

begins with the first letter, perhaps because he might have thought that this would be an easier mode of arrangement for the reader. Words such as *abābīl*, *Abraha*, *ibrīsam*, *Ibrāhīm*, *utruġġa* and *uṣṭuwāna* are thus listed under *hamza*, and not under 'BL, BRH, BRSM, BRHM, TRĠ, and STN as in *al-Ṣaḥāḥ*. Similarly, *kunādir* and *kunduṣ* are listed in *al-Ġawāmiḍ* based on the succession of all their radicals, and not under KDR and KDS, since the reader may not assume that *n* is an augment in both. Many words beginning with *m* are also placed under that letter since they may be difficult to find in *al-Ṣaḥāḥ*, as in *māristān*, *māwiyya*, *maṭānī*, *marzubān* and *mumānāt*, which Ġawharī places under MRS, MWH, TNY, RZB and MNW. Ṣafadī's other book, *Nuḥūd al-sahm fi mā waqa'a li-l-Ġawharī min al-wahm*, as he explains in its introduction, is a by-product of *al-Ġawāmiḍ* and another book of his, titled *Ḥulā l-nawāhid 'alā mā fi l-Ṣaḥāḥ min al-ṣawāhid*. This is because, in authoring the latter two works, he came across numerous errors in *al-Ṣaḥāḥ*, which he then collected in *Nuḥūd al-sahm*.⁵⁸¹ Surviving manuscripts of the book end with the letter *q*,⁵⁸² and it is quite likely that Ṣafadī did not finish authoring it. More concise than Ibn Barī's *Ḥawāṣṭī*, as Ṣafadī himself says in the introduction, the book records mistakes of Ġawharī's in morphology, explanation of lexical items, *riwāya* of poetry, and *taṣḥīf*, and frequently draws on Ibn Barī's criticism of Ġawharī.

The criticism to which it was subjected notwithstanding, *al-Ṣaḥāḥ* was generally very highly appreciated by later scholars. Ġawharī's approach of eliminating what he could not establish to be correct meant that its material was considerably shorter than many earlier lexica. This, as well as the ease of its use due to the adoption of one single criterion for arrangement, certainly encouraged lexicographers to produce abridgements which could in turn enjoy the popularity of the original work, perhaps at a wider scale since these were addressed to a broader base of users, those who require a reference that is both reliable and easily searchable. Among the numerous abridgements of which we know (cf. the seventeen titles listed by 'Aṭṭār),⁵⁸³ Muḥammad b. 'Abī Bakr al-Rāzī's (d. after 666/1268) *Muḥṭār al-Ṣaḥāḥ* is by far the most famous. Published several times in a single volume, *al-Muḥṭār* naturally cuts down on the number of lexical items in *al-Ṣaḥāḥ* (particularly uncommon usage and proper nouns) as well as on the names of cited philologists and on *ṣawāhid*. Yet Rāzī also added material into it, which he derived, as he says in the introduction, from Azharī's *al-Tahḍīb* and other sources. He also reinstated the verbal

581 Ṣafadī, *Nuḥūd* 42.

582 Cf. the editor's introduction, 25.

583 A. 'Aṭṭār (1990: 233–242; nos. 72–89, with the exclusion of 77, a contemporary arrangement of *Muḥṭār al-Ṣaḥāḥ*); cf. Naṣṣār (1968: II, 503–511).

nouns of the trilateral verbs and the patterns of trilateral perfect verbs, and, more often than Ġawharī, noted the difference between transitive and intransitive verbs.⁵⁸⁴ Rāzī's book itself gave rise to other works, which either expanded some of its material, as did Muḥammad b. Ḥasan al-Adranawī (d. 866/1462) in *al-Ġāmi'* and *al-Rāmūz*,⁵⁸⁵ or abridged it further, as did 'Abdalrahmān b. 'Isā al-Muršīdī (d. 1037/1628) in *Ṣafw al-rāḥ min Muḥṭār al-Ṣaḥāḥ*.

Contrary to *al-Ṣaḥāḥ*'s method, most later lexica, as previously noted, aimed at exhaustiveness although they followed its rhyme system of arrangement which only took into account the order of the radicals in the root. Accordingly, Ġawharī's influence on the tradition was primarily related to the formal aspect, rather than the essential feature of excluding incorrect or doubtful material, irrespective of the fact that he nowhere explains the bases on which he relied in the choice of his material. The reinstatement by later authors, for the sake of exhaustiveness, of the bulk of lexical items ignored by Ġawharī, caused the distance between their works and contemporary usage to grow increasingly wider.

2.4. Lemma 2007
4.3 al-'Ubāb al-zāḥir wa-l-lubāb al-fāḥir by Ṣaġānī (d. 650/1252)
Author of several *mubawwab* lexica encountered in Chapter 2 (e.g. *al-Ṣawāriḍ fi l-luġa*, *Fi asāmī l-dīb wa-kunāhu*, *Asmā l-ġāda fi asmā' al-'āda*, *al-Addād*, *Naq'at al-ṣadyān fi mā ġā'a 'alā l-fa'alān*, *al-Infī'āl*, *Yaf'ūl*, and *Mā banathu l-'Arab 'alā fa'āli*),⁵⁸⁶ Ṣaġānī authored, other than *al-'Ubāb*, three *muġannas* works based on Ġawharī's *al-Ṣaḥāḥ*, the most famous of which is *al-Takmila wa-l-dayl wa-l-ṣila* (discussed in the previous section). The most comprehensive of the three, however, is *Maġma' al-baḥrayn*, which combines the texts of *al-Ṣaḥāḥ* and *al-Takmila* as well as that of his other work, *Mā ahmalahu l-Ġawharī min al-luġa*.⁵⁸⁷ Yet *al-'Ubāb* is certainly his greatest contribution to lexicography. It differs from his earlier lexica in that it is an independent work that does not take *al-Ṣaḥāḥ* as its starting point, although Ṣaġānī in authoring it benefited tremendously from his other lexica that had centered on *al-Ṣaḥāḥ*. More importantly, *al-'Ubāb* is methodologically superior to Ṣaġānī's earlier works, particularly as far as the arrangement of data within the lemmata is concerned. This comes as no surprise given that Ṣaġānī authored it towards the end of his rich scholarly life. In fact, he died having finished what could

584 Rāzī, *Muḥṭār*, Introduction *d.-z.* For more on Rāzī's method of abridgement, see Naṣṣār (1968: II, 504–506); Aḥmad (1969: 91–97).

585 Cf. Kraemer (1953: 234–236); for *al-Rāmūz*, see also Rudaynī (1986).

586 Cf. above, 94, 143, 160–161, 197, 253–254.

587 Cf. above, 379.