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THE TERMINOLOGY OF THE ZAYDĪ IMĀMATE IN THE *IMĀM* AL-NĀṬIQ BI-L-ḤAQQ'S "AL-TAḤRĪR FĪ L-KAŠF 'AN NUṢŪṢ AL-A'IMMA AL-NAḤĀRĪR": SEMANTIC AND FUNCTIONAL DIMENSION

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The present paper is dedicated to semantic and functional study of the technical terms widely employed by Abū Ṭalib Yaḥyā b. al-Ḥusayn al-Hārūnī al-Daylamī al-Nāṭiq bi-l-ḥaqq (340/951–424/1033), the Zaydī *imām* of Daylam, a prominent representative of the Qāsimiyya school of law of the Caspian Zaydiyya, in his famous Zaydī theological summa (*talḫīṣ*) "al-Taḥrīr fī l-kašf 'an nuṣūṣ al-a'imma al-naḥārīr" to verbalize the concept of the imāmate which plays essential role in a conceptual system of the Zaydī school of law. The terminology of the Zaydī imāmate extracted from "al-Taḥrīr" was defined in the framework of semantic fields outlined to specify the qualification of the Zaydī *imām*, his role and powers as a political and military commander of the *umma*. It was shown that the Zaydī imāmate terminology is the integral part of Classical Arabic lexicon. The functional peculiarities of the technical terms as attested in "al-Taḥrīr" were delineated to lexically reflect the imāmate concept specific for the Zaydī school of jurisprudence.

Keywords: concept, *imām*, imāmate, meaning, semantics; semantic/thematic field; terminology; Zaydī school of jurisprudence/law (*fiqh*)

Introduction

The following problems of defining the terminological markers of the Zaydī imāmate concept as explicated in "al-Taḥrīr fī l-kašf 'an nuṣūṣ al-a'imma al-naḥārīr", one of the main Zaydī theological summae (*talḫīṣ*) composed by Abū Ṭalib Yaḥyā b. al-Ḥusayn al-Hārūnī al-Daylamī al-Nāṭiq bi-l-ḥaqq, the Zaydī Caspian *imām*-scholar, are deliberated in my paper:

1. Building the corpus of technical terminology archetypal for the Zaydī imāmate applied by the *imām* al-Nāṭiq bi-l-ḥaqq in his "al-Taḥrīr" to give lexical expression of the concept of the Zaydī imāmate.

2. The etymology of the technical terms of the Zaydī imāmate, their Qur'ānic usage and semantic structure.

3. Defining the semantic fields of the Zaydī imāmate terminology semantically with aim to outline the ways of lexical development of the Zaydī imāmate concept.

4. Defining the scope of functioning of the terminology of the Zaydī school of law in the *imām* al-Nāṭiq bi-l-ḥaqq's "al-Taḥrīr" to set the lexical limits of the concept of the Zaydī imāmate.

The present paper will be a contribution to the studies of the technical terminology of the Zaydī imāmate.

The imām Abū Ṭālib al-Nāṭiq bi-l-ḥaqq: biographical facts

According to Ḥumayd al-Šahīd b. Aḥmad b. Muḥammad al-Muḥallī (d. 652/1254), the author of the collection of biographies of the Zaydī imāms "al-Ḥadā'iq al-wardiyya fī manāqib a'immat al-zaydiyya", al-Nāṭiq bi-l-ḥaqq, the *imām*-scholar of the Caspian Zaydiyya and prolific author was born in 340/951 [al-Muḥallī 2002, II, *165*] and deceased in 424/1033 when he was over 80 years old [al-Muḥallī 2002, II, *168*]. al-Muḥallī underlies that this date seems to be the most likely, even if other dates are attested in some sources [al-Muḥallī 2002, II, *168*]. He narrates that the allegiance was sworn (*būyiʿa la-hu*) to him as the *imām* after his brother Ahmad b. al-Husayn al-Mu'ayyad bi-llāh [al-Muḥallī 2002, II, *168*].

'Abd al-Salām al-Waǧīh indicates that al-Nāṭiq bi-l-ḥaqq rose as the *imām* (*qāma bi-amr al-imāma*) after the death of his brother the *imām* al-Mu'ayyad bi-llāh in 411 and the allegiance was pleaded to him (*būyiʿa la-hu*) in Daylam [al-Waǧīh 1999, *1121*].

The scholarly legacy of the imām Abū Ṭālib al-Nāṭiq bi-l-ḥaqq. "al-Taḥrīr fī l-kašf ʿan nuṣūṣ al-a'imma al-naḥārīr" as one of his main works on the Zaydī school of law.

The *imām* al-Nāṭiq bi-l-ḥaqq left rich intellectual heritage to the Zaydī community. 'Abd al-Salām al-Waǧīh lists his 14 works on different branches of the Zaydī studies [al-Waǧīh 1999, *1121–1123*].

The *imām* al-Nāṭiq bi-l-ḥaqq is an author of some of the most important works on the Zaydī doctrine and jurisprudence (*fiqh*) ("al-Taḥrīr fī l-kašf ʿan nuṣūṣ al-a'imma al-naḥārīr" [al-Imām 2011; al-Taḥrīr]; "al-Muǧzī fī uṣūl al-fiqh" [al-Imām 2013]), the Zaydī religio-political theory of the imāmate (*ʿulūm al-imāma*) ("al-Daʿāma fī l-imāma" [al-Imām 2018]), and history of the Zaydī *imām*s from ʿAlī b. Abī Ṭālib, al-Ḥasan b. ʿAlī, al-Ḥusayn b. ʿAlī, the Zaydī *imām*s to the *imām* Muḥammad b. al-Ḥasan al-Dāʿī ("al-Ifāda fī tārīḫ al-a'imma al-sāda" [al-Imām 2014]).

"al-Taḥrīr fī l-kašf ʿan nuṣūṣ al-a'imma al-naḥārīr" is a theological summa (*talḫīṣ*) of the *fiqh* explicated by the *imām*s al-Qāsim b. Ibrāhīm al-Rassī (died 246/860), al-Hādī ilā l-ḥaqq Yaḥyā b. al-Ḥusayn (died 298/911), and their sons (*awlādu-humā*). W. Madelung points to the fact that "Kitāb al-taḥrīr" on the school of law of the *imām* al-Hādī was very popular and repeatedly commented on [Madelung 1965, *178–179*]. I was not successful in finding any studies of the *imām* al-Nāṭiq bi-l-ḥaqq's "al-Taḥrīr" in all available sources.

The topics related to the imāmate are dealt with by the *imām* al-Nāṭiq bi-l-ḥaqq under the rubric (*kitāb*) of managing (*al-sīra* [al-Imām 2011, *609–630*] / *al-siyar* [al-Taḥrīr, *436–451*]). It is opened by a chapter (*bāb*) of the qualifications to be met by a legitimate claimant to the imāmate that is to be obeyed by his subjects (*ṣifat al-imām allaḏī yaǧib ṭāʿatu-hu*) and is closed by a chapter of the division of the spoil (*qismat al-ġanā'im*).

The *imām* al-Nāṭiq bi-l-ḥaqq presents the *naṣṣ*s made by him and his predecessors in respect to the imāmate and its political and military role that the *imām* is prescribed to play by the Zaydī confessional tradition.

Islamic concepts: problems of interpretation

I decided to select and reveal specific meaning of a group of the technical terms of Islam employed by the *imām* al-Nāṭiq bi-l-ḥaqq in his "al-Taḥrīr" to denote certain dogmatic and legal concepts of Islam which interpretation and translation to English may seem rather complicated and awkward. I will further render those terms in transliterated form:

ahl al-ḥarb "non-Muslim neighbours of the Muslim community"; "those who have refused to be converted after being duly invited on the best terms, and against whom any kind of warfare is henceforth permissible in keeping with the rules of *sūra* IX)"; "enemy aliens, i.e. a non-Muslims belonging to the *dār al-ḥarb*" [Schacht 1986, *429–430*; Abel 1991, *126*].

ahl al-ḏimma "the beneficiaries of the *ḏimma*, the sort of indefinitely renewed contract through which the Muslim community accords hospitality and protection to members of other revealed religions, on condition of their acknowledging the domination of Islam (*ḏimmī*s)" [Cahen 1991, *227–231*].

amān "safe conduct or pledge of security by which a non-Muslim belonging to the *dār al-ḥarb*, becomes protected by the sanctions of the law in his life and property for a limited period" [Schacht 1986, *429–430*].

amīr al-mu'minīn "Commander of the Believers" [Gibb 1986, *445*]. The Zaydīs regard this title as legitimately claimed by any "Alīd who seeks to establish his claim by force of arms" [Gibb 1986, *445*].

al-buġāt (singular *al-bāġī*).

The term *bāġ^in* is attested in (Qur'ān 2: 173). In (Tafsīr al-Ǧalālayn) *bāġ^in* is interpreted as "desiring to rebel against Muslims" (*ḫāriǧ 'alā l-muslimīn*) [Tafsīr al-Ǧalālayn, *35*; Tafsīr al-Jalālayn, *25*]. According to al-Ṭabarī, the exegetes of the Qur'ān take different ways of interpretation of this term. Some of them explain it as "rising against the rulers with his sword (*ḫāriǧ 'alā l-a'imma bi-sayfi-hi*)" [Tafsīr al-Ṭabarī, I, *465*]. Explaining the term *bāġ^in*, al-Sayyid Muḥammad Murtaḍā al-Ḥusaynī al-Zabīdī refers to al-Azharī, who states that it is said (*qīla*): *bāġ^in 'alā l-imām* "being a revolter against the *imām*" [al-Zabīdī, XXXVII, *185*; Lane 1968, I, *232*].

al-kuffār (singular *kāfir*) "infidels" [Björkman 1997, *407*].

naṣṣ (plural *nuṣūṣ*) "explicit ruling/statement (of the *imām*) on any legal question" [Wensinck 1993, *1029*; Madelung 1965, *179*].

umma "the Muslim community as a whole" [Denny 2000, *859–863*].

ẓālim (plural *ẓālimūn*, from *ẓulm* "transgressing the proper limit and encroaching upon the right of some other person (*al-taṣarruf fī milk al-ġayr wa-muǧāwazat al-ḥadd*)" [al-Zabīdī, XXXIII, *32*].

1. "Acting wrongfully, unjustly, injuriously, or tyrannically: and wronging; or treating, or using, wrongfully"; "who debar men from, or refuse to them, their rights, or dues" [Lane 1968, V, *1922*].

2. "Wrongdoing, evil, injust, oppressor and tyrannical, particularly about persons who has power and authority"; "injust ruler" [Badry 2002, *567–569*].

Terminology of the imāmate

In the corpus of technical terms of the Zaydī imāmate which I've managed to build during study of the text of "The book of managing" to discover the ways of verbalization the concept of the Zaydī imāmate one can identify the following semantic fields:

1. The status of the *imām*

– The *imām* (appointed) by designation (of the Prophet) (*manṣūṣ 'alay-hi*):

The passive participle I *manṣūṣ^an* (*'alay-hi*) < verb I *naṣṣa* (verbal noun *naṣṣ*) "to appoint, to set up someone as a holder of the dignity" (*nuṣṣa fulān sayyid^an*: *nuṣiba* "Such a one was set up as a lord, or chief" [al-Zamaḫšarī 1998, II, *275*; al-Zabīdī, XVIII, *182*; Lane 1968, VIII, *2797*] – "somebody appointed to the imāmate by designation of the Prophet according to the Šī'ī principle (*naṣṣ wa-ta'yīn*)" [Wensinck 1993, *1029*]:

yaǧib an yakūn ba'da amīr al-mu'minīn… min ḏurriyyat rasūl allāh … wa-ḏurriyyatu-hu hum al-ḥasan wa-l-ḥusayn … wa-waladu-humā, fa-yaǧib an yakūn huwa min-waladi-himā, wa-ma'nā-hu an yakūn min walad al-ḥasan wa-l-ḥusayn, hāḏā iḏā lam yakun al-imām manṣūṣ^an 'alay-hi ka-amīr al-mu'minīn… fa-ammā iḏā kāna manṣūṣ^an fa-inna al-naṣṣ lā yu'tabar ma'a-hu l-nasab

"A candidate to the imāmate must be a successor of the *amīr al-mu'minīn* 'Alī b. Abī Ṭālib from the Progeny of the Prophet, namely al-Ḥasan and al-Ḥusayn and their (male) descendants … This is true for one, who did not became the *imām* by designation (of the

Prophet) like the *amīr al-muʼminīn* ʻAlī b. Abī Ṭālib. If he <u>became the *imām* by designation</u>, his genealogy is not to be considered" [al-Imām 2011, *609*].

– The legitimate *imām* (*imām ḥaqq*):

lā yaǧūz qitāl ahl al-ḥarb illā maʻa <u>imām ḥaqq</u> aw maʻa mutawallī l-ḥarb min qibali-hi aw bi-iḏni-hi

"It is not allowed to fight *ahl al-ḥarb* without <u>the legitimate *imām*</u>, or who manages the war on behalf of him, or by his command" [al-Imām 2011, *612*].

– The anti-*imām*, who claims the imāmate without any legal right (*aʼimat al-ǧawr*):

The *iḍāfa*-type phrase *imām* (plural *aʼimma*) *al-ǧawr* (literally "the unjust/tyrannical *imām*") – "the anti-*imām*":

iḏā ẓafira imām ḥaqq bi-<u>aʼimat al-ǧawr</u> aḫaḏa kull mā yaǧidu-hu fī aydī-him min qalīl wa-kaṯīr wa-ǧalīl wa-daqīq min al-ḍiyāʻ

"If the (legitimate) *imām* wins a victory over <u>the anti-*imām*s</u>, who claimed the imāmate without any legitimate right, he takes everything that they have – their estates and so on no matter how small or large they are" [al-Imām 2011, *622*].

The term *al-ǧawr* (verbal noun I *ǧāra* "He wandered from the right way, he pursued a wrong course, or he left the right way in journeying (*al-mayl ʻan-hu, aw tarku-hu fī l-sayr, wa-kull mā māla fa-qad ǧāra*)" > "He acted wrongfully, unjustly, injuriously, or tyrannically against him in judgment (*ǧāra ʻalay-hi yaǧūr ǧawr^{an} fī l-ḥukm: ay ẓalama*)" is used as an anthonym (*naqīḍ*) of *al-ʻadl* [al-Zabīdī, X, *477*; Lane 1968, II, *483*].

2. <u>The eligibility to the imāmate</u>

The imperfect form *yaṣluḥ* of the verb I *ṣalaḥa* – "eligibility to the imāmate (*yaṣluḥ li-l-imāma*) of one who has all mentioned qualifications required for holder of the *imām*'s dignity":

fa-man ǧamaʻa hāḏihi l-ḫiṣāl <u>yaṣluḥ li-l-imāma</u>

"One who has all (mentioned) qualifications required for holder of the *imām*'s dignity, <u>is eligible to the imāmate</u>" [al-Imām 2011, *609*].

3. <u>The qualifications of the *imām*</u>

ṣifat al-imām "the qualifications to be met by a claimant to the imāmate to be obeyed (by his subjects)" [al-Imām 2011, *609*];

al-ḫiṣāl (literally "a property, quality, nature, or disposition, and a habit, or custom"; "an excellent quality or the like"; "the states, or conditions, of things or affairs" [Lane 1968, II, *751*]):

ǧamaʻa … <u>al-ḫiṣāl</u> "to meet the qualifications (to the imāmate)":

fa-man ǧamaʻa hādihi l-ḫiṣāl yaṣluḥ li-l-imāma "<u>One who has all (mentioned) qualifications required for holder of the *imām*'s dignity</u>, is eligible for the imāmate" [al-Imām 2011, *609*].

4. <u>Putting one's candidature for managing the affairs of the *umma*</u>

Verb V *taraššaḥa* (*taraššaḥa li-amr* "Such a one was reared, for such a thing" [al-Zamaḫšarī 1998, I, *354*; Lane 1968, III, *1088*] < active verb II *raššaḥa taršīḥ^{an}*: *rabbāhu* [al-Fayūmī, I, *227*]: *al-taršīḥ*: *al-tarbiya wa-l-tahyiʼa li-l-šayʼ* [Ibn Manẓūr, *1649*; al-Zabīdī, VI, *394*]; passive verb II *ruššiḥa* "He was reared, brought up, or educated, and rendered fit, and prepared for the thing (*li-l-šayʼ*), and for the affair (*ruššiḥa li-l-amr*: *rubbiya la-hu wa-uhhila*)" [Ibn Manẓūr, *1649*; Ibn Sīdah 2000, III, *109*; al-Zabīdī, VI, *396*]; *ruššiḥa fulān li-amr kaḏā* [al-Zamaḫšarī 1998, I, *354*] – "putting one's candidature to the imāmate".

The passive verb II *ruššiḥa* is frequently attested in Classical Arabic lexicography to indicate one who was reared, brought up, or educated, and rendered fit, and prepared for the office of:

– <u>vizier</u> (*li-l-wizāra*): *fulān yuraššaḥ li-l-wizāra*: *ay yurabbā wa-yuʼahhal la-hu* [Ibn Manẓūr, *1649*; al-Ǧawharī 1979, I, *365*; al-Zabīdī, VI, *396*].

– <u>king</u> (*huwa yurašsaḥ li-l-mulk*): *yurabbā wa-yu'ahhal la-hu* [al-Fayrūzābādī 2005, *219*; al-Zabīdī, VI, *396*].

– <u>caliph</u> (*li-l-ḫilāfa*)': *rušsiḥa li-l-ḫilāfa/ fulān yurašsaḥ li-l-ḫilāfa: iḏā ǧu'ila walī al-'ahd* [Ibn Manẓūr, *1649*; al-Azharī, IV, *181*; al-Zabīdī, VI, *396*] "he was made the appointed successor of the caliph" [Lane 1968, III, *1088*]:

fa-man ǧama'a hāḏihi l-ḫiṣāl yaṣluḥ li-l-imāma, fa-iḏā bāyana l-ẓālimīn wa-<u>taraššaha</u> li-qiyām li-mā yaqūm bi-hi al-a'imma min amr al-umma wa-da'ā ilā nuṣrati-hi wa-mubāya'ati-hi; li-yanhaḍ bi-ḏālika 'alā waǧh allaḏī yumkin, fa-qad in'aqadat imāmatu-hu, wa-lazima l-muslimīn an yubāyi'ū-hu wa-yuṭī'ū-hu fī-mā yalzim al-ma'mūm ṭā'at al-imām fī-hi

"One who has all mentioned qualifications required for holder of the *imām*'s dignity, is eligible for the imāmate. If he separates himself from the *ẓālimūn*, <u>puts forward his candidature for carrying on managing the affairs of the *umma*</u>, calles for his supporting and pledging allegiance to him in order to carry on his duties in proper way, his imāmate is established and Muslims must pledge allegiance to him and obey him as one who is led by the *imām* is to obey him" [al-Imām 2011, *609*].

5. <u>The *imām*'s call for his supporting and pledging allegiance to him</u>

To denote providing support to the *imām* al-Nāṭiq bi-l-ḥaqq uses the terms *nuṣra* "good aid, or assistance (*ḥusn al-ma'ūna*)" [Ibn Manẓūr, *4440*; al-Fayrūzābādī 2005, *483*; Lane 1968, VIII, *2803*] that is seen in Classical Arabic lexicography as both verbal noun (*naṣara naṣr^an wa nuṣrat^an* [al-Zamaḫšarī 1998, II, *275*]) and a simple substantive (*al-ism*) (*naṣara-hu wa-l-ism al-nuṣra* [al-Ǧawharī 1979, II, *829*]; *al-nuṣra ism min naṣartu-hu* [al-Fayūmī, II, *607*]) of verb I *naṣara-hu* "He aided or assisted him, namely, a person wronged, misused, or treated unjustly or injuriously, against his enemy" (*naṣara l-maẓlūm yanṣuru-hu naṣr^an: a'āna-hu 'alā l-'aduww wa-šadda min-hu*') [al-Zabīdī, XIV, *223*; Lane 1968, VIII, *2802*]:

fa-man ǧama'a hāḏihi l-ḫiṣāl yaṣluḥ li-l-imāma, fa-iḏā bāyana l-ẓālimīn wa-taraššaha li-qiyām li-mā yaqūm bi-hi al-a'imma min amr al-umma wa-<u>da'ā ilā nuṣrati-hi</u> wa-mu-bāya'ati-hi; li-yanhaḍ bi-ḏālika 'alā waǧh allaḏī yumkin, fa-qad in'aqadat imāmatu-hu, wa-lazima al-muslimīn an yubāyi'ū-hu wa-yuṭī'ū-hu fī-mā yalzim al-ma'mūm ṭā'at al-imām fī-hi

"One who has all mentioned qualifications required for holder of the *imām*'s dignity, is eligible for the imāmate. If he separates himself from the *ẓālimūn*, puts forward his candidature for carrying on managing the affairs of the *umma*, <u>calls for his supporting</u> and pledging allegiance to him in order to carry on his duties in proper way, his imāmate is established and Muslims must pledge allegiance to him and obey him as one who is led by the *imām* is to obey him" [al-Imām 2011, *609*].

To indicate pledging allegiance and swearing oath to the *imām*, the *imām* al-Nāṭiq bi-l-ḥaqq adopts the verb III *bāya'a* and its verbal noun *mubāya'a* "The making a covenant, a compact, an engagenent, or the like (*al-mu'āqada wa-l-mu'āhada*); as though each of the two parties sold what he had to the other (*ka'anna kull wāḥid min-humā bā'a mā 'inda-hu min ṣāḥibi-hi*), and gave him his own special property (*a'ṭā-hu ḫāliṣata naf-si-hi*), and his obedience (*wa-ṭā'ata-hu*), and all that pertained to his case (*wa-daḫīlata amri-hi*)" [al-Zabīdī, XX, *370*; Lane 1968, I, *285*]: *bāya'a l-amīr: bāya'a-hu 'alā l-ṭā'a* "He promised, or swore, allegiance to the prince" [al-Zamaḫšarī 1998, I, *87*; Lane 1968, I, *285*]; *būyi'a bi-l-ḫilāfa/būyi'a la-hu bi-l-ḫilāfa* "He had the promise, or oath, of allegiance made to him as being the caliph" [Lane 1968, I, *285*]:

fa-man ǧama'a hāḏihi l-ḫiṣāl yaṣluḥ li-l-imāma, fa-iḏā bāyana l-ẓālimīn wa-taraššaha li-qiyām li-mā yaqūm bi-hi al-a'imma min amr al-umma wa-<u>da'ā ilā</u> nuṣrati-hi wa-<u>mu-bāya'ati-hi</u>; li-yanhaḍ bi-ḏālika 'alā waǧh allaḏī yumkin, fa-qad in'aqadat imāmatu-hu, wa-lazima al-muslimīn an <u>yubāyi'ū-hu</u> wa-yuṭī'ū-hu fī-mā yalzim al-ma'mūm ṭā'at al-imām fī-hi

"One who has all mentioned qualifications required for holder of the *imām*'s dignity, is eligible for the imāmate. If he separates himself from the *ẓālimūn*, puts forward his candidature for carrying on managing the affairs of the *umma*, <u>calls for</u> his supporting and <u>pledging allegiance to him</u> in order to carry on his duties in proper way, his imāmate is established and Muslims must <u>pledge allegiance to him</u> and obey him as one who is led by the *imām* is to obey him" [al-Imām 2011, *609*].

Verb III *bāyaʿa-hu* is attested in the Qur'ān, e.g.:

1. "to make a bargain" (9:111):

fa-stabširū bi-<u>bayʿi-kum</u> allaḏī <u>bāyaʿtum</u> bi-hi wa-ḏālika huwa l-fawzᵘ l-ʿaẓīm "Then rejoice in the bargain which ye have concluded: That is the achievement supreme" [Ali, *537*]: "Rejoice then in this <u>bargain of yours which you have made</u>, for that, <u>bargain</u> (<u>*al-bayʿ*</u>), is the supreme triumph, the one that secures the ultimate goal" [Tafsīr al-Ǧalālayn, *261*; Tafsīr al-Jalālayn, *178*];

2. "to plight fealty" (48:10):

inna l-laḏīna <u>yubāyiʿūna-ka</u> inna-mā <u>yubāyiʿūna</u> llāha "Verily those who <u>plight their fealty to thee plight their fealty</u> in truth to Allah" [Ali, *1576*]: "Truly those who pledge allegiance to you (the Pledge of Beatitude (*bayʿat al-riḍwān*) given at al-Ḥudaybiyya), in fact pledge allegiance to God" [Tafsīr al-Ǧalālayn, *679*; Tafsīr al-Jalālayn, *493*].

6. <u>The establishment of the imāmate (*inʿaqadat imāmatu-hu*)</u>

Verb VII *inʿaqada* "It was, or became, concluded, settled, confirmed, or ratified (said of a sale or bargain (*inʿaqada al-bayʿ bayna al-bayyiʿayn* [al-Azharī, I, *199*]), and of a contract or compact or the like)" < verb I *ʿaqada* "He concluded, settled, confirmed, or ratified the sale (*ʿaqadtu al-bayʿ wa-naḥwa-hu*)" [al-Fayūmī, II, *421*]; *ʿaqadtu al-bayʿ* [Ibn Manẓūr, *3031*; al-Ǧawharī 1979, II, *510*]; *ʿaqada al-bayʿ* [al-Fayrūzābādī 2005, *300*; al-Zabīdī, VIII, *394*], or bargain, and the contract, compact, covenant, agreement, or league (*ʿaqadtu al-ʿahd*) [Ibn Manẓūr, *3031*; al-Ǧawharī 1979, II, *510*; al-Azharī, I, *196*] / *ʿaqada al-ʿahd* [Ibn Manẓūr, *3031*; al-Fayrūzābādī 2005, *300*; Ibn Sīdah 2000, I, *166*; al-Zabīdī, VIII, *394*], or the oath (*ʿaqadtu al-yamīn*) [al-Fayūmī, II, *421*]; *ʿaqada al-yamīn* [Ibn Manẓūr, *3031*; Ibn Sīdah 2000, I, *166*; al-Zabīdī, VIII, *394*]; *ʿaqada fulān al-yamīn*: *iḏā wakkada-hā* [al-Azharī, I, *197*; Lane 1968, V, *2104–2105*] – "to be established (the imāmate)":

fa-man ǧamaʿa hāḏihi l-ḫiṣāl yaṣluḥ li-l-imāma, fa-iḏā bāyana l-ẓālimīn wa-taraššaḥa li-qiyām li-mā yaqūm bi-hi al-a'imma min amr al-umma wa-daʿā ilā nuṣrati-hi wa-mubāyaʿati-hi; li-yanhaḍ bi-ḏālika ʿalā waǧh allaḏī yumkin, fa-qad <u>inʿaqadat imāmatu-hu</u>, wa-lazima l-muslimīn an yubāyiʿū-hu wa-yuṭīʿū-hu fī-mā yalzim al-ma'mūm ṭāʿat al-imām fī-hi

"One who has all mentioned qualifications required for holder of the *imām*'s dignity, is eligible for the imāmate. If he separates himself from the *ẓālimūn*, puts forward his candidature for carrying on managing the affairs of the *umma*, calls for his supporting and pledging allegiance to him in order to carry on his duties in proper way, <u>his imāmate is established</u> and Muslims must pledge allegiance to him and obey him as one who is led by the *imām* is to obey him" [al-Imām 2011, *609*].

7. <u>The attitude of the *imām*'s subjects towards him: obedience, assistance, and disloyalty</u>

The *imām* al-Nāṭiq bi-l-ḥaqq uses the verb IV *aṭāʿa* "he was, or became, submissive to him; he was, or became, obedient; or he obeyed (*inqāda, lam yamtaniʿ*)" [al-Zabīdī, XXI, *461*; Lane 1968, V, *1891*] and the substantive from verb IV *aṭāʿa ṭāʿa* (*al-ṭāʿa: ism min aṭāʿa-hu yuṭīʿu-hu ṭāʿtᵃⁿ* [al-Zabīdī, XXI, *462*]; *ism min aṭāʿa-hu iṭāʿatᵃⁿ* [al-Fayūmī, II, *380*]) to express obedience of the *imām*'s subjects to him.

He employs verb III *āzara* (*wa-qad āzara-hu*: *aʿāna-hu* "He aided, assisted, or helped, him" [al-Zabīdī, X, *42*; Lane 1968, I, *52*]) and verb IV *aʿāna* "He aided, helped, or assisted, him" [Lane 1968, V, *2203*]: *aʿāna-hu ʿalā al-amr* "He aided him against, meaning,

to accomplish, or perform, the affair" [Lane 1968, V, *2203*] to convey the idea of assistance that is to be provided by the *imām*'s subjects to him.

Also the *imām* al-Nāṭiq bi-l-ḥaqq applies the verb I *ḫaḏala* "He abstained from, or neglected, aiding him, or assisting him (*ḫaḏala-hu: iḏā taraka 'awna-hu wa-nuṣrata-hu*) [al-Ǧawharī 1979, IV, *1683*]: *ḫaḏaltu-hu/ḫaḏaltu 'an-hu: iḏā tarakta nuṣrata-hu wa-i'ānata-hu* [al-Fayūmī, I, *165–166*; Lane 1968, II, *713*]; and held back from him (*ta'aḫḫarta 'an-hu*) [al-Fayūmī, I, *165–166*; Lane 1968, II, *713*]" to depict desertion of the *imām* by his subjects and their abstaining from providing assistance to him:

yağib 'alā l-umma an yanṣurū l-imām wa-<u>yu'āzirū-hu</u> wa-yu'īnu-hu 'alā amri-hi, wa-yuḥarram 'alay-him an <u>yaḫḏilū-hu</u>, wa-yalzimu-hum an <u>yuṭī'ū-hu</u> fī-mā awǧaba allāh 'alayhim <u>ṭā'ata-hu</u>

"The *umma* must support the *imām* and <u>assist him in fulfilling his mission</u>. They are forbidden <u>to desert him</u>. The *umma* is t<u>o obey him in what Allāh obliged them to obey him</u>" [al-Imām 2011, *611*].

8. <u>The *imām*'s resigning the imāmate</u>

The *imām* al-Nāṭiq bi-l-ḥaqq utilizes verbs VIII *i'tazala* "He went apart, away, or aside; removed; or separated himself; from him, or it (*i'tazala al-šay': tanaḥḥā 'an-hu*)" [al-Zabīdī, XXIX, *469*; Lane 1968, V, *2036*] and V *tanaḥḥā* (*'an*) "He, or it, removed; withdrew; went, or moved, away, or aside (*yuqāl naḥḥaytu fulān^{an}* 'I made a person to turn away, or withdraw, or retire, from an affair' *fa-tanaḥḥā*)" [al-Azharī (with reference to al-Layṯ), V, *252*; Lane 1968, VIII, *3029*] to describe the *imām*'s self-withdrawl from managing the affairs of the *umma*:

lā yağūz li-l-imām an <u>yatanaḥḥā</u> 'an al-naẓar fī amr al-umma wa-<u>ya'tazil</u> al-taṣarruf fī-mā yataṣarraf fī-hi al-a'imma wa-huwa yağid man yu'īnu-hu 'alā l-qiyām bi-amri-hi, wa-yuğāhid ma'a-hu wa-ya'tamir la-hu wa-yağlub 'alā ẓanni-hi anna-hum yastaqillūn bi-mu'āwanati-hi wa-nuṣrati-hi; fa-in lam yağid man yastaqill bi-ḏālika ğāza la-hu an <u>ya'tazil</u> al-amr

"The *imām* is not permitted <u>to withdraw himself from managing the *umma* and running their affairs</u> – the functions that (other) *imām*s perform provided that he had already found someone who assists him in his rule, and wages the *ğihād* with him, follows his orders, being convinced that they will provide help and support to him. However, if he (the *imam*) fails to find those who will arrange help and assistance to him, <u>he may resign the imāmate</u>" [al-Imām 2011, *610*].

9. <u>The *imām*'s managing the affairs of (his) subjects</u>

To denote managing the affairs of his subjects to be implemented by the *imām* (after his being established) the *imām* al-Nāṭiq bi-l-ḥaqq uses the following verbal phrases:

al-naẓar fī amr al-umma:

lā yağūz li-l-imām an yatanaḥḥā 'an <u>al-naẓar fī amr al-umma</u> wa-ya'tazil al-taṣarruf fī-mā yataṣarraf fī-hi al-a'imma wa-huwa yağid man yu'īnu-hu 'alā l-qiyām bi-amri-hi, wa-yuğāhid ma'a-hu wa-ya'tamir la-hu wa-yağlub 'alā ẓanni-hi anna-hum yastaqillūn bi-mu'āwanati-hi wa-nuṣrati-hi; fa-in lam yağid man yastaqill bi-ḏālika ğāza la-hu an ya'tazil al-amr

"The *imām* is not permitted to withdraw himself from <u>managing the *umma* and running its affairs</u> – the functions that (other) *imām*s perform provided that he had already found someone who assists him in his rule, and wages the *ğihād* with him, follows his orders, being convinced that they will provide help and support to him. However, if he (the *imam*) fails to find those who will arrange help and assistance to him, he may resign the imāmate" [al-Imām 2011, *610*].

mā (qāma) bi-hi ... min amr al-umma:

fa-man ğama'a ḫāḏihi l-ḫiṣāl yaṣluḥ li-l-imāma, fa-iḏā bāyana l-ẓālimīn wa-taraššaḥa li-qiyām li-<u>mā yaqūm bi-hi al-a'imma min amr al-umma</u> wa-da'ā ilā nuṣrati-hi wa-mubāya'ati-hi; li-yanhaḍ bi-ḏālika 'alā wağh allaḏī yumkin, fa-qad in'aqadat imāmatu-hu,

wa-lazima al-muslimīn an yubāyi'ū-hu wa-yuṭī'ū-hu fī-mā yalzim al-ma'mūm ṭā'at al-imām fī-hi

"One who has all mentioned qualifications required for holder of the *imām*'s dignity, is eligible for the imāmate. If he separates himself from the *ẓālimūn*, puts forward his candidature for carrying on managing the affairs of the *umma*, calls for his supporting and pledging allegiance to him in order to carry on his duties in proper way, his imāmate is established and Muslims must pledge allegiance to him and obey him as one who is led by the *imām* is to obey him" [al-Imām 2011, *609*].

mā ... yasīr bi-hi fī ra'iyyati-hi:

mā yağib 'alā l-imām an yasīr bi-hi fī ra'iyyati-hi wa mā la-hu fi'lu-hu ba'da in'iqād imāmati-hi wa-mā laysa la-hu fi'lu-hu

"The management to be/not to be implemented by the *imām* towards his subjects after his being established as the *imām*" [al-Imām 2011, *609*].

Here the imperfect form *yasīr* of the phrasal verb I *sāra* (*fī al-ra'iyya*) "to manage affairs of his subjects (of the *imām*)" is used.

sīra "A going, in any manner, or any pace" [Lane 1968, IV, *1484*]. In Classical Arabic lexicography this word is considered the substantive (*al-ism*) of verb I *sāra* [Ibn Sīdah 2000, VIII, *571–572*]: *al-ṭarīqa* "A way, course, rule, mode, or manner, of acting or conduct or life or the like" [Lane 1968, IV, *1484*]: *sāra bi-him sīrat^an ḥasanat^an* "He pursued with them a good way of acting" [al-Ğawharī 1979, II, *691*; Lane 1968, IV, *1484*]; *sāra al-wālī fī al-ra'iyya sīrat^an ḥasanat^an* "The prefect, or governor, pursued among the subjects a good way of acting" [al-Zamaḫšarī 1998, I, *488*; Lane 1968, IV, *1484*].

The term *sīra* (plural *siyar*) used as the title of "The book of managing" (*kitāb al-sīra* [al-Imām 2011, *609*] / *kitāb al-siyar* [al-Taḥrīr, *436*]) examined in the paper to indicate the manner that is to be implemented by the *imām* in governing his subjects.

To articulate the idea of the *imām*'s governing his subjects the *imām* al-Nāṭiq bi-l-ḥaqq employs the following technical terms:

siyāsa: *al-siyāsa*: *fi'l al-sā'is, wa-huwa man yaqūm 'alā l-dawābb wa-yurawwiḍu-hā* "He managed, or tended, the beasts, and trained them" [al-Zabīdī, XVI, *159*; Lane 1968, IV, *1465*] > *al-siyāsa*: *al-qiyām 'alā l-šay' bi-mā yuṣliḥu-hu* "The managing a thing in such a manner as to put it in a right, or proper, state" [al-Zabīdī, XVI, *157*; Lane 1968, IV, *1465*] – verbal noun of the verb I *sāsa*: *huwa yasūs al-dawābb, wa-huwa min sāsati-hā wa-suwwāsi-hā* [al-Zamaḫšarī 1998, I, *481*]; *sustu al-ra'iyya siyāsat^an* "(I) ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like" [Lane 1968, IV, *1465*]: *amartu-hā wa-nahaytu-hā* "He commanded and forbade them" [Lane 1968, IV, *1465*]; *sāsa al-amr siyāsat^an*: *qāma bi-ha* [Lane 1968, IV, *1465*]; *sāsa zayd^un al-amra* (*yasūsu-hu*) (*siyāsat^an*) *dabbara-hu wa-qāma bi-amri-hi* [al-Fayūmī, I, *295*] "He managed, conducted, ordered, or regulated, the affair" [Lane 1968, IV, *1465*]; *al-wālī yasūs al-ra'iyya wa-yasūs amra-hum* [al-Zamaḫšarī 1998, I, *481*]:

iḏā wağğaha l-imām ğayš^an li-muḥārabat al-'aduww – wağaba 'alay-hi an yuwaṣṣiya-hum bi-taqwā allāh wa-īṯār ṭā'ati-hi, wa-bi-ḥusn al-siyāsa wa-l-rifq, wa-l-taṯabbut fī l-umūr allatī yanbağī an yataṯabbat fī-hā

"If the *imām* dispatches the army to fight the enemy, he is to command his soldiers to be pious/God-fearing, preferring to be obedient to Allāh, to be kind and humane in managing the affairs, to be steadfast in what it must be steadfast" [al-Taḥrīr, *438*];

yağib ...an yakūn la-hu min ṯabāt al-qalb wa-l-'ilm bi-tadbīr al-ḥurūb wa-siyāsat al-ğumhūr mā yaṣluḥ ma'a-hu an yakūn mudabbir^an li-l-ğuyūš, wa-za'īma-hum fī l-ḥurūb, wa-mustaqill^an bi-tadbīr amr al-ra'iyya

"The candidate to the imāmate is to have equanimity, knowledge of the art of war and managing the people, which makes him qualified for managing the army, and commanding it in the wars" [al-Imām 2011, *609*].

tadbīr: *al-naẓar fī ‘āqibat al-amr* "He considered, or forecast, the issues, or results, of the affair, or event, or case" [al-Zabīdī, XI, *265*] – verbal noun of the verb II *dabbara* "He managed, conducted, ordered, or regulated, an affair; because the doing so requires consideration of the issues, or results, of the affair" [Lane 1968, III, *844*]: *dabbara umūr al-bilād*, and elliptically, *dabbara al-bilād* "He managed, conducted, ordered, or regulated, the affairs of the provinces, or country: and in like manner, the affairs of a house" [Lane 1968, III, *844*]:

yağib ...an yakūn la-hu min ṯabāt al-qalb wa-l-‘ilm bi-tadbīr al-ḥurūb wa-siyāsat al-ğumhūr mā yaṣluḥ ma‘a-hu an yakūn mudabbir^{an} li-l-ğuyūš, wa-za‘īma-hum fī al-ḥurūb, wa-mustaqill^{an} bi-tadbīr amr al-ra‘iyya

"The candidate to the imāmate is to have equanimity, knowledge of the art of war and managing the people, which makes him qualified for managing the army, commanding it in the wars, and knowledge of managing his subjects" [al-Imām 2011, *609*].

10. The truce (temporary peace agreement) between the *imām* and the *ahl al-harb*

The *imām* al-Nāṭiq bi-l-ḥaqq utilizes the following technical terms to describe a truce, i.e. cease of open hostilities that can be agreed between the *imām* and the *ahl al-ḥarb* only for a specified period of time pursuant to Islamic legal theory [Khadduri 1986, *546–547*]:

al-hudna (*al-muṣālaḥa ba‘da al-ḥarb*) – the substantive (*al-ism*) from verb III *hādana-hu muhādanat^{an}* (*ṣālaḥa-hu*) "the abstention of the parties concerned from hostilities against each other" [Ibn Manẓūr, *4638*; Khadduri 1986, *546–547*].

muwāda‘a: *al-muṣālaḥa wa-l-taṣāluḥ* [Ibn Manẓūr, *4798*] "He made peace or reconciled himself, with him" [Lane 1968, VIII, *3051*] – the verbal noun from verb III *wāda‘a-hu*: *wāda‘a banī fulān ay ṣālaḥa-hum wa-sālama-hum ‘alā tark al-ḥarb wa-l-aḏā, wa-ḥaqīqat al-muwāda‘a l-mutāraka* "a mutual leaving, or leaving unmolelsted" [Lane 1968, VIII, *3051*], *ay yada‘ kull wāḥid min-humā mā huwa fī-hi* [Ibn Manẓūr, *4798*]:

al-muwāda‘a wa-‘aqd al-hudna

"Making peace and making truce" [al-Imām 2011, *619*]:

li-l-imām an ya‘qid al-hudna ma‘a l-kuffār wa-l-buğāt ilā mudda, in ra’ā ḏālika ṣalāḥ^{an} li-l-muslimīn

"The *imām* is permitted to make truce with the *kuffār* and the *buğāt* for a period of time if he sees it beneficial for Muslims" [al-Imām 2011, *619–620*];

wāda‘-hu "making peace" [al-Imām 2011, *619–620*]:

al-imām yuwādi‘ ahl al-ḥarb ilā mudda ma‘lūma

"The *imām* may only make peace with the *ahl al-ḥarb* for a certain period of time" [al-Imām 2011, *619–620*].

11. The *amān* that the *imām* may give to *ahl al-harb*

The technical term *amān* is the verbal noun of verb I *amina* (*amān*: *amn^{an} wa-amān^{an}* [al-Zabīdī, XXXIV, *184–185*]). The *imām* al-Nāṭiq bi-l-ḥaqq employs verb II *ammana-hu* [Ibn Manẓūr, *141*] "He rendered him secure, or safe; he rendered him secure, or free from fear" [Lane 1968, I, *100*] to convey the *imām*'s giving the *amān* to the *ahl al-ḥarb*:

al-imām iḏā qāla: qad nahaytu an yu’ammina ahl hāḏā al-ḥiṣn; fa-man ammana-hum fa-amānu-hu bāṭil

"If the *imām* says: 'I had prohibited giving an *amān* to the dwellers of this fortress, an *amān* of one who gave it to them is considered null and void' " [al-Imām 2011, *616*].

12. The spoil that the *imām* as the commander has to choose for himself

To denote the spoil the *imām* al-Nāṭiq bi-l-ḥaqq applies the following technical terms:

ġanīma (*al-fay’* [al-Fayrūzābādī 2005, *1143*]) < verb I *ġanīma*: *ġanimtu al-šay’* (*aġnamu-hu*) (*ġunm^{an}*) *aṣabtu-hu* (*ġanīmat^{an}*) [al-Fayūmī, II, *454*]; *ġanīma al-šay’ ġunm^{an}*: *fāza bi-hi* [Ibn Manẓūr, *3307*] "He obtained, got, or took, spoil, or a thing [as spoil]" [Lane 1968, VI, *2300–2301*]; *ġanīma al-qawm ġunm^{an}* [al-Ğawharī 1979, V, *1999*] "They

(i.e. a party of men) obtained, got, or took, spoil, or a thing [as spoil]" [Lane 1968, VI, *2300–2301*].

fayʾ: *al-ġanīma* < verb I *fāʾa*: *raġaʿa. wa-fāʾa ilā l-amr yafīʾ^u fayʾ^{an}*: *raġaʿa ilay-hi* "He returned" [Lane 1968, VI, *2467*].

According to Ibn Manẓūr, the word *fayʾ* as the verbal noun I *fāʾa* with basic meaning "returning" was chosen to denote spoil due to the fact that the spoil was originally (their) property and then returned to (them) (*aṣl al-fayʾ*: *al-ruġūʿ ka-anna-hu kāna fī al-aṣl la-hum fa-raġaʿa ilay-him* [Ibn Manẓūr, *3495–3496*]).

To express the division of the spoil the *imām* al-Nāṭiq bi-l-ḥaqq uses the following phrases with *ġanīma* and *fayʾ*:

qassama al-ġanāʾim (verb II):

ṯumma tuqassam al-ġanāʾim kullu-hā baʿda ḏālika ʿalā ḥamsat ashum

"Then the spoil is divided onto 5 portions" [al-Imām 2011, *625*].

ḥīzat al-ġanāʾim (passive verb I) "to be gathered together (the spoil)":

iḏā iġtamaʿat al-ġanāʾim wa-ḥīzat kāna li-l-imām an yaʾḥuḏ min-hā li-nafsi-hi al-ṣafī, wa-hiya šayʾ wāḥid min sayf aw dirʿ aw faras

"When the spoil is collected, and gathered together, the *imām* as the commander has to choose for himself the portion of the spoil before its division, namely one of the following items: a sword, or a coat of mail, or a horse" [al-Imām 2011, *625*].

qasam al-fay:

yaġib ʿalā l-imām an yaḥkum fī raʿiyyati-hi bi-aḥkām allāh … wa-yaʿdil fī l-ḥukm, wa-yusāwī bayna-hum fī qasam al-fayʾ

"The *imām* is to be bound by Allāh's law while ruling over his subjects, be just in his rule, and treat his subjects equally in the division of spoil" [al-Imām 2011, *610*].

naṣību-hu min al-fayʾ "a portion of the spoil":

man imtanaʿa min bayʿat al-imām ṭuriḥat šahādatu-hu, wa-usqiṭat ʿadālatu-hu, wa-ḥurima naṣību-hu min al-fayʾ

"The testimony of whom abstained from swearing allegiance to the *imām* is to be rejected, he is to forfeit his right to the portion of spoil" [al-Imām 2011, *611*].

The *imām* al-Nāṭiq bi-l-ḥaqq uses the technical term *ṣafī* [al-Imām 2011, *625*] to denote the portion of the spoil which the chief, or commander, chooses for himself before the division (*mā yaṣṭafī l-raʾīs li-nafsi-hi min al-maġnam qabla al-qisma ay yaḥtāru-hu* [al-Fayūmī, I, *344*; Lane 1968, IV, *1704*]):

iḏā iġtamaʿat al-ġanāʾim wa-ḥīzat kāna li-l-imām an yaʾḥuḏ min-hā li-nafsi-hi al-ṣafī, wa-hiya šayʾ wāḥid min sayf aw dirʿ aw faras

"When the spoil is collected, and gathered together, the *imām* as the commander has to choose for himself the portion of the spoil before its division, namely one of the following items: a sword, or a coat of mail, or a horse" [al-Imām 2011, *625*].

Al-Fayyūmī refers to Abū ʿUbayd's comment on this term that the portion which the chief (*raʾīs al-qawm*) chose for himself in the Ǧāhiliyya before the division on his companions (*aḥaḏa … qabla l-qisma ʿalā aṣḥābi-hi*) was the fourth part of the spoil (*al-mirbāʿ min al-ġanima*), such as the she-camel, and the horse, and the sword, and the girl or young woman (*ka-l-nāqa wa-l-faras wa-l-sayf wa-l-ǧāriya*); and thus it continued to be in the case of Islam, but the fourth became reduced to the fifth (*ṣāra … al-rubʿ ḥums^{an} fī l-islām*) [al-Fayūmī, I, *344*].

The *imām* al-Nāṭiq bi-l-ḥaqq applies the technical term *sahm* to denote a share, or portion of the spoil (*al-sahm*: *al-naṣīb* "A share, or portion, or lot" [Lane 1968, IV, *1455*]; *sahm min al-ġanīma* "a share of the spoil" [Ibn Manẓūr, *2135*; Lane 1968, IV, *1455*]).

The primary meaning (*al-sahm fī l-aṣl*) of the word *sahm* (plural *sihām*) is "missile" (*qidḥ*, plural *al-qidāḥ*) with which one casts, or draws, lots in the game called *al-maysir* (*yuḍrab bi-hā fī l-maysir*). Then this word applied to the thing won by him whose arrow

is successful [in the game above mentioned] (*summiya bi-hi mā yafūz bi-hi al-fāliğ sahmu-hu*) and then applied also to a lot, share, or portion, whatever it be (*kaṯura ḥattā summiya kull naṣīb sahm^an*) [Ibn Manẓūr, *2135*; Lane 1968, VIII, *2800*]:

ṯumma tuqassam al-ġanā'im kullu-hā ba'da ḏālika 'alā ḫamsat ashum

"Then the spoil is divided onto 5 <u>portions</u>" [al-Imām 2011, *625*].

The *imām* al-Nāṭiq bi-l-ḥaqq uses it in the expression *ḍaraba* (*la-hum*) *sahm^an* "to allot a portion of the spoil (to them)":

iḏā ḥaḍara l-waq'a l-nisā' wa-l-ṣibyān wa-ahl al-ḏimma wa-qātalū wa-a'ānū ahl al-ḥaqq 'alā l-'aduww raḍaḫa la-hum al-imām 'alā mā yarā-hu alā qadri 'ināyati-hi, <u>lā yaḍrib la-hum sahm^an</u>

"The women, male children, and the *ahl al-ḏimma* who were present at the battle, fought in it, and assisted the Muslims (literally 'the People of truth') against the enemy, the *imām* has to give them little of whatever he deems necessary to give from the spoil to the best of their attendance, but <u>not to allocate to them a share (of the spoil)</u>" [al-Imām 2011, *625*].

13. <u>The *imām* and his subjects (*al-ra'iyya*)</u>

To denote the subjects of the *imām* the *imām* al-Nāṭiq bi-l-ḥaqq adopts typical for Islamic legal tradition technical term *al-ra'iyya* "pasturing herd of cattle, sheep, etc."; "the flock of the shepherd" > "the subjects of the ruler"; "the tax-paying common people (as opposed to the ruling military and civilian classes (*the ahl al-sayf wa-l-qalam*))" [Bosworth 1995, *403–404*] < verb I *ra'ā* "to pasture flocks" (*kulū wa-r'aw an'āma-kum* "Eat (for yourselves) and pasture your cattle" (Qur'ān 20:54) [Ali, *890*]) > "to tend, to look after someone's interests" (*fa-mā ra'aw-hā ḥaqqa riyāyati-hā* "But that they did not foster as they should have done" (Qur'ān 57:27) [Ali, *1699*]) [Bosworth 1995, *403–404*]: *ra'ā-hu yar'ā-hu ra'y^an wa-ri'āyat^an*: *ḥafiẓa-hu* "The keeping or guarding (a person); being mindful or regardful (of him); and managing or ruling or governing" [Ibn Manẓūr, *1677*; Lane 1968, III, *1109–1110*]; *ra'ā l-amīr ra'iyyata-hu ri'āyat^an* "The prince ruled, or governed, his subjects" [Ibn Manẓūr, *1677*; Lane 1968, III, *1109–1110*]:

yağib 'alā l-imām an yaḥkum fī <u>ra'iyyati-hi</u> bi-aḥkām allāh … wa-ya'dil fī l-ḥukm, wa-yusāwī bayna-hum fī qasam al-fay'

"The *imām* is to be bound by Allāh's law while ruling over <u>his subjects</u>, be just in his rule, and treat his subjects equally in the division of spoil" [al-Imām 2011, *610*].

Conclusions

As it is shown in the present paper, the terminology of the Zaydī imāmate attested in "al-Taḥrīr" is of Classical Arabic origin and some of its components gradually developed special terminological meaning (e.g. *sahm*, *siyāsa*). Certain technical terms of the Zaydī imāmate attested in the Qur'ān are used in the traditional legal context (e.g. *bāya'a-hu*).

The technical terms considered in this study were thematically grouped into such fields as the status of the *imām* (*manṣūṣ 'alay-hi, imām ḥaqq, a'immat al-ğawr*), the eligibility to the imāmate (*yaṣluḥ li-l-imāma*), the qualifications of the *imām* (*ṣifat al-imām, al-ḫiṣāl*), putting one's candidature for managing the affairs of the *umma* (*tarašsaḥa*), the *imām*'s call for his supporting and pledging allegiance to him (*nuṣratu-hu, bāya'a-hu/ mubāya'atu-hu*), the establishment of the imāmate (*in'aqadat imāmatu-hu*), obedience and disloyalty of the *imām*'s subjects towards him (*a'āna, āzara, aṭā'a/ṭā'a, ḫaḏala*), the *imām*'s resigning the imāmate (*i'tazala, tanaḥḥā*), the *imām*'s managing the affairs of (his) subjects (*sīra, siyāsa, tadbīr*), the truce between the *imām* and the *ahl al-ḥarb* (*hudna, muwāda'a*), the *amān* that the *imām* may give to *ahl al-ḥarb*, the spoil that the *imām* as the commander has to choose for himself (*al-ġanā'im, al-fay', al-ṣafī, sahm*), the *imām* and his subjects (*al-ra'iyya*).

The usage of the imāmate technical terms treated in the present study is displayed in its functional context.

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I. В. Сівков

Термінологія зейдитського імамату в трактаті імама ан-Нāтик бі-ль-Хакка "ат-Тахрīр фī-ль-кашф 'ан нусӯс аль-а'імма ан-нахāрīр": семантичний та функціональний виміри

Стаття присвячена дослідженню лексико-семантичних та функціональних особливостей термінології, яку у своєму трактаті "ат-Тахрīр фī-ль-кашф 'ан нусӯс аль-а'імма ан-нахāрīр" – стислому викладі (*talḫīṣ*) зейдитського права – вживає видатний представник касимітської школи зейдитського права, яка була поширена в Табаристані, Дайламі та Ґіляні, Абӯ Тāліб Ях'я Ібн аль-Хусайн аль-Гāрӯнī ад-Дайламī ан-Нāтик бі-ль-Хакк (340/951–424/1033) з метою вербалізації концепту "імамат", який відіграє ключову роль у концептуальній системі зейдитського права. Обраний нами термінологічний масив описано в рамках тематичних полів, окреслених для визначення вимог, що висуваються до кандидата на посаду імама, його ролі та повноважень як політичного та військового командувача *умми*. Було продемонстровано, що термінологія зейдитського імамату є невіддільною частиною класичної арабської лексики. Також окреслено особливості функціонування термінологічного масиву імамату в трактаті "ат-Тахрīр…" з метою лексичного вираження характерного для зейдитської правової школи концепту "імамат".

Ключові слова: зейдитська школа права (*фікг*); значення; імам; імамат; концепт; семантика; семантичне / тематичне поле; термінологія