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clause as its complement, e.g.: *ma yindiri rāḥ yistiḡil lo yibqa*, 'it is not known if he is going to resign or stay (Baghdad M)'; *tteshab-li bāb kānet mesdūda* 'I thought [lit. 'it seemed to me'] that the door was closed' (Morocco). It is not possible to determine whether the clause complement should be seen as the subject (first actant) to the verb or as an object complement (second actant). Another construction difficult to analyze is with the verb 'to say' in the meaning 'to call by name': *yangalhom 'eyl 'abdalla* 'they were called the family of 'Abdallah' (Jordan, Ajarma), where it is uncertain whether the name should be seen as the subject to a verb in a passive construction, or as a complement to a subjectless verb.

6. THE CAUSATIVE/FACTITIVE (= 4)

The → causative is a productive category in all known forms of Arabic. In the 'arabiyya it is usually marked by Form IV of the verb, which in the perfect is characterized by a prefix 'a- and in the imperfect by the vowel-sequence *u-i*. A difference between the 'arabiyya and the dialects is that in the latter this form either is of low frequency or absent altogether. It seems to be used only in some dialects of the *badawī*-type. Instead, most dialects employ Form II as causative to Form I. This usage is not unknown in the 'arabiyya, but seems limited to some lexemes. As in many other languages, the factitive in Arabic has the property of often being the verbalization not only of an adjective but also of a stative verb. An adjective like *kabīr* 'big', which may stand as a predicate in a non-verbal sentence has a verbal equivalent, which may replace a non-verbal sentence with a finite verb, which is syntactically intransitive (no second actant): *kabur*, 'to be/become big'. In opposition to this stands a factitive verb *kabbar* 'to make big', which implies the addition of a new first actant and the transformation of the original one into a second actant, i.e. an object (Retsö 1989:48-52). Both Forms II and IV are used for both causative and factitive in the 'arabiyya, whereas most dialects have Form II for both.

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Dictionaries → Lexicography

Didd

In Arabic lexicography this term indicates '(a word) having two mutually exclusive meanings' (pl. 'addād). The compilations concerning the 'addād pertain to the activity of collecting every aspect of the Arabic language undertaken by philologists from the end of 2nd/8th century onwards. The case of the 'addād, according to the Arab philologists, is a particular instance of the lexical category of the → *muštarak* 'the common one', i.e. homonymous polysemic words, such as *ayn* 'eye', 'source', 'coin', and so on (cf. as-Suyūfī [d. 911/1505], *Muzhir* I, 369-386), which in this particular case, have contradictory meanings, e.g. *jaun* which means 'white' and 'black', or *jalal* 'momentous matter' and 'trifle'. Words of this kind are few, according to Ibn al-'Anbārī ([d. 328/940] 'Addād 6); this author, too, explicitly places the 'addād within the frame of the homonymous polysemic words, which can be understood only by means of their linguistic (or, in poetry, literary) context (Ibn al-'Anbārī, 'Addād 4-5). The first scholar to whom a *Kitāb al-'addād* is ascribed is Quṭrub (d. 206/821). During the 3rd/9th century, several books on the same subject are recorded, and of these at least six have been edited. Works on 'addād have continued to be written till our time (cf. 'Aḥmad 1989:53-57; 'Al Yāsīn [1985] reports a list of 33 authors). The great interest this issue raises is explained by some scholars, such as Kamal (1967:62), as a reply to the attacks coming in particular from the *Sufūbites*, who criticized the Arabic language for exhibiting a phenomenon leading to obscurity and misunderstanding (cf. for instance Ibn al-'Anbārī, 'Addād 1-2; Kofler 1931-1932:389).

Lists of the early edited works on 'addād are found in Cohen (1961) and Weil (1960). Since

then, other works have been edited, namely those of 'Abū 'Ubayd (d. 224/838), at-Tawwāzī, (d. 233/847), 'Abū ṭ-Tayyib al-Luḡawī (d. 351/962), Ibn ad-Dahhān (d. 569/1174), and al-Munṣī (d. 1001/1593); chapters on this topic are found in general works on linguistic or lexicographical questions, such as as-Suyūfī's *Muzhir* (I, 387-402), which reports examples of 'addād taken not only from specific works but also from very different literary sources.

Some of the works on 'addād, especially the later ones, such as those of aṣ-Ṣaḡānī, Ibn ad-Dahhān, or al-Munṣī, are mere lists of words collected from previous sources, arranged in alphabetical order, without *šawāhid* 'textual evidence'. Early works are also lists, but they present extensive discussion of the meanings of the words in their different poetic or Qur'anic contexts. As-Sijistānī (d. ca. 255/869) shows ('Addād 72) clearly the turn of mind which governs these early compilations: to clarify to non-Arab Muslims the exact meaning of each Qur'anic passage. Since a Qur'anic passage must have a dogmatically unambiguous meaning, a verb such as *ḡanna* cannot mean 'to presume' in those passages where an article of faith is concerned, as in Q. 72/12, Q. 18/53, or Q. 69/20; therefore, *ḡanna* is given the *didd* meaning of 'to doubt' and 'to be sure' (cf. Ibn al-'Anbārī, 'Addād 14-15; Kofler 1931-1932:391-392).

As 'Al Yāsīn (1979:162) points out, later on a trend to fill out the collections led authors to include among the 'addād, all at the same level, words which only for metaphorical or stylistic reasons could be used with two opposite meanings, or words coming from different readings of the *Qur'ān* (as-Sijistānī, 'Addād 203), or from two different forms of a verb. Ibn al-'Anbārī disagrees with Quṭrub's opinions, when the latter lists among the 'addād words like *rab* 'dwelling' and *rab'a* 'quick pace' (Ibn al-'Anbārī, 'Addād 366) or *xaḡimat an-na'l* '[the lace of] the sandal became cut' and *'axḡamtu-hā* 'I repaired it' ('Addād 371), because each of the two items has its own single meaning; or words such as *hirfa* 'wealth' and 'poverty', because the second meaning is used only by the common people ('Addād 366).

According to Ibn Fāris (d. 395/1004, *Šāhibi* 117) and Ibn Sīda (d. 458/1066, *Muxaṣṣaṣ* XIII, 259), there are 'people' (*nās*) who deny the existence of the 'addād, and according to al-Jawālīqī (d. 539/1144, *Šarḥ* 251), who agrees with them,

they are *al-muḡaqqiqūna* 'the experts' in Arabic. Ibn Fāris, who affirms that he has written a book refuting this opinion, does not mention them, but we know from as-Suyūfī (*Muzhir* I, 396) that Ibn Durustawayh (d. 346/957) composed a work entitled 'Ibtāl al-'addād 'Invalidation of the 'addād'. According to Weil (1960), al-Mubarrad (d. 286/900) also held this opinion, but this author himself (*Mā ttafaqa lafḡu-hu wa-xtalafa ma'nā-hu* 3-11) seems to accept the common view, because he quotes, without mentioning the phenomenon of the 'addād, the usual examples *jalal*, *jaun*, and *ḡanna*.

Many medieval Arab scholars, without denying a phenomenon which in their opinion does not lead to ambiguity, owing to the particular structure of Arabic language (Ibn al-'Anbārī, 'Addād 1-3), and which on the contrary shows its extensiveness and offers multifarious means of achieving a literary expression, emphasize the origin or the formation of the 'addād and state that the original meaning of a *didd* was often one and the same, because the basic rule of the language is that each nominatum has its particular noun (Ibn al-'Anbārī, 'Addād 8). Ṭa'lab (d. 291/904), for instance, says (Ibn al-'Anbārī, 'Addād 16) concerning *ḡanna* that it indicates 'an inner speech', which may prove to be true, so that the verb may receive the meaning 'to be sure of', or 'to be uncertain', hence the meaning 'to doubt'. The book gives many examples of this kind, e.g., ('Addād 8) about *šarīm* 'day' and 'night' and ('Addād 27) about *qur* 'menstruation' and 'state of purity [from a menstruation]'. Al-Jawālīqī (*Šarḥ* 251) quotes Ṭa'lab's remarks of the same genre, concerning *tal'a* 'elevated ground' and 'depressed ground' and *jaun* 'white' and 'black', and throughout his chapter on this question (*Šarḥ* 251-257) al-Jawālīqī tries to demonstrate that words considered to have contradictory meanings do not in fact have them.

Another argument lending support to those who are inclined to view one meaning only at the origin of a *didd*, is pointed out by those who remark that sometimes the two opposite meanings were attested in the dialect of two different Arab tribes and that they were combined afterwards, e.g. *mušāyih*, which means 'who strives [in fighting]' in the dialect of Huḡayl and 'cautious, fearing' in Najd (Ibn as-Sikkīt [d. ca. 244/858], 'Addād, 193; see as-Sijistānī, 'Addād 125; al-'Aṣma'ī [d. 213/828], 'Addād 39), or

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أداة



بقلم الأستاذ: عبد الحميد الهرامة

الأداة في اللغة الآلة، وجمعها أدوات، ويقال «أدى الرجل: أي قوي من الأداة، فهو مؤد: أي شك في السلاح»⁽¹⁾.
والأداة في اصطلاح النحاة والمنطقيين: الحرف⁽²⁾ ومنها عند النحاة حروف الجر والنواصب والجوازم، وأداة التعريف وغيرها.

وتشمل الأداة في اصطلاح البلاغيين كل لفظ يدل على المماثلة والاشتراك في باب التشبيه، كالكاف وكان، ومثل وما يشتق منا أو يؤدي معناها كالمضاهاة والمحاكاة والمشابهة⁽³⁾. ومن استخدم الأداة مصطلحاً للنقاد وأرادوا بها الوسيلة، فاللغة أداة التعبير، وأدوات الكتابة وسائلها، وأدوات الشعر وسائله، قال ابن طباطبا في فقرة بعنوان أدوات الشعر: (فمنها التوسع في اللغة، والبراعة في فهم الإعراب، والرواية لفنون الأدب، والمعرفة بأيام الناس وأنسابهم ومنابيحهم، ومثالبهم، والوقوف على مذاهب العرب في تأسيس الشعر، والتصرف في معانيه...)⁽⁴⁾ ثم قال: (وجماع هذه الأدوات كمال العقل)⁽⁵⁾.

ولا تخرج الأداة في اصطلاح الفقهاء عن معناها اللغوي، وقد وردت عندهم في مواضع مختلفة، كأداة القتل، وأداة القصاص، وأداة الزكاة.

- (1) الصحاح للجوهري، مادة (أدو).
- (2) كشف اصطلاح الفنون للفنوني، تحقيق لطفي عبد البديع، نشر المؤسسة المصرية للتأليف والطباعة والنشر القاهرة 1963.
- (3) معجم البلاغة العربية، لبديوي طبانة، منشورات جامعة طرابلس سنة 1975م. ج 1 ص 24.
- (4) عيار الشعر، لابن طباطبا، تحقيق: عباس عبد الستار، دار الكتب العلمية بيروت: 1982م ص 9.

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- (14) انظر المعجم الوسيط - مجمع اللغة العربية ص 10 - المكتبة العلمية - طهران.
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وفاكهة البستان ص 17.

ADÂT "particle," Arabic word corresponding to the Persian *abzâr* which is used as a technical term in logic (*manṭeq*), grammar (*dastûr*), and rhetoric (*ma'ânî o bayân*).

Logic. Writers on logic class the particle as one of the three parts of speech. A particle does not, in itself, possess a complete or independent meaning. Its meaning only becomes clear when it is joined to another word, as in the case of *bar* and *az*, in contrast to the noun/adjective (*esm*) and verb (*kalema*, *fe'l*), each of which possesses an independent meaning. Some writers have considered the term *adât* as synonymous with *ḥarf* in the context of grammar (*ṣarf o naḥw*) and have either employed the latter term or applied both words indifferently (Tahānavî, *Kaššâf-e eṣṭelâḥât-e fonûn*, 2 vols., Calcutta, 1862; Ebn Sîna, *Resâla-ye manṭeq in Dâneš-nâma*, ed. M. Mo'in and M. Meškât, Tehran, 1331 Š./1952, p. 29; K'âja Naṣîr-al-dîn Tûsî, *Asâs al-eqtebâs*, ed. Modarres Rażawî, Tehran, 1326 Š./1947, pp. 14-15; *Dorrat al-tâj*, ed. M. Meškât, 1st ed., I, 1320 Š./1941, p. 19). Nevertheless, there is some distinction between the use of *adât* in logic and that of *ḥarf* in Arabic and Persian grammar. For example, logicians have regarded the Persian connective verbs *ast*, *bûd*, and *šod* and the Arabic defective verbs *kâna* and *šara* as examples of *adât*, considering them as not possessing complete meanings in themselves. *Kâna* and *bûd*, the Arabic pronoun *howa*, and Persian *ast/hast*, which are used in clauses containing three terms such as *û dânešmand ast* or *Zaydon howa 'âlemon*, are regarded as the link between subject and predicate (*râbeṭ-e maḥmûl be mawzû*). Similarly, in logic the Arabic word *edâ* is considered a particle, because it links the following to the preceding term, whereas in syntax it is termed a noun of condition (*esm-e šart*)

Grammar. In Arabic grammar, we find the use of both *adât* and *ḥarf*, the latter being of two types: indeclinable or alphabetical particles (*ḥorûf-e mabânî* or *alefbâ'î*)—which fall outside the range of our discussion—and rhetorical particles (*ḥorûf-e ma'ânî*). In grammar, the rhetorical particle is approximately equivalent to the *adât* in logic, designating a word whose meaning becomes clear only by the addition of another word or phrase, such as *fa*, *ṭomma*, or *enna*. In Arabic grammatical usage, the term *ḥarf* is more common, although *adât* is occasionally used, sometimes as an equivalent of *ḥarf*, sometimes with the meaning of word (*kalema*) in general.

As an example of the use of *adât* in place of *ḥarf*, we may note the substitution of *adât mošabbaha be'l-fe'l* (verblike particle) for *ḥarf mošabbaha be'l-fe'l*. Thus, Ebn 'Aqîl writes on the *adât mošabbaha be'l-fe'l*: "These particles (*adawât*) are all *ḥorûf* and are six in number" (*Šarḥ Ebn 'Aqîl*, Cairo, 1956, I, p. 573). *Adât* is not strictly equivalent to *ḥarf* but, rather, to *kalema* in general; however it is used to refer to words similar to those signified by the term *ḥarf*. Included in this concept are those particles which render the apocopate verb. These are of two kinds: those which apocopate a single verb (all of which are *ḥorûf*: the imperative

lâm, the *lâ* of negation, *lam*, and the *lammâ* of negation) and those which apocopate two verbs (i.e., *en*, *man*, *mâ*, *mahmâ*, *ay*, *mattâ*, *ed*, *annâ*, and *ḥaylamâ*). Of these latter, *en* is a *ḥarf*, the remainder are *esm*. *Adât* is, therefore, used in Arabic grammar at times for *ḥarf* and at times for *esm*; the latter use occurs often in phrases implying the involvement of several grammatical elements, e.g., *adât jāzem fe'l*, which includes *ḥorûf* (*en*, *lam*, *lammâ*) and *asmâ'* (*man*, *mâ*).

Even where words that apocopate the verb belong to the category of *esm*, they are incomplete in meaning whenever they govern two verbs. In such circumstances, these elements must be joined to a clause (*jomla*). In this case, therefore, although Ebn Mâlek and Ebn 'Aqîl have regarded these as *esms* (ibid., p. 285), they do not, in fact, possess independent meanings; their character is, rather, somewhat similar to that of the *ḥorûf*, and they can be termed *ḥarf* or quasi-*ḥarf*.

In the description of the Persian language, the terms *adât* and *adawât* are more frequent in the old grammars, which were influenced by Arabic theories of speech and syntax. In modern grammars their use has declined; some grammarians do not use them at all (P. Kânlarî, *Dastûr-e zabân-e fârsî*, Tehran, 1976; K. Faršîdvard, *Dastûr-e emrûz*, Tehran, 1348 Š./1969). In some grammars, *adât* does not occur as a basic term but is used in a secondary sense. When used, *adât* has various meanings, including *kalema*, *ḥarf*, suffix (*pasvand*), prefix (*pišvand*), connective verb (*ast*, *nîst*, *hast*, *bûd*), interjection (*šawt*), adverb (*qayd*), adverbial complement (*motammem-e qaydî*), and indirect object (*maf'ûl-e be-wâseta*).

One main difference is noticeable between *ḥarf* and *adât* in Arabic syntax and in Persian grammars based on Arabic models. In Arabic syntax, the defective verbs and the pronoun *howa* when used as an auxiliary verb (e.g., *Zaydon howa 'âlemon*) are not considered *adawât*, whereas in the Persian grammars such words are regarded as both *ḥorûf* and *adawât*. The Persians also regard many suffixes as both *ḥorûf* and *adawât* (see Kânlarî, *Dastûr*; Hâjji Moḥammad Moḥyî-al-dîn, *Taḥqîq al-qawânîn*, n.p., n.d.; Najm-al-Ġanî Râmpûrî, *Nahj al-adab*, India, 1919; Mîrzâ Ḥabîb Eṣfahânî, *Dabestân-e pârî*, Istanbul, 1308/1890-91). But in Arabic, which employs derivation from roots rather than from stems and has few suffixes, these elements are not regarded as *ḥorûf* or *adawât*. One of the first to describe the Persian suffixes as *ḥorûf* was Šams-al-dîn Moḥammad b. Qays Râzî, who called *-âsâ*, *-gûn* and similar endings *ḥarf* (*al-Mo'jam fi ma'âyir aš'âr al-'aġam*, ed. Modarres Rażawî, Tehran, 1314 Š./1935, pp. 154ff.), and it may be conjectured that later lexicographers and grammarians followed him in calling these elements *ḥorûf*.

Persian and Arabic syntax also contrast in another respect. In some of the old Persian grammars, nouns, interrogative adjectives (*ṣefât-e porsešî*), pronominal suffixes (*zamâ'er-e mottaṣel*), and many interjections are regarded as *ḥorûf*. But in Arabic the interrogative particles (except for *hal* and *a*) are nouns (*esm*), as are