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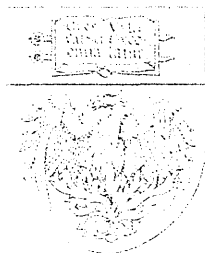
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Al-Suyuti.

The Motawakkil

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THE MUTAWAKKILI OF AS-SUYUTI

A Translation of the Arabic Text

with

Introduction, Notes, and Indices

by

WILLIAM Y. BELL



Exchange Diss.

**A Dissertation presented to the
Faculty of the Graduate School of
Yale University,
in Candidacy for the Degree of
Doctor of Philosophy**

1924.



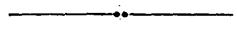
Abd al-Rahman ibn
"Abi Bakr (Jalal al-Din),
al-Suyuti.

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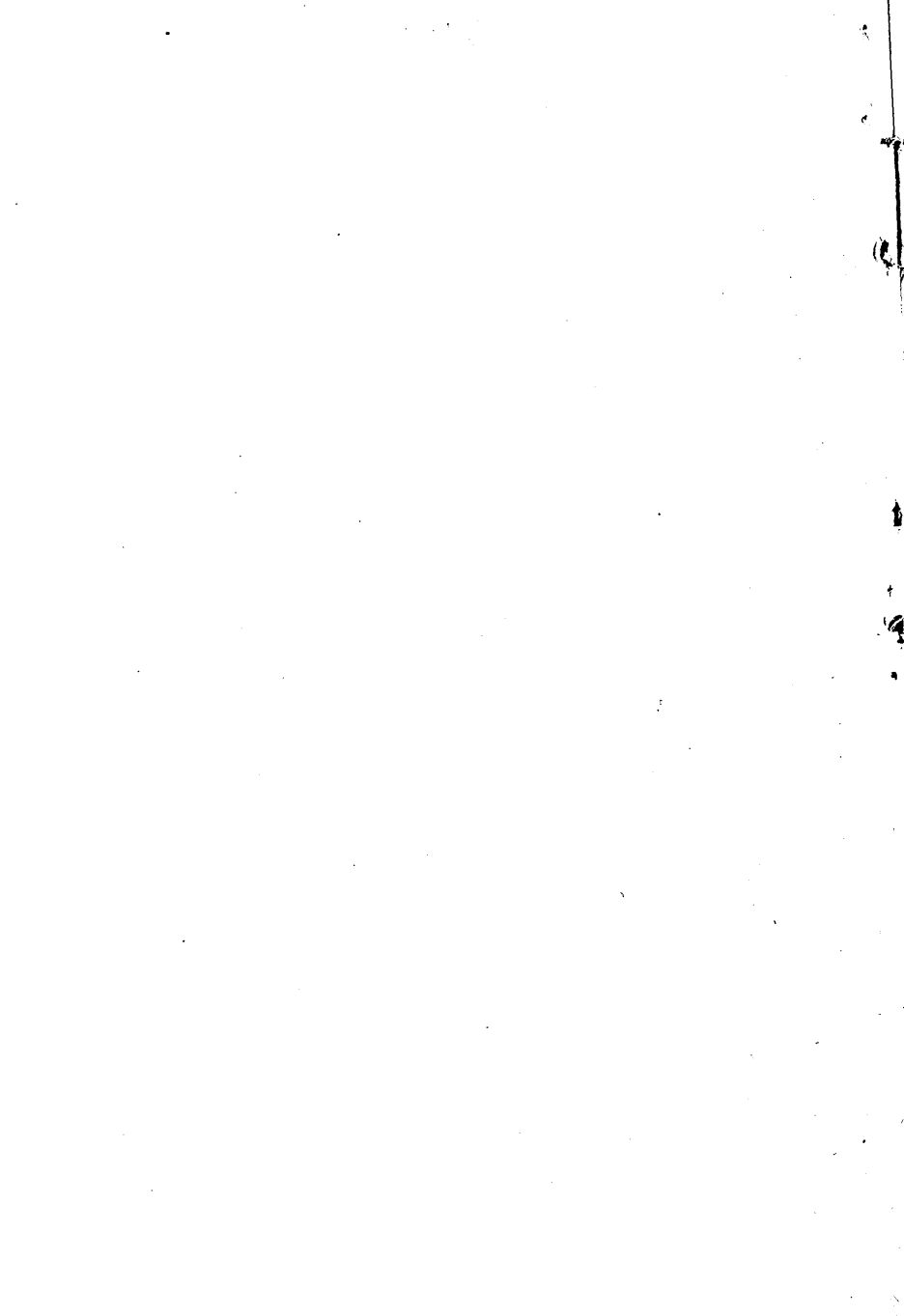
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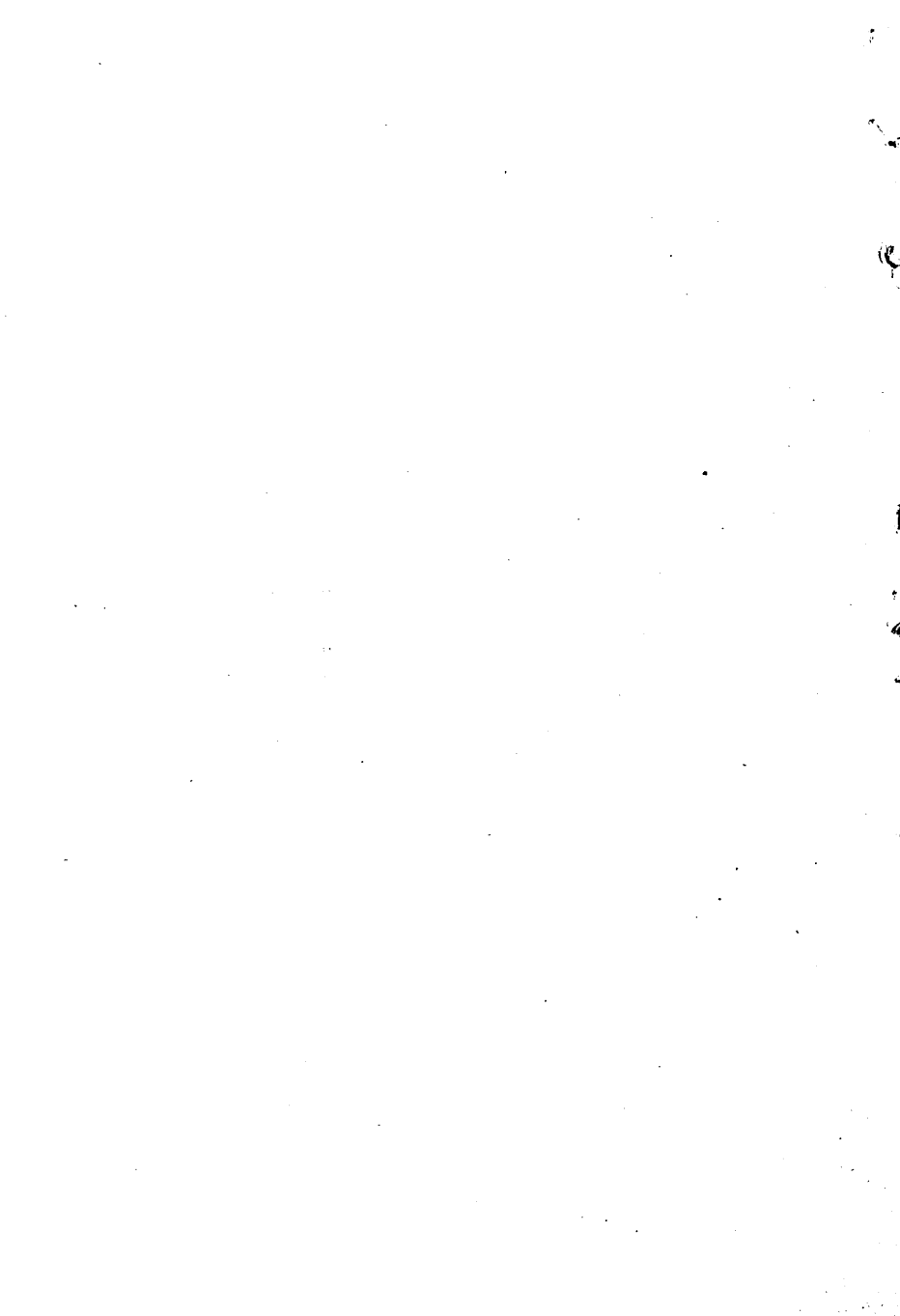
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with grateful appreciation.

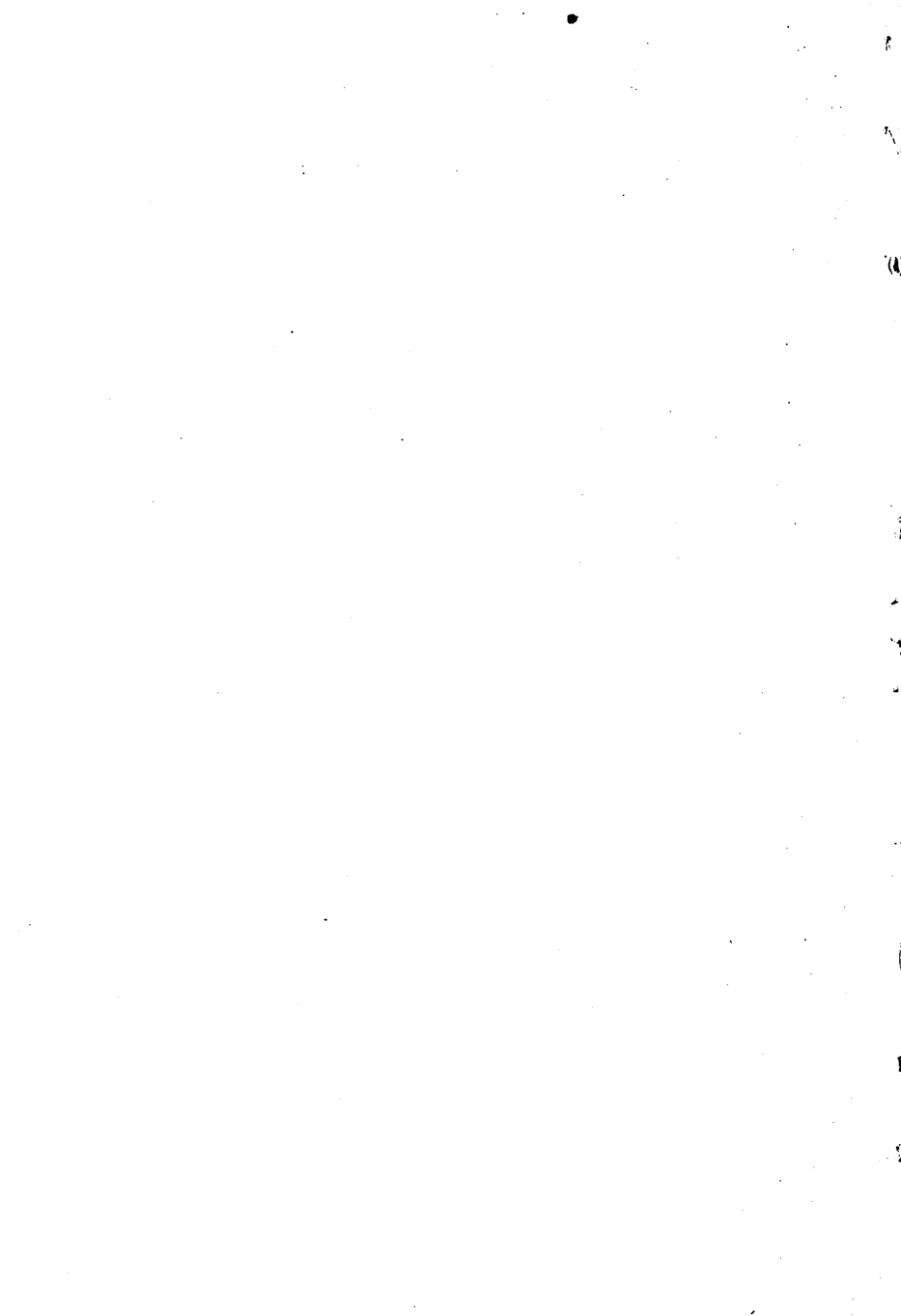


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INTRODUCTION.



INTRODUCTION.

Abû 'l-Faḍl 'Abd ar-Raḥmân ibn Abî Bakr ibn Muḥammad ibn Abî Bakr Julâl ad-dîn as-Suyûtî al-Khudairî ash-Shâfi'î, eminent scholar and one of the most prolific writers of all time, is a character so well known to students of Muslim literature that it is hardly necessary to enter here upon a detailed narrative of his life. He was born at Suyût (Usyût) in Upper Egypt, Sunday 1 Rajab, 849 (October 3rd, 1445) and died 18 Jumâdâ 1, 911 (October 17th, 1505).

While the extensiveness of his writings has subjected him to serious charges of plagiarism in many instances, yet it is certain that he is deserving of the high esteem in which he is held, both as a thorough and painstaking scholar, and as a safe and reliable traditionist. His attainments cover a wide range of learning in Koranic Exegesis, Traditions, Law, Philosophy, Philology, Rhetoric, etc. The titles to more than five hundred works attributed to him testify to his indefatigable labors as an author. Of highest rank among these are the *Itqân*, on Koranic interpretation, a work of great merit the *Tafsîr al-Jalâlain*, begun by Jalâl ad-dîn al-Mahallî, and completed by as-Suyûtî; the *Muzhir*, on philology; the *Ḥusn muḥâḍara*, on Old and New Cairo; and the *Ta'riḫ al-Khulafâ*, History of the Caliphs. Frequent references to the *Itqân* will be noted throughout this dissertation (1).

This as-Suyûtî is the author of the treatise which is the subject of our study, and by him entitled *al-Matawakkilî* in honor of the patron and Caliph who

(1) For fuller account of as-Suyûtî's life and works see Brock. *Gesch. d. arab. Lit.* 2: 144; Ibn Khallikân, art. as-Suyûtî.

ordered its composition (1), viz., al-Mutawakkil ‘abd al-‘Azîz, known as Mutawkkil III (d. 945/1536), the last of the ‘Abbâsid quasi-Caliphs, servants of the Mamlûk rulers of Egypt (2). Weak, dissolute, and unprincipled opportunist as he was, al-Mutawakkil yet pretended to religious sincerity and it is not improbable that in this pretension we may find the explanation of his instruction to as-Suyûtî to prepare the book which bears his name.

Al-Mutawakkilî (3) is a treatise on foreign words in the Qorân. It embraces the study of 108 such words which, according to as-Suyûtî, have their origin in the Aethiopic, Persian, Greek, Indian, Syriac, Hebrew, Aramaic, Coptic, Turkish, the Blacks', and the Berber languages. Together, I think, with the Chapter in his *Itqân* (4) devoted to a similar study and comprising 118 words, including, with few exceptions, those treated here, (5) this edition is an extract from a more extensive work by the author entitled, *al-Masâlik* (6).

In these treatises, as-Suyûtî follows the method of treatment accepted as the norm by Muslim savants, viz., the rule of citing eminent authorities for his conclusions without attempting anything-like a scientific treatment, as modern scholars would apply that term. Beyond this he would not pause to consider it either necessary nor

(1) See text, p. 15.

(2) On al-Mutawakkil see Cl. Huart, *Histoire des Arabes*, Paris 1912; Sir. Wm. Muir, *The Caliphate*, ed. T.H. Weir, Edinburgh 1915.

(3) Erroneously written *al-Mutawakkil*, Ĥajî V. 164, No. 10462, but correctly written *al-Mutawakkilî*, Ĥajî, No. 8158, art. al-‘Adhudî.

(4) Chapter 38.

(5) I have attempted to note in every case the words in *al-Mutawakkilî* treated in the *Itqân*, and to indicate any variations between the two texts.

(6) See p. 32.

desirable to go. And while on this account his conclusions may not always be convincing to us, he has most certainly rendered us an invaluable service in preserving to us the opinions and teachings of some of the most learned and trustworthy philologists and traditionists of his faith, beginning with Ibn 'Abbâs and Ka'b, and coming down the line to his own day.

Many are the Muslim scholars—too many indeed to consider—who have given attention to the study of foreign words in the Qorân. Famous among these and belonging to the two centuries immediately preceding that of as-Suyûfi's death, are al-Kâfi Tâj ad-Dîn ibn as-Subkî (d. 771 A.D.) who left 27 such words arranged in verse form, and al-Hâfiz Abû 'l-Faql ibn Hajar (d. 852 A.D.) who added to this list 24 words also arranged in verse form. As-Suyûfi himself added yet another 67 words arranged in verse form, making a total of 118 words made into verses, the whole of which concludes the author's chapter on this subject in the *Itqân*.

Among the more recent works by European scholars on this subject, frequent references will be observed in the notes to the works of Dvorák and Fraenkel and an occasional reference to others. It will be interesting to observe the points of agreement and disagreement between the earlier and later philologists and scholars.

It is stated above that as-Suyûfi cites the authority of philologists and traditionists of the highest rank. More than 50 such persons are quoted and I have, with rarest exceptions, given at least their names and lineage, the dates of their deaths, and here and there a word or so about them in the hope that there may be the least possible uncertainty as to their identity. In practically every case, the biographers are agreed as to their merit

and credibility, putting upon them the stamp ٤٤ (‘trustworthy’), and not infrequently ٤٤ ٤٤. An interesting exception may be noted in the case of as-Suddî Muḥammad b. Marwân aṣ-Ṣaghîr, of whom we read (I). “If one should add to his (Kalabî’s) traditions that which Muḥammad b. Marwân as-Suddî aṣ-Ṣaghîr handed down, he would have a chain of lies.”

The author also names twenty-two publications, twenty of which I find specifically recorded in Ḥajî Khalfâ and Brockelmann’s *Geschichte der arabischen Litteratur*.

The text upon which our study is based, known as No. 352 of the Landberg collection purchased by Yale University in 1900, is a copy said by Count Landberg to have been 150 years old at the time of his purchase, made therefore towards the middle of the 18th century. It is written in a clear and easily legible hand, but there are not a few manifest errors in the copy. Some of these the copyist has discovered and corrected in the margin, but a far greater number seems to have escaped his notice altogether.

Chapter headings, many verbs introducing traditions, and, in the introduction, divisional marks and over-scorings are written in red ink, the rest in black ink. Each written page has a double border line done in red ink and measuring approximately $15\frac{1}{2}$ cm. by $9\frac{1}{2}$ cm.

I wish to gratefully acknowledge my indebtedness to Dr. Torrey, under whose direction this work has been undertaken, and without whose helpful criticisms and suggestions I could not have executed it with even a little merit as it may now have. I am also grateful to all to whose works I have had recourse, and to which reference is made from time to time in the course of this dissertation.

(I) Ḥajî II.333.

ARABIC TEXT.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي ثبت باهل بيت النبي صلعم قواعد الايمان
ووعده هذه الامة الشريفة ما داموا بين أظهرهم بالأمان *
والصلاة والسلام على سيدنا محمد سيّد وُدِ عدنان وعلى آله
 واصحابه والتابعين لهم باحسان * وتعال برّز الأمر الشريف
الإمامي الأعظمي الهاشمي العباسي المتوكلي أمير المؤمنين
وابن عم سيّد المرسلين وارث الخلفاء الراشدين الإمام المتوكّل
على الله أدام الله عزّه وأعزّ ببقائه الدين أن أكتب له مؤلفاً في
الألفاظ التي وقعت في القرآن الكريم وذكر الصحابة والتابعين
إنها بلفظ الحبشة او الفرس او غيرهم مما سوى العرب * فإمتثلت
ذلك وألفت هذا الكتاب المختصر ملخصاً من كتابي المبسوط
المسالك * وسميته المتوكلي إقتداً بالإمام أبي بكر الشاشي من
أصحابنا حيث ألف كتاباً في الفقه بأمر الخليفة المستظهر بالله
وسماه المستظهري وبإمام الحرمين حيث ألف كتاباً في الفقه

باسم الوزير غياث الدين نظام الملك وسماه الغياثي فألف له أيضاً
مختصراً لطيفاً سماه الرسالة النظامية وبالامام أبي بكر بن
فوردى من اصحابنا حيث ألف كتاباً في اصول الدين باسم نظام
الملك ايضاً وسماه النظامي وبالامام ابي الحسين ابن فارس
اللغوي حيث ألف كتاباً في اللغة باسم الصاحب كما في الكفاية
وسماه الصاحبي وبالامام ابن علي الفارسي النحوي حيث ألف
كتاباً في العربية باسم السلطان عضد الدولة وسماه العضدي
وبالقاضي عضد الدين الايجي حيث ألف كتاباً في المعاني
والبيان باسم السلطان غياث الدين وسماه الفوائد الغياثية *
فركبت جوادهم وسلكت جوارهم والله المستعان وعليه التكلان *
أخرج ابن جرير في تفسيره عن سعيد بن جبير رضى
قال قالت قریش لولا أنزل هذا القرآن أعجمياً وعريياً فأنزل
الله تبارك وتعالى وقالوا لولا فُصِّلت آياته أعجمي وعربي فأنزل
الله جل جلاله بعد هذه الآية القرآن بكل لسان فيه حجارة
من سحيل فارسية * وأخرج ابن ابي شَيْبَةَ في المُصنّف وابن
جرير عن ابي ميسرة عمرو بن شرحبيل قال نزل القرآن بكل

لسان ولفظ بن جرير في القرآن كل لسان واخرج ابن ابي شيبة
عن الضحاك رحم قال نزل القرآن بكل لسان ولفظ ابن
المنذري في تفسيره عن وهب بن منبه رحم قال ما من اللغة
شيء إلا منه في القرآن شيء قليل وما فيه من الرومية قال
فصرهن فقطمن * هذه الآثار المروية بالاسناد عن التابعين
ونقل الثعالبي عن بعضهم قال ليس لغة في الدنيا الا وهي في
القرآن وقال الامام علي سائر كتب الله المنزلة انها نزلت بلغة
القوم الذين انزلت عليهم لم ينزل فيها شيء بلغة غيرهم فالقرآن
احتوى على جميع العرب وانزل فيها بلغات غيرهم من الروم
والفرس والحش شيء كثير *

ذكر ما ورد منه كتاب الله تعالى على لسان الحبشة

أخرج ابن ابي حاتم عن ربيع في قوله تعالى فول وجهك
شطر المسجد الحرام تلقاءه بلسان الحبشة وأخرج عبد بن
حميد وابن ابي حاتم في قوله تعالى يؤمنون بالجبوت والطاغوت
قال الجبوت اسم الشيطان بالحبشة والطاغوت الكاهن وأخرج

ابن جرير عن سعيد بن جبير رحم قال الجبت الساحر بلسان
الجبشة والطاغوت السكاهن وأخرج الطيبي في مسائله عن
عبد الله بن عباس رضي الله عنهما أن نافع بن الأزرق قال
لابن عباس أخبرني عن قوله الله تعالى إنه كان حوباً كبيراً
قال إنما كبيراً بلغة الجبشة وأخرج ابن جرير وأبو الشيخ ابن
حبان عن عبد الله بن عباس رضي الله عنهما في قوله تبارك
وتعالى إن إبراهيم لأواه حليم قال الأواه الموقن وفي لفظ
المؤمن بلسان الجبش وأخرج ابن أبي حاتم عن مجاهد
وعكرمة رضي قال الأواه الموقن بلسان الجبشة وأخرج
وكيع وابن جرير وأبو الشيخ عن أبي ميسرة عمر بن شرحبيل
رحم قال الأواه الدعاء بلحن الجبشة وأخرج ابن المنذر
وابن أبي حاتم وأبو الشيخ عن وهب بن منبه رحم في قوله
تعالى وقيل يا أرض ابلعي ماءك بالجبشة إزدرديه وأخرج
ابن أبي حاتم وأبو الشيخ عن سلمة بن تمام الشقري في قوله

1. ms. ابن 2. ms. الارزق 3. ms. omits ابن 4. ms seems
to read أردديه "make it return," but I follow Itq. here. 5. Copyist's
error تمام السفرى Itq. text followed.

تعالى وأعدت لهنّ متكاً قال هو بلغة الحبشة يسمون
 الأترنج متكاً وأخرج ابن جرير وابن أبي حاتم عن عبد الله
 بن عباس رضى في قوله تعالى طوبى لهم قال طوبى إسم الجنة
 بالحبشة وأخرج أبو الشيخ عن سعيد ابن جبير قال طوبى إسم
 الجنة بالحبشة وأخرج ابن مردويه عن ابن عباس رضى في قوله
 تعالى تتخذون منه سكراً قال السكر بلسان الحبشة الخلّ
 وأخرج الحاكم في المستدرک وصححه عن ابن عباس رضى في قوله
 تعالى طاه قال هو كقولك يا محمد بلسان الحبشة وأخرج وكيع
 وابن أبي شيبة وابن أبي حاتم عن عكرمة رضى قال طاه بالحبشة
 يا رجل وأخرج ابن أبي حاتم عن عكرمة رضى في قوله تعالى
 وحرّم قال وجب بالحبشة وأخرج ابن مردويه عن عبد الله بن
 عباس رضى في قوله تعالى كطى السجل للكتاب قال السجل
 بلغة الحبشة الرّجل وأخرج عبد بن حميد رحم عن عبد الله
 بن عباس رضى الله عنهما في قوله تعالى كمشكاة قال المشكاة
 بلسان الحبشة الكوة وأخرج عبد بن حميد وابن المنذر

I. So Itq. ms. reads الأترنج Citron; 2. ms. بن 3. ms.
 omits الرجل which appears in Itq. 171

وابن ابى حاتم عن مجاهد رضى في قوله تعالى كمشكاة قال
المشكاة الكورة بلغة الحبشة وأخرج ابن حاتم عن مجاهد في
قوله تعالى سيل العرم قال العرم بالحبشة المسناة التي تجمع
فيها المائتم تنبتق¹ وأخرج ابن جرير وابن ابى حاتم عن السدى²
في قوله تعالى تأكل منسأته قال للمنساء العصى بلسان الحبشة
وأخرج ابن جرير وابن مردويه عن عبدالله بن عباس رضى في
قوله تعالى يس قال يا انسان بلسان الحبشة وأخرج ابن ابى
حاتم رحم عن سعيد بن جبير وابن شرحبيل في قوله تعالى
إنه أوأب قال الأوأب المسبح بلسان الحبشة وأخرج وكيع
وابن أبى شيبه وابن جرير عن أبى موسى الأشعري رضى في
قوله تعالى يؤتكم كفلين من رحمته قال نصيبين بلسان الحبشة
وأخرج وكيع و منصور و ابن جرير وابن المنذرى والبيهقى³
في سننه عن عبدالله بن عباس رضى في قوله تعالى إن ناشئة
الليل قال قيام الليل بلسان الحبشة إذا قام الرجل قالوا أنشأ

1. Mss. القناة but here again I follow Itq. 172. 2. Ms. omits;

Itq. supplies. 3. Copyist wrote عن instead of و an evident error
as the traditionists dates reveal.

الرجل يعني قام وأخرج ابن جرير عن عبد الله بن عباس رضى
في قوله تعالى السماء منفصلر به قال ممتلئة بلسان الحبشة
وأخرج ابن جرير وابن أبي حاتم عن عبد الله بن عباس رضى
في قوله تعالى فرّت من قسورة قال الأسد بلسان الحبشة
وأخرج الطيبيّ عن عبد الله بن عباس رضى عن نافع بن
الأزرق سألته عن قوله تعالى إنه ظنّ أن لن يمحر قال أن
لن يرجع باغة الحبشة وأخرج ابن أبي حاتم عن داود بن هند
عن قوله تعالى أن لن يمحر قال يرجع باغة الحبشة لاّ لهم إذا
قالوا حرّ إلى أهلك اى إر جمع إلى أهلك وأخرج ابن جرير
وابن أبي حاتم عن عكرمة في قوله تعالى وطور سينين
الحسن بلسان الحبشة وفي فنون الأفتان لابن الجوزى رحم
قال الأرائك الشرر بالحبشة قال إذا قومك منه يصدون اى
يضجون² بالحبشة وفي البرهان لشيدلة والإرشاد للواسطى
ولغات القرآن لأبى القاسم في قوله تعالى كوكب درى قال

I. See above. 2. I again follow Itq, p. 173, rather than our

copyist who writes يضحكون

الدرىّ المضيء بلسان الحبشة وذكر في قوله تعالى وغيض الماء
أن مغناه نقص بلغة الحبشة *

ذكر ماورد بالفارسية

أخرج ابن أبي حاتم عن الضحّالك قال الاستبرق الديباج
الغايظ بالفارسية . وأخرج ابن أبي شيبة عن ابن عباس رضى
في قوله تعالى سجّين قال بالفارسية كل حجر وطين وأخرج
ابن جرير عن سعيد بن جبیر رضى في قوله تعالى إذ الشمس
كوّرت قال غوّرت بالفارسية وأخرج الفرياني عن مجاهد
في قوله تعالى له مقاليد السموات والأرض مفاتيح بالفارسية
وذكر الجوالقي في المعرب ما في القرآن من الفارسية أباريق
ويبع وكنائس والتنور هو جهنم ودينار والرسّ والروم
وزنجبيل وسجّين وسرادق والمجوس والياقوت والرجال والسمك
وهود واليهود *

ذكر ماورد بلغة الرومية

أخرج ابن المنذرى عن وهب بن منبه رحم في قوله تعالى

1. Ms. omits. 2. Ms. عورت I follow Itq. 172 which is otherwise in agreement with our text.

فصُرهنَّ قال قطعهنَّ بالرومية وأخرج ابن أبي حاتم عن مجاهد
قال الفرْدوس البُستان بالرومية وأخرج ابن أبي حاتم عن سعيد
بن جبیر قال الجنة بلسان الرومية الفرْدوس وأخرج ابن
المنذرى وابن أبي حاتم عن مجاهد رحم قال القِسْط العَدْل
بالرومية وأخرج الفرياني وابن أبي شينة عن مجاهد قال
القُسْطاس بلغة الرومية الميزان وأخرج شيذلة في البرهان في
قولة تعالى وطفقاً قال قصدا بالرومية قال والزقيم اللوح
بالرومية وقال أبو القاسم في لغات القرآن الرقيم هو الكتاب
بلغة الروم وقال الواسطي في الارشاد هو الدواة وذكر أبو
حاتم اللغوي في كتاب الزينة وغيره أن الصراط الطريق بلغة
الروم وذكر النعالي في فقه اللغة أن القنطار بالرومية إثني عشر
ألف أوقية وذكر ابن جبیر في قوله تعالى جنات عدن أنها
بالرومية *

1. Ms. ابن القاسم .

2. Ms. Omits ابن . Written جويبير Itq. 172 without ابن .

ذكر ما ورد بلغه الهندية

أخرج أبو الشيخ عن جعفر بن محمد بن محموف قد له تعالى
يا ارض ابلي ما لك قال اشربي بلغه الهندية وأخرج ابن جرير
وأبو الشيخ عن سعيد بن جبير قال طوبى إسم الجنة بلغه
الهندية وذكر شيدلة أن السنس رقيق الديباح بالهندية *

ذكر ما ورد بلغه السريانية

أخرج ابن جرير عن مجاهد رحم في قوله تعالى قد جعل
ربك تحتك سرياً قال نهر بالسريانية وأخرج ابن منبه رحم عن
سعيد ابن جبير رضى قال طه يا رجل بالسريانية وأخرج ابن
جرير عن قتادة رحم مثل وأخرج ابن جرير عن عبد الله بن
الحارث أن عبد الله بن عباس رضى سئل كعباً عن جنات عدن
قال هي الكرم والأعناب بالسريانية وأخرج الفرياني عن
مجاهد قال الطور الجبل بالسريانية وأخرج ابن ابى حاتم عن
ميمون بن مهران في قوله تعالى وعباد الرحمن الذين يمشون على

1. Ms. سعيد بن مسجوخ but and follow Itq. 172. The copyist seems to have made two grave errors in this brief paragraph.

2. Ms. بالرومية but this is evidently wrong. 3. Ms. الفرياني
See p. 46, n. 4.

الأرض هو نأ قال حكماؤه¹ بالسريانية وأخرج ابن جرير² عن
الحسن رحم في قوله (جل وعلا) هيت لك قال كلمة بالسريانية
اي عليك وأخرج عبد بن حميد وابن المنذرى عن وهب بن
منبه رحم في قوله ولات حين مناص قال أراد السرياني ان يقول
وليس يقول ولات³ وذكر ابو حاتم والواسطي⁴ في الإرشاد
أن قوله تعالى وأترك البحر رهوا⁵ اي ساكننا بالسريانية
وقوله تعالى وأدخلوا الباب سجدا⁶ اي مقنعي الروس
السريانية وأن القيوم هو الذي لا ينام بالسريانية وأن
الأسفار الكتب بالسريانية وأن القمّل الذباب بالسريانية وعن
بعض اهل اللغة أن شهراً بالسريانية وذكر الجواليقي عن ابن
قتينة أن اليم البحر بالسريانية وذكر ابن جني في المحتسب أن
قوله تعالى وصلوات هي الكنائس بالسريانية وذكر جماعة أن
دارست بالسريانية وأن القنطار بالسريانية مليء جلد ثور
ذهبا او فضة *

1. ms. حاما but I follow Itq. 2. ms. ابن ابي جرير .

3. ms. omits. 4. ms. omits و .

ذكر ما ورد بلغة العبرانية

أخرج ابن أبي حاتم عن أبي عمران الجوني¹ في قوله
كفر عنهم سيئاتهم قال بالعبرانية محي عنهم سيئاتهم وأخرج
ابن أبي حاتم عن أبو عمران الجوني² رضى في قوله تعالى عمشون
على الارض هوناً قال بالعبرانية حكماً³ وذكر الواسطي في
قوله تعالى أخلد الى الارض اي ركن بالعبرانية وفي قوله
(جل من قابل) إنا هؤنا اليك قال شبننا بالعبرانية وفي قوله
تعالى كتاب مرقوم الى مكتوب وفي قوله تعالى إلا رمزاً
أن الرمز تحريك الشفتين بالعبرانية وأن القوم الحنطة بالعبرانية
وأن الاواه داعي وأخرج الكرماني في العجائب أن طوى
بالعبرانية وحكى ابن الجوزي رحم أن اليم البحر بالعبرانية
وذهب البرد وثعاب الى أن الرحمن عبراني وذكر شيدلة أن
اليم الوجيع بالعبرانية وقال ابن خالويه رحم نحوه وذكر بعضهم
ان درست وحنة والاسباط وراعنا ولينة وقصيه وعسعس
كأها عبرانية

I. ms. الجويني ; See n. (1) p. 72, top. 2. ms. omits ابو
and again reads الجويني 3. See above n I. p. 25.

ذكر ما ورد باللغة النبطية

أخرج ابن أبي حاتم عن الضحاك رحم في قوله تعالى
طور سيناء قال بالنبطية الحسن وفي قوله تعالى يحمل أسفارا
قال كتبوا الكتاب بالنبطية يُسمى سفر وفي قوله قال الحواريون
الغسالون الثياب بالنبطية وأخرج ابن المنذرى عن ابن جريج
قال الحواريون الغسالون وأخرج ابن جرير رحم عن الضحاك
قال الأكواب جرار ليس لها عُرَى وهي بالنبطية وأخرج ابن
أبي حاتم عن مجاهد وسعيد بن جبير رضى في قوله تعالى سرّياً
قالا نهراً بالنبطية وأخرج ابن أبي حاتم عن عبد الله بن عباس
رضى في قوله تعالى بأيدي سفرة قال القرءاء بالنبطية وأخرج
ابن جرير عن ابن عباس رضى في قوله تعالى فصرهنّ اليك
قال هي نبطية اى فشققهنّ وأخرج ابن جرير عن ابن عباس
رضى طاه بالنبطية يارجل وأخرج ابن جرير عكرمة رحم
الفردوس هو الكرم بالنبطية وأخرج ابن أبي شيبة وابن أبي
حاتم عن ابن عباس رضى في قوله تعالى هيت لك قال هأم
لك بالنبطية وذكر ابن جنيّ في المحتسب في قوله تعالى لا

يرقبون في مؤمن إلا قال الإلّ بالنبطية اسم الله تعالى وذكر
ابو القاسم في لغات القرآن في قوله تعالى واترك البحر رهواً
اي سهلاً بالنبطية وفي قوله تعالى وكان وراءهم ملك اي امامهم
بالنبطية وفي قوله تعالى كلاً لا وزر هو الخبل والمجأ بالنبطية
وفي قوله تعالى وأخذتم على ذلكم إصري قال عهدي بالنبطية
وحكى ابن الجوزي رحم أن معنى كفر اي أضح عنا بالنبطية
وأن المقاليد المفاتيح بالنبطية وذكر الواسطي رحم في قوله
تعالى كفاين قال نصيبين بلغة النبطية

ذكر ما ورد بلغة النبطية

ذكر الواسطي في الإرشاد في قوله تعالى وأعتدت لهنّ
مكثاء قال هو الأترنج¹ بلغة القبط وفي قوله تعالى ولات حين
مباص اي فرار بالقبطية وفي قوله تعالى بضاعة مزجاة قال قليلة
بلسان القبط وذكر الكرمانى وغيره في قوله جل من قائل
فناداها من تحتها اي بطنها بالقبطية وذكر شيدلة وغيره في

1. ms. الخبل واللجأ. I follow Itq. 173; See note on translation
of the passage, p. 82. 2. See n 3. p. 4.

قوله تعالى بطائنها من استبرق اى ظواهرها بالقبطية وفي
قوله تعالى ولا تبرجن تبرج الجاهلية الاولى اى الآخرة
وفي قوله في الملة الآخرة اى الأولى بالقبطية قالوا والقبط
يسمون الآخرة الأولى ويسمون الأولى الآخرة *

ذكر ما ورد بلغة التركية

ذكر الجواليقي رحم وغيره في قوله تعالى غساقاً قالوا
هو البارد المتن بلسان الترك *

ذكر ما ورد باللغة الزنجية

أخرج ابن أبي حاتم عن عبد الله بن عباس رضى في قوله
تعالى حصب جهنم قال حطب جهنم بالزنجية وحكى ابن
الجوزى أن المنساء العصا بالزنجية *

ذكر ما ورد باللغة البربرية

ذكر شيدلة وأبو القاسم في لغات القرآن في قوله تعالى
كالمهل أنه عسكر الزيت بلغة البربرية وفي قوله تعالى حميم أن
إنه منتهى حرّة بلغة البربرية وفي قوله من عين أنية اى حارّة
بلغة البربرية وفي قوله يُصهر به ما في بطونهم اى ينضج بلغة

البربرية وأباً أنه الحشيش بلغة البربرية وذكر بعضهم أن
القنطار بلغة البربرية ألف مثقال من ذهب أو فضة *
والله أعلم وكفى به بذنوب عباده خبيراً فنسأله العفو
والرضى آمين

TRANSLATION

and

NOTES

TRANSLATION.

In the name of God, the Compassionate, the Merciful.

Praise belongs to God, who established among the people of the Prophet's house—God bless him and give him peace—the basic principles of the faith; and who promised this illustrious people security as long as they should continue among them.

And may mercy and peace be upon our lord, Muḥammad, the chief of the sons of 'Adnân and upon his family and friends, and those who follow them in well-doing.

And now as to what follows:

The Imâm al-Mutawakkil 'alâ 'Llâh—God perpetuate his might and by its continuation strengthen the true religion—al-Imâmî, al-Aẓamî, al-Hâshimî, al-'Abbâsî, al-Mutawakkilî, Commander of the Faithful, son of the paternal uncle of the Chief of the Apostles, heir of the upright Caliphs, issued the exalted edict that I should write for him a book concerning the expressions that occur in the most excellent Qurân and the narrative of the Companions and their successors; namely, which among them are to be found in the speech of the Abyssinians, or of the Persians, or of any other race aside from the Arabs. So I obeyed him and composed this book, a compendium extracted from my more extensive work, *al-Masâlik* (n).

(n) That is, *Masâlik al-ḥunafâ' fi wâlidai al-Muṣṭafâ'*, ob Muḥammad's Eltern in die hölle gekommen seien, Brock. (Gesch. d. arab. Litt.) II.147.

And I called it *al-Mutawakkilî* (1), following the example of Abû Bakr ash-Shâshî (2), one of our associates, who composed a book concerning jurisprudence by order of the Caliph, al-Mustazhir bi 'llâh (3), and called it *al-Mustazhirî* (4); the example also of the Imâm al-Ḥaramain (5) who composed a book on jurisprudence in the name of the Vizier Ghiyâth ad-dîn Nizâm al-Mulk (6), and called it al-Ghiyâthî (7). Then he composed for him also an elegant compendium which he called *ar-Risâla an-Nizâmîyya* (8); the example also of the

(1) Erroneously written *al-Mutawakkil*, Ḥajî Khalfa V. 146, no. 10462, but correctly written *al-Mutawakkilî* Ḥajî no. 8158, Art. *al-ʿAqûdi*

(2) Abu Bakr Muḥammad b. Aḥmad b. al-Ḥusain b. ʿUmar ash Shâshî Fakhr al-Islâm al-Mustazhirî, died 507/1113, famous scholar and Professor of Civil Laws, Bagdad.

(3) Weak and disinterested Seljuk Caliph 487—512 (1094—1118).

(4) *Kitâb Ḥilyat al-ʿUlamâ' fi madâhib al-fuqahâ'*, a statement of Shâfi'ite doctrine, dedicated to the Caliph al-Mustazhir and so known as *al-Mustazhirî*.—Brock. I.390. Ḥajî 11942, another *al-Mustazhirî wa-huwa Ḥilyat al-ʿUlamâ'* was composed by Ya'qûb b. Sulaimân al-Khâzim al-Isfarâ'inî (d. 488/1095), and still another *al-Mustazhirî* was composed by the Imâm al-Ghazâlî.

(5) Abû 'l-Ma'âli ʿabd al-Malik b. ʿabdallâh al-Juwainî commonly called the Imâm al-Ḥaramain, d. 478/1085.

(6) Nizâm al-Mulk Abû ʿAlî al-Ḥasan b. ʿAlî b. Ishaq b. al-ʿAbbâs aṭ-Ṭûsî also called Qawwâm ad-dîn, b. 408/1018, d. 485/1092. Himself a student and teacher of traditions and jurisprudence, his court was a rendezvous of doctors of the law and *sûfs*. He was pious and built many mosques, convents and colleges.

(7) *Ghiyâth al-Umam fi 'l-imâma*, aid of the people, concerning the dignity of an Imâm. Ḥajî 8662.

(8) *Ar-Risâlat an-Nizâmî fi Kalâm*, a treatise on scholastic philosophy. Ḥajî 6395.

Imâm Abû Bakr ibn Fûrak, (1) one of our associates, who composed a book on the rudiments of the faith in the name of Nizâm al-Mulk also, and called it an-Nizâmî (2), the example also of the Imâm Abû 'l-Ḥasan ibn Fâris (3), the philologist, who composed a book on language in the name of aṣ-Ṣâhib (as it is abbreviated) (4), and called it aṣ-Ṣâhibî (5); the example also of Abû 'Alî al-Fârisî (6), the grammarian, who composed a book on the Arabic language in the name of the Sultân, 'Aḍud ad-Daula (7), and called it al-'Aḍudî; (8) the example also of the Qâḍî, 'Aḍud ad-dîn al-Ijî (9), who composed a book on hidden meanings and rhetoric in the name of the Sultân Ghiyâth ad-dîn, (10) and called it *al-Fawâ'id al-Ghiyâthiyya* (11)

(1) Abû Bakr Muḥammad b. al-Ḥasan b. Fûrak al-Iṣfahânî ash-Shâfi'î, d. 406/1015. Philosopher, philologist, preacher, teacher, author.

(2) Kitâb an-Nizâmî fi usûl id-dîn, Ḥajî 13851.

(3) Ḥajî 7701, Abû 'l-Ḥusain, i. e., Abû 'l-Ḥusain Aḥmad b. Fâris, d. 394/1004.

(4) Aṣ-Ṣâhib Ibn 'Abbâd 'Abû 'l-Qâsim b. Abî 'l-Ḥasan 'Abbâd b. 'Abbâs b. 'Abbâd b. Aḥmad b. Idris at-Tâlaqânî d. 385,995, famed for his talents, virtues, and generosity, and himself author of *al-Muḥîṭ*, a philological work in 7 volumes, several noteworthy epistles and some good poetry.

(5) *Kitâb aṣ-Ṣâhibî fi'l-lughâ*, dealing with rules of speech followed by the Arabs, and of which the author says, "My only reason for affixing this title to the book is because I composed it and deposited it in the library of aṣ-Ṣâhib," meaning, as explained in Ḥajî that he composed it for aṣ-Ṣâhib. Ḥajî 7701.

(6) Abû 'Alî al-Fârisî al-Ḥasan b. Aḥmad (d. 377/987) took high rank as a grammarian.

(7) Abû Suyâ' Fannâkhusrûb. Rukn ad-daula Abû 'Alî al-Ḥasan b. Burwaih 'Aḍud ad-daula ad-Dailamî, Sultân of Fars, said to be the first monarch after Islâm called Malik, a man of great talent, learning, and generosity, d. 372/983. Other works composed by Abû 'Alî in his honour are the *Idâh*, and the *Takmila*.

(8) *Kitâb al-'Aḍudî fi'n nahw*, Ḥajî 8158.

(9) 'Aḍud ad-dîn 'Abd ar-Raḥmân b. 'Aḥmad al-Ijî, d. 756/1357.

(10) See p. 33.

(11) *Fawâ'id al-Ghiyâthiyya fi'l-Ma'ânî wa'l-bayân*, a very valuable book, upon which a number of commentaries have been written by later authors, one of the latest and best being by al-Bukhârî (d. 950/1543). Ḥajî 9278.

So I mounted their generous steed, and embarked upon their course, and God's aid was sought and upon him was the reliance.

Ibn Jarir (1) brought out in his *Tafsir*, (2) on the authority of Sa'îd ibn Jubair (3), the following:

The Quraish said, why was not this Qurân sent down in a foreign tongue and in Arabic? Then God sent down a revelation about it, and they said, why were not its signs interpreted in a foreign tongue and in Arabic? Then God, after this sign, sent down the Qurân in every tongue, therein *hijâra min sijjilin* (4) in Persian (5).

Ibn Abî Shaiba (6) in *al-Muṣannaf* (7), and Ibn Jarir on the authority of Abû Maisara 'Amr ibn Shuraḥbil (8);

(1) Abû Ja'far Muḥammad b. Jarir b. Yazid b. Khâlid at-Ṭabarî, the well-known at-Ṭabarî, author of the great commentary on the Qurân and the celebrated history—Imâm in many branches of knowledge, d. 310/923.

(2) *Tafsir Ibn Jarir*, of which as-Suyûtî says in his *Itqân*, "It is the clearest and the greatest of the commentaries." Ḥajî 3161.

(3) Abû 'Abdallâh Sa'îd b. Jubair b. Hishâm al-Asadî, also called Abû Muḥammad, *maula* to the tribe Wâliba b. Ḥârith, pupil of Ibn 'Abbâs, and famed for his general knowledge of the Qurânic sciences, d. 94 or 95 (113 or 114).

(4) Qurân II; 84, 15:74, 105:4.

(5) *Itqân* 171, Firyânî on the authority of Mujâhid; In Persian it first meant 'stones', and afterwards 'clay'.

Jaw. (Sachau edition, al-Jawâlîqî's al-Mu'arrab, Leipzig, 1867) p. 81, Ibn Qutaiba agrees (= سنك وكر).

Sid. (Studien über die Persischen Fremdwörter im klassischen Arabisch) Göttingen, 1919, by A. Siddiqi) p. 73, id.

De Voc. (Vocabulis in Antiquis Arabum Carminibus et in Corano Peregrinis, Lugd. Bat. 1880, S. Fraenkel) p. 25, id.

(6) Abû Bakr 'Abdallâh b. Muḥammad b. Ibrâhîm b. 'Uthmân Ibn Abî Shaiba al-'Absî al-Kûfî, eminent traditionist, *Imâm* and *Ḥâfiẓ*, d. 234 or 5 (849 or 50).

(7) *Al-Muṣannaf fi 'l-ḥadîth*, a large book in which the author collects the decisions of law of the Followers, the sayings of the Companions, and the traditions of the Prophet. Ḥajî 12202.

(8) 'Amr b. Shuraḥbil al-Hamdânî Abû Maisara al-Kûfî, d. 63/684, one of Ibn 'Abbâs's most prominent students. Mentioned by Ibn Hibbân in his *Thiqât*.

The Qurân was sent down in every tongue. And Ibn Jarîr (himself) declared, In the Qurân is every tongue. Ibn Abî Shaiba on authority of aḍ-Ḍaḥḥâk(1), The Qurân was sent down in every tongue.

Ibn al-Mundhirî (2) declares in his *Tafsîr* (3), on the authority of Wahb ibn Munabbih (4); There is no language of which there is not some little part in the Qurân. And as to what there is in it from the Greek tongue, he said, *fa-ṣurhunna*, meaning, 'cut them in pieces' (5).

These are the sayings handed down with authority from the Followers.

At-Thaʿâlabî (6) notes on authority of some of them as follows: There is not a language in the world which is not found in the Qurân. And the Imâmsaid concerning the other divine books which were sent down, that they were revealed in the speech of the people to whom they were sent; nothing in them came down in the language of any other people. Now the Qurân comprises the whole of the speech of the Arabs, but many things were sent down in it from languages other than theirs—from that of the Greeks, the Persians, and the Abyssinians.

(1) See on p. 45.

(2) Abû Bakr Muḥammad b. Ibrâhîm al-Mundhirî an-Nisâbûrî, a Shâfiʿite scholar, d. 318/930?

(3) *Tafsîr (al-Qurʿân) al-Mundhirî*. Brock. I.180.

(4) Abû Abdallâh Wahb b. Munabbih b. Kâmil b. Shaij Dhi-Kibâr al-Yamânî, great transmitter of narratives and legends, informed on the origin of things, the formation of the world, and the history of the prophets and ancient kings, d. 110/728.

(5) Q. 2:262.

Itq. 171--Ibn Jarîr after Ibn ʿAbbâs; Aramaic for 'split them'. Ibn Mundhirî after Wahb b. Munabbih: Gr. Dvorák (Ueber die Fremdwörter im Korân, Sitzungsberichte der Phil.-Hist. Classe, Wiener Akad., Bd. 109, Wien, 1885) p. 488 f., σύρω "schleppen, losreißen" (Vanicek; Gr-Lat etym. Wörterbuch, S 1029).

(6) Abû Ishâq Aḥmad b. Muḥammad b. Ibrâhîm a-Thaʿâlabî an-Nisâbûrî, most famous man of his time in the interpretation of the Qurân, author of *at-Tafsîr al-Kabîr*, a work of excellent merit, d. 427/1035, some say 437.

**The Report of that part of God's Book which appears
in the Language of the Abyssinians.**

(*Shatr*) (1)

Ibn Abî Hâtim (2) on the authority of Rafi' (3) concerning God's expression. "So turn thy face towards the sacred mosque; (4);" that the word *shatr* means 'towards' in Aethiopic (5).

(*al-Jibt* and *aṭ-Ṭaghût*)

'Abd ibn Hūmaid (6) and Ibn Abî Hâtim, concerning God's expression, "They believe in *al-Jibt* and *aṭ-Ṭaghût*" (7): *al-Jibt* is the name of Satan in Aethiopic, and *aṭ-Ṭaghût* is the priest.

Ibn Jarîr on the authority of Sa'îd ibn Jubair: *al-Jibt* is the sorcerer in the Aethiopic language, and *aṭ-Ṭaghût* is the priest.

(1) I supply chapter headings in ()

(2) Ibn Abî Hâtim Abû Muḥammad 'Abd ar-Raḥmân b. Idrîs ar-Râzî al-Ḥâfiẓ held highest rank as traditionist, having travelled universally in pursuit of this branch of knowledge. He is noted for his veracity, d. 327/938. Abû Hâtim, his father, also an excellent judge of the authenticity of traditions, d. 277/890.

(3) Abû 'l-'Aliyâ Rafi' b. Mahrân ar-Rabâḥî, Qurânic commentator, pupil of Ibn 'Abbâs, d. 90/708.

(4) Q. 2:139.

(5) Itq. p. 171, id.

(6) Abû Muḥammad 'Abd Ibn Hūmaid b. Nasr al-Kashshî (also al-Kissî and al-Kushna in Ḥajî), Qurânic Commentator, author *Tafsîr 'Abd b. Hūmaid*, 249/863.

(7) Itq. p. 170, Ibn Abî Hâtim on the authority of Ibn 'Abbâs, Ibn Hūmaid 'an 'Ikrima, Ibn Jarîr 'an Sa'îd b. Jubair.

Itq. p. 172. id. omitting traditionists.

De Voc. p. 23, Aramaic ܩܘܡܘܢ in Targumis sense idolorum usurpato (Geiger, Was hat Muḥammad, 203).

(*Hūban*)

Aṭ-Ṭayyibī (1) in his *Masā'il* (2), on the authority of 'Abdallah Ibn 'Abbās, (3) — God be pleased with them both: that Nāfi' ibn al-Azraq (4) said to Ibn 'Abbās, "Tell me about God's word, "Verily this is a great transgression" (5). Said he, *Hūban* means 'a great crime' in the Aethiopic language (6).

(*Al-Awwāh*)

Ibn Jarīr and Abū Shaikh Ibn Ḥibbān (7), on the authority of 'Abdallāh Ibn 'Abbās concerning God's expression, "Verily Abraham is merciful, kind" (8): *al-awwāh* means *al-mūqin* (firm believer) which, in a manner of speaking, means *al-mu'min* (believer) in the Aethiopic language. (9).

Ibn Abī Ḥātim on the authority of Mujāhid (10) and 'Ikrima (11): *al-awwāh* means *al-mūqin* in Aethiopic.

(1) Abū 'ṭ-Ṭayyib Muḥammad b. Ṭās al-Qaṣrī, a pupil of Abū 'Alī al-Fārisī (mentioned above, p. 34), died at an early age in the 4th century of the *hijra*.

(2) *Al-Masā'il al-Qaṣariyāt fi nahw*, also called *aṭ-Ṭayyib*, Ḥajī 11908.

(3) 'Abdallāh Ibn 'Abbās, well-known cousin of the Prophet, illustrious pioneer in the field of Qurānic exegesis, born 3 yrs prior to the *hijra*, d. a. h. 68/688.

(4) Nāfi' b. al-Azraq (ms. al-Azraq) al-Khārijī, Khārijite zealot and warrior, d. 65/85.

(5) Q. 4:2.

(6) Itq. 170, id.

(7) Abū Shaikh Ibn Ḥibbān al-Ḥāfiẓ

Abū Muḥammad 'Abdallāh b. Muḥammad b. Ja'far al-Iṣfahānī, Qurānic commentator, author of a *tafsīr* and also of a book of threats, d. 369/979.

(8) Q. 9:115.

(9) Itq. 170, Abū Shaikh after 'Ikrima 'an Ibn 'Abbās, id. 2nd paragraph id. (8) 3rd paragraph, al-Wāsiṭī; id. in Hebrew.

(10) Abū 'l-Ḥajjāj Mujāhid b. Jubair al-Makkī, famous Qurānic commentator, d. 103 or 4/721 or 2.

(11) Abū 'Abdallāh 'Ikrima, a *maula* of Ibn 'Abbās, descended from the Berbers of Maghrib, pupil of his master who took great pains in teaching him the Qurān and the *Sunna*, one of the principal *tābi's* and juris-consults of Mecca, held to Khārijite opinions, d. 107/725, others say 105, 6, 15.

Waki' (1) and Ibn Jarir, and Abû Shaikh on the authority of Abû Maisara 'Amr ibn Shuraḥbil: al-awwâh means 'the prayerful' in the Aethiopic dialect. (2).

(*Ibla'î*)

Ibn al-Mundhirî, Ibn Abî Hâtim, and Abû Shaikh, on the authority of Wahb ibn Munabbih, concerning God's expression, "And it was said, O earth, swallow up thy water" (3): that in Aethiopic *ibla'î* means 'swallow it'.

(*Muttaka'an*)

Ibn Abî Hâtim and Abû 's-Shaikh on the authority of Salama ibn Tammâm ash-Shaqarî concerning God's expression, "And she prepared for them a banquet" (4): *muttaka'an* is the name they give the orange in the Aethiopic language (5).

(*Tûbâ*)

Ibn Jarir and Ibn Abî Hâtim on the authority of 'Abdallâh Ibn 'Abbâs, concerning God's expression, "Blessedness is theirs" (6) *tûbâ* is the name of Paradise in the Aethiopic language.

Abû 's-Shaikh on the authority of Sa'îd ibn Jubair said, *tûbâ* is the name of paradise in Aethiopic. (7).

(1) Al-Imâm Abû Sufyân Waki' b. al-Jarrâḥ al-Kûfi al-Ḥanifi az-Zâhid, author of *tafsîr Waki'*, a commentary containing also the sayings of the Companions and Followers; d. 197/812.

(2) See note 9 p. 38.

(3) II:46.

Itq. 169, Ibn Abî Hâtim 'an Wahb, id. Abû Shaikh after Ja'far 'an his father; = *ishribî* in Indian.

Dvorák 507, referring to Arab commentators' and lexicologists' position with reference to this word as meaning *ishribî* in Ind. or Aeth.

(*Tâj al-'Arûs* V. بلع).

(4) Q. 12:31.

(5) Itq. 172, id., omitting Abû s-Shaikh.

(6) Q. 13:28.

(7) Itq. 172, 1st paragraph id., omitting Ibn Jarir. 2nd paragraph Indian instead of Aethiopic.

Jaw. 103, finds some agreeing, others saying it means 'the shrubbery in a garden'. Grammarians call it a *fu'lâ* form of *at-taib*, originally *tuybâ*, the *yâ'*, changed by *damma*, becoming *waw*.

De Voc. 24, Syr. صوب Payne Smith.

(*Sakar*)

Ibn Mirdawaih (1), on the authority of Ibn ‘Abbâs, concerning the expression of God, “From it you take intoxicating drink” (2): *as-sakar* means ‘sour wine, vinegar’ in Aethiopic (3).

(*T.H.*)

Al-Ĥâkim (4) brought out in *al-mustadrak* (5), verifying it on the authority of Ibn ‘Abbâs, concerning God’s word, “*T. H.*” (6): This is like your expression, “O, Muḥammad”, in Aethiopic.

Wakī‘ and Ibn Abî-Shaiba, and Ibn Abî Ḥâtim on the authority of ‘Ikrima: *T. H.* in Aethiopic means, “O. man!”

(*Hurrima*)

Ibn Abî Ḥâtim on the authority of ‘Ikrima, on God’s word, “And it has been forbidden” (7): *wa-ḥurrima* means, “And it has been cut off,” in Aethiopic (8).

(1) Al-Ĥâfiẓ Abû Bakr Aḥmad b. Mûsâ al-Iṣfahâni, Ibn Mirdawaih (also frequently pointed Mardûya), historian, Qurânic interpreter, and recorder of the sayings of the Companions and Followers, d. 410/1019.

(2) Q. 16:19.

(3) Itq. 171, Ibn Mirdawaih following ‘Aufî ‘an Ibn ‘Abbâs, id.

(4) Abû ‘Abdallâh Muḥammad al-Ĥâfiẓ al-Ĥâkim an-Nisâbûri, also called Ibn al-Baiyi’, noted as a reliable traditionist, d. 405/1014.

(5) *Al-Mustadrak ‘alâ ‘ş-Şaḥiḥain fi ‘l-ḥadîth*, on the relative credibility of the two true transmitters of traditions, Ḥaji 11929.

(6) Itq. 171, Al-Ĥâkim following ‘Ikrima ‘an Ibn ‘Abbâs, id. Also Ibn Abî Ḥâtim following Sa‘îd b. Jubair ‘an Ibn ‘Abbâs, Syriac. 2nd paragraph, 3 named here omitted, cites authority of Sa‘îd b. Jubair that it is Aramaic. Appears Q. 20:1.

(7) Q. 2:43, 5:97.

(8) Itq. 170, id.

(*As-Sijill*)

Ibn Mirdawaih on the authority of ‘Abdallâh Ibn ‘Abbâs, concerning God’s expression, “like the folding of the scroll of a book” (1): *as-sijill* is a word in the Aethiopic language meaning *rijl* (part, portion, blank paper). (2).

(*Al-Mishkât*)

‘Abd ibn Humaid, on the authority of ‘Abdallah Ibn ‘Abbâs, on God’s expression, “like a niche for a lamp in a wall” (3): *al-mishkât* is ‘a window’ in the Aethiopic language.

‘Abd ibn Humaid, Ibn al-Mundirî, and Ibn Abî Hâtim, on the authority of Mujâhid, on God’s expression, “like a niche for a lamp in a wall”: *al-mishkât* is ‘a window’ in the Aethiopic language (4).

(*Al-‘Arim*)

Ibn Abî Hâtim, on the authority of Mujâhid, on God’s expression, “The torrent of *al-‘Arim*” (5): *al-‘Arim* in Aethiopic means ‘a dam’ by which water is stored up, afterwards overflowing (6)

(1) Q. 21:104.

(2) On *sijill* Itq., Ibn Mirdawaih following Abû ‘I-Jauza ‘an Ibn Abbâs, id. “And in *al-muhtasib* by Ibn Jinnî *as-sijill* is said to be a book. Some say it is an Arabicised Persian word.”

Jaw. 87. Some agree. Others say it means the Prophet’s scribe. According to Abu Bakr it is a book, but God knows best. Finds none calling it Persian, however.

De Voc. 17. Gr: $\sigma\iota\gamma\iota\lambda\lambda\omicron\nu$ sine dubio.

(3) Q. 24:35.

(4) Itq. 173, Attributed only to Ibn Abî Hâtim ‘an Mujâhid.

Jaw. 135. Ibn Qutaiba id. According to others, “Any kind of window except the *nâfidha* is a *mishkât*.”

De Voc: مشكوة Aethiopic (Mu’arr. 135, above). Respondet Aeth. مِسْكَو Dillm. 283.

Dvorák agrees Aeth.

(5) Q. 34:15.

(6) Itq. 172 agrees.

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Wakī' and Ibn Abī-Shaiba, and Ibn Abī Ḥātim on the authority of 'Ikrima: *T. H.* in Aethiopic means, "O. man!"

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(*Al-‘Arim*)

Ibn Abî Hâtim, on the authority of Mujâhid, on God’s expression, “The torrent of *al-‘Arim*” (5): *al-‘Arim* in Aethiopic means ‘a dam’ by which water is stored up, afterwards overflowing (6)

(1) Q. 21:104.

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Jaw. 87. Some agree. Others say it means the Prophet’s scribe. According to Abu Bakr it is a book, but God knows best. Finds none calling it Persian, however.

De Voc. 17. Gr: $\sigma\iota\gamma\iota\lambda\lambda\omicron\nu$ sine dubio.

(3) Q. 24:35.

(4) Itq. 173, Attributed only to Ibn Abî Hâtim ‘an Mujâhid.

Jaw. 135. Ibn Qutaiba id. According to others, “Any kind of window except the *nâfidha* is a *mishkât*.”

De Voc: مشكوة Aethiopic (Mu‘arr. 135, above). Respondet Aeth. ⲙⲓⲃⲁⲧ Dillm. 283.

Dvorák agrees Aeth.

(5) Q. 34:15.

(6) Itq. 172 agrees.

(*Al-Minsâ'a*)

Ibn Jarir and Ibn Abi Ḥâtim, on the authority of as-Suddî (1), on God's expression, "(The reptile of the earth which) ate his staff" (2): *al-minsâ'a* means 'staff' in the Aethiopic language. (3).

(*Y. S.*)

Ibn Jarîr and Ibn Mirdawaih, on the authority of 'Abdallah Ibn 'Abbâs, on God's word, "*Y. S.*" (4): It means, "O, man!" in the Aethiopic language (5).

(*Al-Awwâb*)

Ibn Abi Ḥâtim, on the authority of Sa'îd ibn Jubair and Ibn Shuraḥbil, concerning God's expression, "Verily, he is repentant" (6): *al-awwâb* means, "the one who praises God" (7) in the Aethiopic language.

(*Kiflain*)

Wakî' and Ibn Abi Shaiba, on the authority of Abû Mûsâ al-Ash'arî, (8) on God's expression, "He will give you a double portion of his mercy" (9): *kiflain* means "a double portion" in the Aethiopic. (10).

(1) Muḥammad ibn Marwân as-Suddî aṣ-Ṣaghîr, Qurânic commentator and traditionist, author of *Tafsîr as-Suddî* (Ḥajî no. 3286, see Introduction p. 12.), d. 189/804.

(2) Q. 34:13.

(3) Itq. 173, id., omitting Ibn Abi Ḥâtim.

(4) Q. 36:1.

(5) Itq. 173, id., omitting Ibn Jarîr.

It adds a tradition from Abû Ḥâtim on the authority of Sa'îd ibn Jubair that *Y. S.* means *يا رجل* in Aeth.

(6) Q. 34:16, 29,44.

(7) Itq. 170, id., omitting Sa'îd ibn Jubair.

(8) Abû Mûsâ 'Abdallâh ibn Qais al-Ash'arî, Qurânic commentator, one of the Companions, d. 44/664.

(9) Q. 57:28.

(10) Itq. 172, Mentions only Ibn Abi Ḥâtim 'an Mûsâ al-Ash'arî, and says *qif'ain* ('double portion' of) *Kanz* (buried treasure, or gold,) and that Jawâlîqî says that it is a Persian word Arabicised.

(*Nāshī'a*)

Wakī', (Abū Mansūr, Ibn Jarīr, Ibn al-Mundhirī, and al-Baihaqī (1) in his *Sunan* (2), on the authority of 'Abdallāh Ibn 'Abbās, on God's expression, Verily, the beginning of the night" (3): *nāshī'a* means, "the rising of the night" in the Aethiopic language (4). When a man stands up (to pray), they say "*Ansha' a ar-rajul*," meaning, "He stands."

(*Munfaṭīr*)

Ibn Jarīr, on the authority of 'Abdallāh Ibn 'Abbās, concerning God's expression, "The heavens shall be rent asunder by it" (5): *munfaṭīr* means, "filled with it" in the Aethiopic language (6).

(*Qaswara*)

Ibn Jarīr and Ibn Abī Ḥātim, on the authority of 'Abdallāh Ibn 'Abbās, concerning God's expression, "(As though they were frightened asses) fleeing from a lion" (7): *qaswara* means "lion" in the Aethiopic language.

(1) We are left to conjecture what Maṣṣūr (or Abū Maṣṣūr) is intended: Probably Abū Maṣṣūr 'Abd al-Qāhir ibn Ṭāhir ibn Muḥammad at-Tamīmī al-Baghdādī ash-Shāfi'ī, author of *tafsīr Abū Maṣṣūr*, d., 429/1037.

Al-Baihaqī Abū Bakr Aḥmad al-Ḥusain ibn 'Alī al-Khusrawjirdī, d., 458 1065.

(2) *As-Sunan al-kabīr wa's-ṣaghīr*, two volumes of which we read (Ḥajī III. 627, no. 7269), "Nothing like them has been composed in Islām."

(3) Q. 73:6.

(4) Itq. 173, al-Ḥākim in his *Mustadrak 'an Ibn Mas'ūd*, id. Also Baihaqī 'an Ibn 'Abbās, id.

(5) Q. 73:18.

(6) Itq. 173, id.

(7) Q. 74:51.

(8) Itq. 172, id., omitting Ibn Abī Ḥātim.

(*Yahûra*)

Aṭ-Ṭayyibî, on the authority of ‘Abdallâh Ibn ‘Abbâs, on the authority of Nâfi‘ ibn al-Azraq (1) whom he asked about God’s expression, “Verily, he thought that he would not return” (2). *an lan yahûra* means “that he would not return” in the Aethiopic Language.

Ibn Abi Ḥâtîm, on the authority of Dâwud ibn Abî Hind (3), concerning God’s expression, “that he would not return”: *yahûra* means, “he returns” in the Aethiopic language, because when they say. *Ḥir ilâ ahlîka*,, it means, “Return to your people” (4).

(*Sinîn*)

Ibn Jarîr and Ibn Abî Ḥâtîm, on the authority of ‘Ikrima, concerning God’s expression, “By Mt. Sinai” (5): *sinîn* means “the beautiful” in the Aethiopic. (6).

(*Al-Arâ’ik & Yaṣiddûna*)

And in the *Funûn al-afnân* by Ibn al-Jawzî (7): *al-arâ’ik* means ‘couches’ in the Aethiopic (8); also “Then thy people cried out by reason of him” (9): *yaṣiddûna* means “they clamored, cried out” (10) in the Aethiopic.

(1) See p. 38, n. 4.

(2) Q. 84:14.

(3) Dâwud ibn Abi Hind Dainâr ibn ‘Adhâfir Tahmân al Qusairî, d. 139/757, called *thiqa* by Abu Ḥâtîm, and by others *thiqa thiqa*.

(4) Itq. 173, Ibn Abî Ḥâtîm ‘an Dâwud ibn Hind, id., 2nd paragraph. Also ‘an ‘Ikrima. Also, “in the *mas’ala* of Nâfi‘ ibn al-Azraq by Ibn ‘Abbâs.”

(5) Q. 95:2.

(6) Itq. 171. id.

(7) *Funûn al-afnân fi ‘ulûm al-qurân* Ḥajî IV.465, no. 9198; Brock Cairo VII. 530, a treatise on Qurânic doctrines.

Ibn al-Jawzî Jamâl ad-dîn Abû ‘l-Faraj ‘Abd ar-Rahman ibn Abû ‘l-Ḥasan ibn ‘Alî al-Baghdâdî, d., 597/1200. Brock. 1.500 ff. lists to his credit 81 works, classified under 10 heads, including Hist., Trad., Biog., Jurispru., Med., Geog., etc.

(8) Q. 18:30, etc. Itq. 169, id.

(9) Q. 43:57.

(10) My translation follows Itq. text p. 173 which reads — قال ابن الجوزي معناه يشجون بالحبشة
Our Copyist must again be in error here, writing يشحكون for يشجون.

(*Ad-Durri & Ghida*)

And in *al-burhân* by Shaidhala, (1) *al-irshâd* by al-Wâsiṭi, (2) and *lughât al-qur'ân* by Abû 'l-Qâsim, (3) concerning God's expression, "A brightly-shining star" (4): *ad-durri* means 'shining' in the Aethiopic language. (5) And it is mentioned concerning his expression, "And the water diminished" (6), that *ghida* means "it diminished" in the Aethiopic (7).

**The Report of what Appears (in the Quran)
in the Persian Tongue.**

(*Al-Istabraq*)

Ibn Abî Hâtim, on the authority of aḍ-Ḍaḥḥâk (8): *al-istabraq* means "coarse silk silk-brocade" in Persian (9).

(1) *Al-Burhân fi mushkilât al-qur'ân*, dealing with difficult passages in the Qurân (Ḥajî II. 47, no. 1796).

Shaidhala Abû 'l-Ma'âlî 'Azîzî ibn 'Abd al-Malik al-Jilî, Shâfi'ite Qâḍî and Imâm, d., 494/1100.

(2) *Irshâd al-mubtadi wa tadhkirat 'l-muntahî fi 'l-qir'ât 'l-ashr*, a book intended to give direction to the beginner, and to aid his memory in the use of the 10 recensions of the Qurân (Ḥajî I.252, no. 490).

The *Shaiikh Abû 'l-Izz ad-dîn Muḥammad* ibn al-Ḥuṣain ibn Bindâr Qalâmsî al-Wâsiṭi, d., 521/1127.

(3) *Lughât 'l-qur'ân*. The *lughas* are treated summarily in Ḥajî, where a *lughât 'l-qur'ân* is referred to without naming the author or giving any further information.

So numerous are the Abû 'l-Qâsims that one hesitates even to hazard a conjecture. The reference might well be to Abû 'l-Qâsim al-Ḥarîrî al-Baṣrî, author of the renowned *Maqâmât*, a man of eminent merit, extensive information, and vast abilities, d., 516/1122.

(4) Q. 24:35.

(5) Itq. 170, Shaidhala and Abû 'l-Qâsim, id.

(6) Q. 11:46.

(7) Itq. 172, Abû 'l-Qâsim, id.

(8) Aḍ-Ḍaḥḥâk ibn Muzâḥim al-Kâfi, Quranic commentator, pupil of Ibn 'Abbâs, d., 102/720.

(9) Q. 76:21.

Itq. 169, id.

Dvorák, id.

De Voc. 25,—Syr ~~وادي~~ Refers to de Lagarde, Gesammelte Abhandlungen, 13.

Sid. p. 8, n. 2., Syr.

(*Sijjîn*)

Ibn Abi Shaiba, on the authority of Ibn ‘Abbâs, concerning God’s word, *sijjîn* (1): in Persian it means “every sort of stone and clay.”

(*Kuwwirat*)

Ibn Jarîr, on the authority of of Sa‘îd ibn Jubair, concerning God’s expression, “when the sun shall be folded up” (2): *kuwwirat* “it is set” in Persian (3).

(*Maqâlîd*)

Al-Firyânî (4), on the authority of Mujâhid, concerning God’s expression, “His are the keys of the heavens and the earth” (5): *maqâlîd* means ‘keys’ in Persian.

Al-Jawâlîqî, in *al-mu‘arrab* (6), mentioned as words in the Qurân that have been Arabicised from the Persian; *abârîq*, *biya‘*, *kanâ‘is*, *at-tannûr*, which is Gehenna, *dînâr*,

(1) Q. 83:7,8—“The register in which are recorded the actions of the wicked.”

Itq. 170, Abû Hâtîm (?) in *kitâb az-zîna* says it is foreign to the Arabic language.

(2) Q. 81:1.

(3) Jaw. 130 = كورجود Pers.

(4) Abû Bakr Muḥammad b. ‘Abd b. Khâlid b. Firyân b. Farqad an-Nakh‘î al-Firyânî, dwelt at Râ’, transmitted traditions ‘an Qutaiba b. Sa‘îd, Yaḥya b. Mûsâ, etc., and himself quoted by the Qâḍî, ‘Ikrima b. Aḥmad, etc., was *thiqa*—*Kitâb al-Ansâb*, by as-Sam‘ânî, Gibb Memorial, XX. 426, 7.

Name erroneously pointed in text.

(5) Q. 39:63, 42:10.

Itq. 173. id. Also Ibn Duraid.

Jaw. 139, id. Also Dvorák.

(6) *Al-Mu‘arrab*, also called *al-mu‘arabât*, said to be unequalled in the treatment of Arabicised words (Ḥâjî V. 632, no. 12405).

Al-Jawâlîqî Abû Maṣ‘ûr Mauḥûb b. Abî Ṭâhir b. Muḥammad. al-Khidr Aḥmad, al-Bagdâdî, master of all branches of literature, d. 539/1134.

ar-Rass, *ar-Rûm*, *zanjabîl*, *sijjîn*, *surâdiq*, *al-Majûs*, *al-yâqût* (*ar-rijâl* ?) *misk*, *Hûd*, and *Yahûd*. (I)

(I) *Abâriq*, 'goblets', Q. 56:18.

Itq. 169, also at-Tha'âlibî, id.

Jaw. adds that it means a 'watercourse' or, 'the pouring of water gently.' De Voc. 15. id.

Biya' 'churches', Q. 22:41.

Kanâ'is, 'churches', not a Quran word.

Itq. 170, following Jaw. 35, "As for *al-bai'a* and *al-kanîsa*, some 'Ulama's make them both Persian Arabicised words.

De Voc. 24, Syriac ~~𐤀𐤎𐤓𐤕~~

At-Tannûr, 'oven', explained in text as meaning 'Gehenna', Q. 11:42, 23:27.

Itq. 170, also at-Tha'âlibî, id.

Jaw. 36, Ibn Duraid, id. Quotes also Ibn Qutaiba: "It comes to us on the authority of Ibn 'Abbâs that *at-tannûr*, belongs to every tongue, both Arab and foreign." And on the authority of 'Alî; it means "the face of the earth." Ibn Duraid also classifies it as Syriac.

Dînâr, *δηνάριον* Q. 3:68.

Itq. 170, al-Jawâliqî and others id.

Jaw. 62, root *dinnar* if Arabicised, but Arabs know only the word *dînâr*, etc.

De Voc. 13, Ibn Hishâm's *Leben Muh.*, Wüstenfeld, 660, 4, "Gr *δηνάριον* ortum est."

Dvorâk id. Mentioned Sid. 17

Ar-Rass, supposed name of a well near Midian or Antioch, Q. 25:40. 50:12.

Itq. 171, "In *al-'ajû'ib*, by al-Kirmânî *ar-Rass* is given as a Persian word, meaning "a well". The word does not appear in Sachau's edition, *Ar-Rûm*, "the Greeks," Q. 30:1.

Itq. 171, following Jaw., "It is the Persian name for that nation of men." Jaw. 73.

Dvor. 496, id—~~𐤀𐤎𐤓𐤕~~, "Byzantiner oder Neugriechen." Sid. 90.

Zanjabîl, 'ginger', Q. 76:17.

Itq. 171, also at-Tha'âlibî id. Jaw. 78, a word under *as-sajanjal*, meaning "wife, woman" in Gr.

De Voc. 11, id., referring to 'A's. Mu'arr, also Jaw.

Sid. 20, 61, id.

Arabs understand it to mean in the Quran, "the ginger with which the water of Salsabeal, a fountain in Paradise, is to be flavored."

Sijjin, see above p. 46.

Surâdiq, 'smoke-covering', Q. 18:28.

Itq. 171, id., and its root is *surâdir*, which means 'a hall, passage, Catacombs'. Others say it means 'the choice men of a tribe,' in Persian *surâdih*, i.e., 'the shield of the nation.'

Jaw. 90, Persian from *sardâr*, 'a passage', according to Farazdaq. Mentioned Sid. 64.

Al-Majûs "the Maji, or fireworshippers," Q. 22:17.

Itq. 172, id.

Jaw. 141, Persian.

Al-yâqût 'the ruby', Q. 55:58.

Itq. 173, also at-Tha'âlibî, and others, id.

Jaw. 156, Per. Arabicised, pl. *yawâqût*, according to Mâlik b. Nuwaira alYarbû'î.

De Voc. 6, refers to 'A's. Kam. 139,19, Aram. **ܐܘܨܐܘܪܐ** Land Anecd. III.20, 4; 23 ult. **ܐܪܝܐ** "Ar., non ut Freyi. vult, exipso Gr. **ὄριονθος** ortum est."

Ar-Rijâl, 'men', Q. 7:44, etc.

The word is not treated in Sachau's edition, nor do I find it treated as an Arabicised word elsewhere. I incline to the opinion that it appears here by error of the copyist.

Misk, "Musk, perfume," Q. 83:26.

Itq. 172, at-Tha'âlibî id.

Jaw. 143, Persian Arabicised word meaning 'perfume.'

Sid. 73, 82, 85, id.

Hûd, 'Hoad,' Q. title sura II, etc.

Itq. 173, id. = *Yahûd*.

Jaw. 153, " " "

Sid. 20, 57, discusses form.

Yahûd, 'the Jews.' Q. 2:107, etc.

Itq. 173, following Jaw., id.

Jaw. 157.

**The Report of What Appears (in the Quran)
In The Greek Tongue.**

(*Fa-surhunna*)

Ibn al-Mundhirî, on the authority of Wahb ibn Munabbih, concerning God's expression, "Cut them in pieces:" *fa-surhunna* means "cut them in pieces" in the Greek (1).

(*Al-Firdaus*)

Ibn Abî Hâtim, on the authority of Mujâhid: *al-firdaus* means 'garden' in the Greek. (2).

Ibn Abî Hâtim, on the authority of Sa'îd ibn Jubair: 'garden' in the Greek language is *al-firdaus*.

(*Al-Qist*.)

Ibn al-Mundhirî and Ibn Abî Hâtim, on the authority of Mujâhid: *al-qist* means 'justice' in the Greek. (3)

(*Al-Qustâs*)

Al-Firyânî (4) and Ibn Abî Shaiba, on the authority of Mujâhid: *al-qustâs* in the Greek language means 'scales.' (5)

(1) See above, p. 36,

(2) Q. 18:197, 23:11, 'Paradise,'

Gr. *παράδεισος*.

Itq. 172, id, Also 'an as-Suddî, 'vineyard' in Aram, root *firaasa*.

Jaw. 109, az-Zajjaj and other expert philologists say it is Gr.

For further discussion and references, see Fraenkel 71, 149, and Sid. 13, 35, 60.

(3) Itq. 172, id., omitting Ibn al-Mundhirî. Q. 3:16, 20, etc.

(4) See above, p. 46, n. (4).

(5) Q. 17:37, 26:182.

Itq. 172, omitting Ibn Abî Shaiba, it means 'justice.' Ibn Abî Hâtim 'an Sa'îd b. Jubair = 'scales.'

Jaw. 114, Ibn Bindâr 'an Ibn Razima: 'an Abû Sa'îd 'an Ibn Duraid = 'scales'; also called *qistâs* and *qistâz* (? written *qistâr*).

Dvor. Heb. *אשכנז, אשכנז, אשכנז* Syr. *ܩܘܨܬܐ* Gr. *ξέστης*.

(*Ṭafiqâ* and *ar-Raqîm*)

Shaidhala in *al-Burhân*, concerning God's expression, "And they (two) began" (1): *ṭafiqâ* means "They (two) undertook" in the Greek (2). And *ar-Raqîm* (3), said he, means 'tablet' in the Greek.

And Abû 'l-Qâsim in *Lughât 'l-Qur'ân* says of *ar-Raqîm*, that it is 'a book' in the Greek language,

And al-Wâsitî says in *al-İrshâd* that it is 'an inkhorn.'

(*Aş-Şirât*)

Abû Hâtim, the philologist (4), in *Kitâb az-Zîna* (5) and elsewhere, mentions that *aş-şirât* means 'a way, road' in the Greek language. (6).

(1) Q. 7:21, 20:119.

(2) Itq. 172, others also, id.

(3) Q. 18:1.

Itq. 171, id. Abû 'l-Qâsim id.,
al-Wâsitî id.

But see Dr. Torrey's, "Three Difficult Passages in the Koran," in the Volume of Oriental Studies Presented to E.G. Browne, Camb. U. Pr. 1922, p. 456 ff., where he argues convincingly that $\text{قَم} = \text{קמ}$, i.e. Decius, and concludes, "To me at least it seems very probable, that when Mohammed's informant, who read or narrated to him the legend of the Seven Sleepers, saw before him the name קמ he read it קמ instead of קמ ."

(4) Father of Ibn Abî Hâtim. See p. 37, 2,

(5) Not given in Hâjî. Can the reference be to *Zinnât 'l-Qârî* "Ornament of the Qurân Reader," on the recensions of the Qurân, and said to discuss matters of greatest importance, author unnamed (Hâjî, no. 6984)?

(6) Q. 1:5, 6, etc., 'a way.'

Itq. 171, others also, id.

De Voc. 25, "Ex Aram שׁוּרַת i.e., strata (scil. via) ortum esse, notum est."

Dvor. Gr.

(*Al-Qinṭār*)

At-Tha‘ālibī, in *Fiqh ‘l-Lughah* (1), mentions that *al-qinṭār* in Greek is twelve thousand ounces (2).

(*Jannāt ‘Adnin*)

Ibn Jubair mentions ‘concerning God’s expression *Jannāt ‘Adnin*, that it belongs to the Greek language (3).

The Report of What Appears (in the Quran)

In the Indian Tongue.

(*Ibla‘ī*)

Abū Shaikh, on the authority of Ja‘far ibn Muḥammad (4), concerning God’s expression, “O earth, swallow up thy water:” *ibla‘ī* means ‘drink’ in the Indian language (5).

(*Ṭūbā*)

Ibn Jarīr and Abū Shaikh, on the authority of Sa‘īd ibn Jubair: *ṭūbā* is the name of Paradise in the Indian tongue (6).

(1) That is, “The Science of Language,” a book of renowned merit and extensive reference (Ḥajī 9177).

(2) Q. 3:12, 64, 4:24—a standard of weight.

Itq. 172, id. “A few declare that it is a bull’s-hide-full of gold or silver,” in Syriac. “Some say that it is a thousand *mithqāls* (gold coins, i.e., 1500 *dihrem*s) in the language of the Berbers.” Ibn Qutaiba: 8000 *mithqāls* in the language of the Africans.

Jaw. 122, not Arabic.

De Voc. 13, id., referring to Jaw., and Al-Bakrī, Geograph. Wörterbuch, ed. Wüstenfeld 570. 12.

(3) Q. 13:23, etc., “Garden of Eden.”

Itq. 172; Juwaibir’s *tafsīr* id.

Also, Ibn Jarīr ‘an Ibn ‘Abbās, that he asked Ka‘b about it and he said, *Jannāt* means ‘vines and grapes’ in Syriac.”

(4) The Imām, Ja‘far aṣ-Ṣādiq b. Muḥammad b. al-Bāqir, Quranic commentator, d. 148/765.

(5) See p. 39.

(6) On *ṭūbā*, see p. 39.

Ms. reads. “in the Greek.” but this is evidently wrong.

(*As Sundus*)

Shaidhala declares that *as-sundus* means “thin silk brocade” in the Indian language (1).

**The Report of What Appears (in the Quran)
In the Syriac Tongue.**

(*Sarīyan*)

Ibn Jarīr, on the authority of Mujāhid, concerning God’s expression, “Thy Lord has placed a rivulet under thee:” *sarīyan* means ‘river’ in the Syriac tongue. (2)

(*T. H.*)

Ibn Munabbih, on the authority of Sa‘id ibn Jubair; *T. H.* means “O man!” in the Syriac language (3).

Ibn Jarir, on the authority of Qatāda, (4) brought out the same.

(1) Q. 18:30, etc.—“fine silk.”

Itq. 171, following Jaw., “Al-Laith said that the philologists and commentators did not differ on this point, viz., that it is an Arabicised word, and Shaidhala said that it is Indian.”

Jaw. 79, id.

De Voc. 4, refers to foregoing, but adds, “Equidem nescio an hoc certum sit.”

Dvor. Per. *sindauqis* = Gr. σάνδυξ (σάνδυσ) generally red-colored stuffs.

(2) Q. 19:24.

Itq. 171, Ibn Abi Ḥātim instead of Ibn Jarīr, id. Ibn Abi Ḥātim ‘an Sa‘id b. Jubair, Aram. Shaidhala, Ionian (Old Gr.)

Fraenkel, Einleitung XII., Aram.

(3) See p. 40.

(4) Qatāda ibn Di‘āma as-Sadūsī, a pupil of Ibn ‘Abbās, author of *tafsīr Qatāda* (Ḥajī no. 3377), taken as a standard *tafsīr* by many, d. 117/735.

(*Jannât ‘Adnin*)

Ibn Jarîr, on the authority of ‘Abdallâh ibn al-Hârith (1), brought out that ‘Abdallâh ibn ‘Abbâs asked Ka‘b (2) concerning the expression, *Jannât ‘Adnin*, and he answered, “It is a vineyard and grapes in the Syriac. (3)”

(*At-Ṭûr*)

Al-Firyânî, on the authority of Mujâhid: *at-ṭûr* means ‘mountain’ in the Syriac language. (4)

(*Hawnan*)

Ibn Abî Hâtim, on the authority of Maimûn ibn Mahrân, (5), concerning God’s expression, “And the servants of ar-Raḥman who walk upon the earth tranquilly (6);: *hawnan* means “as wise men” in the Syriac language.

(1) I suppose the reference is to Abû ‘Abdallâh ibn Hârith ibn Jaz’ az-Zubaidî, b. 89/708, friend of ‘Alî ibn ‘Abdallâh Ibn ‘Abbâs, and a famous traditionist and Quranic interpreter.

(2) Ka‘b ibn Zubair, one of the Companions, author of *Diwân Ka‘b*, and *Qaṣîda Bânât Su‘âd*—“Su‘âd Has Departed”—famous panegyric on the Prophet, upon the reciting of which Muḥammad presented him his own mantle as a gift.

(3) See p. 51.

(4) Q. 2:60, 87, etc., ‘mountain., Itq. 172, id. Also Ibn Abî Hâtim ‘an aḡ-Ḍaḥḥâk, Aram. Jaw. 100, Ibn Qutaiba: mt., Syr.

De Voc. 21, طور = טורה = תור

(5) Maimûn ibn Mahrân al-Jazâ’irî Abû Abwâb ar-Raqqî al-Faqîh, master of jurisprudence, reliable traditionist, d. 116 or 117/734 or 735 (Ibn Hajar, *Tahdhîb*. 10:702).

(6) Q. 25:64.

Itq. 173, id. Also, on the authority of aḡ-Ḍaḥḥâk, id. Also, on the authority of Abû ‘Imrân al-Jaunî, that it is Hebrew.

(*Haita la-ka*)

Ibn Jarîr, on the authority of al-Ḥasan, (1) concerning God's expression, "Come hither" (2): *Haita la-ka* is a Syriac expression, meaning, "Come!" (3).

(*Wa-lâta*)

‘Abd ibn Humaid and Ibn al-Mundirî, on the authority of Wahb ibn Munabbih, concerning God's expression, "And it was not a time of escape" (4): When a Syrian wishes to say, "And there is not," he says, "*Wa-lâta*" (5)

Abû Ḥâtîm, and (6) al-Wâsiṭî in *al-irshâd*, that God's expression, "And leave behind you the sea in quiet" (7), (*rahwan*) means 'tranquil' in Syriac (8); on his expression, "And enter the gate as worshippers" (9): *sujjadan* means, "with uplifted heads" in Syriac (10); *al-qayyûm* is "one who does not slumber" in Syriac (11); *al-asfâr* means

(1) Ḥasan al-Baṣrî, pupil of Ibn ‘Abbâs, eloquent orator, author of *tafsîr Ḥasan* and *kitâb al-ihlâs*, d. 110/728.

(2) Q. 12:23.

(3) Itq. 173, Ibn Abî Ḥâtîm ‘an Ibn ‘Abbâs, Coptic. Al-Ḥasan, Syriac. Ibn Jarîr, id. ‘Ikrima, Iranian. Abû sh-Shaikh, id. Abû Zaid al-Ansârî, Hebrew.

(4) Q. 38:2.

(5) I do not find the word treated as Arabicised elsewhere.

(6) Ms. omits *wa*.

(7) Q. 44:23.

(8) Itq. 171, Abû ‘l Qâsim, 'very calm' in Aram. Al-Wâsiṭî, id., Syriac.

(9) Q. 2:55, 4:153.

(10) I do not find the word treated as foreign elsewhere.

(11) Q. 2:256, 3:1, "the abiding one."

Itq. 172, al-Wâsiṭî, id.

De Voc.23, "Puto e (Aram) ק'ם quod in phrasi הויק'ם pervulgare est."

'books' in Syriac (1); *al-qummal* means "fly, bee" in Syriac (2); and, on the authority of one of the experts in philology, that *shahran* is a Syriac word (3).

(*Al-Yamm*)

Al-Jawâlîqî, on the outhority of Ibn Qutaiba (4), mentioned that *al-yamm* means 'the sea' in Syriac (5)

(*Wa-Şalawât*)

Ibn Jinni in *al-Muhtasib* (6) mentioned that God's word, *wa-şalawât*, means 'synagogues' in Syriac (7)

(1) Q. 34:18, 62:5, 'books.'

Itq. 169, al-Wâsiṭî in *al-irshad*, id.

(2) Q. 7:130, 'louse.'

Itq. 172, al-Wâsiṭî, (d. also Heb. Abû 'Amr said he did not recognize it in the speech received from the Arabs of the desert.

(3) Q. 9:36, 46:14, month.'

Itq. 171, quotes al-Jawâlîqî, id.

Jaw. 93, id.

(4) Ibn Qutaiba Abû Muḥammad (also Abû Bakr) 'Abdallâh b. Muslim ad-Dînawarî, famous grammarian, philologist, & traditionist, resided and taught traditions at Baghdad, wrote many notable books, d. 276/889.

(5) Q. 7:132, etc., 'the sea.'

Itq. 173, Ibn Qutaiba, id. Ibn Jauzi (?), Hebrew. Shaidala, Coptic.

Jaw. 156, 'sea' in Syr.

De Voc. 21, = □ = **ka**

(6) *Al-Muhtasib fi ʿrâb ʿsh-shawâdh*, on the grammatical analysis of anomalous words, by Abû 'l-Faṭḥ 'Uṭhman al-Mauṣilî Ibn Jinnî (Ḥajî 11523), one of the great masters in the science of grammar, pupil Abû 'Alî 'l-Fârisî, author of numerous works on grammar, d. 392/1002.

(7) Q. 9:100, 22:41, 'synagogues !

Itq. 171, following Jaw., Heb.,

'Jewish synagogues.. Ibn Abî Ḥâtim '*an aḏ-Daḥḥâk*, id.

Jaw. 95, same as above, adding that in Heb. it is *şalûtâ*.

De Voc. 21, **صوت** (Nold. Gesch. d. Kor. 255) = **שלוט** = **1203**

Dvor. agrees Syr.

(*Darasta & Al-Qintâr*)

A great many mention that *dârasta* appears in the Syriac (1); and that *al-qintâr*, in Syriac, mean "a bull's hide full of gold or silver" (2)

The Report Of What Appears (in the Quran) In The Hebrew Tongue.

(*Kaffara*)

Ibn Abî Hâtim, on the authority of Abû 'Imrân al-Jaunî (3), concerning God's expression, "He expiated their sins from them" (4): *kaffara*, in Hebrew, means, "He blotted out" their sins (5).

(*Haunan*)

Ibn Abî Hâtim, on the authority of Abû 'Imrân al-Jaunî, concerning God's expression, "Who walk upon the earth tranquilly:" *haunan*, in Hebrew, means "as wise men" (6).

(*Akhlada*, etc.)

Al-Wâsiḥî related concerning God's expression, "He inclined towards the earth," that *akhlada* means "he

(1) Ms. *dârasta*; Itq. also. Q. 6: 165, *dârasta*, "Thou hast studied closely."

Itq. 170, "Thou hast read," in the Jewish language.

De Voc. 23, *د ر س* = *דרס* Heb.

See Geiger, Was hat Mohammed, 51.

(2) See p. 51.

(3) Abû 'Imrân al-Jaunî 'Abd al Malik ibn Ḥabîb, whose son was 'Aubad, and whose traditions Nasr ibn 'Alî and others transmitted. (Qam. al-Jûnî, and 'Uwaid for 'Aubad) — Adh-Dhahabî's *al-Mushtabih*, De Jong ed. 1881, p. 130.

(4) Q. 47:2.

(5) Itq. 172, id.

(6) See p. 53.

inclined" in Hebrew (1); and concerning his expression (Mighty is he who uttered it), "Verily we repented towards thee:" *hudnâ* means "we turn penitently" in Hebrew (2); and concerning his expression, "A book written:" *marqûm* means 'written' in Hebrew (3); and concerning his word, "Except by sign:" *ar-ramz* means "the moving of the lips" in Hebrew (4); and that *al-fûm* means 'wheat' in Hebrew (5); and that *al-awwâh* means 'a suppliant' (6)

(*Ṭuwân*)

Al-Kirmânî, in *al-'Ajâ'ib*, (7) brought out that *ṭuwân* (8) is a word found in the Hebrew language.

(*Al-Yamm*)

Ibn al Jauzî related that *al-yamm* means 'the sea' in Hebrew (9).

(1) Q. 7:175.

Itq. 169, al-Wâsiṭî in *al-irshad*, id.

Dvor. 507, refers to *Qam*, and *Tâj al-'arûs*, Heb.

(2) Q. 7:155.

Itq. 173, Shaidala et al. id.

(3) Q. 83:9, 20, Itq. 173, id.

(4) Q. 3:36.

Itq. 171, Ibn Jauzî, in *Funûn al-afnân*, considers it an Arabicised word. Al-Wâsiṭî same as text. "In Hebrew" om. in Ms.

(5) Q. 2:58, 'wheat, garlic (?)'

Itq 172, id.

(6) See p. 38,

(7) '*Ajâ'ib al-Qurân* (Ḥajî 8065), a work in two volumes, by

Al-Kirmânî Burhân ad-dîn Abu 'l-Qâsim Maḥmud b. Ḥamza Nasr al-Muqrî Tâj al Qurra', Quranic commentator, d. after 500/1106.

(8) Q. 20:12, 79:61, name of a valley near Mt. Sinai.

Itq. 172, same authority: an Arabicised work meaning "by night"—some say 'man' in Heb.

(9) See p. 55,

(*Ar-Rahmân*)

Al-Mubarrad and Tha'lab (1) held the opinion that *ar-Rahmân* is Hebrew (2)

Shaidhala mentioned that *alim* means 'painful' in Hebrew (3). And Ibn Khâlawaihî (4) said the same thing.

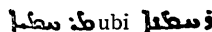

And some declared that *darasta* (5) *hiṭṭa* (6), *al-asbât* (7),

(1) Al-Mubarrad Abu 'l-'Abbas Muḥammad b. Yazîd at Thumâli, philologer and grammarian, native of Basra, resided at Baghdâd, eminent scholar and author, contemporary of Tha'lab, with which two according to Ibn Khallikân—the series of great philologers ended, d. 286/899.

Tha'lab Abu 'l-'Abbâs Aḥmad b. Yaḥya b. Zaid Saiyâr ash-Shaibânî al-Baghdadî, prominent as a grammarian and philologer among the learned men of Kûfa, pupil of Ibn al-A'râbî, exact traditionist, author of a number of linguistic studies, d. 291/904.

(2) Used throughout the Qurân, and meaning, "The Merciful One," "God".

Itq. 170, id.

De Voc 23, "Nomen dei certo ex Iudaico אלהים ortum est. Syr.  ubi  Vid. Nöld. G. d. K. 92 et Zusätze.

(3) Q. "painful."

Itq. 170, id. Also Ibn al-Jauzî: "painful in the language of the Blacks."

(4) Ibn Khâlawaihî al Ḥusain b. Aḥmad, grammarian and philologer, author of *kitâb lais*, a great philological treatise, dealing with words which *are not* to be found in the pure speech of the Arabs, (whence the name), wrote several other meritorious works and composed some good poetry, d. 370/980.

(5) See p. 56.

(6) Q. 2:55, 7:161, "remission (of sins)."

Itq. 170, means 'killing, destruction,' "so say they who are chaste in their (the Blacks'?) language."

(7) Q. 2:30, etc., "Jewish tribes."

Itq. 169, Abu 'l-Laith, in his *tafsîr* said that it belongs to the speech of the Hebrews, having with them the meaning that *al-qabâ'il* ('nomad tribes') has in Arab speech.

Dvor. id.

rā'ina (1), *lina* (2), *quṣṣīhi* (3). and 'As'asa (4) are all Hebrew.

**The Report Of What Appears (in the
Quran) in The Aramaic Tongue.**

(*Sinā'*, etc.)

Ibn Abî Hâtîm, on the authority of ad-Dahhâk, concerning the word of God, "Mount Sinai;" *Sinâ'*, in Aramaic, means, 'beautiful' (5); and concerning his expression "He bears a load of 'books,' *asfâran* means 'books,' for a book is called *sifr* in Aramaic; (6) and concerning his expression, "The Apostles said;" *al-ḥawâriyyûn* is a word meaning, "those who wash clothes" in Aramaic (7).

(1) Q. 2:98, 4:48, "Look upon us."

Itq. 170, Abû Nu'aim, in *dalâ'il an-nubuwwa* ("Signs of Prophecy")
an Ibn 'Abbâs, said it means *sabb* ('insult'), (*sibb*—'reviler') in the Heb.
Dvor. Heb. *ra'*, 'evil'.

(2) Q. 59:5, 'palm-tree'.

Itq. 172, al-Wâsiṭî in *al-irshad*, id. Al-Kalbi said he knew not what
it meant unless it belonged to the speech of the Jews of Yathrib.

Dvorák 498, quotes above statements.

(3) Q. 28:10, "follow him."

Does not appear in Itq., nor do I find it treated as an Arabised
word elsewhere.

(4) Q. 81:17, "it approaches."

Not in Itq.

(5) On *sinîn* see p. 44.

Itq. 171, id.

(6) Q. 62:5:

Itq, 169, id. Also al-Wasīṭî id.

Fraenkel 247, id.

(7) Q 3:45.

Itq. 170, id, and its root is *ḥawâra*.

Fraenkel, Einleitung XXI, id.

De Voc: 24, refers to Dillm. 115, = Aeth. *ḥawârî*

Dvor. id.

Arab commentators say the Apostles were fullers by trade.

Ibn al-Mundhirî, on the authority of Ibn Juraij; (1)
al-ḥawâriyyûn means 'fullers.'

(*Al-Akwâb*)

Ibn Jarîr, on the authority of aḍ-Ḍaḥḥâk; *al-akwâb*
are "earthen waterjugs which have no handles" in
Aramaic (2).

(*Sariyan*)

Ibn Abî Ḥâtîm, on the authority of Mujâhid, and
Sa'îd ibn Jubair, concerning God's word *sariyan*: both
say it means 'river' in Aramaic (3)

(*Safaratin*)

Ibn Abî Ḥâtîm, on the authority of 'Abdallâh ibn
'Abbâs, concerning God's expression, "by the hands of
scribes:": *safaratin* means 'readers' in Aramaic (4)

(*Fa-ṣurhunna*)

Ibn Jarîr, on the Authority of Ibn 'Abbâs, concerning
God's expression, "dissect them;": *fa-ṣurhunna* means
"dissect them" in Aramaic (5)

(1) Ibn Juraij Abû Khâlid (also Abû 'l-Walîd) 'Abd al-Malik b.
'Abd al-'Azîz al-Umawî, said to be the first to compose books after
Islâm, d. 149:766.

(2) Q. 43:71, etc., "goblets without spout or handle."
Itq. 170, id. Also Ibn al-Jauzî, id.

De Voc. 25 كوب Lat. *cupa*. Margin of text explains عرى آي اودان
a queer form of the plural of *yad*.

(3) See p. 52.

(4) Q. 80:15.

Itq. 171, Ibn Abî Ḥâtîm, following Ibn Juraij 'an Ibn 'Abbâs, id.

(5) See p. 49.

(T. H.)

Ibn Jarir on the authority of Ibn ‘Abbâs: *T. H.*, in Aramaic, means “O man” (1).

(*Al-Firdaus*)

Ibn Jarir on the authority of ‘Ikrima: *al-firdaus* is “the vineyard, garden” in Aramaic (2).

(*Haita la-ka*)

Ibn Abî Shaiba, and Ibn Abî Hâtim on the authority of Ibn ‘Abbâs, concerning God’s expression, “Come hither:” *haita la-ka* means “come hither” in Aramaic (3)

(*Al-Illu*)

Ibn Jinnî, in *al-muhtasib*, declared concerning God’s expression, “They do not regard, in a believer, relationship:” *al-Illu* is the name of God in Aramaic (4)

(*Rahwan*, etc.)

Abû ‘l-Qâsim, in *lughât al-qur’ân*, mentioned concerning God’s expression, “And leave the sea in quiet;” *rahwan* means ‘smooth’ in Aramaic (5); and on his expression “And there was a king behind them: *warâ’ahum* means “in front of them: in Aramaic (6); and on his expression, “Nay, but there is no place of refuge:” *wazaru*

(1) See p. 40.

(2) See p. 49.

(3) See p. 54.

(4) Q. 9:10.

Itq. 170, id.

(5) See p. 61.

(6) Q. 18:78.

Itq. 173, id. Also Shaidhala, et al., id.

means “the treaty with protection” (1) in the Aramaic; and concerning his expression, “And do you accept my covenant upon these conditions :” *išrî* means “my covenant” in Aramaic (2).

(*Kaffir and Al-Maqâlîd*)

Ibn al-Jauzî related that the meaning of *kaffir* is “blot out from us” in Aramaic (3); and that *al-maqâlîd* means keys in Aramaic (4).

(*Kiflâin*)

Al-Wâsiṭî mentioned concerning God’s word *kiflâin*, that it means “two portions” in Aramaic (5).

The Report Of What Appears (in the Quran) in The Coptic Tongue.

(*Muttakâ’an, etc.,*)

Al Wâsiṭî mentioned in *al irshâd* concerning God’s expression, “She prepared for them a banquet” (6):

(1) My translation follows Itq. 173 *al-ḥabl wa ’l-malja’*, which, I think, the copyist has erroneously written *al-hiyal wa ’l-laja’*. It must be admitted, however, that the latter (meaning “subterfuge and asylum”) fits into the sense hardly less aptly than the Itq. reading.

On *wazara*, Q. 75:11. Itq. 173, id.

(2) Q. 3:75. Itq. 169, id.

(3) Q. 3:191, ‘forgive.’

Itq. 172, id.

Jawâlîqî and Fraenkel, on the nominal form *al-kafr*, ‘village’, Aram. *kafrânâ*, Syr. *kafrâ* (*kafraunâ*, Heb. *kâfâr*).

(4) See p. 46.

(5) See p.42.

(6) See p. 39.

muttakâ'an is the orange in the Coptic language; and concerning his expression, "And it was not a time of escape." *manâṣ* means 'flight' in Coptic (1); and concerning his expression, "a small portion of money:" *biḏâ'a* means 'a little' in the language of the Copts (2).

(*Min taḥtiḥâ*)

Al-Kirmânî and others reported concerning God's word, "One called her from beneath her." that *min taḥtiḥâ* means "from within her" in Coptic (3).

(*Batâ'inaha, al Ulâ, al-Akhira*)

Shaidhala and others reported concerning God's expression, "Their linings of brocade," that *batâ'inaha* means "their outward parts" in Coptic (4); and concerning his expression, "And do not bedeck yourselves with the ornamental display of the times of your former ignorance," that *al-ûlâ* means "the last, previous" (5); and concerning his expression, "in the previous religion," that

(1) Itq. 173, Abû 'l-Qâsim, id. Q. 38:2.

(2) Q. 12:88. Not in Itq.

(3) Q. 19:24.

Itq. 170, Abû 'l-Qâsim in *luḡhât al-qur'ân*, id. Al-Kirmânî in *al-'aja'ib* id., 'an Mu'arrikh.

Dvor. 507, refers to Arab commentators and lexicologists, id.

(4) Q. 55:54.

Itq. 170, Shaidhala, also az-Zarkashî, id.

(5) Q. 33:33.

Itq. 170, Shaidhala, also az-Zarkashî in *al-burḥân*, id.

Dvor. 501, thinks Itq. in error.

al-âkhira means 'the former' in Coptic (1). Said they, "And the Copts call *al-âkhira al-ûlâ*, and *al-ûlâ* they call *al-âkhira*.

The Report Of What Appears (in the Quran) in Turkish Tongue.

(*Ghassâqan*)

Al-Jawâlîqî on God's word *ghassâqun*: it means "unsavory, stinking," in the language of the Turks (2).

The Report of What Appears (in the Quran) In The Language Of The Blacks.

(*Ḥaṣab Jahannam*)

Ibn Abî Ḥatim, on the authority of 'Abdallâh Ibn 'Abbâs, concerning God's expression, *ḥaṣab jahannam* it means "fuel for Gehenna" in the language of the Blacks (3).

(*Al-Minsâ'a*)

Ibn al-Jauzî related that *al-minsâ'a* means 'staff' in the language of the Blacks (4).

(1) Q. 38:6.

Itq. 170, Shaidhala, also az-Zarkashî in *al-burhân*, id.

(2) Q. 78:25, 'corruption.'

Itq. 172, id., also al-Wâsiṭî.

Jaw. 107, id., according to others than Abû 'Ubaida who, said Ibn Qutaiba, makes mention of nothing in the Qurân from any other tongue than that of the Arabs.

(3) Q. 21:98, "fuel for Gehenna."

Isq. 172, id.

(4) See p. 42.

**The Report of What Appears (in the Quran)
in the Berber Tongue.**

(*Muhl*, etc.)

Shaidhala, and Abû 'l-Qâsim in *lughât al-qur'ân*, mentioned concerning God's expression, "like molten copper," that *muhl* means "dregs of oil" in the Berber language (1); and concerning his word, *hamîm*, that it means "the extremity of thirst" in the Berber language (2); and concerning his expression, "from a fountain, boiling hot," that *âniya* means 'hot' in the Berber language (3); and concerning his expression, "Whatsoever is in their bellies shall be dissolved by it," that *yusharu* means "shall be cooked," in the Berber language (4); and concerning *abban*, that it means 'grass' in the Berber language (5). And some say that *al-qintâr*, in the Berber language, is a thousand *mithqâls* of gold or silver (6). ✓

Now as to all this, God knows best, and he is the one best informed as to the faults of his servants. So let us ask of him pardon and approval.

Amen.

The end.

(1) Q. 18:28, 44:45, 70:8.

Itq. 173, id.

(2) Q. 6:69, etc., "boiling hot water."

Itq. 170, Abû 'l-Qasim, id.

(3) Q. 88:5, "boiling hot."

Itq. 170, Abû 'l-Qâsim, id.

(4) Q. 22:21.

Itq. Shaidhala, id.

(5) Q. 80:31, "what the earth produces as food."

Itq. 169, Shaidhala et al., id.

De Voc. 24, "in antiquis traditionibus apud Baghawium vocem incognitam esse refertur. Ex אִבְרָא = אִיבְרָא (אִיבְרָא Dan.) receptum est. Nöld.

(6) See p. 51.



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