

INTRODUCTION

Already by its subtitle the present volume declares itself a companion, or a supplement, to our *Concise Dictionary of Koranic Arabic (CDKA)*, with which the user is presumed to be familiar. (In particular, many of the abbreviations listed in *CDKA* on pp. 3-5 are used here as well.) Accordingly, our introductory remarks may be kept to a minimum.

The volume consists of two main parts: the “Dictionary of Nouns” arranged by topics, and an “Alphabetic Index English-Arabic” (which comes with an introduction of its own). Both parts are directly based on the nouns in the Arabic Koran as listed in *CDKA*, with certain restrictions. Nouns in the following categories have **not been entered**:

1. All proper names. These would appear to have been adequately summarized and categorized in *CDKA*, on pp. 303-315.
2. All numerals, which are summarized in *CDKA*, on p. 358.
3. Participles of verbs that occur in *CDKA* and do not show any semantic specialization or modification when compared with the verb in question. (Roughly, these are the participles that are listed in *CDKA* without an accompanying English gloss.)
4. Verbal nouns of Derived Form verbs, under conditions similar to those for the exclusion of participles as indicated in 3. (i.e. if the verb occurs and the verbal noun is semantically unremarkable). (But note that First Form verbal nouns have all been entered.)
5. Elatives, if the adjectives they are semantically based on either have been entered in this dictionary or have been excluded (as participles) according to 3. above. (For a complete listing of the elatives see *CDKA*, pp.360-363.)
6. Certain words (such as *ba'd*, *qabl*, *ġaram*, *sawf*) that, from the historical standpoint, are to be categorized as nouns, but no longer function as such and synchronically belong among the prepositions, the adverbs etc.

However, the exclusion rules in 3. and 4. have not been applied without exception. The exceptions have mostly been made so that a number of important terms (such as *mu'min*, *ʾimān*, *muslim*, *ʾislām*), which many users would probably expect to occur, should not be excluded on technical grounds.

Further conventions, adopted for the sake of brevity, that have shaped the present dictionary are: The Arabic definite article has been dispensed with, even in front of items that are normally or always preceded by it in the Koran; exception has been made with a few words that are on the verge of being proper names (such as *an-nār* “hell” or *aṭ-ṭūfān* “the Flood”). For details on the occurrence of the article the user may refer to the entries in *CDKA*. The nouns are grammatically categorized only by their number (by means of “du.”, “pl.”, “plpl.”, as employed in *CDKA*). Additionally, but only in the case of adjectives (incl. the participles), there is an indication of the feminine gender (by “f.”). The gender of substantives is left unmarked, as are the categories of collective noun, of noun of unity and of elative (marked in *CDKA* “coll.”, “n.u.” and “el.”) as well as the diptosis of certain nouns (marked in *CDKA* by “-u”). All this grammatical information, if of interest, is readily found in *CDKA*.

The nouns in this dictionary are ascribed to certain **semantic “fields”**, which are identified by **numbers of up to three components** (such as 2, 3.7 or 5.1.2; for the details see the *Table of Contents*). This ascription of items to fields could, of course, not be made

objectively or unambiguously. The general strategy was to be guided in the case of concrete nouns by certain “natural” distinctions, and in the case of abstract nouns (and most adjectives) by what may be called some of the dominant themes of the Koran. Furthermore, the fields were defined with a view to their resulting size, i.e. to the number of items placed in them, which number we wished neither to be very small (in consequence of defining an abundance of fields) nor so large that the items belonging in one field could no longer be scanned quickly and comfortably (one may note that the by far largest field, 16.2.1, has 66 entries). It was found advisable to enter not a few of the items in two or, in some instances, even three fields.

The items in each field are grouped by their consonantal roots and the roots are ordered (as in *CDKA*) according to the Arabic alphabet. Items in one field that share a common root (which are very seldom more than three) come in no particular order. In some instances the Arabic entry is followed immediately by a **parenthesized indication of the root** under which it is listed in *CDKA*. This indication has been added whenever the consonants of the entry (disconsidering the ending *-a(t)*, the endings of the dual and of the external plural, and a doubling of the second or the third root-consonant) are not strictly identical with the root. Accordingly, e.g. *'āḥar*, *ḥiwal*, *ḡayr*, *miṭl*, *wifāq* come without the indication of their roots (*'-ḥ-r*, *ḥ-w-l*, *ḡ-y-r*, *m-t-l*, *w-f-q*), whereas e.g. *tabdīl*, *musammā*, *suwā*, *ma'lūm*, *tafāwut* have received the additions (*b-d-l*), (*s-m-y*), (*s-w-y*), (*'-l-m*), (*f-w-t*). Due to the strict application of this principle, it often happens that of contiguous words of the same root some receive the indication of the root, while some do not. (Users who consider indications of roots as quite superfluous should bear in mind that this dictionary strives to be of comfortable use to the less advanced student, too.)

In many instances the user is referred, by indications following the Arabic item and its glosses, to further entries. Use has been made of **four types of indication**, namely:

- → **D**: This advises the user to **look up the item in question in *CDKA***, where more detailed information concerning its meaning and/or its idiomatic employment is to be found. This indication has been added whenever the necessarily brief glosses in the present dictionary are apt to lead to a misunderstanding (so that we may say that the user would ignore such an indication at her or his own risk).
- ↑ or ↓ **Number of field**: This indicates that the item in question is also listed in this other field, but with a **different (albeit closely related) meaning**.
- **H↑ or H↓ number of field**: This indicates that a **homonym** of the item in question is listed in this other field (“homonymy” being understood to cover the co-occurrence of unrelated as well as very distantly related meanings).
- + **number of field**: This indicates that the item in question is also listed, **with the same meaning**, in this other field, thereby identifying multiple entries of items.

In many instances the heading of a field is followed by an **indication of a field or fields**, where semantically related words may be found. It must be noted that such related fields are in general indicated only if they are, or belong to, a different main category (so that e.g. in 22.5 there is no reference to 22.6, nor in 22.6 to 22.5, as both fields belong to the same main category 22). Some exceptions from this general strategy have, however, appeared to be called for.

A final word must be said concerning the **English glosses**. These are generally the same as in *CDKA*, but with a certain amount of unification and abbreviation thought appropriate. It is important to bear in mind that the glosses **reflect only the meanings of the words in the Koran**, and not in Classical Arabic in general.