

tion (*idjāb*), which the same grammarian defines as being "the information pointing to the existence (*wudjūd*) of what is being talked about" (Paris, B.N. ms. arabe 4067, fol. 148, l. 27). Concerning the links which exist between negation and affirmation, Ibn Ya'īsh declares: "Know that negation depends on (*'alā ḥasab*) affirmation, since negation being the denial (*ikdhāb*) of affirmation, it is necessary that it should be in accord (*'alā waḥf*) with its expression and that there should be no difference between them except that one is a negation and the other an affirmation" (*Sharḥ al-Mufaṣṣal*, viii, 107).

Following Sibawayh, the Arab grammarians enumerate six particles (*hurūf*) whose signification (*ma'nā*) is negation; three of these (*mā, lā, in*) can be used in a verbal or nominal phrase, and three of them (*lam, lammā, lan*) only in a verbal phrase.

In a verbal phrase, the six particles negate the action, at the same time placing it in a temporal framework:

- (1) *mā*, followed by a verb in the imperfect indicative, negates an action in the present (*ḥāl*); followed by a verb in the perfect aspect, it negates an action in a past still close (*muḥarrab*) to the present; and in combination with the conjunction *li-* followed by the subjunctive, *mā* also expresses the denial (*djuhūd*) of the action.
- (2) *lā*, followed by a verb in the imperfect, negates an action in the future; followed by a verb in the imperfect apocopate, it negates an order, i.e. expresses a prohibition (*nahy*). Followed by a verb in the perfect, it may, under specific circumstances (e.g. *lam ya'kul wa-lā shariba* "he did not eat or drink", where *lā* continues a previous negative), negate an action in the past, or it expresses an optative (*du'ā*).
- (3) *lam*, followed by a verb in the unaccomplished apocopate, negates an action in the past.
- (4) *lammā*, followed by a verb in the unaccomplished apocopate, negates an action in the past nearest (*akrab*) to the present.
- (5) *lan*, followed by a verb in the imperfect subjunctive, negates an action in the future; being more strong and energetic (*ablagh*) than *lā*, it strengthens (*akkada*) negation in the future, just as the particles *sa-* and *sawfa* strengthen affirmation in the future.
- (6) *in*, like *mā*, followed by a verb in the imperfect indicative, negates an action in the present; followed by a verb in the perfect aspect, it negates an action in the past.

In a nominal phrase, the particle *mā* can mean the negation of the predicate in the present; from the viewpoint of rection, the norm (*kiyār*) is that it exercises no rection; but the *Ḥijjāzīs* assimilate it to the verb *laysa*, making it entail the vowel / *u* / in the noun in initial position (*mubtada'*), and the vowel / *a* / or the preposition *bi-* and the vowel / *i* / in the predicate. But in opposition to this, the *Banū Tamīm* do not allow it any rection.

More rarely than *mā*, the particle *lā* can be employed like *laysa*, but only when the noun in initial position is indefinite (*nakira*); likewise the particle *in*, which, in combination with *illā*, expresses an exception (*istithnā'*), but without exercising any rection.

Finally, the particle *lā* is used before the noun in first place in order to deny it categorically. This is the negation in totality (*istighrāk*) of the class (*djins*), which certain grammarians also call "exemption" (*tabri'a*); if the noun is indefinite, the particle entails the vowel / *a* / without *tanwīn* (or *-āti* in the fem. sound pl.); if the noun is definite, (*ma'rifa*), the particle exercises no rection.

Bibliography: G. Troupeau, *Lexique-index du Kitāb de Sibawayhi*, 204-5; Mubarrad, *K. al-Muktaḍab*, ed. 'Uḍayma, iv, 188-201, 357-88; Ibn

al-Sarrādj, *K. al-Uṣūl*, ed. Fatlī, 92-7, 379-408; Ibn Ya'īsh, *Sharḥ al-Mufaṣṣal*, ed. Cairo, i, 105-9, viii, 107-13. (G. TROUPEAU)

NAFZA (NEFZA), the name of a Berber tribe (ethnic: *Nafzī*) belonging to the group which the mediaeval genealogists and historians mention under the name of *Butr* [*q.v.*]. It had spread out over a large part of Barbary, between *Ifrikiya* [*q.v.*] and *Fās*, passing through the region of Constantine, Oran, Tlemcen and the Rif. In contemporary Tunisia, to the east of the massif of *Kroumirie* [see *KHUMAYR*], there extends the country of the *Nafzas*, a fertile region fringed with woodlands abounding in game. Near the *Djabal al-Abyaḍ*, at ca 150 km/96 miles to the west of Tunis by road and 140 km/90 miles by railway, a station on the *Tunis-Tabarka* [*q.v.*] line bears the name of *Nafza*.

In the manner of other Berber tribes, sections of whom had crossed the Straits of Gibraltar, the *Nafza* established themselves in particular in the valley of the *Guadiana*, upstream from *Mérida* [see *MĀRIDA*], where they had a stronghold known as *Ḥiṣn Umm Dja'far*. There was also a group at *Játiva* [see *SHĀTIBA*], but it was the first one which played the most important rôle on account of their connections with the *Umayyads*. It happened that 'Abd al-Raḥmān I al-Dākhil [*q.v.*], whose mother was a Berber captive originally from this tribe, had spent some time before crossing into Spain in the principality of *Nakūr* [*q.v.*], on the Moroccan coast of the Rif inhabited precisely by some of the *Nafza*, who henceforward continued to have privileged connections with *Cordova*.

The Berbers seem to have been proud of the numbers of *fukahā'* and *kādīs* belonging to this tribe who became famous in Spain.

Bibliography: See notably, Bakrī, *Description de l'Afrique septentrionale*, ed. and tr. de Slane, index; Ibn Ḥawḳal, *Sūrat al-arḍ*, tr. Kramers and Wiet, 103, 110; Ibn *Khurraḍādhbih*, ed. and partial tr. M. Hadj-Sadok, *Description du Maghreb et de l'Europe au III^e-IX^e siècle*, Algiers 1949, 13 and nn. 148, 153; Muḳaddasī, ed. and partial tr. Ch. Pellat, *Description de l'Occident musulman au IV^e/IX^e siècle*, Algiers 1950, 69; Ibn al-Abbār, *Hulla*, ed. H. Mu'nis, Cairo 1964, index; Ibn Ḥayyān, *Muḳtabis*, v, index; Yākūt, *Buldān*, s.v.; Ibn *Khaldūn*, *Berbères*, i, 182; *Nubadh tarikhīyya*, index. (ED.)

NAFZĀWA, a tribe belonging to the group which the genealogists distinguished under the name of the *Butr* [*q.v.*] and which formed one of the two great Berber peoples, the other being the *Barānis* [*q.v.*]. They seem to have become fixed fairly early in Libya and to have spread over all the *Maghrib*, where the elements which are encountered there sporadically were largely sedentaries or sedentarised. Mediaeval authors mention *Nafzāwa* as far as *Sidjilmāsa* and even as far as *Awdaghōst* [*q.v.*], but this tribe is known above all today for having given its name to a region of Tunisia to the south-south-east of the *Chott el Djerid* [see *AL-DJARĪD*]. Their *Nafzāwa* (*Nefzaoua* in European usage) had their administrative centre, during the French protectorate, at the place *Gbilī* (*Kébili*), the seat of an Office for Native Affairs, whose archives contain documents of a geographical, ethnological or economic nature; since Tunisia's achievement of independence, a second Delegation has been created at *Douz*.

The *Nafzāwa*, whose history is essentially the same as that of the *Djerid/Kaṣṭīliya* [*q.v.*], only played a secondary rôle, and authors cite them mainly because the geographical peculiarities of the region allowed it

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established themselves in particular in the valley of the Guadiana, upstream from Merida, where they had a stronghold known as Hisn Umm Ja'far. There was also a group at Jativa, but it was the first one which played the most important role on account of their connections with the Umayyads.

It happened that 'Abd al-Rahman I al-Dakhil, whose mother was a Berber captive originally from this tribe, had spent some time before crossing into Spain in the principality of Nakur, on the Moroccan coast of the Rif inhabited precisely by some of the Nafza, who henceforward continued to have privileged connections with Cordova. The Berbers seem to have been proud of the numbers of *fukaha'* and *kadis* belonging to this tribe who became famous in Spain.

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G. HAZAI

Nafzawa

Tribe of Libya, Norocco and Tunisia

The Nafzawa, a tribe belonging to the group which the genealogists distinguished under the name of the Butr and which formed one of the two great Berber peoples, the other being the Baranis. They seem to have become fixed fairly early in Libya and to have spread over all the Maghrib, where the elements which are encountered there sporadically were largely sedentaries or sedentarised. Mediaeval authors mention Nafzawa as far as Sijilmasa and even as far as Awdaghost, but this tribe is known above all today for having given its name to a region of Tunisia to the south-south-east of the Chottel Jerid.

The Nafzawa (Nefzaoua in European usage) had their administrative centre, during the French protectorate, at the place Gbili (Kebili), the seat of an Office for Native Affairs, whose archives contain documents of a geographical, ethnological or economic nature; since Tunisia's achievement of independence, second Delegation has been created at Douz.

The Nafzawa, whose history is essentially the same as that of the Jerid/Kastiliya, only played a secondary role, and authors cite them mainly because the geographical peculiarities of the region allowed it to serve as a refuge for rebels or for authorities in difficulty. More than its history, it has been the terrain and its inhabitants which have interested Western travellers and researchers.

Economists and sociologists have been especially concerned with the way of life of the population, which has evolved considerably since the beginning of the century, notably, as the consequence of a movement of gradual sedentarisation of the semi-nomads stimulated by the increase in the drilling of artesian wells which favour both the growth of agriculture in the zone of lands suitable for agricultural working and also the extension of palm groves in the oases.

The main one of these last being El Glia (al-Kulay'a), to the south of which regions suitable for nomadism, still practised by the 10,000 Marazig, stretch as far as the Erg ('Irk and Ghadames). Finally, one should not forget that a part of the Nafzawa area is made up of salt marshes (*sabkha*, pl. *sibakh*), which justify the expressive title which P. Moreau gave to his monograph, *des lacs de sel aux chaos de sables: le pays des Nefzaoua*, Tunis, 1947.

The great richness of the region lies in its date groves, which are treated with more and more care, since they provide the population with very appreciable resources and contribute moreover to the settlement of persons. In this regard, the statistics are eloquent: from ca. 160,000 palm trees in 1889, a figure of one million was approached in 1967. The mediaeval geographers and travellers take care to place an emphasis on the abundance of these trees growing in the oases around some centres of population which they cite.