While parts of this book are inevitably technical, I am hopeful that many sections (e.g., those concerned with explicating elements of Qur’anic theology) will be of interest to readers outside Qur’anic studies, narrowly conceived. However, the fact that the entries are arranged according to the Arabic alphabet inevitably poses a significant hurdle for readers whose command of the language is limited or non-existent. In order to circumvent this obstacle, I provide, at the end of the book, both an index of Qur’anic terms in English translation and an index of Arabic terms covered that is arranged according to the English alphabet. Thus, a reader who wishes to look up the verb *ashraka* (“to associate”) or the active participle *mushrik* (“someone who associates”) but who is unsure of its position in the main dictionary (namely, under the root *sh-r-k*) will be directed to the relevant page via the index of Arabic terms arranged according to the English alphabet.

As for the English index, it reflects in the first instance the translations of Arabic words that are adopted, and sometimes explicitly argued for, in the present dictionary. But the English index also includes some common English translations that I do not endorse myself, such as “to disbelieve” or “to be an unbeliever” for the Arabic verb *kafara* or “unlettered” and “illiterate” for *ummī*. Given the very considerable overlap between most current English renderings of the Qur’an, this should make it possible to use the present dictionary alongside different translations—at least for those Arabic terms that tend to be translated fairly consistently by the same English words. By way of an illustration, assume that you are reading the first verse of the first surah of the Qur’an, variously rendered “In the Name of Allah, the Merciful, the Compassionate” (Bell); “In the Name of God, the Merciful, the Compassionate” (Arberry, Droge); “In the Name of God, the Compassionate, the Merciful” (*Study Quran* = SQ); “In the Name of the Merciful and Compassionate God” (Jones); or “In the name of God, the Lord of Mercy, the Giver of Mercy” (Abdel Haleem). The English entries “God,” “Allāh,” “merciful,” and “compassionate” all redirect to the corresponding Arabic words (namely, *allāh*, *raḥmān*, and *raḥīm*), which can then be looked up in the main dictionary or in the index of Arabic words arranged according to the English alphabet. This is not to rule out occasional gaps in coverage. For example, Abdel Haleem’s slightly idiosyncratic rendering of the Arabic words *al-raḥmān* and *al-raḥīm* as “Lord of Mercy” and “Giver of Mercy” is not reflected in my English index. There is, however, an entry for “mercy” (corresponding to the Arabic noun *raḥmah*), from which an interested reader will be able to pick up the thread. Still, it must be acknowledged that Abdel Haleem’s policy of frequently varying the manner in which one and the same Arabic expression is rendered into English makes it difficult to produce an English-Arabic glossary for his translation that is comprehensive yet remains within reasonable bounds.

Headings in the main dictionary are given in transliterated Arabic. In line with the standard practice for Arabic, these headings are generally arranged according to the
consonantal roots that underly most Arabic words. For example, the verb *ashraka*, “to associate” (namely, other beings with God), is found under the letter *shin*, and the passive participle *muṭahhar* is located under the letter *ṭā‘*. Proper names like *isrā‘il*, “Israel,” and *al-ṭāghūt*, “false gods,” are incorporated into this system irrespective of their true etymology. As may go without saying, the definite article is to be disregarded: *al-naṣā‘rā‘*, “the Christians,” is found under the letter *nūn*. In hard cases, I have generally followed the ordering of Ambros’s dictionary (CDKA). In particular, I adhere to his placement of geminate roots such that, for instance, *m-l-k* is placed before *m-l-l* rather than vice versa. Some words that may be, or have been, assigned to more than one consonantal root or that could give rise to confusion (e.g., *madinah*, *malak*, or *mā‘*) are deliberately listed in several places, with appropriate cross-references.

Where the heading of an entry encompasses more than one Arabic word, verbs precede nouns and adjectives. The same applies if there are several headings with the same consonantal root, meaning that the entry on the verb *saddaqa* (“to hold or declare s.th. to be true, to confirm s.th.”) precedes that on the noun *ṣadaqah* (designating a charitable act or gift). Headings contain only a minimum of linguistic information, which is more fully supplied in CDKA and Badawi and Abdel Haleem 2008. Thus, I do not offer plural forms for words given in the singular, while verbs are cited only in the suffix conjugation (*māḍī*) without an accompanying prefix-conjugation (*muṭārī*) form. I do however indicate, by means of the abbreviations “tr.” and “intr.,” whether a verb is ordinarily used transitively (i.e., with a direct or accusative object) or not, and if the latter whether the verb in question takes a prepositional object (e.g., “ṣabara tr.”, “ṣabara intr.”, “kadhhaba intr. bi-”). Entries on words that occur exclusively or predominantly in the plural have the plural form as their heading. Where the heading of an entry consists of more than one word, such as the phrase *azwā‘j muṭahharah* (“purified spouses”), cross-references employ the symbol → in order to signal which of the component terms ought to be looked up. For instance, since the expression *azwā‘j muṭahharah* is discussed under *muṭahhar*, cross-references will take the form → *azwā‘j muṭahharah*.

In quotations of multiple Qur’anic passages, the symbol ± followed by angle brackets <> indicates that the textual segment in brackets may or may not be present in the verses listed. In this way, the phrase *khalaqa l-samāwāti wa-l-arḍa fī sittati ayyāmin* (“he created the heavens and the earth in six days”; e.g., Q 7:54) and its variant *khalaqnā l-samāwāti wa-l-arḍa wa-mā baynahumā fī sittati ayyāmin* (“we created the heavens and the earth and what is between them in six days”; Q 50:38) can be succinctly combined into *khalaqa/khalaqnā l-samāwāti wa-l-arḍa ± <wa-mā baynahumā> fī sittati ayyāmin*. In Qur’anic references, a string like “Q 27:18.28.50” refers to verses 18, 28, and 50 of Surah 27, whereas “Q 27:18, 28, 50” would refer to verse 18 of Sura 27 in addition to Surahs 28 and 50. I make liberal use of abbreviations for many frequently cited works (such as various dictionaries, Qur’anic commentaries, and some secondary literature). These abbreviations are unscrambled in the bibliography at the end of the book.

As noted in the introduction, in some cases it was expedient to treat a number of non-cognate words in the same entry, thus allowing for a more coherent exploration of certain topics. Examples are the verbs *khalaqa*, *bara‘a*, and *faṭara*, all of which refer to divine

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1 For the sake of simplicity, I also adhere to this practice where a certain verb is Qur’anically attested only in the *muṭārī* (such as *ya‘thā*, cited as *‘athā*).
creation and are analysed under → khalāqa, and miscellaneous terms revolving around animal sacrifice, treated under → dhabahā, “to slaughter.” Again, cross-references direct the reader to the appropriate place. Since many entries include cursory comments on terms and expressions other than the word or words figuring in the main heading, it seemed useful to list these as a subheading introduced by “Further vocabulary discussed.” The order in which these secondary expressions are listed corresponds roughly to the order of their first appearance in the entry. Later appearances of the same term in the entry in question are not taken into account, which means that readers interested in such subsidiary terms will need to scan the entire remainder of the entry after its first occurrence. In determining which terms to include in subheadings, too, a certain degree of arbitrary selectiveness was inevitable; I have tried to be helpfully generous in granting admission without however listing every single Arabic word quoted in the entry. Regarding proper names of figures from Qur’anic sacred history (e.g., fir‘awn, “Pharaoh”), my default policy was to include these in subheadings only if the entry at hand comments on the word itself (rather than merely mentioning the respective figure); but in some cases, such as that of Abraham (→ ibrāhīm), I have again sacrificed consistency for generosity of cross-references.