munīr" is an abridgement of the author's another work "Gharīb al-Sharḥ al-Kabīr" which he had composed earlier to discuss the peculiarities of "al-Sharḥ al-Kabīr" by al-Rāfi‘ī.⁶ Rāfi‘ī's work was a commentary on "al-Wajīz" by al-Ghazālī in the Shafi‘ite Fiqh.⁷ For this, "al-Miṣbāḥ al-Munīr" of Fayyūmī is considered to be a dictionary of juristic and theological expressions. The author completed

1. in another opinion 766/1364, cf. AL, p.108.

2. Munjid, p.539.

3. Loc. cit.; Mu‘allifīn, vol.ii, p.132.

4. Mu‘allifīn, ii, 132.

5. Ḥaraka, vol.i, p.33, note No.1; Munjid, pp.258, 539.

6. ‘Abd al-Karīm al-Qazwīnī al-Rāfi‘ī (d.623/1226).

7. Cf. Muḥāḍarāt, p.110.

writing of this dictionary in the month of Shābān, 734 A.H.¹

"Miṣbāḥ" deals mainly with the roots of three letters, and it is lacking in most roots of more than three. Alphabetic order is strictly maintained in arranging the chapters as well as the entries under them. Al-Fayyūmī introduced an extra chapter of "ل" and placed it between the chapters of "و" and "س".² The chapters of the book are, therefore, twenty-nine in number. They are: "Kitāb al-Alif", "Kitāb al-Bā'", "Kitāb al-Tā'" etc. Sections under each chapter are captioned by taking the second radicals with the first ones, e.g. "al-Alif ma'a al-Bā'", "al-Alif ma'a al-Tā'", "al-Alif ma'a al-Thā'" etc.

For his "Miṣbāḥ", al-Fayyūmī collected materials from about seventy comprehensive or small books including the prominent dictionaries.³ He made frequent reference to these books and their authors as well.⁴ He explained entries with the help of illustrative quotations from the Qur'ān, the Ḥadīth and selected speech of the Arabs both in poetry and prose. At the same time he explained meaning of these quotations where necessary.⁵ He always determines pronunciation

1. Zunūn, vol.v, p.587, No.12188; Muḥāḍarāt, p.109.

2. Al-Miṣbāḥ al-Munīr, Cairo 1325 A.H., vol.ii, pp.158-9.

3. Cf. Zunūn, vol.v, p.587, No.12188.

4. Cf. AL, p.108.

5. Cf. Miṣbāḥ, Introduction, vol.i, p.2; Muḥāḍarāt, pp.109, 110.

of each word by stating its vowel or by mentioning other corresponding words of similar pronunciation.¹

Being a concise dictionary of a special kind dealing with juristic words of the roots of three letters, "al-Miṣbāḥ al-Munīr" brought, in course of discussion, many linguistic matters related to general lexicography. From this point, the dictionary remains very useful for readers specially for the beginners.

"Al-Miṣbāḥ" was published from Cairo in 1278 A.H. for the first time.² It was then printed in Egypt repeatedly.³ Its two volumes of the 1325 edition by al-Maṭbaʿa al-Maymaniyya, Cairo consist of 344 pages. The first volume contains 14 chapters (ا-س) in 170 pages, and the second contains 15 chapters (س-ي) including the chapter of "ل" in 174 pages.

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1. Muḥāḍarāt, pp.109-10.
 2. Juhūd, p.180.
 3. Ḥaraka, vol.i, p.33, note No.1.

AL-MU‘ARRAB MIN AL-KALĀM AL-A‘JAMĪ

Abu Manṣūr Mawhūb b. Aḥmad b. Muḥammad b. al-Khaḍir al-Jawālīqī¹ (466/1073-539/1144), a leading grammarian and lexicographer of Baghdad compiled this special dictionary for Arabicized words.

Originated from an old Arabian tribe al-Jawālīqī was born in Baghdad in 466/1073. He studied literature under Abū Zakariyya Yaḥyā b. ‘Alī al-Tabrīzī (d.502/1108) and heard Ḥadīth from Abū al-Qāsim b. al-Yusrī and Abū Ṭāhir b. Abī al-Ṣaqr.² Being the successor of his teacher al-Tabrīzī, he joined the Institute of Niẓāmiyya, Baghdad as a teacher of literature. Among his students, Ibn al-Anbārī³, author of "Nuzha al-Alibbā, fī Ṭabaqāt al-Udabā'", was most prominent.⁴

Al-Jawālīqī was a distinguished scholar owning mastery over different branches of literature.⁵ He had some peculiar views in grammar. His student Ibn al-Anbārī says:

” كان يذهب الى أن الاسم بعد لولا يرتفع بها على ما يذهب اليه الكوفيون ، والى أن الألف واللام في ” نعم الرجل “ للعهد ، على خلاف ما ذهب اليه الجماعة من أنها للجنس لا للعهد . “⁶

1. Nisba to جَوَالِيقٍ plural form of جَوَالِقٌ , a word of Persian origin meaning "sack". The nisba may indicate a connection of the man with making or selling sacks.
2. Yāqūt, Udabā', vol.xix, p.205.
3. Abū al-Barakāt ‘Abd al-Raḥmān b. Muḥammad al-Anbārī.
4. Udabā', xix, 205.
5. Haywood, AL, p.89; Ibn Khallikān, Wafayāt, vol.iv, p.424.
6. Nuzha, pp.474-5.

He learnt astrology. Once a young learner asked him meaning of the following two verses related to astrology:-

فَقَلَّ الحبيبِ جنان الخلد أسلنها + وهجره النار يطيني به النارا
فالشمس بالقوس أمست وهي نازلة + ان لم يزرني وبالجوزاء ان زارا¹

He became embarrassed owing to lack of knowledge of that science. He decided not to sit any more before the audience without acquiring knowledge of astrology. He engaged himself in deep study. After some days he appeared before the audience and explained the astrological significance of the verses.² His handwriting was very good. Pices written by him were much sought after, and people vied with each other for obtaining them.³

Jawāliqī was a pious man with excellent morality. He used to lead five times prayer a day, where the caliph Muqtafī li-Amr Allāh⁴ regularly attended. To this caliph, he dedicated his book on prosody "Kitāb al-‘Arūd".⁵ He died in Baghdad on Sunday, the 15th Muḥarram, 539/19th July, 1144.⁶ According to Haywood, he died in 529/1134.⁷

1. Udabā', xix, 207; Wafayāt, iv, 425.

2. Cf. Loc. cit.

3. Udabā', xix, 205; Wafayāt, iv, 424; AL, 98.

4. Al-Ḥusayn b. al-Mustazhir, the 31st Abbasid caliph (530/1136-555/1160).

5. Nuzha, p.474; Wafayāt, iv, 424.

6. Udabā', xix, 207; Wafayāt, iv, 426.

7. AL, p.97.

He left a good number of famous and valuable works, of which few are mentioned bellow:

- (1) al-Mu'arrab min al-Kalām al-A'jamī: a dictionary of foreign words Arabicized till the time of its author;
- (2) al-Takmila fī-mā Yalḥanu fī-hi al-‘Āmma: a complement of Ḥarīrī's "Durra al-Ghawwāṣ", Leipzig 1875 and Damascus 1936, MS Paris under the title "Kitāb Khaṭa' al-‘Awāmm" and Zāhiriyya under the title "Iṣlāḥ mā Taghliṭu fī-hi al-‘Āmma;
- (3) Sharḥ Adab al-Kātib: a commentary on "Adab al-Kātib" of Ibn Qutayba, Cairo 1350 A.H., MS Nūr ‘Uthmāniyya written by author's son Ismā‘īl and dated 553 A.H.;
- (4) Kitāb al-Mukhtaṣar fī al-Naḥw: in grammar, MS Kopoluzada and Mashhad;
- (5) Kitāb al-‘Arūd: in prosody, dedicated to the Caliph al-Muqtafī;
- (6) Asmā' Khayl al-‘Arab wa Fursānihā: MS Escorial;
- (7) Sharḥ Maqṣūra Ibn Durayd;
- (8) Ghalat al-Ḍu‘afā' min al-Fuqahā'.¹

On Jawālīqī's works H. Fleisch comments: "His works deservedly take their place along with those of al-Tabrīzī in raising the cultural level in the Arabic language from the depths to which it had fallen in the Saljuqid period."²

1. For No.1-8 vide H. Fleisch, "al-Djawālīqī", EI, new ed., vol.ii, p.490; Wafayāt, vol.iv, p.424; Udabā', vol.xix, p.207; Zaydān, Tārīkh, vol.ii, p.40; Juhūd, p.131.

2. EI, new ed., vol.ii, p.490.

The dictionary "al-Mu'arrab min al-Kalām al-A'jamī" is a comprehensive work of Arabicized foreign words. In this book al-Jawālīqī successfully recorded most of the words of foreign origin used in Arabic language till his time. He collected these words from the Qur'ān, Ḥadīth, poetry and usages of the Arabs.¹ The objective of compiling this work was to protect original Arabic words and expressions from being mixed with foreign ones.²

In the introduction to the work, the author made elaborate discussion on (1) different opinions regarding existence of Mu'arrab words in the Qur'ān;³ (2) various methods of Arabicizing foreign words⁴ and (3) the way of identifying words of foreign origin existing in Arabic.⁵

In "Mu'arrab" seven hundred thirty-nine entries were divided into twenty-six small chapters each in the name of one letter of the alphabet excepting "ḍād" and "zā". The caption of each chapter is in the name of the first letter of the

1. هذا كتاب نذكر فيه ما تكلمت به العرب من الكلام الأعجمي ونطق به القرآن المجيد وورد في أخبار الرسول صلى الله عليه وسلم والمصاحبة والتابعين رضوان الله عليهم وذكرته العرب في أشعارها وأخبارها. Mu'arrab, Leipzig 1867, Introduction, p.3.

2. ليعرف الدخيل من المريح، ففي معرفة ذلك فائدة جلية وهي أن يحتسرس المشتق فلا يجعل شيئاً من لغة العرب لشيء من لغة العجم. Loc. cit.

3. Cf. Mu'arrab, Introduction, pp.4-5.

4. Ibid., pp.5-6.

5. Ibid., pp.7-8.

words dealt with therein. So the words beginning with "bā'", as for example, exist in "Bāb al-Bā'". In this dictionary there is no word beginning with "ḍād" or "zā'". Here is a list of all the twenty-six chapters showing the number of entries of each chapter and pages covered thereby as in the Leipzig edition of the book:

<u>CHAPTERS</u>	<u>NUMBER OF ENTRIES</u>	<u>PAGES COVERED</u>
1. Bāb al-Hamza/Alif	51	14 (8-21)
2. Bāb al-Bā'	60	16 (21-36)
3. Bāb al-Tā'	19	6 (36-41)
4. Bāb al-Thā'	1	1 (41)
5. Bāb al-Jīm	49	12 (41-52)
6. Bāb al-Hā'	15	3 (52-54)
7. Bāb al-Khā'	24	7 (55-61)
8. Bāb al-Dāl	43	10 (61-70)
9. Bāb al-Dhāl	1	1 (70)
10. Bāb al-Rā'	20	4 (70-73)
11. Bāb al-Zā'	33	6 (74-79)
12. Bāb al-Sīn	56	13 (79-91)
13. Bāb al-Shīn	24	4 (92-95)
14. Bāb al-Ṣād	21	6 (95-100)
15. Bāb al-Ṭā'	29	6 (100-105)
16. Bāb al-ʿAyn	12	3 (105-107)
17. Bāb al-Ghayn	2	2 (107-108)
18. Bāb al-Fā'	36	7 (108-114)
19. Bāb al-Qāf	68	13 (114-126)

20. Bāb al-Kāf	39	9 (126-134)
21. Bāb al-Lām	6	1 (134)
22. Bāb al-Mīm	53	10 (135-144)
23. Bāb al-Nūn	30	7 (144-150)
24. Bāb al-Waw	5	1 (151)
25. Bāb al-Hā'	26	5 (151-155)
26. Bāb al-Yā'	16	3 (155-157)

The author did not maintain the alphabetic order in furnishing entries within these chapters which themselves have been arranged alphabetically. For example, the sequence of the entries in "Bāb al-Fā'" is فَيْشَفَارِجَ , فُرَانِقَ , فُسْتَقَ , فِرْزِينَ , فَنَزَجَ , فُنْدُقَ , فَمَافِصَ , فِرْدَوْسَ and so on.¹ Because of this, readers face difficulties in searching words. An alphabetic index of the entries², however, helps readers to find out words.

In "Mu'arrab" al-Jawālīqī explained Arabicized words mentioning their foreign origins and stating their meanings with the help of appropriate quotations. For example:

و"الجوز" المأكول فارسي معرب وقد تكلمت به العرب قديما ومن أمثالهم لأشقهتك شقح الجوز بالجندل والشقح : الكسر وكذلك "الجلّوز" وهو معسروف و"الجوزينق" و"الجوزينج" وبالقف الففة الفصيحة و"جربان" الدرغ وجربانها جيها أعجمي معرب قال أبو حاتم هو كريبان بالفارسية وأنشد ابن حبيب لجرير : اذا قيل هذا البين راجعت عبرة + لها جربان المنيقة واكسف . ٣

1. Mu'arrab, pp.108-9.

2. Ibid., pp.159-173.

3. Ibid., p.44.

"Al-Mughrib" was published by Ed. Sachau in Leipzig in 1867 for the first time and by Aḥmad Muḥammad Shākir of Dār al-Kutub al-Miṣriyya, Cairo in 1361 A.H. for the second. The book was again published in Cairo in 1969.¹ Ed. Sachau edition was produced from the MS copy written by Muḥammad 'Alī b. 'Abd al-'Azīz al-Tanūkhī, whose writing was completed on a Friday in the month of Zu'lqa'da, 594 A.H.² Total pages of this edition is 255 (text 158, index 27 and introduction in German 70). Two old manuscripts of the book are preserved : one in Leiden and the other in the Escorial Library.

Ibn al-Anbārī comments: "On this subject no work was done larger than it."³ According to H. Fleisch, this lexicon of Jawālīqī was highly thought of in its time and had proved to be very useful.⁴ John Haywood says, "Mu'arrab was recognized as the best and most complete study of the subject. It has been repeatedly quoted by Arabs and Europeans alike."⁵

1. Juhūd, p.149, No.616.

2. Cf. Mu'arrab, p.158.

3. Nuzha, p.474.

4. EI, new ed., vol.ii, p.490.

5. AL, p.98.

CHAPTER FOUR

ARABIC DICTIONARIES OF THE SUBCONTINENT

Scholars of the Subcontinent (India, Pakistan & Bangladesh) made lasting contribution to the field of Arabic lexicography as they did to the fields of grammar, philology and literature of this language, as well as different branches of Islamic learnings. A good number of dictionaries have been produced here. Most of them are bilingual. In this chapter, thirteen important works—two Arabic-Persian, seven Arabic-Urdu, one Arabic-Urdu-Bengali (also Urdu-Bengali-Arabic) and three Arabic-Bengali dictionaries—are included. From 11th/17th century onward these works were produced.

MUNTAKHAB AL-LUGHĀT (ARABIC-PERSIAN)

The author of "Muntakhab al-Lughāt" is 'Abd al-Rashīd al-Thattawī, full name 'Abd al-Rashīd b. 'Abd al-Ghafūr al-Husaynī al-Madanī al-Thattawī. He was born in Thatta, a place in the district of Hyderabad, Sind (Pakistan). He was a Sayyid by descent. He died after 1069/1658.

'Abd al-Rashīd was basically a Persian lexicographer, and his principal work is a Persian dictionary called "Farhang-i-

"Rashīdī" or "Rashīdī Fārsī", which was composed in 1064/1653-4 and published in 1875 in the series of "Bibliotheca Indica".¹

"Muntakhab al-Lughāt" is also called by its other name "Rashīdī 'Arabī".² Its composition was completed in 1046/1636-7. The author composed this dictionary by order of Mughal emperor Shahjahan, to whom he dedicated the work.³

Normal alphabetic order is maintained in arranging the main chapters of the dictionary as well as the entries therein. Each of the 28 chapters is named "bāb": "Bāb al-Alif", "Bāb al-Bā'", "Bāb al-Tā'" etc. Within the chapters, each section is captioned by the first letter of the entries with their last letter. For example, "Bāb al-Bā' ma'a al-Tā'" is the caption of the entries beginning with "bā'" and ending with "tā'". The sections are, therefore, "Bāb al-Alif ma'a al-Alif", "Bāb al-Alif ma'a al-Bā'", "Bāb al-Alif ma'a al-Tā'" and so on.

"Muntakhab al-Lughāt" is much used in India.⁴ It was published from Calcutta in 1808, 1816, 1826 & 1836; from Lucknow in 1835 & 1869 and from Bombay in 1279/1862.⁵ Its 1826 (1242 A.H.) edition of Calcutta comprises 522 pages,

1. EI, new ed., vol.i, p.88.

2. Loc. cit.

3. Loc. cit.; Zubaid, Contribution, p.204; Munjid, p.449.

4. Contribution, p.204.

5. EI, new ed., i, 88.

of which texts cover 503 pages (7-509). A detail of the chapters and pages covered by them in this edition of the book is given below:-

<u>CHAPTERS</u>	<u>PAGES COVERED</u>
1. Alif	57 (7-63)
2. Bā'	19 (63-81)
3. Tā'	27 (81-107)
4. Thā'	4 (107-110)
5. Jīm	16 (110-125)
6. Hā'	23 (125-147)
7. Khā'	17 (147-163)
8. Dāl	12 (163-174)
9. Dhāl	5 (174-178)
10. Rā'	20 (178-197)
11. Zā'	11 (197-207)
12. Sīn	25 (207-231)
13. Shīn	20 (231-250)
14. Ṣād	18 (250-267)
15. Dād	9 (267-275)
16. Ṭā'	16 (275-290)
17. Zā'	3 (290-292)
18. 'Ayn	40 (293-332)
19. Ghayn	16 (332-347)
20. Fā'	24 (347-370)
21. Qāf	28 (370-397)
22. Kāf	13 (397-409)

23. Lām	11 (409-419)
24. Mīm	45 (419-463)
25. Nūn	20 (463-482)
26. Waw	14 (482-495)
27. Hā'	12 (495-506)
28. Yā'	4 (506-509)

MUNTAHĀ AL-ARAB (ARABIC-PERSIAN)

‘Abd al-Raḥīm b. ‘Abd al-Karīm Ṣafīpūrī, an Indian lexicographer flourished about the end of the Mughal period and died just prior to the Sepoy Revolt (1857)¹, is the author of "Muntahā al-Arab fī Luḡhāt al-‘Arab", a comprehensive and voluminous Arabic-Persian dictionary of four big volumes.

No detail is available about the life of the author. "The Contribution of India to Arabic Literature" of M. G. Zubaid Ahmad could not inform anything more. Even the publisher of "Muntahā al-Arab" is quitely silent in this regard.

The principal source of "Muntahā al-Arab" is "al-Qāmūs al-Muḥīṭ" of Fīrūzābādī. In this large dictionary the author also inserted texts of many other previous dictionaries including Jawharī's "Ṣiḥāḥ", Muḥammad Ṭāhir's "Majma‘ al-Biḥār", Fārābī's "Dīwān al-Adab", Bayhaqī's "Tāj al-Maṣādir", Suyūṭī's "Muhadhḡhab" & "al-Muzhir" and Muṭarrizī's "al-Muḡhrib" etc.²

Each of the twenty-eight main chapters of the dictionary is captioned as "Kitāb" with its ordinal number in the name of the concerned letter of the alphabet: "al-Kitāb al-Awwal fī al-Hamza", "al-Kitāb al-Thānī fī al-Bā'" etc. Under each main chapter there are sub-chapters in the name of the first

1. Cf. Zubaid, Contribution, p.204.

2. Vide, Muntahā al-Arab, Lahore 1871, vol.i, Introduction, p.2.

radical of the entries, and sections in the name of second radicals thereof. Each sub-chapter is captioned as "Bāb" and each section as "Faṣl" (Bāb al-Hamza Faṣl al-Bā', Bāb al-Hamza Faṣl al-Tā', and so on). Besides 28 normal chapters (Hamza-Yā'), an extra chapter of the soft "alif" and different particles (Bāb al-Alif al-Layyina wa Ghayruhā min al-Ḥurūf) is included at the end.¹

The entries are arranged according to the normal alphabetic order within their roots. Under each root, the nouns are dealt with first, and then the verbs. Verbs are mentioned in their "Mādī" forms. Thulāthī verbs are brought first, and then the Rubā'ī ones. Bābs of the Thulāthī verbs are indicated by using abbreviations with them.² Under each verb its verbal nouns (Maṣḍars) are dealt with. Besides giving simple meaning of the entries, the author gives necessary illustrations and examples also.

The total number of entries of "Muntahā al-Arab" is more than seventy thousand. In the Indian Subcontinent the dictionary, which has almost replaced all other Arabic dictionaries, is so much used.³

1. Ibid., vol. iv, pp. 541-555.

2. ك for كرم , فتح for ف , س for س , ضرب for ض , نصر for ن .
ح for ح .

3. Cf. Contribution, p. 204.

"Muntahā al-Arab" was printed in Lahore in 1871 for the first time by the order of the then Director of Public Instruction (D.P.I.) of Punjab. It was reprinted by "Dār al-Imāra", Calcutta in 1257 A.H. Total number of pages of all the four volumes is 2276, of which volume I comprises 559 pages, volume II 587 pages, volume III 574 pages and volume IV 556 pages. Text of the twenty-nine chapters covered 2269 four-columned pages. Each of the first three volumes consists of seven chapters, while the fourth volume consists of eight chapters (including the chapter of "soft alif and particles"). A detail of the twenty-nine chapters and pages covered by them in the four volumes of "Muntahā al-Arab" is given below:

<u>CHAPTERS</u>	<u>PAGES COVERED</u>
	<u>Vol. I: 556 Pages</u>
1. Hamza	72 (4-75)
2. Bā'	104 (75-178)
3. Tā'	26 (178-203)
4. Thā'	27 (203-229)
5. Jīm	98 (229-326)
6. Hā'	135 (326-460)
7. Khā'	100 (460-559)
	<u>Vol. II: 586 Pages</u>
8. Dāl	77 (2-78)
9. Dhāl	27 (78-104)
10. Rā'	121 (104-224)
11. Zā'	63 (224-286)

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|----------|---------------|
| 12. Sīn | 129 (286-414) |
| 13. Shīn | 102 (414-515) |
| 14. Ṣād | 73 (515-587) |

Vol. III: 573 Pages

- | | |
|-----------|---------------|
| 15. Ḍād | 41 (2-42) |
| 16. Ṭā' | 56 (42-97) |
| 17. Ḍā' | 12 (97-108) |
| 18. Ayn | 186 (108-293) |
| 19. Ghayn | 61 (293-353) |
| 20. Fā' | 84 (353-436) |
| 21. Qāf | 139 (436-574) |

Vol. IV: 554 Pages

- | | |
|-----------------|---------------|
| 22. Kāf | 88 (2-89) |
| 23. Lām | 70 (89-158) |
| 24. Mīm | 86 (158-243) |
| 25. Nūn | 132 (243-374) |
| 26. Waw | 86 (374-459) |
| 27. Hā' | 71 (459-529) |
| 28. Yā' | 13 (529-541) |
| 29. Soft Alif & | 15 (541-555) |

Particles

LUGHĀT AL-HADĪTH (ARABIC-URDU)

‘Allāma Waḥīd al-Zamān is the author of "Lughāt al-Ḥadīth", a comprehensive Arabic-Urdu dictionary. He was a renowned translator of Ḥadīth. Before composing this dictionary, he had translated into Urdu the seven authentic Hadith-books: "Ṣaḥīḥ al-Bukhārī", "Ṣaḥīḥ Muslim", "Muwaṭṭa‘ Imām Mālik", "Jāmi‘ al-Tirmidhī", "Sunan al-Nasā‘i", "Sunan Abī Dāwūd" and "Sunan Ibn Māja". He translated the holy Qur‘ān with explanation. He is the author of "Hadiyya al-Mahdī", an Arabic book consisting of two parts—one on ‘Aqā‘id and the other on Uṣūl al-Tafsīr and Uṣūl al-Ḥadīth.¹

The title "Lughāt al-Ḥadīth" was not given by the author himself, nor he composed the dictionary only for dealing with Hadith-words as its present title indicates. But, the author had composed a general comprehensive Arabic-Urdu dictionary in the name of "Anwār al-Lughā" in twenty eight parts each as a "bāb" captioned by a letter of the alphabet, and being a specialist in Hadith literature, he had the inclination of including Hadith words as many as possible in his work. After completion of "Anwār al-Lughā", the author entrusted the responsibility of publishing it to Shaykh Aḥmad Lāhorī, the proprietor of "Maṭba‘ Aḥmadī" of Lahore. The publisher did not fulfil his commitment of completing publication

1. Lughāt al-Ḥadīth, Karachi (in six volumes), Introduction, p.4.

within the stipulated time.¹ He published only five parts of the book and then stopped printing. The author became greatly dissatisfied. He brought the manuscript back and arranged its printing in Bangalore. The parts already published from Lahore were reprinted in Bangalore under the title "Asrār al-Lughā", which the author asserts to be the parts of his "Anwār al-Lughā".² The remaining parts of the dictionary were printed in Bangalore under the original title "Anwār al-Lughā".

In a new arrangement, this "Anwār al-Lughā"/"Asrār al-Lughā" of Wahīd al-Zamān was published by "Kārkhāna-e-Tejārat-e-Kutub", Ārāmbāgh, Karachi under the present title "Lughāt al-Ḥadīth". According to this new publisher, the original name of the dictionary was "Asrār al-Lughā ma'a Anwār al-Lughā al-Mulaqqab bi Wahīd al-Lughāt".³ Previous "Anwār al-Lughā" of twenty-eight parts (i-Ϸ) has been re-produced by the new Karachi publisher in twenty-five separate parts each in the name of "Kitāb" containing the entries of one letter (Kitāb al-Alif, Kitāb al-Bā', Kitāb al-Tā', etc.) except three pairs of letters: (i) Tā' & Thā', (ii) Ṭā' & Zā', and (iii) Hā' and Yā', each combined in one single part (Kitāb al-Tā' wa al-Thā', Kitāb al-Ṭā' wa al-Zā', and Kitāb al-Hā' wa al-Yā'). Then all the twenty-five parts of the Karachi

1. Cf. Ibid., p.3.

2. Cf. Ibid., p.3.

3. Ibid., p.5.

publisher were bound in six volumes, and in a later edition in three larger volumes.

"Lughāt al-Ḥadīth" contains almost all Arabic roots, and till its time it is the most comprehensive work of its kind.¹ It deals with all kinds of Arabic words in general, and the words and expressions of the Hadith literature in particular. General meanings of the entries are given first and then their usages are dealt with elaborately, particularly those occurred in the sayings of the Prophet (S) and his companions (R). Masdars (verbal nouns) of different bābs represent their verbs under each root. The total number of entries of "Lughāt al-Ḥadīth" is above thirty thousand. In composing the dictionary, the author took help of a number of prominent dictionaries including "al-Nihāya", "Majma' al-Biḥār", "Qāmūs al-Muḥīṭ", "al-Ṣiḥāḥ", "Muḥīṭ al-Muḥīṭ", "Muntahā al-Arab", "Majma' al-Baḥrayn", "al-Durar al-Nathīr fī Talkhīṣ al-Nihāya", "al-Fā'iḳ", "al-Mughrib", "Sharḥ al-Nahj al-‘Ajīb" and "Lisān al-‘Arab".²

All the parts of "Lughāt al-Ḥadīth" covered a total of 3123 pages, of which its text of twenty-eight chapters covers 3108 two-columned pages. A detail thereof is given below:

1. Cf. Ibid., p.4.

2. Loc. cit.

<u>CHAPTERS</u>	<u>PAGES</u>
1. Hamza	91
2. Bā'	131
3. Tā'	29
4. Thā'	28
5. Jīm	142
6. Ḥā'	177
7. Khā'	166
8. Dāl	89
9. Dhāl	38
10. Rā'	166
11. Zā'	51
12. Sīn	230
13. Shīn	163
14. Ṣād	124
15. Ḍād	61
16. Ṭā'	66
17. Ḍā'	20
18. 'Ayn	244
19. Ghayn	94
20. Fā'	124
21. Qāf	195
22. Kāf	115
23. Lām	84
24. Mīm	118
25. Nūn	175

26. Waw	117
27. Hā'	57
28. Yā'	13

AL-MU'JAM AL-A'ZAM (ARABIC-URDU)

A great Arabic scholar of the Indo-Pak Subcontinent Muḥammad Ḥasan al-A'zamī is the author of "al-Mu'jam al-A'zam", a comprehensive Arabic-Urdu dictionary completed in five volumes.

Ḥasan al-A'zamī was born, as his name indicates, in Azamgarh in the Indian state of U. P. At the age of 5/6 years he began to receive elementary education in his native town Azamgarh, where he learnt reading of the holy Qur'an and received basic knowledge in Urdu and Persian languages. In the local madrasas of Azamgarh he also studied Arabic language along with religious and other traditional subjects included in the curriculum of the local madrasa education. He had been in Azamgarh till 13/14 years of his age. Then he left this town and got himself admitted to the government high school of Burhānpūr in C. P. (India) for receiving general education. But he had been paying special attention to improve his Arabic learning during his five years' stay at this school. For higher studies in Arabic language, A'zamī then got himself admitted to "Jāmi'a-i-Sayfiyya" of Surat in the state of Gujarat. In this institution he obtained a rare opportunity of being associated with a number of Arab students and teachers. This helped him to a great extent improve his efficiency in Arabic. Having finished four years' course here with remarkable success, he went to perform ḥajj. This occasion brought for him another greater opportunity of being introduced with

some Arab scholars of different Muslim countries. There he decided to go to Egypt for receiving higher study at Al Azhar University of Cairo. After returning home from ḥajj, he visited Hyderabad and Bombay for this purpose. On the way to Al Azhar he visited Iraq, Syria, Palestine and Jordan.

In 1938 Aḥzamī obtained the degree of "ʿĀlimiyya" from Al Azhar University with distinction, and in the same year was assigned to give lectures on Urdu language and literature in al-Jāmiʿa al-Miṣriyya (The Egyptian University) of Cairo at the recommendation of Dr. Ṭāhā Ḥusayn, Principal of Kulliy-ya al-Adab (The College of Arts) under the University. It is the credit of Muḥammad Ḥasan al-Aḥzamī, an ambitious Indian youngman, that in March, 1939 Urdu was formally recognized in the university as an academic and cultural language. Vice Chancellor of the university Sayyid Luṭfī Pāshā conferred on him the responsibility of teaching Urdu in the College of Arts of the university. He carried on this responsibility as long as he was in Egypt.

At the beginning of 1938, Jamāʿa al-Ukhuwwa al-Islāmiyya (Islamic Brotherhood Group) was formed in Cairo and Ḥasan Aḥzamī was selected as the General Secretary of the organization. After coming back to India, he travelled in Gujarat, Bombay, Rajputana, U. P., C. P., Deccan, Punjab, Shimla, Kashmir etc. and made wide propaganda in favour of Muslim unity. On the other hand, he engaged himself in academic

activities. He joined Punjab University and Oriental College of Lahore as a teacher of Arabic language and literature. At the same time he continued composition of different books on language learning including his Urdu-Arabic and Arabic-Urdu dictionaries.

He continued his endeavour to unite Muslims of the world under the ideals of Islam and to popularize Arabic language among the non-Arab Muslims. For this purpose he undertook different academic and institutional measures. He established Arabic College in Karachi in 1947 to teach Arabic as a modern language. He founded "Rābiṭa al-Ta'līf wa al-Tarjama" in India (1941) and Pakistan (1948), and published through it valuable books for teaching Arabic. He established "al-Jam'iy-ya al-'Arabiyya al-'Āmma" in India (1944) and Pakistan (1947). He was the Secretary of "Mu'tamar al-'Ālam al-Islāmī", an organization founded in Egypt in 1937. He extended this organization in India in 1940 and Pakistan in 1948. He was the Secretary General of Pakistan Arab Cultural Association.

Ḥasan A'ẓamī worked for spreading Arabic language all over the Subcontinent. He felt that the books and curriculums for teaching Arabic here were not sufficient to serve the purpose. So he devoted himself in composing useful books to meet the necessity of time and continued efforts for rectifying the methods of teaching of the language.¹

1. For life and works of Muḥammad Ḥasan al-A'ẓamī, vide al-

He composed a large number of books on different subjects in both Arabic and Urdu languages including the following:-

- (1) al-Mu'jam al-A'zam: an Arabic-Urdu dictionary of five volumes;
- (2) Urdu-Arabic dictionary;
- (3) Mabādi' al-Luġha al-'Arabiyya: an Arabic text book for classes VII and VIII according to the syllabus of the Punjab University, two volumes, published by Feroz Sons, Lahore;
- (4) Mudarris al-'Arabiyya: a guide-book for learning Arabic language, Maktaba al-Ma'ārif, Lahore, 280 pages;
- (5) Asās al-'Arabiyya: in five parts, published by H. M. Sa'id Company, Karachi, part I: 88 pages, part II: 124 pages, part III: 150 pages, part IV: 176 pages and part V: 224 pages;
- (6) al-Mukālama al-A'zamiyya: a book of two parts composed for teaching Arabic-Urdu & Urdu-Arabic translation, part I: 164 pages, published from Hyderabad, India and part II: 156 pages, published from Karachi;
- (7) al-Qawā'id al-'Arabiyya: in four volumes, al-Maktaba al-A'zamiyya, Karachi;
- (8) Urdu 'Arabī Tarjama (Urdu-Arabic Translation): three

Mu'jam al-A'zam, Karachi edition, vol.i, Introduction: "Ḥarf Aġhāz" by the author, pp.6-9; "Taṣḍīr" by Ṣāliḥ b. Ghālib, pp.14-19; "Taqrīz" by Muḥammad al-Ma'mūn b. 'Abd al-Wahhāb al-Dimashqī, pp.20-26.

- volumes, printed in Lahore;
- (9) al-Qirā'a al-Qur'āniyya wa al-Qirā'a al-Nabawiyya: In this book, teachings of the Qur'ān and Ḥadīth have been presented under different captions in three languages: Arabic, Urdu and English. Published by Idāra-i-Ma'ārif-i-Islāmiyya, Hyderabad (India);
- 10) Janna al-Ard Kashmīr (Kashmir the Paradise of the Earth): a history of Kashmir, 'Īsā al-Bābī al-Ḥalabī, Cairo, 364 pages;
- 11) al-Qā'id al-A'zam wa Qiṣṣa al-Bākistān (Qaid-i-Azam and the history of Pakistan): Maktaba Miṣr, Cairo, 318 pages;
- 12) al-Waḥda fī al-Sharq: Dār al-Kashshāf, Beirut;
- 13) Falsafa Iqbāl wa al-Thaqāfa al-Islāmiyya fī al-Hind wa al-Bākistān (The philosophy of Iqbal and Islamic Culture in India and Pakistan): 'Īsā al-Bābī al-Ḥalabī, Cairo, 224 pages;
- 14) Durar al-Ḥikāyāt wa al-Fukāhāt: a collection of instructive and funny stories of the ancient time, Dār al-Kashshāf, Beirut;
- 15) al-Ḥayāh wa al-Mawt fī Falsafa Iqbāl (Life and Death in the philosophy of Iqbal): the first book in Arabic on Iqbal's philosophy. The author explained in Arabic thoughts of Allāma Iqbāl about life and death. Bazm-i-Iqbāl, Hyderabad (India), 240 pages;
- 16) Muḥammad 'Abduhu Awr Pan Islamism (Muhammad 'Abduhu and Pan-Islamism): Fārān Ltd., Karachi, 456 pages;

- 17) al-Qirā'a al-A'zamiyya: a book containing historic tales and ancient monuments of India and Egypt, consists of four parts. The first three parts were published from Lahore and the fourth from Karachi;
- 18) al-Rasā'il al-A'zamiyya: a collection of letters of Egyptian and Indian scholars, two parts, part I was published by Markaz Ishā'at-i-Ukhuwwat, Hyderabad (India) and part II by Abbāsī Kutubkhāna, Karachi;
- 19) Fatā al-Hind: the first book in Arabic on the political parties, social and academic organizations, eminent personalities and historic places & monuments of India; Dār al-Fikr al-'Arabī, Cairo, about 600 pages;
- 20) Muḥādarāt 'an Miṣr: Oriental College Magazine, Lahore, August, 1941;
- 21) Āj kā Miṣr (Today's Egypt): Urdu Academy, Lahore, 172 pages;
- 22) Āzād Miṣr (Independent Egypt): first elaborate Urdu book on the history of Egypt, Fārān Ltd., Karachi, 816 pages;
- 23) al-Nukhba al-A'zamiyya: General Publishing House, Karachi;
- 24) Inkishāf: Bombay, 96 pages;
- 25) Khidīr Rāh: Bombay, 128 pages;
- 26) Shar'ī Pardah Awr Muslim Khātūn (Lawful Purdah and the Muslim Lady): Idāra-i-Ma'ārif-i-Islāmiyya, Hyderabad (India), 512 pages.¹

1. For No.1-26 vide Muḥammad Ḥasan al-A'zamī, al-Mu'jam al-A'zam, vol.i, appendix, pp.1-6; vol.iii, appendix, pp.2068-71; vol.v, appendix, pp.3455-60.

Hasan A'zamī's Arabic-Urdu dictionary "al-Mu'jam al-A'zam" is the most famous and important of his works. It is a comprehensive dictionary containing about sixty thousand Arabic entries with their Urdu translation.¹ Its composition began in 1941 and ended on December 2, 1953.² The author claims that he could collect all the words occurred in Arabic dictionaries.³

Entries have been taken from prominent dictionaries and also from various literary texts both classical and modern. Proverbs and technical expressions are also included in the dictionary. Among the source-books of "al-Mu'jam al-A'zam" are "al-Qāmūs al-Muḥīṭ" of Fīrūzābādī, "Muḥīṭ al-Muḥīṭ" of Buṭrus al-Bustāni, "Aqrab al-Mawārid" of Sa'īd al-Shartūnī, "Muntahā al-Arab" (Arabic-Persian) of 'Abd al-Rahīm Ṣafīpūrī and "al-Munjid" of Louis Ma'lūf, and also some authentic Arabic-English dictionaries.⁴ The aim of composing this dictionary, as stated by its author, was to facilitate learning of Arabic language for Urdu speaking people of the Sub-continent.⁵

1. Mu'jam, vol.i, Introduction, p.12.

2. Vide Mu'jam, vol.v, p.3328.

3. دَوْنَتْ فِیْهِ جَمِیْعَ الْكَلِمَاتِ الَّتِي وَرَدَتْ فِي كِتَابِ الْلُغَةِ .

Mu'jam, vol.i, Introduction, p.الف

4. Cf. Introduction, p.12.

5. وشرحت معانيها باللغة الأردية لأسهل لجنبي قومي سبيل تعلم اللغة العربية .

Introduction, p.الف

General entries have been arranged according to the normal alphabetic sequence within their roots. But, some new and foreign words have been arranged in the alphabetic sequence of their present shapes to avoid readers' confusion. In such cases necessary indications have, however, been given at the points of their roots. When a word bears several meanings, they are arranged under serial number, and the most common meaning is brought first and then the next one. Pictures of uncommon things have been given in their respective places.¹ At the beginning, the author elaborately discussed important matters related to Arabic language in a useful introduction.

The main text of twenty-eight chapters covers 3227 three-columned pages in five big volumes. Out of the twenty-eight chapters five (alif, bā', tā', thā', jīm) consist in volume I; six (ḥā', khā', dāl, dhāl, rā', zā',) in volume II; eight (sīn, shīn, ṣād, ḍād, ṭā', zā', 'ayn, ghayn) in volume III; five (fā', qāf, kāf, lām, mīm) in volume IV and four (nūn, waw, hā', yā',) in volume V.

Volume I was published for the first time in July, 1946 by Idāra-i-Ma'ārif-i-Islāmiyya of Hyderabad, Deccan. Then all the five volumes were published in Karachi in 1954 under the auspices of Education Ministry of the Pakistan Government. This time the author dedicated his work to Su'ūd b. 'Abd al-

1. More than three thousand pictures are there in the book.

‘Azīz, the king of Saudi Arabia on the occasion of his visit to Pakistan.¹

The first volume includes an introductory chapter of 270 pages containing a foreword (Kalima) by ‘Abd al-Ḥamīd al-Khaṭīb, the then Minister Plenipotentiary (Wazīr Mufawwad) of Saudi Arabia in Pakistan;² an eulogy (Taqrīz) by Muḥammad Pāshā al-Sharīfī, ex- External Affairs Minister of Jordan and Jordanian ambassador to Pakistan & Afghanistan, and member of "al-Majma‘ al-‘Ilmī al-‘Arabī" of Damascus;³ author's preface (Ḥarf Āghāz);⁴ another eulogy (Taqrīz) by Muḥammad al-Ma‘mūn b. ‘Abd al-Wahhāb al-Dimashqī;⁵ a comprehensive introduction (Muqaddima) by Ḥakīm Kabīr al-Dīn, Vice Principal of Nizamia Medical College, Hyderabad and co-chairman of "Rābiṭa al-Ta‘līf wa al-Tarjama", India on different aspects of Arabic language and features of this dictionary;⁶ another introduction (al-Muqaddima) by ‘Abd Allāh Rashīd al-Makki, president of "Rābiṭa al-Ta‘līf wa al-Tarjama"⁷ and author's introduction to the dictionary (Muqaddima-i-‘Ilmiyya) on different grammatical and philological matters related to

1. Cf. Mu‘jam, vol.i, Introduction, p.الف

2. Ibid., p. ب

3. Ibid., pp. ه-و

4. Ibid., pp.6-12.

5. PP.20-26.

6. PP.27-150.

7. PP.151-172.

Arabic language.¹ Similarly, the fifth volume, in addition to its main text, contains two appendixes: one for Arabic proverbs with their meaning in Urdu in 92 pages (3329-3420) and the other for 1166 Prophetic traditions having proverbial meanings with necessary word-notes in 42 pages (3413-3454). Including these additional matters of the first and fifth volumes, the total number of pages of all the five volumes becomes 3642.

A detail of the texts of twenty-eight chapters of "al-Mu'jam al-A'zam" and pages covered by them in five volumes of its Karachi edition is given below :

<u>CHAPTERS</u>	<u>PAGES COVERED</u>
	<u>Vol. I: 440 Pages</u>
1. Alif	99 (89-187)
2. Bā'	137 (188-324)
3. Tā'	39 (325-363)
4. Thā'	34 (364-397)
5. Jīm	131 (398-528)
	<u>Vol. II: 774 Pages</u>
6. Ḥā'	188 (530-717)
7. Khā'	146 (718-863)
8. Dāl	137 (864-1000)
9. Dhāl	41 (1001-1041)
10. Rā'	181 (1042-1222)

1. PP.1-88.

11. Zā'	81 (1223-1303)
	<u>Vol. III: 762 Pages</u>
12. Sīn	187 (1305-1491)
13. Shīn	100 (1492-1591)
14. Ṣād	73 (1592-1664)
15. Ḍād	36 (1665-1700)
16. Ṭā'	60 (1701-1760)
17. Zā'	13 (1761-1773)
18. 'Ayn	213 (1774-1986)
19. Ghayn	80 (1987-2066)
	<u>Vol. IV: 736 Pages</u>
20. Fā'	124 (2074-2197)
21. Qāf	218 (2198-2415)
22. Kāf	127 (2416-2542)
23. Lām	126 (2543-2668)
24. Mīm	141 (2669-2809)
	<u>Vol. V: 515 pages</u>
25. Nūn	238 (2814-3051)
26. Waw	145 (3052-3196)
27. Hā'	115 (3197-3311)
28. Yā'	17 (3312-3328)

BAYĀN AL-LISĀN (ARABIC-URDU)

Mawlānā Qāzī Zayn al-‘Ābidīn Sajjād, a native of Meerut (India) is the author of "Bayān al-Lisān". He was the Qāzī of Meerut and the Nāzīm of "Dā'ira al-Muṣannifīn" of the city. Earlier, he worked as a teacher of Arabic and Islamic studies in Jāmi‘a Milliyya Islāmiyya, New Delhi.¹ His father Alhājī Mawlānā Qāzī Muḥammad Bashīr al-Dīn Ṣiddīqī was also the Qāzī of Meerut and the Khaṭīb of the Jāmi‘ Mosque of the city.

"Bayān al-Lisān" deals with more than thirty thousand selected entries of common use. When selecting entries, preference was given on the holy Qur‘ān first, then the text books of educational institutions of different stages, and then the newspapers, journals and modern books published from Egypt and Syria.² *

Entries of the dictionary have been furnished in the alphabetic order under the twenty-eight Arabic letters, and in dealing with them, help was taken of some prominent dictionaries like "Ṣurāḥ", "Muntahā al-Arab", "Aqrab al-Mawārid", "al-Munjid", "al-Farā'id al-Durriyya", "Mufradāt Gharīb al-Qur‘ān" etc.³ In dealing with the Quranic entries, texts of

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1. Cf. Bayān al-Lisān, Meerut 1401/1981, title-page and introduction p.10.
 2. Ibid., introduction, p.12.
 3. Introduction, p.14.

"Muntahā al-Arab" and "Mufradāt Gharīb al-Qur'ān" were especially compared with.¹ Translation of the Qur'ān done by Shāh 'Abd al-Qādir Dehlawī (R) and Ashraf 'Alī Thānawī (R) were also utilized for this purpose.²

The main characteristic of "Bayān al-Lisān" is that, its entries have been arranged in the alphabetic order within their existing shapes as in English dictionaries, not within their roots as in most of the Arabic dictionaries.³

Singulars of plural entries and plurals of singular entries have been shown, and if a word has more than one plural in different meanings, each plural is put after mentioning the meaning concerned.⁴ Masculine and feminine uses are mentioned where necessary. But, verbs of different bābs either in the forms of "māḍī" or "muḍāri'" are mostly absent from "Bayān al-Lisān". It mentions only the verbal nouns (masdars) treating them as verbs. Different prepositions in different meanings have been mentioned with these verbal nouns. Bābs of thulāthī masdars have been indicated by abbreviations (ن, ض, س, ف etc.) If an entry is both "ism" (noun) and "maṣḍar", it is dealt with as an "ism" first and then as a "maṣḍar" after putting its abbreviation (مصر). Traditional (قديم) mea-

1. Introduction, p.12.

2. Loc. cit.

3. Loc. cit.

4. Loc. cit.

nings of an entry are given first and then the new (جدید) meanings after using the concerned abbreviation (د). Abbreviations used in "Bāyan al-Lisān" are :

مصدر : مص

نَصَرَ : ن

ضَرَبَ : ض

سَمِعَ : س

فَتَحَ : ف

كَرَّمَ : ك

حَسِبَ : ح

واحد : وا/و

جمع : ج

جمع الجمع : جج

مذكر : مذ

مؤنث : م

اسم فاعل : فا

اسم مفعول : مف

حدیث/جدید : ح/د

Mawlānā Ḥakīm Ḥāfiẓ Ḥabīb Aḥmad, Mawlānā Ḥāfiẓ Shibbīr Aḥmad Meerutī, Mawlānā ‘Abd al-Ḥafīẓ Balyāwī and Mawlānā Ḥāfiẓ Muḥammad Ṭāhir Ḥāshimī provided useful cooperation in composition of the dictionary, and this was frankly acknowledged by the author.¹

1. Cf. Introduction, p.15.

"Bayān al-Lisān" was published by "Maktaba-i- 'Ilmiyya" of Meerut in 1368 A.H.¹ Another recent edition of the book dates 1401/1981, which included an additional quantity of more than two and half thousand modern entries in an appendix at the end.

Total number of pages of the dictionary, as in its 1981 edition, is 944. The introduction (Muqaddima) of 30 pages contains (i) an eulogy (Ṭīb al-Bayān fī Taqrīz Bayān al-Lisān) by Muḥammad Ṭayyib, Muhtamim, Dār al-‘Ulūm, Dewband in 9 pages (3-11); (ii) a brief account of the dictionary's features (Khuṣūṣiyyāt) by the author in 4 pages (12-15) and (iii) an elaborate discussion on different grammatical matters (Fara'id al-Qawā'id) also by the author in 16 pages (16-31). The appendix for the modern entries (Ḍamīma-e-Lughat-e-Jadīda) comprises 47 pages (897-943). The remaining 863 pages (33-895) are covered by the main text dealing with nearly thirty thousand entries under twenty-eight letters. A detail is given below:

<u>LETTERS</u>	<u>PAGES COVERED</u>
1. Alif	78 (33-110)
2. Bā'	18 (110-127)
3. Tā'	67 (127-193)
4. Thā'	5 (194-198)

1. Author's introduction to the first edition dates Monday, 24 Rajab, 1368 A.H. Vide p.15.

5. Jīm	17 (198-214)
6. Ḥā'	30 (214-243)
7. <u>Khā'</u>	26 (243-268)
8. Dāl	24 (268-291)
9. <u>Dhāl</u>	11 (291-301)
10. Rā'	34 (301-334)
11. Zā'	15 (334-348)
12. Sīn	37 (348-384)
13. <u>Shīn</u>	33 (384-416)
14. Ṣād	27 (416-442)
15. Ḍād	16 (442-457)
16. Ṭā'	19 (458-476)
17. Zā'	6 (476-481)
18. 'Ayn	81 (482-562)
19. <u>Ghayn</u>	32 (562-593)
20. Fā'	38 (593-630)
21. Qāf	40 (630-669)
22. Kāf	23 (669-691)
23. Lām	20 (691-710)
24. Mīm	102 (710-811)
25. Nūn	39 (811-849)
26. Waw	25 (849-873)
27. Hā'	18 (874-891)
28. Yā'	5 (891-895)

MISBĀH AL-LUGHĀT (ARABIC-URDU)

The author of "Mişbāḥ al-Lughāt" is Mawlānā Abū al-Faḍl 'Abd al-Ḥafīẓ Balyāwī, Professor of literature in Nadwa al-'Ulāmā', Lucknow. He had also worked as a teacher in Dār al-'Ulūm, Dewband and Mişbāḥ al-'Ulūm, Bareilly.¹

When working in Mişbāḥ al-'Ulūm, some friends and students of the author urged him to compose an Arabic-Urdu dictionary to help Urdu speaking learners of Arabic language and literature as well as of different branches of Islamic learning.² The author was convinced and decided to compose such a dictionary to meet the need of people. The dictionary was named "Mişbāḥ al-Lughāt" as he prepared it during his service in Mişbāḥ al-'Ulūm Madrasa.³

The source-books utilized for composing this dictionary include "Tāj al-'Arūs"⁴, "Jamhara al-Lughā"⁵, "Aqrab al-Mawārid" of Sa'īd Shartūnī (1848-1912), "Qāmūs Kitāb al-Af'āl" of Ibn Qūṭiya, "Tāj al-Lughāt" of Muḥammad Ismā'īl al-Kindī, "Mufradāt Alfāẓ al-Qur'ān"⁶, "Majma' al-Bihār" of Muḥammad Tāhir al-Şiddīqī (d.986 A.H.), "al-Nihāya"⁷, "Muntahā

1. Mişbāḥ al-Lughāt, 10th edition, Delhi 1983, Preface, p.3.

2. Loc. cit.

3. Loc. cit.

4. Supra, p.125ff.

5. Supra, p.24ff.

6. Supra, p.135ff.

7. Supra, p.151ff.

al-Arab"¹, "al-Munjid" of Louis Ma'lūf and "Şurāḥ" of Jamāl al-Qurashī.²

"Mişbāḥ al-Lughāt" contains more than fifty thousand entries.³ The dictionary begins with a detailed introductory discussion on different grammatical and linguistic matters such as the advantages of turning "Mujarrad" into "Mazīd";⁴ characteristics of "Abwāb";⁵ Mushtaqqāt;⁶ Maşādir;⁷ Ism Marra and Ism Naw';⁸ Zarf Makān and Zarf Zamān;⁹ Ism Āla;¹⁰ Ism Fā'il and Ism Maf'ūl;¹¹ Şifāt Mushabbaha;¹² Ism Tafdīl;¹³ Awjān al-Mubālagha;¹⁴ Mudhakkar and Mu'annath;¹⁵ Muthannā;¹⁶ Jam';¹⁷

1. Supra, p.179ff.

2. Mişbāḥ al-Lughāt, Preface, p.3.

3. Cf. Ibid., p.1.

4. Ibid., pp.4-5.

5. pp.5-6.

6. pp.6-7.

7. p.7.

8. pp.7-8.

9. p.8.

10. p.8.

11. p.8.

12. pp.8-9.

13. p.9.

14. p.9.

15. pp.9-10.

16. pp.10-11.

17. pp.11-12.

Şifa;¹ Nisba;² Taşghîr;³ rules of writing "Hamza"⁴ etc. This introductory discussion also provides models of different types of Arabic calligraphy⁵ and pictures of various geometric diagrams with their Arabic names.⁶ A list of the prominent Arabic dictionaries is also given here.⁷

In "Mişbāh al-Lughāt" the author used some abbreviations.

They are:

اسم الفاعل : فا

اسم المفعول : مفع

جمع : ج

جمع الجمع : جج

صدر : مص

نَصَرَ : ن

ضَرَبَ : ض

سَمِعَ : س

فَتَحَ : ف

كَرَّمَ : ك

حَسَبَ : ح 8

1. pp. 12-14.

2. pp. 14-16.

3. pp. 16-17.

4. p. 17.

5. p. 19.

6. pp. 20-23.

7. p. 24.

8. p. 4.

Entries of the dictionary are arranged in the normal alphabetic order within their roots, and a uniform sequence of letters is maintained in arranging entries as well as the captions of their chapters with only exception of the letter "waw". "Waw" is placed after "nūn" and before "hā'" in the sequence of chapters, but in the sequence of entries, it is placed after "hā'" and before "yā'" in all the chapters. Under each root, verbs are dealt with before nouns, and among the verbs, "Thulāthī" are brought before "Rubā'ī" and "Mujarrad" before "Mazīd". Verbs are shown in their "māḍī" forms. "Bāb" of each "thulāthī mujarrad" verb is indicated by the concerned letter of abbreviation within brackets just after the entry.

In "Miṣbāḥ al-Lughāt" new meanings of the classical words have been given along with their traditional meanings. Furthermore, an appendix has been added at the end only for modern entries. In this appendix about two thousand words and terms, selected from "al-Munjid" and "al-Qāmūs al-‘Asrī", have been included.

Mawlānā Muftī ‘Atīq al-Raḥmān ‘Uthmānī, founder of "Nadwa al-Muṣannifīn" took the initiative of publishing "Miṣbāḥ al-Lughāt" from his own publication "Maktaba-i-Burhān", Urdu Bāzār, Jāmi‘ Masjid, Delhi. Its printing was completed in May, 1950 for the first time.¹ The author dedicated his dic-

1. p.3.

tionary to Dār al-‘Ulūm, Dewband, where he worked as a teacher.¹ The tenth edition of the dictionary dates August, 1983 and consists of a total of 1054 pages including the introductory discussion of 24 pages and the appendix for modern entries of 32 three-columned pages. Text of the twenty-eight chapters of the main dictionary in its tenth edition covers 998 three-columned pages. A detail is given below :-

<u>CHAPTERS</u>	<u>PAGES COVERED</u>
1. Alif	22 (25-46)
2. Bā,	35 (46-80)
3. Tā,	9 (81-89)
4. Thā,	10 (89-98)
5. Jīm	34 (98-131)
6. Ḥā,	56 (132-187)
7. Khā,	40 (187-226)
8. Dāl	36 (227-258)
9. Dhāl	12 (259-270)
10. Rā,	59 (270-328)
11. Zā,	26 (329-354)
12. Sīn	58 (354-412)
13. Shīn	45 (412-456)
14. Ṣād	32 (457-488)
15. Ḍād	16 (488-503)
16. Ṭā,	20 (503-522)
17. Ḍā,	5 (523-527)

1. p.2.

18. 'Ayn	63 (527-589)
19. Ghayn	26 (590-615)
20. Fā'	39 (615-653)
21. Qāf	67 (653-719)
22. Kāf	52 (719-760)
23. Lām	42 (760-801)
24. Mīm	45 (801-845)
25. Nūn	80 (845-924)
26. Waw	47 (925-971)
27. Hā'	44 (972-1015)
28. Yā'	5 (1016-1020)

AL-MUNJID (ARABIC-URDU)

The dictionary "al-Munjid (Arabic-Urdu)" is the Urdu version of "al-Munjid fī al-Lughā" of Louis Ma'ālūf (1867-1946), a Christian author of Lebanon.¹ Louis Ma'ālūf's dictionary "al-Munjid" is an encyclopaediac work of Arabic language. It deals in brief with most of the Arabic roots.² The book is very much popular throughout the world and had been printed 26 times from 1908 to 1976.

Arabic learners of the Subcontinent had been in great need of a helpful comprehensive dictionary. After the emergence of Pakistan in 1947, this need was felt more acutely. A large number of citizens of this new Muslim state began to learn Arabic language with greater enthusiasm from a desire to establish friendly relations with other Muslim and Arab countries. To meet the growing demand of time, translation of a good Arabic dictionary into Urdu was an immediate answer.

Keeping in view the common utility and universal popularity of "al-Munjid", the proprietor of Dār al-Ishā'at Library of Karachi Muḥammad Raḍī 'Uthmānī took the initiative of producing its Urdu version. The attempt was not merely to

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1. Father Louis Ma'ālūf Jesuit was born at Zaḥla in Lebanon and educated in Beirut and Europe. He had been editor of the newspaper "al-Bashīr" for thirty years. "Al-Munjid" is the most renowned of his literary works.
 2. Al-Munjid, Urdu version, Dewband edition, Introduction, p.5.

translate "al-Munjid", but also to revise it by making necessary correction and by providing some useful additions to its text. Louis Ma'lūf's Arabic "al-Munjid" with its recognized linguistic advantages, obviously tends towards Christianity. The aim of producing this revised Urdu version was to avail Urdu speaking learners with advantages of the book and keep them away from its disadvantages.

A group of scholars specialized in the concerned field prepared Urdu version of "al-Munjid". Mawlānā Sa'd Ḥasan Khān Yūsufī, Fāḍil of Nadwa al-'Ulamā', Lucknow; Professor 'Abd al-Ṣamad Ṣārim Azharī; Mawlānā Sayyid Ḥasan, professor, Dār al-'Ulūm, Dewband; Mawlānā Nūr Aḥmad Qāsimī, professor of Arabic, Bhawalpūr and Professor Maḥbūb Ilāhī, Fāḍil of Dewband & Delhi performed the job of translation. Translated texts were revised and edited by Mawlānā Subḥān Maḥmūd Muḏāhirī of Saharanpur.¹ When selecting texts for translation, some matters were excluded, while many important entries omitted in the original book were included with the help of authentic dictionaries.² Mawlānā Ḍahūr Aḥmad, professor, Dār al-'Ulūm, Dewband; Mawlānā Aṣṣḥāh al-Ḥusaynī, Fāḍil of Dewband and Mawlānā Walī Ḥasan, Fāḍil of Nadwa al-'Ulamā', Lucknow were responsible for overall correction.³

1. Ibid., p.3.

2. Cf. Ibid., p.26.

3. Ibid., p.3.

Mawlānā Muftī Muḥammad Shafī (d.1976), the founder of Dār al-‘Ulūm, Karachi wrote a comprehensive introduction dealing with various linguistic matters; providing a long list of Arabic dictionaries and discussing merits and demerits of the original "al-Munjid".¹ Muftī Shafī admitted that "al-Munjid" for its some rare qualities—precise arrangement of entries, brief descriptions, use of pictures etc.—proved very much helpful for the learners.² But, at the same time, he cautioned readers against the author's Christian bent of mind and his negligence towards Islamic expressions.³ According to the dictate of the Muftī, pictures of animals were dropped.

"Al-Munjid (Arabic-Urdu)" contains more than sixty thousand entries including one thousand six hundred fifty-four proverbs.⁴ A supplement of about eight hundred new entries taken from modern Arabic books, newspapers and other dictionaries is also appended to this revised version.

The book was published for the first time in 1960 by Dār al-Ishā‘at, Karachi. Its enriched edition was published by the same publication in 1962. A new edition of the dictionary has recently been published by Maktaba Muṣṭafawiyya of Dew-

1. Ibid., pp.7-26.

2. p.23.

3. p.24.

4. pp.1154-1232.

band, (India). In this edition, another supplement of more than one thousand new entries has been included. Mawlānā Waḥīd al-Zamān Kīrānawī, professor of Arabic literature, Dār al-‘Ulūm, Dewband prepared this supplement. This Dewband edition of the dictionary comprises a total of 1306 pages including the introduction by Muftī Muḥammad Shafī‘ in 20 pages (7-26); the first supplement of new words in 26 pages (1235-1260); pictures of important things in 30 pages (1261-1290) and the second supplement of new words by Mawlānā Waḥīd al-Zamān Kīrānawī in 16 pages at the end.

AL-QĀMŪS AL-JADĪD (ARABIC-URDU)

Mawlānā Waḥīd al-Zamān Kīrānawī, Professor of literature in Dār al-‘Ulūm, Dewband is the author of "al-Qāmūs al-Jadīd", a brief and modern Arabic-Urdu dictionary. Besides this work, Mawlānā Waḥīd al-Zamān composed an Urdu-Arabic dictionary of the similar kind and bearing the same title (al-Qāmūs al-Jadīd). He also prepared a supplement of modern entries for "al-Munjid (Arabic-Urdu)" dictionary.¹

The objective of composing "al-Qāmūs al-Jadīd" was to help Urdu speaking students of modern Arabic literature.² The dictionary although deals with general words, technical terms and other literary expressions, it paid particular attention to deal with new words as well as new meanings of the classical words.

The author follows "al-Qāmūs al-‘Aṣrī" of Elias Antun Elias to a great extent in selecting entries and arranging them within chapters. According to the author himself, he abridged "al-Qāmūs al-‘Aṣrī" making necessary changes in it and adding some useful new matters to it. He took help of the English-Urdu dictionary by Dr. ‘Abd al-Haq, Bābā-e-Urdu for perfection of Urdu and of "al-Munjid" for showing singulars and plurals of the words.³

1. Vide, supra, p.213.

2. Cf. al-Qāmūs al-Jadīd (Arabic-Urdu), Dewband/Delhi 1966, Introduction, p.4.

3. Cf. loc. cit.

In the case that a word has several meanings, each group of meanings is furnished under separate serial number. The author used some common abbreviations which he showed in a list in the introduction.¹

"Al-Qāmūs al-Jadīd" of nearly fifty thousand entries was published by Dār al-Fikr, Dewband. It was printed for the first time in New Litho Art Press of Delhi in March, 1966. Total number of pages in this edition of the book is 656, of which its title and introduction covered 7 pages. The main text under twenty-eight caption-letters covered the remaining 649 two-columned pages. Here is a detail :-

<u>LETTERS</u>	<u>PAGES COVERED</u>
1. Alif	21 (7-27)
2. Bā'	34 (27-60)
3. Tā'	7 (61-67)
4. Thā'	8 (68-75)
5. Jīm	29 (76-104)
6. Ḥā'	49 (105-153)
7. Khā'	31 (154-184)
8. Dāl	27 (184-210)
9. Dhāl	8 (211-218)
10. Rā'	41 (219-259)
11. Zā'	15 (260-274)

1. al-Qāmūs al-Jadīd, Introduction, p.6.

12. Sīn	44 (275-318)
13. Shīn	30 (319-348)
14. Ṣād	22 (349-370)
15. Dād	11 (371-381)
16. Ṭā'	19 (382-400)
17. Zā'	3 (401-403)
18. 'Ayn	53 (404-456)
19. Ghayn	21 (456-476)
20. Fā'	30 (476-505)
21. Qāf	39 (506-544)
22. Kāf	24 (545-568)
23. Lām	21 (569-589)
24. Mīm	21 (590-610)
25. Nūn	22 (611-632)
26. Hā'	7 (633-639)
27. Waw	14 (640-653)
28. Yā'	2 (654-655)

FĪRŪZ AL-LUGHĀT (ARABIC-URDU)

A renowned Pakistani publisher Feroz Sons Limited, Lahore published "Fīrūz al-Lughāt", a comprehensive Arabic-Urdu dictionary, titled by its publisher's name. It contains nearly fifty thousand entries. A group of Pakistani scholars probably accomplished the task of composing this dictionary, but the publisher did not mention them.

"Fīrūz al-Lughāt" includes both classical and modern words of Arabic language. Among its source-books, Arabic-English dictionary "al-Farā'id al-Durriyya" was used as the model.¹ "Al-Munjid" and "al-Qāmūs al-‘Aṣrī" have also been used as the principal source-books.² Besides prominent dictionaries, entries have also been collected from Arabic newspapers/journals published from Cairo and Beirut so as to include words of current use.³ Colloquial words have been included in the dictionary in order to make it helpful to those travelling Arabic speaking countries for various purposes like ḥajj, ‘umra, visit, business etc.⁴

Special attention was devoted when composing the dictionary to increase the number of entries and shorten their illustra-

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1. Fīrūz al-Lughāt, second edition, Lahore 1975, Foreword (Pesh Lafz), p.3.
 2. Loc. cit.
 3. Loc. cit.
 4. Cf. Ibid., Foreword, p.4.

tions. This made possible for a single volumed dictionary of 864 pages¹ to contain fifty thousand entries with their definitions. In this consideration, "Fīrūz al-Lughāt" is undoubtedly a unique dictionary different from other Arabic dictionaries.

Verb entries of the dictionary are always stated whether transitive (Mutaʿaddī) or intransitive (Lāzim), and of the transitive verbs, use of subjects (Fāʿil) and objects (Mafʿūl) is also shown.² Use of prepositions with verbs in different meanings is one of the special features of "Fīrūz al-Lughāt". In the dictionary the author has used some abbreviations. They are:-

- ◊ : him/her (personal object with verb);
- هـ : it (material object with verb);
- ج : جمع
- جج : جمع الجمع
- م : مؤنث
- ن : نَصْرَ
- ض : ضَرَبَ
- س : سَمِعَ
- ف : فَتَحَ
- ك : كَرَّمَ
- ح : حَسِبَ

1. Vide Fīrūz al-Lughāt, second ed., Lahore 1975.

2. Ibid., Foreword, p.3.

"Fīrūz al-Lughat" was printed in 1968 for the first time and in 1975 for the second. The total number of pages of the dictionary is 864 according to its 1975 edition. The title and introduction cover 6 pages (1-6) and the remaining 858 pages (7-864), each two-columned, are covered by the text in twenty-eight chapters. A detail of the chapters and their pages is given below :-

<u>CHAPTERS</u>	<u>PAGES COVERED</u>
1. Alif	16 (7-22)
2. Bā'	33 (23-55)
3. Tā'	9 (56-64)
4. <u>Thā'</u>	9 (65-73)
5. Jīm	30 (74-103)
6. Ḥā'	40 (104-143)
7. <u>Khā'</u>	37 (144-180)
8. Dāl	30 (181-210)
9. <u>Dhāl</u>	10 (211-220)
10. Rā'	42 (221-262)
11. Zā'	22 (263-284)
12. Sīn	44 (285-328)
13. <u>Shīn</u>	36 (329-364)
14. Ṣād	25 (365-389)
15. Ḍād	12 (390-401)
16. Ṭā'	19 (402-420)
17. Ṣā'	4 (421-424)
18. 'Ayn	61 (425-485)

19. Ghayn	26 (486-511)
20. Fā'	38 (512-549)
21. Qāf	55 (550-604)
22. Kāf	33 (605-637)
23. Lām	32 (638-669)
24. Mīm	41 (670-710)
25. Nūn	66 (711-776)
26. Hā'	33 (777-809)
27. Waw	49 (810-858)
28. Yā'	6 (859-864)

AL-MUFĪD (ARABIC-URDU-BENGALI)

Mawlānā ‘Abd al-Rahmān al-Kāshgharī al-Nadawī (1912-1971) is the author of "al-Mufīd Modern Arabic Dictionary". ‘Abd al-Rahmān al-Kāshgharī was born in Kāshghar, the capital city of the then Chinese Turkistan on September 15, 1912. He received elementary education in his native town and then travelled to India for higher studies at the age of only eleven years. After crossing a long and difficult way on foot, he reached Lucknow in 1922 and got himself admitted in Nadwa al-‘Ulamā’, where he had been from 1922 to 1930 and acquired knowledge in different subjects including Ḥadīth, Tafsīr and Arabic language & literature. He also excelled in Urdu language during his study in Nadwa.

Mawlānā Kāshgharī was greatly benefited by a number of high ranking Indian scholars. Among his teachers in Nadwa al-‘Ulamā’ of Lucknow mention can be made of Mawlānā ‘Abd al-Ḥayy Bareillawī and ‘Allāma Sulaymān Nadawī. He acquired final certificate of Nadwa al-‘Ulamā’ in 1931, and then served as a teacher in the same institution from 1931 to 1938. During this period, he acquired "Fāḍil al-Adab" certificate from Lucknow University. He also acquired "Shahāda al-Sharaf fī al-Adab al-‘Arabī" from Nadwa al-‘Ulamā’ and "Shahāda al-Qirā’at al-Sab‘" from Furqāniyya Madrasa of Lucknow.

During his service period in Nadwa al-‘Ulamā’, Sher-e-Bangla A.K. Fazlul Haq, the then Chief Minister of Bengal

once visited the institution. Mawlānā Kāshgharī delivered welcome address in his honour by a self composed poem. The Chief Minister became highly pleased, and in a later time he brought Kāshgharī to Madrasa-i-Ālia, Calcutta, where he worked as a lecturer in Fiqh and Usūl al-Fiqh from 1938 to 1947. He worked in the same post in Madrasa-i-Ālia, Dhaka from 1947 to 1955. At the time of shifting Madrasa-i-Ālia from Calcutta to Dhaka in 1947, Kāshgharī played a prominent role and supervised the safe turning of furniture, library books etc. In 1956 he was promoted to the post of Additional Head Mawlānā of Madrasa-i-Ālia and held this post till his death. He died in Dhaka on Thursday, the 1st April, 1971 and was buried at the Azimpur New Graveyard.

Mawlānā ‘Abd al-Rahmān Kāshgharī was a great scholar of classical and modern Arabic language and literature. He was a poet also. He was a celibate. He always devoted himself to extensive studies throughout his long life. In his personal library, there were lots of books in Arabic, Urdu, Turkish, Persian, English and Bengali languages. In his own collection there were also some valuable rare manuscripts.

Kāshgharī was an authority in Ḥadīth, Tafsīr, Fiqh and Arabic language and literature. He spent most of his life in learning, teaching and writing. ‘Abd al-Razzāq Maliḥābādī, a renowned journalist and writer of India lauded Kāshgharī's style of writing and described it to be similar to his own

style.¹ Kāshgharī wrote a good number of books on different subjects. He composed some poetry too. Most of the works of this great scholar are in Arabic language, and a very little of them has been published as yet. Of his works a few are :

- (1) al-Mufīd: his dictionary of modern Arabic words composed in two parts, Dhaka 1961;
- (2) Farhang-e-Kāshgharī: an English-Urdu-Bengali dictionary, MS Madrasa-i-Ālia, Dhaka;
- (3) al-‘Abarāt: a long poetry composed on the occasion of death of his respectable teacher Sayyid Sulaymān Nadawī (d.1953), published in "Ṣawt al-Madrasa", a periodical of Madrasa-i-Alia in 1956;
- (4) al-Zaharāt: a collection of Kāshgharī's poetry published from Lucknow in 1935 in 110 pages with an introduction of 29 pages by Mas‘ūd ‘Ālam Nadawī;
- (5) al-Muḥabbar fī al-Mu‘annath wa al-Mudhakkār: a guide for learning masculine and feminine Arabic words, MS Madrasa-i-Ālia, Dhaka;
- (6) al-Ḥadīqa: Arabic selection for the Ālim classes of Madrasa Education Board, Dhaka, published by Emdadia Library, Chawkbazar, Dhaka;

1. ان الصحافي الشهير والكاتب القدير الأستاذ الشيخ عبدالرزاق المليح
آبَادى رحمه الله عز وجل كان يقول : انى لأمستطيع أن أميز بين
كتابتى وكتابة الشيخ عبدالرحمن الكاشغرى .

—Muḥammad Faṣīḥ, preface to "al-Mufīd", p.ix.

- (7) *Izāla al-Khafā'*, 'an *Khilāfa al-Khulafā'*: Arabic translation of "*Izāla al-Khafā'*" by *Shāh Walī Allāh* in Persian. *Kāshgharī* enriched the work with some additional informations and necessary notes.
- (8) *Mihakk al-Naqd*: a commentary on "*Naqd al-Shi'r*" by *Qudāma b. Ja'far*, (not published);
- (9) *Shi'r Ibn Muqbil*: a collection of verses composed by the *Mukhadramī* poet *Tamīm b. Ubay b. Muqbil*. The verses were also edited by *Kāshgharī*. (not published);
- 10) *al-Shadharāt*: a long poetry (not published).¹

"*Al-Mufīd*" of *Mawlānā 'Abd al-Rahmān Kāshgharī* is a trilingual dictionary—Arabic, Urdu and Bengali. In this dictionary, the Arabic words are furnished according to the alphabetic order within their existing shapes, not their roots. It is the first complete dictionary giving Bengali synonyms for Arabic words.² Before "*al-Mufīd*", Bengali speaking learners

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1. For life and works of 'Abd al-Rahmān al-Kāshgharī vide *al-Hadīqa*, Dhaka 1974, author's biography by 'Abd al-Ahad Qāsimī, pp.3-5; *al-Mufīd*, Dhaka 1961, preface by Muḥammad Faṣīḥ, pp.ix-x; Dr. Muhammad Abdullah, *Bangladesh Kheyatanama Arabibid* (Famous Arabists of Bangladesh), Dhaka 1986, pp.65-75; Idem, 'Abd al-Rahmān Kāshgharī, *Encyclopaedia of Islam in Bengali (EIB)*, vol.i, pp.467-8; 'Abd al-Sattār, *Tārīkh-i-Madrassa-i-Ālia*, Bengali version by Mustafa Harun, 1980, p.274.
2. Another Arabic-Bengali dictionary of *Alauddin al-Azhari* was published in 1970, nine years after publication of "*al-Mufīd*" in 1961.

of Arabic had to use Arabic dictionaries through languages other than Bengali. Thus Kāshgharī's dictionary occupies a pioneering place in disseminating Arabic knowledge among the Bengali speaking people.

Its author collected entries from different branches of modern literature including books, newspapers, journals, periodicals etc.¹ As the author arranged the entries according to the alphabetic order within their present shapes without regard to their roots, readers can easily find out words in this dictionary. For this arrangement, the words "التعاق" (root لحق) and "انتاج" (root نتج) for example, exist under "ا" not under "ل" and "ن" according to their roots.

"Al-Mufīd" is divided into two parts. In the first part Arabic entries are defined with their Urdu and Bengali synonyms and in the second part Urdu entries are defined with their Bengali and Arabic synonyms. More than one synonym of each language have been given for one entry usually. Against some limited entries their English synonyms are also given. Philological identity of the Arabic words has been ascertained by respective terms : "Muṣarrab", "Muwallad", "Dakhīl", "Fārsī" etc. Plural form of each singular word and feminine form of each masculine word is also given invariably. Pronunciation of the words are shown in both the

1. Cf. Mufīd, Introduction, p.xi.

ways—by naming vowels of the words and by putting vowel signs on them. The dictionary could, therefore, be of special interest and utility to the learners of the Subcontinent.

"Al-Mufīd was published by the Research and Publication Committee of Madrasa-i-Ālia, Dhaka in March, 1961. Its printing was completed on 11th March of the year. The dictionary comprises a total of 1076 pages—Introduction 17 pages, text of part I 722 pages, text of part II 280 pages, and then an index of the Bengali words of the part II 57 pages. The introductory 17 pages contain a certificate given by Mawlana Akram Khan, a prominent journalist and a great authority on Islam;¹ a foreword by Dr. Maḥmūd Ḥasan;² a preface (Kalima Taqdīm) by Muḥammad Faṣīḥ 'Ubayd Allāh al-Azharī³ and the author's introduction.⁴

Mawlānā A. R. Kāshgharī has done a great service to scholars, students and lovers of Arabic of the Subcontinent by composing his "al-Mufīd". The dictionary, which deals with eight thousand entries approximately, occupies very high position among the lexicographical contributions of this Subcontinent, and fulfils a great need of the learners here. Dr. Maḥmūd Ḥasan, ex-Vice Chancellor of Dhaka University

1. Ibid., p. iv.

2. pp. v-viii.

3. pp. ix-xiii.

4. pp. xiv-xvii.

and Educational Adviser of Pakistan Government spoke very high of Kāshgharī's endeavour in composition of this great work. He says, "All lovers and students of Arabic owe a great debt of gratitude to him for the great pains he took to compile his dictionary. May Allah reward him."¹

1. p.viii.

ARABI BANGLA ABHIDHAN (ARABIC-BENGALI)

A prominent Arabic scholar and renowned Islamic thinker of Bangladesh Mawlana Muhammad Alauddin al-Azhari (1935-1978) composed a comprehensive Arabic-Benglali dictionary entitled in Bengali "Arabi Bangla Abhidhan" (Arabic-Bengali Dictionary).

Alauddin al-Azhari was born on March 31, 1935 in the village Sahibrampur under P.S. Kalkini, Faridpur. He passed the 'Ālim and Fāzil examinations from Islamia Madrasa, Chandpur in 1947 and 1949 respectively, and Kāmil (Ḥadīth) examination from Madrasa-i-Alia, Dhaka in 1951. Then he went to Cairo and got himself admitted to Al Azhar University. After studying two years there he obtained the "Ālimiyya" degree in 1953 in Islamic Jurisprudence from the faculty of "Uṣūl al-Dīn". Then he entered School of Oriental Studies under American University of Cairo and obtained the M.A. degree in Arabic language and literature in 1955. Then he got himself admitted to Faculty of Sharī'a under Al Azhar University and obtained "Ālimiyya" of this faculty in 1956. He joined the faculty of Islamic Studies of Al Azhar University as a part-time teacher and worked there for two years (1955-1957). In 1958 he came back to Dhaka and joined Bangla Academy as a translation officer. In 1959 he joined Madrasa-i-Alia, Dhaka in the post of Lecturer in Modern Arabic. On April 2, 1974 he was promoted to the post of Assistant Professor of Arabic and was appointed as the Additional Head Mawlana of

the madrasa. He held this post till his death. During his service in Madrasa-i-Alia, he worked as a part-time teacher of Arabic in the Institute of Modern Languages under Dhaka University from 16th July, 1975 to 28th February, 1978. He died in Dhaka on the 27th March, 1978 at the age of only 43 years, and was buried near his residence in Qazi Office Lane, Moghbazar, Dhaka.

Alauddin al-Azhari visited several countries of the world including Egypt, Saudi Arabia, Libya, Iraq, Syria, Jordan, United Arab Emirates and erstwhile Soviet Union. He was involved in a number of educational, cultural and social organizations. He was a life member of Bangla Academy; the founder president of Bangladesh Masjid Mission, Bangladesh Libya Brotherhood Association and Bangladesh Shahitya Sanskriti Majlis and a member of World Supreme Council for Mosques under Rābiṭa al-‘Ālam al-Islāmī. He participated in different programmes of Radio Bangladesh both in its home and external services. Arabic programme of Radio's external service was initiated by him.

Al-Azhari was the first man who published an Arabic journal from Bangladesh. Under his editorship the monthly journal "al-Thaqāfa" was published from Dhaka in September, 1973. "Al-Thaqāfa" played a vital role in establishing Bangladesh's relations with the Arab world. Its publication closed in 1977. Mawlana Azhari possessed equal skill in Arabic, English,

Urdu and Persian languages as in his mother tongue Bengali. But, his literary contributions were mostly in Bengali and Arabic. His works include the following:-

- (1) Hādhihi Hiya Bangladesh (This is Bangladesh): a booklet in Arabic of 30 pages, published by "Majlis al-Thaqāfa", Dhaka, 1975;
- (2) The Theory and Sources of Islamic Law for Non-Muslims: composed in Egypt and published by the Research & Publications Committee, Madrasa-i-Alia, Dhaka in 1961;
- (3) Arabi Bangla Abhidhan (Arabic-Bengali Dictionary): completed to the letter "ġ";
- (4) Bangla Arabi Abhidhan (Bengali-Arabic Dictionary): volume I containing the words beginning with the eleven vowels of the Bengali alphabet, Dhaka 1977, 264 pages;
- (5) Tajrid al-Bukhari: Bengali translation of the Volume II of "Tajrīd al-Bukhārī" by Abū al-‘Abbās Zayn al-Dīn Aḥmad al-Zabīdī, Bangla Academy, Dhaka, March, 1975;
- (6) Al Azhar-er Sankhipta Itihash (Short History of Al Azhar);
- (7) Qu ran Bigyan (Science of the Qur'ān): Islami Prakashani, Dhaka, November, 1963;
- (8) Islam-er Itihash (History of Islam): of the planned seven volumes, only four volumes could be completed before the author's death, (not published);
- (9) Urdu Bangla Abhidhan (Urdu-Bengali Dictionary): MS preserved to the proprietor of Emdadia Library, Dhaka;
- 10) Tafsir-e-Azhari: a Quranic commentary, the first volume

was published by the author himself from Dhaka on 1st January, 1963, which contains an introduction discussing different aspects of Quranic exegesis and the commentary of "Sūra al-Fātiḥa";

- 11) Islamiat: a Bengali book of 150 pages written for the students of Higher Secondary classes according to the syllabus of Islamic Studies, Koran Mahal Library, Dhaka, 1971;
- 12) al-Adab al-‘Aṣrī: a text book of class VIII, School Text Book Board, Dhaka, 1971;
- 13) al-Inshā’ al-‘Aṣrī: a book of Arabic essays, published from Dhaka;
- 14) Shahaj Arabi Shikkha: a guide to learning Arabic language, Dhaka 1976, 216 pages.¹

"Arabi Bangla Abhidhan" of Alauddin al-Azhari is the most voluminous of his works. It is the first comprehensive Arabic-Bengali dictionary.² The basic characteristic of the dictionary is its arrangement of entries in the alphabetic order within their present shapes, not their roots. As such,

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1. For life and works of Mawlana Alauddin al-Azhari vide Mufazzal Husayn Khan, "Alauddin Azhari", EIB, vol.ii, p.642; Dr. Muhammad Abdullah, Bangladesh-er Kheyatonama Arabibid (Famous Arabists of Bangladesh), Dhaka 1986, pp.233-8.
 2. Mawlānā ‘Abd al-Raḥmān Kashgharī's "al-Mufid", though published earlier, serves a limited purpose of learning modern vocabulary only.

the word "اتحاد" (root وحَد), as for example, appears under the letter "ا", not under "و" as in other general Arabic dictionaries. For the same arrangement all the verbs formed on the measures افعل , انفعل , افتعل , استفعل , and افعول—though coming from different roots—appear under "ا".

The author disclosed his idea of composing such an alphabetic Arabic dictionary to some Egyptian scholars during his stay in Cairo and asked their opinion on such a work. They inspired him.¹ After returning home, he expressed his plan for the work to Dr. Enamul Haq, the then Director General of Bangla Academy. Dr. Haq accepted the plan and inspired Azhari to proceed on.²

In composing this dictionary, the author consulted principal Arabic dictionaries including "Lisān al-‘Arab", "Tāj al-‘Arūs" "Qāmūs al-Muḥīṭ", "Mufradāt al-Qur‘ān", "Qāmūs al-Sa‘āda", "al-Farā'id al-Durriyya" "al-Qāmūs al-‘Aṣrī", "Arabic-English Lexicon", "al-Munjid" etc.³ He devoted utmost endeavour in arranging eighty thousand words in the special alphabetic order. For this order, he trode a novel path hitherto untroden by the previous lexicographers.⁴

1. Cf. Arabi Bangla Abhidhan, vol.i, Dhaka 1970, Introduction, p.3.

2. Ibid., p.3.

3. Cf. Ibid., p.3.

4. Ibid., p.2.

In the introduction, the author made elaborate discussion on different linguistic and grammatical matters related to Arabic language including the characteristics of "Abwāb"¹, and also on the rule of transliteration adopted for the dictionary.²

The author gave linguistic and grammatical identity of the words by using respective terms in abbreviations.³ With each verb entry, its root as well as its forms of "Māḍī", "Muḍāri'", "Amr", "Ism al-Fā'il", "Ism al-Maf'ūl" and "Maṣdar" have been invariably mentioned. Sometimes, use of verbs with different prepositions in different meanings have been shown. Both general and special meanings of the words are given. In support of special meanings quotations from the Qur'ān, the Ḥadīth, and other literary texts have been provided in many places.

Out of the total twenty-eight chapters of the dictionary, only nineteen (١ - ٩) could be completed before death of its author. These nineteen chapters were published in three volumes covering 1853 pages. The introduction of the book covers another 23 pages at the beginning of the first volume. The first volume was published by Kendriya Bangla Unnayan Board, Dhaka in September, 1970. This volume contains two chapters:

1. Ibid., pp.5-12.

2. Ibid., pp.15-22.

3. Vide the list of abbreviation, Ibid., pp.13-14.

ا and ب and covers 746 pages. The second and third volumes were published by Bangla Academy, Dhaka in January, 1973 and March, 1975 respectively. The second volume contains six chapters: ت, ث, ج, ح, خ and د and covers 575 pages (747-1321); while the third contains eleven chapters: ذ, ر, ز, س, ص, ض, ط, ظ, ع and غ and covers 532 pages (1322-1853).

AL-KAWTHAR (ARABIC-BENGALI)

Mawlana Mohiuddin Khan, a Bangladeshi scholar of Arabic language and Islamic learning is the author of "al-Kawthar". He was born in Mymensingh in 1936. He obtained the degree of "Mumtāz al-Muḥaddithīn" in 1955 and "Mumtāz al-Fuqahā," in 1956 from Madrasa-i-Alia, Dhaka. He started his career as a journalist of "Pasban", the only Urdu daily published from Dhaka. He joined "Pasban" in 1956 as an assistant editor. In 1957 a Bengali weekly "Aaj" was published under his editorship. He worked as a part-time editor of the weekly "Nezam-e-Islam" and assistant editor of the monthly "Dishari" and the daily "Najat". He had also published under his own editorship a weekly named "Naya Zamana" from 1966 to 1971. At present he is the editor of the monthly "Madina" and the chairman of the board of editors of the weekly "Muslim Jahan". He is involved in a number of social, cultural and academic organizations both local and international. He is the Secretary General of the Bangladesh branch of Mu'tamar al-ʿĀlam al-Islāmī and a member of the board of advisers of Bangladesh branch of Rābiṭa al-ʿĀlam al-Islāmī.

Mawlana Mohiuddin Khan is the author of a large number of Bengali books. His works are of three kinds: (1) composition, (2) compilation and (3) translation. His fields of work comprise Religion, linguistics and biographies. "Qurʿān Parichiti", "Taʿlīm ul Islam", "Namaz Shikkha", "Rawza Sharifer

Itikatha", "Hayat-e-Madani", "Islam o Shamakalin Bismayakar Kayekti Ghatana", "Shamakalin Jigyashar Jabab", "Purba Pakistane Urdu", Shahaj Arabi Bayakaran", "Bayabaharik Arabi Shikkha", "Biplabi Sahabi Hazrat Abu Dhar Ghifari", "Imam Zaynul Abidin", "Hazratji Mawlana Mohammad Ilias (R)", and "Shaid Faysal" are among the books composed by Mawlana Mohiuddin, while "al-Kawthar" (Arabic-Bengali dictionary), "Kurano Manik" and "Darbar-e-Awliya" are among those compiled by him. Among his translated books mention can be made of "Tafsir-e-Ma'ariful Qur'an", "Ehya-u-Ulumiddin", "Tarjaman al-Sunna", "Adabul Masajid", "Siratunnabi(S)", "Siratul Mustaqim", "Maktubat Imam Ghazali", "Azadi Andolan", "Jiban Shayanne Manabatar Rup", "Muslim Juge Hinduder Shikkha Bayabastha", "Muktir Mahasanad al-Qur'an", "Jiban o Jibika", "al-Faruq", "Shahid Hasanul Bannar Rachanabali" etc.

Most of the abovementioned books have been published by Mawlana's own "Madina Publication", Dhaka. A few are published by some other publishers of Dhaka including Islamic Foundation Bangladesh and Emdadia Library.¹

"Al-Kawthar" is a short but complete Arabic-Bengali dictionary dealing with both classical and modern words. It

1. Mawlana Mohiuddin Khan provided above information regarding his life and works in an interview at his office, 38/A, Banglabazar, Dhaka.

can claim to be the first published work of its kind.¹ It contains about twenty-five thousand Arabic entries with their Bengali synonyms. Entries of the dictionary have been collected from the Qur'ān, Ḥadīth and different text books of the local madrasa education, and from newspapers of the present Arab world.² The author also took help of some dictionaries. They are : "al-Qāmūs al-‘Aṣrī", "al-Mawrid", "Qamūs al-Qur'ān" "Miṣbāḥ al-Lughāt", "Lughāt al-Qur'ān" and "Bayān al-Lisān".³ He followed "Bayān al-Lisān" (Arabic-Urdu)⁴ in the arrangement of entries.

The author felt necessity of a complete Arabic-Bengali dictionary for Bangladeshi students and learners of Arabic language. Keeping this in view he arranged entries in the alphabetic order within their present shapes as in the English and Bengali dictionaries, considering this to be more helpful for the local learners than the rootwise arrangement as in most of the Arabic dictionaries.⁵

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1. Mawlānā ‘Abd al-Raḥmān Kashgharī's "al-Mufīd" (supra, p.221ff.) deals only with modern words and usages. Alauddin al-Azhari's "Arabi Bangla Abhidhan" (supra, p.228ff.) could not be completed due to its author's death. "Al-Munīr" (infra, p.239ff.), a comprehensive Arabic-Bengali dictionary composed in Dhaka, is yet to be published.
 2. Cf. al-Kawthar, Dhaka 1986, title-page.
 3. Ibid., Introduction, p.5.
 4. Supra, p.199ff.
 5. Cf. al-Kawthar, Introduction, p.5.

Pronunciation of the entries has been shown by Bengali letters. Some abbreviations have been used in the book, although most of the abbreviations mentioned by the author in page No. 7 of the introduction are absent from it, namely those shown for the "bābs" of "ṭhulāṭhī" verbs. Verb entries do not exist in the dictionary, neither in the forms of "mādī" nor "muḍāri". All verbs are represented by their verbal nouns (maṣḍar).

Entries of "al-Kawthar" are dealt with only by giving their single meanings. None of the entries is illustrated with any example or usage. Entries have been furnished under captions of their first and second letters. The captions of the entries beginning with "alif" are therefore : ا ب , ا ت , ا ث , etc. and those beginning with "bā" are : ب ب , ب ب , ب ت , ب ث , etc. and so on.

"Al-Kawthar" was published by Madina Publication, Banglabazar, Dhaka in Rajab, 1406/March, 1986. The author dedicated the work to his father Mawlavi Ansaruddin Khan. The dictionary consists of 730 printed pages, of which its text covers 712 pages (17-728).

AL-MUNĪR (ARABIC-BENGALI)

A new Arabic-Bengali dictionary in the name of "al-Munir" has been composed in Dhaka, which is yet to be published. A committee formed with a number of prominent Arabic scholars of Bangladesh composed and edited the dictionary. The committee is: (1) Dr. Muhammad Mustafizur Rahman, Professor, Department of Arabic, Dhaka University (convener); (2) Dr. A. K. M. Ayyub Ali, Principal(Rtd.), Madrasa-i-Alia, Dhaka (member); (3) Dr. Qazi Din Mohammad, Professor, Department of Bengali, Dhaka University (member) and (4) Muhammad Fazlur Rahman, Assistant Professor, Department of Arabic, Dhaka University (member).

Dr. Muhammad Mustafizur Rahman

Dr. Muhammad Mustafizur Rahman was born in Surjamoni, Pirojpur in 1941. He passed High Madrasa examination in 1956 from Alekanda Nooria High Madrasa, Barisal and Islamic I.A. in 1958 from Islamic Intermediate College, Dhaka. He obtained the B.A. Honours and M.A. degrees in Arabic from University of Dhaka in 1961 and 1962 respectively, and Ph.D. from University of London in 1970. He stood first in all the I.A., B.A. Honours and M.A. examinations.

Dr. M. M. Rahman started his career as a fellow in the Department of Arabic & Islamic Studies of Dhaka University. Here he had been a fellow from 1962 to 1963; a lecturer from 1963 to 1964; a senior lecturer from 1964 to 1978 and an

associate professor from 1978 to 1983. In the meantime the Department of Arabic & Islamic Studies was divided into two separate departments: (1) Department of Arabic and (2) Department of Islamic Studies, and Dr. Rahman was appointed Chairman of the Department of Arabic. He took charge on 5th July, 1980 for a period of three years. He was promoted to the post of Professor in 1983.

Dr. M. M. Rahman is a life member of the Asiatic Society of Bangladesh and a member of Islamic Foundation Bangladesh. He visited U. K., France, Germany, Greece, Italy, Belgium, Austria, Bulgaria, Yugoslavia, Turkey, Egypt, Syria, Saudi Arabia, U.S.S.R., U.A.E, Iraq, Iran, Libya and Pakistan.

Among his literary works are the following books and articles:-

- (1) Ta'wīlāt Ahl al-Sunna: 2 vols., published by Islamic Foundation Bangladesh, Dhaka, vol.I in May, 1982 & vol.II in 1707/1986, also published from Baghdad in 1404/1983;
- (2) An Introduction to al-Maturidi's Ta'wīlāt Ahl al-Sunna: Islamic Foundation Bangladesh, Dhaka 1981;
- (3) Imām Abū Mansūr al-Māturīdī: Journal of the Asiatic Society of Pakistan, vol.XVI, No.2, August, 1971;
- (4) Religious Education in Bangladesh: The Journal of Rābiṭa al-‘Ālam al-Islāmī, vol.IV, No.6, April, 1977;
- (5) Contribution of Islam towards the Development of Social Institutions: conference paper of International Conference

- of Muslim Scholars, March 7-10, 1981, Islamabad, Pakistan, vol.I, pp.142-153;
- (6) Development of Traditional Islamic Education in Bangladesh: a chapter in the second volume of "Islam in Bangladesh through Ages", Islamic Faoundation, Bangladesh;
 - (7) Sirat-e-Rasul: Islamic Culture and Civilization, Sirat Mubarak, Dhaka 1982;
 - (8) Khalfiyya Iqtiṣād al-Qur'ān (in Arabic): al-Iqtiṣād al-Islāmī, special issue of Islamic Foundation, Dhaka 1980;
 - (9) Abirbhab Rahmatullil Alamin: Sirat Mubarak, Dhaka 1981;
 - 10) Islami Sanskritir Ruprekha: Bicentennial Prospectus (1780-1980), Madrasa-i-Alia;
 - 11) Siyam-e-Ramaḍān: a research paper read on the 21st July, 1979 at the TSC of Dhaka University, published by the Bangladesh Saudi Friendship Society;
 - 12) Tamashachsanna Bishwe Tarun Muhammad (S): Islamic University, Santosh, publication No.3;
 - 13) Quran Parichiti: Dhaka 1992;
 - 14) King Abdul Aziz Bin Abdur Rahman: Founder of the Saudi Kingdom, Eternal Bonds of Brotherhood: Bangladesh Saudi Arabia Brotherhood Society Journal 1990 (both in Bengali and English);
 - 15) Islam o Dashatta (Islam and Slavery): Betar Bangla, special issue on the Prophet (S), Aswin, 1397;
 - 16) Islami Mulliyabodh o Awpanibeshik Prabhab (Islamic Values & Colonial Influence): Iqra , vol.VII, No.4, April, 1991;

- Agrapathik, vol.VI, 15-16, Nov.-Dec., 1991;
- 17) Imām Abū Ḥanīfa: Jiban o Karma (Life & Works): Agrapathik, vol.VI, No.5, February, 1991;
- 18) Anupam Adarsha (Excellent Model): Agrapathik, vol.V, No.39, Oct., 1990;
- 19) Pragati, Adhunikata o Maulabad (Progress, Modernism and Fundamentalism): Tabliq, vol.XXXVIII, No.5-6, Dec., 1991;
- 20) Jibanmukhi Dharmer Shandhane (In Search of Life-oriented Religion): Palabadal, vol.I, No.8, Sept., 1991.

He also read a number of research papers in different seminars and conferences both at home and abroad. Some of them are :-

- (1) Science in Islam: Aim and Attitude: read in a seminar organized by the National Science Museum;
- (2) Literature in Islam: read in the Islamic Research Centre;
- (3) Dr. Ṭāhā Ḥusayn: Life and Works: read in the Research Forum of Arabic Department, Dhaka University;
- (4) Mahmood Taymoor: A Literary Profile: read in the Research Forum of Arabic Department, D.U.;
- (5) Library in Islam: A Historical Analysis: read in the Research Forum of Arabic Department, D.U.

Under Supervision of Dr. M. M. Rahman, a large number of Ph.D. and M.Phil. researchers have been carrying various research programmes. A list of such programmes is given below with mention of subject, name of researcher, nature of re-

search, year of awarding degree and name of the university per each work:-

- (1) Shaykh Ahmad Sirhindī and his Reforms, Dr. A. F. M. Abu Bakr Siddique, Ph.D. 1987, Dhaka University;
- (2) A Code for Cataloguing and Indexing Bangladeshi Muslim, Hindu and Buddhist Names, Dr. Saiful Islam, Ph.D. 1988, D.U.;
- (3) al-Mawālī wa Āthāruhum fī al-Lughā al-‘Arabiyya wa Ādābi-hā, A. H. M. Yahyar Rahman, Ph.D. 1990, D.U.;
- (4) Growth and Development of Fiqh in Bengal, Muhammad Rashid, Ph.D. 1992, D.U.;
- (5) A Comparative Study of Arabic-Bengali Languages with Special Reference to their Syntax Structure, A. N. M. Abdul Mannan Khan, working for Ph.D., D.U.;
- (6) Shah Waliullah and his Social Reforms, Nazir Ahmad, working for Ph.D., D.U.;
- (7) Mawlana Ashraf Ali Thanawi and his Contribution to Muslim Law, Muhammad Ansaruddin, working for Ph.D., D.U.;
- (8) The Trio of Bengal—Şūfī Fath ‘Alī, Mawlana Abu Bakr Siddique and Mawlana Nesaruddin, M. Ali Haidar, working for Ph.D., D.U.;
- (9) Khuṭba Literature, Muhammad Abdul Mabud, working for Ph.D., D.U.;
- 10) A Comparative Study of the Islamic Elements in the Poetry of Poets Nazrul Islam and Ḥāfiẓ Ibrāhīm, A. S. M. Abdullah, working for Ph.D., D.U.;

- 11) Development of Arabic Lexicography with Special Reference to the Contribution of the Subcontinent, Muhammad Fazlur Rahman, the present dissertation;
- 12) Madrasah Itibritta (History of Madrasahs), greater Jessore district, Muhammad Islam Ghani, working for Ph.D., D.U.;
- 13) Madrasah Itibritta, greater Barisal district, Muhammad Abdur Rab Mia, working for Ph.D., D.U.;
- 14) An Analysis of the Epistles and Covnents of the Prophet (S), Muhammad Sulayman, working for Ph.D., D.U.;
- 15) Bange Arabi Bhasha o Shahittya (Arabic Language and Literature in Bengal), Muhammad Maqsudur Rahman, working for Ph.D., D.U.;
- 16) Arabi o Islami Shikkha Bistare Lukshmipurer Abadan (Contribution of Lukshmipur to the Spread of Arabic and Islamic Learning), Nesaruddin Ahmad, working for Ph.D., D.U.;
- 17) Arabi Bayakaranar Utpatti o Pak Bharat Bangladeshe Uhar Bikash, Abu Saleh Muhammad Tariqul Islam, working for Ph.D., D.U.;
- 18) Khaja Bahauddin Naqshband ebang Naqshbandia Tariqa (Khawā-ja Bahā' al-Dīn Naqshband and the Naqshbandia school), Manzur Ahmad, working for Ph.D., D.U.;
- 19) History of Religious Education in Bengal with Special Emphasis on the Changes of the Syllabuses (1780-1983), Muhammad Abdul Latif, M.Phil. 1987, D.U.;
- 20) Mufti Sayyid 'Amimul Ihsan al-Mujaddidi al-Barkati, A.N.M. Mahbubur Rahman, working for M.Phil., D.U.;

- 21) Bangla Bhashay Islami Shahittya Srishtite Bhai Girish-chandrer Abadan, Muhammad Shaker Amin, working for M.Phil., D.U.;
- 22) Madrasah Itibritta, greater Silhet district, Muhammad Ishaq Ahmad, working for M.Phil., D.U.;
- 23) 'Allāma Mushāhid 'Alī: Jiban o Karma, Muhammad Abdul Fattah, working for M.Phil., D.U.;
- 24) Sawāti' al-Ilhām: A Critical Study, Muhammad Faruq, working for M.Phil., D.U.

Dr. A. K. M. Ayyub Ali

Dr. A. K. M. Ayyub Ali was born in Telikhali, Pirojpur. He obtained 'Ālim, Fāzil and Kāmil degrees from Calcutta Alia Madrasa in 1933, 1936 and 1938 respectively; Intermediate from Islamic Intermediate College, Dhaka in 1940; B.A. Honours and M.A. in Islamic Studies from University of Dhaka in 1943 and 1944 respectively winning gold medals in the both; "Ālimiyya" from Al Azhar University in 1953 and Ph.D. from Cairo University in 1955. His doctoral thesis was "Origin and Development of Islamic Theology with Special Reference to Imām Abū Mansūr al-Māturīdī".

Dr. Ayyub Ali worked as a lecturer in Arabic, Dhaka College, Dhaka from 24.8.1944 to 8.10.1944; Revenue Officer, Hugli from 25.1.1945 to 3.12.1945; Arabic teacher, Government Islamic Intermediate College, Dhaka from 5.12.1945 to 13.11.1951; Principal, Rajshahi Madrasa from 5.7.1958 to 3.8.1969;

Vice Principal, B. L. College, Daulatpur from 4.8.1969 to 26.10.1970; Principal, Government Alia Madrasa, Sylhet from 27.10.1970 to 22.7.1973; Principal, Madrasa-i-Alia, Dhaka and Registrar, Bangladesh Madrasa Education Board, Dhaka from 23.7.1973 to 31.3.1979. He is actively contributing to different research programmes and projects, especially to Islami Bishwakosh (Encyclopaedia of Islam in Bengali), a project of the Islamic Foundation Bangladesh.

Besides Egypt, he visited Lebanon, Syria, Jordan, Iraq, Saudi Arabia, India, Pakistan, Indonesia, Malaysia, Singapore, Thailand and erstwhile U.S.S.R. He attended International Ulema Conference, Baghdad in 1975; International Sirat Conference, Pakistan in 1976; Tashkent Conference on the 30th Anniversary of Foundation of the Association of Muslims of Central Asia and Kazakistan in 1976 and First World Conference on Muslim Education, Makkah in 1977.

Dr. A. K. M. Ayyub Ali, one of the eminent Arabic scholars and educationists of the Subcontinent specialized in Islamic theology and Muslim philosophy. He composed a number of outstanding books and articles on different subjects. More than twenty-five research articles have been published in various national and international journals, and more than one hundred fifty seven original articles in "Islami Bishwakosh". Of his works mention can be made of the following:-

(1) Maturidism: Chapter XIII of "A History of Muslim Philo-

- sophy", Otto Harrassowitz, Wiesbaden, Germany 1963;
- (2) Tahawism: Chapter XII of "A History of Muslim Philosophy",
Otto Harrassowitz, Wiesbaden, Germany 1963;
- (3) History of Traditional Islamic Education in Bangladesh:
Islamic Foundation Bangladesh, Dhaka, May, 1983;
- (4) 'Aqīda al-Islām wa al-Imām al-Māturīdī (in Arabic): Islamic
Foundation Bangladesh, Dhaka 1404/1983;
- (5) Makāna Bayt al-Maqdis fī al-Islām (in Arabic): Baghdad
1976;
- (6) Contribution of Islam to the Advancement of Knowledge
and Development of Educational Institutions: Islamabad
1981.

Dr. Qazi Din Mohammad

Dr. Qazi Din Mohammad was born in 1927 in Rupshi, Narayan-
ganj. After passing Matriculation in 1943 and Intermediate
in 1955 from Dhaka Board, he obtained B.A. Honours and M.A.
degrees in Bengali from University of Dhaka in 1948 and 1949
respectively and Ph.D. in linguistics from University of
London in 1961.

He worked as a lecturer in the Department of Bengali,
Dhaka University from 1951 to 1961; as Reader in the same
department from 1962 to 1976; as Development Officer in Kend-
riya Bangla Unnayan Board, Dhaka from 1964 to 1965 and as
the Director General of Bangla Academy, Dhaka from 1967 to
1970. He is now a Supernumerary Professor in the Department

of Bengali, Dhaka University.

He was awarded Bangladesh Daymi Complex Prize, 1989 and Bangladesh Islami Foundation Prize, 1990. He attended Third International Congress for Classical Studies, London in 1958; Asian Writers' Conference, New Delhi in 1950; Pakistan Linguistic Conference, Lahore in 1964, 1965 & 1968 and International Islamic Conference, Colombo in 1978.

Dr. Qazi Din Mohammad composed a good number of books and research articles on linguistics, literature, literary history & criticism, Islam and Muslim culture. Among his published books are the following:-

- (1) Bangla Shahityer Itihash (History of Bengali Literature):
1-4 vols., Student Ways, Dhaka 1968;
- (2) Shekaler Shahitya: Puthi Pustak, Dhaka 1969;
- (3) Sanskriti o Adarsha: Puthi Pustak, Dhaka 1973;
- (4) Jiban Shaundarja: Islamic Foundation, Dhaka 1981;
- (5) Manab Jiban (Human Life): Islamic Foundation, Dhaka 1970;
- (6) Shahitya Shambhar: Nawroz Kitabistan, Dhaka 1965;
- (7) Shahitya Shila: Ahmad Publishing House, Dhaka 1964;
- (8) Bhashatatta (Linguistics): Baibitan, Dhaka 1971;
- (9) The Verb Structure in Colloquial Bengali: Bangla Academy,
Dhaka 1985;
- 10) Barnamala (The Alphabet): Swakiyata Prakashani, Dhaka
1974;
- 11) Lok Shahitye Dhandhan o Prabhad (Posers and Proverbs in
the Folk Literature): Bangla Academy, Dhaka 1968;

- 12) Manab Marjada (Human Dignity): Dhaka 1958;
- 13) Sufibad o Amader Shamaj (Sufism and our Society): Nawroz Kitabistan, Dhaka 1969;
- 14) Sufibader Godar Katha: Islamic Foundation, Dhaka 1980;
- 15) Pratibarnayan Nirdeshika: Islamic Foundation, Dhaka 1982;
- 16) Prabhat: in poetry, Swakiyata Prakashani, Dhaka 1975;
- 17) Shukher Lagiya: Puthi Pustak, Dhaka 1989;
- 18) Bangladeshe Islamer Abirbhab (Emergence of Islam in Bangladesh): Swakiyata Prakashani, Dhaka 1990;
- 19) al-Kawthar: in Prophet's (S) biography, Dhaka 1991;
- 20) Nastikata o Astikata (Atheism and Theism): Bai Pustak, Dhaka 1991;
- 21) Pakistani Sanskriti (Pakistani Culture), Islamic Foundation, Dhaka 1961.¹

Muhammad Fazlur Rahman

Muhammad Fazlur Rahman was born in Iluhar, Barisal in 1951. He passed Ālim and Fāzil from Sarsina Darussunnat Alia Madrasa, Pirojpur in 1964 and 1966 respectively; Kāmil(Hadīth) from Madrasa-i-Alia Dhaka in 1968; H.S.C. from Shaikh Burhanuddin College, Dhaka in 1969 and B.A. Honours & M.A. in Arabic from University of Dhaka in 1972 & 1973 respectively. He stood first class first in both the B.A. Honours and M.A. examinations.

1. Details regarding Dr. M.M. Rhaman, Dr. A.K.M. Ayyub Ali and Dr. Qazi Din Mohammad have been collected through personal contacts with them.

He joined Government Dhaka College, Dhaka as a lecturer in Arabic on the 25th June, 1979 and Dhaka University as a lecturer in the Department of Arabic on 24th November, 1980. He was promoted to the post of Assistant Professor in the same department on 18th November, 1983. He is also a part-time teacher of Arabic language in the Institute of Modern Languages, D.U. since March 25, 1981.

Among his published works are the following books and articles:-

- (1) Dishari: a Bengali-English-Arabic wordbook, Dhaka 1977 and 1989;
- (2) Islam o Bastabatar Alope Arab Jatiyatabad: Bengali translation of "Naqd al-Qawmiyya al-'Arabiyya 'alā Daw' al-Islām wa al-Wāqi'" by Shaykh 'Abd al-'Azīz b. Bāz of Saudi Arabia, Dhaka 1983;
- (3) Khalīl b. Aḥmad al-Farāhīdī: Dhaka Bishwavidyalaya Patrika, vol. XXXII, October, 1988;
- (4) Shamaj Chetanar Kabi Ma'rūf al-Ruṣāfī: Shahitya Patrika (Dhaka University), vol. 32, No. 2, February, 1989;
- (5) Abu Bakr Muḥammad b. Durayd and his Contribution to Arabic Lexicography: Dhaka University Studies, Part A, vol. 48, No. 1, June 1991.

Besides, he has contributed one hundred and twelve articles to "Islami Bishwakosh" of Islamic Foundation Bangladesh.

In the introduction of "al-Munīr" it is stated that, more than two hundred million people speak in Bengali, but there

exists no authentic and comprehensive Arabic-Bengali dictionary which can serve the purpose of learning Arabic, and in which learners can find Bengali synonyms of both classical and modern Arabic words and expressions. To meet this long-felt need "al-Munīr" is composed.

Dr. Muhammad Mustafizur Rahman took initiative for composing this dictionary under an editorial board. The board took twelve hundred strenuous days to complete this work.

In preparing text of "al-Munīr", materials were collected from several ancient and modern Arabic dictionaries including "Asās al-Balāgha" (Arabic-Arabic) by al-Zamakhsharī, "al-Munjid fī al-Lughā" (Arabic-Arabic) by Louis Ma'lūf, "al-Munjid fī al-A'lām" (Arabic-Arabic) by Ferdinand Tautal, "al-Mu'jam al-Wasīṭ" (Arabic-Arabic) by Ibrāhīm Muṣṭafā and others, "al-Miṣbāḥ al-Munīr" (Arabic-Arabic) by al-Fayyūmī, "al-Farā'id al-Durriyya" (Arabic-English) by J. G. Hava, "al-Qāmūs al-‘Aṣrī" (Arabic-English) by Elias Antun and "A Dictionary of Modern Written Arabic" (Arabic-English) by Hans Wehr.

Entries of this dictionary have been arranged in the alphabetic order within their roots, the popular and logical system of arrangement followed by most of the Arabic lexicographers. Under each root, verbs are taken first and then the other entries. The sequence of "bābs" followed in this dictionary

Moreover, none of the authors of these dictionaries followed root arrangement of the entries, the popular and logical system of dictionary writing in Arabic. In this consideration, "al-Munīr" is the first comprehensive and complete Arabic-Bengali dictionary so far composed.

The number of entries of "al-Munīr" exceeds sixty thousand. MS of the dictionary in 3700 pages each sized 12"x8" is available to Dr. Muhammad Mustafizur Rahman of Dhaka University, which is expected to be published soon under the auspices of Makkah based Rābiṭa al-‘Ālam al-Islāmī.

CHAPTER FIVE

ARABIC DICTIONARIES

A COMPREHENSIVE LIST

During the long period of fourteen centuries, numerous works have been done in the vast field of Arabic lexicography. Hundreds of dictionaries and vocabularies of different kinds and sizes including technical and terminological dictionaries have been produced. Bilingual, trilingual and multi-lingual works also came into being. Of these innumerable works, only a few important dictionaries have been dealt with in previous chapters of this dissertation. In order to provide an overall information about the works so far done in the field of Arabic lexicography, a list of 431 books of 33 categories is given in this concluding chapter. Under the respective caption of each category, titles of the books are furnished in the English alphabetic order. The same alphabetic order is maintained in arranging the categories also. The details provided for each book are: name of the author, number of volumes/parts and place of publication with year. The 33 categories are: (1) Arabic-Arabic, (2) Arabic-Arabic-English, (3) Arabic-Bengali, (4) Arabic-English, (5) Arabic-English-French, (6) Arabic-French, (7) Arabic-French-English, (8) Arabic-German,

(9) Arabic-Hebrew, (10) Arabic-Italian, (11) Arabic-Latin,
 (12) Arabic-Persian, (13) Arabic-Russian, (14) Arabic-Spanish,
 (15) Arabic-Urdu, (16) Arabic-Urdu-Bengali, (17) Bengali-
 Arabic, (18) Bengali-English-Arabic, (19) English-Arabic, (20)
 English-Arabic-French, (21) English-French-Arabic, (22) Eng-
 lish-Persian-Arabic, (23) French-Arabic, (24) French-English-
 Arabic, (25) Hebrew-Arabic, (26) Italian-Arabic, (27) Persian-
 Arabic, (28) Persian-Arabic-English, (29) Spanish-Arabic, (30)
 Syriac-Arabic, (31) Turkish-Arabic, (32) Urdu-Arabic and (33)
 Urdu-Bengali-Arabic.¹

ARABIC-ARABIC

- * al-Alfāz al-Kitābiyya, ‘Abd al-Raḥmān b. ‘Īsā al-Hamdānī,
Tunis 1981.
- * al-Alfāz al-Musta‘mala fī al-Mantīq, Ishāq al-Fārābī, Beirut
1968.
- * Aqrab al-Mawārid fī Fuṣaḥ al-‘Arabiyya wa al-Shawārid,
Sa‘īd al-Shartūnī, 3 vols., Beirut 1889-1893.
- * Asās al-Balāgha, Abū al-Qāsim Maḥmūd b. ‘Umar al-Zamakhsharī,
Cairo 1299 A.H.
- * Asmā’ al-Nikāḥ, Abū Ṭāhir Majd al-Dīn Muḥammad b. Ya‘qūb

1. In preparing this list, information has been collected from a number of books on history of Arabic literature; articles published in different journals on the subject concerned; publication bulletins; catalogues of different libraries and from the dictionaries themselves which are mentioned in the list.

al-Firūzābādī.

- * Asmā' al-Wuḥūsh wa Sifātuhā, 'Abd al-Malik b. Qurayb al-Aṣma'ī, 1888.
- * al-Bārī' fī al-Luḡha, Abū 'Alī Ismā'īl b. al-Qāsim al-Qālī, Beirut 1975.
- * al-Bustān, 'Abd Allāh al-Bustānī, 2 volumes, Beirut 1930.
- * al-Dalīl ilā Murādif al-'Āmmī wa al-Dakhīl, Rashīd 'Aṭīyya, Cairo 1898.
- * Dalīl Muṣṭalahāt al-'Arabiyya al-Muwaḥḥada fī al-'Ulūm al-Idāriyya, al-Munazzama al-'Arabiyya li al-'Ulūm al-Idāriyya, Cairo 1974. #
- * Dirāsa Iḥsā'iyya li-Judhūr Mufradāt al-Luḡha al-'Arabiyya (al-Judhūr al-Thulāthiyya), 'Alī Ḥilmī Mūsā, Kuwait 1971.
- * Dirāsa Iḥsā'iyya li-Judhūr Mufradāt al-Luḡha al-'Arabiyya (al-Judhūr Ghayr al-Thulāthiyya), 'Alī Ḥilmī Mūsā, Kuwait 1972.
- * Dirāsa Iḥsā'iyya li-Judhūr Mu'jam Tāj al-'Arūs, 'Alī Ḥilmī Mūsā & 'Abd al-Ṣabūr Shāhīn, Kuwait 1974.
- * Dīwān al-Adab, Ishāq al-Fārābī, 4 volumes, Cairo 1974-1978.
- * al-Durar al-Mubaththatha fī al-Ghurar al-Muthallatha, Majd al-Dīn al-Firūzābādī, Riyadh 1982.
- * al-Fā'iq fī Gharīb al-Ḥadīth, al-Zamakhsharī, Hyderabad 1324 A.H.
- * Fiqh al-Luḡha, Abū Manṣūr 'Abd al-Malik b. Muḥammad al-Tha'ālibī, Cairo 1318 A.H.
- * Gharīb al-Ḥadīth, Abū 'Ubayd al-Qāsim b. Sallām, 4 volumes,

Hyderabad 1964-1967.

- * al-Gharīb al-Muṣannaf, Ibn Sallām.
- * Iḥṣā'iyāt Judhūr Mu'jam Lisān al-'Arab, 'Alī Hilmī Mūsā, Kuwait 1972.
- * al-Iṣṭilāḥāt al-Mūsīqiyya, Ibrāhīm al-Daḡūqī, Baghdad 1964.
- * Itmām al-'Ayn, al-Layth b. al-Muzaffar al-Khurāsānī.
- * al-Jam' Bayna Ṣiḥāḥ al-Jawharī wa Ghrīb al-Muṣannaf, Ibrāhīm b. Qāsim al-Baṭliyyūsī.
- * al-Jam' Bayna al-'Ubāb wa al-Muḥkam, Ibn Maktūm.
- * al-Jamhara fī al-Luḡha (or Jamhara al-Luḡha), Abū Bakr Muḥammad b. Durayd, 4 volumes, Hyderabad 1926-1932.
- * al-Jāsūs 'alā al-Qāmūs, Aḥmad Fāris al-Shidyāq, Constantinople 1299 A.H.
- * Jawāhir al-Alfāz, Qudāma b. Ja'far.
- * Jawāhir al-Luḡha, al-Zamakhsharī.
- * al-Jibāl wa al-Amkina wa al-Miyāh, al-Zamakhsharī, Leiden 1856.
- * Kalimāt al-Qur'ān, Muḥammad Ḥusayn Makhlūf, Cairo 1957.
- * Kanz al-Ḥuffāz fī Tahdhīb al-Alfāz, Ibn al-Sikkīt, Beirut 1895.
- * Kanz al-'Ulūm wa al-Luḡha, M. Farīd Wajdī, Cairo 1905.
- * Kashshāf Iṣṭilāḥāt al-Funūn, Muḥammad A'īā b. 'Alī al-Fārūqī al-Thānawī, Calcutta 1862.
- * Khalq al-Insān, Ibn Qutayba.
- * Khalq al-Insān, al-Aṣma'ī, Beirut 1903 (in Kanz al-Luḡha).
- * Khalq al-Insān, Abū Ishāq al-Zajjāj, Baghdad 1964.
- * Khalq al-Insān, Ibn Fāris.

- * Khalq al-Insān, Muḥammad b. Abī Thābit, Kuwait 1965.
- * Kitāb al-Addād, Abū Bakr Muḥammad b. al-Qāsim al-Anbārī.
- * Kitāb al-Addād, al-Aṣma'ī, Beirut 1913.
- * Kitāb al-Addād, Abū Ḥātim Sahl b. Muḥammad al-Sijistānī, Beirut 1913.
- * Kitāb al-Addād, Ibn al-Sikkīt, Beirut 1913.
- * Kitāb al-Af'al, Ibn al-Qūṭiyya, Cairo 1952.
- * Kitāb al-Alfāz, Ibn al-Sikkīt.
- * Kitāb al-Asal wa al-Nahl, Abū Ḥanīfa Aḥmad b. Dāwūd al-Dīnawarī, Baghdad 1974 (in Majalla al-Mawrid).
- * Kitāb al-Ayn, al-Khalīl b. Aḥmad al-Farāhīdī, Baghdad 1914 (144 pages only), 1967 (vol.i) and 1978-1982 (5 volumes).
- * Kitāb al-Bi'r, Abū 'Abd Allāh Muḥammad b. Zayyāt ibn al-Arabī, Baghdad 1966.
- * Kitāb al-Dhi'b, Raḍī al-Dīn Ḥasan al-Ṣaghānī.
- * Kitāb al-Gharībayn, Aḥmad b. Muḥammad al-Harawī.
- * Kitāb al-Hamz, Abū Zayd Sa'īd b. Aws al-Anṣārī.
- * Kitāb al-Ibil, al-Aṣma'ī, Beirut 1903 (in Kanz al-Luḡa).
- * Kitāb al-Jīm, Abū 'Amr Ishāq b. Mirār al-Shaybānī, 3 volumes, Cairo 1974-1975.
- * Kitāb al-Khayl, Abū 'Ubayda Mu'ammār b. al-Muthannā al-Tamīmī, Hyderabad 1358 A.H.
- * Kitāb al-Khayl, al-Aṣma'ī.
- * Kitāb al-Khayl, Ibn al-Arabī, Leiden 1928.
- * Kitāb al-Maṭar, Abū Zayd al-Anṣārī.
- * Kitāb al-Nabāt, al-Aṣma'ī, Cairo 1972.

- * Kitāb al-Nabāt wa al-Shajar, al-Aṣma'ī.
- * Kitāb al-Nakhl wa al-Karm, al-Aṣma'ī.
- * Kitāb al-Nawādir, Abū Zayd al-Anṣārī.
- * Kitāb al-Shā', al-Aṣma'ī.
- * Kitāb al-Ta'rīfāt, al-Sharīf 'Alī al-Jurjānī, Beirut 1913.
- * al-Kulliyyāt: Mu'jam fī al-Muṣṭalahāt wa al-Furūq al-Lughawiyya, Ayyūb b. Mūsā al-Husaynī, 2 parts, Damascus 1981.
- * Lārūs: al-Mu'jam al-'Arabī al-Ḥadīth, Khalīl al-Jurr, Paris 1973.
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- * Lisān al-'Arab al-Muḥīṭ, Yūsuf Khayyāt, 3 volumes, Beirut 1968
- * Lughā al-Qānūn fī al-Duwal al-'Arabiyya, 'Adnān al-Khaṭīb, Damascus 1952.
- * Mabādi' al-Lughā, Muḥammad b. 'Abd Allāh al-Iskāfī.
- * Majma' al-Baḥrayn, Raḍī al-Dīn al-Ṣaghānī, 12 volumes, MS Dār al-Kutub al-Miṣriyya.
- * Majma' al-Bihār, Muḥammad Ṭāhir al-Ṣiddīqī.
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- * Majmu'a al-Muṣṭalahāt al-'Ilmiyya wa al-Fanniyya, Majma' al-'Arabiyya, Cairo 1957-1973.
- * Maqāyīs al-Lughā, Aḥmad ibn Fāris, 6 volumes, Cairo 1366-1371 A.H.
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- * al-Marji', 'Abd Allāh al-'Alāyilī, Beirut 1963.
- * al-Mawrid al-Wasīṭ, Munīr Ba'albakī, Beirut 1971.

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- * Miftāḥ al-ʿUlūm, Abū Yaʿqūb Yūsuf al-Sakākī, Cairo 1937.
- * al-Miṣbāḥ al-Munīr, Aḥmad b. Muḥammad b. ʿAlī al-Fayyūmī, Cairo 1278 A.H.
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- * al-Mughrib fī Tartīb al-Muʿrib, Abū al-Faṭḥ Nāṣir b. ʿAbd al-Sayyid al-Muṭarrizī, Hyderabad 1328 A.H.
- * al-Muḥīṭ, al-Ṣāhib b. ʿAbbād, Wazāra al-Thaqāfa wa al-Funūn, Baghdad.
- * Muḥīṭ al-Muḥīṭ, Buṭrus al-Bustānī, 2 volumes, Beirut 1866 & 1869.
- * al-Muḥkam, Ibn Sīda, Cairo 1377 A.H.
- * al-Muʿjam, ʿAbd Allāh al-ʿAlāyilī, Beirut 1954.
- * Al-Muʿjam al-Adabī, Dr. Jabbūr ʿAbd al-Nūr, Beirut 1979.
- * Muʿjam al-Adawāt wa al-Ḍamāʿir fī al-Qurʾān al-Karīm, Ismāʿīl Aḥmad & ʿAbd al-Ḥamīd Muṣṭafā, Beirut 1407/1986.
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1969.

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- * Mu'jam al-Alfāz al-‘Āmmiyya al-Miṣriyya, ‘Abd al-Mun‘im Sayyid, Cairo 1971. ✕
- * Mu'jam al-Alfāz al-Ḥadīṭha, Muḥammad Dayyāb, Cairo 1919.
- * Mu'jam al-Alfāz al-Kuwaitiyya fī al-Khuṭaṭ wa al-Lahjāt wa al-Bī‘a, Shaykh Jalāl al-Baghdādī, Baghdad 1964.
- * Mu'jam Alfāz al-Qur‘ān al-Karīm, Majma‘ al-Luḡha al-‘Arabiyya (Cairo), several volumes, Cairo 1953.
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- * Mu'jam al-Amthāl al-Baghdādiyya, Shaykh Jalāl al-Baghdādī, Baghdad 1962.
- * Mu'jam Amthāl al-Mawṣil al-‘Āmmiyya, ‘Abd al-Khāliq al-Dabbāgh, 2 parts, Mosul 1956.
- * Mu'jam Asmā’ al-Mudun wa al-Qurā al-Lubnāniyya wa Tafsīr Ma‘āniḥā, Anīs Fariḥa, Beirut 1972.
- * Mu'jam Asmā’ al-Nabātāt, Aḥmad ‘Īsā, Cairo 1349/1932.
- * Mu'jam Asmā’ al-Nabātāt al-Wārīda fī Tāj al-‘Arūs, Maḥmūd Muṣṭafā al-Dimyāṭī, Cairo 1965.
- * Mu'jam Asmā’ al-Nujūm, Amīn Ma‘lūf, Cairo 1935.
- * Mu'jam al-Aṭ‘ima, al-Maktab al-Dā‘im li-Tansīq al-Ta‘rīb (Rabat), al-Muḥammadiyya (Morocco), 1390/1970.
- * Mu'jam ‘Aṭiyya fī al-‘Āmmī wa al-Dakhīl, Rashīd ‘Aṭiyya, Cairo.
- * Mu'jam Āyāt al-Iqtibās, Ḥikmat al-Badrī, Baghdad 1980.



- * Mu'jam Baqiyya al-Ashyā', Abū Hilāl al-'Askarī, Cairo 1353/1934.
- * Mu'jam al-Binā', al-Maktab al-Dā'im li-Tansīq al-Ta'rīb, al-Muḥammadiyya 1970.
- * al-Mu'jam al-Dīmuḡhrafī, a group of scholars, Cairo 1967.
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- * Mu'jam al-I'rāb fī Abwāb al-Naḡw, 'Umar Sifrāgha, Beirut 1969.
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- * Mu'jam al-Luġha al-'Āmmiyya al-Baghdādiyya, Jalāl al-Ḥanafī, 8 volumes, Baghdad 1963-1966.
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CONCLUSION

This dissertation is the result of my long attachment to the science of lexicography. Hereinbefore, I composed a trilingual—Bengali-English-Arabic—small vocabulary named "Dishari" which was published in 1977, and another trilingual short dictionary named "Bengali-English-Arabic Pocket Dictionary" which is yet to be published. I also actively contributed to the composition of a comprehensive Arabic-Bengali dictionary containing more than sixty thousand entries both classical and modern. The Rābiṭa al-‘Ālam al-Islāmī, Makkah has undertaken the responsibility of publishing it. Thus an inclination grew in me towards lexicography, which resulted in selecting this subject for my Ph.D. programme.

In this dissertation my humble endeavour was absorbed in highlighting the growth of Arabic lexicography as a science evolved by both the Arabs and non-Arabs. The Arabs initiated very humbly, but accomplished with great credit in bringing out monumental works in the field of lexicography. Islam spread beyond the periphery of the Arabian Peninsula soon after the death of the Prophet (S) with indomitable message of the Qur’ān that changed the political hegemony of the then world, and brought about revolution in the mind of the people. The non-Arab Muslims not only accepted theological

Islam, but they imbibed the intellectual teaching of Islam too. They did not lag behind their Arab brethren in any respect, rather they excelled in many cases. In the field of lexicography, their contribution in no way can be underestimated. They produced many invaluable original works in this field, as they translated many works of the Arabs into their own languages. In the Subcontinent, scholars produced bilingual, trilingual and multi-lingual works in the field of Arabic lexicography. They also rendered original Arabic dictionaries into their own languages.

In this dissertation, attempt has been made to focus on the contribution of the Arabs and non-Arabs to the development of Arabic lexicography. A humble endeavour has also been made to bring in limelight the works produced in the Subcontinent in this field. Because of paucity of materials and limitation of time, total justice to entire satisfaction may not seem to be done. However, I did my best for presenting this work to my utmost ability.

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